

## Hermeneutics as the Philosophy of Meaning Interpretation Approach on Traditional Javanese *Dolanan* Songs

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### ABSTRACT

This research aimed to describe the philosophy of meaning interpretation approach on literary text in the form of traditional Javanese *dolanan* song that is called hermeneutics. Hermeneutics refers to the interpretation of meaningful expression, even beyond the meaning of the text. The *dolanan* song *Sobyung* is one of literary works in the form of song and prose (*gancaran*), those are from Javanese society. This literary works contain value and tolerance advices in the variety of life. Hermeneutics interprets the philosophy meaning of traditional Javanese song *Sobyung* in relation to the tolerance of Javanese society.

**Keywords:** Hermeneutics, Philosophy of Meaning Interpretation, *Dolanan* song.

### INTRODUCTION

The traditional Javanese *dolanan* song is a form of nation's treasure which must be preserved. It is because it contains local cultural wisdom that teach Indonesian people to live harmoniously in the nation and state with the values of the nation's character, especially is the tolerance value. Untung (2013,108) says that the *dolanan* song has appropriate values and those values should be taught to the students, thus the students have guidelines in behaving and having good character which based on the local cultural wisdom through the Javanese *dolanan* song. Therefore, the study of philosophy meaning in the traditional Javanese song is useful for the multicultural life of Indonesian society

The implementation of *the traditional Javanese dolanan song* in the form of game (*dolanan*) is discussed in this research. The traditional Javanese *dolanan* song is understood by deeply review. It is because the traditional Javanese *dolanan* song is not only interpreted as symbol, but also as text which needs interpretation. The interpretation of the some Javanese *dolanan* songs above is contextually. Therefore, it needs a particular method to deeply study for getting understanding on philosophy meaning and finding the theory of values which contained in those songs, especially tolerance value through the interpretation.

The particular approach used in this research was hermeneutics. Basically, hermeneutics interprets human activity and their objects. Thus, the interpretation is not passive, but it involves the experience of an interpreter about the world, the standing point of the interpreter and his interest in the modern era. Ediyono (2015, 121) says that hermeneutics is no longer confined to text but it is associated with the aesthetic problem, historical, and linguistics. Dithley (in Ediyono, 2015, 62) states that the deep understanding means knowing not only external reality but also "internal reality" which means the true meaning of the literary work, such as *dolanan* song.

## RESEARCH METHODOLOGY

This research was qualitative-descriptive. The sources were obtained by literature review technique. The first was describing hermeneutics as the interpretation of literature work approach. The second was describing the Javanese literature work in the form of Javanese *dolanan* song by using hermeneutics approach.

## RESULT AND DISCUSSION

The Javanese literature consists of three kinds; those are poem, prose, and drama. The examples of poem are *kidung, kakawin, tetembangan (dolanan song, sekar macapat, sekar Tengahan, sekar Ageng, suluk, bawa, gerong, sindhenan)*, and *geguritan*; while the examples of prose are *sastra parwa, babad, novel, and cerkak*, then the examples of Javanese drama are *wayang wong, kethoprak*. In the Javanese literature research, it is needed deeply study which able to be applied in a Javanese literature work. The approach which can be used to study Javanese literature is hermeneutics approach. Sutopo (2006, 29) states that the way of interpretation of hermeneutics grows throughout the lifetime of the human culture. Hermeneutics reveals the past horizon to the present world (Ediyono, 2005, 120). Studying the literature work is as a cultural heritage of the past that can be studied and linked to the present time. Related to the case, it can be said that hermeneutics approach can be used as a study of literary work from time to time, such as this modern era.

Hermeneutics comes from Yunani language. Palmer (in Waluyo, 2010, 61) says that hermeneutics comes from the word "hermenia" which means interpretation. The other meaning explain that hermeneutics comes from the word *hermeneuein* which means interpret. Those words in Old Yunani language are used in three meanings, those are saying, explaining, and interpreting. Those meanings refer to interpretation. Related to the literature, hermeneutics approach is as basic methodology for the human sciences, such as the understanding of art, activities and human works. In its development, the relationship of hermeneutics is closer to semiotics. Hermeneutics is explaining, interpreting, and creating the research by finding the deep meaning of the text. Boell (2014, 262) says that giving interpretation and understanding are the center of our attention in adopting hermeneutics as the basic philosophy and methodology for conducting literature study. Hermeneutics refers to the interpretation of expression which is full of meanings.

The interpretation of the literary work text is not meant personally, but should be meant with a tool. Rahmat (2016, 78) states that the tool is everything that exists in around of human; it can be reality, event, and experience in a community and becomes a relation of knowledge about human world. Everything that exists in around of human can be social product which can be used for finding an understanding of the interpretation. The interpretation approach is open ended (Ricoeur in Waluyo, 2010, 69). The interpretation of a literary work allows new interpretations. Gadamer (in Sutopo, 2006, 29) explains that art will always be created back by the observer, or getting new meaning. Related to the case, the interpreter should understand the vast and narrow horizon of a phenomenon which is "happened" based on the contextually. The interpretation of Javanese literary work is a form of work appreciation to the creator on that era.

Basically, hermeneutics interprets the human activity and their objects. Thus, interpretation is not passive, but involves the experience of the interpreter about world, the standing point of the interpreter and his interest to the modern era. Hermeneutics is no longer confined to text but it is associated with the aesthetic problem, historical, and linguistics (Ediyono, 2015, 121). In addition Dithley (in Ediyono, 2015, 62) states that the deep understanding means knowing not only external reality but also "internal reality" which means the true meaning of the literary work. Based on the explanations above, hermeneutics approach is a literature study by interpreting the objects which are contained in the literature itself based on the aesthetic, historical, and linguistics with the deep understanding to something outside of the text to make clearly and easy understanding of the interpretation.

### **The Traditional Javanese *Dolanan* Song as a Form of Literature Work**

The word *kembang* or *sekar* has connotation meanings; those are glory, something interesting, and beauty. Thus, people often say the two words in their daily life as follows: *kembang desa*, *pasar kembang*. In certain meaning, *tembang* means *lelagoning tembung* (sentence which is vocalized by human's voice), *pupuh*, *tabuh gitik*, and *kidung*. Based on Darsono and Sri (2010, 6), the term *tembang* is similar with the meaning of *kembang* and *sekar*. The traditional Javanese *dolanan* song can be said as the folk song which comes from the Javanese society, and it is sung by the Javanese people since the old era using Javanese. This Javanese literature work is one of the traditional literature art from Central Java and very close to the life of Javanese people, especially the children.

The traditional Javanese *dolanan* song has function as children song which is sung either with or without gamelan. Related to the function, the traditional Javanese *dolanan* song is also used for accompanying the children game, especially in Central Java (Hidayah, 2013, 35). The number of games in Central Java can be accompanying by the traditional Javanese *dolanan* song. According to the Supanto, et al (1981-1982, 68) the folk game is an activity which is done by human for the concern of physical and mental training. This activity can be done by personal and by together with the partner with the aim to fill the free time and to reduce the tiredness from everyday life, and to train the ability and attitude in wider social relationship. Wang (2015, 5) states that traditional game is the important part of children's life which is allowing them to explore and understand their world physically and preciously.

The local culture wisdom of the nations becomes the characteristics and identity of a region. The traditional Javanese *dolanan* song is a Javanese literature work that contains the local culture wisdom. The glorious and meaningful values are contained in the traditional Javanese *dolanan* song; it is including the tolerance value. The tolerance value is one of the education characters which also become the glorious local wisdom value. The local wisdom tradition gives view and guidance for the Indonesian people to live a religion, a nation, and a state. Tolerance is seen as a form of open attitude, respect, and acceptance of the plural culture. According to Casram (2016, 188), tolerance which in the religious life is very important to be built, thus the religious life in plural society becomes harmonious. The tolerance manner is much needed in building the peaceful and harmonious society in the various cultural backgrounds. Based on the explanation in above, it is important to preserve the existence of the traditional Javanese *dolanan* song as a cultural treasury of the nation by studying the meaning that contained in the song.

### The Meaning Interpretation of the Traditional *Dolanan* Song *Sobyung*

By using hermeneutics approach, thus the values which are contained in a *dolanan* song *Sobyung* could be obtained. With the hermeneutics approach, the interpretation could be obtained from the meaning interpretation of the *dolanan* song, and could be done by giving meaning to the implementation of the song in a game. The *dolanan* song *Sobyung* is a song which is sung for accompanying a Javanese traditional game named *Sobyung*. Sometimes, the game is also called *Sobyan / Sobrah*. This game is common game and not limited to particular group. Usually the number of the players are 5 players, those are children both sons and girls. There is no game tool which used in this game; the game is only played by moving hands.

*Sobyung* is a competitive game; the players should be honest and not cheat. One of the players becomes a leader, and the other players should follow the leader. For example: by slapping the hands, if it has escaped then the players will be free from punishment. In this game, the children sit and make circle, then choose several names which they like. Those names are as follows *jan, nak, deng, urang, keper*. Before the starting games, firstly the players choose a player for being a leader. The players start the game by raising their hands up to the ear and together say "so", while the leader only raises the right hand, the leader's left hand is for counting. After saying "so", the players continue saying "byung" and it is accompanying by lowering their hands and putting the fingers in front of theirs with the open position. The players are free to open the number of their fingers. That is where the counting begins by singing *jan, nak, ndeng, urang, keper*. If the song lyric falls on the word "jan", thus the player who is in the position "jan" will be free from the next game. For the next, the game will be continue starting from the beginning of the remaining players to live only 1 player or called the lost player. The lost player is given a guess and the player should guess. The lost player is called *diare*, and then the other players are called *mengare*. With the accompaniment of the song, the *mengare* players raise their hand up to the ear and sing. The *diare* player should be able to show his fingers which are same with the fingers of *mengare* players. If the fingers are same with the *mengare* players, thus the *diare* player can take turn on other *mengare* players. In the opposite, if the *diare* cannot guess the *mengare* players, thus the game will be continued to *wayangan*. The game *wayangan* is done by raising the *mengare* players hand up while singing **gung, gung, gung**, and **gentak gendang** (imitating the sound of *gendang*); and the *diare* player follows the *mengare* players movement. When the *mengare* players say a word *gendang*, those players hold their whole body (their nose, their neck, their stomach, their hands, and etc); while the *diare* player also holds his own body together with *mengare* players. If the *diare* player successfully matches the movement of *mengare* players, thus the *mengare* players will do the similar thing. In this case, it needs the eye sharpness and movement speed. If the *diare* player successfully guesses until the last player of *mengare*, thus the game can be continued back from the beginning. This children game can be played anytime or not bound by time while there is free time such as after school or in rest time.

The lyrics of the *dolanan* song in a game *Sobyung* are as follows:

*Are-are bang ji, ji bang ro, ro bang lu, lu bang pat, pat bang ma, ma bang nem, nem bang tu, tu bang lu, lu bang nga, nga bang sepuluh.*

The meaning of the lyrics is as follows:

supposedly, red one, one red two, two red three, three red four, four red five, five red six, six red seven, seven red eight, eight red nine, nine red ten.

The Children game *Sobyung* is heard interesting. In fact the word "Sobyung" does not have meaning. The word *are* is a short form of the word *jare* (supposedly); while the word *bang* is a short form of the word *abang* (red). Further explanation, the Javanese counts are just taken by saying syllables like *ji, ro, lu, pat, ma, nem, tu, lu, nga dari siji, loro, telu, papat, lima, enem, pitu, wolu, sanga* or one, two, three, and it is easily to remember. Those lyrics are in the form of Javanese counting. The counting activity that is in this game aimed for counting the number of the fingers which are opened by the players and lead by the leader. The interpretation of the *dolanan* song cannot be done textually. Thus, for getting the clearly interpretation, the *dolanan* song should be interpreted by looking at the procedure of the game. The children come together with their different background of religion, family, ethnic, and then choose one of the players for becoming a leader to lead this game. In this case, the tolerance is realized through the attitude shown by the players. The attitude of respecting the different background and different choice is a form of tolerance between all players. In this game the children choose their leader; and that is a form of self learning for the children in respecting other people. The accompaniment of the song is aimed as enrichment and a sign in the *dolanan* song *Sobyung*.

Based on the analysis of the *dolanan* song *Sobyung* in above, it can be told that the interpretation of Javanese vocabulary in the traditional Javanese *dolanan* song is not always interpreted lexically. Related to several Javanese vocabularies are interpreted contextually, thus it is needed an interpretation related to the meaning beyond the language contained in the lyrics that is suitable with situation and condition, it can be seen from the form of the game. In addition, the interpretation of *dolanan* song *Sobyung* lyrics is done on a whole for finding the real interpretation of the event.

## CONCLUSION

The hermeneutics approach is appropriate used to find the interpretation of the meaning and the tolerance value which contained in a *dolanan* song *Sobyung* and its implementation. In interpreting a *dolanan* song, it is needed everything around of the human for getting clearly and appropriately interpretation, it can be done by observing the procedure of the game which is accompanied by the *dolanan* song. The interpretation which is done with hermeneutics approach is for finding the meaning of the literature work that not only interpreted textually, but also contextually related to the situation and the condition. Thus, it makes the condition and the situation that surrounds as a social product is as a tool for interpreting the literature work clearly and precisely.

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