

UNDERSTANDING THE MESSAGES IN MACAPAT SONG THROUGH THE STORY AND TEACHINGS OF JESUS IN THE GOSPEL

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Abstrak:

Understand the messages in Macapat Song very difficult. This is due to that the lines in the Macapat Song contain poetic words, philosophical words, and full of meaning. To understand the message in the Macapat Song correctly, one must have extensive knowledge of the philosophy of life and a strong understanding of religion. So instead, preaching in churches and on religious fellowship less attractive, if delivered without any ballad suitable for listeners. For the Javanese, a ballad that touches their hearts is Macapat Song, because the ballad closely with customs and their culture. Therefore, understanding the Macapat Song would be perfect if assisted with the illustrations of the stories and teachings of Jesus in the Gospels. Macapat Songs and teachings of Jesus in the Gospels is a symbiosis mutualism because both have a mutually beneficial relationship.

Keywords: - *Message, macapat song, the teachings of Jesus, gospel*

Macapat Song is traditional Javanese song or poem recited or sung usually. Each stanza *macapat* has lines called *gatra*, and each line has a number of syllables, the so-called *guru wilangan*. At the end of the line has a certain rhyme, called *guru lagu*. Etymologically, *macapat* derived from *maca papat-papat* (read four by four), which means reading each of the four parts of words. Classical Javanese literature at New Mataram era typically written using metrum *macapat*. Some examples of literary works written in *macapat*, among others: *Serat Wedhatama*, *Serat Wulangreh*, and *Serat Kalatidha*. (<https://cultural66.wordpress.com/macapat/>)

There are various ways to sing *macapat poetry*. Each type has characteristics metrum of *macapat poetry*, according to *guru lagu* and *guru wilangan* of them. The following rules will be shown in the diagram of *the macapat song*, for example in the: (1) maskumambang, (2) mijil, (3) sinom, (4) dhandhanggula, (5) pangkur, (6) megatruh. *Guru lagu* and *guru wilangan* of *macapat song* it is as follows.

GURU LAGU AND GURU WILANGAN DIAGRAM OF MACAPAT SONG

TIPY OF MACAPAT	NUMBER OF LINES	GURU LAGU AND GURU WILANGAN									
		I	II	III	IV	V	V I	V II	VI II	IX	X
Maskumambang	4	12i	6a	8i	8a						
Mijil	6	10i	6o	10 é	10i	6i	6u				
Sinom	9	8a	8i	8a	8i	7i	8u	7a	8i	12a	
Dhandhanggula	10	10i	10a	8é	7u	9i	7a	6u	8a	12i	7a
Pangkur	7	8a	11i	8u	7a	12u	8a	8i			
Megatruh	5	12u	8i	8u	8i	8o					

(<https://macapatwungu.wordpress.com/category/tembang-macapat/>)

Understand the messages in *Macapat Song* very difficult. This is due to that the lines in the *Macapat Song* contain poetic words, philosophical words, and full of meaning. To understand the message in the *Macapat Song* correctly, one must have extensive knowledge of the philosophy of life and a strong understanding of religion. So instead, preaching in churches and on religious fellowship less attractive, if delivered without any ballad suitable for listeners. For the Javanese, the ballad that touches their hearts is *Macapat Song*, because of the ballad closely with customs and their culture. Therefore, understanding the *Macapat Song* would be perfect if assisted with the illustrations of the stories and teachings of Jesus in the Gospels. *Macapat Songs* and teachings of Jesus in the Gospels is a symbiosis mutualism because both have a mutually beneficial relationship. In detail, the mutually beneficial relationship can be seen as follows.

Maskumambang Macapat Song

Characteristics of *Maskumambang Macapat Song* is that each stanza consists of four lines. The first line consists of 12 syllables, the second line consists of 6 syllables, the third line consists of 8 syllables, and the fourth line consists of 8 syllables. The last syllable in each line containing rhyme pattern [i], [a], [i], [a]. For example, lines and rhyme pattern can be seen in the *of Maskumambang Macapat Song* in *Serat Wulangreh*, by Sri Pakubuwana IV below.

TEMBANG MACAPAT MAS KUMAMBANG	CONTEXTUAL MEANING
<i>Ana uga etung-etungane, Kaki lelima sinembah dununge sawiji-wiji sembah lelima punika.</i>	There is also a consideration, Sir. Five tribute The details one by one The fifth tribute
<i>Ingang dhiing Rama-Ibu. Kaping kalih marang Maratuwa lanang-wadon. Kaping katri ya marang Sadulur Tuwa.</i>	First Father-Mother. Second to the in-laws Father-Mother. Third to Brother and Sister
<i>Kaping pate marang Guru, kang sayekti sembah kaping lima marang Gustinira, yekti parincine kawruhana.</i>	Fourth to the teacher, of course, Fifth tribute to our Bosses, of course all you must know
<i>Pramilane Rama-Ibu den bekteni kinarya jalaran anane badan puniki wineruhken padhang hawa.</i>	So, Father-Mother be respected This is causing early our life can see the light of the world

(<https://panditoblog.wordpress.com/2012/05/17/serat-wulangreh/>)

In the *Maskumambang Macapat Song* contains teachings that human beings live in this world should respect to other human beings. According to the song that, respect to others that are arranged in order of priority: (1) respect to his father and mother, (2) respect the laws of men and women, (3) respect the older brother, (4) respect for teachers, (5) respect to Bosses.

To understand the advice in the song, we can compare with the stories and teachings of Jesus in the Gospels. In the Gospel of John, Jesus taught his disciples that his fellow man should love one another (John 13: 4). Similarly, in the Gospel of Matthew Jesus taught that men should respect their father and mother, and love your neighbor as himself (Matthew 19:19).

By comparing the messages in *Maskumambang Macapat Song* in *Surat Wulangreh* with stories and teachings of Jesus in the Gospels, it can be concluded that the essence of the message in the *Maskumambang Macapat Song* essentially the same, which is associated with the "love". Both explicitly taught about the love of mankind that are horizontal. However,

Song Macapat Maskumambang describes the message about respect by using the phrase "*sembah*" (respect), while the teaching of Jesus in the Gospels uses the phrase "love". *Maskumambang Macapat Song* describe "love" with the expression that is more detailed and gradual, while the teaching of Jesus in the bible uses the phrase that is general

Mijil Macapat Song

Characteristic of *Mijil Macapat Song* is that each stanza consists of six lines. The first line consists of 10 syllables, the second line consists of 6 syllables, the third line consists of 10 syllables, the fourth line consists of 10 syllables, the fifth line consists of 6 syllables, the sixth line consists of 6 syllables. The last syllable in each line containing rhyme pattern [i], [o], [e]. [i], [i], [u]. For example, lines and rhyme patterns can be seen in the *Mijil Macapat Song* in *Serat Wulangreh*, by Sri Pakubuwana IV below.

TEMBANG MACAPAT MIJIL	CONTEXTUAL MEANING
<i>Poma kaki padha dipun eling</i>	Hi sir, let's remember
<i>Mring pitutur inggong</i>	At this my message
<i>Sira uga satriya arane</i>	You also named a Knight
<i>Kudu antêng jatmika ing budi</i>	Must be calm, polite in doing
<i>Ruruh sarta wasis</i>	Gentle and intelligent
<i>Samubarang ipun</i>	in an act
<i>Dédalane guna lawan sèkti</i>	For a more useful and clever
<i>Kudu andhap asor</i>	You have to be humble
<i>Wani ngalah luhur wèkasane</i>	Dare budge, glorious in the end
<i>Tumungkula lamun didukani</i>	Shut up if scolded
<i>Bapang den simpangi</i>	Avoid bad behavior
<i>Ana catur mungkur</i>	If heckled do not put in mind

(www.kompasiana.com/.../sedikit-coretan-tentang-mijil-yang-sarat-akna_54f4b7447)

In the *Mijil Macapat Song* contains the teaching that human life in this world to be: (1) polite in the act; (2) soft-spoken; (3) smart in making decisions; (4) being humble; (5) dare to budge; (6) silent if someone scolded; (7) avoid bad behavior; (8) if the condemned person, do not be angry.

To understand the message contained in the *Mijil Macapat Song*, we can compare it with the story and teachings of Jesus in the Gospels. In Matthew it is written "But I say unto you: Ye shall not fight against those who do evil to you, but whoever slaps your right cheek, turn to him the left cheek" (Matthew 5:39). Similarly, in Luke, it is written: "For everyone who exalts himself will be humbled who humbles himself will be exalted" (Luke: 14:11). In addition, the Gospel also says "Love is patient; love is generous; he is not jealous. He is not boastful and not proud". He does not do rude and does not seek his own advantage. He is not grumpy and does not keep the faults of others. (1 Corinthians 13: 4-5.)

By comparing the messages in the *Mijil Macapat Song* with stories and teachings of Jesus in the Gospels, it can be concluded that the essence of the message in the *Mijil Macapat Song* and teaching of Jesus in the Gospels essentially the same, which is associated with attitudes to budge. However, the expression used to describe the message is different. In the *Mijil Macapat Song*, attitude to succumb was described by the phrase "*wani ngalah luhur wekasane*" (*dare budge, glorious in the end*). As Jesus taught the message to his disciples with the phrase "whoever slaps your right cheek, turn to him the left cheek"

In addition, to budge attitude, there was another message in the *Mijil Macapat Song* and teachings of Jesus in the Gospels, which is related to the attitude of the message to act is not arrogant or humble attitude. However, the expression used to describe the message is different. In the *Mijil Macapat Song*, the attitude to not arrogant or humble is described by the phrase "*andap asor*" (humble). As Jesus taught counsel to humble or arrogant with the phrase "For whoever exalts himself will be humbled; who humbles himself will be exalted"

Sinom Macapat Song

Characteristics of *Sinom Macapat Song* is that each stanza consists of nine lines. The first line consists of 8 syllables, the second line consists of 8 syllables, the third line consists of 8 syllables, the fourth line consists of 8 syllables, the fifth

line consists of 7 syllables, the sixth line consists of 8 syllables, the seventh lines consists of 7 syllables, the eighth line consists of 8 syllables, and the ninth line consists of 12 syllables. The last syllable in each line containing rhyme pattern [a], [i], [a], [i], [i], [u], [a], [i], [a]. For example, the lines and stanza patterns can be seen in *Sinom Macapat Song* in *Serat Kalatidha*, by Raden Mas Ngabehi Ranggawarsita below.

TEMBANG MACAPAT SINOM	CONTEXTUAL MEANING
<i>Amenangi jaman edan</i>	Experiencing the crazy times
<i>ewuh aya ing pambudi</i>	all difficult to act
<i>Melu edan nora tahan</i>	participated crazy not able
<i>yen tan melu anglakoni</i>	if it does not participate act
<i>boya kaduman, melik</i>	do not get, envy
<i>kaliren wakasanipun.</i>	hunger, finally
<i>Ndilah kersa Allah</i>	Is the will of God
<i>begja-begjaning kang lali</i>	lucky who forgot
<i>luwih begja kang eling klawan</i>	luckier who are conscious and alert.
<i>waspada.</i>	

(Jawijaya.blogspot.com/2011/07/ronggo-warsito.html)

In the *Sinom Macapat Song* contains the teaching that human life in this world should be: (1) do not get greedy, (2) do not be afraid of hunger, (3) do not envy the worldly possessions, (4) always remember and be aware of worldly temptations.

To understand the message contained in the *Sinom Macapat Song* it, we can compare it with the story and teachings of Jesus in the Gospels. In Luke, it is written that a person may not serve mammon (wealth) while serving God (Luke 16:13). Moreover, in the Gospel of Matthew was written that it was difficult for a rich man to enter into the kingdom of heaven (Matthew 19:23). Even more extreme was written by Matthew with parables "easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:24). Therefore, Jesus always gave counsel to his disciples in order to always be on guard, because at any time the Lord will come at a difficult time confirmed (Matthew 24:42). In addition, Jesus instructed His disciples to be ready, because the Son of Man will come at an unexpected time "(Matthew 24: 44)

By comparing the message in the *Sinom Macapat Song* with stories and teachings of Jesus in the Gospels, it can be concluded that the essence of the message in the *Sinom Macapat Song* and teaching of Jesus in the Gospels essentially the same, which is associated with the doctrine was not greedy for wealth. However, they differ in terms of the use of diction and storyline, In Song Macapat Sinom the advice is not greedy in wealth is illustrated by the diction and storyline "experience living in crazy times, very difficult to act, also crazy not stand, if not participated crazy, they will starve ". As in the Gospels, Jesus taught His disciples not to be greedy on the wealth of the teachings, "do you serve mammon (wealth) only. In addition, Jesus taught about the negative aspects of people who pursue wealth with the parable "easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

In addition to the message that is not greedy in treasure, there is another message in the *Sinom Macapat Song* and teachings of Jesus in the Gospels, that is their advice to the people to always remember and be vigilant. However, they differ in stating advice. In the *Sinom Macapat Song*, advice that relates to the profit and loss for someone who remembers the good and evil. It can be seen in the last 2 lines, namely: "*begja-begjaning kang lali , luwih begja kang eling klawan waspada*" (fortunately people forget, more profitable people remember and alert). As in the Gospels, Jesus gave a warning to people to always remember God, for man will die at the time of the arrival of a sudden.

Dhandhanggula Macapat Song

Characteristics of *Dhandhanggula Macapat Song* is that each stanza consists of 10 lines. The first line consists of 10 syllables, the second line consists of 10 syllables, the third line consists of 8 syllables, the fourth line consists of 7 syllables, the fifth line consists of 9 syllables, the sixth line consists of 7 syllables, seventh lines consists of 6 syllables, the eighth row consists of 8 syllables, ninth line consists of 12 syllables, the tenth row consists of 7 syllables. The last syllable in each line contains rhyme pattern [i], [a], [e], [u], [i], [a], [u], [a], [i], [a]. For example, lines and rhyme patterns can be seen in *Dhandhanggula Macapat Song* in *Serat Purwaukara*, at the time Hamengku Buwono I below.

SEKAR MACAPAT DHANDHANGGULA	CONTEXTUAL MEANING
<i>Sanepane wong urip puniki</i>	The mystery of human life
<i>Umpamane urip aneng donya</i>	illustrated life in this world
<i>mung kaya wong mampir ngombe</i>	just as people drop to drink
<i>umpama manuk mabur</i>	as the bird flies
<i>lepas saking kurungan neki</i>	wonderful escape from the cage
<i>pundi mencoke mbenjang,</i>	where later alighted
<i>aja nganti kliru</i>	do not be wrong
<i>umpama wong jan sinanjan</i>	if they adventure
<i>ora wurung mesthi bakal mulih</i>	surely they will return
<i>ing alam kamulyan-Nya</i>	in His glorious nature

(Regygunanto.blogspot.com/2012/09/tembang-dhandhanggula.html)

In the *Dhandhanggula Macapat Song* contains teachings that: (1) human life and death is a mystery; (2) The man lives in this world only briefly; (3) The world is just a temporary shelter of humanity, people will definitely be back to where it came from; (4) before death, people should know the road to heaven, eternal place, where the glory of God. To understand the message contained in the *Dhandhanggula Macapat Song*, we can compare it with the story and teachings of Jesus in the Gospels. In the Gospels it is written that: (1) death was coming like a thief, unpredictable (Matthew 24: 42-43); (2) even if the death is a mystery, but the dead is essentially just changed, because the spirit will not die (1 Corinthians 15: 51-52); (3) The road to heaven is Jesus himself, because Jesus had taught the disciples Him that "I am the way and the truth and the life; no one comes to the Father except through Me." (John 14: 6); (4) heaven is a place of God's glory, which is called "The House of the Father" (John 14: 1-3), has a new heaven, a new world, and a new town called "New Jerusalem" (Revelation 21: 1-5).

By comparing the message on the *Dhandhanggula Macapat Song* with stories and teachings of Jesus in the Gospels, it can be concluded that the essence of the message in the *Dhandhanggula Macapat Song* and teaching of Jesus in the Gospels essentially the same, but differ in the use of metaphor. The essence of the message contained in both the teaching related to (1) the adventure of human life, (2) *eschatology* (the doctrine of the future or the ultimate fate of all mankind).

The metaphor used in *Dhandhanggula Macapat Song* is that human life as "the person who is drinking" (briefly), "people living in a cage" (non-free), "people who visit" (surely return). As Jesus taught His disciples with the metaphor of "I am the way and the truth and the life" (right living according to the teachings of Jesus), "death was coming like a thief" (men must be ready at any time called by the Lord).

In the *Dhandhanggula Macapat Song* contains eschatology that humans after death will be like birds escape from the cage. Therefore, do not get lost, have to know the way to where the glory of God. As Jesus told His disciples to teach eschatology that: (1) the dead are essentially just changed; (2) The road to heaven is through Jesus alone; (3) people have fought for after death can arrive at the glory of God, which is called "Father's House" or "New Jerusalem".

Pangkur Macapat Song

Characteristics of *Pangkur Macapat Song* is that each stanza consists of seven lines. The first line consists of eight syllables, the second line consists of 11 syllables, the third line consists of 8 syllables, the fourth line consists of 7 syllables, the fifth line consists of 12 syllables, the sixth line consists of 8 syllables, seventh lines consists of 8 syllables. The last syllable in each line containing rhyme pattern [a], [i], [u], [a], [u], [a], [i]. For example, lines and patterns can be seen in the stanza of *Pangkur Macapat Song* in *SeratWedhatama*, by KGPAA MANGKUNEGARA IV) below.

TEMBANG MACAPAT PANGKUR	CONTEXTUAL MEANING
<p><i>Mingkar mingkuring angkara, Akarana karenan mardi siwi, Sinawung resmining kidung, Sinuba sinukarta, Mrih kretarta pakartining ngelmu luhung Kang tumrap neng tanah Jawa, Agama ageming aji</i></p>	<p>Avoiding of evil So willing to educate children Through beautiful song Decorated with variations, In order to achieve the goal of high knowledge Which occurred in Java Religion as a dress of life</p>
<p><i>Jinejer neng Wedatama Mrih tan kamba kembenganing pambudi Mangka nadyan tuwa pikun Yen tan mikani rasa, Yekti sepi asepa lir sepa samun Samangsane pasamuhan Gonyak ganyuk nglelingsemi.</i></p>	<p>Recorded in <i>Serat Wedatama</i>, In order not to poor knowledge Although old and gray If you do not understand the feelings Will be deserted, empty junk like sugar cane At the time of the meeting Often act embarrassing</p>
<p><i>Nggugu karsane priyangga, Nora nganggo peparah lamun angling, Lumuh ing ngaran balilu, Uger guru aleman, Nanging janma ingkang wus waspadeng semu Sinamun ing samudana, Sesadon ingadu manis</i></p>	<p>Following his own, without consideration, if you talk Not want to say stupid, Always wanted hailed However, the sharp eyes of his mind every stratagem responded with a cheerful face</p>

(<https://janaloka.wordpress.com/2012/07/.../serat-wedatama-bagian-i-tembang-pangkur>)

In the *Pangkur Macapat Song* contains teachings that: (1) with increasing age, people should show good behavior; (2) reverse the human must keep from evil; (3) the man should be useful for the surrounding community; (4) if useless, life would be empty; (5) people more knowledgeable, he was more humble and not arrogant.

To understand the message contained in the *Pangkur Macapat Song* it, we can compare it with the teachings of Jesus in the Gospels. In the Gospel of John, Jesus said: "Whoever does not remain in me, he is cast out as a branch and become dry, then collected and thrown into the fire and burned" (John 15: 6). Besides this, Jesus taught that His disciples should follow Jesus as the vine, let them bear fruit (John 15: 5). Moreover, Jesus showed a friendly behavior to Judas Iscariot, saying "Friend, do what you are here?" (Matthew 26: 47-50). Similarly, Jesus has shown a friendly attitude to Peter, Jesus even knows if before the rooster crows, Peter had denied Jesus three times (Matthew 26: 74-75).

By comparing the message on the *Pangkur Macapat Song* with the teachings of Jesus in the Gospels, it can be concluded that the essence of the message in the *Pangkur Macapat Song* and teachings of Jesus in the Gospels are essentially the same, but different in using parables and examples of behavior in life. Messages are both related to (1) the recommendation so that people can be useful for the surrounding community; (2) if humans have a higher knowledge, then this man more humble (not arrogant).

In the *Pangkur Macapat Song*, humans are not useful for society is illustrated by the parable "*Yekti sepi asepa lir sepah samun*" (Really lonely, empty, junk like sugar cane). As Jesus used parables "useless twigs will dry, and then thrown into the fire and burned. In the *Pangkur Macapat Song*, examples of human behavior that have a high knowledge described by the phrase "*Nanging Janma ingkang wus waspadeng semu, sinamun ing samudana, sesadon ingadu manis*" (However, the sharp eyes of his mind, the ruse was responded with happy faces). As Jesus gave an example of a friendly behavior when Jesus was betrayed by Judas Iscariot and denied three times by Peter.

Megatruh Macapat Song

Characteristics of *Megatruh Macapat Song* is that each stanza consists of 5 lines. The first line consists of 12 syllables, the second line consists of 8 syllables, the third line consists of 8 syllables, the fourth line consists of 8 syllables, the fifth line consists of 8 syllables. The last syllable in each line containing rhyme pattern [u], [i], [u], [i], [o]. For example, lines and patterns can be seen in the of *Megatruh Macapat Song* in *The Babad of Tanah Jawi* below.

TEMBANG MACAPAT MEGATRUH

*Sigro milir, Sang gethek sinonggo bajul
Kawan doso kang njageni
Ing ngarso miwah ing pungkur
Tanapi ing kanang kiring,
Sang gethek lampahnyo alon*

CONTEXTUAL MEANING

Soon flowing, the raft was driven
crocodile forty escort him
In front and behind
Also on the right and left
The raft walked slowly

(<https://nurdayat.wordpress.com/.../jaka-tingkir-03-dari-diusir-lalu-sigra-milir>)

In the *Megatruh Macapat Song* contains teachings that: (1) the symbolism of human harmony to work together, with figures crocodile; (2) the willingness of human symbolism as a servant to others, with the figure crocodile. With symbolism, we can conclude that the Java community is an egalitarian society, collective society, which holds the principle of heavy or light always be shouldered.

To understand the message contained in the *Megatruh Macapat Song* it, we can compare it with the teachings of Jesus in the Gospels. In Matthew, Jesus had said: "Just as the Son of Man came not to be served but to serve and to give His life a ransom for many" (Matthew 20:28). In addition, Jesus also taught his disciples "Take my yoke upon you and learn from Me, for I am gentle and humble in heart and soul will find rest" (Matthew 11:29). Similarly, in the Gospel also cited "Carry-please bear one another's burdens, Thus you will fulfill the law of Christ" (Galatians 6: 2).

By comparing the message in the *Megatruh Macapat Song* with the teachings of Jesus in the Gospels, it can be concluded that the essence of the message in the *Megatruh Macapat Song* and teachings of Jesus in the Gospels are essentially the same, but differ in the use of diction and symbolism. Messages are both intrinsically related to (1) mutual help in bearing the burden, (2) the willingness of man to be a servant to others.

Mutual help in the burden illustrated in *Megatruh Macapat Song* by using the diction and symbolism forty crocodile pushing rafts together, so that the raft walk to the destination. This is the symbolism of cooperation of people working in the transport of water, let go smoothly. As in the Gospel, Jesus teaches the burden with the "yoke", which is a tool that is located on the back of a cow or buffalo to pull the plows in the fields. It is the symbolism of people working in agriculture, though easy to cultivate the land.

Willingness to help to become a servant to others illustrated in *Megatruh Macapat Song* by using the diction and symbolism crocodile guarding the raft in front and behind, left and right. It is simpol of service of the soldier was the naval commander who served them. As in the Gospel, Jesus taught with illustrations "The Son of Man came not to be served but to serve and to give His life a ransom for many".

CONCLUSION

Based on the description on the previous page can be found six point in general conclusions, as follows.

- (1) Messages expressed in *Maskumambang Macapat Song* in *Serat Wulangreh* by Sri Pakubuwana IV is human must respect to other human beings; it can also be understood in the stories and teachings of Jesus in the Gospels about the suggestion to love one's neighbor as oneself.
- (2) Messages expressed in *Mijil Macapat Song* in *Serat Wulangreh* by Sri Pakubuwana IV is a human need to be patient and succumb; it can also be understood in the stories and teachings of Jesus in the Gospels about the suggestion to not overbearing and always humble.

- (3) Messages expressed in *Sinom Macapat Song* in *Serat Kalatidha* by Raden Mas Ngabehi Ranggawarsita is a human being should remember and be alert, do not "crazy" on wealth; it can also be understood in the stories and teachings of Jesus in the Gospel that human beings do not only serve the "Mammon", people should be wary if the arrival of death cannot be predicted.
- (4) Messages expressed in *Dhandhanggula Macapat Song* in *Serat Purwaukara* Hamengku Buwono I era is that human life only briefly as "people who go for a drink", then tomorrow after death should not be lost; it can also be understood in the stories and teachings of Jesus in the Gospel that the dead are essentially just changed, the way to heaven is through Jesus himself, and had to fight so that later go to heaven.
- (5) Messages expressed in *Pangkur Macapat Song* in *Serat Wedhatama* by KGPAA Mangkunagara IV is that human life should be useful for the surrounding communities, has extensive knowledge and friendly to human beings; it can also be understood in the stories and teachings of Jesus in the Gospels are always called "friends", even though he knew that was betrayed by them.
- (6) Messages expressed in *Megatruh Macapat Songin Babad of Tanah Jawi* is that human life should be helping each other and are willing to be a servant to others; it can also be understood in the stories and teachings of Jesus in the Gospels assert that Jesus came in the world not to be served but to serve.

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