

Speech Act Analysis of *Serat Joko Lodhang* Made by Ranggawarsita

Kundharu Saddhono, Bagus Wahyu Setyawan, Rio Devilito, Yusuf Muflikh Raharjo
Universitas Sebelas Maret, Surakarta, Indonesia

Keywords: *Serat Joko Lodhang*, Ranggawarsita, Speech Act Analysis.

Abstract: Javanese literary works especially *serat* were written by royal authors who were intentionally advised by the King who intended to deliver the narratives as the public ethics. Therefore, such *Serat* in Javanese term are categorized as *sastra piwulang* or teaching literature, intended to provide life guidance for public people. This research is qualitative descriptive research using pragmatics approach. Source of data is *Serat Joko Lodhang* text made by Ranggawarsita. Data collected technique using literature review and in-depth interview with some expert informant. Data analysis using content analysis with the phase is data collection, data reduction, data display, and conclusion drawing. From this research find that in *Serat Joko Lodhang* made by Ranggawarsita contains guidelines for action. The types of speech acts include assertive speech acts in telling and forecasting, and directive speech act that serves to urge people to take action. This directive speech act has a relationship with the function of *Serat Joko Lodhang* as *sastra piwulang*.

1 INTRODUCTION

As one of domains in structural linguistics discourse is the most complete language unit; in the grammatical hierarchy it is the highest or greatest grammatical unit (Koyama, 2016, p. 2). Discourse may appear in the form of composite essays (novel, book, encyclopedia series, etc.), paragraph, sentences or words that carry the complete message (Goebel, Jukes, and Morin, 2017, p. 276). Referring to the discourse of the above discourse, we can say that the manifestation or the form of a discourse is very diverse, it can be an essay, a paragraph, a sentence, or a word which all contain a complete message, including a literary work.

Literature is an essay of the author's ideas presented in a very diverse form, ranging from long compositions (novels, anthologies, story, hymns, kawi, etc.) or short-form (short stories, *cerkak*, *geguritan*, song, etc.). Authors in writing or creating a work definitely has a purpose or a message to convey through his work (Setyawan, Saddhono, and Rakhmawati, 2017, p. 145). Therefore, literature has a very diverse function. Wellek and Warren (Wellek and Warren, 2014, p. 23) state that literature serves to entertain and simultaneously teach something. Literature is not only seen from a purely aesthetic point of view, but also [from] the essence or content of the message contained in the literary works which

should be considered by readers who may find meaning when they read and study literature thoroughly. Regarding the function of literature as a means of teaching something or as a means of delivery of messages, known the existence of literature *piwulang* in the realm of Javanese literature.

From of background of the research, it can create a problem will find of this research is what type of speech act contain in *Serat Joko Lodhang* made by Ranggawarsita? And what the function of that speech act in *Serat Joko Lodhang*?

2 LITERATURE REVIEW

Sastra Piwulang or sometimes called *sastra niti* or *wulang* means literature of teachings and was produced during the new Javanese period or around the 18th century by royal authors in the Surakarta kingdom and they were intentionally requested by King who needed public ethical guidance for his people. *Sastra Wulang* was written by palace writers, especially the writers of the Surakarta palace because of the request of the king at that time who wanted a guidance of behavior for his people (Darusuprpta in Widyastuti, 2014, p. 114). Some types of *piwulang literature*, for instance *Serat Wulangreh*, *Serat Wedhatama*, *Serat Centhini*, *Serat Wulangputri*, *Serat Wulang Sunu*, *Wulang Dalem Warna Warni*,

Serat Joko Lodhang, *Serat* Gendhing, and many others have been developed in the community and until now they still exist to be the guidance of society in the palace environment (Boyd, 2016, p. 25). The paper focuses on *Serat* Joko Lodhang which was written by R. Ng. Ranggawarsita.

Serat Joko Lodhang taught the society that at that time was being hit by a character crisis (Griffiths, 2012, p. 478). Most people forgot their identities as human beings and their surroundings and they were seduced by world and wealth, and just thought of themselves without caring for other people. Prominent people also forgot their duties and responsibilities. Some of these events are described and tell in *Serat* *Joko Lodhang* made by Ranggawarsita.

In conveying the messages in the *Serat* *Joko Lodhang*, Ranggawarsita used very subtle language and gave examples of events implied from *Joko Lodhang* character (*Joko Lodhang* means a very clever young man). Each event recommended people to act and in the pragmatics, this is called speech acts (Saddhono, Wardani and Ulya, 2015, p. 27).

The concept of speech acts acknowledged by Gordon (Gordon, 2013, p. 571) is divided into five categories including (1) assertive or representative, speech acts that binds the speaker to the truth of what he says. This speech explains how something is; (2) a directive, the speech acts by speaker, with the intention that the hearer performs the action contained in utterance (e.g. begging, demanding, suggesting, challenging, (3) expressive, speech acts done with the intention to be interpreted as an evaluation of the things mentioned within the utterances (e.g. praising, thanking, criticizing, complaining); (4) commissive is speech act which binds speaker to carry out what is mentioned in his utterance (e.g. promise, swear, threaten), (5) declarations, speech acts committed by the speaker with the intention to create (status, circumstances, etc.) (e.g. to decide, cancel, ban, permit, sorry.) But in this paper Searle's speech acting concept is used as the basis in analyzing directive speech act in *serat* *Joko Lodhang*.

Serat *Joko Lodhang* in the form of *tembang macapat* uses *arkhais* language which is definitely very difficult for common people to understand it if they are not helped with good translation by experts (Turri, 2010, p. 80). Who have the capabilities to catch the messages The process of transliteration or translation also cannot be done by anyone and must be done by expert. It is feared there will be a misinterpretation that makes the translated meaning is different from the intention or message that will be

delivered by Ranggawarsita through this *Serat* *Joko Lodhang*.

3 RESEARCH METHOD

This research is descriptive qualitative as stated by Sutopo (Sutopo, 2002, p. 111) descriptive research in qualitative research case study leads to detailed and depth description about portrait condition about what really happened according to what it is in field study and the main data source is taken from *Serat* *Joko Lodhang* by R. Ng. Ranggawarsita. The data or information collected and analyzed in this research is qualitative data. The data were obtained through reading *Serat* *Joko Lodhang* by R. Ng. Ranggawarsita and analyzed. Some data containing directive speech were selected. Techniques of data collection involved recording and documents analysis and the technique of data analysis used Miles and Huberman's (Miles and Huberman, 2009, p. 18) theory of flow techniques containing data reduction, data display, and drawing conclusion.

4 RESULTS AND DISCUSSION

Serat *Joko Lodhang* containing the form of *sekar macapat*, consists of three *pupuh* (collection), such as *pupuh gambuh*, *pupuh sinom*, and *pupuh megatruh*. It is prophecy because there are several usages of disputes that refer to the years and events that occurred in old days.

The first quotation is taken from *pupuh gambuh* as shown in the followings: directive speech act is quoted in the following: contained in *pupuh gambuh* as following excerpt:

1. *Joko Lodhang Gumandhul | Praptaning ngethengkrang sru muwus | Eling-eling pasthi kersaning Hyang Widhi | Gunung mendhak jurang mbrejul [...]*

'*Joko Lodhang* swinging from the branch then said to remember the God's will, high mountain will be humbled and the deep chasm will appear on the surface.'

The imperative meaning of the speech acts above is that *Joko Lodhang* tells or reminds the people that they must always remember God. If God is willing, anything can happen, the high mountains can be torn down and a very deep chasm can be raised (Saddhono and Supeni, 2014, p. 4). So, quotation 1 is a call or an appeal for people to always remember God.

Furthermore, the act of directive from gambuh pupuh is also found in quotation

2. *Nanging aywa kliru | Sumurupa kandha kang tinamtu | Nadyan mendhak-mendhaking gunung wus pasti | Beda lawan jurang gesong | Nadyan bisa mbrejul Tanpa tawing enggal jugrugipun | Kalakone karsaning Hyang wus pinasthi.*

‘But do not get it wrong or misinterpret the words, acknowledge certain words. Although the mountain can be modest but still leaves the trace, different with a deep chasm. Although it can be high, but if it does not have a strong foundation or dike (*tawing*) it will be easy to slide (*jugrug*). Because what becomes God’s will is sure to happen.’

The utterance has implicit meaning that in interpreting a statement we should be able to choose which information or statements are true and which are not. Thus, the act of directive speech in the above context has a mode for not easily get deceived in words or statements that are not yet obviously certain. Do not just look at the circumstances which are seen by the eyes, because if God wants, all can be turned back according to His will.

Furthermore, in *pupuh sinom* of *Serat Joko Lodhang*, assertive speech acts [of circumstances are found as shown in 3].

3. *Sasedyane tanpa dadya | Sacipta-cipta tan poleh | Kang reraton-raton rantas | Mrih luhur asor pinanggih | Bebendu gung nekani | Kongas ing kanisthanipun | Wong agung nis gungira | Sudirang wiring jrih lalis | Ingkang cilik tan toleh ring cilikira*

‘All that is desired and aspired will not come true, what is planned to fall apart. All that is planned carefully in the end will ruin, get lose instead of win. This is because of the punishment of God, all is seen only disgraceful deeds. The rulers or great men lose their dignity, it is better than death, while poor people do not want to understand their situation that they are poor.’

Jákl (Jákl, 2016, p. 167) argues that the quotation 3 tells about the state of those times. Furthermore, assertive speech acts in quotation 4 contained in the next which describes the state of people in the *bebendu* era. This can be seen in the following song excerpt:

4. *Wong alim-alim pulasan | Njaba putih njero kuning | Ngulama’ mangsah maksiat | Madat madon minum main | Kaji-kaji ambataning | Dulban kethu putih mrampung | Wadon nir wdoniira | Prabaweng saloka rukmi | Kabeh-kabeh mung marnono tingalira | Para saudhagar ingarya | Jroning jaman keneng sarik | Marmane saisingrat | Sansarane saya mencit*

‘A lot of people seem to be pious but disguise, the contrast of outside and inside of heart. The scholars even commit bad deed, furious, playful, drinking, and gambling. The pilgrims threw their surban and head tie. The women lose their dignity, because of the influence of property, it is because world as their main goal. Merchants with treasury will get respect, money and wealth will be honored. It made the whole world becomes severely miserable.’

The statements in 4 are assertive functioning as information. Ranggawarsita tried to illustrate the *kalabendu* age when most people forgot their identities. The prominent people who were role models became disrespectful and committed crimes (Ricklefs, 2015, p. 545). At that time money was worshipped and made misery on the earth. The author also believed such sufferings would come eventually as shown in 5.

5. *Nir sad estining urip | Iku ta sengkalanipun | Pantoging nandhang sudra Yen wus tobat tanpa mosik | Sru nalangsa narima ngandel ing suksma*

‘In 1860 in Javanese calendar or in 1930 AD, sufferings would end when people gave their repentance and surrender to God’

The statement in 5 is an assertive when Ranggawarsita predicted that sufferings would end when human beings repented and surrendered to God. The Javanese concept of surrender to God is called *pasrah marang Gusti* which becomes a high-level status of faith (Setyawan and Saddhono, 2017, p. 9991).

Furthermore, in the *Megatruh* which is the last narrative in *Joko Lodhang* another directive is noted.

6. *Joko Lodhang Nabda malih | Nanging ana marmanipun | Ing waca kang wus pinesthi | Estinen murih kelakon*

The quotation 6 Ranggawarsita reminded his society that cause-effect law did really exist and might occur, so, go and work for dream (Lis, 2014, p.

510). Directives are seen from the words *estinen murih kelakon* or 'try to achieve what is being aspired'. So it can be said that the speech in the context of the above excerpt is a verbal directive that has the mode of enabling people to achieve what has been dreamed.

In the next narrative, there is an example of an assertive that has a mode or predictive meaning as shown in 7.

7. *Sangkalane maksih nunggal jamanipun | Neng sajroning madya akir | Wiku sapta ngesthi ratu | Adil parimareming dasih | Ing kono kersanng manon | Tinemune wong ngantuk anemu kethuk | Malenu samargi-margi | Marmane bungah kang nemu | Marga jroning kethuk isi | Kencana sesotya abor*

Ranggawarsita predicted that in the 1877 of Javanese year, the time wiku sapta ngesthi ratu (Wiku = 7, Sapta = 7, Ngesthi = 8, Ratu = 1) or in 1945 AD there would be a time of justice for humanity, because of God's will. In the next verse, he also explained that in those days it was as if a sleepy man could find a little gold gong and scattered on the streets (Grave, 2014, p. 50). Small Gong or *kethuk* contains gold by Ranggawarsita made a symbol of happiness. So, the predictions of Ranggawarsita in the 1945s would be a lot of people who were happy, until it is pictured that sleepy person are able to find gold on the roadside. The speech can be categorized in assertive speech act which predicted.

5 CONCLUSIONS

From the discussion, it is concluded that there are several acts of speech, including such as assertive or representative and directive ~~speech-act~~. The assertive speech acts consist of information in the form of satire. Joko Lodhang story illustrated the days before 1920 in which human beings lost their identity only pursued wealth which caused them lose their dignity. Ranggawarsita also predicted that in 1930 the sufferings would be diminished and in 1945 there would be an age of justice where many people were happy. Furthermore, the directive speech acts were about command to do something. This is inseparable from *piwulang's* literary function which guided people to act based on what the king ordered or mandated.

ACKNOWLEDGEMENT

The research project is supported by a grant from the Ministry of Research, Technology, and Higher Education, Indonesia.

REFERENCES

- Boyd, Kenneth. 2016. "Peirce on Assertion, Speech Acts, and Taking Responsibility" on *Transactions of the Charles S. Peirce Society Journal*, Vol. 52, No. 1, Winter 2016.
- Goebel, Zane; Jukes, Anthony; & Morin, Izak. 2017. "Linguistic Enfranchisement" on *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 173, No. 2/3, 2017.
- Gordon, Joanne. 2013. "Significance of Past Statements: Speech Act Theory" on *Journal of Medical Ethics*, Vol. 39, No. 9, September 2013.
- Grave, Jean-Marc. 2014. "Javanese Kanuragan Ritual Initiation: A Means to Socialize by Acquiring Invulnerability, Authority, and Spiritual Improvement" on *Social Analysis: The International Journal of Social and Cultural Practice*, Vol. 58, No. 1, 2014.
- Griffiths, Arlo. 2012. "The epigraphical collection of Museum Ranggawarsita in Semarang (Central Java, Indonesia)" on *Bijdragen tot de Taal-, Land- en Volkenkunde Journal*, Vol. 168, No. 4, 2012.
- Jákl, Jiří. 2016. "The Folding Book Format (Concertina) in Pre-Islamic Java: Revisiting the Old Javanese Term *lapihan*" on *Bulletin de l'École française d'Extrême-Orient*, Vol. 102, 2016.
- Koyama, Nobuko. 2016. "Emergence of Critical Reading in L2 Literature Seminars: Applications of Discourse Analysis in Language Pedagogy" on *Japanese Language and Literature Journal*, Vol. 50, No. 1 April 2016.
- Lis, Marianna. 2014. "Contemporary "Wayang Beber" in Central Java" on *Asian Theatre Journal*, Vol. 31, No. 2, SPECIAL ISSUE ON GLOBAL ENCOUNTERS IN SOUTHEAST ASIAN PERFORMING ARTS, FALL 2014.
- Miles, Matthew B. & Huberman, A. Michael. 2009. *Analisis Data Kualitatif: Buku Sumber Tentang Metode Metode Baru*. (Terj. Tjetjep Rohandi Rohidi). Jakarta: Universitas Indonesia Press.
- Ricklefs, M.C. 2015. "The Origin of Prince Mangkunagara I's Appellation as the Catcher of Souls" on *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 171, No. 4, 2015.
- Saddhono, K. & Supeni, S. 2014. "The Role of Dutch Colonialism in the Political Life of Mataram Dynasty: A Case Study of the Manuscript of Babad Tanah Jawi" on *Asian Social Science Journal*, Vol. 10, No. 15, 2014.
- Saddhono, Kundharu; Wardani, Nugraheni E; & Ulya, Cafit. 2015. "Sociopragmatic Approach on Discourse Structure of Friday Prayer's Sermon in Java and Madura Island" on *Journal of Language and Literature*, Vol. 6, No. 1, 2015.

- Setyawan, Bagus W. & Saddhono, Kundharu. 2017. "Eret Traditional Ceremony as Representation of Spirit of Mutual Cooperation among Coastal Communities" on *Advanced Science Letters Journal*, Vol. 23, No. 10, 2017.
- Setyawan, BW; Saddhono, K; & Rakhmawati, Ani. 2017. "Sociological Aspects and Local Specificity in the Classical *Ketoprak* Script of Surakarta Style" on *Journal of Language and Literature*, Volume 17, No. 1, October 2017.
- Sutopo. 2002. *Metode Penelitian Kualitatif*. Surakarta: UNS Press.
- Turri, John. 2010. "Epistemic Invariantism and Speech Act Contextualism" on *The Philosophical Review*, Vol. 119, No. 1, JANUARY 2010.
- Wellek, Rene & Warren, Austin. 2014. *Teori Kesusastraan (terj. Melani Budianta)*. Jakarta: PT Gramedia Pustaka Utama
- Widyastuti, Sri H. 2014. "Kepribadian Wanita Jawa dalam Serat Suluk Residriya dan Serat Wulang Putri karya Paku Buwono IX" dalam *Jurnal Litera* Vol. 13, No 1.. Yogyakarta: Universitas Negeri Yogyakarta.

