

The Semiotics Study of The Running Story of Kenya Kebak Wewadi by Pakne Puri

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Abstract This present study is aimed at revealing the symbols and meanings in the running story of *Salindri Kenyak Kebak Wewadi* by Pakne Puri based on Teeuw semiotics perspective. This study used the method of objective approach and structural theory of Teeuw semiotics model. The data source of this research was the running story of *Salindri Kenya Kebak Wewadi* by Pakne Puri, published by Panjebar Semangat magazine edition no. 33-15 August 2009 to 50-12 December 2009. The finding of this study were the descriptions of symbols and meanings divided into three codes, named: language code, literary code, and cultural code.

Keywords: *The running story of Salindri Kenya Kebak Wewadi, Semiotics, Symbols, Meaning*

1. Introduction

The running story of *Salindri Kenya Kebak Wewadi* provides a variety of interesting symbols and needs to be revealed. The author tries to invite readers to recognize and understand the mystical Javanese culture through symbols [1]. The story with the background of Solo City nowadays, then pulled back up in the period of Ki Ageng Selo and Kasultanan Mataram Islam. The author associates the popular myths in the Javanese society to catch the readers' interest to read the story thoroughly [2]. The myth about Ki Ageng Selo that he can catch *bledheg* or lightning is associated with the embodiment of astral beings who currently do a murder [3]. The running story of *Salindri Kenya Kebak Wewadi* is one of Pakne Puri's works published in *Panjebar Semangat* magazine edition no. 35-15 August 2009 to no. 50-12 December 2009, and contains eighteen episodes. This running story is presented in the Javanese. The uniqueness in this running story is the depictions of the attitude of the Javanese in ancient times who still believe in the occult, such as the existence of a magical dog that obsesses the body of *Salindri*. So this story is interesting to be examined.

The research problem of this study were: 1) How are the symbols and meanings in the running story of *Salindri Salakri Kenya Kebak Wewadi* by Pakne Puri based on the language code? 2) How are symbols and meanings in the running story of *Salindri Salakri Kenya Kebak Wewadi* by Pakne Puri based on literary code? 3) How are the symbol and meaning in the running story of *Salindri Salakri Kenya Kebak Wewadi* by Pakne Puri based on cultural code?

The objectives of this study were 1) To reveal the symbol and meaning in the running story of *Salindri Salakri Kenya Kebak Wewadi* by Pakne Puri based on the language code. 2) To

reveal the symbols and meanings in the running story of *Salindri Salakri Kenya Kebak Wewadi* by Pakne Puri based on the literary code. 3) To reveal the symbols and meanings in the running story of *Salindri Salakri Kenya Kebak Wewadi* by Pakne Puri based on the cultural code. This study is highly expected to get the two main significances, that are 1) Theoretical significance, this study is able to contribute to the theory of semiotics that in understanding a structure must understand the meaning first in order to provide benefits about the science of culture. 2) Practical significance, this study is able to provide confirmation that the running story of *Kenya Salindri Kebak Wewadi* can be an alternative of teaching materials of literary texts in schools, as the text contains cultural values.

2. Research Method

This study uses the objective approach to analyze the symbols and meanings of a running story entitled *Salindri Kenya Kebak Wewadi*. The objective approach is used in this research because the literary work as an autonomous structure must be understood intrinsically, that is by dissecting the contents of the literary work so that the meaning contained in it is understood easily [4]. The theory that will be used in dissecting *Salindri Kenya Kebak Wewadi* running story by Pakne Puri used the semiotic theory of A. Teeuw [5], [6], [7].

The data in this study are words, phrases, clauses, or sentences taken from one form of literary work in the form of books/ magazines. Books or magazines are used as research is *Salindri Kenya Kebak Wewadi* by Pakne Puri on the "Panjebar Semangat" magazine.

The source of data of this research is the running story of *Salindri Kenya Kebak Wewadi* by Pakne Puri. This book or magazine was published in *Panjebar Semangat* magazine in the edition no. 33-15 August 2009 s / d 50-12 December 2009 which was published by PT Pancaran Semangat Jaya and printed by PT. Panjebar Semangat Printing.

3. Results And Discussion

The symbols and meanings in the language code of the *Salindri Kenya Kebak Wewadi* are found through the use of the Javanese term for the concept of centric palace in the word *abdi dalem, me, kula, kowe, sampeyan, panjenengan, inggih, Prabu, Raden, Raden Mas, Raden Rara, Ngabehi, Kliwon Gunung, Demang* [8], [9], [10]. This is evidenced by the difference of the Javanese term used inside and outside the palace. Furthermore, symbols and meanings are also illustrated through the use of pronouns, such as: *Kangmase, Mas, Nak, Pak, Le, Ngger, Mbah-mbahmu, and Jebeng*. In addition, running story *Salindri Kenya Kebak Wewadi* also contains symbols and meanings that are depicted through the style of language parable and proverbs such as: *rajapati, ngular kambang, sailat ambane, chakra manggilingan, kaya pepes, ketiban sampur, dom sumuruping banyu, sisik melik, kencana rukmi, cagaking wulu pametu, tawon gung kalising bun, kulub sungsang, and sluman slumun slamet* [11], [12].

The symbols and meanings in the literary code of *Salindri Kenya Kebak Wewadi* are found through figures and characters such as symbols in the names of puppet characters: *Salindri, Hyang Kala, Kamajaya* and *Kamaratih*. The name of the puppet character is a description of human nature and contains about life science [13], [14]. In addition, also found the name of a legend in Java, namely *Kyai Ageng Sela*. Furthermore, the literary code is also found through the background element / setting. The background Sogan village symbolizes the expression of

the life of the villagers who produce batik. 'Sogan' itself comes from the word *soga* which means batik-producing plants in Solo. Furthermore, symbols and meanings in the form of literary code are also seen from the author's way of setting the setting for the atmosphere: happy, sad, tense, and emotion. The symbols and meanings in the cultural code on the *Salindri Kenya Kebak Wewadi* are found through the Javanese culture of *tembang* or *kidung*, namely *kidung Pangruwatan* Pangkur Gedhong Kuning rong pupuh, relic Kanjeng Sunan Kalijaga [15], [16], [17]. Other cultural results are: *nyekar*, *sesaji labuhan*, and *mitoni* tradition. *Kidung of Pangkur Gedhong Kuning rong pupuh* is a *tembang* which contains religious elements of prayer. These prayers are often developed or sung at night, in order to teach humans to always awaken their subconscious forces, build a self-suggestion to face all forms of bad power, gain salvation, and self-protection [18].

The tradition of *nyekar* is usually called the as the grave pilgrimage. *Nyekar* is an expression of social reflection conducted by the Javanese community which is done regularly to pray for their ancestors [19]. The *nyekar* tradition aims to strengthen the orientation of life and means to stay in touch and pray for its ancestors. *Sesaji Labuhan* is a tradition of Javanese society as an expression of gratitude and ask for salvation every year. Simply *sesaji labuhan* provide offerings to the spirit in certain places and as a form of reverence to the creatures of Allah SWT [20]. The *tingkeban* tradition is a Javanese society tradition when a pregnant mother stepped on seven months. This ceremony is usually called *mitoni* derived from the word *pitu* meaning seven. *Tingkeban* aims to inculcate the values of education not from adults only but since the seed is embedded in the mother's womb [21], [22], [23].

4. Conclusion

Based on the results of a discussion on the analysis of *Salindri Kenya Kebak Wewadi*, it can be concluded that there are symbols and meanings based on the categories of language, literary, and cultural code. Symbols and meanings in the language code on the running story of *Salindri Kenya Kebak Wewadi* found the use of Javanese terms, word choices, and Javanese proverbs. The symbols and meanings in the literary code on the running story of *Salindri Kenya Kebak Wewadi* are found through elements of character and characterization, setting, and theme. Furthermore, the symbols and meanings in the cultural code are realized through the Javanese cultural products of religious tradition, namely: *tembang* or *kidung*, *nyekar*, *sesaji labuhan*, and *mitoni* tradition.

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