Speech Act Analysis of Serat Joko Lodhang Made by Ranggawarsita

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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 (Darussuprapta 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 sekar macapat, consists of three pupuh (collection), such as pupuh gambuh, pupuh sinom, and pupuh megatrah. 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 muvus | 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.


‘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:


‘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 kalahendu 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. Iku ta sengkalanipun | Pantoging nandhang sudra | Nir sad estining urip | Iku ta sengkalanipun | Puntoging nandhang sudra | Yen wus tobat tanpa mosik | Sru nalangsa marima 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 Megatrüh 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 merrh 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. 419).
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 partimaremeng dasih | Ing kono kersang manon | Timunme wong ngantuk anemu kethuk | Malenu samargi-margi | Marmane bungah khang 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 kekuku 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 satireJoko 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.

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