

**Value of Local Wisdom in *Serat Gandrung Asmara* of Sinuhun Paku Buana IX As the Nation Character Builder**

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**ABSTRACT**

This paper aims to describe the meaning of the manuscript *serat gandrung Asmara* in a rerepen draft dalem sampeyan dalem ingkang sinuhun kaping XI library collection sanapustaka Kraton surakarta and describe the form of the value of local wisdom. benefits research theoretically able to enrich knowledge literature point of view semiotics and add the theory of semiotics. practical benefits expected to be used as a reference to the next research and to preserve literary works which is a cultural Heritage who have the values of wisdom contained in the manuscript *serat gandrung Asmara*. form of writing this is a qualitative research are produces descriptive data. object study research is script *serat gandrung Asmara* in a wad rerepen draft sampeyan dalem ingkang sinuhun kaping XI library collection sanapustaka Kraton surakarta with catalog number ks 435.2. theory that is used to analyze this research is theory semiotics, using meaning to uncover the values of wisdom. result of this study can be concluded that the meaning that found in the manuscript *serat gandrung asmara*, tell about love story paku buwana XI to gbray Sekar kedhaton that therein are the form of the value of local knowledge society Java, located on the verses song that reflect the views and attitudes Java community.

**Key Words:** *serat gandrung asmara*, the value of wisdom, semiotics

**INTRODUCTION**

Literary works are the result of literary creation through contemplation and reflection of the writer from witnessing various phenomenon of life in the social environment. Life phenomenon has diversity in the social aspect as well as cultural, political, economical, humanitarian, religious, moral, and gender. By the writer's imagination, reality in life is selected contemplated, processed, transformed and expressed in the art of literature through language (Al-Ma'ruf, 2009: 1).

According Koentjaraningrat (1974) one drawback Indonesian nation, among others, is the mentality bypass. That is, the existence of mental attitude in achieving a goal not willing to pass through the process, but the take shortcuts. Mentality bypass be the root of a number of problems that occur in Indonesia. Today, Indonesian nation crisis moral prolonged among others also for their mentality bypass. So not impossible when President Joko Widodo launched program revolution mental to organize the state of Indonesia.

Indonesia is a state rich cultural Heritage, one is the Java language. According Saddhono (2012, 74), the local language used in Surakarta is Java language dialect Surakarta. This Dialect's different from dialect of-the dialect Java used in other cities like Semarang and

Surabaya. Difference form of vocabulary use and intonasi. In addition to the language, manuscript Java is one of cultural Heritage a long time, in which contained a variety of intellectual Heritage which is the crystallization thinking ancestors that must be upheld because it contains the values of wisdom.

Mudana (2003) defines the local knowledge as a set of practice usually determined by the rules accepted clear or vague and ritual or the nature of symbolic, who want to embed values and norms certain behavior through the repetition, which automatically to imply the continuity with the past. The values of wisdom contained in the manuscript Java is important to be reviewed and disclosed back today, because the value of local knowledge can be a alternative the answer to the problems Indonesian nation today. Serat gandrung Asmara (SGA) works Paku Buwana XI as a literary works contains the value of wisdom which is very important for human development.

In SGA expressed how the beauty of poetry song and words in song macapat as entertainer heart stricken Amour. It also describes the harmony love or true love as Copyright God implied give you an idea of the values of decency and moral character sublime in terms of determination establishment, rigidity heart, honesty, wisdom, loyalty and submission in prayer. All of which is reflected in the tembang of sadness, concerns, and willfulness Paku Buwana XI in crave a princess loves. Thus in SGA contained local wisdom a very important for the construction of Indonesian nation completely. Form of local wisdom in SGA expressed symbolic by the author. Therefore, how the value of local wisdom contained in SGA useful for the formation character of the nation need to be disclosed.

## THEORY FRAMEWORK

SGA study uses several interrelated theories. The theories are traditional philology, structuralism, and semiotic. Traditional philology theory is used to obtain a clean SGA text from error (Baried, 1985). The theory of structuralism is used to dismantle and expound as carefully, as deeply as possible the interconnection and interconnection of all elements and aspects of literary works which together produce a comprehensive meaning (Teeuw 1984: 135). The semiotic theory is used to describe the SGA, especially the language convention, literary convention, and cultural convention (Rahmad Djoko Pradopo, 1987: 123; Faruk, 1986: 14-20).

The work that became the object of this study can be seen that this work includes the type of literature suluk. Suluk is also called mystic, that is the way toward inner perfection, the doctrine or the belief that knowledge to God's truth can be achieved by inner vision; through his inner response man can communicate directly or unite with his Lord, with bersamadi, khalwat, seclusion (Poerwadarminta, 1976: 973- 1023).

In Javanese mystical view, human is made up of the inner and outer parts. The outward portion of the human self is its body with all its desires, while the inner part is its spirit, suksma or personality (Jong, 1976: 14). The inner human is essentially subtle, while the outer part is rough. Geertz (1981: 437) explains that the passions in human consist of: amarah, want power; supiah, greedy, covetous, desire for possessions and sexual pleasures; mutmainah, the urge to calm down, the desire for peace; aluamah, hunger, desire to eat and drink.

According to the Javanese mystical view, the bottom line is divine. The human soul (suksma) is understood as the basis of the human mind, is the whole expression of the divine soul (Hyang Suksma). When man comes to his own mind, he not only achieves his own reality, but the reality of the Hyang Illahi (Suseno 1984: 119). In a slightly different phrase Geertz (1981: 416) writes that under or behind the harsh human feelings there is a feeling of pure, basic meaning, which is both the individual self (aku) and a manifestation of God (Gusti, Allah) I'm the individual. The basic religious truth of a mystic lies in feelings. Feel: Me (aku): God (Gusti, Allah).

The essence of the Javanese mystic journey is the notion that human must arrive at the source of his living water when he reaches perfection and thus arrives at his ultimate reality, living his true unity with the divine origin, the union of the servant with God (*manunggaling kawula Gusti*). Through that unity, humans reach kawruh sangkan paraning dumadi (Suseno, 1984: 116-117). Human who has achieved perfection is called Insan Kamil. In order for human come to God, he must concentrate all his strength on that purpose and restrict as far as possible his needs for eating, drinking, sleeping, and his sexual needs (Geertz 1981: 435).

## RESEARCH METHODS

This paper takes the SGA script into an object of study. SGA is a manuscript stored in the Library Sanapustaka Kraton Surakarta. SGA is written by Paku Buwana IX in the form of tembang macapat, which consists of 9 Tembang. The data in this paper is taken from the translation. Data collection is done with content analysis. SGA is structurally analyzed. The microstructural approach sees that discourse is shaped on two facets, ie the shape or cohesive and the meaning or coherent side (Saddhono, 2011; 435). followed by analysis by revealing the language code, literary code, and SGA cultural code.

## DISCUSSION

### Love and Feelings

Humans are the most perfect creatures of God. Human able to think, fantasize, desires and feel everything that he faces including in the feeling of love. Feelings of love arise from the depths of the heart because driven by the desire, thought and imagination of man himself. While true love is a human desire that is more based on the sense without the impulse of passions. But true love also does not mean separated from the elements of the physical and human senses as nature.

In human life in general, humans will always use the sense as a tester himself in the face and address everything that is around him. As contained in SGA text of pupuh VI verse 9:

*Kanugrahan padhanging tyas kang wening/ kang tan kasamaran/ nistha, madya, lan utami/ mamrih anggambuh ing rasa//*

Translation:

Receive light in the heart of light, which is not disguised, the things (actions) that nistha, madya and utama, in order to be done with heart.

This is very necessary, because in the life of society there are norms and customs that have been claimed to exist. To be able to harmonize the pattern of his life, humans must always use that taste for the creation of harmony in the life of society. The background of life that gives priority to the sense as a measure of himself is reflected in the life of the people of Java. Franz agnis suseno (1988, 130) argues that:

Pain means feeling in all elements: the sensual feelings of the body, the feelings with the universe, the sense of self-determination by destiny, the deeper awareness of its own behavior. Taste in the sense sense makes us sensitive to the physical environment. In the sense we feel how our relationship with others. The more sensitive we become, the more real is the reality.

So with this sense an act or desire can be measured, whether the action was in accordance with the norms or habits that apply in the life of the community.

Javanese society in his life knows the levels are adjusted according to the social status of each individual Javanese human. Therefore, in the life of Javanese society there are the prevailing social norms in the form of speech level (*undha usuk basa*), courtesy and custom which has been recognized existence. All of them are guided by the sense as a benchmark of civilization society and *pelaksananya* dalam daily life. Differences in social status (*kasta*) in Javanese society will be evident in the royal era. This is reflected in the relationship between the king and all his people. A king at that time seemed to have a charisma, a dignity or an absolute position and beyond all his crew. The power of the free monarch is also bound by the value of sense as an ordinary man in living his life and measuring his wisdom. Therefore the king also recognizes the existence of love as his nature.

In the *serat SGA* depicts the falling love of the PBIX with GBRAy Sekar Kedhaton is the subject of the king of PB IX. This is the barrier (*penghambat*) PB IX who must always maintain the dignity and dignity as a king who is considered powerful and free. Therefore PB IX is able to express his heart through his writing in the form of poems *tembang macapat* containing praise about the beauty and grandeur of his beloved woman.

As contained in the *SGA* text of *pupuh I stan 1*:

..... / *Anungku ring cipta maya / kamayaning kiyaming nala maluyi / miyating cahya maya //*

Translation:

Silence the hidden love thoughts (deep), the depth of his love is hidden by the taste, visible light is hidden.

All of that is due to an attitude which in Javanese society is called the principle (attitude) of respect. PB IX attitude is a manifestation of the background of Javanese society about the attitude of respect that is in the form of sense of *wedi, isin lan sungkan*. Hildred Geertz in Franz agnis suseno (1988, 63) suggests that:

The three conquests that are studied by the children of Java in situations that require respect are *wedi*, *isin* and *sungkan*. *Wedi* means fear, or reaction of unfortunate consequences of an action. *Isin* means shame, also in the sense of shyness, guilt, and so forth. *Sungkan* is shy in a more positive sense.

Feelings *wedi*, *isin* and *sungkan* is the urge to always take an attitude respect, whereas lack of respect leads to disrespect. These feelings in the SGA text are reflected in the attitude of PB IX who always maintain his self esteem and prestige so hesitate to be directly frank to GBRAy Sekar Kedhaton's dreams. Besides, it also feel *isin* to the whole *kawulanya* if it turns out his daughter idol not respond or even *wedi* because of his love is so deep that fear when he *ditampiknya*. Therefore, his love can only be shown through the *serat SGA* as a literary work of his heart.

### **Try and pray (*eling lan wapada*)**

Everything that will happen or be faced, humans are only able to accept and must live it. The success of any desire or aspiration is God alone who determines, man can only try and pray. As contained in the SGA text, it is narrated that PB IX is based on the primal nature, believing in a certain moment that his beloved daughter will be his (his) wife, even though he is only able to try and pray to God Almighty.

This is reflected in the SGA text of *pupuh V bait 5*:

*Anjujur ujar utama/ tamaning tyas martamani/ tumanen temen kataman/.....*

Translation:

Like the teachings of virtue, the sacred heart signifies, if one day will be met or achieved, .....

With the main nature and is based on the heart (soul) is clean, if people always try and pray it will achieve its goals. In addition man will always be steadfast in the face of the trials of life and always be 'eling' and 'vigilant' in life.

In the text of the SGA depicted PB IX always afflicted restlessly thinking about the woman idol of his heart and can only surrender to the romance he lived. Therefore, he always 'mention' (mention the name of God) as a manifestation in his 'eling' attitude in an effort to relieve (cure) his anxiety.

As found in *Pupuh II bait 2*:

*Ngayam-ngayam kayuning Hyang Widhi/ sru kayungyun mangayun ing karsa/.....*

Translation:

Hoping for the will of God TME, that great desire arises in the heart, .....

In *pupuh II bait 6*:

*Dumadi tan pegat gandrung / yen gusti tan sih ing dasih / welasana asihana / .....*

Translation:

Being not broken, if God does not like love say, please have mercy and love, .....

In pupuh I bait 3:

*Dhuh babo-babo muga / Hyang kang aha Luhur / mitulungana karsa / supayane lulusa  
mengku jro puri / .....*

Translation:

God hope that God Almighty, willing to help, to grant married women in the castle  
.....

If every man in doing and behaving is always based on the main nature and always "eling" then will reach his goal toward a good in life. Love or romance is very sensitive in human beings, because love is closely related to taste and lust. Therefore if humans crave true love then man must be able to refrain from lust and always 'eling'. Despite the great trials and temptations it faces, man must always endeavor and pray for always to receive the grace and happiness of life. This is reflected in the SGA text depicting PB IX in insisting on being able to fulfill his aspirations in reaching true love which according to him will bring grace.

As found in pupuh VI bait 8:

*Amesu ing driya ywa pegat praising / pujine hu Allah / dadi weruh asaling urip / uripe  
nugraha //*

Translation:

Build yourself not to be separated by praise, praise to God, to understand the origin of life, a life that is blessed.

Human success in reaching ideals can not be separated from human effort itself. When people always try and pray then people will get the gift of goodness and happiness of life.

### **An Wise Leader**

The journey of the life of a government or kingdom will be smooth, safe, and peaceful when led by a wise man and always wise. The imitation of a leader in the royal government is very decisive for the creation of a fair and prosperous life. This is because the leadership of an absolute and single monarch, will automatically always be noticed, followed and commemorated everything that is taught and do. Both the bad morality of society in the kingdom is influenced by the attitude of a king in addition to its attachment by social institutions and customs prevailing in the life of society.

The wisdom and wisdom of a leader is seen in PB IX government. This is evidenced by the existence of various works of satra his works which contains more doctrine about virtue, nobility and education directed to the descendants and all the people. Included in

the SGA text containing the personal love story of PB IX and in it implicitly contains moral values in the form of the wisdom and wisdom of his wisdom as a royal leader. The King as the sole leader has the obligation to regulate the course of the government in order to bring peace and prosperity to the masses of its people. Likewise, on the contrary, the people in the kingdom must be able to give moral and spiritual encouragement to their king to be able to perform their duties properly.

As found in Pupuh I bait 4:

...../ kang amonot mong ing pangreh/ kang manggung gung panggung/  
karya agung tyasewaya lit/ wicaksaneng sasmita/ putusing reh ayu/ .....

Translation:

....., the ruler is only the ruler (king), who always exalted his greatness, his heart made great by the little people, have the wisdom, the good decision, .....

So in the duties of the royal government, a king will be more wise and wise if there is good cooperation with all his people. Similarly, in making decisions that prioritize the interests of the people and aims to increase the standard of living and welfare of all people.

This is evidenced in pupuh VI verse 6:

Sumawa sarwa ana / kang sinandhang kang binukti / mengkono labeting suka/ sukaning tyas kawula alit / mulat arjaning nagri / miyat ingkang runtung-runtung / .....

Translation:

All is there, the facts have proved, that service (result) that can give joy, the joy of all the little people, pay attention to the salvation of the land, to pursue a harmony, .....

PB IX's wisdom in the SGA text is also reflected in his attitude in choosing a future wife who will be with him.

As contained in Pupuh I bait 5 and 6:

..... / ratu-ratuning wanita / lan retuning leluwes jatmikeng estri / tur bangkit momong pria //

Translation:

The queen of the women, and the polite queen of the polite wife, was also good at making her happy.

Tour ta dadya tetumbaling nagri / tetambaning margiyuh sapraja / .....

Translation:

And can be a deterrent city, as a drug (pelancar) for the course of government .....

PB IX's Wisdom above is reflected in the attitude of PB IX which believes that in the future the wife of his dream will great influence for himself and all his people towards a government that is safe, peaceful, prosperous and prosperous.

## CONCLUSIONS

Serat Gandrung Asmara Is a Literary Work in the form of tembang macapat which has local wisdom values in it and is inherited from the ancestors in the values of life that blend in the form of religion, culture, and customs. In the SGA gives the form of human behavior in relation between man, nature around, and to his God, therefore in the attitude, opinion, or behavior must always pay attention to the norms prevailing in the life of society and as a measuring tool is a sense. This has been described in the discussion of the contents of the SGA manuscript of some things about love and feelings, the loyalty of love, effort and prayer and the wisdom of a leader. All these descriptions contain a value that is a reflection of the local wisdom of Javanese society according to the background of his life.

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