



***Tembang Macapat* as a Teaching Medium for Conflict Prevention in East Java**

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ABSTRACT

Tembang Macapat is a type of local knowledge that has been passed down from generation to generation, mostly by people from the East Java area. It is one of the most famous Javanese cultural heritages. It is a form of Javanese literature in the form of poetry and is used as a medium of education in the daily life of the Javanese people. Unfortunately, many young people today must become more familiar with the *Tembang Macapat*. In this song, many essential teachings are precious for life, especially when the East Java province is developing as it is today. It is not only the ethnic Javanese people who occupy East Java. Now East Java has also become a place for ethnic Chinese, Batak, Sundanese, and others. This diversity may lead to frictions of conflict between communities. This research is about the *Tembang Macapat* as a medium for conflict prevention in East Java. This research is of the library research variety. *Macapat* is used as a forum for delivering messages and social communication in its distribution. People who listen and sing are slowly embedded in the moral values that exist in society.

Keywords: *Tembang Macapat*, Social, Communication, Teaching, Conflict



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1. Introduction

Local wisdom is a form of culture closely related to the Indonesian people. It is a regional cultural asset in which life policies and views of life can help carry out procedures and life wisdom (Kemdikbud, 2016). In Indonesia, local knowledge is a philosophy and way of life that manifests itself in numerous areas. Whether social, economic, architecture, health, environmental management, or others (Romadi & Kurniawan, 2017, p. 84). Heronimus Delu (2017:130) argues that local wisdom is a view that grows continuously in society, which can be in the form of customs, values, norms, rules, language, culture, religion, beliefs, as well as daily habits. Local wisdom is a value believed to be accurate and used to guide everyday behavior in society (Dokhi et al., 2016).

Tembang Macapat is a local wisdom developed from generation to generation, especially by the people of East Java province. It is one of the most famous Javanese cultural heritages. It is a form of Javanese literature in the form of poetry and is used as a medium of education in the daily life of the Javanese people. According

to Dradjid in Syaifiuddin (2011:20) in Syaiful (2017) explains that *Tembang* is an autonomous literature, namely literary works that do not refer to other literary works. The *Tembang Macapat* is a local literature spread to Sunda, Java, Madura, Bali, and Lombok. *Macapat* is a traditional Javanese poem arranged according to specific rules. *Macapat* lyrics have rules regarding the number of lines, the number of syllables, and the rhyme sound at the end of each line, called *Guru Gatra*, *Guru Lagu*, and *Guru Wilangan*. In ancient times, *Tembang Macapat* was sung without accompaniment. The reading of the *Tembang Macapat* is prioritized according to the meaning contained in the poem. Still, over time, many *Tembang Macapat* were sung with certain tones accompanied by traditional musical instruments such as gamelan (Zahra, 2018). Unfortunately, many young people today must become more familiar with the *Tembang Macapat*. In this song, many essential teachings are precious for life, especially when the East Java province is developing as it is today. It is not only the ethnic Javanese people who occupy East Java. Now East Java has also become a place for ethnic Chinese, Batak, Sundanese, and others. This diversity may lead to frictions of conflict between communities. Therefore, discussing the *Tembang Macapat* as a medium for conflict prevention is necessary.

2. Literature Review

2.1. *Tembang Macapat*

Tembang Macapat is a traditional Javanese melody. A 'tembang cilik' is the classification of this composition. In Javanese culture, there are also "*tembang tengahan*" and "*tembang gedhe*" in addition to *tembang cilik*. The eleven varieties of *Tembang Macapat* are as follows: (1) *maskumambang*, (2) *mijil*, (3) *sinom*, (4) *kinanti*, (5) *asmarandana*, (6) *gambuh*, (7) *dandanggula*, (8) *durma*, (9), *pangkur*, (10) *megatruh*, and (11) *pucung*. Each *Tembang Macapat* type recounts the narrative of human life from conception to mortality. The characteristics or character of each variety of song are unique, including but not limited to: wit, wisdom, sadness, and happiness. In the *Tembang Macapat*, there is sage advice that is shared. It contains a multitude of valuable teachings or messages. In ancient times, it was employed by parents as a means of guiding their offspring on the purpose of life. The *macapat* song is an effective method of conveying religious teachings and moral values from the ancestors, as it is composed of a series of elegantly arranged words. The *Tembang Macapat* is a cultural heritage that is deeply meaningful (Zahra, 2018).

2.2. Development of *Tembang Macapat*

Experts have had many different opinions on the history of *Macapat*. For example, Sastra Supadmo (1974:15) believes that *Macapat* has existed since the Majapahit era. However, at that time, the *kidung* was more developed, so the opinion emerged from Poerbatjaraka that *Macapat* and *kidung* set in the same period. This was when Islam spread in Java, marked by Islamic kingdoms such as Demak, Pajang, and Mataram. Following this opinion, several experts agree that the Wali Songo made *Macapat* during the development of Islam. In line with Kuntjaningrat's statement in his book, *Javanese Culture* (1985: 310), the strong Hindu-Buddhist influence created two types of Islamic teachings in Java. Islamic skirts mix Hindu-Buddhist and Islamic elements; Puritan Islam is more obedient and applies pure teachings.

Syncretism is influenced by Indian and Persian mystical elements harmonizing with the Javanese way of life. People do not practice many pillars of Islam, such as obligatory prayers, fasting, zakat, and hajj, but still believe in Allah, the Prophet Muhammad, and the Koran as the words of Allah (*kitabullah*). On the other hand, rituals with no relationship or teachings in Islam are still carried out, as Koentjaraningrat said. This religion came to be known as Javanese Islam or *Kejawen*. This flow then greatly influenced the lives of *Pujangga* (people who write poetry) in the *Kraton* (palace).

Puritan Islam and syncretism are not clashes between their adherents. Some of the reasons are that in teaching this, they also contain magical things, so the community readily accepts them. *Wali-wali* (people who spread Islam in Java) taught Islam through *pesantren*, generally scattered on the north coast of Java and port cities. The puritan *Santri* then collected the teachings of the Wali in the form of *Suluk* (Javanese Islamic Literature) and literary works containing other moral messages. Then the court poets incorporated literary elements from Islamic boarding schools (known as *pesantren*), which had a syncretistic and mystical nature, into Javanese literature.

2.3. Conflict

Muspawi (2014) states that the term conflict derives from the Latin verb "configurare," which signifies to strike against one another. Conflict, from a sociological perspective, is a social process involving two or more individuals (or groups) wherein one party seeks to incapacitate or annihilate the other. Conflict is an interaction between two or more parties (individuals or groups) possessing divergent goals or interests. Conflict arises when there is a disparity between an individual's expectations of themselves, others, or the organization and the actual reality of those expectations. Gibson (1977:347) asserts that interdependent connections, in addition

to fostering collaboration, can also result in conflict. This occurs when each element of the organization pursues its own interests or ambitions and fails to collaborate.

Wirawan (2009) in Eko et al. (2021) describe a conflict between two or more interdependent parties concerning conflicting objects using conflicting behavior patterns and interactions that lead to contradictory outcomes. Stragner in Winardi (2012) in Weni (2018) state that conflict is a condition in which two or more people expect goals one of them thinks can be achieved by one of them, but both parties cannot achieve these goals. According to Nurdjana (1994) in Andri (2015), conflict is defined as the impact of a situation where the desires or wills are so different or contradictory to each other that one or both feel disturbed.

Daniel Webser in Sudarmanto et al. (2021:108) defines conflict as:

1. Competition or difference of opinion between parties that are contradictory or incompatible with each other.
2. Conditions where there are conflicting things (for example, differences of opinion, interests, or disputes between individuals).
3. Conflict due to drives, needs, demands, and desires.
4. Hostility.

The point is that conflict can occur when two or more opinions or actions are being considered in a condition. Conflict does not always mean being hostile, although the situation can be included in the case or part of the conflict. Conflict is nothing more than the occurrence of several conflicting or incompatible choices. James A.F. Stoner and Charles Wankel, as cited in Wirawan in Muspawi (2014:45), identify five categories of conflict. a) intrapersonal. Intrapersonal conflict refers to a struggle occurring within an individual. Conflict arises when an individual possesses two simultaneous desires that cannot be satisfied concurrently. b). Interpersonal Conflict. Interpersonal conflict arises between individuals due to opposing interests or desires. This frequently transpires among individuals with varying ranks, occupations, professions, and other distinctions. This interpersonal conflict is a crucial dynamic in organizational behavior, since it involves several responsibilities of various members inside the company, inevitably impacting the attainment of the organization's objectives. c). The discord between individuals and groups. This is frequently associated with how individuals manage the pressures to comply imposed by their work group. An individual may be penalized by their work group for failing to meet the group's production standards. d). The discord among factions within the same organization. This disagreement is a common occurrence inside organizations. For instance, the discord between lines and staff, as well as between workers and management, represents two categories of intergroup conflict. The discord among organizations. In the economic realm, the United States and other nations are regarded as engaging in a type of war commonly referred to as competition. This conflict has resulted in the creation of new products, technology, services, pricing strategies, reduced costs, and enhanced resource efficiency. According to Widyandana (2020), several types of conflict often arise in society, including:

1. Interpersonal conflict

Personal conflict is a form of discord that occurs between people or within communal organizations. This form of conflict is common in familial, social, and professional relationships.

Racial discord

Racial conflict is a form of discord that arises between distinct racial groups. Conflicts of rationale will emerge when each race perceives itself as superior and prioritizes its group's interests.

3. Religious Conflict

The subsequent category of conflict is a religious conflict. Religious conflict occurs between groups with differing religions and views. Many individuals perceive religion as a framework, an essential directive for living that must be adhered to. Any beliefs that diverge from their faith will be perceived as problematic and lead to conflict.

4. Strife among socioeconomic strata

The presence of social class groups may incite conflict. Struggles and endeavors to uphold roles and status within communal groupings can result in conflict. The affluent and the impoverished/middle class vie for political influence.

5. Political discord

Political conflict is a conflict that emerges from divergent opinions in political affairs. This struggle emerges from the desire of each party to dominate a governmental system. Political strife frequently arises before elections.

6. Social Conflict

Social conflict refers to a dispute that arises inside the societal framework. For instance, societal issues, economic challenges, communication barriers, etc.

7. International Conflict

International disputes emerge between nations globally, encompassing both emerging and developed countries. This conflict may emerge when one nation perceives itself as disadvantaged relative to another or when both nations strive to secure their existence. For instance, the Cold War between Russia and the United States.

2. Method

The employed methodology is descriptive qualitative, concentrating on humans as the primary subject for data collection. This research differs from quantitative research in that it commences with facts, employs existing theory as a framework for explanation, and concludes with the development of theory. Moleong formulated his definition of qualitative research as a synthesis of the principal elements derived from his analysis and investigation. Moleong, as cited by Sugianto, defines qualitative research as an inquiry aimed at comprehensively understanding phenomena associated with the subject's experiences—such as behavior, observation, motivation, and action—through descriptive language, within a specific natural context, employing various natural methodologies. Conversely, qualitative research seeks to elucidate the phenomenon comprehensively by collecting extensive information, emphasizing the significance of depth and detail in the subject matter examined. In qualitative research, it might be construed that more depth and thoroughness of investigation enhance the quality of the research. Therefore, qualitative research methods have fewer subjects regarding the size of responses or research topics than quantitative research because they prioritize depth rather than the quantity of information.

Data collection procedures were used through focus group talks facilitated by researchers with students from the Independent Student Exchange in North Sumatra at the University of Sumatera Utara, who originated from East Java. Lehoux, Poland, in Afiyanti (2008:59), asserts that the FGD method is a research data-gathering technique that yields results derived from the interactions among several study participants, similar to most other data collection methods. In contrast to other data-gathering methods, the focus group discussion (FGD) method possesses distinct qualities relevant to qualitative research. The data obtained originates from analyzing social interactions conducted by the participating informants during the discussion process. The FGD method, as articulated by Hollander (2004), Duggleby (2005), and Lehoux et al. (2006) in Afriyani (2008), is defined as a technique for gathering data or information through the social interactions of a group of individuals who mutually influence one another during these interactions. Hollander (2004) elaborates that the social interactions among a group of individuals can influence one another and generate information when they exhibit similarities in personal characteristics, social status, issues, and relational dynamics. According to Lehoux, Poland in Afiyanti (2008:60), the characterization of issues or problems that can be obtained through the FGD method is a problem to understand the various ways that shape the behavior and attitudes of a group of individuals or to explore perceptions, ideas and explain personal and general social issues and are not confidential and threaten one's private life. Therefore, not all problems can be collected using the focus group discussion method.

According to Kitzinger in Afiyanti (2008:60), data collected using the focus group discussion method are often related to societal events or social problems that can cause a bad stigma against specific individuals or groups. Therefore, other data collection methods cannot obtain the information requested from these individuals or groups. However, the FGD method is not suitable for collecting personal topics/data such as sensitive issues about personal life, health status, sex life, financial matters, and personal religion. The data that has been collected is subsequently presented and interpreted in the form of a discussion and a conclusion.

3. Discussion

3.1 Messages

The message is an essential element in the communication process. Because the news is material owned by the source or communicator to be addressed to others as communicants, the material distributed must be by the needs of the communicant, providing benefits and advantages. As quoted by Astrid S. Susanto from Skinner, "Communication will last as long as people feel there are benefits to be gained from a communication, namely both material and non-material benefits" (Susanto, 1987, p. 41). The intention is to facilitate the interpretation of the content of the message to the communicant.

Thus, there will be similarities between the communicator's intent and the interpretation of the message by the communicant. Similarly, the communicator's and the communicant's intent in translating messages will facilitate the goals of a communication or message. In the *macapat* song, there is a purpose in the form of a message. I Made Purna revealed that "The *macapat* music conveys various meanings and implied atmospheres to get the message or mandate contained. The content of the message is arranged in the form of warm and intimate word bonds without ignoring the applicable rules or standards (Purna, 1997, p. 8). Then he added, "All messages conveyed by *macapat* are contained in various forms of presentation, supported by several

complementary and beautifying elements.” With all forms of presentation, *Macapat* can convey messages, communicate between writers and readers, and interact.” (Purna 1997: 10). So, in delivering the news on the *macapat* song, it is formed in a word bond according to the applicable rules and standards where it is made in a warm and intimate form that is attached to the power of beauty as an art and as a communication process.

Social Communication Humans, as social beings, cannot be separated as actors of communication. As social beings, humans do not fulfill all their own needs. However, to actualize his needs, he needs a way. It is through communication that humans can unite in their social life. The act of expressing between people is what communication is all about. What is stated is a person's thoughts and feelings to others who use verbal and nonverbal language. The ideas and emotions conveyed by the communicator to the communicator are always unified. Therefore, in communication, there is always a goal to become one of equal opinion or information. "Social communication is a type of communication that is more focused on achieving social integration." Susanto (2007): 18 According to this statement, the goal of social communication that must be achieved is social integration.

Meanwhile, according to Siregar (1985: 5), the goal of social communication is a social reality. Social integration, according to Astrid, is more because the starting point of social communication is that communicators and communicants need to agree on the material to be discussed in the communication activities that will take place. The problems that are addressed are actualized through social communication. Consequently, social communication is simultaneously a process of socialization that is conducted indirectly through social communication, the survival of a social group, including the transmission of old and new values that are glorified by society, social stability, and social order, will be ensured. There are four functions of social communication in society, namely:

1. Provide stories about events related to the community.
2. Provide direction for the community to obey.
3. Provide learning to the community.
4. Provide entertainment for the community.

3.2 Da'wah Media

Experts who agree with the creator of *Macapat Walisongo* argue that *Macapat* is a da'wah medium, Poedja Soebroto (1978:194-207). In the rules of language, the *tembang* (song) is the same as flowers (*kembang*) with a characteristic smell. The Wali spread the teachings of Islam in a fragrant way, which is fun. *Macapat* comes from the word *iman* (faith) + *panca* + *pathokan*; it is implied that in da'wah one must pay attention to the five pillars of faith and the five pillars of Islam (*panca*) as a show (*pathokan*). These are the order of *Macapat* names according to da'wah insight.

a. Mijil

Mijil means going out; preaching should be brave enough to issue what is needed. It also contains the meaning of "*yen bicara aja asal mijil*" (if you talk, do not just come out), where the preacher is expected to know the factors in teaching. The factor is the appropriate time, good place, and condition of the person receiving knowledge.

b. Pangkur

Mangkur or deviating from the primary source, the Al-Quran and Hadith, is strictly prohibited in preaching. Because such deviation will only result in a crime. Sunan Muria is the creator of *Pangkur*, who adheres to the Al-Quran and Hadith.

c. Kinanthi

Kanthi means accompanied, meaning that the preacher must attend to people who are poor in knowing Allah. Preaching is also required to make new friends and approach it from the inside of the heart. Sunan Giri is the creator of *Kinanthi* because of his appropriate nature in his friendly and refined approach.

d. Dhandhanggula

It has a sweet meaning, with the aim that da'wah is given in a good way, like the sweet taste of sugar. It is also interpreted comfortably as entertaining, as Sunan Kalijaga, who created this, is always entertaining in preaching, such as using *wayang* and song.

e. Sinom

Created by Sunan Giri, this *Macapat* has meaning as tamarind leaves that seep into food or drink. Da'wah should be encouraging so listeners can absorb the conveyed religious teachings.

f. Asmaradana

Asmara means to love where people love their hearts will be happy, and *dana* means giving. One of the benchmarks for the success of da'wah from the pillars of Islam is the pleasure of giving. The fourth pillar of Islam, like *zakat* or other Islamic teachings, encourages charity.

g. Megatruh

Megat means breaking up, and *ruh* is the soul, meaning to separate the soul in this context is lust. In Islam, controlling one's passions is the main thing for which humans are commanded to fast. Megatruh also means staying away from God's prohibition and staying away from the devil's persuasion.

h. Durma

Derived from the word *mundhur* and *ma* (five), which is to stay away from 5 things; *Madon* (free sex), *Minum* (drunk), *Madat* (intoxicating drugs), *Main* (gambling), *Maling* (stealing). Sunan Bonang created Durma; from this, it can be interpreted that staying away from the M-5 leads to victory (babooning kemenangan = Bonang).

i. Maskumambang

Mas (Gold) and *Kumambang* (floating), meaning that the teachings of Islam are beautiful and good, even if they are heavy, as long as there is a soul to serve Allah (worship), then all of that becomes light. *Maskumambang* was created by Sunan Maja Agung.

j. Pocung

In Islam, those who have passed away are covered in a shroud called *pocong* in Javanese. *Pocong* indicates that the deceased has passed on and achieved the highest point of life. His life will be perfect since there is life after death (his hope). You can only realize this hope if you adhere to the preached Islamic beliefs.

From this discussion, it can be seen that *macapat* is how humans approach God to become perfect human beings. Besides that, these are the order of Macapat names according to insights into life. Supadjar, in Javanese Philosophy (1996:5), explains that *macapat* is the whole stage of human life.

a. Mijil

Consists of variations: Mijil Kingkin, the beginning of the couple began to fall in love; Mijil Wedharingtyas, expressed his heart to live together; Mijil Raramanglong, a woman who gave up everything for her husband; Mijil Sekarsih, a couple making love. Although in different variations, the goal remains the same, born of a baby. So Mijil, in the unity of meaning, is the baby's birth phase.

b. Sinom

The child grew up and became an *Enom* (young) identical to the stupidity and naivety of a child. Sinom Ginonjing, the child's mind is still unstable; *Sinom Kentar*, because of the instability, the child can be carried away (*kentir*); *Sinom Grandhel*, a young man who still depends (*grandhel*) on his parents for role models; Sinom Pangrawit, the development of a child's identity and starting to decorate to look beautiful (*rawit*).

c. Asmaradana

By its meaning, young people begin to glance at the opposite gender. Asmaradhana Bawarga feels sad because in life there is a difficulty; Asmaradhana Panglipur, looking for entertainment to relieve (*pelipur*) feelings of sadness; Asmaradhana Kedhaton, because sorrow is gone, good feelings arise and start daydreaming; Asmaradhana Slobog, if the dream has appeared it will enter (*slobog*) into marriage.

d. Kinanthi

Stepping into adulthood (in the term *baliq*), humans are obliged to seek provisions in the form of charity to be brought (*dikanthi*) to the land of the afterlife. So looking for this charity is "*kanthi laku*" until someone leaves or dies. In the belief developed in the Kraton related to Islamic teachings, the most valuable treasure is a pious spouse (*pasangan sholih*). So this *Kinanthi* determines the lover he will bring. Kinanthi Mangu, be careful in selection till steady to get. *Kinanti Sekar Gading*, the flower of the *kantil* (*sekar gading*), is a dream; *Kinanthi Kaselir*, the desire should be balanced in terms of love; *Kinanthi Pantiasri*, both if they are balanced in love can enter a beautiful (*asri*) place (*panti*) or aisle; *Kinanthi Sirep Lare*, the implementation of that intention should be done at night.

e. Dhandhanggula

People in a state of glory will feel life's sweet pleasures. This phase occurs after the couple loves each other; the variations were *Dhandhanggula Padhasih*, making love to produce offspring; *Dhandhanggula Banjet*, seducing (*banjeti*) a partner to get an accurate heart; Dhandhanggula Kanyut, the taste is like being lost in a beautiful memory; *Dhandhanggula Majasih*, the dream produced children (*asih*); *Dhandhanggula Turu Lare and Dhandhanggula Liksuling* when they had children and raise them; *Dhandhanggula Rencasih*, there is a disturbance because children often bring problems; Dhandhanggula Tludur, of course, this is sad, but it is a test for the couple; *Dhandhanggula Baranglaya*, as one of the *amal jariyah* or good deeds (educating children); *Dhandhanggula Pasowanan*, to be taken to the realm of transit (grave).

f. Gambuh

Gambuh, which means hit in gamelan music, describes the beginning of old age. In Javanese terms, it is called "*gambuh sawiring kawruh*," a saying that means "you have eaten much salt." Therefore, there are various kinds of *Gambuh*, namely: *Gambuh Gagatan*, *Gagat* means "*wiwit*" (beginning). It begins to start old age, known as *Mehndita*; *Gambuh Wewarah* is when older adults often give advice and messages to their children

and grandchildren; In *Gambuh Panglipur*, the man is also happy to have grandchildren and often sings songs that have been in folklore; In *Gambuh Lala*, he likes to sing a lullaby such as *Taklelung*. This is extraordinary happiness in old age.

g. Durma

Durma is when older adults avoid going upwards toward God and instead fall back into their youth. Rather than looking forward to things that are still possible, they look back towards past regrets and things that are no longer achievable. This is why *Durma* has the meaning of “walking backward.”

h. Maskumambang

Maskumambang, as the philosophy of human life when it is “floating” (near death), maybe his life is just a matter of time and less meaningful. There are several kinds of *Maskumambang*: withered *Maskumambang*, like a flower, humans have wrinkled, just waiting for fate (death); *Maskumambang Kembang Tiba*, he had “surrendered.”

i. Megatruh

Megatruh means the separation of body and soul (death). At this moment, there is *Megatruh: Megatruh Lara Nangis*; they are unfortunate because they should be separated from everything; *Megatruh Malatsih*, they try to ask for God's love, so all of his deeds are accepted; *Megatruh Sitwuluh* and *Megatruh Wuluh Gading*, when they saw the color “*wuluh*” (dark yellowish purple), a sign that death had come, finally the spirit separated from the body, heading for “*nduduk*” (upwards).

j. Pocung

Pocung Tunjung Seta is given a “*tunjung*,” which is a strand of white jasmine flowers wrapped in white cloth, with the meaning that white symbolizes purity (clean) earlier to purify the person; *Pocung Madusita* is honey with a sweet taste, as sweet as the desire to obtain forgiveness from the One God. If someone dies, they will be *dipocong* wrapped in a white cotton cloth (confiscated).

k. Pangkur

For humans today, *Pangkur* means to be gone (“*mungkur*”) from the world. *Pangkur Rambangan*, which means *yaumul* reckoning (the day of reckoning in Islamic belief), is when people’s actions will be contemplated and weighed which are bad or good. At this point, the task of life is completed, and it is time for these people to return to God.

3.3 Character Education of Macapat

1. Dare to Surrender to Something Good

In *Mijil*, there is a stanza *Wani ngalah dhuwur wekasane*, which means to give up one's high position. The verse gives a message to control oneself and lead oneself. The value of giving up is a solution in a situation of conflict or debate.

2. Emulating the Behavior of Holding on to Lust

This meaning is contained in the initial stanza Sinom which reads *Nuladha laku utama...* with the primary purpose of example being to look for people who can be imitated. The person should have the character of *Kepati amar sudi, Sudane hawa lan nepsu* (Really against lust)

3. Seeking Knowledge Until the End of Life

Sometimes people feel pretty satisfied with one piece of knowledge, so that person should continue to seek knowledge until the end of his life. This is illustrated in the *Pocung* stanza *Ngelmu iku kalakone kanthi behavior* learning should we do until death.

4. Forgiving other People's Mistakes

As described in *Gambuh* verse *...den ngaksama kasisipaning sesami*, which is to forgive other people. With the hope that a peaceful heart without resentment will lead to a harmonious life and foster a sense of sincerity in all circumstances.

5. Be vigilant in looking at something

That is meant not to be careless so as not to fall into wrong actions. This is found in verse *Kinanthi wruh wrananing urip*, which means to know the obstacles in your life so that you are *alert* (vigilant in something)

6. Loving Sincerely

Ngrumati nggo tulus ati (caring with a sincere heart) *Tanpa rasa yen reksa* (without feeling forced) *Nganggo tresna benarne* (to make true love). The verse fragment is found in *Asmaradhana*, which implies that loving and loving should be with a sincere heart.

7. Meticulously so as not to be Mistaken

Megatruh, who talks about the release of the spirit realm, provides lessons about accuracy. It is found in the temples of *Ulatna kang nganti bisane kepangguh, Galedadhen kang sayekti, and Talitinen away kleru*, which

means see until you find it, look at it seriously, be careful not to be mistaken. Thorough, in this case is to achieve pleasure and safety both in this world and the hereafter.

8. Imitating the Teachings of Good Parents

Maskumambang explained human nature. Emphasis is also on imitating the good and discarding the bad. As in the parent (*Miwah bapa biyung*) who teaches kindness (*Amuruk watek kang becik*), we must follow it (*Wajib kaki estokena*).

9. Please Help

Durma has a helpful message at the beginning of his verse. Starting with *Inggang eling ngeling marang* (remember), *Sanak kadang kang lali* (relatives who forget), and *Den nedya raharja* (want to live in prosperity). The meaning is always to remember our relatives whom we may forget that they want to have a safe life and peaceful life (wealth).

10. Inspiring the Presence of God through Religion

Pangkur is a *macapat* created by Sunan Drajat to bring closer to God. One of the verses reminds the importance of religion in ourselves, which is described by the verse of *Agama ajining diri* (religion is personal armor from evil deeds).

11. Mastering His Work

Dhandhanggula tells a lot about Kings and Soldiers, so there are so many meanings that a soldier must be reliable. However, the lesson learned is always to persevere and master our work, whether we are teachers, doctors, or others. This is illustrated in the *Lire lelabuhan tri prakawis* (the service) *Guna bias sani kering karya* (clever capable in all his work).

4. Conclusion

In its development, *Macapat* has two differences of opinion. Experts estimate that *macapat* existed since the Sunan or Walisongo era but was also found in Majapahit before the Walisongo era. The development of Islam in Java, which uses culture as a medium of da'wah to strengthen the opinion of the creators of *macapat* are the guardians. The community readily accepts Islamic teachings that contain mysticism and affect Javanese literature, including *Macapat*. *Macapat* is used as a forum for delivering messages and social communication in its distribution. As a result, people who listen and sing are slowly embedded in the moral values that exist in society.

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