

Educational Value Contained in the Verse of Macapat Mijil Chant (A Sociolinguistics Review)

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Abstract

Sociolinguistics was a branch of science that seeks to bring society, culture, and language closer together. All three coexist dynamically and complement each other in communicating the messages of a cultural product. One of them was Macapat Mijil chant that was loaded with educational values. Although globalization has further undermined human civilization, the Macapat Mijil chant remained as an example of an exemplary education by the younger generation. The implicit educational values in the Mijil chant drew attention to further analysis. The purpose of this article was to examine the educational values contained in the Macapat Mijil chant. This study applied descriptive qualitative research. The results of this study were findings about education values, religion values, moral values, ethic values, and social values in macapat mijil.

Keywords: language, culture, value, education, mijil.

A. Introduction

Art, culture, and language were dynamically developing in the society, especially when they were being used in the interaction among human. Human needed to communicate with fellow human beings in conveying messages. Along with the rapidness of cultural development, communication channels was becoming a must. Various options in communication channels altered humans' social living. It was including the shift of cultural and social values in society. The result impacted on art, cultural, and linguistics development. These three mentioned items were having intersynergy in several matters. Human beings could not be separated from culture, art, and language that were filling each other reciprocally.

A poet that intended to communicate with his audience, for the example. He composed chant verse that was designed carefully hence it was filled with messages for the readers. Chant verse usually had several purpose in life, such as moral, religion, culture, social, and life realities that were occasionally found in real life. That was the reason for the poet needing a media for he intended to be understood by others. Therefore, language became one of many tools that could express the meaning of chant (song)'s verses. Seeing the importance of language presence as a bridge for mental communication from a poet to his audiences, hence sociolinguistics was becoming the fittest channel for it.

Compared to other fields in social science such as economic science, sociology, or linguistic, sociolinguistics could be included as a new science. Sociolinguistics was related closely to sociology and linguistic studies. Sosio was referred to society, and linguistic was a study about language. Therefore, sociolinguistic was a study about language that was related to the condition of society (it was learned by social sciences, especially sociology) (Sumarsono and Paina, 2004: 1). Related to the matter, Halliday (1970) referred sociolinguistics as institutional linguistic, deal with the relation between a language and the human who use it. Pride and Holmes (172) write that sociolinguistics is a language study as a part of culture and society. It was affirmed that language was part of culture (language in culture), language was not something that stood by itself (language and culture).

Culture was also controlling relationships among humans and relationship among organizations based on age, gender, marital status, wealth, power, and policy. Family unit was the most common inter-humans form, and the form could be small or could be big, also (Philip R. Harris & Robert T. Moran, 2005: 60).

After examining several sources, we could assume that language could not present by itself, it was became part of culture. Hence, language was born by a culture. Culture was also needing language to bear new paradigm that was becoming valuable principles. Language and culture were linked reciprocally. Sociolinguistics was bridging language using attitude, language behavior, language manner, and language user. Therefore, sociolinguistics study was one of the best methods in examining instances that were related to language and culture.

In Jawa Tengah there were 11 types of macapat chants. The origins of macapat was still arguably. Most of Jawa Tengah people thought that macapats existed since the end of Majapahit reign era, and the start of Islam in Java. At Walisongo era, macapat chants were mostly used as media in preaching, spreading the greatness of Islam in Java. Macapat chants were one of Javanese cultures that worth preserving. Especially because there were only few young people understood and cared to learn about them. Macapat chants were still be heard at macapat competitions among schools or at ceremonies in Keraton (Javanese kingdom). The participants ranged from kids to elderlyies.

Macapat chants were various in characters, traits, and writing arrangements. Those special rules commonly

known as *wewaton* (standard/criterion). In macapat chants, there were 3 standard, namely *guru gatra* (the number of lines in a verse), *guru wilangan* (the number of syllables in a line), and *guru lagu* (the rhymes in each line/*dhong-dhing*).

Mijil, one of macapat chants was interesting because it consisted with religious, cultural, social, and moral education in each line. So, this study would analyze educational contents in Macapat Mijil verse from sociolinguistics angle. Although there were several other macapat chants such as Maskumambang, Kinanthi, Sinom, Dandanggula, Asmaradana, Gambuh, Durma, Pangkur, Megatruh, and Pocung. Educational values became one of measuring instruments in examining how far a chant verse reflected the life of humans around.

Similar research had ever been held by Tyasrinestu (2014), who had studied the language using in Indonesia nursery rhymes. Indonesia nursery rhymes were songs that were sang by children accustomed to their age development.

Reference was found that Mijil used as model for spreading Islam in Java. Some references said that Mijil was made by Ja'far Shodiq a.k.a. Sunan Kudus, meanwhile, other references said that it was used by Sunan Gunung Jati for preaching. Macapat chants were human's sequence of life journey from his birth to his death. 'Mijil' was the first. Literally, it was understood as 'emerging', and was interpreted as a birth. Some people referred it as a physical birth of babies from their mother's wombs. Meanwhile, some other people thought that birth was a time when a person started to want to become a better person. It was called as a 'reborn'.

Basic platform in analyzing educational value of macapat chants that was used was several approaches from competent sociolinguistics and cultural scholars. These two sciences were considered able in bridging the subject that would be revealed. Trudgill (1974) writes that "sociolinguistics...is that part of linguistics which is concerned with language as a social and cultural phenomenon." Language was not considered merely as social symptom, but it was also became cultural symptom. The consequence was that language linked to the culture was still standing under sociolinguistics. This was commonly accepted because in fact, every society had certain civilization. Nababan (1984) explains that sociolinguistics is a linguistic study or discussion, for its speakers is a member of society. A native speaker is member of native society. Related to that matter, Sumarsono (2004: 20) says that usually language is considered as social product.

Macapat was metrum for Jawa Tengah and Jawa Baru (New Java) style poem, people's favourite, but the history of its creation could not be tracked. Poerbatjaraka says that macapat was born at the same time with the presence of poem in Jawa Tengah style language. Meanwhile, the beginning of people spotted macapat as a channel of preaching, had not known yet.

Mijil chant had 6 lines (*gatra*). Mijil had *guru wilangan* (*gw*) and *guru lagu* (*gl*)

1.	gw	(10)	-	gl	(i)
2.	gw	(6)	-	gl	(o)
3.	gw	(10)	-	gl	(é)
4.	gw	(10)	-	gl	(i)
5.	gw	(6)	-	gl	(i)
6.	gw	(6)	-	gl	(u)

Mijil chant mostly contained Javanese moral and ethic values. Usually, Mijil was loaded with wisdom, hence it was commonly used as a preaching method for Islam in Java.

Related to the matter, Guntur (2010: 4) says that values that is developed philosophically become one of axology studies, named ethics. Ethics was a branch of philosophical study that focused on decency and morality. Ethic learning would gave thorough understanding about the reason we had to fathom the necessity of being ethical, having moral standard, and good behavior. All of it were for keeping, preserving, and developing civilization. This was a necessity for the world was also experiencing dynamic changes. Therefore, academic people had to be able in adapting, harmonizing, and balancing our life with the change in society.

Related to it, Rusyana (1987) says that education values in every nation has to be actualized by having ideology such as belief, purpose, vision, and method, in order to gain improvement for the country and nation. Education without cultural orientation would only resulting dull and lack of value consciousness. Education mission was to bring a person around his or her wishes about him/herself. It meant bring around his or her skill and knowledge, the things that he or she thought he/she could do. It meant made them realize their personal concepts. In this case, all of the understanding about self-esteem, confidence, personal style, working ethos, had to be discovered and developed, in order to gain personality enhancements thoroughly.

Research about educational values in Mijil macapat chant was using descriptive-qualitative method. Descriptive research is aimed to make systematic, factual, and accurate description about facts, features, and relations among the explored phenomenons. Descriptive method is used to gain elaborate and accurate data, so it will simplify analysing process. Qualitative research method is a research procedure that produce written and oral descriptive data about individual features, situation, phenomenon in an observed certain group (Lexy, J. Moleong, 2000: 6). This research data was gained from observing and interviewing selected informants.

Informants were chosen in sequence to further clarify the data. Holistic approach was used by involving the entire element of society, creative and innovative action. Research data were collected using literature study and thorough interview. Literature study was conducted by examining text/document's data source that were connected with Javanese nursery rhymes and Javanese cultural scripts in general. Data collecting could be done by interview. The interview was conducted to several informants and interviewees in order to gain general data. Interview was conducted to elaborate data retrieval.

Mijil Chant

Here was mijil's notation below.

NOTASI KETAWANG MIJIL WEDARINGTYAS

Pelog 5

Buka Opening : 5 6 1 2 2 1 6 1 1 6 5 1 5 5 5 (5)
 2 1 2 6 5 1 6 5 2 1 2 6 2 1 6 (5)
 6 6 . . 5 5 6 1 5 6 1 2 1 6 3 (5)
 1 2 1 6 5 2 1 6 2 3 2 1 3 2 1 (6)
 5 5 6 1 5 3 1 2 3 5 1 6 2 1 6 (5)

Cakapanipun :

Dedalane guna lawan sekti
Kudu andhap asor
Wani ngalah luhur wekasane
Tumungkula yen dipun dukani
Bapang dipun simpangi ana catur mungkur

Translation

Here was the way for preserving life

Humility was a must

And dare to budge, for the ability in budging, in the end would take one to happiness

Bowed, kept silent while parents or the elders were sharing their wisdom, never argued or even refuted before they had finished sharing their wisdom, even worse if you walked away when they were giving you advices.

Macapat Mijil Chant could be elaborated in these lines.

- a. ***Dedalane guno lawan sekti***. The meaning of this verse of mijil reported about a man of knowledge would be benefited others. The meaning of benefited was that when a man living his life in the world, he had to have merit for others. A man of knowledge could apply his knowledge in social life. The knowledge would have positive value when it was well distributed. Otherwise, if he abused the knowledge, it would trigger bad things happened in life. Hence, basic education given to pupils was never to abuse their knowledge. Knowledge was a must-have provision, one had to have for leading his life in the world and in the afterlife. Religious beliefs once guaranteed there were rewards for whom who applied his knowledge. It meant knowledge we gained could benefited others. A teacher gave his knowledge to the students. Then the students transferred their knowledge to other people. This cycle would not be broken. The reward would flow continuously. There were wiseword, that people with high level knowledge would behave like a rice grain. The more it contained, the lower it bow.
- b. ***Kudu andhap asor***. It meant that one should understand his position, hence he could respect others. *Andhap asor* meant 'being under'. Meanwhile respect others was a noble deeds. When we started respecting others, then others would feel the need to respect us back. Positioning ourselves below others did not mean making ourselves lower than others. It was our act in recognizing God as the Almighty. There were a lot of arrogant people. They considered themselves as better persons compared to others. It was resulted attitude in thinking that other people were lower than them. That was not a good deed. This verse underlined that humans had to understand their purpose in life.
- c. ***Wani ngalah dhuwur wekasane***It meant that bravery was needed when we had to budge. Usually we were told that winning needed bravery. But this was the contrary. We were encouraged to budge. To budge did not mean to lose. To budge meant to enable us setting our emotion in order to avoid hurting others' feelings. This was not an easy deed. Emotion setting needed patience and a lot of training. The humans' most basic appetite was emotion. A human that could control his emotion meant that he could conquer his biggest enemy.
- d. ***Tumungkula yen dipun dukani***. Literally, the meaning of this verse was "do not argue when you are being scolded". Anger was a natural emotion for human. Anger was like a fiery wood that was sprayed with gasoline. It would be flaming high. Being petulant made a man uncontrollable. The fatal consequence was health problems. Almost 90% of illnesses were caused by depression. Depression was triggered by disappointment. Depression could trigger emotion instability, that lead to irritable behaviour. It was better to postpone decision making when one is in anger condition, because usually, decision that was made when we were angry, was a bad decision.

- e. **Bapang den simpangi.** Bapang was name of a dance composition that could be interpreted as a form of hedonism. This verse was meant to tell people to avoid hedonism. Hedonism was a bad act. This action could give bad result because it made our life uncontrollable. Our time was spent carelessly. Hedonism was a redundant act, it had no purpose. This act could be found in life habits such as how we mingle, our food, the way we dress ourselves, our trip habit, etc. Redundant acts would only disturbing our system.
- f. **Ono catur mungkur.** This verse told us to avoid gossiping. Gossiping was talking about someone behind his/her back. Usually it tended to bad mouthing someone. Hence it would be better if we could avoid it. Gossiping usually was started by prejudice and envy. Self introspection was a better act to do when we found others had better life and condition. Ignominy was a disgrace. It should be repaired and covered well. We would have a harmonious life when we could protect one another.

Religion Education Value Analysis in Macapat Mijil Chant

Religion was a form of belief used as guidance for humans in living their life. Indonesia was a religious country, it meant that the state obliged its citizens to profess one of six religion that were officially recognized by the state. By professing a religion, humans were expected to have control over their behavior, related to the religion's norms. Religion arranged piety levels that had to be done by its believers. This fact made life order become peaceful and harmonious. Religious values in Mijil chant was in the form of life advices. Humans should have purpose for others. Like every part of tree that had purposes for every creatures in the world, humans should also give purposeful meaning for others. Being humble and respect others were some of the deeds to be done. Humans did not live eternal life. There was time when they would die. After death, what was left was only merits they did in their life

Religious education value was implied in this mijil chant verse.

Dedalane guno lawan sekti (here was the useful way for living life safely)

Religious verse mentioned above was contained with wisewords, appealed people to choose the right way of life. It was given that human being born in the world as an innocent beings. It was like a clean sheet of paper, free from scratches and streaks. The clean sheet would be filed with humans' doings, whether it would be benefitted or would be harmed others. In the end, humans would held responsible for their deeds in the afterlife. Therefore, being careful was a must. Religion became the guidance in living their life. Humans' life was not lasting. There was a wisewords that said that living in this world was like a mere stop by for a drink. Hence, humans should be careful for they had to hold responsible for their deeds in the afterlife. Human were expected to be meritorious towards others. It was commonly understood that humans were individuals yet social creatures. As individuals, humans could be egoistic, hence they tended to be selfish. Meanwhile, on the other side, humans were social creatures. Both concepts were contrast, hence a balancer was needed. In that case, when humans were on their social life, then social interests should take precedence over personal interests. However, humans could be selfish, hence they would ignore social interests that had to be done. Religions set all the household, community, school, and state orders. Then, now it was depended on humans with the help of social institutions and religion orders, in overcoming their life problems.

Referring to KBBI (Indonesia Complete Dictionary). 'perbuatan/deeds' was something to be done (1985: 148). Titin et al (2015: 193) explains that humans were born to the world as innocents. The life they lived gave a lot of problems. They had to fulfill their needs. Problems they'd faced brought them to the deeds they did. There were two kinds of deeds. The good ones and the bad ones. Good deeds were based on good morality. Good morality was driven by good character. Good character delivered admirable behavior. Vice versa, bad deeds were based on bad morality. Bad morality was driven by bad character. Bad character delivered disgraceful act. Both kind of deeds would be found in daily life, as long as

Actually, religious education values had already been tucked in humans' life through verses, songs, and cultural products. It was expected that humans would always be careful in living their life. However, various occurrences showed poor results. There were a lot of acts been done by humans, deviated from religious, morals, and ethic norms. We could not appoint a responsible party. The mistakes were always coming from individuals. In this case, we could be sure that religions were becoming the main foundation in avoiding all of the bad deeds, moreover, children with high morality, tough personality, and hold strong religious values became the only hope in continuing the pursue of ideal state.

Children were becoming strong foundation for cultivating early education values. Hence related to the matter, Rosmiati (2014: 75) says that the purpose of childhood education was to facilitate thorough children's growth and progress that harmonious with life norms and values that were being embraced. Through education, children were expected to develop their potencies in religion, intellectual, social, economic, and physical. They also been expected to honestly hold their belief, corresponding with religious teachings they embraced. The children were also expected to have positive habits, to master basic knowledges and skills, in accordance with the requirements and level of development. They also were expected possessing motivation and language attitude that were aligned with current development.

Moral Education Value Analysis in Macapat Mijil Chant

Sumanto (2010: 38) suggests that Javanese cultural view on life quiddity became fundamental principles, that were becoming living philosophy or life guidance for some Javanese. These values about life quiddity would underlie all humans activities, hence in saying, acting, thinking, and decision making, always referred to the way of life that being held. In the Javanese life, the variety and description of this first problem was highly varied. This was caused by the influences of various religions and beliefs to Javanese religious life. The Javanese possessed various spiritual bases such as animism, dynamisms, Hindu, Buddha, Christian, Catholic, and Islam. All religions that were presented in Java were not only brought religious influences, but also brought their cultural influences. Hence, there would be complicated condition when we discussed about Javanese culture. The whole foreign cultures would also contribute in it. This also happened on the viewpoint in life quiddity.

When we were discussing about morality, we could not deny humans' behavior in living their life. Morality would always be connected to ethics and etiquettes. These two matters could not be separated from humans' life. Humans were the most completed creature because they were bestowed with intelligence and great attitude. Humans' behavior reflected the better characters compared to other creatures. Humans became the best example for a good behavior. The way humans behave was being controlled by ethics and norms that were applied in the society, family, and religious life. Religion became guidance in living their life. Related to that matter, Cheppy Haricahyono (1995: 315) suggests that basically, morality principles were not rooted in individual instincts. It was meant that the principles were rooted in the society, complete with humans' social traits, and they became the main principles in humans' life, and (3) morality was behavioral rules system that reflected moral reality of a society. Usually, the rules were completed with authority and sanction based on society's interests.

Discussion about morality could not be separated from character. Character (*budi pekerti*, Javanese) was stood from *budi* and *pakarti*. 'Budi' meant good, noble. Meanwhile 'pakarti' meant behavior, manner, temperament. Therefore, 'budi pekerti' meant good or noble behavior/manner. Noble behavior was meant as a form of personality that was belonged to each human. Humans with noble behavior usually possessed intelligent personal characters. Every parents had cultivated noble behavior in their children. This act became good base for character building. Along with the time that was progressing, interaction was made and various characters were linked each to another. Hence a filter would be needed as the barrier incase facing bad influence. Environment gave strong influence to each human. Therefore, a good environment would give positive impact to the life pillars. Meanwhile, bad environment would become negative influence to humans.

Humans' morality were depended on their characters and their traits. Noble morality would make significant effect to one's behavior. Moral would always related to one's deeds. Corresponded to the matter, Guntur (2010: 3) explains that character building was a a form of education that was manifested in character's value cultivation system to the learners that was including knowledge components. Awareness, willingness, and action to implement the values, for God the Almighty, themselves, fellow human beings, environment, and the state. It was manifested in thoughts, attitudes, feelings, words, and deeds based on religious, law, ethics, cultural, and custom norms,

When it was reviewed from education angle, character building could become base for policy planning in developing students' character that was aimed to gain the ability in rational thinking, to have morality awareness, dare to take decision, and willing to take responsibility fo the deeds they did, based on their rights and responsibilities. In the end, they would able to collaborate with other society members. Character was oriented to value, morality, ethic building. Character functioned for cultivate individual awareness that every human possessed noble character dan able to think and to act rationally.

Morality values were reflected in macapat chant verse below.

Wani ngalah dhuwur wekasane (willing to budge, because the willingness to budge, would bring happiness in the end).

The meaning of macapat chant verse above was that humans should learn to budge. Naturally, humans were very selfish. This negative trait rised when humans put their individual needs at the first place. This egoistic trait could be defeated when humans consciously resisted their desires. On the contrary, the instinct of togetherness would arise when humans saw themselves as a social beings. It was happened because humans had two roles, as individual beings and social beings. Therefore they should be able to choose which concerns should take precedence.

Humans had consciously be able to control themselves with the best efforts they could offer. The great Javanese culture has upheld that budging was the best trait and had to be firmly entrenched in the humans' heart. Budging did not mean losing or giving up. It meant that humans had to try in finding temporary way out to avoid conflict. If we reconsidered national problems such as moral and cultural crisis, and so on, we needed good self-control. How sad when we remembered for a while that the Indonesian were famous as hospitable eastern nation and possessed great eastern cultures. Identity that had begun to wear off over the time. Now we should start rebuilding good image to restore the world's confidence in Indonesia. The action was needed to be done as soon as possible with the occurrence of internal conflicts that were growing bigger. For that, awareness of each

individual were needed to be able in controlling themselves, so that life can run dynamically.

Ethic Education Value Analysis in Macapat Mijil Chant

The core ethical values according to Thomas Lickona are values that uphold human rights in strengthening human dignity (1993: 6-11). Related to that matter, Thomas Lickona (1991) argues that values are universally applicable throughout the world. The core values that were presenting civilian responsibility in a democratic realm were also being understood by rational individuals in different cultures. Moral values included integrity and responsibility that were being obligatory in acting even if we did not want to. In general, values of ethics were including: piety, trustworthiness, respect, responsibility, fairness, caring, and citizenship. Responsibility is an action that was not easy to do but easy to be promised. Being responsible could be interpreted as a process to understand the risks of a job. So, it was very important when doing a job, to do it with full responsibility. Everything that had been done in due time would be held accountable by both fellow human beings and God the Almighty. Being responsible was not only by promising it, but should be proved by a concrete action.

Ethic value could be found in this macapat verse below.

Kudu andhap asor (It meant, we should understand our place so we would always pay respect to others).

Verse above explained that human beings could naturally place themselves before anyone and in anywhere. They were like water that could be placed in every different container. Similarly, in life, it was like flowing with the current that will take them. Then a careful and vigilant attitude was required. Similarly, when interacting with others did not rule out the possibility of social, cultural, or religious conflicts. It was condition that could create a less condusive situation. It could even lead to some complex social conflicts. Therefore, it took *andhap asor* attitude to prevent things that were not desirable.

Discussing macapat chant could not be separated from Javanese culture. The Javanese were still embracing Javanese culture. Javanese philosophy values were still used and revealed to their descendants. However, not every youngster was aware that Javanese philosophy in life had noble values. Lately we could see that children were unacustomed to speak Javanese, Either as lingua franca or in the classroom when they attended Javanese Language lessons as a local content lesson. If it was being tracked, the mistake was clearly on the parents who were not willing to teach language to their children. several parents did not want to teach the Javanese language because the Javanese language had *undha usuk* that was complicated. In addition, Javanese language was considered less prestigious for modern households. Children who were not taught Javanese language were usually lacking in politeness. Because, Javanese had *undha usuk* that could teach children to speak politely. This affected the attitudes and behavior of each child.

Tumungkula yen dipun dukani (do not argue when you were being scolded).

The meaning of the verse above was to train and exercise restraining patience when encountered someone who is in a state of anger. Anger was a turmoil within a person when suppressing emotions. Emotions could occur when the person was under pressures, threats, or uncomfortable circumstances. This verse also told children not to argue when parents were advising. Parents should be respected and loved. It was appropriate that a child appreciated the efforts of parents who had nurtured and educated them. There was wise word saying parents love all the time while the child's love is along the pole. Educational values were important in character building. The children in the future would be prepared to be young generation that would be the foundation of a state. if the behavior were good then they would be able to build the state with a good system too.

Socializing Training Value Analysis in Macapat Mijil Chant

Socializing was a form of interaction involving one or a group of people in a common activity. The interaction would have an impact on social life in the community. The impact could be both good and bad. Good impact would bring merit on every side of life. Meanwhile, adverse effects would result in deviant behavior. Recently, society faced so many shocking situations. They especially shocked because of interaction among teenagers. It was really disappointing when was observed from various sides of life. Religion that became the foundation of the social interaction seemed to had been ignored by teenagers. Teenagers had begun adopting foreign ways of life that were offering freedom. Parents were very busy with their activities while sophisticated communication gadgets allowed teens to access their life necessities. This caused the communication that was built between parents and children to be constrained. It was clearly learned that Javanese culture was actually loaded with good life values. Many advices were included in the macapat verse.

Socializing education value in Macapat Mijil verse below.

Ono catur mungkur. This las verse was told us to avoid gossiping.

The verse asked humans not to talk about others behind ther back. In this case, of course, other people's shortcomings because people preferred to talk about ugliness rather than goodness. In fact, nothing perfect on the earth. Perfection is merely God's territory. In the Javanese philosophy it was clear that talking about the ugliness of others was the same as revealing their disgrace. Even religious doctrine said that the humans who liked to expose the shortcomings of others meant they ate corpses. Anyone must had virtues and shortcomings. Therefore

we must always had positive thinking upon others. On the one hand we saw one's virtues not one's shortcoming. In the past the habit of gossiping done by housewives late afternoon before sunset when domestic tasks were completed. Usually they did it while "petan" looking for lice in the hair. And right now, health and medical technology were advanced, people rarely has lice in her hair. Gossiping was still being done in modern era. But they used advanced medias. Social medias were used to reveal up the shortcomings of others. Gossiping were done through television, radio, newspapers, magazines, tabloid, Facebook, BBM, WA, e-mail. And the gossips quickly spread everywhere. Consequently, there was no boundary, especially when the person was a public figure such as politician, artist, conglomerate, etc. This was not a condusive situation because the medias spreaded news quickly and broadly. Actually, media had important role in science and technology development by providing accurate information to the public. Fortunately, not all media wanted to reveal negative and harmful news. There were many medias that were still unwavered in conveying useful informations to society.

Meanwhile this Macapat Miji chant verse below, explained.

Bapang den simpangi. Bapang was a title of a dance composition. It was regarded as a hedonistic lifestyle. The verse said that it was better when humans could avoid hedonistic lifestyle.

The meaning of the verse is to urge humans living a humble life. Hedonisms could be intepreted in many ways. It could talked about social life, shopping habit, partying, etc. Hedonism was a negative indulgent character. Hedonistic should be avoided , because there were many others who in needs. Moreover, a humble life should still be maintained. Villagers could be the best example. They usually built very modest homes. At first glance at the houses, people would consider them as ordinary people with no wealth. Whereas actually the person was rich, but his wealth was kept in the form of farms, rice fields, or gold. They did not emphasize wealth by building luxury homes as the evident that he was a wealthy person. However, his wealth was hidden for fear of causing a showy nature (arrogant).

Conclusion

Tembang Macapat was one of the cultural heritages filled with educational values. These values became universal when were aligned with the times. Macapat chants had a few style of chants. There were 11 chants. Macapat chants were Mijil, Maskumambang, Kinanthi, Sinom, Dandanggula, Asmaradana, Gambuh, Durma, Pangkur, Megatruh, and Pocung. Each chant was loaded with religious, moral, ethic, and social values. In Mijil chant there were educational values such as religious education, moral, ethic, et cetera. Analyzing these values required approaches from various disciplines that were still related. Sociolinguistics was the example. This discipline was capable in synchronizing on behalf of society, linguistic, and culture. This discipline played an

Tembang Macapat was one of cultural heritages that needed to be preserved because nowadays fewer people could chant. This was because macapat chant had been neglected. It was rarely being chanted by youngsters. Only at certain events macapat chants could be enjoyed. In the past, the elders chanted at night, hoping that their children could chant and understand the philosophy values in it, while enjoying the fresh atmosphere of the night. But now the situation was changed. Now we hardly heard macapat chants. They were replaced by modern musics that were sounded distorted. The serene atmosphere of the night had replaced by the noises. The rapid of population growth was also adding the inconveniences.

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