

Meaning Interpretation of Geguritan Jaka Lodhang

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ABSTRACT : Geguritan is a literature work filled with language aesthetics and life values. The value of life acts as a human guide in acting, shaping personality, and as a limit or consequence of every action. One of Geguritan existing in Javanese culture life is Geguritan Jaka Lodhang. Geguritan Jaka Lodhang contains the cause and effect of human behavior. There are aesthetic elements that are not found in other literary works in it such as *sandiasma*¹. Geguritan Jaka Lodhang uses an expression of connotative meaning, consisting of ten lines. Geguritan Jaka Lodhang uses the Kadhaton language, which means that the language is used within the scope of the Surakarta Palace. The value of the meaning contained in Geguritan Serat Jaka Lodhang is that no matter how small the action is, there must be a reward in kind. The existence of *geguritan* is increasingly being neglected, especially in today's modern era, where people are more interested in today's trending styles.

KEYWORDS: *Geguritan, Interpretation, Jaka Lodhang, sandiasma*

I. INTRODUCTION

In human life, good and bad are two things that cannot be separated, always become human guidance in action. In the world of anthropology, this kind of thing is often referred to the concept of binary opposition. This concept was originally adopted by the linguist Ferdinand de Saussure. But it was Claude Levi-Strauss who made him so influential. Strauss is a structuralist anthropologist who uses many theories of Saussure language as a structural system to analyze all cultural processes. For Strauss, binary opposition is 'the essence of sense making': the structure that governs our system of meaning towards the culture and world in which we're live.

Binary opposition is a system that divides the world into two related categories. In a binary opposition structure, everything falls into either A category or B category, and by means of that categorization, we organize our understanding of the world outside. In the binary system, only two signs or words have meaning only when they are in opposition to the other. For example in the binary system of women and men, land and sea, or between children and adults.

Binary opposition is a product of 'culture', it is not 'natural'. It is a product of the system of signification, and functions to structure our perceptions of the natural world and the social world through classifications and meanings. Strauss also mentions the basic concept of binary opposition, namely 'the second stage of the sense-making process': the use of categories of things that only exist in the natural world (something concrete) to explain abstract cultural concept categories. A simple example of this concept is given, for example, by John Fiske (1994): the concept of the binary opposition of a hurricane and a calm wind (concrete), for example, can be equated with the binary opposition of a violent nature and a calm nature (abstract). This metaphorical transition process from something abstract into something concrete is what Strauss calls 'the logic of concrete'. The dualism concept which is adapted in this work, namely good and bad, becomes something that does not have a clear or relative benchmark to an individual's point of view. Even so, there are boundaries that have been written and become rules in the form of obligations and prohibitions that apply to national and religious life. The good and bad of humans are measured by how much people obey the rules of habit against the values and norms that apply to society. In this era, social change occurs significantly as a result of the transformation process. "Modernization is a result of the process of transformation and social change which is also triggered by changes in the paradigm of society as social beings and as agents of change" (Muhammad, 2019: 3).

¹In KBBI it is defined as a name which is kept its secret in the words or sentences of the song; personal name disguised in essays

The positive impact of social change can be factually known through its function in the world of knowledge, industry, technology and entertainment. Educating the community is the development of significant progress, as evidenced by the ease of facilities and infrastructure. In addition, the positive impact of social change can influence people's mindsets to be more advanced and able to respond to all forms of modernization in a mature manner. Meanwhile, the negative impact is the occurrence of conflict in society, including: arbitrary power, differences in disputed beliefs and radicalism. This conflict occurs thanks to technology, so that people can quickly get information from this technology. If society is not ready to accept technological advances it will result in anarchism, opposition, including beliefs that have an impact on the destruction of the previous order of society. Recently it has become viral, such as the circulation of anarchy demo video in the name of religion and it has had an impact on environmental damage. "In a more advanced society, where the individualization process is getting stronger, usually a kind of conflict arises between the individual and the community" (Sujarwa, 2019: 7).

Currently, violations of the rules are increasing, and they are not even foreign information to the public. Fake news is often spread through social media, becoming a trigger for hatred that can destroy the life of the nation, so that the truth becomes taboo and it is difficult to position oneself because fake news is considered fact by some people. Muhammad stated that a modernization process was formed from actions that took the form of violence along with advances in science and technology

The phenomenon of chaos that is happening in this country is a complex problem and is not trivial, even rooted and difficult to solve. No matter how complicated the mess, there should be a way out. Every action must be rewarded, affirming the principle of guilt will be necessary to stick to a good and right thing. It is important for human life to be guided by noble values, so that people need to appreciate literary works that can shape human attitudes and traits accordingly. "Literature also has the capacity to participate in developing civilization, which means returning humans to their human nature" (Sujarwa, 2019: 15).

Guidelines for Javanese society are in the form of literary works, created by previous poets whose existence is believed to be advice. Works in the form of *geguritan* (poetry), *tembang* (Javanese poetry sung in tones), and *serat* (literary works). The three forms of work are essentially the same, namely directing goodness and keeping away from evil. However, in the delivery of course there are various aesthetic values. Aesthetics are found in connotations (meaning implications), vocal play or rhyme, and form. Literary works are made based on the conditions of life at certain times. The phenomenon of the bad effects of modernization and its consequences in this era is relevant to Ronggawarsita's Jaka Lodhang's *Geguritan*. "Geguritan comes from the Central Javanese language, namely the root word: gurit (inlay / graffiti). *Geguritan* is a form of poetry that has developed among Javanese and Balinese speakers" (Milda, 2018: 29)

The changes of the era which inevitably makes an old work need more interpretation if it is studied and analyzed in later times. Symbols contained in a work of art which is now known as traditional art require a special method to be interpreted according to current conditions and situations, namely a method known as interpretation. This paper is a study of the interpretation of *Geguritan* Jaka Lodhang's artwork which is based on the meaning and meaning of the language used in it.

In this paper, interpretation is also based on aesthetic review. As for what is meant by aesthetics is defined as human taste or perception of experience. This experience is not only limited to the perception of beauty but also the feeling in the broadest sense. All tastes here include human responses obtained through the senses of sight, touch, smell, absorption and hearing. Thus, aesthetics is a human response to the experience of his needs. Responses made are based on experiences obtained through the process of internalization, self-enrichment, and socialization through various processes of social interaction (Simatupang 2006, 3).

More specifically, to see the aesthetics in *Geguritan* Jaka Lodhang which is a form of traditional art, it is also necessary to have a traditional aesthetic point of view whose problem is not just a reality of beauty, but aesthetics is a part of cosmic (world) events and the path of harmony with the cosmos. An aesthetic experience is also a religious experience. The goal of art is to achieve religious experience, while aesthetic experience is an escalation with the cosmos. "Immersion in art is immersion in mystical experiences" (Sumardjo 2000: 325). The concept of aesthetic tradition is mystical, based on the unity of the microcosm and macrocosm, immanent and transcendent, the unity of the human world with the world of spirits and gods. Traditional art has its own different aesthetic with ontological (western) aesthetics. Aesthetics in which there are elements of art are not just expressions but efforts to present the mythical figures of the world "there" to "here" such as a house, for example, is not just a place for religious unification of the cosmos. Art failure is not just an aesthetic failure, but a religious failure which consequently is borne by society at times (Sumardjo 2000, 321).

II. DISCUSSION

In this section, the lyrics in *Geguritan* Jaka Lodhang will be analyzed and interpreted using a Hermeneutic approach. Literary work is a vehicle that a writer uses to express ideas and views on various situations that are observed in his environment. Literary work is not merely an author's creative idea, but an

outpouring of the contents of the social and environmental situations of society. Pradopo (2012: 121-122) explains that in literary works, the meaning of language is determined by literary conventions or adapted to literary conventions. These conventions consist of various types of literature, including prose and poetry. Prose has a variety of short stories, novels, and romances (main variations). Poetry has a variety of lyric poetry, poetry, rhymes, sonnets, ballads, etc.

As previously mentioned, Geguritan Jaka Lodhang is not only one of the traditional works of art which contains several values of life such as the cause and effect of human behavior but like other works of art, this Geguritan also contains a unique aesthetic element that is difficult to find in literary works others, including the asthma code at the beginning of the syllable "Ronggawarsita basa kedhaton" and the end of the syllable written "Basa kadhaton Ronggawarsita". Geguritan Jaka Lodhang uses an expression of connotative meaning, consisting of ten lines. Ronggawarsita is a great poet who lives in the Surakarta Sunanate, as well as being the last poet in Java.

Ronggawarsita (Bagus Burham) is someone who comes from the noble family of the Surakarta palace. From his father's lineage, he is the 10th descendant of Sultan Hadiwijoyo, the founder of the Pajang kingdom. Meanwhile, the maternal lineage is the 13th descendant of Sultan Trenggono, the third Demak king. He grew up and grew up from a family familiar with the world of literature and writing, something that was considered rare at that time. His father Panjangsworo or Ronggawarsita II became a royal clerk. Meanwhile, his great grandfather Yosodipuro was a great poet. His name is recorded in the history of Javanese literature and not only in Surakarta, he is a writer who has produced many works, both original and adaptations of ancient writings from literary treasures in Java and abroad.



Picture 1. Ronggawarsita Photo Sketch Source: Google

Ronggawarsita is a prolific writer or poet. Some of his works have been printed and even reprinted, some are still in the form of manuscripts. Some of his works are not given a title. Therefore, publishers give titles that match the contents contained there. For example, Wirid Hidayat Jati, there are those who give the title Serat Wirid, some have the title Hidayat Jati.

With his position as a court writer or poet, most of the works written by Ronggawarsita were dedicated to the king. However, there are also many of his poems relating to the spiritual and mystical world. Ronggawarsita is a poet who is admired by many lovers of Javanese literature, so that some of his works are spread among the public. In the library of the Sanabudaya Yogyakarta museum; save a lot of Ronggawarsita's work. According to Karkono Parta Kusuma, the number of Ronggawarsita works is not less than 50 works, including: Bambang Dwihastha: Cariyos Ringgit Purwa, Bausastra Kawi or Kawi Dictionary - Javanese, along with C.F. Winter sr, Sajarah Pandhawa and Korawa: miturut Mahabharata, along with C.F. Winter sr, Sapta dharma, Serat Aji Pamasa, Serat Candrarini, Serat Cemporet, Serat Jaka Lodhang, Serat Jayengbaya, Serat Kalatidha, Serat Panitisastra, Serat Pandji Jayeng Tilam, Serat Paramasastra, Serat Paramayoga, Serat Pawarsakan, Serat Pustaka Raja, Suluk Saloka Jiwa, Serat Wedaraga, Serat Shihab, Sufistic Islam, Sri Kresna Barata, Wirid Hidayat Jati, Wirid Ma'lumat Jati, Serat Sabda Jati, and many other Ronggawarsita works.

In this discussion, the analysis and interpretation that will be carried out are more specific in one of his works which is considered to contain life values, namely Geguritan Jaka Lodhang. Geguritan uses the

Kadhaton language, meaning that the language is used within the scope of the Surakarta Palace (Warsita, 1860: 1)

1). The following is the literary work of Geguritan

Jaka Lodhang:

*Rongèh jleg tumiba Gagaran santosa Wartané mèh teka Sikara Karodha Tatagé tan katon
Barang-barang ngerong Saguh tanpa raga Katali kawawar Dhadhal amekasi Tandha murang tata*

Source: Serat Jaka Lodhang, (Warsita, 1860: 1)

Translate:

In a troubled state, suddenly a strong living guideline arrived.

The news has started to arrive, anger is still very much in control of humans with their abominations because they have been crushed by time.

The solid strength was getting eroded.

Abundant wealth is hidden in a non-transparent manner. Commitments that never come true, promises are just promises.

Everything has been bound by laws, finally released. Become crushed and messy. This is as evidence or a sign that people have left the applicable rules.

Geguritan Jaka Lodhang told of the destruction befell humans who deliberately did bad things. No matter how clever humans hide their mistakes, there is still a reward that becomes accountable for their actions. All complex problems come from human behavior such as covering up mistakes, spreading lies, and arbitrary actions. No matter how clever people do, they cannot escape the law.

The word "Jaka Lodhang" comes from the Javanese language ngoko, the language used everyday. Jaka means a man who is not married, while *lodhang* or *ludhang* means finished, broke up (*paripurna*). Jaka Lodhang literally means a man who is complete from all knowledge. Jaka Lodhang in the context of this work is interpreted as a picture of someone who has strength or power, but is destroyed because of his actions.

Geguritan Jaka Lodhang is a *geguritan* which contains the meaning of the philosophy of sowing-reaping life which provides education on moral values, so that its relevance can penetrate various ages. as follows.

1. *Rongèh jleg tumiba Gagaran santosa*

Translate:

In a troubled state, suddenly a strong living guideline arrived. Based on the verse, the initial part of this geguritan represents the conditions and realities that occur in human life.

If it interpreted more deeply, in every belief or religion that is followed, of course, it has guidelines that regulate the boundaries of good and bad, right and wrong in living life. Religion and life guidelines have the same position as benchmarks that regulate the behavior of adherents in their daily life. The guidelines adopted in religion are usually books. Reciprocally with the life of Javanese society in the past who used guidelines in the form of literary works, the creation of previous poets whose existence was believed to be advice. Works in the form of *geguritan* (poetry), *tembang* (Javanese poetry sung in tones), and *Serat* (literary works). And in the context of this geguritan what is meant by the guideline is Geguritan Jaka Lodhang. Based on the translation above, the essence of the first part of this *geguritan* tells that the existence of a just law is the basic asset for achieving a safe life. No matter how strong and complicated the root of the problem is, there will definitely be a clue that proves it wrong. The reality of life is felt and experienced by most of human life, especially in this country

2. *Wartané mèh teka Sikara Karodha Tatagé tan katon
Barang-barang ngerong Saguh tanpa raga*

Translate :

The news has started to arrive, anger is still very much in control of humans with their abominations, because they have been crushed by time. The solid strength was getting eroded. Abundant wealth is hidden in a non-transparent manner. Commitments that never come true, promises are just promises.

In the second part of *geguritan*, Ronggawarsita tells how humans get rewarded for what they do. In this life, every human act is an accountability. The moral message in this second point is used as a basis for a picture like the laws of nature that all humans experience. The description in this section is that there is a chaotic atmosphere because of the ongoing punishment or reward.

3. *Katali kawawar Dhadhal amekasi Tandha murang tata*

Everything has been bound by law, finally released. Become crushed and messy
This is as evidence or a sign that people have left the applicable rules.

In this part, Ronggawarsita told of the destruction of angry character through the punishment that befell someone. In the actualization of life at this time, it is described as a human who repents from his mistakes. This section describes a calm atmosphere because at the end of this line of geguritan there is a moral message that tells the end of an evil deed that disappears. This atmosphere is the closing part of Geguritan Jaka Lodhang which contains "*Piweling*" or a reminder.

III. CONCLUSION

From the explanation above, it can be seen that in general, there are three values of life that are highlighted in Geguritan's work, namely Pituduh, Gama and Piweling. The three values are described in more detail as follows. "Pituduh" can be seen from the description of the arrival of the instructions at the beginning of Jaka Lodhang's Geguritan verse. These life clues come when the situation is in turmoil.

"Gama" from Sanskrit, which means chaotic, is identified from the fourth to eighth row of Jaka Lodhang's Geguritan. The chaos referred to in this context is the condition of humans who do bad things will be harmed (receive the consequences). This section also tells about the day of vengeance and the destruction of human life who do bad things.

The last part is "*Piweling*" which comes from Javanese Ngoko language. The word "Piweling" has the root word *weling*: that has the affix "pi" means to be ordered. The title is taken from the third part which contains advice and describes the cause-and-effect or reward obtained from each action.

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