

# Post-Colonialism Context inside Wigatining Wulangan Sujarah (Geguritan by Bambang Nursinggih)

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**Abstract.** Geguritan is one of literary work who formed as poetry. This research aims to knowing historical values that inside Geguritan Wigatining Wulangan Sujarah by Bambang Nursinggih. The research method is qualitative descriptive. Geguritan Wigatining Wulangan Sujarah invite the students to learn history so could become wiser. The research result shows historical events and figures – Sumpah Palapa, Gadjah Mada, Pancasila, Indonesian Proclamator Sukarno-Hatta, 7<sup>th</sup> October 1756 as Jogjakarta city anniversary.

**Keywords:** *Post-Colonialism, Geguritan, Poetry*

## 1. INTRODUCTION

The emergence of the idea of postcolonial literary theory according to Aschroft, dkk [1] is derived from the inability of European literary theory to explain the complexity and diversity of cultural resources that exist in postcolonial works appropriately. This means that postcolonial is used widely and in various ways, including the study and analysis of indigenous peoples' resistance in facing colonialism before and after independence.

Next, postcolonial depends on Ratna [2] opinion that postcolonially definitively paid attention to analyzing the colonial era. Ratna considers that postcolonialism is very compatible with the problems faced by Indonesia. So, there are still many problems that must be solved in relation to the history of the Indonesian nation. Postcolonialism is closely related to history so that it does not rule out the possibility that postcolonial analysis is no different from social history, history of movement, and various issues related to nationalism. Postcolonialism is closely related to nationalism, because postcolonialism theory can provide an understanding of each individual in order to always prioritize the interests of the group above personal interests.

*Geguritan* is a form of literature besides prose and drama. In fact, *geguritan* in Javanese literature is a type of literature in the form of poetic art [3]. Furthermore, Waluyo and Sutarjo said modern Javanese poetry no longer using rules about stanza (*guru gatra*), alignment (*guru wilangan*), rhytmes (*guru lagu*) like inside *tembang* [3].

*Geguritan* as a form of resistance encourages the power of aspiration, and establishes the awareness of society. Salad [4] categorizes this as poem/ pamphlet *geguritan*, or equal to poem/social *geguritan*. This kind of *geguritan* contains of dominant elements about the critique towards social-politic reality which had occurred or is occurring in the local society, whether in the national or international level.

Subalidinata [5] stated that *geguritan yaiku iketaning basa kang memper syair, mula ana sing ngarani syair Jawa gagrag anyar*. “Geguritan is language arrangement like poetry so someone stated new Javanese poetry style”. Based on that understanding, can be interpreted that *geguritan* is language arrangement like poetry that belong to the new Javanese poetry group which contains the beautifully expression of poet feelings and refer to aesthetic experience.

What we want to find in here is, the historical points that has a connection with the postcolonialism theory. This research is expected to provide new treasures among existing studies such as *Contemporary African Poetry: A Postcolonial Reading of Iquo Eke's Symphony of Becoming and Ifeanyi Nwaebob's Stampede of Voiceless Ants* [6], *The Home and Identity: A Postcolonial Journey in the Poems of Meena Alexander* [7], and *Postcolonial Feminism In The Poems Of Kamala Das* [8].

## 2. METHOD

The method used in this study is qualitative descriptive research method by taking subject of literature. Data source of this research is *geguritan Wigatining Wulangan Sujarah* by Bambang Nursingih contained in the *Arak-Arakan Geguritan: Jogja Sinangling Gurit* book.

## 3. RESULT AND DISCUSSION

*Geguritan Wigatining Wulangan Sujarah:*

*Ujare para winasis, siswa kudu gelem sinau sujarah  
Murih bisa dunung asal-usul lan ngajeni pahlawan  
kang bebadra negara*

*Jalaran wulangan sujarah ing pawiyatan :  
Siswa dhamang, **Sumpah Palapa**  
sujarah prasetyane patih **Gajah Mada**  
kang nedya manunggalake Nuswantara  
ing jaman kamardikan kawahya njilma **Pancasila**  
minangka dhasaring negara Republik Indonesia  
kang kakepyakake dening Bung Karno*

*Siswa weruh, **Sumpah Pemuda** sujarahe basa Indonesia  
minangka basa persatuan  
Siswa wanuh, kamardikane bangsa Indonesia  
uwal saka panjajah Jepang lan Walanda  
Siswa kurmat marang **Proklamator Indonesia Sukarno-Hatta**  
Siswa dunung Istimewane Dhaerah Istimewa Yogyakarta  
Siswa uga dhong lamun tanggal **7 Oktober 1945**  
kang titi wanci iki katelah **hari jadi kota Jogjakarta***

*Iku wigatine wulangan sujarah tumrap pawiyatan  
Lamun siswa bisa dadi pejabat datan nyelaki sujarah  
kepara kurmat marang kang ngukir endah sujarahe bangsa  
Kang tundhone lembah manah, agung tepa slirane  
bawa laksana datan cidra ing ubaya  
Negara raharja rakyat mulya tanpa kasikara bangsa manca*

### **Translation**

*Told by smart person, student should be want to learn about history  
Desired could know the origin and respect the heroes  
who be the country pioneer*

*Because of the historical teachings in school:  
Student really know, **Sumpah Palapa**  
the history of the loyalty patih **Gadjah Mada**  
who will unite Nuswantara  
in independence age born incarnate **Pancasila**  
as the basic of Indonesian Republic country  
who announced by Bung Karno*

*Student know, **Sumpah Pemuda** the Indonesian language history  
that be the unity language  
Student already know, the independence of Indonesian country  
separate from the invaders Japan and Holland  
Student respect to **Indonesian Proclamator Sukarno-Hatta**  
Student know how special is Dhaerah Istimewa Yogyakarta  
Student also know if **7th October 1956**  
is the time called **Jogjakarta anniversary***

*That was important for history lesson in school  
If student could be the officials won't deny the history  
better respect to who carve the magnificent of the nation history  
Who repeatedly lembah manah, big in tepa slira  
bawa laksana not deny the promise  
Prosperous country noble people without the disturbance from overseas nation*

By examining *Geguritan Wigatining Wulangan Sujarah* using postcolonial theory, we get five important points presented by the author:

#### **3.1 Sumpah Palapa**

Realization of the Sumpah Palapa, Gadjah Mada achieve success during Hayam Wuruk's reign. This can be proven that Majapahit at those time could dominate Nusantara areas which cover Melayu (Sumatra), Tanjungpura (Kalimantan), Semenanjung Melayu (Malaka), east side of Java and Nusa Tenggara, Sulawesi, Maluku, Irian Barat, and Java (except Sunda Galuh kingdom and Sunda Pakuan). Thanks to this success, Gadjah Mada effect in Majapahit getting bigger. Even the effect can be said go beyond Hayam Wuruk and Saptaprabhu member (sort of Dewan Pertimbangan Agung which has a number of characters Majapahit Kingdom family). [9]

The author of this *Geguritan* want to show and proud that Indonesia is really wide like Nusantara that said in Sumpah Palapa.

#### **3.2 Gadjah Mada**

At that time, precisely in the 14<sup>th</sup> century, was born a national figure from the common people, from castes which are not taken into account. Armed with the philosophy of unity of Nusantara contained in serat Pararaton, *Sumpah Amukti Palapa*, spoken in Paseban Agung Majapahit in 1334, Gadjah Mada is a political figure at that time has provided enormous

inspiration for the formation of a Indonesian Republic unitary state. The success of uniting this *heterogeneous* nation has enriched the nation's culture to be a great and authoritative nation in the eyes of neighboring countries. The philosophy of *persatuan dan kesatuan* that was proclaimed was proven has brought this nation to the golden age. [10]

### 3.3 Pancasila

Pancasila has motto *Bhinneka Tunggal Ika*, with the pluralism and multiculturalism that should be unite with "togetherness" inside *idiom nationstate* following the spirit of nationalism that accompanied it. Of course it can have a big influence in creating a union with the same goal, which is to uphold the values of divinity, humanity, unity and civilization. The motto cannot be separated from the Indonesian people who have different backgrounds, as written by Empu Tantular: "*Bhinneka Tunggal Ika Tan Hana Darma Mangrwa*". It shows that Pancasila is a tool of unity of diversity that exists in the country of Indonesia, multicultural and also pluralistic Indonesian people. [11]

### 3.4 Proclamator

Soekarno who was born in Surabaya in 6<sup>th</sup> June 1901 and Moh Hatta who was born in Bukittinggi 12<sup>th</sup> August 1902, have different characters. Educational conditions also effect character, attitude and direction of the battle strategy. Soekarno who got education in domestic tend to be radical against any colonial pressure. During the journey formed the spirit of nationalism and organizational leadership. Soekarno followed the Tri Koro Darma youth movement. Hatta developed his leadership by following Jong Sumatranen Bond (JSB). We see deeper Soekarno's background who is a Javanese, while Hatta is a Minang person, seen from their personality it is very clear that there will be great potential for conflict. [12]

On July 9, 1942, Soekarno, who had been sent to Jakarta by the Japanese, meet with Hatta and Sjahrir. Those three held a meeting at Hatta's house and agreed that Soekarno Hatta was working with Japan, and Sjahrir with the Student Association in Jakarta compiled an underground resistance. [13] Likewise with Soekarno, his willingness to cooperate with the Japanese was based on the same principles as Hatta. [14]

Soekarno and Hatta proved that even though they had different characters, they remained united for the sake of Indonesian independence.

### 3.5 Jogjakarta Anniversary

In 1755 Kraton Jogjakarta Hadiningrat was built in Pacethokan Village in Beringan Forest region. Precisely located in between Code River and Winonggo River. Meanwhile Sultan with their family live in Pesanggrahan Ambarketawang. [15] In 7<sup>th</sup> October 1756, Sri Sultan HB I start to live in Kraton Jogjakarta, which has been marked with *Dwi Naga Rasa Tunggal sengkalan*, which shows 1682 Javanese year and which expresses the implicit meaning: *Sari-Rasa-Tunggal* (The Nature of Unity) and *Sarirasatunggal* (Personality). Then on those 7<sup>th</sup> October commemorated as Jogjakarta anniversary. The author shows his pride of Jogjakarta city by putting the Jogjakarta anniversary in his *Geguritan* [16].

## 4. CONCLUSION

*Geguritan Wigatining Wulangan Sujarah* invite the students to not forgetting historical events and actors, so could become a wiser personality. From those historical events and actors, we can appreciate the hard work and doing the positive things to fill the current independence period. Also could reach achievement in the respective fields and make this nation proud.

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