

Exposing Traditional Communication Techniques through Literary Works, with a Case Study of *Wit Wringin Pitu*

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ABSTRACT

This study discusses the efforts of people in the past to pass on knowledge related to the natural environment. The purpose of this study is to reveal that there is one traditional communication technique in the community that already knows wisdom to maintain and maintain its environment. This study uses a qualitative research paradigm procedure to see the meaning of a traditional communication technique behind the message that humans or society must, maintain, pay attention to and preserve the natural environment. The results showed that efforts to convey messages from generation to generation were not only done visually but also ideologically, with certain communication technologies. The communication technique is carried out through emphasis on story settings or story settings. With this situation there is a kind of consistency of thought that is continuous or continuous, both in the placement of characters, storylines and story settings. Through rational communication techniques arranged in language, thought and culture, the message and meaning to be conveyed can be quickly captured. The message to be conveyed is to build awareness of the importance of large plants to protect the balance of the ecosystem of life. Its meaning is a large tree that has a lush branch like a banyan (*ficus benyamina*) can physically provide shade, and shade is very close to calmness. Comprehensively this story gives a message to the reader that humans are very dependent on the conditions of the natural environment. Lust, emotions and human behavior that destroys nature must be prevented and stopped.

Keywords: *Communication; Environment; Meaning; Message; Settings.*

1. INTRODUCTION

Stories are part of literary works that are part of people's lives. Even the cultural dynamics of society can be seen from the development of community literature. Through literature, people can convey various messages about various problems. Literary works known to the public can take the form of oral or written literature. As part of people's lives, literature is part of cultural wealth. In today's research perspective, it is as if literary work is a stand-alone ivory tower. A lot of wrong views say that literature is just entertainment. Literary work is a mystery that holds traditional communication techniques from society and culture [1].

This research will explore traditional communication techniques in which there is one way or technique of story writing that is very well known by traditional communities. Story writing techniques have a characteristic that is deliberately combining certain elements in one story. The community combines various influences of knowledge from within the environment with knowledge from outside the environment. The integrated knowledge elements are then compiled, according to the situation with the desired conditions. This method is worthy of being called a traditional public communication technique in literature [2].

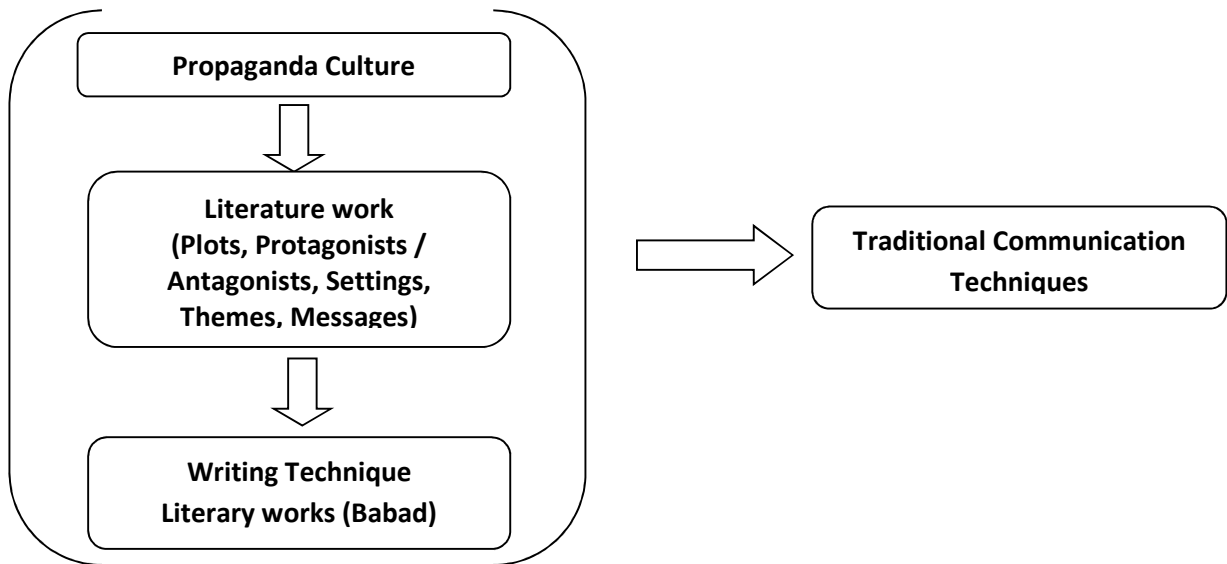
This study seeks to explore the technique of writing a story that greatly prioritizes the placement of characters in the storyline in a particular space and territory, as well as setting a very dominant story place in one story. In the story it was revealed, that the idea of the awareness of the importance of preserving and preserving the environment, must be closely linked to a story that is believed inwardly by the reading community. The story writing technique must be able to reach the deepest part of the emotions of the readers' thoughts, so that the functions and meanings behind the story can be received intact.

This research is a form of interdisciplinary study of literature, communication techniques, philosophy and environment, so that the approach used is more of a literary, philosophical and environmental approach and traditional communication techniques are used. The story writing technique used is very specific, with the aim of keeping the story remains intact. The most common technique is to make arrangements in the storyline. The main benchmark that must be held is that the storyline must end with a happy ending. Next is the arrangement of the characters in the story unity. The story figure must have a status that is in accordance with the social conditions of the community. Even the character of the story must have an important position in society.

2. METHOD

This study uses a literary approach that examines the flow elements, characters and story settings, themes, messages and meaning of stories in the text of the story [3]. This research can be considered as qualitative research because this research emphasizes the message and meaning that can be obtained from a series of searches for literary elements [4]. The analysis technique uses an interactive work model that consists of three components, namely data reduction, data presentation, and verification. The analysis technique uses an interactive work model that consists of three

components, namely data reduction, data presentation, and verification [5]. The analysis is done by interpreting the context of discourse that shows the existence of traditional communication techniques through tracing the techniques of writing literary works in which the message and meaning of the cultural symbol are included [6]. The data collection used in this study is the library method[7]. The data source is the Babad Tanah Jawi compiled by Ng. Kertapraja and has been given an introduction by J J Ras (1987) [8]. The data in the research are in the form of words, phrases, and sentences that contain elements of literary work. As in the map below,



3. RESULT AND DISCUSSION

In this study, the results and findings of the study will be explained deductively. Beginning with the presentation of thematic ideas as the main part of a story, which will later be related to the message and meaning of a story. Then proceed to explore the message and meaning of the environment conveyed through the story.

3.1 Story structure

The text of the story being analyzed is single text, namely the text taken from the chronicle of Tanah Tanah Jawi by Ng. Kertapradja who was given an introduction by JJ Ras (1987). The sections discussed are pages 1-10. Long story short, the plot begins with a series of events related to the characters of the story such as the bathara Guru, bathara Naradha, Bathara Wisnu, King Giling-wesi and the beautiful daughter (no name) on earth and Bambang Srigati. The first flow of the bathara Guru as the antagonist and bathara Wisnu as the protagonist. The second line of bathara Wisnu as

the antagonist and king of Giling-wesi as the protagonist. The storyline ends, with the victory of bathara Wisnu. From the series of events, all the characters in the story, the setting where the events took place, are heaven and earth. The unique place setting is wit wringin pitu, and the wit wringin pitu is located on earth.

3.2 Themes, messages and meaning of stories

The theme of the story, from this series of storylines, is the connection between life in heaven and on earth. Life in heaven cannot be separated from life on earth. But not all gods, can go back and forth from heaven to earth (except the dewa Wisnu and dewa Naradha) and relate to humans, like the relationship between husband and wife.

The message of the story, which is to be conveyed through this story, is life on earth, cannot be separated from life in heaven. Humans are part of another life, which is in a different realm. Life in another world, can relate to certain humans, and through ways and in certain places [9]. The meaning of this story, is behind the hustle and bustle of human life, there is one side to human inner life, which is very calm and must be able to be lived in a certain way. Understanding of the calm life, can only be done, if humans can work together with abilities that are more subtle and have strength.

3.3 Traditional communication techniques that are utilized.

A part of the story, which is placed in the Babad Tanah Jawi has a specific purpose. A genealogy, in human life, is not a very easy thing to do [10]. Genealogy is an important part of human life [11]. Moreover, if it is associated with the life of a ruler or king. In the past, when the life of modern democracy was not yet known, to authorize the power of a ruler (whether king or another) the use of babad writing communication techniques was used [12].

In ancient times, communication techniques, writing chronicles from a ruler, were very effective. This can be seen, from the many writing literary works of chronicles, at certain times in Java. Communication techniques through writing this literary work can build trust deeply, indirectly[13]. Without realizing it by the people (readers), there is a kind of process affecting society, in a very subtle way. Writing genealogies of a ruler, in the form of literary works, became a powerful weapon, to ratify the authority of the ruler[14]. On the other hand communication techniques using literary writing techniques can eliminate the pressure of violence. The ruler through the hands of literary writers or writers, makes a propaganda of power, through means of utilizing cultural knowledge.

3.4. The issue behind the message of the natural environment is carried out in traditional communication.

Not something unintentional, by the writer of the chronicle to display, the wit wringin pitu in this story. Wit wringin pitu appeared several times in this story. Wit wringin pitu in the story is the setting for the dewa Wisnu to come down to earth. Wit wringin pitu is a place of meditation for the

dewa Wisnu. It is also the meeting place of dewa Wisnu with dewa Naradha and also the place of dewa Naradha to take shelter while waiting for dewa Wisnu to say goodbye to his wife on earth. Wit wringin pitu, also became the meeting place of dewa Naradha with Bambang Srigati.

Why does wit wringin pitu? Why not another tree? There is one mission to be achieved, in writing this story. The mission is to describe the power of the ruler [15]. The power of the ruler in the chronicle is always described as synergizing, with the strength of the natural environment [16]. There are three natural environments, namely the world of the gods and the world of humans and the world of plants. The world of the gods is in heaven, while the human world is on earth, and plants are earthlings other than humans. The world of the gods has a passion that is as hard as humans, the world of plants also has strength, but the strength of these plants is very much determined by their natural environment [17].

The message that reaches the reader of literature is in the story, there is a large plant called wit wringin pitu. Wringin or beringin or ficus benyamina, is a large plant with strong roots. This plant, grows lush leaves, and provides many benefits, for the natural and human environment. The first benefit, from the physicality of this plant is that the leaves are lush, providing shade for humans and animals to take shelter[18]. Other benefits are strong roots, can hold ground water, and hold the soil in order not to landslide. Related to power means that all objects and places that are used by a powerful ruler have such strength as a wringin tree that is able to provide shade to humans and animals.

The natural environment in the perspective of Javanese society is very important. The use of plants, as part of a story, has since been used by writers since ancient times. Plants as part of the natural environment, play an important role in human life, especially the balance of nature. In addition to functioning as a food provider for humans and animals, plants also decorate the beauty of the world through their flowers[19]. By placing all elements of life, in literary writing techniques, one technique of communication has been created (in this case the relation is traditional communication techniques) that analogizes perfect power is power that involves the natural environment as part of human life on earth.

4. CONCLUSION

The conclusion of this study is that traditional communication techniques have been used for a long time by the authorities to convey messages to the public. By utilizing literary writing techniques, the authors make the message of the rulers, feels smoother and does not cause collision. Various analogies to power are created through the most acceptable issues in the culture of society. Literary writing techniques, in the form of chronicles (babad) are the most powerful communication techniques to legitimize the power of the rulers. This condition certainly provides a double benefit, namely raising environmental issues while raising the issue of power. Once rowing two, three islands are surpassed. Indeed there is nothing wrong, but the communication technique in this way is apparently not new, but has been done with the creativity of the author from time to time.

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