

Sustainable Development Education Strategy Through *Macapat* Song

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ABSTRACT

The era of globalization can lead to changes in the lifestyle of more modern society. As a result, people tend to have a new culture that they deem more practical than local culture. One of the factors that cause the local culture to tend to be forgotten at this time is the need for future generations to be interested in learning and inheriting their own culture. It's also a fact that Indonesian people prefer foreign culture to local culture because it is considered more practical and in accordance with the times. Many local cultures have faded because of the lack of future generations interested in studying. This research is applied in the context of efforts to preserve the local culture of the *macapat* song. The method used in this research is a direct practice through traditional performing arts activities of the *macapat* song; relevant literature studies also support it. The results show that the *macapat* song has various philosophical values that can be used as references in life. These values can be internalized in the attitudes and behavior of the nation's next generation. The values in the *macapat* song are relevant to education for sustainable development.

Keywords: Education, Globalization, Local culture, *Macapat* Song

1 Introduction

Education is an essential thing in life because education contributes to solving the problems of poverty, social conflict, morality, and other problems. Education for sustainable development aims to empower the community to change its perspective of life in the future. Education for sustainable development is a learning process carried out continuously and consciously to accelerate sustainable development goals. Education for sustainable development is a dynamic concept through education because it has noble values to create a sustainable future. One aspect of the sustainable development agenda is education, which discusses environmental sustainability in national life, namely education for preserving local culture [1]. Therefore, a local culture that has existed for a long time is the *macapat* song. The *macapat* song can be a bridge in conveying moral messages and an educational resource in building human character. The *macapat* song provides an overview of human life, from the womb until someone dies.

Each *macapat* song has moral values that can guide human life in socializing with each other, the environment, and God. However, along with the development of globalization, the *macapat* song is starting to be abandoned by the younger generation because it is considered as not following the times and not up to date. Children are now starting to live in a virtual world with various social media facilities that offer various sophistication. They don't need to have friends but only need tools that can accompany them at any time. The lack of outreach to other people is one of the factors why the younger generation does not understand the local culture, not to mention the current condition that children are taught foreign languages from a young age rather than local Javanese [2]. Therefore, a study related to local culture is needed, which provides education to the next generation. Education must be given from an early age to form character. The values contained in the *macapat* song are expected to be a solution to dealing with moral degradation [3].



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Education is not just for transferring knowledge but as a medium for transferring good values. Through education for sustainable development, it is hoped that it can produce human beings with noble characters and benefits for life. The concept aims to produce human beings who can meet all their needs by considering the needs of the current and future generations [4]. In line with this, sustainable development through the macapat song will likely be a means of preserving local wisdom values that have developed in society amid a situation of globalization which is slowly changing the order of human life. This research was conducted as a form of development of a community service program in Bangunjiwo Kasihan Village, Bantul. This study aims to teach the values contained in the *macapat* song as a form of developing education for sustainable development.

2 Research Methodology

The methods used in realizing this program include (1) internal coordination; (2) coordination with work partners; (3) literature study related to ESD and *macapat* songs; (4) Focus Group Discussion (FGD); and (5) *Macapat* Song performances.

3 Results and Discussion

Continuing education promotes the concept of critical thinking, imagining future scenarios by making decisions in a collaborative way [5]. The scope of continuing education is an environmental aspect with an environmental context of social, political, economic, cultural, and other issues. The method used in implementing continuing education is carried out through an interdisciplinary or cross-disciplinary approach, focusing on the learner and based on a process of search and experience. Continuing education is a lifelong learning process that aims to inform and involve education so that it has a creative nature supported by skills in solving scientific problems and social literacy. In addition, they also commit to being bound by personal and group responsibilities. So that continuing education is essential in facing global challenges and can create a resilient and sustainable society [6]. In the Issue and Trends in Education for Sustainable Development, it is explained that the implementation of ESD is focused on five agendas, including strengthening policies, transforming the value of learning and training in the environmental field, building the capacity of educators and trainers, empowering and mobilizing youth and accelerating the sustainable development agenda in local level [7].

The focus of ESD is not only sustainable from environmental or natural resource aspects but from various multidimensional aspects such as culture, social relations, human responsibility, and others. Education for sustainable development is one of the strategies for overcoming life's problems among them [5].

- Social issues aim to increase understanding of social institutions and the role of change and development in promoting social justice, gender equality, human rights, and a democratic system.
- Environmental issues aim to increase awareness of resources and the fragility of the physical environment, the impact of human activities on the environment, and biodiversity.
- Economic issues aim to create sensitivity to the potential and limits of economic growth so that it impacts people's lives and the environment and regulates responsible and sustainable consumption.

The Focus Group Discussion and the *macapat* song performances are shown in Figure 1 and Figure 2 as follows.



Figure 1: Focus Group Discussion Activities



Figure 2: Macapat song performance

The *macapat* song is one of the Javanese art songs, including:

- Play songs
- *Macapat* song
- Middle song
- *Ageng's* song
- Song of ancient *ageng/kakawin*
- Musical songs

Macapat songs have eleven kinds: *Mijil*, *Maskumambang*, *Sinom*, *Asmarandana*, *Gambuh*, *Durma*, *Kinanthi*, *Dhandanggula*, *Pangkur*, *Megatruh*, and *Pucung*. *Macapat* songs can be a medium for conveying ideas or values that are packaged aesthetically, which are: (1) human relations with fellow human beings; (2) man's relationship with God; (3) human relations with oneself; and (4) human relationship with nature.

Below are the eleven kinds of *Macapat* songs.

a) *Mijil*

Mijil, which means "go out," contains factors of time, place, and circumstances, so in giving advice or "talking" to other people, one must remember the following factors: (1) the appropriate time, (2) the place which means "four planks" where to convey something must choose the appropriate place. (3) the condition of the person receiving the advice, age, level of knowledge, class, etc. That said, *Mijil* was composed by

Sunan Gunung Jati or Feletehan or Fatahilah in Cirebon and Banten. *Mijil* means to go out, which means don't just talk. In another sense, people must also be prepared to spend something for others (donate).

b) *Pangkur*

Pangkur comes from the word "deviate lan mungkur", which means that in this life, do not deviate from religious orders but deviate and leave evil behind. Pangkur Song was composed by Sunan Muria, who firmly upheld and carried out religious orders.

c) *Dhandanggula*

Dhandanggula comes from the words "dhandhang" and "gula", which means sweet hope in this life. Invitations to goodness must be conveyed pleasantly and pleasantly because you have faith and believe in the Wisdom, Grace, Majesty, Wealth, and Justice from Allah, Lord of the Universe. *Dhandanggula* was composed by Sunan Kalijaga.

d) *Kinanthi*

Kinanthi, which comes from "kanthi," is given the prefix "in" to become "Kinanthi", which means *dikanthi*, accompanied, accompanied, accompanied. People who are still "blind" from religious guidance must be accompanied to be guided towards a better religious life. In inviting to kindness, you should try a lot to find new friends and don't hold hostility. The *Kinanthi* song was composed by Sunan Giri, a teacher from Sunan Kalijaga.

e) *Sinom*

Sinom means the new leaves "disappear" from tamarind trees or fine hair on a woman's forehead. It means that joyfully inviting goodness will instill a sense of religion, an ornament to human life that makes people hopeful (optimistic) and looks youthful because it is clean physically and mentally. The *Sinom* song was composed by Sunan Giri.

f) *Asmaradana*

Asmaradana comes from the words "asmara" and "dana", meaning like to give. A successful invitation to kindness can make people who like to give or spend infaq, alms, and alms, like to help others, selfless—compiled by Sunan Giri.

g) *Megatruh*

Megatruh comes from the words "megat" and "ruh", which means separating the spirit from evil thoughts or holding back lust. Religious teachings bring faith to carry out worship by keeping away passions, doing good by obeying the Creator's commands, staying away from evil, avoiding God's prohibitions, and staying away from the devil. Sunan Giri compiled this song.

h) *Durma*

Durma, which comes from the words "dur" and "ma" which means to retreat from M5 or stay away from five immoralities, namely: (1) *madon* or adultery, violations in this case significantly disrupt people's lives; (2) drinking, meaning drinking alcohol, which consequently damages the health of the body and soul, offspring, community, and household; (3) intoxication or smoking intoxicating drugs, making people not remember: marijuana, morphine, opium, *mirasatika*, which are very detrimental to the health of the body and mind, as it destroys the individual and social economy; (4) playing or gambling; and (5) stealing

(including embezzlement, corruption, cheating, extortion with usury). *Durma* was composed by Sunan Bonang (*baboning* victory,) son of Sunan Ampel.

i) *Maskumambang*

Maskumambang, which comes from "mas" and "kumambang" (floating gold), means that because religious teachings are beautiful and good, even if they are hard, as long as there is a soul devoted to Him, all of that will become light. Gold is the heaviest and finest precious metal. *Maskumambang* was composed by Sunan Maja Agung.

j) *Gambuh*

Gambuh means "sak madya," meaning people in life so that they are aware of their respective positions and don't get the disease "lali" or forget. "Gambuhke by dadi menungsa".

k) *Pucung*

Pucung means dead ("dipocong" = wrapped in white mori, inside and out sacred), or peak (already the highest; already finished). Its meaning religious teachings lead to the perfection of life in this world and the hereafter, perfection in the sense of happiness. *Pucung* was composed by Sunan Gunung Jati

The implementation of sustainable development education is directed at formulating and designing a product that can help and support humans in dealing with development issues in various fields [8]. Besides that, sustainable development education encourages people to think critically, imagine future scenarios, and collaboratively make decisions. Education for development is an essential pedagogical tool because it teaches complex values not taught in other activities. Through *macapat*, songs can be a means of teaching values that are useful for life in the future. For example, the *Macapat* song teaches about human relationships with other humans, the environment, nature, oneself, and God.

The nation's next generation should understand the moral teachings of the *macapat* song. The philosophical meaning contained in the *macapat* song shows the importance of a guiding value for future generations. Life in the future is full of challenges. As a result, if it is not equipped with vital character education, it will weaken the morality of the young generation, who will be the nation's successor. The *macapat* song teaches about human life from birth to death and is described through songs that advise us to live correctly and not commit crimes. Living in harmony with nature and the environment and doing good to others is the key to happiness. So that the values in the *macapat* song are relevant to the principles of education for sustainable development because the *macapat* song provides a basis for attitude and action. Suppose a person understands and practices philosophical values as contained in the *macapat* song. In that case, social problems, conflicts, and other life problems can be resolved through a wise and prudent attitude.

4 Conclusions

Education is something that cannot be separated from human life. Through education, it is hoped that someone can get a better life. This is reflected through attitudes, knowledge, and the final result after getting an education. The future life is affected by the current life process, so it is essential to have goals for the future life. Therefore, it can be reflected through education for sustainable development, which does not focus on the environment but also on preserving local culture. One of the local cultures that have existed for a long time is the *macapat* songs, a Javanese poem with a philosophical meaning. These songs explain the journey of human life from a person in the womb to the end of life, namely death, consisting of 11 (eleven) poems in detail with a philosophical meaning that can guide human life. *Macapat* songs in the current era are considered foreign and challenging to learn; few of the current generation are good at speaking Javanese because, since childhood, they have been taught foreign languages but Javanese. In

addition, in the current conditions, many of the nation's next generations are prouder of foreign culture than local culture. According to him, local culture needs to be updated and needs to keep up with the times. Through education for sustainable development, the *macapat* song was again developed and introduced to the cultural event held in Bangunjiwo Kasihan Village, Bantul, Yogyakarta. Hopefully, these activities can rekindle and give the younger generation a sense of love. *Macapat* songs teach about the philosophical meaning of life, which can be a guide in behaving and dealing with life's increasingly complex problems.

5 Declarations

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