

## Anthropological Study of Culture in the *Pambayun's Magic* By Joko Santosa

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**ABSTRACT:**The literary work is a text content in which there are imaginative results that are poured into writing and reflect human life in cultural socialization. The purpose of this research is to describe the cultural element and the complexity of ideas in the *Pambayun's Magic* novel by Joko Santosa. The method of this research is a qualitative descriptive study, using a literary anthropology approach. Based on the analysis of the research, it can be conclude that the *Pambayun's Magic* novel by Joko Santosa comprises cultural element, especially Javanese culture in Mataram Kingdom era. The result of this research can be seen from the structure on (1) the *Pambayun's Magic* novel by Joko Santosa consist of cultural elements including beliefs, symbols, technology, language and art. (2) the *Pambayun's Magic* novel by Joko Santosa also consist of the complexity of ideas about the nature of human life and the complexity of ideas about the nature of human work.

**KEYWORDS:** *Literature, Novel, Anthropology, Culture, Ideas*

### I. INTRODUCTION

Whatever literary form is, it is a cultural work and hence it is a cultural text of a society. As a cultural text, literary works represent the community and all the systems that surround it such as power, values, interests, class, economy, politics, and so on. Efforts to uncover the message of literature must be done in depth, if not in depth, the process of finding the message will be difficult. In addition, this is usually because writers try to hide their intent and purpose. The way to understand literature is different, because literature has different types and different ways of understanding. According to Luxemburg (1984: 5) and Sutejo (2010: 35) also explains that literature is a creation that has creative values and not an imitation.

The literary work a developing the aspect of "cultural heritage" by linking popular books and films to cultural tourism destinations to help young people in the creation of increasing technology and incorporating cultural heritage experiences, it is possible to produce qualified and solution product that can be produced (such as making games and interactive mission), by conveying a "mystery" tour through game or fairy tale elements (Strielkowski, 2013: 22). The results of a literary work both short stories, poems, drama scripts and novels do not only contain intrinsic constructors of stories, but also have other elements such as sociology, psychological and anthropological. Anthromi (1980: 25) argues that there are several literary works that take themes about culture and even the history of human life. Endraswara (2013: 3) also revealed that anthropology looks at all aspects of human culture and society. Thus, literary anthropology attempts to examine attitudes and behaviors that emerge as cultures in literary works, namely in the form of novels as expressed by Purnomo (2010: 76).

Cultural elements in literature are also a choice of studies that need to be taken into account. Joko Santosa's *Pambayun Magic Novel* clearly shows the cultural elements of the archipelago, especially in Java, the era of the Mataram Kingdom in the 17th century, the reign of Danang Sutawijaya, which was titled Panembahan Senopati. The reign of Panembahan Senopati put forward on the side of the expansion of power or expansion of power, so that the Mataram kingdom progressed in the area of regional expansion. The politics of expansion of Senopati worship brings together its strengths by using methods such as political banquets. The political banquet included, among other things, the political mission of the *Pambayun* princess mas chain, namely a strategy to expand her power by utilizing her daughter's beauty and intelligence. Putri *Pambayun* is a Senopati daughter who has a beautiful face and is very good at literature, art and martial arts. The ability of *Pambayun* who was considered perfect was ordered by his father to become a Ledhek dancer with his art group to carry out a mission of

expansion of power. Therefore, researchers are encouraged to conduct research in order to uncover the cultural elements in the Pambayun Magic novel and reveal the complexity of the ideas conveyed there in.

According to Jakob Sumardjo and Saini K.M., (1988: 29) the novel is broad, namely a story in the form of prose in a broad size. The broad size here can mean stories with complex plot (plot), many characters, complex themes, diverse story atmosphere, and diverse story settings. However, the "broad size" here is also not absolutely so, maybe the only area is one of the fictional elements, for example the theme, while only one character, setting, etc. This was made clear by Kosasih (2012: 60) that a novel is an imaginative work that tells the whole side of the problematic life of a person or several people.

## II. LITERATURE REVIEW

The novel is a literary work that is very popular today. Novel stories that tend to portray everyday problems with complex problems between women and men as well as other elements such as the existence of culture and others make novels very sensitive to the times and many are chosen as mere means of entertainment or media in educating the nation's children. Serious novels are more likely to give updates to the story. Nurgiyantoro (1995: 20) argues that serious novels try to express something new with new pronunciations, in other words, novels are seriously following the times, where novels seriously take the real life reality of society in general and are specially packaged based on literary creativity and imagination. Conversely, entertainment novels are read for mere casual purposes, the most important of which is providing preoccupation with the reader to complete them. Therefore, it can be said that serious novels have social functions, while entertainment novels only function personally.

Metcalf (2006: 85) explains that theoretical approaches in anthropology often depend on an analogy between culture or society and something else. Menicucci (2010: 22) stated in the journal *Revista Nuevas Tendencias en Antropología* that in his introduction to the volume *Literary Anthropology* (Poyatos, 1988: xi-xxiii), Fernando Poyatos provides a neat outline of what methodological strategies and epistemological intentions are to be applied to literature so as to extract anthropological meaning from it.

Literary anthropology in Joko Santosa's Pambayun's Magic novel is used by researchers as an approach to express and describe the cultural forms contained in the play. Koentjaraningrat (1990: 186-187) in his book entitled *Introduction to Anthropology* distinguishes forms of culture into three forms. The three forms of culture presented by Koentjaraningrat include: (1) The manifestation of culture as a complex of ideas, ideas, values, norms, regulations and so on, is a form of ideas also patterned and based on certain systems called a cultural system. (2) The manifestation of culture as a complex of activities and actions patterned from human beings in society, manifestations related to the complexity of this idea are also often expressed and understood as customs or customs; and (3) The manifestation of the work as objects made by human beings is often also referred to as physical culture. Koentjaraningrat also stated that the concrete manifestations of culture are magnificent buildings such as the Borobudur temple, movable objects such as tankers, computers, plates, glasses, buttons, etc. all human works are concrete and palpable and photographed.

## III. METHODOLOGY

The approach used in this study is a qualitative approach. According to Creswell (2010: 4) qualitative research is methods for exploring and understanding meaning that by a number of individuals or groups of people are ascribed to social or humanitarian problems. According to Endraswara (2013: 62) the approach is a way to reveal data and the process of analyzing data to obtain conclusions. Creswell (2010: 20) explains that qualitative methodology can be carried out with various approaches including: participatory research, discourse analysis, ethnography, grounded theory, case studies, phenomenology and narrative.

The study used in this study is the study of literary anthropology. The technique used in analyzing the data is descriptive analysis techniques, namely by describing data about the cultural elements and the complexity of the ideas contained in Joko Santosa's Magic Pambayun novel. This qualitative research is intended to describe and analyze cultural elements and the complexity of ideas in the novel. The primary data source in this study is Joko Santosa's Magic Pambayun novel published by Diva Press in 2014, the first print. Secondary data sources can be obtained through data sourced from reference books related to problems that are the object of research.

## IV. RESULT AND DISCUSSION

### 4.1 Cultural elements contained in Pambayun's Magic novel by Joko Santosa

The cultural elements contained in the novel Pambayun Magic are examined by the Koentjaraningrat theory. Koentjaraningrat (2009: 165) explains that cultural elements consist of beliefs, values, norms and sanctions, symbols, technology, language and art. The following are the findings of the novel identified as cultural elements.

- a. **Beliefs** can be in the form of views or interpretations of the past, can be present explanations, can be predictions about the future, and can also be based on common sense, common sense, wisdom possessed by a nation, religion, science, or a combination of all these things. Trust shapes experience, both personal experience and social experience.
- Belief In Fate, Quotes about the elements of belief found in the Pambayun Magic novel as follows:
 

*"And, now my daughter is pregnant with a Wanabaya motherfucker!", He continued in anger. Sekar Pambayun might be saved from the admirers and psychics, but can he be defended from fate? Since Panembahan Senapati heard the bad prophecy five years ago, he ordered that anyone who wanted to read the future was not allowed to enter the palace. Your Majesty will not forget the words of Rishi Yasadipura, the superstitious paranormal, who came to the palace in the bedding season. "Later, your majesty's daughter will live in the dark, maybe because of bitter."* (Santosa, 2014: 51).

The quote implies that the fate of Pambayun's daughter's life had actually been known by her father before. But his father's distrust with the bad predictions made him close himself and now regrets the fate of his daughter's life. Trusting a prediction whether good or bad depends on how you look and react to it.
  - Trust in Natural Signs, Quotes about the elements of belief found in the Pambayun Magic novel as follows:
 

*"The flock of chicks ran west, again they followed the dragon dina. In the petungan naga dina, that Thursday Wage, when walking to the south there were obstacles, namely the signs of the Latitude of steaming, so there were five choices: sri, dana, pati, lara and lungguh. That is why they did not return to the north, but turned west, according to the petungan to lungguh."* (Santosa, 2014: 64)

The above quotation can be interpreted that the herd believes that following the dragon dina petungan will avoid the calamity which is marked by the emergence of the cubic latitude. Therefore, they are careful and alert if there are signs that appear in the universe.
  - Belief In The Magical Power, Quotes about other elements found from the Magic Pambayun novel are as follows:
 

*"Pambayun, which is every Jamas net, has thick black hair washed using burnt merang and lerak. He fasted staring at the starlet while neton while reading the recitation of Semar Mesem. He did not forget to say in his heart the chanting mantra Honey Honey."* (Santosa, 2014: 27)

The above quotation can be interpreted that Pambayun also has the science of lure (*semar mesem*) to lure her husband to be crazy about him. Beginning with the ritual he did was by taking a Jamas bath or a holy bath using a scrub which also had a spell song like honey, after which he read the pellet mantra in his heart. It can be said that pellets are black magic that are used for negative things.
- b. **A symbol** is something that can express or give meaning. many symbols are physical objects that have acquired cultural meaning and are used for instrumental purposes. Symbols such as flags, for example, are really nothing but a piece of colored cloth but are respected by a solemn ceremony, and can arouse a sense of pride, patriotism, and brotherhood.
- Symbol of strength and authority, the quotation below is the finding of a novel that can be interpreted as a symbol of strength and authority:
 

*"Right, Pambayun is my own child. However, the task he carried out failed miserably. Panembahan Senapati thinks hard and he is in a dilemma, if he frees his daughter from punishment, the internal palace will consider him selective. So he will be considered to practice the law like a kitchen knife, sharply under when the law touches the common people and blunts above when touching his relatives."* (Santosa, 2014: 50)

The above quote shows that when Pambayun's daughter failed in running the mission she would get a punishment from the king. Even though Panembahan Senapati is his father, he will still be sentenced.
  - Soldiering symbol, below are the findings of quotes from novels identified as symbols of soldiering:
 

*"The man, over thirty years old, his flamboyant attitude looked stout and his body was sturdy, tucked into the waist by a dagger. Pambayun suspected that the man was certainly good at martial arts, but as usual, he always looked down on him because during his monitoring too much he saw a man strong but his intelligence was low."* (Santosa, 2014: 61)

The quote above shows that the figure of the man (Mangir) is very dashing with the tucked away of the kris in his waist. Kris is a weapon stabbing the dagger group that is commonly used in warfare.

- c. **Technology** is the knowledge and techniques of a nation used to build its material culture. With the knowledge and techniques they have, a nation builds a distinctive physical, social and psychological environment. As a result of applying science, technology is the way humans work. Through technology, humans intensively relate to nature and build secondary world cultures that are different from the primary world (nature).

- Information Technology, the following are the findings of a quote on a novel that shows a court servant who uses a technology in communication:

*"But, it's fragile calm. When one day came an envoy with a letter written by Ki Ageng Karanglo, also a sakti who had a high security status, Panembahan Senapati could not reject it."* (Santosa, 2014: 52)

The quote shows that at that time the letter had become the communication medium used. Its functions include means of notification, requests, ideas and ideas in the form of writing.

- Technology in Agriculture, the following are the citation findings that show that the Mangir people use technology in their farming systems so that the food preparation process is more secure because it uses tumbu as a place to store rice:

*"If I'm a little more fortunate. At first I guessed this year there will be a long dry season. So, I set aside the harvest to meet the tumbu in the barn. My guess for the long dry season is true. At least for the next three months, my family will not starve. I'm not a rich person, Senapati. I'm just lucky my calculations are correct. In the future, I also have their own predictions, namely when people race to plant rice, I set aside a yard for chili cultivation because chili will experience scarcity."* (Santosa, 2014: 18)

The quotation above shows that to overcome food difficulties in the dry season, people can set aside their crops at a place, namely tumbu. Tumbu is a tool or large container with a function to store something such as produce.

- d. **Language** is a storehouse of culture which has various meanings given by humans to objects, events, and behavior is the heart of culture. And language is a means to capture, communicate, discuss, change, and pass on these meanings to the new generation. The ability to carry out symbolic communication, especially through language, distinguishes humans from animals. Quotations in the Pambayun Magic novel which are cultural elements for aspects of language can be said to dominate the findings of this study. These findings include:

*"Wanabaya Mangir then converted. He was originally a Hindu. However, he is not a figure who likes to bandage life with the Shari'a and pervades legalistic religious thinking, which Mangkunegara IV ridiculed as a person who is proud of anggung anggubel sarengat."* (Santosa, 2014: 20)

From the quote, it can be interpreted that Wanabaya Mangir is a person who only understands the Shari'a (syariat), while the essence is not controlled. Thus, in exploring a teaching or the Shari'a it should not only be limited to knowing but also deepening the meaning contained in the Shari'a.

- e. **Art** is every culture having artistic expressions, but that does not mean that all forms of art are developed in every culture. However the need for aesthetic expression is related to the basic characteristics of each society. There is no nation that has the same basic characteristics, therefore each nation has a distinctive basic characteristic.

- Javanese singing arts, the following is an excerpt that shows elements of art about Javanese song or macapat song:

*"Besides being beautiful, surely the girl of the Mataram palace is also sexy. "Ketawang Kinanti Subokastowo Ketampen Sieve Laras Slendro Patet Sanga, dadossss ...," Ki Sandiguna shouted loudly with the face of a sago-scented saga. Gamelan was beaten up too long."* (Santosa, 2014: 24)

The quote shows that in art and cultural performances there are songs or songs that are played to add aesthetic value. Tembang or macapat is a traditional Javanese poem that is performed like singing.

- Arts in the Building Field, Mataram people are known to be very attentive to the details of a building to look beautiful. The quote below shows that before in the era of the Mataram kingdom art was created in creating buildings that are buildings that have different functions.

*"One day, in the garden next to the Gedong Jene, Sekar Pambayun discovered a poem lined with a flower of Cempakamulya. Enchanted, he copied it too."* (Santosa, 2014: 28)

The quote shows that in a kingdom not only has one building but has various buildings that have their names and functions. Gedhong Jene is an ivory yellow building or building. In

addition, Gedhong Jene is a picture of a place where spirits are still and pure, namely swarga langgeng or eternal surge.

- Musical Instruments, here are the findings of the novel that was identified as a cultural element about musical instruments:

*"Duke of Martalaya as the mastermind concurrently becomes a leader. Ki Jayasupanta was appointed as a **gamelan** musician, with the title Ki Sandisasmita. And Ki Suradipa as drummer for drums (kendang)."* (Santosa, 2014: 23)

The quotation shows that in Javanese art besides the song there is also a musical instrument called gamelan. Gamelan is a collection of musical instruments in the form of demung, saron, peking, gambang, kendang, and gong. The word gamelan comes from the Javanese language from the word gamel which means to hit or beat, followed by an ending which makes it a noun.

#### 4.2 The complexity of ideas in Pambayun's Magic novel by Joko Santosa

The system of ideas according to Maran (2007: 25) is found in the cognitive domain of humans because it is abstract and cannot be seen by the eye which includes (a) about the nature of human life and (b) about the nature of human work.

- a. **Complexity The idea of the nature of human life**, JJ Honnigmann (2009: 145), namely the view that life is bad, life is good, and life is bad but humans must strive so that life becomes good and joyful. Basically, the Javanese attitude of life is more depicted in an attitude that is eloquent, crazy, accepting, and patient, so that it tends to be understood as life, its essence is to accept destiny from the power, which has been outlined and mankind is always surrendered. The following are quotes that are identified as the complexity of the idea:

*"I have been alone since my wife died two years ago. I was a widower with a child I entrusted to her uncle. That's why the bad guys are free to kidnap my daughter. With me, maybe they won't, Wirayuda is very sorry."* (Santosa, 2014: 74)

In the above quote identifies the belief in God's destiny. Life only carries out what has been written and outlined by the Almighty and emphasizes the complexity of the idea of the nature of Javanese life, there are still many who only believe in the destiny that God has outlined and humans only live it.

- b. **Complexity Ideas about the nature of human work**, the following are the findings of the novel identified as the complexity of ideas about the nature of human work:

*"Panembahan Senapati formed the ledhek group consisting of prominent retainers in Mataram. Sekar Pambayun kedapuk as a singer and dancer. Duke of Martalaya as the mastermind concurrently becomes a leader. Ki Jayasupanta was appointed as a gamelan musician, with the title Ki Sandisasmita. And Ki Suradipa as drummer for drums."* (Santosa, 2014: 23)

The quote above shows that Panembahan Senapati was the founder of the leading ledhek group in Mataram. The group consists of courtiers in the palace with their daughters who become dancers. The purpose of forming this group is to trap Mangir in order to expand the land of the private land he leads.

## V. CONCLUSION

The results of the study and discussion obtained the following conclusions: (1) the cultural elements contained in the Pambayun's Magic novel consist of: beliefs, symbols, technology, language, and art. Value, norms and sanctions aspects are not found in novels. (2) the complexity of the ideas contained in the Pambayun's Magic novel consists of: the complexity of ideas about the nature of human life and the complexity of ideas about the nature of human work.

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