



The Importance of Islamic Educational Values in The Arts of Tembang Gambuh or Tembang Macapat

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Abstract

This study aims to investigate the value of Islamic education in gambuh songs, as well as the effects gambuh songs have on Islamic education. Gambuh songs are part of the mocopat song, a walisongo tool for spreading Islam, especially in Java. Tembang gambuh had artistic value to attract the attention of the people at that time who were very open to art; from its entertainment value, the trustees also inserted scientific and Islamic values into it. This type of research is qualitative, with a literature review, descriptive analysis, and content analysis, namely scientific analysis based on communication messages. They begin with the data analysis process by interpreting the Javanese language as the content of the song Gambuh. Research findings; the gambuh song lyrics contain messages for proper behavior and behavior that is reluctant to accept advice. Someone without guidance and direction in life will be perverted. There is a relationship between cultural products (tembang gambuh) and religious values. The value of this tembang gambuh song can be used as a guide and a guide for life in society.

Keywords: art, gambuh, Islam, values

Abstrak

Penelitian ini bertujuan menyelidiki nilai pendidikan Islam dalam tembang gambuh, serta bagaimana pengaruh tembang gambuh terhadap pendidikan Islam, tembang gambuh merupakan bagian dari tembang mocopat yang merupakan alat walisongo dalam menyebarkan agama Islam, khususnya di pulau Jawa. Tembang gambuh memiliki nilai seni dalam rangka menarik perhatian masyarakat saat itu yang sangat terbuka terhadap seni, dari nilai hiburan yang ada para wali juga menyisipkan nilai ilmu pengetahuan dan nilai Islam di dalamnya. Penelitian ini jenis kualitatif dengan tinjauan pustaka, deskriptif analisis serta analisis isi yaitu analisis ilmiah berdasarkan isi pesan komunikasi. Diawali dengan proses analisis data dengan menginterpretasikan bahasa Jawa sebagai isi lagu Gambuh. Temuan penelitian; syair tembang gambuh ada pesan untuk perilaku yang benar dan perilaku yang enggan menerima nasehat. Seseorang tanpa adanya nasehat dan arah hidup akan diselewengkan. terdapat hubungan antara produk budaya (tembang gambuh)

dengan nilai-nilai agama. Nilai lagu tembang gambuh ini dapat digunakan sebagai petunjuk, dan pedoman hidup dalam masyarakat.

Kata Kunci: gambuh, Islam, seni, nilai

INTRODUCTION

In this era of globalization, we as educators must know several cultures that exist in any region in Indonesia. Why is that? Because we, as a nation's generation, must know and recognize this tradition. Much Indonesian heritage spread from Sabang to Merauke, including temples, temples, oral literature, and literary texts. We live in the era of globalization, wherein in the current period, we can know the culture in remote areas, we can see the culture from Sabang to Merauke, and we don't have to go to the site to find out the culture stored in the area. With this technological advancement, we as educators can directly understand the culture that has developed so far in Indonesia. (ratmaynawati isnaeni, 2021).

At this time, we know that these technological advances have influenced life in society and the mindset of society, especially among today's children. In ancient times, a child often learned to read books and know the culture of Indonesia through the texts provided in the library. But at this time, children are instantly more familiar with the culture, no longer needing to use books anymore but using laptops, cellphones, and much more. For this reason, a child must be equipped with Islamic religious education with the provision of education in a child so that the child's character will be formed and the child will not negatively use technology. Instead, by using technology, a child will develop Indonesian culture to the maximum extent possible (Uli, 2020).

We can improve the learning of each student by increasing motivation to learn. We can support the improvement of each student's teaching by guiding the students to play in doing the knowledge. What if an environment in education already feels fun? Then in providing this learning, students can understand. An educator has a vital role in increasing the understanding of concepts in learning. (Putu indah lestari, 2015).

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Game is an activity that children often do. The game is divided into two traditional games and modern games. Modern games, such as those played by children now, are like online games, while conventional games consist of playing hide-and-seek marbles, bicycles, or songs. Classic games can be said to be inherited from our ancestors, which were played a long time ago (Banu Setyo Adi, Sudaryanti, 2020). This traditional game can increase a child's potential so that it can develop adequately; with conventional games, children will have high socialization among themselves. So that an approach is needed between traditional rounds and learning, why so will form high socialization between educators and students. So that it can make learning run smoothly and students will understand the material being taught by educators.

Islamic Religious Education teaches us that a character is formed through learning Aqeedah moral education. With the formation of nature, a wise attitude will be created. Morals, according to contained in the journal (Parinduri, 2020) who said that morality is a trait that is inherent in everyone so that it can give birth to policies quickly and lightly without having to think and reflect.

With this, we, as children, actually have to develop the culture that exists in Indonesia. Why is that? Because in a culture, it is not only cultural preservation but how we can, as educators, develop the culture that exists in Indonesia. That we as educators must have technological capabilities so that with this sophisticated technology, an educator can find out more deeply about the culture that exists in Indonesia (Oren, 2020).

With that, a child only needs to know what is included in the history of culture, the mining game. We can know that this game is a game that children often play before losing; what if the game is used as a strategy in learning, one of which is learning Islamic religious education? What if an educator can embed strategies in learning by using games in the past, students will automatically be able to understand the values contained in each of these traditional games, one of which is mine gambuh.

(Mahmud, 2004) (Parinduri, 2020)

METHODS

The type of research used is library research with a qualitative approach (Gunawan, 2013). Library research takes library materials in the form of books, scientific articles, theses, and other materials as research sources (Anto & Anita, 2019). Then according to Nazir, literature review is the stage where researchers conduct research related to theories that support the topic or research topic. When looking for a theory, the researcher collects as much information as possible about the subject. The resource person's thematic studies provide a robust analysis of Islamic values in Tembang Gambuh. This study uses data cards. The data card can facilitate the grouping and analysis of data. Data analysis was performed using a qualitative descriptive analysis. The method of data analysis is carried out in four stages, namely (1) data reduction, (2) data classification, (3) data display, and (4) interpretation and interpretation of data (Abubakar, 2021).

Data reduction is made by sorting and centering data into character-forming columns and reducing information that differs from character-forming columns. Grouping data from character formation columns do data classification. Data is displayed by grouping data subdivided based on the same category. Interpretation and interpretation take place systematically and objectively by the pillars of character formation. The results of the interpretation and interpretation of the data are then described descriptively. Data validation is done with semantic validity and reliability. Semantic validity is the meaning of words and sentences based on their context. The reliability stage is divided into two parts: inter-rater reliability and intra-rater reliability. Internal evaluator reliability is done by reading the text several times to get reliable and consistent information. Interrater reliability was obtained by checking the data with philologists (Hayungningtyas, 2020).

FINDINGS AND DISCUSSION

Definition tembang macapat

Tembang which means “singing” has the same meaning as kakawin, kidung and gita. Kakawin comes from the word Kawi and the Sanskrit language, which means “poet.” Kakawin means composition, poetry, singing, or “song.” Since the formation of ancient Javanese literary works, songs or songs have been known, and the songs themselves are found in new Javanese literary works (Sundari, 2021). Kidung, kakawin, and the song often referred to Javanese poetry from a chronological point of view. The term for ancient Javanese poetry is based on the Indian metrum, kakawin. Medieval Javanese poetry in Javanese metrum is called Kidung. New Javanese poetry, according to the Javanese metrum, is called tembang. In connection with the song, the word macapat appears and is combined into a “song macapat” (Matsuri, 2015).

Macapat is not thought to have come from the Kawi language, Middle Javanese, Old Javanese, and medieval Javanese but came from the new Javanese. Karseno Saputro argues that macapat is a new Javanese literary work in poetry composed according to principles such as song teacher, gatra teacher, and wilangan teacher. From the description above, it can be said that the meaning of the macapat song is in the form of traditional Javanese poetry and uses the new Javanese language using the provisions of Javanese literature. The Macapat song can also be said to be a new Javanese literary work in the form of poetry and is expressed in the form of a song and is composed using specific rules such as a song teacher, gatra teacher, wilangan teacher (Mulyono, 2012).

The definition of Islamic education and philosophy tembang gambuh

Education starts from the word “education” and gets the affixes “pe” and “an” so that it becomes education. This means the process of changing the nature or character of an individual or group which is in the process of maturing humans through teaching or training (Suyadi et al., 2022). Suyadi believes that education is maintaining or giving training. In providing training, guidance and leadership are needed regarding morals and intelligence of mind (Suyadi & Widodo, 2019). Islamic education is an education that we often encounter in schools, both private schools, and public schools. Islamic education is a learning that teaches about

morals. This moral learning is formed from several lessons, one of which is the formation of the character of a learner. This Islamic education teaches educators to understand, believe in, and live Islam through activities and educational training, with attention to tolerance (Bindaniji, 2020).

Moch Tolchah argues that Islamic education is a human activity, creating and giving opportunities for a potential reason to become actual and gain new knowledge (Tolchah & Mu'ammam, 2019). Hasan Langgulung described Islamic education as a process of preparing young people to fill roles, transferring knowledge and Islamic points aligned with humans' role to do good deeds in this world and win in the hereafter. (Muhammad Haris, 2015).

Islamic education is defined as an effort to guide and nurture students so they can always understand the values or teachings of Islam as a whole (Nunzairina, 2018). Then understanding the purpose and, in the end, being able to practice and make Islam the foundation of life is a description according to Zakiah Daradjat (Aljunied, 2021). Islamic education includes at least eight meanings, namely; religious education (*al-Tarbiyah al-Diniyah*), religious learning (*Ta'lim al-Din*), religious learning (*al-Ta'lim al -Din*), Islamic learning (*al-ta'lim al-Islami*), Muslim education *al-Tarbiyah fi al-Islam*, education in Islam (*al-Tarbiyah Inda' al-Muslimin*), education among Muslims and Islamic education are quotes from Muhaimin (Ali, 2021).

The general objectives of Islamic education include: Forming noble character, equipping students for the life of the world and the hereafter, teaching students to make a living professionally, and Developing a scientific spirit in students. (Syafe'i, 2015).

Gambuh, which means to connect, this gambuh song has a philosophy that talks about one's life journey and has just met his life partner. So, they can also be brought together to undergo a further bond, namely marriage; with this, both of them will last forever. The Gambuh song has a friendly character; this song can also be used to talk about life. Examples of gambuh songs: "Sekar gambuh pingcatur, Kang Cinatur Polah Kang Kalantur, tanpo tutur katula-tula katali,

kadualuarso kapatuh, katutuh pan dadi awon. The gambuh song describes how we must say, do not digress. If we obey late, it will not be good (Subrata, 2021).

Tembang gambuh value

Tembang gambuh is a literary work of the Javanese people; the contents of the gambuh song are poems about advice to humans in living life; gambuh songs aim to convey advice on human journeys in life so that they are better and can improve for the future (Wasisto, 2020). Tembang gambuh is very suitable for young people to learn because gambuh is interpreted as compatibility, understanding, and wisdom. From the meaning of gambuh, it can be interpreted as wisdom and acting or placing things according to their right, being fair in behaving and placing things according to their portion. (Purnomo & Wahyudhi, 2020).

We should learn and apply the values contained in the gambuh song in each verse, the contents of the gambuh song values are as follows: Not listening to other people's advice and feeling right will have a harmful impact in the future, because advice from experienced people has gone through this phase and knows its impact. Honesty is an attitude that must be used as a foundation because dishonesty will have an impact on the future and self-harm (Mia Fatimatul Munsi, 2018). Listening to advice without looking at who is advising and seeing people advising us is equal to others. Arrogance is an attitude humans should not have because perfection belongs only to Allah; the impact of pride will quickly hurt the person and those around him, such as being shunned by people and so on. Do not be proud of what we have because, in the end, we must have weaknesses on one side. Do not brag about your power because, in the end, it will lower your self-esteem. Boasting about his intelligence in something has an impact; in the end, he is ashamed of something he is not good at (Retnowati, 2020). He boasts about his courage and challenges all things, and when he accepts a challenge that he is not good at, one will be trapped by his own words and feel embarrassed. The moral value contained in stanza 9 is that we should be patient and careful in our actions. This ninth stanza has the meaning that pride will only bring destruction.

Enjoying being flattered is an attitude that must be avoided because, in the end, we will be complacent about what we have and are lazy to explore things. Young people should avoid being easily flattered. In this stanza, being easily flattered is likened to a boil that does not break. The behavior of effortlessly flattering someone is someone's behavior to get something they want, and also likes to compare someone with others, nothing more than to get what they want, such as recognition.

The positive behavior of others is usually shrouded in the flatterer's desire to be close to the power holder and get the power he wants. We should only make some things reasonable to achieve the goal. Being selective in choosing friends is a must-have behavior because many people we consider friends or relatives take advantage of it and also negatively impact our behavior (Rausch & Kopplin, 2021). Feeling much knowledge based only on information from other people without looking for the validity of this information in the hope of getting flattery, this behavior will impact someone being reluctant to communicate with that person. Trust in others is expensive to obtain; therefore, we maintain other people's trust in us by being commendable to everyone.

The values contained in the gambuh song consist of behavior advice, which contains moral values and character values as we as human beings hope that things will go smoothly and not get caught up in the dishonorable behavior we do. (Rafiatun, 2018).

Utilization of tembang gambuh in islamic religious education learning

Tembang gambuh is a poem children loved in ancient times (Setiani, 2019). For this reason, educators must modify the gambuh mine poetry by using it in Islamic education learning; this gambuh song poem has characteristics that have artistic value and learning value based on the norms and experiences of others. In learning, educators must use several traditional games as learning methods. So that learning will be fun (Rossandy, 2016).

Tembang gambuh is a poem that circulates among Javanese people; this song is intended to teach children of their time to be polite (Suparto, 2013).

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Tembang gambuh in learning Islamic education will create something interesting so that traditional culture can be preserved by developing learning using the tembang gambuh value method (Nur irwansyah, 2021).

Gambuh songs in the art of poetry in Javanese society can be adapted with the right touch gambuh songs as learning media can create a high-value learning atmosphere (Kurniawan, 2017). One of them is the formation of a child's character that has been created in poetry, among which a child will not be arrogant because, in the gambuh song-poem, it has been explained that a human being cannot be arrogant whether it is boasting power, or boasting wealth. Other characters are created in the tembang gambuh rhyme, namely that every human being must be honest, and many other lessons from cutting gambuh must be applied in Islamic education learning.

Tembang gambuh, as an audio-visual-based learning medium, is intended for learning to take place in a fun way, and from the relaxed atmosphere in learning activities, it is hoped that students' understanding of tembang gambuh can be absorbed perfectly (Ummah, 2022). The stages of video in learning are divided into five: Video overview, the educator introduces the material to be studied to students. Sing the gambuh lyrics simultaneously and divide into two voices, high and low, as are the dominant female and male vocals. Students read the high and low tone notes arranged according to the time the sound entered. Students sing the poems properly and correctly, following the rules of tone so that they are enjoyable to hear. The teacher provides an understanding of the meaning of what the students have sung.

Learning tembang gambuh values with the following techniques is considered adequate because, in its application, all class members are related. Gambuh tembang conversations in the classroom after learning because fun learning will be fertile. Audio-visual learning in learning is not only limited to school classes, but some also combine it with multimedia applications (Mz & Setiyorini, 2016). There are many learning applications, such as games and

education, in the form of narratives. The design of making learning applications has several stages.

We are collecting data for the needs of students and educators in learning according to the level of schooling. Application design, including coding and display. Merging of several frames into one frame. Correction of errors in programming and corrections in display design. Application maintenance, this stage is intended for updating technology in applications and adapting to future learning (Suyoto, 2016).

Tembang gambuh teaches us to be real human beings. In other words, as humans who have been given reason, we should learn everything from various sources. Tembang gambuh teaches us that in society, we are required to live up to the moral values in that area and that we do not have to live all the values in life first but rather learn the values of life from the experiences of others (Sulistyo, 2015).

Advice is an attitude or good deed divided into aspects of moral values. When an individual advises another, the individual gives teaching suitable for the individual being advised. The form of advice is not only in the form of a hint but can also be in the form of a warning or a warning, and course, it contains goodness in it. The advice can be obtained directly from one individual to another, and advice can also be taken from history or previous stories. Advice is as important as the meaning of the gambuh song itself. The contents of the gambuh song describe an act that is not good if no one gives advice. Without any advice, action may cross the line and go outside the teachings of the Islamic religion, and behavior is difficult to control. If an act goes out of the proper order and there is no handling or prevention, it will become a habit. With these bad habits, bad things will appear and will spread to other places. The critical value of advice is a value that belongs to Moral Values. Every individual, including Muslims, need this advice. As explained in the Al-Quran regarding the importance of advice, such as *al-Asr*, which means:

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وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By (the Token of) Time (through the ages), verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy (QS. al-Asr: 1-3).

In the letter, it has been explained that a person suffers a loss if he does not have faith, does good deeds, and gives advice in terms of kindness and patience. The existence of the letter above can be proof that giving good advice is very important and relevant to Islamic education from the perspective of the Quran (Octaviansyah, 2022).

CONCLUSION

Tembang is the Javanese language that means singing; tembang literary works have been found since the ancient Javanese era contain poetry. Tembang is a literary work that appeared in the New Javanese era, and one of the famous songs is Macapat; there are 11 types of Macapat songs, one of which is Tembang Gambuh. Gambuh means connecting. The philosophy of the gambuh song tells about the way of life of someone who has found his heart's love. They are also told to have a relationship at a higher level, namely marriage; with marriage, their closeness to love will be more lasting. The Gambuh song has a friendly or gentle character and usually contains the experiences of one's life journey and messages in living life.

The values contained in gambuh songs contain behavior advice, and this advice has moral values and also our character values as human beings; the purpose of gambuh songs is to provide advice and an overview of the impact of the behavior that we live without needing to do it first, and expect things to go peacefully and not get caught up in the disgraceful behavior that we do. Tembang gambuh is very suitable for young people to learn because, during their teenage years, many think that the value of experience and the impact of behavior must be lived to learn the lesson.

The learning method that adapts gambuh songs makes this song attractive to all groups according to the design of an adapted learning method. Interactive learning in a class is very popular with young people because, in its application, this method involves all members of the class, including the educators themselves, the execution of teaching and learning activities with appropriate dance material will create a happy and enjoyable classroom atmosphere. Multimedia application media with gambuh song material are also popular with many groups because each application is designed to match the planned targets; multimedia applications with gambuh song material are also very popular with educators, which is nothing but facilitating educators in conveying material with existing media.

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