

DISCOURSE ANALYSIS OF *SERAT KALATIDHA*: JAVANESE COGNITION SYSTEM AND LOCAL WISDOM

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ABSTRACT

A macapat song contains expressions stating Javanese knowledge and local wisdom called education message or piwulang. It concerns with character education covering religion, ethic, moral, day-to-day and government behaviors. The expressions implied in the song spread all over Javanese society through the songs they sing. By singing the song, they learn them by heart and subconsciously reflect the senses of the expressions. The expressions are called Javanese local wisdom just because it is only Javanese can understand and internalize them through long reflection.

Keyword: *Macapat*, Javanese, discourse analysis, local wisdom

INTRODUCTION

Among Javanese society, *macapat* songs have been recognized since the existence of Islam in the coastal area. Predicted, it was from the 15th to mid 16th century. *Tembang macapat* is also called *tembang cilik* or *sêkar alit*, or *tembang lumrah*¹ (Laginem, et.al., 1996:26). A lot of Javanese writers and king's works were composed into *macapat* songs, as written in *Katalog Induk Naskah-naskah Nusantara Part I* (Behrend, 1990). They concern with history, family, law, education, *primbon*, customs, *wayang* literature, etc.

As Javanese cultural products, *macapat* songs have a great influence on their daily life like a mantra ever studied Saddhono (2013). The songs, which imply moral messages, are so simple that Javanese can sing them easily. The expressions reflect Javanese cultural symbols. That is why, the songs were used as media in spreading Islam². The kings took these songs as a means of education in the era of Surakarta and Mangkunegaran Kingdom. The examples of them are *Sêrat Jākā Lodang*, *Sêrat Sabdā Jati*, *Sêrat Kālātīdhā*, *Sêrat Sabdā Tāmā* composed by R.Ng. Ranggawarsita; *Wulangrèh*, *Wulang Sunu*, *Wulang Èstri* by Sri Susuhunan Paku Buwana IV; and *Tripāmā*, *Wedātāmā*, *Wirāwiyātā* by K.G.P.A.A. Mangkunagara IV. The three distinguished persons are so well known in society that many people learn every line of the songs by heart. Nowadays, many Javanese are still composing and singing the songs to convey development messages.

By singing the songs, Javanese automatically understand and learn the messages by heart. Besides, they understand the knowledge system through *wayang*, dance, play, literature, and other arts. Javanese can understand the sense of the oral and written language of the songs. This is in line with Sumaryono (1999:26) who states that language is "an important thing" in this world and can cover all constitutions of the world.

A language is a symbolically meaningful system (Casson, 1981:11-17). Example, *Sêrat Kalatidha*² written by Ranggawarsita implies expression of "Zaman Edan" or "Crazy Era"

¹ Compare it with Subalidinata (1994); Saputra (2001).

² Taken from Kamajaya (2000)

which means an era with abundant deviations of life. Because of the deviation, the era is called *edan* 'crazy'. Other language symbol can be found in *Sêrat Kalatidha* written by R.Ng. Ranggawarsita and will be discussed in this writing by paying attention to discourse context and schemata.

DISCOURSE CONTEXT

Context can be linguistic and nonlinguistic one as well as overall cultural and societal setting of the language (Anwar, 1990:45). A discourse analyst must consider the context of the discourse (Brown and Yule, 1996:27). Context can be in the forms of internal and external aspects of a discourse (Sumarlam, 2003:46). A discourse context covers two kinds, linguistic context (cotext) and extralingual context (Wijana, 2001:215). Cotext can also be called internal context while nonlinguistic context is called situation context, cultural context, external context, or only context. External context covers reference, inference, presupposition, and implicature. The external context is used to understand speaker's meaning.

According to Brown and Yule (1983:28) reference is the relationship between a word and a thing. Reference relates with forms in the discourse of which interpretation is not gotten from semantic relationship, but from outside. (Nababan, 1999:46; Brown and Yule, 1983: 191). If the interpretation is taken from outside of the text, it is called exophoric relationship. If it taken from inside of the text, it is called endophoric relationship.

Inference is quite important in understanding a discourse. Inference is a process which must be done by a listener or reader to understand the implied meaning of a discourse (Alwi, et.al., 2000:441). This can be understood based on socio-cultural context, internal and external context.

Knowledge of the world can lead the readers to understand inference. Other discourse analysis device is the reader understands of everything in the world. Those can be gotten by learning, reading books or other reading materials, listening to stories, etc. Kartomihardjo (2000:128) calls it knowledge of the world, while Rumelhart (in Kartomihardjo, 2000:128) calls it schema or schemata. Dijk states that schemata refer to complexly high knowledge structures functioning as ideational scaffolding in building and interpreting experiences (Brown & Yule, 1983:246). Schemata force the experienter to interpret his experiences in a constant way.

Alwi et.al. (2000: 443) state that schemata refer to theories of knowledge, how a knowledge is presented, and how the presentation provides facilities for a reader to understand the knowledge. Schemata refer to data structure representing generic concepts in one's memory. Schemata are mostly used to construct an understanding or interpretation of something new. Then, a reader tries to search his knowledge and experiences in relation to a new thing.

Cognition System

Keesing (in Casson, 1981:46) states that culture is an adaptation system, cognition system, structural system, symbolic system, and ideational system. Further he explains that

“Cognitive system is a system of knowledge, beliefs, and values. Culture is an idealized cognitive system that exists in the minds of individual members of society”. “Cognition is the action or process of acquiring knowledge and understanding through thought, experience or the sense” (Hornby, 1995: 217).

Local Wisdom

Local wisdom was firstly introduced by Quaritch Wales (1948-1949). It is an ability of a certain culture to keep the influence of foreign culture when they contact each other (Rosidi, 2010:1). Other opinion is stated by Ahimsa-Putra (pp.5) defining that local wisdom refers to knowledge devices and practices of a certain community – taken from previous generation and experience in relation to other community- to solve any problem.

According to Ridwan (2010:2) local wisdom can be understood as man's effort in applying his cognition to do something and thinking of a certain object, or event happening in a certain place. Further, wisdom is understood as one's ability in using his thought to act to a certain thing as a result of his judgement to a certain thing, object, or event. *Tim Wacana Nusantara* (2009:1) states that local wisdom is a custom or tradition done by a group of people living in a certain area. Tradition can be used as a law in a certain community.

Local wisdom can be various. Local wisdom in a society can be found in the forms of songs, wise words, proverbs, advise, slogans, and ancient books united in the society's daily activities (Ridwan, 2010:3). People of Bugis document their local wisdom in their literary works (*Tim Wacana Nusantara*, 2009:1).

According to Marsono (2007:182) there can be found local wisdom in every ethnic group of Nusantara. At the time when Nusantara nation could not write a writing, they put their local wisdom in the forms of traditional rituals, legends, folktales, oral stories, expressions, and relief. Then, they are written.

In relation to 'culture', local wisdom is a part of abstract culture. Local wisdom can also be a symbol. The symbols can mean "good", "positive", "not good", "negative". In Indonesia, local wisdom must clearly have positive meaning because 'wisdom' always means 'good or positive'.

Ahimsa-Putra states that wisdom is implied in the language and literature (oral and written) of a society. Local wisdom covers various knowledge, view point, value, and practices of a community, both inherited from previous generation and gotten from today's practices. It is also stated that learning literature can help us understand thinking patterns of a society or different events happening in that society. Thus, by analyzing language and literature, one can reveal various local wisdom of a society.

RESEARCH METHOD

The data of this research are taken from written discourses of *macapat* songs. The data are morphemes, words, phrases, and clauses found in the songs. The source of the data is *Sêrat Kâlâtidhâ* (book a) which is taken from Kamajaya's *Lima Karya Pujangga Ranggawarsita* published by Balai Pustaka in 2000. The object of the research is determined purposively because of the structure, forms, characteristic, fame, and content of the song. Data are collected by note taking technique that is taking notes on the forms related to the research. Data are then analyzed by using discourse analysis.

DISCUSSION

The result of the research on *Sêrat Kalatidha* written by Ranggawarsita reveals cultural messages and writer's schemata as a cognition system and Javanese local wisdom. They are, then, applied on Javanese daily life as follows³.

Javanese Knowledge of the Almighty God

Javanese knowledge of the perfect God in *Kalatidha* is expressed through the saying *Hyang Widdhi* ‘having more than others’ (K, 8, 82), *Hyang Suksma* ‘the Almighty’ (K, 80), *Allah* (K, 69, 99). That concept has become a belief and local wisdom of Javanese. This way of thinking reminds human being as a weak creature. The strength of the God cannot be compared with other creatures which are stated with *tan kena kinaya ngapa* ‘cannot be compared with creatures’.

The Leader of a State Must Avoid Making Deviation and Be Able to Fight against Evilness

<i>Ratune ratu utāmā,</i>	‘The king of leaders,
<i>patihe patih linuwih,</i>	the <i>patih</i> has excellence,
<i>pra nayākā tyas raharjā,</i>	the ministers are wealthy,
<i>panêkare bêcik-bêcik,</i>	the court officials are kind,
<i>parandene tan dadi,</i>	but why not causing something created,
<i>paliyasing kalabêndu,</i>	prevent the evilness era,
<i>malah sangkin andādrā,</i>	even the evilness becomes large,
<i>rubeda kang ngrêribêti,</i>	disasters are hindering,
<i>bedā-bedā ardane wong sanagārā.</i>	various evilness can be found in a state.’
<i>Dhasar karoban pawartā,</i>	‘because of abundant news,
<i>babaratan ujar lamis,</i>	assumed as false words,
<i>pinudyā dadyā pangarsā,</i>	admired to be a leader,
<i>wekasan malah kawuri,</i>	in fact, however, quited from position,
<i>yèn pinikir sayekti,</i>	if thought seriously,
<i>pedah āpā enèng ngayun,</i>	what it is for on the first row,
<i>andhêdhêr kaluputan,</i>	if it is only to do deviation,
<i>siniraman banyu lali,</i>	fulled with a lot of slips,
<i>lamun tuwuh dadi kêkêmbanging bekā.</i>	causing frightening disaster’

Based on the above verse, it can be understood that a leader must be free from deviation. If doing deviation, he must state it honestly. He must prevent himself and his subordinates from doing deviation. He must support his subordinate to do everything honestly. He must not “kill” his honest subordinate as it is done by a bad leader which is in Javanese called *nistha*. A state will be prosperous if the leaders do good government. They do not achieve their personal purposes by doing such deviations. They do not take benefits from their position which is in Javanese called *aji mumpung*.

A leader who has great ability is called *sarjana-sujana* ‘someone who has high ability and intelligence’ and *linuwih* ‘having high ability’. In running leadership, a leader must hold *sastra jendra hayuningrat pangruwating diyu* ‘leader’s knowledge in creating world peace and preventing evilness’ for evilness can destroy one’s rank and cause disaster in a state.

An expression *mburu senenge dhewe* ‘getting personal purpose’ is done by a leader who does

not think of his nation's prosperity. He tries only to get personal benefit. A leader having this character is called *angkara murka budi candhala* 'evilness and bad character'. An expression *aja dumeh kuwasa* reminds him not to do against dignity when sitting at a high position and uses it to achieve personal purposes. A leader must be *ambeg adil paramarta* 'doing in justice and protecting everyone'. An expression *agama agemaning aji* 'religion is a cloth for a king' states a religion is used to prevent evilness.

A Leader Must be a Model, Do Self Correction, and Believe in God's Fate

<i>Keni kinaryā darsānā,</i>	'Can be used as a model,
<i>pēnglimbang ālā lan bêcik,</i>	comparison of good and bad,
<i>sayekti akèh kewālā,</i>	there are many,
<i>lalakon kang dadi tamsil,</i>	events that can be models,
<i>masalahing ngaurip,</i>	the state of life,
<i>wahananirā tinêmu,</i>	meaning can be found,
<i>têmahan anarimā,</i>	finally can understand,
<i>mupus papasthèning takdir,</i>	taking the strenght of fate,
<i>puluh-puluh anglakoni kaelokan.</i>	waiting for miracles.'

Based on the above verse, a leader or a king is suggested to be a model for his subordinates and always do self correction. All his behaviors are followed by his subordinates and society. The expression *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani* state that a leader must have good character so that subordinates respects him well.

The expression *mulat sarira* 'self correcting' and *bisa rumangsa* 'feels something' can be used to control whether one does *keladuk* 'over done' or not. A complete expression is *rumangsa handarbeni, wani hangrungkebi, mulat sarira hangrasa wani* 'feeling of possession, daring to defend, and daring to self correct'.

In the above verse, it is also stated that a man can only receive whatever given by God or *mupus papasthening takdir*. This becomes Javanese knowledge, way of thinking, and local wisdom for life. In receiving God's fate, Javanese has a belief stating *pasrah/sumarah* and *narima*, besides *garising pepesthen* or *garising kodrat* or *wis ginaris ing Gusti* 'something has been determined by God.

In relation to God's fate, the writer can find expressions *siji pati* 'one, death', *loro jodho* 'two, marriage partner', *telu tibaning wahyu* 'three, the coming of revelation'. Besides, expressions like *beja-cilaka* 'fortune-misfortune', *lara-kepenak* 'sick-healthy', *sugih mlarat* 'wealthy-poor' have already been God's fate. While expressions like *kridaning ati ora bisa mbedhah kutaning pasti; budi dayaning manungsa ora bisa ngungkuli garesang kuwasa* 'not all human desires can be fulfilled, men's authority cannot exceed God's'. Javanese believe in *menungsa mung sakdrema nglakoni* 'men only do God's fate'.

Bad fate is like *kabentus ing tawang, kesandhung ing rata* 'hitting over the sky, stumbling over flat road'. The expression is used to figure out that actually something cannot be done. This implies that everyone must try to avoid disaster carefully by always praying to God. Conversely, if good fate comes, men must always remember that it comes from God.

Do not come to Crazy Era, but Be careful

Amênangi jaman edan, ‘Seeing crazy era,
ewuh āyā ing pambudi, doing everything is wrong,
yen tan mèlu anglakoni, if not following to do,
boyā kaduman melik, not getting things,
kalirên wêkasanipun, starvation comes,
dilalah karsā Allah, if God’s wants,
begjā-begjane kang lali, as lucky as men’s forgetting,
luwih begjā kang eling lawan waspādā. careful men are luckier.’

The above verse implies that man should not be dragged to *jaman edan* ‘crazy era’ do everything because of his authority or *aji mumpung* ‘a character of taking a lot of benefit because of his position/authority’. A man should be alert and always remember his God ‘*eling lan waspada*’. Crazy era is indicated by the condition in which human being is in dilemma and confused on his surrounding because if not following what is done by his surrounding, he will not get anything. He is considered ridiculous if not following it. Crazy era causes evilness and chaos in a state. An obedient person tends to break the rules. It is no use to believe in such a person. It is suggested that when a person is a leader he must lead the society well. An evil leader will cause many disasters, like nature disaster, difficult condition, and other bad things.

An attitude of *eling lann waspada* is quite famous in Javanese. God reminds human being to hold religion (*eling* and *waspada*) in order to get abundant goodness. To face this condition a man must be *pasrah* and *sumarah*, meaning that it is up to the God, everything is His decision. A man is only *mung sakdrema nglakoni* ‘a man can only do what is determined by his God’. Another expressions are *eling sangkan paraning dumadi* ‘remembering the origin of a life’ and *urip ana sing nguripake* ‘there is a cause of life’.

Being careful relates with a position of protecting society, that is not taking benefit from his authority. Someone who does *aji mumpung* is categorized as a bad man. He does negative thing and usually it is taking the benefit from his authority.

An Attitude of Praying to God, Creating Peace and Prosperity

Sakadare linakonon, ‘Everything is done as it is,
mung tumindak mārā ati, only does what is wanted,
anggêr tan dadi prakārā, if not causing problems,
karānā wirayat muni, heredeted story states,
ihtiyar iku yêkti, trying to do better is needed,
pamilihe rèh rahayu, in order to be safe,
sinambi budidāyā, doing something better continuously,
kanthi awas lawan eling, followed by consciousness and care,
kang kāesthi antukā parmaning Suksmā. to get God’s passion.’

An education which can be taken from the above verse is that human being must always pray to God to get His passion. Praying to God is suggested in order to get help, prosperity, and

care. The Javanese local wisdom is implied in the expression *kudu tansah eling marang kang gawe urip* 'always remember the God'. A state leader should create the state peace and prosperity. A leader who is able to do this is considered as an ideal leader in Javanese local wisdom. The expression *memayu hayuning bawana* 'creating world peace and prosperity' figures out the skill of a leader in creating peace and prosperity. Those expressions become Javanese local wisdom.

Leaders Must be Able to *mati sajroning urip* 'Die in the life'

<i>Sagedā sabar santosā,</i>	'Be patient and strong,
<i>mati sajroning ngaurip,</i>	death in the life,
<i>kalis ing rèh aru-ārā,</i>	avoiding from disaster,
<i>murkā angkārā sumingkir,</i>	evilness goes away,
<i>tarlèn mëlêng malatsih,</i>	only to request mercy,
<i>sanityasā tyas mamasuh,</i>	always purify the heart,
<i>badharing sapudêndhā,</i>	failing God's torture,
<i>antuk mayar sawatawis,</i>	getting lightness,

borong anggū suwargā mesi martūyā. self surrendering to get eternal paradise'.

The expression *mati sajroning urip* 'death in the life' is the Javanese cognition and local wisdom realizing that a man lives as if he is dead. A dead man does not have any desire, which can cause any kinds of deed in the world. A desire must be controlled to avoid evilness, criminal, and other negative deeds. Death can also imply that a man must be able to control his desire.

The expression *urip sajroning apejah* 'life in the death' and *ngungkurke kadonyan* 'not care of worlds wealth' are warning for a leader to control his desire. Thus, *hayuning bawana* 'the beauty of the world' can be created. The expression *mung mampir ngombe* 'taking a rest to drink' is another good warning for a leader.

CONCLUSION

After discussing the discourse of *macapat song Serat Kālātidhā* it can be understood that the song contains expressions which become Javanese cognition system and cultural symbols in the form of education or *piwulang*. The *piwulang* concerns with character education in relation to religion, ethic, moral, and every day and government attitude. The good education must be a model, while the bad one can be used as a knowledge which can someday be used as an alternative solution to a certain problem.

The knowledge implied in the song then becomes Javanese local wisdom and cultures. The expressions implied in the song are spreading to Javanese society widely because they are singing the song. They, then, learn them by heart and subconsciously reflect the meaning of the expressions listed in the song. Otomatically, the expressions are said to be the Javanese local wisdom because it is Javanese who can understand the meaning of the expressions and reflect them in everyday life.

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