

Macapat Ambiya as a Medium for Educating Islamic Values during the Neonatal Period

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Abstract

Macapat Ambiya is a traditional art form that continues to exist to this day. This art thrives and develops in the village of Kemloko, Nglegok subdistrict, Blitar regency. Macapat Ambiya is regularly performed during the birth of a baby and is held for seven consecutive nights. Macapat Ambiya, derived from the Serat An Nabiya, which contains many Islamic values, is sung by a group of men who visit the house of the newborn. The purpose of this performance is to introduce Islamic values to the baby. It is hoped that the Islamic education given from the first day of the baby's life will create a strong and lasting foundation for the newborn. The gentle and soothing chants of macapat are also expected to help the mother and baby feel calm and relaxed. The problem addressed in this research is: What is the role of Macapat Ambiya as a medium for instilling Islamic values during the neonatal period? This study aims to analyze the role of Macapat Ambiya as a medium for instilling Islamic values in newborns, which will be explored through the text of the macapat derived from Serat An Nabiya, which contains many Islamic stories about the prophets. This research uses a qualitative descriptive approach, focusing on the lyrics of the macapat ambiya songs that reference Islamic education for newborns. The results of this study show that the lyrics of the macapat ambiya songs, sourced from Serat An Nabiya by Yasadipura I especially in Pupuh Asmaradana contain many Islamic values that can be used as a medium for instilling Islamic values in newborns during the neonatal period.

Keyword: Macapat Ambiya, Educating Islamic Values, Neonatal Period.

1. Introduction

Macapat is a traditional song that still exists today. The lyrics of macapat songs usually come from *serat* (literary works) by Javanese poets. One of the macapat songs that originated from *serat* and exists to this day is Macapat Ambiya. The term Ambiya actually comes from the Arabic term An-Nabiya which means stories about Prophets. Because the term An-Nabiya is too difficult for Javanese people to pronounce, the pronunciation of An-Nabiya is more familiar with Ambiya.

Kemloko Village, like many villages in Java, has a rich and diverse cultural heritage. There, daily life is still strongly influenced by ancestral traditions and values. At every baby birth celebration, the macapat Ambiya is always performed or chanted as part of the event for seven consecutive nights until the Aqiqah ceremony. The men around the baby's house will come in droves to sing Macapat Ambiya. The performance of Macapat Ambiya is also accompanied by gamelan music which makes this traditional art even more interesting.

Soedarsono in his book *Performing Arts in the Era of Globalisation* (2002) reveals that performing arts have a very complex function in human life. As is the case in Macapat Ambiya which has a function to introduce religious values from an early age. The neonatal period, which is the first 28 days of a baby's life, is a very critical period where the baby's brain develops very quickly and begins to form basic patterns in interacting with the surrounding world. It is during this time that the introduction of certain sounds, rhythms and narratives can have a significant impact on the cognitive and emotional development of the baby. In this context, Macapat Ambiya serves as an effective medium to introduce and instil Islamic values through its beautiful and profound verses.

However, despite the immense benefits of this traditional art, not many studies have specifically examined the role of Macapat Ambiya in the context of Islamic values education to newborn babies. Therefore, this study aims to shed light on the role of Macapat Ambiya, especially Pupuh Asmaradana, in introducing Islamic values to babies in the neonatal period.

2. Literature Review

In this section of the literature review, two theories will be explained, the first is the theory of macapat and the second is the theory of Islamic values which will be explained as follows:

2.1 *Tembang Macapat*

Etymologically, the word '*tembang*' comes from the Javanese word '*tembung, ukara*', which means spoken words or sentences. *Tembang* means words that are spoken in a certain way (song, tone, and rhythm) using characteristics as its characteristic value. Anjarsari (2023). This opinion is further explained by Suroso (2023) in his journal entitled *Mystical Implicature of Javanese Mantras: From Lingual to Transcendental*. Macapat, which is a traditional Javanese poem. In the rules of writing, it is necessary to follow set rules. As a traditional poem, *tembang macapat* is often sung for various purposes, including puppet performances, sacred rituals, and education.

Then in his research entitled *The Meaning of Life in Tembang Macapat* (Raj, 2022) tried to combine the meaning of *tembang* and *macapat* as follows *Tembang macapat* is a poem or song that originated in Java and contains the continuation of the cycle of human

life. By delving into and interpreting *tembang macapat*, it can directly affect how emotions and how individuals take an attitude. Individuals tend to be better able to manage emotions and be able to calm themselves down when facing stressful situations so that the attitude taken is also not a rash and emotion-driven attitude. From some of the above opinions, it can be concluded that *tembang macapat* is a traditional Javanese song that is bound by several rules in which it explains the cycle of human life from birth to death. *Tembang macapat* consists of eleven types of songs, each of which has its own characteristics and has moral education values that can be used as a medium of character learning for Javanese society.

2.2 Islamic Values

According to Islamic teachings, a person who is a servant of Allah is great even when he is alive and when he dies. As with the living, his body, his grave, and his soul are respected. In Islamic values, the ideas of humanity, nationalism, justice, hard work are widely propagated, and alcoholism, drug addiction, and theft are strongly condemned. Islam has strengthened the sense of trust in people, lifted their spirits, and helped them to overcome the difficulties of life (Saydulloevich, 2020). Islamic values are basically the same with the values of every society based on true values and not on unrestrained, disorderly pseudo – freedom (Gunther, 2021).

The Islamic values and ethics are based on the statements in *al-Qur'an* and *Hadith* that may be cited in other religious thoughts but the *tawheedic* view may differentiate between Muslims and other adherents. Muslims are obliged to implement all elements as an act of an *ibadah*, aiming to get the *rida'* or blessings from Allah SWT in their life endeavours (Shafique, et al. 2015). As in *macapat ambiya*, the performance of this *macapat* also aims to gain the pleasure of Allah. Therefore, the meaning of Islamic values in the *macapat ambiya* text and its benefits for neonatal education are very interesting to study.

3. Material and Method

This research is a descriptive qualitative research with the object of *Serat Ambiya Pupuh Asmaradana*. *Pupuh Asmaradana* is one of the eleven *macapat* songs in *Serat Ambiya*. The selection of *Pupuh Asmaradana* is based on the existence of very basic Islamic teaching values, namely the values of faith which are very suitable to be taught in the neonatal period. In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques are more on participant observation, in-depth interviews, and documentation (Sugiyono, 2014). To collect data in the research to be carried out, researchers rely on Sugiyono's theory which includes observation, interviews, and documentation.

3.1 Design Study

The data used in this research is qualitative data about the activities of the traditional art of *tembang Macapat Ambiya* in *Kemloko Village* which is sourced from *Serat Ambiya*. Data in research basically consists of all information or materials provided by nature (in a broad sense) that must be sought, collected, and selected by researchers (Nugrahani, 2014).

The data sources used in this research are divided into two, namely primary data sources and secondary data sources. Primary data sources or main data sources are data sources that are directly obtained from the source without going through intermediaries (Siswanto, 2004). In this study, primary data sources were obtained by conducting observations and interviews in Kemloko Village, Nglegok Subdistrict, Blitar Regency where Macapat Ambiya grew and developed.

The next data source is secondary data sources. Secondary data sources are data sources obtained indirectly or through intermediaries. This secondary data serves to support primary data (Siswanto, 2004). Secondary data in this research is obtained from fibre or manuscript data sources. Interviews will be conducted in Kemloko Village, Nglegok Sub-district, by interviewing figures who are directly involved in Macapat Ambiya performances. The next data source is Serat Ambiya written by Yasadipura I.

3.2 Data Analysis

Data analysis in this study used Miles and Huberman's interactive analysis model. In this interactive analysis model, data analysis has begun to be carried out when the data collection process takes place in the field and data analysis is carried out in the form of a cycle (Nugrahani, 2014). This allows repetition of research steps if in drawing conclusions, the results obtained are not satisfactory. Activities in this data analysis include data collection, data reduction, presenting data, and drawing conclusions.

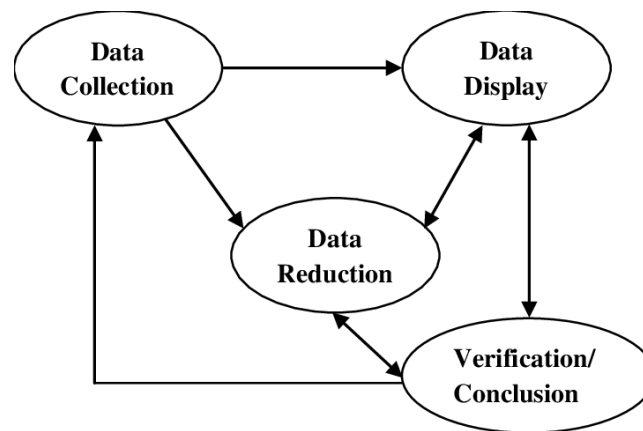


Figure 1. Components of Miles and Huberman's interactive data analysis
Source: Miles and Huberman (1992)

4. Result

From the analysis conducted on Serat Ambiya Pupuh Asmaradana, the concepts of the pillars of faith were found, including Faith in God, Prophets and Apostles, Angels, Holy Books, and Qada' and Qadar (destiny). The findings are detailed in the tables below:

Table 1. Faith in God

<i>Pupuh / Song</i>	<i>Pada / Stanza</i>	<i>Cakepan (lyrics)</i>	<i>Arti (meanings)</i>
Asmaradana	1	Ingsun miwiti amuji Anebut namaning Suksma Kang murah ing Donya mangke Inggang asih ing ngakhirat Kang pinuji kang pegat Angganjar kawelas ayun Angapura kang dosa	I begin to pray Mentioning the name of God The Most Merciful in this world And the Most Compassionate in the hereafter Praying without ceasing Hoping for forgiveness For all sins to be pardoned
	2	Sampun muji Hyang Widhi Amuji Nabi Muhammad Kelawan keluwargane Sekabat papat punika Abu Bakar lan Umar Ngusman kaping tiganipun Kelawan Bagenda Ngalya	After worshiping God Then praising Prophet Muhammad Along with his family And his four disciples, namely Abu Bakr and Umar The third is Uthman And also His Majesty Ali
	5	Anadene kang inganggit Tetkala Allah tangala Arsa ndadekken selire Pitung bumi lan ngakasa Ngaras kursi loh qolam Suwarga naraka pitu Lan malih makhluk sedaya	It is also mentioned When Allah Ta'ala Wants to create chosen warriors The seven earths and heavens Kiss the fertile throne of Allah Seven heavens and hells And all creatures
	6	Kang tinitahaken dhihin Dening Hyang puniku cahya Pira-pira antarane Saking kodrating Pangeran Kang cahya dadi sotya Ya ta pitung leksha taun Inggang sotya dadi toya	That which has been destined since long ago By Allah, namely glory Some of it From the will of God Light became diamond For seven thousand years The diamond (flowed like) water
	13	Kang tinitahaken dhihin Dening Hyang iku roh ing wang Pinijar dadi selire Kang lahir miwah kang samar Inggang dhihin tinitah Dening Hyang kang maha luhur Gaib jatine kang cahya	Those commanded in the beginning By the Lord of the universe Always become the chosen warriors Both visible and hidden Those commanded in the beginning By the Most High God Light that is truly unseen

Table 2. Faith in Prophets and Apostles

<i>Pupuh / Song</i>	<i>Pada / Stanza</i>	<i>Cakepan (lyrics)</i>	<i>Arti (meanings)</i>
Asmaradana	2	Sampun muji Hyang Widhi Amuji Nabi Muhammad Kelawan keluargane Sekabat papat punika Abu Bakar lan Umar Ngusman kaping tiganipun Kelawan Bagenda Ngalya	After worshipping God Then praising Prophet Muhammad Along with his family And his four disciples, namely Abu Bakr and Umar The third is Uthman And also His Majesty Ali
	12	Pan fi sittati ayyamin Tsumastawa ‘alal ars Mangka tegese lamine Dadi jagad nem dina Lan malih kocapa Angandika kanjeng Rasul Apitutur pra sekabat	Pan fi sittati ayyamin Tsumastawa ‘alal ars Which means The earth was created in six days And it is explained As said by the Apostles And conveyed to the disciples
	59	Adam kasihe Hyang Widhi Jumeneng ratu neng Donya Tur dadi pangidhepane Sakehe kawulaning Hyang Sami kinon anuta Marang adam iku besuk Idajil datan keduga	Adam, beloved of God Became the ruler of the world And also became a guide For all of God's creatures Therefore, follow Adam in the future The unexpected arrival of Idajil
	65	Ing bebendune Hyang Widhi Semune bumi wus wikan Denira arsa ginawe Ing tapel bagendha Adam Lan wau sampun wikan Yen Adam iku ing mbesuk Kedukan dening Pangeran	In the wrath of God The Earth begins to show What has been awaited What was made for His Adam And earlier it was seen When Adam, tomorrow Will be reprimanded by God
	66	Marmane bumi tan apti Kinarya ing tapel Adam Jabarail mundur alon Apan ajrih sinupatan Dadya matur Hyang Suksma Lamun lenggana kang bumi Yen kadamela sri nata	Therefore the awaited Earth, Made for Adam Jabarail (Jibril) retreated slowly Very frightened Making him say to God The Earth will not want If a king is made for it

Table 3. Faith in Angels

<i>Pupuh / Song</i>	<i>Pada / Stanza</i>	<i>Cakepan (lyrics)</i>	<i>Arti (meanings)</i>
Asmaradana	9	Pan kawengku langit ugi Lintang wulan lawan surya Ya ta nitahaken maneh Ing para malaekatnya Dadi saking dahana Akathah ing wernanipun Samya muji ing Pangeran	Also the one who rules the sky Stars, moon, and sun Were created as well His angels Made of light Of various kinds Together they praise the Lord
	14	Wijine makhluk sekalir Asale saking roh ingwang Roh Idofi tersandhane Pangeran kang Maha Mulya Malih wau kocapa Kawulanira Hyang Agung Malaekat kang muqorrab	The seeds of all creatures Originate from My spirit Resting on the Spirit of Idhofi The Most Glorious Lord It is mentioned again By My Lord The angels who are muqorrab (near)
	15	Ingang dhihin Jabarail Isrofil kaping kalihnya Mikail kaping tigane Ngijrail kaping sekawan Pan sakeh malaekat Ing mangko pan nora ketung Ya ta ingkang kawarnaa	The first is Jabarail The second is Isrofil The third is Mikail Ngijrail is the fourth And many angels Countless in number And also of various forms
	61	Aran malaekat Jibril Ing wau pan ingandikan Denira wau Hyang Manon Iya hingsun duwe karsa Akarya tapel Adam Jibril sira den gupuh Sira angalapa lemah	The angel Jibril is mentioned As explained earlier By the Lord Yes, I have a desire To create (the earth) for Adam Jibril was startled "Take the earth"
	62	Tumuruna marang bumi Jibril nulya tumedhak Sapraptanira agawok Kang bumi amanca warna Ana ireng lan abang Ana putih ana biru Ana kuning ana kapuranta	"Descend to the earth" Jibril hurriedly descended Upon arrival, he was astonished The earth with various colors There is black and red There is white and blue And yellow, there's pink

Table 4. Faith in Holy Books (Qur'an)

<i>Pupuh / Song</i>	<i>Pada / Stanza</i>	<i>Cakepan (lyrics)</i>	<i>Arti (meanings)</i>
Asmaradana	3	Ingkang pinurwa ing kawi Tumraping delancang Jawa Saking Qur'an pinangkane Kang binasaaken Jawa Rinipta rinumpaka Cacahe carita satus Winasta layang Ambiya	The pioneer of writing On Javanese paper (literature) Originating from the Qur'an Translated into Javanese Compiled into verses A story totaling one hundred Called "layang ambiya"
	10	Nulya nitahaken malih Kayu sajarah muntaha Tan wali-wali karsane Nyatane iku Pangeran Kocap ing ndalem Qur'an Dadi bumi langit pitu Iku lah dalil ing Qur'an	Also explained The sidratul muntaha wood (bidara) Desired by the saints In reality, only God knows Told in the Qur'an Becoming the seventh heaven That is the evidence in the Qur'an
	11	Mangkana pan samya dadi Bumi pitu langit sapta Lawan saisine kabeh Lan ing aturane pisan Kocap ing ndalem Qur'an Dadi bumi langit pitu Iku lah dalil ing Qur'an	After the creation Earth with seven layers of heaven With all its contents And also its rules Contained in the Qur'an Becoming earth and seven heavens That is the evidence in the Qur'an

Table 5. Faith in Qada' and Qadar (destiny)

<i>Pupuh / Song</i>	<i>Pada / Stanza</i>	<i>Cakepan (lyrics)</i>	<i>Arti (meanings)</i>
Asmaradana	21	Manungsa yen nandang sakit Yen godhong wau ngaleyang Sujanmane sampun repeh Yen pupus lagi nom-noman Nedheng tengah manungsa Yen godhong puniku runtuh Malaekat ngambil nyawa	When a person is sick Like a leaf leaning Humanity is already fragile If it withers in youth In their middle age If that leaf falls Angels take their soul
	22	Ingkang runtuh nora pasthi Ana enom ana tuwa Nanging pasthi ing patine	What falls is uncertain Some are old, some are young But death is certain

		Tandhane wus tekeng ajal Kalawan takdiring Hyang Lan malih ingkang winuwus Wau kang pitung pertala	Its sign when its time comes Is also God's decree And what is recounted again Are the seven matters aforementioned
	25	Apan sawijine sawi Uwohe kang cecukulan Sampun takdiring Hyang Manon Lamun wiji iku telas Manuk pun samya pejah Nulya nitahaken makhluk Dumadi saking dahana	For every mustard seed Its fruit that grows Is already God's decree If that seed runs out Even the bird also dies Then immediately created beings That come from light

5. Discussion

The value of faith in Serat Ambiya Pupuh Asmaradana

After analysing the text of Serat Ambiya Pupuh Asmaradana, we found the values of faith in the form of Faith in God, Prophets and Apostles, Angels, Holy Books, and Qada' and Qadar (destiny). In this manuscript, the first pupuh directly explains about faith in God Almighty, although the mention uses various terms such as Suksma, Hyang Widhi, Allah Tangala, Hyang, and Pangeran, but this mention refers to one supreme being, namely God. The introduction of Allah here is immediately followed by his attributes. Mentioned in this pupuh are also His attributes of being merciful and loving. It is also explained here that God also has a messenger named Prophet Muhammad SAW. It is also described that God is an eternal light who has created the heavens, the earth, and its contents as well as heaven and hell.

After the introduction of God, the Prophet and Messenger are also introduced. We can see from the second stanza of Pupuh Asmaradana that after praising God, the reader is invited to praise the Prophet Muhammad. As we know, Prophet Muhammad is the only chosen Messenger or commonly called the prophet of the prophets. The process of the creation of Prophet Adam as the first human being created by God on this earth is also explained by sending the angel Jibril. This introduction to angels is also continued in later stanzas of the Pupuh Asmaradana.

There are five stanzas in Pupuh Asmaradana that explain about angels. We are told that there are many kinds of angels and they all obey Allah. It also mentions some angel names such as Jibril, Isrofil, Mikail, and Izrail. It was also told that it was the angel Gabriel who was sent by God to take the soil that would be used to create Prophet Adam. Archangel Gabriel was also very surprised when Allah sent him to descend to earth. He was very surprised by the beautiful and colourful earth where Prophet Adam would be sent down.

After the formation of the heavens, the earth and its contents, it is also explained that life has rules that must be fulfilled and obeyed. All these rules are contained in the Qur'an. It is also in the Qur'an that God explains about the seventh heaven. In the third stanza, it is also explained the efforts of Javanese poets to spread Islamic teachings, including by writing

Layang Ambiya or more familiarly known as Serat Ambiya, whose contents come from the essence of the Qur'an which is discussed and arranged in the style or metre of Javanese poetry.

Furthermore, it also explains faith in destiny in the form of qada and qodar which have been outlined to humans since they are in the womb. It is mentioned that humans and all creatures on this earth have been destined by the Almighty. The example of mustard seeds that grow and the death that will be experienced by all God's creatures has been arranged by God. It is told that death comes at no age. Some die at an adult age, and some die at a young age. All of this is a destiny from God that we must accept. From the explanation above, we can understand that in Pupuh Asmaradana there are strong Islamic values. The teachings conveyed in this pupuh are in accordance with the teachings in the Qur'an.

Macapat Ambiya as a Medium for Introducing Islamic Values in the Neonatal Period

In line with what has been said above, the faith values conveyed in Pupuh Asmaradana are very close to Islamic values, especially in terms of the pillars of faith. Pupuh Asmaradana as the first pupuh in Serat tends to tell basic things about faith values. There are hopes and prayers that Pupuh Asmaradana is present as a foundation in instilling Islamic values in babies in the neonatal period. Indirectly, this macapat ambiya group helps parents to introduce Islamic values to their babies and is expected to produce increasingly positive impacts in the future. This macapatan tradition is also an effort to introduce Islamic values early on even though babies cannot yet understand the meaning of the lyrics spoken by the macapat ambiya performers. This early introduction in the neonatal period is expected to be continued or continued by parents in instilling Islamic values to children and this is also a reminder for parents to continue the introduction of Islamic values continuously.

In addition to the introduction of Islamic values, the macapat ambiya tradition is also believed to have many benefits as follows:

a. Mother's relaxation tool

After going through the process of giving birth to a baby, many mixed feelings are felt by a mother. Such as excessive anxiety and worry about the condition of her body and the condition of her baby. Moreover, the sleep cycle that changes after the birth of the baby makes the mother's mood unstable. The chanting of macapat ambiya accompanied by karawitan music can be an entertainment that can relax the mother. This is also supported by research conducted by Arisdiani, et al (2021) that the provision of music therapy, especially Mozart Adagio classical music, has an influence in reducing anxiety levels and reducing pain intensity so that it can provide a sense of comfort to postpartum mothers. This is also in line with macapatan ambiya which is accompanied by gamelan. Macapatan ambiya performers who continuously come to the house, become one of the entertainment solutions for a mother who has not been able to travel. Therefore, this macapatan tradition can be a means of recreation that can make mothers calmer and more relaxed.

b. As a lullaby that can improve baby's sleep quality

The melodious and soothing melodies of macapat ambiya can make babies calmer. A calm baby certainly also affects the quality of the baby's sleep. This is in line with

research conducted by Ririn Anggraini (2018) with the title Comparison of the Length of Sleep of Babies Given with Those Not Given Classical Music in Infants 0-28 Days of Age. The results showed that classical music therapy was effective on infant sleep duration. This is in line with the macapat ambiya that is performed which also has a positive influence on the quality of infant sleep in the neonatal period.

c. Improves baby's intelligence

Music has many benefits, one of which is to increase the intelligence of babies as well as research conducted by Apriani, et al (2016) which explains that classical music has an important role in activating the baby's left-right brain so that there is a balance between cognitive aspects and emotional aspects. Classical music can stimulate the brain to cause certain motor movements in fetuses and newborns. This impact is also possible in babies who are listened to macapat ambiya. Because the strains of this macapat song have a balance of 3 elements, namely melody, rhythm and timbre (sound colour) which creates sounds that are harmonious and soothing like classical music.

6. Conclusion, Implication, and Recommendation

From the research results described above, the following Conclusion, Implication, and Recommendation can be drawn:

Conclusion

The analysis of the Serat Ambiya Pupuh Asmaradana reveals the deep integration of Islamic faith values within the text, specifically emphasizing belief in God, Prophets and Apostles, Angels, Holy Books, and Destiny (Qada' and Qadar). The manuscript, particularly the first pupuh, introduces these elements by describing God with various attributes, mentioning His messenger Prophet Muhammad, detailing the roles and obedience of angels, and emphasizing the importance of the Qur'an and destiny. The tradition of macapat ambiya serves as a medium for instilling these values early in life, especially during the neonatal period, helping parents introduce Islamic teachings to their infants.

Implication

The incorporation of Islamic values in the Serat Ambiya Pupuh Asmaradana suggests that traditional Javanese literature can be a powerful tool for religious and cultural education. By embedding these values in poetry, the text not only preserves the religious teachings but also makes them accessible and relatable to the Javanese community. Furthermore, the practice of macapat ambiya during the neonatal period implies that early exposure to religious and cultural traditions can have lasting impacts on a child's development and familial religious practices. Additionally, the soothing nature of macapat ambiya offers psychological benefits to mothers and infants, suggesting that traditional practices can enhance modern postnatal care.

Recommendation

To maximize the benefits of the Serat Ambiya Pupuh Asmaradana, it is recommended to:

- a. **Promote the Tradition:** Encourage the practice of macapat ambiya in modern households to ensure the preservation and transmission of Islamic and Javanese cultural values.
- b. **Educational Programs:** Integrate the teachings of the Serat Ambiya into educational curricula at various levels to enhance understanding and appreciation of Javanese Islamic literature.
- c. **Research and Support:** Conduct further research on the psychological and developmental benefits of macapat ambiya for both mothers and infants, and provide support for initiatives that promote traditional music and literature in postnatal care.
- d. **Digital Archiving:** Develop digital archives and online platforms to make the Serat Ambiya Pupuh Asmaradana accessible to a wider audience, ensuring that this valuable cultural and religious heritage is preserved for future generations.

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