

Expression of Prosperity through *Tuwuhan Sarakit* in the Phrase *Gemah Ripah Loh Jinawi, Tata Tentrem Kerta Raharja*

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ABSTRACT

New communication situations produce a society different from the past. Nowadays, everyone is asking whether the current society really inherits the dreams of their parents or their ancestors? This question is intriguing to various parties. Dreams of prosperity, prosperity and happiness are part of people's lives. This dream is inherited from parents to their children and grandchildren, in one family. The family itself is part of the community. In society all parents must pass on the dream from generation to generation. One of the many dreams of the Javanese community is that there is an interesting phrase *gemah ripah loh jinawi, tata tentrem kerta raharja*. This expression gives an idea of the dreams of prosperity, prosperity and happiness in every family of Javanese society. As part of the community, which lives from the agricultural world, this condition can be seen from the green rice fields on the island of Java. Green rice fields, affecting people's lifestyles in Java. . People see the beauty of rice crops and other crops, as a gift of God to be grateful, so that the expression of happiness, which is addressed to God and bequeathed to the descendants of the people in Java. People in Java, seeing the beauty of rice crops and any other agricultural crops, to be grateful as a gift of God, so that the expression of happiness that is addressed to God and bequeathed to the children of the people in Java. Forming the expression, to the dream of prosperity is the installation *tuwuhan sarakit* in front of the entrance of the house, when a family has a wedding celebration of his son. *Tuwuhan sarakit* regarded as the expression of dreams. *Tuwuhan sarakit*, regarded as a symbol of hope, so that in the life of the couple can achieve prosperity as in the expression. The purpose of this research, is to explore the cultural heritage of society, which is almost forgotten by the current generation, due to the hustle and bustle of modern weddings, in the present day. Therefore, this paper will be based on, some approaches to cultural texts, which argue that, the thinking of society is a cultural monument (Marcel Danesi-2010, Koentjaraningrat-1984 and van Peursen-2013). As an object of cultural monuments, this research, more pressing on, a series of meanings and interpretations, to the thinking and viewpoint of society, which is faced with the challenges of the era. In the end, it must be realized that, in order to understand a cultural monument, the thoughts and perspectives of society, can be conveyed through various symbols, which are created by society itself. In this case, the Javanese philosophy is the main key.

Key Words: culture, interpretation, prosperity, thought, symbol.

INTRODUCTION

The entire territory of Indonesia, located in the equatorial region. The region of the equator is a region that has enough rainfall and sunlight every time. Therefore, plants can flourish, in equatorial regions. People living in equatorial regions are well aware of this condition. This equatorial region, often also referred to as the tropics. Since ancient

times, people in this tropical area, many who take advantage of natural conditions, to sustain life in the everyday. The tropics, which have warm temperatures, are perfect for farming or farming activities. Planting activities, especially for crops, are the basic necessities of people's lives. For example, rice (*oryza sativa*), corn (*Zea mays*) and tubers *tuber rhizogenum* and nuts and others. In addition to staple crops, the community also grows fruit crops, and vegetable crops. In addition, there are other crops, which benefit not directly, but generate additional income, such as cacao, vanilla, coffee, tobacco and others. With this fertile condition, people hope that their life will prosper without any difficulty. That is, all the necessities of life will be fulfilled with an abundance of crops are planted. This condition in their thinking is called ***gemah ripah, loh jinawi, tata tentrem kerta raharja***¹⁴. To express gratitude, and a sense of gratitude to God, the community performs a number of customary activities, or so-called traditional ceremonies. Typically, the ceremony is a custom ceremony of the *sedekah bumi*. In traditional ceremonies *sedekah bumi*..., all agricultural produce is exhibited. In addition, there is also a traditional ceremony, which also showcased the results of the earth, the ceremony of traditional wedding. This series of traditional ceremonies of the weddings, has the completeness of the ceremony associated with the habit of exhibiting the produce of the earth. One interesting thing, from this traditional ceremony, is at the front door, where the ceremonial ceremony is held, usually prepared a pair of plants, known as the term ***tuwuhan sarakit***. If carefully observed *tuwuhan sarakit* this, has a composition consisting of seven kinds. The seven plants are rice (*oryza sativa*), coconut (*cocos nucifera*), banana *Musa sapientum*, kluwih *Artocarpus camansi*, alang-alang *Imperata cylindrica*, sugarcane *Saccharum officinarum* L. and banyan tree *Ficus benjamina*. The seven plants are supporting plants, daily life of the people, planted in rice fields and yard around the house. These seven plants, have useful, and important functions in the community. Given the function and usefulness of the plant is very important, people certainly have hope, so that his grandchildren know, things to say, through the plant. The purpose of this research, is to explore the cultural heritage of society, which is almost forgotten by the current generation, due to the hustle and bustle of modern weddings, in the present day. The cultural heritage, is the expression of prosperity, which reads *gemah ripah loh jinawi, tata tentrem kerta raharja*. This expression of prosperity is, in reality, attempted to manifest, in a real, shaping hope *tuwuhan sarakit*. The reason for this research is that the function and meaning of this phrase are almost unknown in society, because this phrase is considered obsolete. Society only looks at the form of *tuwuhan sarakit*, which is considered to be a complement to a wedding party, but does not know the function and meaning that lies behind the *tuwuhan sarakit*.

METHOD

Speaking of prosperity, it involves people's dreams related to their socio-economic conditions. Society itself consists of individuals, small groups or families, communities, tribes and nations.

The tribe of a nation can be called as a group of people bound to the awareness and identity of cultural unity, such consciousness and identity are often (not always) corroborated by the unity of language as well (Koentjaraningrat 1985:47). Every

¹⁴) Mas Merta Sanjaya (1979), *Layang Bebasan Lan Saloka*, Jakarta: Departemen Pendidikan dan Kebudayaan.

community group, has a shared dream, which always wants to be realized under any circumstances, in the life they face. The slightest socio-economic changes, will have an impact in the life of society. Daniel Palewa (1997: 73) notes that socio-economic change does not have a direct impact on cultural change, but human behavior, which will show, cultural change. Shifting values, norms and rules, do not always happen together. The measure of prosperity is not always the same from time to time. Social change, is something that is very difficult to avoid. The dynamics of people's lives, goes unnoticed, by society itself. Every old generation bequeathed something for the next generation. Inheritance is not only inheritance in the form of objects only (tangible), but also inheritance in the form of not objects (intangible). Inheritance in this intangible form, can take the form of social science, economics, language and humanities. All knowledge related to this human life, there is an oral form, there is a written form (Edi Suwarman, 2000: 21). In oral form, such knowledge is inherited downwardly, through the belief or habit of society, in doing something. In the beginning, the process of inheritance, the knowledge of this thing does not work well. However, as time passes, and the further distance between generations, this inheritance of intangible inheritance changes. Feeling, the understanding fades away, and shifts from its starting point. Based on this situation, this research will conduct a descriptive approach, to then analyze the phenomenon (Lexy J. Moleong, 2011). This shift of inheritance of knowledge to non-objects, becomes an interesting cultural phenomenon to study. Observation of the inherited shift of inheritance of knowledge in society, and at the same time interpreting this shift, is intended to obtain a unified whole of understanding, to the element of meaning that occurs in the inherited inheritance (van Peursen, CA. 2013). To understand this one path is needed, namely the interpretation of the symptoms that exist in society. Interpretation done, after a number of symptoms, that show to the same direction, and the interpretation becomes the last part for the meaning of cultural values that occur in society (F. Budi Hardiman, 2015)

PLANTS THAT ARE CONSIDERED IMPORTANT IN THE LIFE OF THE JAVANESE COMMUNITY

The Javanese people are people living in the central, eastern part of Java. Apart from the marker of his residence, it can also be marked with the language he uses, ie Java language. The Javanese who live in central and eastern Java, use the Javanese language as their mother tongue, and they are also considered Javanese cultural stakeholders. In everyday life, Javanese society, has different types of livelihood (Clifford Geertz, 1989). One of them, is as a farmer. The farming community in Java, known to have the ability, to manage rice farming (*Oryza sativa* L.). These paddy fields, flourishing not only, in the lowlands, but also, in the highlands, which are surrounded by rivers. In addition to developing agriculture, in the form of paddy fields, farmers in Java also expands plantation land. In general, farmers develop plantation land for perennials such as fruits and vegetables, whose plant life is long enough, for example more than 5 years. Until now agricultural conditions in central and eastern Java still rely, rice, as the main crop. Other activities undertaken by communities in central and eastern Java are as fishermen by the beach. But these conditions make different contributions in everyday life. For the peasant community, the verdant rice crop of each growing season, provides a beautiful and natural landscape. The Javanese people are affected by this situation. The first expression out of admiration for this natural beauty is the expression *ijo royo-royo* or a beautiful green, because the rice plants that lie in the rice fields can be analogous to such

a green carpet. If for rice plants there is a term *ijo royo-royo*, then for other crops there may be another term.

But there is a clear term ***palawija*** to represent plants produced from plantations. *Pala wija* which belong to the garden plant, are grouped into 3 major groups, ie ***pala kependhem***, ***pala kesimpar***, ***pala gumantung***¹⁵. The meaning of the term *pala kependhem* are all types of plants that produce tubers and can be eaten by humans. *Pala kependhem* divided into two groups: *pala kependhem* included namely *pala kependhem* which includes bumbon or seasoning, just like jahe (zingiber officinale), langkuas (alpinia galanga), kunyit (curcuma longa) and any others. *Pala kependhem* which are grouped into plants that can be used as a substitute for staple foods namely cassava, sweet potatoes and the like. *Pala kesimpar* means plants that produce fruits and or vegetables but the shape of the plants to rub *Pala kesimpar*, there are two groups of plants that produce fruit such as watermelon, waluh and its compatriots, and plants that produce fruit for vegetables such as water gourd, squash and the like. *Pala gumantung* means a group of plants that produce fruits and or vegetables that depend on the stem of a tree. There are two groups also namely groups of fruit such as oranges, mangoes, sapidilla and others. Group of vegetables such as coconut, jackfruit, kluwih (artocarpus camansi) and others. Rice crops along with other crops are complementary to the living necessities of the Javanese community. However there are also other perennials, which are considered important and have tremendous benefits in the life of Javanese society. The plant, is a wild plant like sugarcane (*Saccharum officinarum* L) which has a stalk that emits sweet liquor. Reed Plants (*Imperata cylindrical*) whose roots are used for medicinal purposes of coughs, perennials such as beringin (*Ficus benjamina* L) that have roots hanging and underground roots. The function of these perennials, especially at the root of which is to bind the elements present in the soil, while the roots of hanging and leaves of this plant function for greening the environment.

THE MEANING BEHIND THE PLANT IS CONSIDERED IMPORTANT

The daily life of Javanese people who work as farmers, certainly provide a habit for them to be more familiar with these plants. To recognize here is not only to recognize it, as a production object produced by their muscle strength, but for a long time they know, and deepen the life of the plants they care for, for the purpose of their lives. This profound introduction, yielded a hope, that the production plant, can be a marker for the prosperity or welfare of their lives (S. De Jong 1976). For the people of Java to achieve prosperity is a long struggle in his life. Prosperity, then become a dream for every in his life. Achieving prosperity is a dream or goal that people continue to deliver from time to time, even from generation to generation. The Javanese who live in small groups of families will educate their children to achieve this prosperity and always dream of this prosperity. These ideals or dreams of prosperity are presented in various ways in each family. At this point the role of families to convey dreams or ideals about this prosperity, from generation to generation is not easy. Usually the elders convey with words in the form of expression in everyday life, so that their children can understand. For example the words *ijo royo-royo* introduced to his son to describe a stretch of rice plants in rice fields are green.

¹⁵) S. Padmosoekotjo (1960) *Ngengrengan Kasusastran Djawa*, Yogyakarta: Hien Hoo Sing

Slowly but surely, or gradually the younger generation begins to understand the meaning of the words. The next event is to start introducing events in life through phrases. For example marriage events by mentioning the term *palakrama* and not *wiwahan*. Peasant society, will use the word *palakrama* for the term marriage and not *wiwahan*. Farmers are aware of their social position in social life (Franz Magnis Suseno, 1991). The word *wiwahan* is used for people who have a higher social position or not a farmer. After introducing a word or phrase then the next word or phrase flows in such a way in everyday life. The introduced phrase is certainly loaded with meaning not merely an expression (Budiono Herusatoto, 1985). Every person in society will be introduced by his parents about the norms, values and rules prevailing in his society. Early on the child has begun to know the nuclear family, the family of the father clan and the family of the maternal clan. This condition is intended to create community harmony. *Urip tentrem* or a peaceful life or peace is a dream that is highly coveted by the people of Java. *Urip tentrem* can be achieved if the dream of prosperity can be achieved. For the people of Java, prosperity makes people not jealous or envious. This measure of prosperity is different for every member of society. Every person can have a dream and try to achieve his dream in his own way, without bothering others. Each individual seeks to harmonize his life not only with nature but with the surrounding community (Niels Mulder, 1980). Under these conditions three things can be drawn, first, the public wants to convey a message, that a human being, or a personal figure as a family member, is an important part of society. Every family has dreams like any other family. The family is a part of the community therefore every member of the community must work hard to realize the condition of the *tata tentrem kerta raharja*. Secondly, the public wants to convey that the nature of human habitation is important and must be cared for. Fertility is a sign that God has given a special environment (very fertile) as in the phrase *gemah ripah loh jinawi*. Natural conditions like this make people can meet all the needs of life every day. Third, human life must be meaningful. Man must have a dream to achieve. That dream is the driving force of human life. The phrase *gemah ripah loh jinawi, tata tentrem kerta raharja* is a dream that must be manifested, in various ways, and one of the symbols to make it happen, is through the *tufuhan sarakit* always installed, in front of the entrance when a family carries out a wedding party. Naturally, if every member of society tries to realize the phrase, because the message, the sign and meaning is the core of human life (Marcel Danesi, 2010).

CONCLUSIONS

Earth as a human residence, is a place, which is prepared by God. If carefully observed, humans have an age as nature manager on earth. Perhaps, not many people are aware of this condition. Man as a natural manager, it must know the nature of his residence. There is a part, where human beings are capable, to subdue nature, there is a part, whereby human beings are capable of, controlling and managing nature, and there are parts, whereby humans must submit, to the forces of nature. This situation has been studied and known by the farmers community in Java from generation to generation. However, passing on this knowledge, it is not easy. Every era, has the color of life technology itself. Various ways, done by society, to pass on this knowledge, but what happens in society, be the answer, to the inheritance business.

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BIODATA

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