

LANGUAGE USE IN *PANGKUR* SONG IN *SERAT WULANGREH* AND ITS IMPLICATION FOR THE YOUNGER GENERATION AS AN EFFORT TO PRESERVE JAVANESE CULTURE AND ENHANCE CHARACTER BUILDING

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ABSTRACT

The long-term objective of the research is to preserve traditional culture through understanding Javanese cosmology. The specific target of the research is to discover fundamental and comprehensive information about the value of character building and its implementation in relation to the concept of art and culture conservation according to Javanese philosophy. To achieve these objectives, the researchers conduct an in-depth and progressive research. The research uses qualitative paradigm conducted through explorative and survey method. The steps are: (1) Introducing the song Pangkur (in Serat Wulangreh) to the community. (2) Explaining the meaning of the song Pangkur. (3) Determining and describing the community's response to the song Pangkur (in Serat Wulangreh). (4) Preserving Javanese culture, especially the Javanese song Pangkur (in Serat Wulangreh) and implementing character building to the current generation. The research data is collected from people, places, and events as well as from documents/records, which were then analyzed using an interactive model. The aim of the research to implement the values of character education among school-aged children. The data is collected through detailed interviews, observation, and documents/records analysis, as well as literature review. The data is analyzed using a contextual pragmatic analysis model, and the result is used as recommendation for the development of school curriculum.

Keywords: implication, *Pangkur* song, *Serat Wulangreh*, character building, art and culture preservation.

Introduction

The social and cultural behaviors of Javanese people constantly refer to the traditional Javanese customs that are rooted in the values of the palace (*keraton*). The palace is believed to be the center of cosmos, which significantly influences the peaceful and harmonious life. The concept is manifested in the ideas, behaviors, as well as various forms that can be found in our environment. *Pangkur* song manuscript was originally introduced in the palace. The manuscript is a creation of the palace's poets such as Yosodipuro and RNg. Ronggowarsito, as well as kings such as Paku Buwana IV (from Kasunanan Palace) and Mangkunagara IV (from Mangkunegaran Palace). The script of the *Pangkur* song is initially created as utterance or speech delivered to the children/ancestry (*sentana dalem*) and courtiers (someone from outside the Palace who works in the Palace). Next, the song is shared with the public (*kawula dalem*). Even though the script of *Pangkur* song is performed as melody, it is important that the listeners understand the content/meaning of the song. However, not many people know what messages are delivered through *Pangkur* song, and how it affects their life in general.

Since *Pangkur* song is written in Javanese language, the meaning and the messages contained in the song have become a part of life for Javanese people. To discover the explicit and implicit values of *Pangkur* song, a research needs to be conducted. Indeed, there have been many researches related to *Pangkur* song. However, the discussions are not profound enough. Researchers who had previously conducted such research are Soenarjo Wreksosoehardjo (2009), Simuh (1988), Ardani, (1995), Soetomo Siswokartono (2003), Muslich (2005), and Anjar Any (2001). Their research mostly focused on the translation of Javanese script to Indonesian. In addition, the analysis was very general, not associated with wider cultural context such as the cosmology of Javanese culture.

Based on the issues above, this research tries to answer the following problems: (1) Why is *Pangkur* song (in *Serat Wulangreh*) not widely recognized by the current generation? (2) What are the philosophical values of *Pangkur* song (in *Serat Wulangreh*), and what are their significance on Javanese social and cultural concept? (3) What does the community think about the presence of *Pangkur* song (in *Serat Wulangreh*)? (4) What efforts are made to preserve Javanese culture, particularly *Pangkur* song (in *Serat Wulangreh*), and what should be done to implement the values of character Education among the current generation?

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Research Method

The research is conducted in the area of Surakarta. The location is selected based on the following reasons: (1) Surakarta is the center of Javanese culture and values, (2) Activities to preserve Javanese culture are still commonly done, for example singing macapat, (3) Pangkur song scripts are still found in the library of Mangkunegaran and Kasunanan Palace.

Qualitative approach is used in conducted the research, focusing on cultural aspects that hold philosophical-pedagogical values, which are understood as representation of the social and cultural system of the society. Each of the values does not stand separately, but interdependent to support each other.

To understand Pangkur song (particularly in *Serat Wulangreh*) as a product of Javanese culture, the research is centered on one area of Javanese culture as a unit analyzed in a case study. However, the source of information used in the research is not limited to sources within the area being analyzed. The researchers also study information from various sources outside of the research area as literature review.

To explore information and collect data, the research focused on two main sources, documents/archives/manuscripts and informants⁴. The main source being analyzed is documents and archives or manuscripts of Pangkur song (particularly in *Serat Wulangreh*). The documents include archives of books containing the text of Pangkur song (particularly in *Serat Wulangreh*).

Informants are individuals who understand and have enough knowledge about the subject matter. To pick informants, the researchers use the snowball technique. The snowball technique is used to search for reliable individuals as source of data that can provide accurate information. The individuals are then chosen purposively⁵.

To collect data, the researchers try to understand the meaning and value within the Kasunanan Palace's version of Pangkur song. To obtain information from informants, the researchers conduct thorough interviews⁶. The interviews are conducted in unspecified frequency. The interview is considered enough when the research data obtained through interview is adequate, solid, and reliable after getting through a validation process. The interview is conducted with individuals who have profound comprehension about Pangkur song, for example palace noblemen (*sentana dalem*/ancestry), courtiers, librarians, humanists, Javanese *wiraswara* (traditional singers), Javanese traditional art researchers, Javanese literature educators and students, and Javanese art and culture observers. To avoid inaccuracies in recording the information, the researchers use voice recorder in addition to taking notes.

Before conducting a more profound analysis, the researchers perform data source triangulation to the information collected. Another method used in the research is review technique, by repeating the interview with key informants or correcting the interview result. This technique is intended to get correct and valid information from different informants.

The analysis is conducted at the same time as the process of collecting data from the beginning until successfully obtaining sufficient data. The process of analyzing various information from different literatures/archive and interview is conducted through interactive model. The components of the analysis include the stages of collecting data, reducing data, presenting data, and drawing conclusions. The analysis process is conducted continuously as a cycle of mutual interaction between components until the information sought is complete⁷.

Research Findings And Discussion

Discussion on the philosophical values of the song Pangkur (in *Serat Wulangreh*) and its association with the Javanese social-cultural concept is described in the following explanation. The description refers to two sources of manuscript, the one posted by Hadi Susanto on September 11, 2010 and the other by Muslih⁸. (2006: 66-68).

A. Introducing Pangkur Song (in *Serat Wulangreh* written by Paku Buwana IV) to the Young Generation and their Responses

According to Muslih⁹ in addition to being a king and a poet, Paku Buwana IV has a strong religious life as an influence from the palace's headmen and poets, such as Yasadipura I, Yasadipura II, and Raden Ngabehi Ranggawarsita (Yasadipura III), and also Mangkunagara IV in Mangkunagaran, who mostly graduated from an Islamic boarding school.

During that period, Paku Buwana IV wrote a lot of advice related to religious life, which is compiled as *Serat Wulangreh*. The term *Wulangreh* in the dictionary of Javanese language is originated from the word *wulang*, meaning to teach, to advise; and *reh*, which means a matter or a thing. Thus, the term refers to the philosophy or teaching related to human behavior in everyday life. Through *Serat Wulangreh*, Pakubuwana IV taught that a person should share knowledge based on law,

⁴ Sutopo, HB. 2002 and 2006. *Metodologi Penelitian Kualitatif*. Surakarta: Sebelas Maret University Press.

⁵ Goetz, J.P. and Le Comte, MD.1984. *Ethnography and Qualitative Design in Educational Research*. New York: Academic Press,Inc.

⁶ Spradley, James P. 1997. *Metode Etnografi* (Translated by Misbah Zulfa Elizabeth) Yogyakarta: PT Tiara Wacana.

⁷ Miles H.B. and Huberman, A.M. 1984. *Qualitative Data Analysis: A Sources Book of New Methods*. Beverly Hills, CA: Sage Publications.

⁸ Muslih KS, H.M. 2006. *Moral Islam dalam Serat Piwulang Paku Buwana IV*. Yogyakarta: Global Pustaka Utama.

⁹ Ibid.

proposition, *Hadith* (collection of traditions containing sayings of the prophet Muhammad), *ijma* (consensus or agreement of the Muslim community on religious issues), and *qiyas* (comparing and contrasting the teachings of the Quran and the Hadith)¹⁰. In addition, it also explained that human should learn to control their passions and desires, in order to understand the chronicles of life and to listen more carefully to the instructions of the Lord. Human are encouraged to reduce and control themselves against worldly pleasures.

Serat Wulangreh is very popular among Javanese society. According to Poerbatjaraka¹¹, *Serat Wulangreh* plays a significant role in the daily life of Javanese people. However, the message of *Serat Wulangreh* is not popular among younger generation. Based on the finding of a research conducted in Javanese communities, Young people are not familiar with Pangkur Song (in both *Serat Wedhatama* and *Serat Wulangreh*).

The reason Pangkur Song is not popular among young people is that the young generation generally prefer to listen to modern love songs performed by popular bands. Besides, Javanese macapat songs are not widely introduced to younger generation, which leads to the decline of interest in macapat songs. Even though the songs are taught at schools, many youngsters consider macapat songs old-fashioned. Another possible reason is that the language used in macapat songs is not easy to understand, because the songs use a lot of metaphors and figurative language.

Another reason is that Pangkur song is not included in the school curriculum, teaching, and learning. In addition, the public in general is not well exposed to the song. The situation is worsened by the age of technological development that leads to the infiltration of popular culture from other parts of the world. The popular culture is much preferred because most people consider it more modern and up-to-date than Javanese culture.

Several factors that make Pangkur song not popular among the society include:

- a. Social factor: A communication gap between parents and children hinders the transfer of moral values to the next generation.
- b. Cultural factor: The currently developing culture is a technology-based culture, which takes less account of spoken conversation. Younger people tend to enjoy the freedom of expression without any restricting rules.
- c. Economic factor: The development of material-oriented liberalization makes the younger generation only willing to receive information that can change their lives by increasing their economic condition.
- d. Religious factor: The current generation thinks that Pangkur song only contains religious advice, thus they are not interested in the song since they do not have very strong religious beliefs due to the lack of role model from the older generation.

B. The Philosophical Value of Pangkur Song (in *Serat Wulangreh*) in Relations to the of Javanese Social and Cultural Concept

The advice from the palace's poets is always delivered in form of song. Through a song, people who listen to the advice do not feel forced to comply with it, instead they will pay attention to the melody happily. Javanese people have a very strong tradition to uphold; for example, they must perform good manners everywhere, all the time. It has become a common rule that a young person must respect the elders.

As part of his advice, Pakubuwana IV reminded people that there are two opposite qualities in life: the good and the bad. Good characters must be inculcated in every person. If a person has good characters, good things will come in return. In addition, by practicing good deeds, it is believed that a person will receive rewards from God. On the other hand, performing a bad deed will bring negative impacts to a person. Therefore, Pakubuwana IV kept giving advice to and reminding people so they will be able to distinguish good deeds and bad deeds. When people are able to understand the concept of good and bad, they will never get involved in negative actions. An example of good deeds that can be performed by a person is conforming to the teachings of religion, for example by praying, worshipping God (*shalat*), *dhikir* (rhythmically, repeatedly reciting the name of God or short phrases or prayers), establishing good relationship with others, etc. Examples of bad deeds include the acts of harming others, stealing, gambling, cheating, killing, and disturbing the peace of others.

Based on the explanation above, it is important that a person consider the advantages and disadvantages of an action before performing the action. If one does a good deed, others will respect. In contrast, when one does a bad deed, others will keep away.

It is also reminded that in any circumstances, people must be conscious and have a clear mind. There are risks for every action, therefore, before performing an action, people should think carefully. If people always reflect before doing an action, they will not experience any loss.

If a person performs an action without prior consideration or thought, the result will not be ideal. An action without concept will cause others to misunderstand the meaning behind the action. If such actions are performed in front of many people, people will consider the actions inappropriate. Moreover, when socializing with people, these actions should be avoided because they do not reflect the characters of people in general. Spontaneous actions will most likely not bring good result and advantages for the doer as well as other people. Therefore, people who do such actions are advised to do some introspection. They must understand that the actions they performed are inappropriate and useless, and thus they should be reminded to plan their future actions more carefully.

¹⁰ Purwadi, et al. 2005. *Ensiklopedi Kebudayaan Jawa*. Yogyakarta: Bina Media.

¹¹ Ibid.

Human life in the world consists of two different fates, for example intelligent and unintelligent, high class and low class, day and night, rich and poor, good and bad. There are consequences for every difference. Intelligent people overcome problems easily, while the unintelligent ones find it difficult to overcome the problems they are faced with, and are more likely to be deceived by other people. High-class societies are highly respected by others, in contrast to low-class society who is being unnoticed. Rich people would easily dominate the poor, or have much more experience so they have bigger chance to do a lot of charity because of their wealth.

Reality shows that every individual is born life the world with sins and mistakes. Therefore, whoever has mistaken to others should apologize immediately. In a different way, a person who has disobeyed God must come to Him in an attitude of repentance and ask for forgiveness.

The explanation above is meaningless in the presence of God, because the highest honor before Him is a person who is faithful and devoted. Human's faith and devotion to God is shown when an individual is concerned about non-secular matters instead of only paying attention to worldly affair. Therefore, good people are judged from what do in their everyday life. For example, when walking, their eyes are fixed forward on the path they are taking, when sitting, both feet are flat on the floor instead of having their legs crossed, when talking to others, their tone is always humble, and they always look straight to the eyes of the people they are talking. In addition, when talking, good people provide an opportunity to the listener to give feedback, and when other people are talking, they pay attention and do not interrupt.

It should be emphasized further that young people must be well mannered when communicating with other people. If they need to ask a question to someone, for example asking for direction, they need to get closer and approach the listener. If they are riding or driving, they should get off the vehicle before talking. Before asking for direction, first they should greet the listener and later thank the listener for taking the time to give them direction. In addition, it is important to avoid the following behaviors: (1) Bad behaviors that are spoken, for example talking about useless matters, mocking others, call others bad names, having prejudice, criticizing and finding fault with others, lying, doing useless things, viciously accusing other people, being hypocritical, and showing off/being arrogant. (2) Bad actions, for example miserliness, cowardliness, hatred, lavishness, unjustness, mischief, arrogance, carnality, and treason.

The rules above apply to all individuals regardless of their gender, age, and educational and religious background; because in a community, everyone is equal. A religious leader who supposedly has more religious knowledge than common people should become a role model in a society. An adult male, as a husband, should protect his family and become a leader for his wife and children. Equally, a wife has responsibilities to the husband and duties to take care of family matters, managing the household budgets, and taking care of the house and the children.

Humans have the nature of becoming a leader. In social life, there are government officials who are leaders for their people, clerics who are leaders for their religious community, fathers who are leaders for their families, mothers who are leaders for their children, and children who are leaders for themselves. Leaders must be responsible to themselves as well as others and must be able to protect the people they lead. On the Judgment Day, all leaders must be hold responsible for all their actions in the presence God.

One of the responsibilities of a leader is being a perfect individual in the world. According to Imam Al-Ghazali, a perfect person is someone who recognizes his/her own faults and weaknesses¹². To be able to understand one's own weaknesses, one should do the following: (1) Ask for suggestions and criticisms from others. (2) Get away from the crowds for a while in order to concentrate for a self-reflection. (3) Pay attention to people's behavior, imitating the good and avoiding the bad. (4) Find supports from trustworthy people who have a lot of knowledge, can give advice, and have love for God. The final phase is to pray, because people who recognize their faults and weaknesses deserve the love of God.

In the past, people's behavior and manners can be shown from the way they speak. In other words, the way a person acts illustrates his personality. As a specific example, the speech of Javanese kings in ancient time was generally based on the law of the states and the palace. Therefore, the words of the king (*sabda pandhita ratu*) must be obeyed by the people for the sake of justice and prosperity. An excerpt from a speech delivered by the king says, "*ingkang panjang punjung pasir wukir gemah ripah loh jinawi tata tenterem karta raharja*," which means "a state that has vast ocean and mountains, bustling ports and dynamic trade, and cheap food and clothing will grow prosperous, well-ordered, peaceful, serene, and free from evil behavior"¹³

Another excerpt that illustrates a person's personality is "*sabda brahmana raja sepisan dadi tan kena wola-wali*," which means, "the words of the king is definite and must be consistent." The phrase suggests that theologians and leaders should make statements only after careful consideration, because their commands and instruction must be consistent and esteemed by the people¹⁴. This applies not only to kings or religious leaders, but also to common people. Everyone should always think before speaking to avoid hurting other people's feeling. Every statement made must be true and accountable. As an example, it is important to have positive thoughts toward others and avoid any form of prejudice.

¹² Khalif, Khalit Abdul Mu'thi. 2005. *Nasihat untuk Orang-orang Lalai*. Translated by Abdul Hayyie al- Kattani and Arif Chasanul-Muna. Jakarta: Gema Insani.

¹³ Purwadi, et al. 2005. *Ensiklopedi Kebudayaan Jawa*. Yogyakarta: Bina Media.

¹⁴ Ibid.

It has been prophesied that there will be moral degeneration in the world. One of the signs is that recently, negative behaviors such as jealousy, greed, dishonesty, laziness, envy, judgmental, arrogant, deceitfulness, ignorance, skepticism, and scandalous behavior are encountered more frequently than positive behaviors. It is very common to see rivalry among political opponents as well as unhealthy competitions to compete for seats in the parliament. Negative competition is characterized with the desire to only focus on winning, be the best, and beat the opponents. This might be one of the causes of the increasing corruption in Indonesia, which is still very difficult to combat.

Several causes of moral degeneration are moral decadence, declining religious devotion, widespread accusations against religions, excessive fanaticism, and overvaluing or undervaluing religious teachings¹⁵. Moral decadence refers to a state in which a person completely disregards the importance of religion in everyday life. This condition is believed to be an influence from the western world. In the point of view of western culture, religious or spiritual faith is not relevant to life. The western culture is open to adultery, homosexuality, alcoholism, and the like. When religious devotion begins to decline, people's faith and willingness to sacrifice for their religion will fade. Various accusations against religion become widespread everywhere. These accusations intend to eliminate people's belief in God and religions. Excessive fanaticism to certain objects such as public figures, religious leaders, particular groups or organizations related to politics, economics, culture, and sports; political parties, ethnicity, race, language, customs, and culture also leads to moral degeneration. The attitude of overvaluing or undervaluing religious teachings indicates the shallowness of people's mind and their understanding of religion. When moral values are underestimated, people's responsibility to God and others will begin to decrease, people will start making a lot of mistakes and bad decisions, and they will be controlled by lust. These characterize human's moral decline.

In order to prevent one from acquiring negative characteristics, several traits have to be learned, including: (a) Being consistent, meaning that a person must be obedient and determined in practicing religious orders according to the guidelines/rules of God. (b) Developing religious loyalty by obeying all religious commands and avoiding all prohibitions. (c) Sincerely devoting all the ability to obtain the blessings of God and facing all problems seriously instead of underestimating the problems. (d) Being tolerant and lending a hand to other people in need. (e) Developing moderate attitude by being able to equate physical with spiritual interests, and worldly with spiritual affairs.

The creator of Pangkur manuscript wanted to remind the society to be humble, not arrogant. People who exaggeratedly reveal their own strengths or show off their good deeds are considered arrogant; and this behavior is forbidden. Arrogant people also like to point out other's faults and weaknesses in front of public. People with these characteristics are despicable and should be avoided.

People who have bad personality typically perform actions such as depriving other's rights, thievery, cheating, or corruption. The main purpose of their life is to collect money and build wealth. These people are controlled by worldly desires to pursue personal pleasure such as wasting money, getting drunk, getting involved into affairs with women, and so on.

Negative behaviors will certainly affect one's life in the world as well as in the afterlife. Javanese people who are mostly Muslims believe that in the afterlife everyone would be rewarded or punished according to their intentions and deeds throughout their lifetime. If the evil deeds outweigh the good deeds, a person will be condemned to the eternal flame. Therefore, such negative behaviors should be avoided; because even though they bring pleasure, there will be punishment in the hereafter.

C. Society's Response to Pangkur Song (in *Serat Wulangreh*)

As stated by Imam Sutarjo during an interview on August 15, 2013, there are two versions of the definition of "*Serat Wulangreh*". The first version claims that the name comes from the word "*reh*" (*ngereh*), which means command or instruction. The second version believes that the word "*reh*" means everything related to human life. *Serat Wulangreh* contains macapat songs including *Dhandanggula*, *Kinanthi*, *Gambuh*, *Pangkur*, *Maskumambang*, *Megatruh*, *Durma*, *Pocung*, *Mijil*, *Asmaradana*, *Sinom*, and two additional songs, *Wirangrong* and *Girisa*.

Of all the songs in *Serat Wulangreh*, Pangkur song in particular contains teaching about *lelabuhan* or services to the nation or the community. For example, the song mentions that positive activities related to local customs such as communal work (*gotong royong*) must be encouraged, conducted, preserved, and developed. In addition, the song also states that an individual should be able to distinguish between positive and negative behaviors and should not harm others. A person is believed to be able to distinguish the good and the bad when the person devotedly practices religious orders.

D. The Effort to Preserve Javanese Cultural Product, Particularly Pangkur Song (in *Serat Wulangreh*) and Enhance Character Building and Education

In Indonesia, mass media frequently promotes negative behavior, which causes viewers to be exposed to negative influences. There is a lot of news about corruption, murder, burglary, robbery, fraud, rape, and other types of crime found on the media. Practicing the values taught through Pangkur song in *Serat Wulangreh* is an effort to prevent the negative influences of the media on the Javanese society. It is important that the society is able to not only enjoy the beauty of the song, but also implement the good values in their daily life. The implementation of the values can be done for example by performing good manners and etiquette anywhere and anytime.

Conclusion

¹⁵ Mahmud, Ali Abdul Halim, 2004. *Akhlaq Mulia*. Translated by Abdul Hayyie al- Kattani and Masturi. Jakarta: Gema Insani.

The script of Pangkur song, particularly in *Serat Wulangreh*, is a means of communication used by Pakubuwana IV to deliver messages to his relatives in the Palace as well as to the public in general. However, the meaning and messages contained in the song is not easily understood since it is written in Javanese language.

Some people believe that the song contains a deep meaning about the moment when a person enters the final stage of the dying process, while many people are scared of death. For this reason, not a lot of people are interested in learning the song. Considering the issue, it is important that the young generation start to learn and understand the meaning of the song, primarily to be ready for the end of their life, and at the same time to preserve Javanese culture and tradition.

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