

The Meaning of Life in Tembang Macapat

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Abstract

Purpose: to understand and describe the meaning of human life in tembang macapat of Javanese.

Methodology: This research used a qualitative approach, the method used in this research was phenomenological studies. The informants in this research were 2 informants. Informants were selected based on the criteria, thatweres someone who knows and understands everything about Tembang Macapat of Javanese. The data collection technique used in this research was interviews.

Results: The results of the research describe that in the eleventh of the Tembang Macapat, there is a picture of the life cycle of human beings born to death. Tembang Macapat has several different versions caused by different points of view used by individuals in interpreting their lives. For individuals who explore, interpret, and implement the content of the tembang macapat, it will have a direct effect on emotions and how individuals take an attitude. Individuals tend to be better able to manage emotions and be able to calm themselves down when facing stressful situations, so the attitude taken is also not a rash and emotion-driven attitude.

Keywords: Meaning of Life, Culture, Tembang Macapat.

Introduction Section

The length of the papers should be minimum 3000 words and maximum 8000 words, excluding abstract and Javanese culture has grown and developed since the formation of Javanese society. From the results of prehistoric research, it can be seen that the Javanese society in the stone age has known as high culture (Syahlan & Mulyono, 2012). Javanese culture is a system that becomes a guide for Javanese people in behavior. In Javanese culture there is local wisdom as a strong driver in the Javanese people life (Saddhono & Pramestuti, 2018).

Anita and Anto (2019) literary works are representations of ideas from authors who are required to have values or messages about life. Literary works do not only refer to one area of life, but are also able to enter various areas of human life, such as psychology, culture, economics, social, politics, and education. Literary works are able to inspire readers to understand about the messages of life in the text / script. By reading literary works, the reader seems to get advices and can even take the life story depicted in the story,

There are many Javanese songs, for example Tembang Macapat. Tembang macapat is a picture of the human journey started from the womb until death, namely from *Maskumambang* (fetus in the mother's womb), *mijil* (born), *sinom* (young), *asmarendana* (romance), *peat* (compatibility between male and female), *dhandhanggula* (become an adult), *kinanthi* (educate children), *pangkur* (principle in life), *durma* (charity), *megatruh* (separation of spirit and body), and *pucong* (died). Every song in Macapat contains moral values, ethics, and instructions about behavior that must be carried out by humans from born to death in order to get the glory of the world's life and the hereafter (Anto & Anita, 2019).

Tembang Macapat is an important part of the archipelago culture, especially Java. Even tembang macapat with all its contents has various functions as a messenger of mandate, a means of narration, conveying feelings, media for depicting the atmosphere, a conundrum delivery, a proselytizing media, educational tools and counseling, and so on (Syahlan & Mulyono, 2012). Setiyadi (2010) mentioned that tembang macapat is full of rules and advice, and various wisdom views of life of the Javanese people, discourses known, cultured, and live in Javanese society. The combination of song discourse with the pleasant music of the Javanese ancestors. The

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proof is that there are traditional Javanese musical instruments that have been created. In addition, the shape of the song makes it easy for someone to remember the arrays inside. Based on the song, that is used as a means of building purification of the mind and a sense of beauty. Therefore, in the arrays, there is advice, which sinks into the heart because of the beauty of the song when it is sung.

The formulation of the problem in this research is "What is the meaning of human life in the Tembang Macapat?". In previous research conducted by Rossandy (2016) explained the nature of human life in the tembang macapat context, it can be described that in essence, humans must always be closer to the Supreme Creator. Explaining that basically every human being must always be closer to Allah SWT. So that every action taken does not deviate from the prescribed teachings of Islam. Based on the explanation above, the researcher aims to understand and describe the meaning of human life in the tembang macapat of Javanese.

The Meaning of Life

The meaning of life has a different meaning for each individual depending on which point of view a person sees and interprets the meaning of life. Utari (2020) argues that the meaning of life is a depiction of what an individual want, seeks, and hopes for in his life. As a result, various types of behaviors such as optimistic, happy, moody, depressed, or pessimistic behaviors appear in life. The meaning of life is a very important thing for a person so that he can find his purpose in life.

Bastaman (Utami, 2018) believes that the meaning of life is the quality of the individual's passion for how much the individual is able to actualize the potential he has, showing a pattern of life that is full of enthusiasm and optimism in living daily life and how far a person manages to achieve goals in his life that give meaning to his life. Therefore, the meaning of life makes man able to fulfill the meaning of his life, without the meaning of life humans will lose the meaning of life for them in living daily life.

The meaning of life has several characteristics. (Bahkruddinsyah, 2018) revealed several characteristics of the meaning of life, namely: (a) It is unique and personal; (b) It is specific and tangible; (c) Provides guidelines and directions. Frankl (Utari, 2020) states that this life must have meaning. It is like when someone finds a situation where he is able to know himself and God plays a role in his life, then someone will know that this life is not something in vain. By living a life that all of these are related to each other even though the choice of attitude is with him but he is not "free". The meaning of freedom in this case is still within the scope of the godhead and the individual comes to a meaningful level of life which is a combination of the meaning of life and the desire to live meaningfully.

The meaning of life is values that are considered important things that have a role as a purpose in life and life guidelines that exist in human life. The meaning of life is something unique because for everyone the meaning of life has a different and fundamental meaning in a person's life. The factors that influence the meaning of life according to (Ula, 2014) are: (a) Spirituality can be synonymous with the soul term. Life will be meaningful when someone can be an inspiration and role model for others to find their soul's calling; (b) Freedom: human is given the grace of freedom in determining life. Therefore, a person is free to choose how they live and behave psychologically healthy; (c) Responsibility: Psychologically healthy individuals are aware of the responsibilities that they must live in their lives.

Crumbaugh and Maholich (Bukhori, 2012) stated that aspects of the meaning of life are: 1). Purpose in life, 2). Life satisfaction, 3). Freedom of choice, 4). Passion, and 5). Responsibility. In other words, those who are able to live a meaningful life can be described as those who live their daily lives with spirit and passion and are far from empty feelings. They also have clear life goals, both long-term and short-term goals with directed activities. Daily tasks and chores for someone whose life is a source of satisfaction and pleasure in itself so that they do it with passion and responsibility.

For some people find meaning in life by making some effort. Setyarini & Atamimi (2011) mentioned that the process of success in achieving the meaning of life is a sequence of experiences and the stages of situations or things that are meaningless become meaningful. The stage is categorized as follows: (a) The stage of suffering, is when a person is at an event in an unpleasant life, then he will be in a meaningless state of his life; (b) The stage of self-acceptance, is awareness within oneself to change a situation that was previously unpleasant for the better. Many things can trigger this self-awareness such as self-reflection, consultation, and exchanging opinions with people; (c) The stage of discovery of the meaning of life, is a process of realizing that there are

valuable and important life values in his life and then established as the goal of life; (d) The stage of realization of meaning, this stage is the stage where a person has spirit and passion in his life again. In this case, it is usual for a person to develop his talents, abilities, and skills; (e) The stage of a meaningful life, there is a change in living conditions for the better and meaningful and get happiness in living life.

Tembang Macapat

Tembang macapat contains advice that is delivered wisely because there are many valuable mandates or lessons. A long time ago, it was used by parents to advise their children so that their children understood the meaning of life. In tembang macapat there are religious teachings and moral values that can be accepted and understood more easily because they are conveyed in a beautiful series of words (Zahra Haidar, 2018). At the time, when Islamic teachings entered Java, the Wali Sanga used tembang macapat as media for proselytizing in developing Islam on Java island. The lyrics contained in macapat often contain the meaning of the values taught in the Qur'an (Santosa, 2016).

The types of tembang macapat consist of (Suwardi, 2012):

- a) Tembang macapat maskumambang tells the first stage in the journey of human life;
"Wong tan manut pitutur wong tuwa ugi, ha nemu duraka, Ing donya tumekeng akhir, tan wurung kasurang-surang"
- b) Tembang Macapat after maskumambang is mijil which comes from the Javanese word of wijil which means 'out'. Tembang Mijil contains the meaning when human was born into the world from his mother's womb;
"Dedalanne guna lawan sekti, Kudu andhap asor, wani ngalah dhuwur wekasane, tumungkula yen dipundukanni, Ruruh sarwa wasis, Samubarangipun"
- c) Sinom means young leaves or isih enom (still young). Tembang Macapat Sinom describes the beauty of youth and a time of hope and wishful thinking;
"Punika serat kawula, Katura sira wong kuning, Sapisan salam pandonga, Kapindo takon pawarti, Jare sirarsa laki, Ingsun mung sewu jumurung, Amung ta wekasi wang, Gelang alit mungging driji, Lamun sida aja lali kalih kula"
- d) Kinanti comes from the word kanthi or tuntun 'guiding' which means that we need guidance;
"Kukusing dupa kumelun, Ngeningken tyas kang apekik, Kawengku sagung jajahan, Nanging saget angikipi, Sang resi kaneka putra, Kang anjog so wiyati"
- e) Tembang Asmarandana comes from the love words 'love' and dahana 'fire' which means 'fire of romance' or 'love';
"Lumrah tumrap wong ngaurip, Dumunung sadhengah papan, Tan ngrasa cukup butuhe, Ngenteni rejeki tiba, lamun tanpa makarya, Sengara bisa kepthuk, Kang mangkono bundhelana"
- f) Gambuh has the meaning of suitable or mate;
"Lan sembah sungkem ipun, Mring Hyang Sukma elinga sireku, Apan titah sadaya amung sadermi, Tan welangsira andhaku, Kabeh kagungan Hyang Manon"
- g) The word of dhandhanggula comes from the word of dhang- dhang hope' or 'expect', but some say it comes from the word of gegadhangan which means 'idea', 'wishful thinking', or hope';
"Sinengkuyung sagunging prawali, Janma tuhu sekti mandra guna, Wali sanga nggih arane, Dhihin Syeh Magrib tuhu, Sunan ngampel kang kaping kalih, Tri sunan bonang ika, Sunan giri catur, Syarifudin sunan drajat, Anglenggahi sequece gangsal sayekti, Iku ta warnanira"
- h) Tembang Macapat of durma is usually used to describe the qualities of anger, rebel, and lust for war;
"Ayo kanca gugur gunung bebarengan, Aja ana kang mangkir, Amrih kasembadan, Tujuan pembangunan, Pager apik dalam recik, Latar Gumelar, Wisma asri kaeksi"
- i) Pangkur can be equated with the word of mungkur which means 'to retreat';
"Muwah ing sabarang karya, Ingprakara gedhe kalawan kecillik, Papat iku datan kantun, Kanggo sadina-dina, Lan ing wengi nagara miwah ing dhusun, Kabeh kang padha ambegan, Papat iku nora lali"
- j) The word of megatruh comes from the words of megat pisah and the spirit of 'life' so that megatruh can be interpreted as the separation of the spirit from the human body;
"kabeh iku mung manungsa kang pinujul, Marga duwe lahir batin, Jroning urip iku mau, Isi ati klawan budi, Iku pirantine ewong"

- k) Tembang Macapat of pucung is equated with the last stage in human life, which is to be in the afterlife.
"Ngelmu iku keku kelakone kanthi laku, Lekase lawan kas, Tegese kas nyantosani, Setya budaya pengekesing dur angkara"

Relevant research has also been conducted by several researchers, one of them is a research conducted by Suwardi (2012) on "Insights into Javanese Life in Tembang Macapat". The results of the research found that there are two kinds of life insights in tembang macapat. First, tembang macapat describes the insight of Javanese life to preach. Second, tembang macapat describes the insight into life's journey. Research conducted by Rossandy in 2016 on "The Nature of Human Life with Others in Tembang Macapat". The results obtained in this research state that the essence of human life in tembang macapat is described in essence humans must always be closer to the Supreme Creator. So that every action taken does not deviate from the prescribed teachings of Islam. Research from Puji Santosa discussed "Social Function of Tembang Macapat". The results of the research proved that tembang macapat from the beginning of its existence, XIV century, until now it is used in social life, among others, as entertainment, aesthetics, education, traditional staging, means of correspondence, work friends humming, mantras repelling bala, gathering ceremonies of Javanese traditional, Pangestu activity ceremonies, and life cycle philosophies.

Method

Respondents

The participants in this research were a teacher (Teacher / Lecturer) karawitan and Javanese culture totaled two people who had a background as. Participant data can be seen in the table below:

Figure 1. Participant Data

No	Name	Age	Pprofession	Gender
1	H	33	Lecturer	Female
2	WD	34	Lecturer	Female

Research Design

This research uses a qualitative approach with applying phenomenological research methods, because it is to describe an accurate and clear description of naturally investigated phenomena. Barnawi (2018) stated that phenomenology explains these visible events by expressing the value and meaning listed in the phenomenon through the scientific and rational methods. Phenomenology can be used for an approach whose function is to reveal an event, incident, and fact that exists in human life and experience.

In this case, the research analyzes the meaning of life from tembang macapats of Javanese. Macapat is a poem or song that originated in Java and contains about the continuation of the cycle of human life. There are differences in sorting the order of these tembang macapat, this is influenced by the differences in the points of view used by individuals to interpret the essence contained in the tembang macapat. For individuals who explore, interpret, and implement the content of the tembang macapat, it will have a direct effect on: (a) how the individual manages emotions; (b) calm down when faced with a stressful situation; (c) and how the individual takes attitude. So, it can be said that tembang macapat gives a great contribution to the meaning of life in the individual, as in work.

Research Procedure

In this research, the data collection method used semi-structured interviews using interview guidelines that had been previously compiled by researchers. These interview guidelines are flexible depend on the conditions that exist in the participants. In this research, researchers conducted interviews using the *Zoom meeting* application because considering the current conditions that are still a pandemic, in addition that because the positions of several researchers with their respective subjects are outside different provinces. This interview was conducted on each subject for about 50-65 minutes.

Technique of Analysis

The results of the interviews obtained by researchers from participants made verbatim as a detailed written interview report. Then the data obtained are analyzed using thematic analysis techniques. Thematic analysis

technique is to emphasize the preparation of coding derived from previously questions of the research, so that questions are arranged in accordance with the research theme and become a source of reference in explaining the phenomena that occur (Heriyanto 2018). The results of the verbatim that have been written, those will be categorized depend on the themes found in the field. After giving the theme, then the process of coding and drawing conclusions from the results of the research.

Results Of The Research

Knowledge of Tembang Macapat

Macapat is a poem or tembang that originated in Java and contains the continuation of the cycle of human life.

"a kind of human life cycle from born to later does not exist or dies. That's in my opinion if it's a widely assembled content of macapat tembang" (W.H/102-105).

"if we're talking about the life cycle, that means the first one is born first, right". (W.WD/211-215).

Macapat is widely used as a motivation for a person to interpret life, but to be able to interpret life with tembang macapat, of course, someone must have basic knowledge about one's own macapat. The most basic knowledge of tembang macapat is the definition of macapat itself:

"Yes, if it is for ethnopsychology, the term of macapat, this is an old Javanese literary work in which the term is paugeran" (W.H/ 92-94).

"there are a lot of definitions of macapat, from Sanskrit, some from jarwodoso, and so on. Well, if I personally it is more inclined toward Sanskrit. So mocopat is from Sanskrit there are those who argue from the words of waca and pata. Waca means to read, pata means slowly. So ee mocopat it was read slowly" (W.WD/141-146).

Macapat did not appear casually, even after the appearance of tembang macapat also experienced many changes from various aspects, one of which was the content of tembang macapat itself. The process of these various changes became the history of the macapat:

"Well, mocopat itself is because it has emerged a transition from central Java to new Java, or from kidungan to mocopat there is also from the middle of the world as well, so there are those who group the periodization actually. If for example from the fifteenth, the fifteenth is giriso balapa wirangrong it turns out that the dengung there is someone who says enter the middle, that's just the periodization actually" (W.WD/406-410).

"If there are some opinions about mocopat, a lot of mas if I say there are 3 opinions. So, some argue there are 9 mocopat, some argue there are 11, some argue there are 15." (W.WD/194-196).

"If the 9 is sekar gambuh and megatruh is lost because they think it'sekar tengahan, sir" (W.H/112-114).

"then the 15 of the 11 increased again there were a few sekar wirangrong, then balabak, juru dengung and girisojadi added 4 after the pucung" (W.H/114-117).

"If based on my opinion why it becomes 11, it is the result of an agreement" (W.H/117-118) here, there is a mention of ki harjo wirogo in his book patokane nyerakaken danescitrosumo in pinarbowo book, one specifies that from the 15th, this is summarized to 11 because he thought that 4 could not be included in the macapat (W.H/118-123).

Every work and literature have rules that must be obeyed, tembang macapat also has rules for whoever develops it:

"paugeran is a kind of rule that must be adhered to or obeyed" (W.H/94-95).

"then the presentation of the students of ethnopsychology does not change so much that the meaning remains that way and the lyrics is also like that only the device is presented more modern" (W.H/95-98).

"if mocopat has a special feature, there is a paugeran that no one can modify for the tone. So, it is not allowed that if the mocopat is that the tone can only be blocked or in what the name is, yes, the Indonesian language in the song is only limited to 4 notes. It can't be more than that. Later, if it is more than that, the name is different again. It could be not a mocopat" (W.WD/202-207).

If someone really studies about macapat then it will find uniqueness in it:

"And one of the uniqueness of this tembang mocopat language is that it is used most kawi tembung" (W.H/44-46)

"if it is unique again, when we convey a teaching only with speech, only with nyuwun sewu like this, this chat is less interesting, it is more interesting if we ee kitra tell the teachings with beautiful tunes" (W.H/560-565)

"It's only if what we want to read that is most meaningful for Mrs. WD when reading the mocopat is the whole fiber. It can't be just one podo, just one baet because in that one fiber there is one story, there is meaning." (W.WD/443-445).

Types and Depictions of Life in Tembang Macopat

Tembang macopat itself is a depiction of the life cycle of a human being which has the meaning of human life from the time he was born until he died. If we look at the human life cycle of the first macopat tembang, there is Mijil which has the meaning of birth which is described by a life full of love and care:

"that... oh when we were born, it is described by macapat mijil, mijil it means born" (W.H/179-181).

"if we're talking about life cycles, that means the first one is born first, right, so it's born. Mijil is if in Indonesia it means born, out. It is in the nature of the depiction that mijil is something of a concerned nature, love" (W.WD/211-215).

In Javanese belief when the wife is pregnant, a husband and wife should do more positive things, such as giving charity, praying, and others:

"So, when a mother pregnant if a Javanese, if there is a wife who is pregnant so a father is also concerned, concerned that means a lot of almsgiving, many ee what is the name of melek bengi, it means to stay up late but to pray, dhikr, etc." (W.WD/219-242).

Furthermore, after Mijil, there is Kinanti in toddlers age until they grow up where the role of parents, the role of the family to the role of the environment greatly affects the growth and development of children:

"describing the stage after we were born into the world so the role of parents, the role of the right left, then the sibling, the environment is extraordinary in this kinanti" (W.H/189-192).

Then there is the sinom that describes the youthful life of a teenager who is still looking for his identity, making friends is everything to him and still likes to go for a walk:

"Still the spirit of 45 rono rene, dolan no dependents yet, that's sinom-sinom that they are still searching days" (W.H/203-205).

"Sinom is the junior high school days, the child is looking for (elementary / junior high school) is looking for friends, so friends are just everything for him, yes, usually for children of that age, aged 10 to 14, it's just for fun to make friends." (W.WD/249-254).

After sinom, there is asmarondono where a person begins to feel falling in love with the opposite sex. At this time a person feels that his life is always beautiful:

"asmoro ndono, many people already know that it's the time of falling in love, so yes, the times when a child is happy with the opposite sex." (W.WD/260-262).

"asmarondono that where there are amorous spots that are in each of them begins to develop, they begin to feel love, they begin to feel the attraction between the opposite sex and the seeds of romance" (W.H/205-211).

after someone feels in love, then they will be united in a serious relationship that is marriage as found in the macopat tembang tambuh:

"So in this gambuh, if the Javanese language gambuh, in Indonesian it is a kind of gambuh that unites... so maybe it was the term of person A from this family and person B from this family are united, so unite nyawiji for the term se yes se word to establish a more serious relationship.. " (W.H/222-228).

Furthermore, there is gandang gulo which has the meaning of someone who has grown up and has already enjoyed the bitter sweetness of life, because gulo itself has a sweet meaning:

"Well, in this dandang gulo usually someone is an adult, has enjoyed the bitter sweetness of life... the orientation is already to be happy" (W.WD/279-291).

"Then the next stage is gadang gulo kala here and there has the same sweet tastes" (W.H/214-216).

Then, there is tembang macapat maskumambang which describes the life of someone who has no direction, just like running water. Someone realizes that his life is getting older but does not yet have a purposeful direction in life:

"So, kumambang in Javanese means kemambang. We don't know the direction of that yet." (W.H/235-240)

"So, we realize our lives are getting older but here we haven't found our destination where it's going so the term hasn't stayed" (W.H/242-246).

Thereafter in tembang macopat there is durmo which has the meaning of benefactor, where a person is willing to share and give alms from some of the property he has for others:

"So, we are charitable to others, we are willing to give alms to insert some money or part of the objects or part of the energy we have to give to others" (W.H/256-259).

In addition, there is a tembang macopat which has the meaning of retreat which means that the older, there will also be many backward developments and are already at the stage of prioritizing the affairs of the afterlife over world affairs:

"Pangkur is from the word mungkur, mungkur can be interpreted as retreating, what is the retreat anyway? Yaa who retreated a lot, yaa the name of the parents, yaa it maybe the teeth have begun to clump, the teeth have begun to toothless, then the joints are also not like the younger age anymore" (W.H/271-276).

"in the tembang pangkur, also like that, it means that Mungkurake had put the affairs of the afterlife ahead of the worldly, meaning so. Well, but the content is that most of the mocopats are advice. So, indeed the advice is aimed at a specific." (W.WD/313-317).

Then, there is tembang macopat megatruh which means the spirit that comes out of human. In megatruh there is something that a person regrets when he is alive:

"Megatruh tuh describes the pole of sedho or the deceased so the term is that the body has been abandoned and then the spirit has returned to the top" (W.H/296-299).

"That's why megatros are nelongso or disappointed or there is something regrettable. Because perhaps during his life before he died before experiencing the death there were unresolved affairs. Well, that's

usually the nature of ya nelongso, ya getun, ya disappointed, yes hard, ya concerned because leaving yes it could be his family, yes it could be his fun and maybe something is not finished too" (W.WD/320-325).

The last tembang macapat is pocung which means someone who has passed away and has been fancied:
"the latter is a pocung, if the person is dead it means that he will be perfected by his own religion" (W.WD/326-327).

"Well, after megatruh there is the last stage which is pocung" (W.H/299-300).

The Meaning of Life in Tembang Macapat

The results of the research found that for society, especially Javanese, tembang macapat has a deep meaning in life, as explained by the sources:

"the meaningfulness of this tembang macapat in our life, especially the Javanese is very meaningful" (W.H/174-176).

Some people who study tembang macapat has a great influence on them, such as being able to calm down if they can really live up to the tone and lyrics contained in the tembang macapat:

"Because if I personally learn, I can actually calm down. If we really want to live up to the tone, we want to really live up to the lyrics that are in mocapat, it's actually soothing" (W.WD/151-154).

But there are also those who associate tembang macapat with the work they are doing, that way they live the work meaningfully:

"If in my life, tembang macapat takes a big role because if I associate it with my work as a teacher, this requirement will be full of meaning in life" (W.H/417-420).

In this research, it was also found that singing macapat can manage emotions or just relax when we have many thoughts or works:

"While tembang mocapat, this to cultivate the emotions of the mountain to a normal level. For example, you're angry for a moment, it's the easiest thing to pocong or gambang" (W.WD/359-364).

"Is it just me or others like that too, I personally think when I have a lot of thoughts, there is a lot of what we want to pursue, and so on. That was the beginning when I felt it as relaxation when I went to the Yogyakarta Palace" (W.WD/368-371).

In addition, according to the speakers in this research, tembang macapat is a sub-section of the teachings taught in religion:

"if I think it's a sub-teaching that religion teaches" (W.H/551-552).

Through this tembang, macapat teachings can be presented to the society, especially Javanese, by using the regional language, so that the society understands and explores the meaning of the tembang macapat:

"Through this tembang macapat, if I think this is ee presented with more ee Language that people are tribally understood. So, if we are in Java, we are nembang jowo iku maybe mbah-mbah in antiquity, then ee the Javanese people here are more understanding, more mudeng than Arabic, or Roman languages or What language do I think" (W.H/554-560).

A person's views on the meaning of their life vary, depending on each person's point of view as explored by one of the sources:

"Well, this is if Mrs. WD herself oh yes it turns out to be urep ki wong sinawang, it turns out that life is ya wong sinawang depending on which point of view we want to see when we want to see o... she is happy that we are the ones who see, not necessarily the ones who do the fun to.... Not necessarily the one who is the happy living" (W.WD/465-468).

But, in tembang macapat the meaning of life as already described in the 11 tembang macapat, it cannot be separated between one tembang and the other and the tembang macapat will be memorable when read out in full:

"that all of them have great significance so we can't if we're asked "which one is the most interesting? Which is the deepest meaning" if for me, it's the whole thing. So, it is inseparable between 1 tembang macapat and the other tembang macapat like that." (W.H/330-336) .

"It's only if what we want to read that is most meaningful for Mrs. WD when reading the mocopat is the whole fiber. It can't be just one podo, just one verse because in that one fiber there is one meaning story" (W.WD/443-445).

Discussion

This research aims to describe the meaning of human life in tembang macapat of Javanese. Macapat is a poem or song that originated in Java and contains about the continuation of the cycle of human life. This is in accordance with the findings of Zahra Haidar (2018) who stated that tembang macapat is a Javanese literary work in the form of traditional poetry which is the ancestral work of the cultural heritage of the Indonesian nation.

Tembang macapat contributes greatly to the meaning of the individual life who is studying it. Based on the research conducted, it was found that by exploring and interpreting tembang macapat, it has direct effect on how emotions and how individuals take an attitude. Individuals tend to be better able to manage emotions and be able to calm themselves down when facing stressful situations, so that the attitude taken is also not a rash and emotion-driven attitude. This is obtained by individuals by implementing the understanding and meaning of tembang macapat contains in their life. For certain individual, singing the tone found in the tembang macapat can help to bring himself to more relaxed situation. These findings are in accordance with those expressed by Bastaman (in Utami, 2018) that the meaning of life has 3 characteristics, namely being unique and personal, being specific and real, and providing guidelines and directions. This is also in accordance with what the source revealed about the understanding of tembang macapat spread in society, generally it has several different versions both of the number and the order.

Tembang macapat implies the guidelines and direction of the life cycle as a human being from the womb, born until finally died. In Javanese belief when the wife is pregnant, a husband and wife must do more positive things, such as almsgiving, praying, and others, this is in accordance with the meaning contained in tembang macapat Mijil which means born. Furthermore, after Mijil, there is Kinanti in toddlers age until they grow up where the role of parents, the role of the family to the role of the environment affect the growth and development of children greatly. Then, there is the sinom that describes the youthful life of a teenager who is still looking for his identity, making friends is everything to him and still likes to go with his friends. After sinom, there is asmarondono where a person begins to fall in love with the opposite sex. At this time a person feels that he is living a life that is always beautiful. After someone feels in love, then they will be united in a serious relationship that is marriage as found in the tembang macapat gambuh. Furthermore, there is gandang gulo which has the meaning of someone who has grown up and has enjoyed the bitter sweetness of life, because gulo itself has a sweet meaning. Then, there is tembang macapat maskumambang which describes someone's life who has no direction, just like running water. Someone realizes that his life is getting older but does not yet have a direction or purpose in life. Furthermore, there is durmo which means generous, where a person is willing to share and give alms from some of the property he owns to others. After durmo, tembang pangkur which has the meaning of retreat which means that someone who gets older will also have many backward developments and are already at the stage of prioritizing the affairs of the afterlife over world affairs. Then, there are tembang macapat megatruh which means the spirit that comes out of humans. In megatruh there is something that a person regrets when he is alive. And the last one is tembang pocung which has the meaning of someone who has passed away and has been fancied.

But in its existence, Tembang macapat has several versions spread in society. This is because of how the point of view is used by individuals to interpret the essence contained in the tembang macapat. This is in

accordance with the findings expressed by Utari (2020) that the meaning of life has a different meaning for each individual depending on which point of view a person sees and interprets the meaning of life. In addition, the meaning of life is also a depiction of what an individual want, looks for, and hopes for in his life. In addition, this is also in line with Frankl's explanation (in Schultz, 1995) which states that things that affect the meaningfulness of life are seen from internal factors, namely mindset, attitude patterns, self-concept, beliefs and worship, and also external factors, namely work, experiences, relationships in the family, culture and the social environment of society.

Zahra Haidar (2018) explained that during the time when Islamic teachings entered Java, the Wali Sanga used tembang macapat as media for proselytizing in developing Islam on Java island. The lyrics contained in macapat often contain the meaning of the values taught in the Qur'an This is in accordance with the statement of the source who stated that tembang macapat is a sub-section of the teachings taught in religion, so the main guideline is still the Quran, besides that the source also explained that tembang macapat is presented to society, especially Javanese by using the regional language so that people more understands and explores the meaning in tembang macapat.

Conclusion

Tembang macapat is a poem or song that originated in Java and contains the continuation of the cycle of human life. By delving into and interpreting tembang macapat, it can directly affect how emotions and how individuals take an attitude. Individuals tend to be better able to manage emotions and be able to calm themselves down when facing stressful situations so that the attitude taken is also not a rash and emotion-driven attitude. This is obtained by individuals with implementing the understanding and meaning of tembang macapat content in their lives. In its existence, Tembang macapat has several versions spread in society. This is cause of how the point of view used by individuals to interpret the essence contained in the tembang macapat.

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