

SEKAR MACAPAT POCUNG: STUDY OF RELIGIOUS VALUES BASED ON JAVANESE LOCAL WISDOM

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Abstract

Javanese culture is a system of ideas which directs Javanese people's attitude and behaviors. It contains local wisdom that has a great influence on their daily life. The research method employed in this study is descriptive qualitative by implementing content analysis approach. The data studied are the scripts of Sekar Macapat Pocung. Local wisdom has a highly philosophical meaning which enhances the tenacity of nations. Tembang Macapat is considered as a form of local wisdom in Javanese culture. Sekar Macapat Pocung is the eleventh popular meters of recited Javanese poem. Through the recited Javanese poem, Islamic religious values and noble values are delivered meaningfully. It becomes precept and inseparable part of Javanese people in leading religious and national life.

Budaya Jawa merupakan suatu sistem yang menjadi pedoman bagi masyarakat Jawa dalam berperilaku dan bersikap. Di dalam budaya Jawa terdapat kearifan lokal sebagai pendorong yang kuat dalam kehidupan masyarakat Jawa. Metode penelitian yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan pendekatan analisis isi. Data yang dikaji adalah naskah Sekar Macapat Pocung. Kearifan lokal budaya Jawa mengandung makna filosofis yang meningkatkan ketahanan nasional sebuah bangsa. Tembang Macapat termasuk wujud kearifan lokal budaya Jawa. Sekar Macapat Pocung adalah metrum kesebelas yang dikenal sebagai produk budaya berbentuk puisi Jawa kuno yang dilagukan. Melalui syair dalam tembang, nilai-nilai religus Islam dan pitutur bijak disampaikan penuh makna. Nilai-nilai religus Islam dan

pitutur bijak dalam Sekar Macapat Pocung menjadi pegangan dan bagian hidup yang tak terpisahkan dari masyarakat Jawa dalam menjalani kehidupan beragama dan berbangsa.

Keywords: *Local wisdom; Religious values*

Introduction

Local cultural wisdom refers to the original tradition of a region. This traditional insight is one of ancestral legacies. The noble values embodied in traditional insight as a cultural product are inseparable. *Tembang Macapat* is considered as one of the nation's cultural products. *Macapat* is a local culture developed in Central Java, especially in Surakarta, which is actually a literary work that contains the noble values of the nation which is in line with the values contained in Pancasila (Navitasari, 2013: 28). In addition, *Macapat* is one of the cultural achievements of Javanese people having a very big influence in their daily life. *Sekar Macapat* as one of the local wisdom in Javanese culture contains noble values and is closely related to the life of Javanese society (Setyadi, 2012: 71).

Sekar Macapat consists of eleven poetic meters. The eleven poetic meters are illustrations of the journey of human life from birth to death. The sequences of human life journey in *Sekar Macapat* include: *Mijil*, *Sinom*, *Maskumbang*, *Asmarandana*, *Dhandanggula*, *Durma*, *Pangkur*, *Gambuh*, *Megatruh*, *Pocung*. *Sekar Pocung* is the last moment as an illustration of the final journey of human life. It is also known as "dead person wrapped in white shroud" which is called *dipocong*. Therefore, it is called as *pocung* song. It is in accordance with the Islamic regulation that people who have been passed away, their bodies will be simply wrapped in white shrouds.

Sekar Pocung contains philosophical meanings and religious values that can be used as guidance in leading religious and national life. It is not only known from the meaning of the word, but also through the lines of poetry. The poet in *Sekar Pocung* has a highly philosophical meaning which contains virtues to build the nation's character (Navitasari, 2013: 25-34). In this study, some of *Sekar Pocung* poems were analyzed in depth to reveal its Islamic values. *Sekar Pocung*, which is a *Sekar Macapat* poetic meter, is used to convey the advice (*pitutur*) to the community (Mardimin, 1990: 1).

Setiadi (2013: 298) reveals that *piwulang* lessons concern on character education which is related to religion, ethic, moral, as well as daily and

government attitude. *Piwulang Sekar Macapat* contains noble values which might build a cultured nation from the aspect of ethics, morals and human behavior. Furthermore, *Macapat* contains many character values that can be internalized in students' character education (Aromandani, 2014: 205-210). *Sekar Pocung* is a cultural product that can be interpreted deeply and can be used as guidance to life, if it is viewed from the perspective of religious values. The existence of a close relationship between religious values and local wisdom of Javanese culture is important to know so that the noble teachings conveyed through the recited Javanese poem can be used as guidance for religious and national life.

The analysis of the relationship between Islamic values and Javanese culture in *Tembang Macapat* has been conducted by some researchers. Sahlan & Mulyono (2012) showed that Islamic teachings had a major influence on the form and content of the values contained in ancient Javanese literature called *kakawin*, which then developed into the song of the *Jawa Madya* (Middle). This study examines deeply the relevance of local wisdom of Javanese culture (in this case the philosophical meaning) with Islamic religious values, whereas the previous researchers studied the poetic meter models and the contents of *kakawin* and *kidung*.

Observing the relationship between religious and national life in order to explore the local wisdom of Javanese culture through *Pocung* is a realization of the development of religion and Javanese culture since the ancient times. As a cultured and religious country, Indonesia must be able to stand on harmony between religious and national life. This study might give a deep insight to the Javanese people in leading their life. The objective of this study is to illustrate in depth religious values delivered in *Sekar Pocung* based on local cultural wisdom.

Methods

To answer problem of the study, the research method employed in this study is descriptive qualitative. Analytic descriptive method was implemented by describing the facts, then continued by analyzing the facts obtained (Ratna, 2004: 53). Data collection procedures are conducted by using literary studies and recording technique. The research instruments are human instruments, who are a researcher and a recorder. The data are analyzed by implementing critical discourse analysis.

There are three sources of data which are primary, secondary, and supporting sources. The primary sources of data in this research are literary data related to *Sekar Macapat*, such as *Serat Wedhatama* which is written by Sabdacarakatama (2010), and *Sekitar Tembang Macapat* which is written by Mardimin (1991). Secondary and supporting sources are paper-based documents or downloaded sources from internet that support the study of religious values based on the local wisdom of Javanese culture.

The Term *Sekar Macapat Pocung*

Sekar Macapat is an important part of *Nusantara* culture, especially in Javanese culture. Even *Sekar Macapat* with all its contents has various functions, exactly as the bearer of the message, the means of narrative, the presentation of the expression, the media of ambiguity, the conveyor of the puzzle, the media of *dakwah*, educational and counseling tools, and so on (Purna, 1996: 3). Everything can be accompanied by *Tembang Macapat*, both things that look real in explicit form, as well as the stored content (implicit form). This brief description shows how high the value contained in *Tembang Macapat* along with the expressed and implied mandate in order to expand the cultural horizon as the foundation of the development of Indonesian culture today and in the future (Sahlan & Mulyono, 2012: 103).

Sekar Macapat is a traditional Javanese song or recited poem which every line has a sentence line called *gatra*. Each *gatra* has a certain number of syllables called *guru wilangan* with a suffix on the sound of a poem called *guru lagu*. *Sekar Macapat* Javanese language means dividing into two syllables (*maca papat-papat*). It explains how to read *Sekar Macapat* intertwined every four syllables. However, there are still many other meanings and interpretations (Arps, 1992: 62-63).

Sekar Macapat actually tells the journey of human life. This philosophy illustrates how a person lives from birth, begins to learn during their childhood, maturity and eventually dies. In *Sekar Macapat*, each meaning of the song symbolizes character or its own character such as sadness or sorrowful feeling, advice, romance, affection and happiness. The character of *Sekar Macapat* is generally used as a reference in creating song lyrics because *Sekar Macapat* is used as a song that contains wisdom.

A literary work of *Macapat* is usually divided into several *pupuh*, but each of it is divided into several parts and in that part there are every *pupuh* that uses the same meter. Meter usually depends on the characteristic of the

contents of the text told. The amount of each *pupuh* is different depending on the amount of the text used. Each text is divided into *larik* or *gatra*. Each *larik* or *gatra* is divided into syllables or *wanda*. Thus, each *gatra* has a fixed number of syllables and ends with a similar vowel. The rules concerning the use of the syllable are named as *guru wilangan*. But the rules of using the final vowel of each line or *gatra* are named as *guru lagu* (Ras, 1982).

The number of standard *Sekar Macapat* are 15 pieces, then the meters are divided into three types, namely *tembang cilik*, *tembang tengah*, and *tembang gedhe*. *Tembang cilik* has nine meters; *tembang tengah* has six meters, while *tembang gedhe* only have one meter. There are several types of *Sekar Macapat*. Each type of them has a rule in the form of *guru lagu* and *guru wilangan* which is different one another (Ras, 1982).

In its development the term *tembang*, *kidung*, *kakawin*, and *gita* are used as chronological poems of Javanese poems (Waluyo, et al., 2001: 11). Furthermore, it is stated that in line with the development of the era, *Macapat* poem also develops. *Macapat* has another genre called *pesantren* literature in the form of *syair singir*. After the Islamic Kingdom of the coast (Giri, Surabaya, and Demak) collapsed, the Javanese literature moved to the outsider (Kingdom of Pajang and Mataram). In Mataram era, Javanese language and literature were rebuilt. *Macapat* poem is preserved and constructed as it is today.

Ancient Javanese poems such as *Sekar Macapat* contain philosophical meanings that are a sequence of human life and human existence (ontology), way of finding the true essence of life (epistemology) and at the same time contain the values of Javanese ethics (axiology). In this case, these three elements are frameworks that build the philosophy of Java. *Sekar Macapat Pocung* is a poetic meter whose verse structure contains *guru gatra* (lines in one verse) with 5 lines, *guru wilangan* (syllable in one line): 4-8-6-8-12, and *guru lagu* (vowel at the end of the line). Each verse consists of several sentences which has a certain rhyme pattern. In addition, *Sekar Macapat Pocung* can be composed by following some rules namely *guru gatra*, *guru wilangan*, *guru lagu*. It must firmly hold vocabulary and word formation. Besides, the rhyme should be noted so that the song becomes beautiful (Waluyo, et al., 2001: 18).

Furthermore, the character of *Sekar Macapat Pocung* is sung or recited with a relaxed or less ambitious mood. Although *Sekar Pocung* is recited in a relaxed tone or in a less ambitious mood, its philosophical meaning is adequate deep. Lexically, the word *pocung* means a legacy which explicates the phase when a person dies and becomes a corpse (Susetya, 2007: 23). *Pocung*

or *pocong* are dead people wrapped in white shrouds. In Islamic teachings, it is explained that “Rasulullah saw. was wrapped in three layers of pure white cloth made from cotton which were from Sahuliyah, Yaman, without wearing *gamis* and turban” (H.R al-Bukhari: 1264 & Muslim: 941). Philosophically, it is said that *Sekar Pocung (Macapat)* is a cultural product of Javanese people that contains noble and moral values. It reflects the Javanese ethic (axiology). Its philosophical meaning can be used to solve both individual and community issues (Effendy, 2015: 62).

Based on the description above, it can be concluded that *Sekar Macapat Pocung* is a Javanese literary work in the form of ancient Javanese poem with certain structure and rules. It contains lexical and philosophical meaning which describes the local wisdom of Javanese culture and Islamic religious values.

Local Wisdom in Sekar Macapat Pocung

Local wisdom is interpreted as a “tool” of knowledge and practices which can be used to solve problems faced in a good and right way according to society (Ahimsa, 2007: 17). There are numerous variations of this term such as ‘living wisdom, living policy, local wisdom’ and in English ‘local genius’ or ‘local wisdom’ which mean knowledge based on community experiences passed down from generation to generation which can also be considered as rural philosophy. This knowledge is used for guiding daily activities in dealing with families, neighbors, and other communities, or with the surrounding environment. Local wisdom (local genius) is essentially the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life (Sedyawati, 2007: 18). In relation to that explanation, local wisdom might also be defined as a tool of knowledge in a community, whether from the previous generation and experience related to the environment or from other communities to overcome the challenges of life.

Local wisdom is a system of local knowledge held by the community based on the experience and guidance of their ancestor to deal with local situations and conditions summarized in verbal and non-verbal expression to obtain the tranquility of living together, humanism and dignity. The main points of local wisdom include cultural features, a group of people as the owners of culture, and life experiences that produce these cultural traits (Rahyono, 2009: 7-9). Local wisdom has resilience to elements that come from the outside. Besides, it is able to develop for the forthcoming future. People’s personal resilience can be determined by the strength of local wisdom in facing external forces,

because it has various strategic factors, namely the establishment of identity since one's birth, not an alien to the owner, the strong emotional community in appreciating local wisdom, the learning of local wisdom without any forces, and fostering self-esteem and self-confidence. Hence, local wisdom might enhance the dignity of the nation and state.

Local wisdom in Javanese literature and culture is often metaphorical meaning or figurative but it is still known in everyday life, both formal and informal. Local wisdom in Javanese literature and culture can be a means of identifying the mindset guided by the shared worldview and the view of the world that contains local wisdom. The mindset is the inference or integration of the concept categories obtained through the classification which results a schemata. Thus, literature and culture as the essential products of human beings empirically have a close correlation in social life. In addition, it cannot be neglected or it is not related to the development of time, place difference, community, kinship system, ethnic habits, beliefs, ethics of language, and customs (Fernandez, 2008). Local wisdom in Javanese literature and culture is interpreted as a Javanese way of life, both verbal and non-verbal to overcome situations of life based on hereditary traditions.

Based on the characteristics, local wisdom can be distinguished into (a) verbal which are reflected in the words, phrases, clauses and sentences that are metaphorical, and (b) non-verbal which are reflected in body language, various symbols, and images. Local wisdom in Javanese literature and culture which is in the form of words (verbal) illustrates the way to overcome life problems in both normal and metaphorical ways. The core context is related to three things, namely (1) geographical wisdom, (2) cultural wisdom, and (3) economic wisdom. Therefore, local wisdom in Javanese literature and culture is a recapitulation and recording of past life policies that are anonymous inherited from generation to generation. There is not any explanation of whom, where, and when the policies of life summarized in Javanese culture are formulated.

Based on its application, local wisdom in Javanese language and culture can be pursued through the conservation method by preserving traditional ancestral wisdom related to natural environment, culture and source of life. Recovering method is the application of local wisdom conducted by the community by strengthening local wisdom of ancestors in the surrounding environment. The innovative value of local wisdom is reflected in their various ways of fulfilling the family's livelihood by "commercializing" their natural environment, energy and livestock that was originally never done by the

ancestors. Due to the urgency of need, the development of natural attractions and spiritual tourism, commercial law leads them to take such means, in order to increase the source of livelihood.

The method of resistance is the application of local wisdom by maintaining ancestral wisdom as it is. Local wisdom in Javanese literature and culture is one of the objects of study. Local wisdom in Javanese literature and culture is a system of local knowledge held by the community based on the experience and guidance of ancestors from generation to generation. Local wisdom is the identity and potential strength of the people's personality in facing influences from the outside, but it all depends on the loyalty of the owner to take advantage of his positive potential. Local wisdom is shaped from the empirical experience of the owner of life, related to various customary events such as birth, marriage, death, health, agriculture, season anticipation, and other activities. Local wisdom summarized in Javanese literature and culture is a summary and recording of anonymous local wisdom in the past (guide line), originally from someone (kings, regents, religious leaders, community leaders, etc.) who is influential (authority, spirituality, majority). Besides, it also includes verbal and non-verbal expressions that are deemed important to be followed (for respect, special meaning, the power of words, metaphorical) by society.

Local wisdom consists of two words which is wisdom and local. Local means in the same place, whereas wisdom means insight (Wojowasito & Poerwadarminta, 1979). In general, local wisdom can be interpreted as an idea of a wise, virtuous, beauty, religious, and even absolute for man. Local wisdom can determine the judgment such as whether someone/something is useful or useless, true or false, good or bad, religious or secular to the creativity, as well as determine the judgment related to the taste and humans' desire in a particular area.

In relation to the culture, local wisdom is one of the cultural values that can be in the form of unwritten rules. Local wisdom is a blend of the sacred values of the word of God and the various existing values. Its a past cultural product that is constantly being used as a living (Sartini, 2014: 112). Furthermore it is said that even though it is a local value but the value contained therein is considered universal. Hence, the value contained in local wisdom is applicable not only to people in certain communities, but also to all human beings.

Ratna (cited in Effendy, 2015: 59) mentions that the functions of local wisdom is an adhesive for various forms of culture existed. It also functions

to anticipate, filter, and even transform various forms of external cultural influences that it fits the characteristics of local communities. In addition, it contributes to a wider culture, both nationally and internationally.

From the above functions, the local wisdom prevails within the community is crucial to the dignity of certain community. Therefore, the local wisdom of Javanese culture is very important to be internalized in the attitude and behavior of Javanese society (Saddhono, 2016: 83).

The local wisdom found in *Sekar Macapat Pocung* gives people the right to be a person who is useful for religion and nation. Expressed by Effendy (2015: 57), local wisdom is the specific value associated with a particular culture and reflects certain societies. This means that *Sekar Macapat Pocung* as a product of Javanese culture contains the values of local wisdom reflected in religious and national life.

The importance of exploring the local wisdom of Java in *Sekar Macapat Pocung* gives inspiration and pride to the Javanese community that the culture possesses high moral values as a living guide. Setyadi (2013: 294) conveys that in relation to 'culture', local wisdom is a part of abstract culture. Local wisdom can also be a symbol. The symbols might mean "good", "positive", "not good", "negative". In Indonesia, local wisdom must clearly have positive meaning because 'wisdom' always means 'good or positive'. Based on that understanding, local wisdom is a form of abstract and positive tangible culture. Similarly, *Sekar Macapat Pocung* has a positive value, one of which is religious value.

Javanese culture from ancient times is known as a noble culture that holds many noble values such as ethics and courtesy both at home and in the society. *Sekar Macapat Pocung* contains the religious values conveyed through the poems. The religious values contained in it give the Javanese people a great religious life without abandoning cultural wisdom as a Javanese society (Saddhono, 2013: 252). In addition to religious values, local wisdom manifested in *Sekar Macapat Pocung* has a philosophical meaning that contains meaningful life concept.

Guritno (1995: 35) reveals that *Sekar Macapat* is a vision of human life journey. Furthermore it is stated that *Sekar Macapat Pocung* means the summit (the highest) which is in Islamic teachings means towards the perfection of life in the world and hereafter. Thus, the point of *Sekar Macapat* is comprehensively interpreted as a series of human life journeys from birth to death.

Based on the description above, *Sekar Macapat Pocung* contains the local wisdom of Javanese culture that gives wise advice and religious values

delivered in its verses. The values conveyed in local wisdom become the abstract Javanese cultural products which are functioned as guidance to lead religious and national life.

The Values of Islamic Religions and Philosophical Meaning in the Text of *Sekar Macapat Pocung*

According to Poedjasoebroto (1978: 194-207), *Sekar Macapat Pocung* was created by Sunan Gunung Jati. At that time, Javanese scholars had a great attention to Javanese art, and it became the beginning of the *Wali Sanga* in spreading Islam. It shows one of the ways to spread Islamic teachings in Java which was done through art. As an insight of preaching, *Sekar Macapat* has a teaching on human life.

Some universal values which can be developed through efforts to build ethics and religiosity in educational environment include: (1) nationality, (2) the value of excellence/quality, (3) the value of order and discipline, (4) exemplary value, (5) the value of mutual respect and tolerance, (6) the value of responsibility, (7) the value of prestige or pride (Mulyono, 2007: 121).

The teaching of human life is illustrated by the journey of human life from birth to death. The names in *Sekar Macapat* as a whole describe the stages of human life (Supadjar, 1996: 5). The stages are as follows:

1. *Mijil* means the stage of human life at the beginning of birth,
2. *Maskumbang* means the stage of humans life when they were very young and helpless so that they demand a lot of help,
3. *Kinanthi* means the stage of human life when they depend on their parents' will,
4. *Sinom* means the stage of human life at a young age to learn,
5. *Asmaradana* means the stage of human life when they begin to attract one another between men and women (*kasmara*),
6. *Durma* means the stage of human life when they begin marriage life,
7. *Dhandanggula* means the stage of happiness to have child,
8. *Gambuh* means stage of human life when they have been old (already felt the sweetness and the bitterness of life),
9. *Pangkur* means the stages of leaving real world,
10. *Megatruh* means phase of life in which their soul and body are separated,
11. *Pocung* means the stage of hereafter when ones' bodies are wrapped in white shrouds.

Sekar Macapat Pocung, the eleventh poetic meter, is a traditional insight of Javanese culture that has philosophical meaning delivered through its poetry and contains Islamic religious values (Supadjar, 1996). Religious values come from human beliefs to God. *Sekar Macapat Pocung* is the insight of the final journey of human life, that is when human dies and the body is wrapped in white shrouds. In relation to Islamic teachings, the deceased person is wrapped in white shroud with the hope of getting purified; his/ her sin was forgiven; and his/her spirit is accepted (Suwardi, 2006: 26).

In the history of H.R. Ahmad (27135) and Abu Dawud (3157) said "From Laila bint Qanif, he said," I was one who bathed Ummi Kalsum binti Rasulallah saw. when she died. The first was given by Rasulallah saw. to us is a cloth, then a shirt, a head covering, a veil, and then put it in another cloth (covering her entire body). "Laila said," While the Prophet stood in the middle of the door with his shroud and gave it to us piece by piece".

Furthermore, according to the religious leader, the other cloth mentioned in the *hadith* above is the fifth layers of white cloth to cover the body. This amount is greater than those used for male corpses. The number of shrouds for female corpse is greater than the shrouds for male corpse to keep the body shape invisible.

In Islamic teachings, there are some obligations for the heirs and the family of the deceased person. The first obligation is bathing the corpse. The second one is wrapping the corpse with seven layers of shrouds. The third obligation is praying, i.e. *janazah* or *ghaib*—prayer with four *takbir*—begins with *takbir* and closes with *salam*. The fourth one is burying the corpse. In Islamic teachings, all the deeds of the deceased people have been broken, except three things. The first is useful knowledge. The second is *jariyah* charity (good deeds) when someone is still alive. The third is a righteous child, a child who prays for his/her deceased parents (Pelajaran Sekolah, 2016).

The Islamic religious values of the word *pocung* can be examined both lexically and philosophically. Based on the above description, it can be concluded that Islamic teachings suggest people to help each other (mutual support, in harmony) both with other people and with family, as well as always being close to God in every stage of human life, especially in behaving. It illustrates both the religion and culture (Sumbulah, 2012).

Philosophical meanings in the *Sekar Macapat Pocung* reflect the existence of the local wisdom of Javanese culture. Local cultural wisdom in *Sekar Macapat*

Pocung (Sabdacarakatama, 2010: 43) below teaches people to be a religious and cultured person.

Sekar Macapat Pocung I

*Durung becus
Kasusu selak becus
Amaknani rapal
Kaya sayidweton Mesir
Pendhak-pendhak angendhak gunaning janma*

Translation:

Know nothing yet have been trying to explain the meaning of the verse, whose style is like *Sayid* from Egypt and often underestimate the intelligence of others.

Sekar Macapat Pocung II

*Kang kadyeku
Kalebu wong ngaku-aku
Akale alangka
Elok jamane den mohi
Paksa ngangkah langkah met kawruh ing Mekkah*

Translation:

For those people, including ones who just love to admit the intelligence of others, but they do not have one. It is even stranger not to realize his own culture, even to impose his will to take his knowledge in Mecca.

Sekar Macapat Pocung III

*Nora weruh
Rosing rasa kang rinuruh
Lume-keting angga
Anggere padha marsudi
Kana kene kaanane nora beda*

Translation:

Not knowing what is being looked for but it is on the body. As long as it is mixed with sincerity, wherever there is, neither (Mecca) nor here (Java) it is not different.

In *Sekar Macapat Pocung* I, II, and III above, it can be seen that religion and culture is related. Based on the characteristic, *Sekar Macapat Pocung* has a

relaxed, fun, laughing, and fit character to describe things that are less serious (Waluyo, et al., 2001: 46). With a depiction of a less serious character, *Sekar Macapat Pocung* above gives philosophical advice.

The philosophical word contains in *Sekar Macapat Pocung I* are *Sayid* (*habib*, a descendant of the prophet Muhammad) and humans' wisdom. The use of these words creates credibility in the song. The meaning contained in the diction of *Sekar Macapat I* suggests Javanese people that if one wishes to be a preacher (Islam), he must have religious knowledge as well as have credibility to interpret the holy verses of Qur'an so that he cannot recite the verses recklessly in front of others, pretend to be a *Habib* from Egypt, and even underestimate other people's religious knowledge.

Sekar Macapat Pocung II uses the philosophical word of *kawruh* (Great Knowledge). In relation to the previous verse that he (the person who is not worthy of being a preacher) is usually fond of claiming to have the knowledge and credibility in interpreting the holy verses of Qur'an but he is lacking in knowledge (local wisdom) related to his own culture. In fact, such person imposes the knowledge he learns from Mecca into a culture in his community (Java). Ediyono (2015: 81-82) reveals that a knowledgeable person must have responsibility. Knowledge which is responsibly used will be able to improve the quality of human.

Setyadi (2013: 294) reveals that local wisdom covers various knowledge, point of view, value, and practices of a community, both inherited from previous generation and gotten from today's practices. Local cultural wisdom embraces knowledge, values, and perspectives which are very important for Javanese people to live in everyday life. The priceless heritage of the indigenous people of Indonesia must be preserved by practicing their wise words in everyday life.

Sekar Macapat Pocung III is also related to the previous *Sekar Macapat Pocung*, the philosophical word choice such as *rosing rasa kang rinuruh* (the true essence of the science), *marsudi* (seeking) show the meaning of song. The words used are not words in daily language, so these words are a form of respect. The philosophical meaning contained in this 3rd verse tells us that one does not have to seek knowledge beyond his own personality (which is within the local cultural he possesses), if one studies wholeheartedly, wherever he studies sincerely he will gain true knowledge. Certainly the knowledge gained is a responsible knowledge and not contradictory to the local wisdom of his own culture. Hence, Javanese people become a cultured society who does not put

the religion aside, but instead they become a religious Javanese society who does not forget about their local wisdom.

Based on a review for the local wisdom of Javanese culture in *Sekar Macapat Pocung* above, *Sekar Macapat Pocung* is a Javanese literary work considered as a manifestation of the local wisdom of Javanese culture, philosophical meaning and religious values that can be used as guidance for Javanese people to behave and act in daily life. Through the advice or wise words, a preacher who has the knowledge and credibility in interpreting of the holy verses of Quran can convey his knowledge responsibly without losing his cultural identity.

Sekar Macapat Pocung as a Guideline for Religious and National Life

Religious and national life is dynamic from time to time. The change is inevitable. Local wisdom of Javanese culture is proven to spread goodness so that it becomes the basis or the introduction of new things related to religious and cultural teachings from the outside (Saddhono, 2012: 73). Indonesian people have a diversity of culture and religion. Both culture and religion have a close relationship and are inherent in Indonesian people.

Islamic religious values can fill the culture that has been owned by Javanese people since a long time ago. It has been proven in the secrets of *Sekar Macapat Pocung* both lexically and philosophically. The process of spreading Islam through art by *Wali Sanga* in the past is also successful today. The dissemination process is completed without coercion or eliminates the local wisdom of Javanese culture. The spread of Islam in Indonesia enriches Indonesian culture.

Culture is a national identity and priceless. Culture is the foundation of the nation and must be preserved. Philosophical meaning contained in *Sekar Macapat Pocung* can be a foundation of religious and national life. Values of Islamic teachings such as mutual cooperation, loving the parents, and tolerance are in line with the values of Javanese culture whose people are known as the society which upholds the sense of brotherhood. Eventually, the process of enculturation of Islamic teachings into Javanese culture has taken place until now.

Pitutur (wise advice) in *Sekar Macapat Pocung* becomes the guidance of Indonesian people to become religious and humanist. Culture will survive if it is used as guidance in everyday life. The practice of the values contained in *Sekar Macapat Pocung* is one of the examples shown by Javanese. Thus, religious

values of Islam based on local wisdom of Javanese culture are preserved and will survive in the life of Javanese society.

Conclusion

Based on the explanation above, it can be concluded that *Sekar Pocung* has a highly philosophical meaning. The meaning of the word *pocung* and the meaning contained in the verse equally has the value of teaching human beings to be religious and humanist. The characteristic of *Sekar Macapat Pocung* which is flexible yet meaningful becomes an interesting side to look for. There are four findings from the in-depth study of *Sekar Macapat Pocung*: firstly, *pocung* words can be interpreted lexically which means *pocong*. In relation to Islamic teachings, “*pocong*” is one of Islamic teachings which explain the procedure of a death procession. In Islam, the corpse is wrapped in white shrouds with the hope of being pure, forgiven, and placed in God side. Secondly, in relation to local cultural wisdom, *Sekar Macapat Pocung* is the eleventh poetic meter. *Pocung* is a song that contains the traditional insight about the last stage of human life journey. Therefore, the word *pocung* as a sequence of Macapat songs have similar meanings. Thirdly, Islamic religious values and local wisdom of Javanese culture are bounded in harmony, which is incarnated in the form of good behavior and attitude as the characteristics of Javanese society. Fourth, *pitutur* conveyed in *Sekar Macapat Pocung* teaches people to be both religious and cultured in leading their live.

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