

MACAPAT: JAVANESE PHILOSOPHY

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Abstract

Common to all oral literature are devices that aid memory, such as traditional phrase, repetition, and metrical patterns. The term oral literature refers not to written, but to oral traditions, which includes different types of epic, poetry and drama, folktales, and ballads. As we explained above that oral literature devices the aid memory, so the writers choose metrical structures of Javanese poetry or song for this research, as we call it Tembang Macapat, these are Dandanggula, Sinom, and Durma. Each of these Javanese songs have some deep meanings and purposes and if we know every stanza, they have philosophies for our life. After we analyzed Dandanggula's song, it described about, first, it is not only human being in the world are working, but God also. Second, we never stop to give the better life in this world and without profit.

Keywords: poem, Javanese philosophy

1. Introduction

History shows that Indonesian culture is worldly achieved and influenced by the world. Thus Indonesian culture does not stand alone; it is compiled from many cultures which have been harmonized into all aspects of Indonesians life. One of the cultures which compile Indonesian culture is Javanese culture.

Java is an island in Indonesia. This island has the biggest number of people compare to other islands. This density is not only because of Javanese people but also people who come from other islands. They come to Java because Java is the government center. Thus there are many facilities exist in Java but not in other islands. Besides as government center, Java is also commerce and entertainment center. Through broadcast of national television, people from other places will see and know how unbalance the existence of facilities in their islands compares to those in Java. This is the trigger why non Javanese people come and live in Java.

The explanation above implicitly tells that Javanese people with their culture have been accept and live side by side with non Javanese people who brings their own culture. This means that there is culture mixture and friction. From the observation, the field shows that Javanese people try to preserve and conserve their culture thus it will

not extinct because of other cultures' oppression which influence many Javanese people nowadays.

One of the ways to preserve culture is through education. The government includes Javanese language in the curriculum of elementary school and junior high school. Through this language education, it is hoped that Javanese culture will be absorbed by young generation as the successor of Javanese culture. One of the topics in the curriculum of Javanese language is Macapat. In macapat there are local wisdoms of Javanese which can be life guidance for young generation.

2. Javanese Teaching

Javanese culture has some local wisdom that is valuable to be applied in this life. One of them is 'nrimo ing pandum'. This phrase is one of Javanese philosophies which have deep meaning. The words are meant that people should accept what they get without resistance and effort to change. This phrase is actually an internal management of Javanese soul which patiently sees that: in life we are not always getting what we hope. There will be some things we do not like, we do not want, which eventually will be our lesson and debriefing about life.

The deeper meaning of this simple philosophy is the realization that: what is there, even the most contradictory with the ideal condition which we want, is a part of the Lord's will. The Lord creates this world as the meeting point of two contradictory things which we translate into pleasure and displeasure, as day and night, dark and light, sad and happy etc.

Javanese philosophy realizes that 'wong urip sakdremo nglampahi' (people only live their life) with all efforts, energies, and very special modals that are mind and heart. With mind, people responsible to all the things which is considered unpleasant and unwanted to be the contrary, although all of that is actually the result of our own thinking. It is not overdose that with limited mind we can handle many kinds of obstacles. Although it is hard, but with resignation heart we become tougher to face problems.

Javanese philosophy makes us realize that when we succeed in handling the problems, it is part of our life that will make us mature and enrich our heart. Thus we can produce sincere gratitude to the Lord. But the time shows that Javanese teaching is disappearing in the society. There are many reasons for this. One of the reason is people consider the Javanese teaching impractical. People love to wear modern clothes (blouse, skirt, shirt, pant etc) compare to Javanese costumes (sarung, beskap, jarik, kebaya etc) because of practicality. The other reason is that Javanese tradition requires many rules and expensive rituals. In life phases of Javanese (born, marriage, pregnancy, death), they always conduct ceremonies which are complicated and expensive. Besides Javanese culture requires respecting rule which is very difficult to understand by teenagers nowadays. Moreover there is a sign showing people's knowledge of value is low. Javanese culture does not ingrain in Javanese society because the level of people's life is on primary need (such as: people cannot afford to build an expensive joglo house).

The reasons mentioned above make Javanese culture in bad condition: the erosion of spiritual heritage which has been transferred to us by our ancestors, the shifting of village value (paguyuban) into city value (patembayan), the industrialization

which focus on market culture instead of humanity culture, the depletion of agrarian and traditional value, the fading of education values which are precious and exemplary, the decreasing of clairvoyance in understanding the symbolic and philosophic value, the uniformity of global culture which does not appreciate differences and heterogeneity.

That is why it is a global challenge for every race to preserve their local wisdom. They should think about how to increase welfare, prosperity, and justice through culture development. They also should realize the challenge in facing globalization phenomenon which disguising the borders between countries. The other problem that should be considered is the possibility of colonialism in the sense of knowledge and technology. The last challenge is about the erosion of culture.

The government should come up with new programs to handle the challenges mentioned above. These programs should focus on that the understanding Javanese philosophy should be done as early as possible to all groups in all ages including government sectors from top to bottom using Javanese language. Another focus is on reformation of Javanese teaching by upgrading educator quality and culture officers. These officers should expanse the traditional art by networking between cultures in and out of Java. They can also use printed and electronic media in spreading the Javanese ideology and promoting the local art shows. Another way is through the functioning all facilities in society and universities. They can also correlate the cultural studies with other aspects of life such as technology, health, agronomy etc. The workshop on Javanese philosophy should be held routinely involving all parties such as government, NGOs, community groups, observers, academics, businessmen etc.

The government should also give appreciation to those who involve in Javanese culture development such as the officers, the practitioners, and the developers. The regulation should also guarantee to protect cultural assets (ideas, behaviors, or physical). The government should provide the fund continually. They should draft patent of ancestral cultural works such as batik, anyaman, ceramics etc before being claimed by other countries. Facilities should also be provided for programs on culture preservation and development.

As mentioned above, one of the ways in preserving Javanese local wisdoms is through education. It is mentioned that the educators should be upgraded. But let's not forget to focus also on the subjects in the schools. The scholars should construct curriculum which contain Javanese ideology, philosophy and manners in all subjects. One of the subjects is Javanese language. In this subject, the curriculum load macapat teaching. Teachers can deliver Javanese ideology through macapat.

3. Macapat

Macapat is Javanese traditional song. Every verse in macapat consists of sentences called 'gatra'. Every gatra has certain number of syllable called 'guru wilangan'. Every gatra ends in rhyme called 'guru lagu'. Macapat can be found in other culture (with different name) such as in Bali, Sasak, Madura, Sunda, Palembang, and Banjarmasin. Usually macapat has meaning as 'maca papat-papat' (reading in fours). It means that the reading is tied in every four syllables. In east Java and Bali, macapat appears before the coming of Islam. In central Java, macapat appears in Majapahit era in the beginning of Walisanga.

Javanese classic literature works from New Mataram era generally are written using macapat rule. Works in the form of prose are not considered literature works, instead only as table of contents. Some examples of Javanese literature in the form of macapat are 'Serat Wedhatama', 'Serat Wulangreh', and 'Serat Kalatidha'.

Javanese traditional poems are categorized into three: 'tembang cilik', 'tembang tengahan', and 'tembang gedhe'. Macapat is categorized into 'tembang cilik' and 'tembang tengahan', while 'tembang gedhe' is based on 'kakawin' (traditional poem of Ancient Java). On other part, 'tembang tengahan' is also referred to 'kidung' (traditional poem of Middle Age Java). Compared to 'kakawin' which is based on Sanskrit, the rule of macapat is different and easier to be applied using Javanese as macapat ignores the difference between long and short syllable. Macapat can be grouped into eleven songs which describes the stages in human life since in the womb until death to face The Lord.

- 1). Maskumambang: symbolized the embryo in the womb which has not been known yet whether it is a boy or a girl. Mas means not known yet whether it is a boy or a girl. Kumambang means its life is still in the womb. Everybody is happy about the pregnancy news.
- 2). Mijil: means the baby has been delivered into the world and has been known whether it is a boy or a girl.
- 3). Kinanthi: comes from the word 'kanthi' (to lead). It means being led in order to be able to walk in this world. The baby goes everywhere the leader goes.
- 4). Sinom: means teenagers. The most important thing in this stage is that teenagers should demands the knowledge as high as possible. They should have outstanding personalities: easygoing, nice to everybody.
- 5). Asmaradana: means that people have love for others (men and women) because all of that is the Lord's will. It tells the love story between people.
- 6). Gambuh: comes from the word 'nyambung' (to connect). It means if the couple has been clicked next is matchmaking between the man and woman who are in love in the hope of establishing eternal life.
- 7). Dandanggula: describes a happy person because his hopes come true (having a partner, a house, an adequate life for his family).
- 8). Durma: means giver. A man who has adequate life feels empathy for others who are suffering. Thus he helps those people in need. All of those are in accordance with his religion and humanitarian sense.
- 9). Pangkur: means leaving. That is avoiding the desire of negativity (such as anger). All the thinking is about the desire to help others.
- 10). Megatruh: means the soul leaves the body (death) because it is time to face the Lord.
- 11). Pucung: means that after being deceased, the body is wrapped with white cloth before being buried.

4. Dandanggula

As the explanation above, dandanggula is teaching for being useful for others. as long as we live, our life should be useful for others. For example we become a kindhearted successful person. Thus others (especially young generation) can imitate our good traits.

Yogyanira kang para prajurit Lamun bisa sira anuladha Duk ing uni caritane Andelira sang prabu Sasrabahu ing maespati Aran patih suwanda Lelabuhanipun Kang ginelung tri prakara Guna kaya purun ingkang den antepi Nuhoni trah utama	Sebaiknya para prajurit Bisa mencontoh Cerita dahulu kala Watak dari sang prabu Sasrabahu di maespati Yang dinamakan patih suwanda dikenal Yang tergabung dalam tiga perkara Yaitu kegunaan kekayaan Dan budi pekerti yang baik	All the soldiers should Imitate From an old story About the general's character General of Maespati Called Patih Suwanda Known for His three extraordinary features They are useful, wealthy And good manners
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The above dandangula tells about a general of Maespati kingdom named Patih Suwanda. The general has extraordinary traits. His wonderful personality being told thus the young generation can copy and imitate him. Thus they can be of use for their nation and country.

Ana kidung rumeksa ing wengi Teguh ayu luputa ing lara Luputing bilahi kabeh Jim setan datan purun Paneluhan tan ana wani Miwah panggawe ala Gunaning wong luput Geni atemahan tirta Maling arda tan ana ngarah mring kami Tuju nduduk pan sirna	Ada kidung di tengah malam Begitu teguh dan indah Terhindar dari penyakit Terhindar dari semua kutukan Jin setan tak mau Santet tak akan berani Apalagi perbuatan jelek Guna2 org salah Api tersiram air Tak ada pencuri yang menuju ke kita Jadi lemah dan hilang	There is a song in midnight Very firm and beautiful Avoiding illness Avoiding curses Driving out evils Driving away witchcraft Chasing away bad intentions From bad persons As water conquer fire No thieves will harm us Weaken and dissapeared
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The above dandangula tells us to sing in midnight. Singing in midnight means praying (as majority of Javanese is Muslim). According to Islamic teaching, midnight pray is very potent to cure restless heart. We can conquer our sleepiness to face the Lord. In this condition, the Lord would highly appreciate us in worshipping Him and grant our wishes.

Sakehing lara pan smya bali Sakeh ngama pan sami miruda Welas asih pandulune Sakehing braja luput Kadi kapuk tiba neng wesi Sakehing wisa tawa Sato galak tutut Kayu areng lemah sangar Songing landhak guwaneng wong lemah miring Myang pakiponing merak	Banyak penyakit yang pergi Banyak hama yang terbang Penglihatan yang memancarkan kasih saying Terhindar dari banyaknya teluh Seperti besi yang kejatuhan kapas Begitu banyak racun Dan hewan liar Kayu arang dan tanah angker Orang yang tertanam di liang landak Seperti merak yang kebingungan	Many sicknesses go away Many plagues fly away Loving sight Be spared from witchcraft As iron falls on cotton Many poisons From wild animals Charcoal and scary land As a man sinks in hedgehog's hole As confused peacock
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The above dandanggula tells that love conquers all. Love can protect us from all bad things in this world. If we spread our love, bad intentions will keep away. With love, cruelty will not affect us as cotton fall on top of the iron. Love can drive away illnesses, plagues, witchcrafts, poisons, fears, and confusedness.

sakehing kan dumadi makardi lir Hyang Widhi kan tansah makarya nguribi jagad tan leren surya, candra lan bayu, bhumi, tirta kalawan agni peparing panguripan mring pamrih wus mungkur anane nuhoni dharma iku dadya sastra cetha tanpa tulis nulat lakuning alam	semua yang ada ini bekerja bahkan Tuhan pun bekerja menghidupi dunia ini tanpa henti matahari, bulan, angin, bumi, air dan api semua bekerja demi kelangsungan hidup tanpa pamrih dasarnya hanyalah merasa wajib alam adalah “ilmu nyata” kita wajib meniru dharmanya	All existences are working Even the LORD Feeding the world without stopping Sun, moon, wind, earth Water and fire All work for life itself Unconditionally Basically just felt obliged Nature is real science We must imitate its value
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This dandanggula tells about nature which gives us our life. Thus appropriately we should pay back the nature’s kindness. But people do not care for the nature nowadays. They exploit the nature as they want. There are many signs which show many natural sites have been destroyed. People ignore them and keep exploiting the nature to gain benefit as much as possible.

Prajeng medhang kamulan winarni Narendradi sri jayalengkara Kang jumeneng nrepatine Ambek santa budi alus Nata dibya putus ing niti Asih ing wadya tantra Paramarteng wadu Widagdeng mring kasudiran Sida sedyu putus ing agal lan alit Tan kenger ing aksara	Diceritakan mengenai kerajaan medhang kamulan Ketika sang raja agung sri jayalengkara Yang bertahta sebagai raja Memiliki pikiran tenang dan berbudi halus Raja utama pandai dalam ilmu politik Mengasihi bala tentara Saying terhadap para wanita Teguh terhadap jiwa kepahlawanan Berhasil dalam berkarya secara lahiriah maupun batiniah Tidak terpengaruh sihir	About the kingdom of Medhang Kamulan When the king, Agung Sri Jayalengkara The running king Having calm and wise character Clever in political science Loving his soldiers Caring to women Appreciating heroism Succeed in work both outwardly and inwardly Not affected by witchcraft
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This dandanggula tells King Agung Sri Jayalengkara of Medhang Kamulan Kingdom. The King has extraordinary traits thus can be a role model for others. as a king, he can manage his time both for his country and his family. And the king also gives appreciation for those who serve the country. All of those are done based on his loving heart. The king avoids witchcrafts to maintain the kingdom.

5. Sinom

As the above explanation, sinom is macapat which tells about youth life. The main point in teenagers' life is to study and gain knowledge as high as possible. With knowledge, people can do anything. Without knowledge, people will be the victim of this cruel world.

Pangéran Panggung saksana, Anyangking daluwang mangsi, Dènira manjing dahana, Alungguh sajroning geni, Èca sarwi nenulis, Ing jero pawaka murub.	Pangeran panggung segera Cepat-cepat membawa kertas Dan tinta Masuk dalam pusat peramal Duduk Dallah api Duduk dengan nyaman sambil Menulis Di dalam api yang menyala	Prince panggung immediately Brings pen and ink Enters the chamber of fortune teller Sits in the fire Sits comfortably and Writes In burning fire
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The above sinom tells about the prince who has a complicated problem. The problem represents by the burning fire. As a prince, he is demanded to act calm and find a right solution. A prince is a role model for his people. If he acts recklessly, his people will suffer. Thus the prince is required to act logically and not to give the decision hastily without thinking about the consequences.

Nulada laku utama Tumrape wong tanah jawi Wong agung ing ngeksi gonda Panembahan senopati Kepati amarsudi Sudane bawa lan nepsu Pinesungtapa brata Tanapi ing siang ratri Amemangun karyenak tyasing sesame	Mencontoh tindakan yang baik Untuk orang jawa Orang besar yang harum namanya Panembahan senopati Tekun bertirakat Mengurangi hawa nafsu Suka bertapa Siang dan malam Membangun kebaikan demi sesame	Imitating good behaviors For Javanese people Important figure with its fragrance name Panembahan senopati Lives wisely Controls his desires Likes to meditate Night and day Building goodness for others
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The sinom tells about Panembahan Senopati. He is a figure who can control his desires. He puts aside his own interest for the sake of the people. This kind of personality is needed for our country. With this kind of personality, the country will be prosperous and halcyon. Officials in the important position should consider the people's interest and not to think only his own interest. They should not prioritize personal and group interest.

Samangsane pasamuwan Memangun marta martini Sinambiing saben mangsa Kala kalaning asepi Lelana tekiteki Gayuh geying anning kayun Kayungyun ening ing tyas Sanityasa pinribatin Pungguh pagah cegah dhahar lawan nendra	Pada waktu perjamuan Membangun kesabaran Dilakukan tiap musim Pada waktu sunyi Pergi menyepi Untuk meraih harapan yang digantungkan Disertai mengheningkan cipta Selalu prihatin Mencegah tidur dan makan	In the time of banquet Building patience Every time In quiet moment Withdrew from crowd To gain the hope Accompanied by praying Always concerned Avoiding too much sleep and eat
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This sinom teaches the youth to have a noble character. In the crowd, they should maintain their calmness. In the quiet, they should pray to gain their goals. They should not live excessively. Javanese teaching demands people to live 'enung, eneng, and ening'. Enung means we should think about the good effects and the bad effects of our actions. Eneng means that we should act based on our logic and calm heart. Ening means that our action should be based on clear mind and thought.

6. DURMA

As the above explanation, durma is the teaching of giving. In life we cannot always be receiver. There are times that demand us to be the giver. Live is rolling as round wheel. Sometimes our life is in the bottom part where we expect to receive helps from others. but when our life is in the top part of the wheel, it is our time to be the giver, share our happiness to others who are in difficulty.

Damarwulan aja ngucireng ngayuda, 12 a Baliya sun anteni, 7 i Mangsa sun mundura, 6 a Lah Bisma den prayitna, 7 a Katiban pusaka mami, 8 i Mara tibakna, 5 a Curiganira nuli. 7 i (Langendriyan)	Damarwulan jika dalam berperang kamu jangan melarikan diri Kembalilah aku tunggu Aku yang mundur Bisma berhati-hatilah Kejatuhan pusakaku Segera jatuhkanlah Senjatamu	Damarwulan, if you are in war Do not run away Com back I am waiting I will retreat Bisma, be careful Of my weapon
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This durma tells the story about the fighting between Dmarwulan and Bisma. In this fighting Damarwulan wants to escape but Bisma prevents her. This story teaches us that we cannot escape from our problems. Live is not always smooth. Sometimes we face much kind of problems in our life. In time like this, we are required to act wisely. We are demanded to find the right solution thus we can solve the problem and our life can go on. Run away is not a solution. Unsolved problems will hunt us wherever we go.

Wringin sungsang wayah ira tumaruna Ngaubi awak mami Lan tinut ing bala Pinacak kekembaran Pepitu jajar maripit Asri yen siang Angker kalane wengi	Beringin kebalik turun untukmu Melindungi badan kita Dan bisa sebagai penjaga Tampak serupa Tujuh berjajar rapi Indah di saat siang Angker di saat malam	Upside down banyan in you Protecting ourselves Guarding ourselves Looks alike Seven in a row Beautiful in day Scary in night
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This durma tells about reverse banyan. Here the reverse banyan represents our heart which in our body the position of our heart is like the reverse banyan. Heart is the protector and the guardian of our life. Our heart will give us warning if we do something wrong. But many people ignore what the heart says. They just want to get pleasure in this world without considering their action is right or wrong.

Duksamana akempal kumpuling rasa Netraku dadi dhingin Netraningsun emas Peputihe mutyara Ireng ireng wesi manic Ceplok ing netra Waliket uda ratih	Saat itu pada waktu berkumpulnya rasa Mataku jadi tajam Mataku emas Putihnya mata bak mutiara Hitamnya mata bak besi baja Menonjol di mata Seperti ikat kepala yang lepas	When all the feelings gather My eyes sharpen Become golden the sclera as pearl the pupil as iron ore protruding like loosen head scarf
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The above durma tells about the eyes. Eyes are window to our heart. Through eyes we can see the content of one's heart. Mouth can lie, but eyes are always honest. All the feelings experienced by the heart will be expressed in the eyes. We can see one's eyes and will understand the condition of his soul which may be happy, sad, pleased, mourned, missing, loving etc.

Idep ingsun kekenceng bang reruwitan Alisku sarpa mandi Kiwa tengen pisan Tlapukan surya kembar Kedhepku pan kilat thathit Kang mungging sirah Wesi kekentheng adi	Bulu mata saya lentik dan kaku Alisku bak ular Terletak kanan kiri Kelopak mata bak matahari kembar Jika berkedip bak kilat halilintar Yang terdapat di kepala Seperti besi besar yang tertanam kuat	My eyelash is firm and tapering My eyebrow is as snake Right and left My eyeballs are as twin suns Blinking as thunderstorm In the head As iron firmly planted
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This durma describes the beauty of the eyes in particular, and implicitly describes the physical beauty of the whole body. This means that we cannot judge people by their physical appearances. Good appearances do not mean good personality. And vice versa, bad appearances do not mean bad personality. Thus we are required to be clever in judging people and demanded not to judge them only by their appearances.

One part of the body that has philosophical meaning for Javanese is palm. In the inside the palm is white; in the outside the palm is dark. This indicates that the kindest person must have a dark side and vice versa the worst person must have a bright side.

Besides palm, the other part of the body which has philosophical meaning for Javanese is nine holes (mouth, two ears, two nostrils, two eyes, urinal, and rectum). Those nine holes are the source of the problem if the person does not use them wisely. For example our mouth can say something which can hurt others' feeling which we do not realize it. Thus people should pay attention to their words and actions in socializing with others.

7. Conclusion

As a Javanese live in modern era, we should plant Javanese values which remind us of our existence.

As the teaching says 'urip iku urup' (life is shining). Our life should be useful for others around us. We should not be burden for other. We should act very good thus

people always expect our being. We should not act ignorantly thus people expect our disappearance. The other says 'Memayu Hayuning Bawono, Ambrasto dhur angkoro' (creating safety, happiness, welfare; killing anger and greediness). In order to live harmoniously, people cannot act as free as they want. They should consider others' existence. People should have the feeling of empathy. In facing ugliness, we cannot act as ugly as our opponent. We should keep calm and handle the problem with patient, as the teaching says 'Suro Diro Joyoningrat, Lebur Dening Pangastuti' (all stubbornness, angst, cunning can be conquered by wise, patient and soft heart).

We also cannot always depend on others (both people and things) to support and boost our confidence. People should believe in themselves for what they are and for what they have. As the teaching says 'Ngluruk Tanpo Bolo, Menang Tanpo Ngasorake, Sekti Tanpo Aji-Aji, Sugih Tanpo Bondho' (fighting without mass (chivalrously), winning without disrespecting, prestigious without booster of authority/power/money/heritage, rich without worldly things). The Javanese also teaches about endurance as they say 'Datan Serik Lamun Ketaman, Datan Susah Lamun Kelangan' (not easily heartache when there are problems, not easily sad when we lose something). This means that we have to endure ourselves to the limit. We cannot act as a weak person who always complains because of many problems in our lives. Live is like a wheel, sometimes we are on top and on other times we are at the bottom. People should care about their behavior. They should act accordingly to the situation and condition around them. 'Aja Gumunan, Aja Getunan, Ojo Kagetan, Ojo Aleman' (do not easily get amazed, do not easily regret, do not easily get shocked, do not easily get spoiled). Everything happens around us. The world will spin nonstop whether we like it or not. People should have the ability to adapt to different kind of environment. Thus they can socialize with other without being distress.

People should have the goal in their life. This goal can lead them to the right direction. Thus they cannot be distracted being focused on the wrong thing. 'Ojo Ketungkul Marang Kalungguhan, Kadonyan lan Kemareman' (do not obsessed by the lust for authority, world things and worldly satisfaction). People should also think about their relation to the Lord. There is one entity beyond our world that has the knowledge beyond our imagination. Thus we should not be cocky and feel that we are the smartest person in the world. 'Ojo Keminter Mundak Keblinger, Ojo Cidra Mundak Ciloko' (do not act as if you are the smartest person thus you do not get lost; do not cheat thus you do not get accident). Being humble is the most important trait in Javanese teaching. Being cocky means disrespect others' feeling.

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