

The Representation of Noble Heritage of Javanese Cultural wisdom: A Study of East Java Ludruk

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Abstract. This research takes the issue representation of the noble heritage of Javanese culture. The appropriate approach for this research is ethnography which is reinforced by hermeneutics and cosmology theory. Techniques of collecting data used were listening and recording. Meanwhile, data analysis was conducted in structured manner, by means of collecting data through translating dialog of *Ludruk Budhi Wijaya* performers, reducing data, and analysing data and conclusion drawing. This study found Javanese cosmology form through Javanese Mythology form in Kebo Kicak Story of *Ludruk Budhi Wijaya*. This form was reflected on (a) believing in invisible dimension; (b) spell; (c) Javanese spiritual behaviour; (d) *slametan*; and (e) song (*kidungan*). The representation of Javanese noble character value includes: (a) behavioural ethics and (b) human ethics with God. The conclusion of research was that there were various forms of Javanese mythologies, spiritualities, and cultural values that were interrelated and inseparable from each other. This Javanese culture was used as reference source and self-reflection to balance human mind set and to be in icon of nation and the largest asset to this nation.

Keywords: *Ludruk, East Java, Noble, Heritage of Javanese Cultural, mythology*

1. INTRODUCTION

Any cultures existing in every region accumulate to create a national culture. For example, *ludruk* (East Java folk theater in which all parts are played by men) is a national culture coming from East Java area. *Ludruk* also belongs to a semi-oral folklore. *Ludruk* lives, develops, and is owned collectively by Javanese ethnic community and bequeathed from generation to the next[1]. Speaking of *ludruk* is inseparable from culture and literary anthropology. Storey in Sudikan defined culture as daily life text and practice[2]. Meanwhile, literary anthropology is an analysis and an understanding on literary works in relation to culture[3] [4]. Stated that both letters and culture present life and most lives consist of social fact of cultural environment affecting it[5].

Many studies have been conducted previously on *ludruk*, anthropology, and culture containing religion, myth, and art. [5] in Frameworks of the mystical in Australian colonial and post-federation Poetry explained the relationship between national or regional poetries and religious mysticism forms. [6] in their study on interrelation between Javanese and Islamic values in a variety of life aspects explained acculturation between Javanese and Islamic cultures. Acculturation between Islam and Javanese culture can evidently result in community's maturity in holding religion and in its literary works.

Conducted a study on Mysticism and Materiality: Pearl and the Theology of Metaphor [7]. Elliot Wolfson's recent analysis on dream and language suggested that metaphor is a linguistic site of a phenomenon called "mysticism". Metaphor in this poetry also suggests the importance of comprehensive materiality to both metaphor and mysticism. [8] in his study entitled Mystical Love Metaphor: A Cognitive Analysis of Sohrab Sepehri's Poetry found that learning mystical metaphor in poetry through conceptual metaphoric theory will provide a clearer perception on ambiguous mystical concept and can give an appropriate explanation on abstract concept mapping based on one concept. [9] in a study on the development of *Ludruk* performing art in Surabaya during 1980-1995 (A Historical Study on Kartolo CS group) discussed about *ludruk* in 1960s and 1980s eras, when this traditional art was still glorious.

Study on humorous esthetical values of *ludruk*: Dewitt Parker's perspective found that the humorous esthetical principle of *Ludruk* gets significant place in the feeling process based on action freedom and spontaneity. Study addressed the transformation of *ludruk* performance during Sukarno era to Reform era [10]. In Sukarno and Suharto eras, *ludruk* followed government's rule, while in reform era there is a performance reform by raising critique against government and society.

Furthermore, Dumadi investigated *petangan*, a Javanese tradition to name child [11]. *Petangan* plays an important part in Javanese naming tradition in its form, use, and social function in Javanese people. A study on Javanese mythology was also conducted [12]. Entitled Javanese mythology in Indonesian Modern Poetry, focusing mythology on puppet as its reference framework and orientation direction. This study helps the author understands the application of Javanese mythology to literary works.

In addition to being viewed from anthropological perspective, the appeal of *ludruk* culture and letters lies on its cosmology. Cosmology studies origin, structure, and relationship of human and culture to universe, including both macrocosm and microcosm [13]. This cosmology tenet aims to balance human thought in order to get comfortable life both physically and mentally. This view is usually called *manunggaling kawulo lan gusti*, a perspective assuming that human's moral obligation is to achieve harmony with the last power and it is in the last unity that human submits himself as his God's creature [14]. Javanese people's perspective eventually creates culture. And the culture is reflected on Javanese people's trust in belief: myth, symbol, history, art, language, and letters. Javanese people are inseparable from various rules concerning norm, art, law, custom, and other ability and binding habit resulting in an order related to ethics becoming the part of Javanese culture [13]. The content of culture questions the product or symbol attempted; and the effect of culture questions the consequence expected from a cultural process [15]. So, culture is manifested in various myths, taboos, and other oral traditions supporting traditional ideology referring to symbol and norm [16].

Considering the result of several previous studies and elaboration above, noble character tenet and mythology in *ludruk* cultural wisdom have not been studied widely yet. Therefore, this research is important to conduct. *Ludruk* as Javanese culture has peculiarity to study. Diverse believes of Javanese people such as myth, rite, noble character or ethics and others are interesting to study. The title "The Representation of Noble Character Value and Javanese

From the citation above, it can be interpreted that a large stone split can speak and be a disembodied spirit called *lirihboyo*. Therefore, Javanese people believe that large stone and tree are sacred because they contain disembodied spirit that can give them what they want. The places considered as sacred by the people are always taken care with mystic activities, such as burning incense.

3.2 Magic Formulas or Spells

Superpower or *kasekten* to Javanese people is a powerful energy that can release heat or light. In traditional Javanese people environment, spells are often used in daily life to make something done running smoothly. It can be seen from the scene when *Kebo Kicak* was inaugurated by his master:

*Bismillahirrahmanirrohim, Hamid pasang kaliman tabiq
Tinebehno saking tulak sarik, Dumawahing tawang towang
Mugi-mugi linepetno saking siku dendhaning gusti angkang maha agung
Amin ami ya robal alamin.*PD/06/LKK/2018

The citation of spells above is a master's inauguration over his pupil, followed with purifying process. It is conducted to enable the pupil, *Kebo Kicak*, to have high *kanuragan* (esoteric) science so that his journey to look for his father would run smoothly, without any obstacles, and always protected by the Almighty God.

3.3 Javanese People's Spiritual Behavior (*Laku*)

Fasting tradition is a multipurpose belief. Asceticism is a ritual of alienating (*ngebleng*), while fasting is a *tirakat* by means of eating only a little food (not more than one fist) a day, or even not eating and not drinking at all, and not socializing with others for several days, months, and even years. It can be seen from what was done by *Kakek Joko Tulus* as cited below:

Simbah :*Nganti gugur olehku poso lan topo broto. Rupamu ganteng tapi kelakuanmu koyo kebo. (Amarga simbah wis kadung mangkel, Joko Tulus dikutip dadi kebo)*SB/01/LKK/2018.

From the citation above, there is a ritual behavior of alienating (*ngebleng*) from any thing called fasting and *topo* or *bertapa* (asceticism). This spiritual behavior is the requirement to accomplish the power.

3.4 Slametan

Slametan tradition originated from native Javanese culture. *Slametan* derived from word *slamet* (Arabic: Salamah) meaning safe, happy, and tranquil. *Slametan* is a Javanese communal activity usually represented as a ritual party, including ceremony at home and in village. Even in large-scale it includes *tedak siten*, *mantu* (wedding), *slametan* to ward off disaster and etc, aiming to confirm the common cultural order. In addition, it is intended to restrain destroying power (*tolak bala*). From *slametan*, it can be revealed the values felt most deeply by a Javanese person: commonness, neighborhood, and concord [20]. *Slametan* tradition is represented in *Ludruk Kebo Kicak* as cited below.

Pak dhe :*sak durunge bopo njaluk pangapuro, njaluk kanti ikhlasing batinmu, supoyo kowe lego legowo kebo utowo banteng tracak kencono tak jaluk, tak gawene slametan qikah neng padepokan pacuran kene.*PD/02/LKK/2018

3.6.2 Noble Character pertaining to the relationship between Human Beings and God

One of Javanese noble characters is the relationship to God: *Gusti Allah iku mung siji, nanging ing ngendi papan ana, ing badane manungsa uga ana*, meaning that God is the only one, but he is anywhere and always oversees every human being's conduct.

This trust in God can be seen in the citation below.

Pak dhe :*Le. Dadine aku gumun. Satasane ibumu wanito kang ayu, terus ndue putro kang koyo kowe. Ning menungso mung sak dermo nglakoni kabeh mau gumantung cinorek ing kodrat kersaning gusti ing akaryo jagad. Sejatine kowe diiris menyang ngarepku ono wigati opo? Pak dhe, Wandan Wanguri lan simbah.PD/08/LKK/2018*

The citation above represents the presence of trust in God in *ludruk Kebo Kicak*. It can be seen from the sentence *Ning menungso mung sak dermo nglakoni kabeh mau gumantung cinorek ing kodrat kersaning gusti ing akaryo jagad* meaning that all human beings are only the actors, but everything is dependent on the Almighty God [21].

4. CONCLUSION

Considering the result of research on Javanese cosmology form contained in East Java-style *ludruk budhi Wijaya*, the author concludes that there are many Javanese belief myths: believing in the presence of disembodied spirits, inaugurating spell; *slametan* tradition representation; Javanese spiritual behaviour; *kidungan* in *ludruk*. This theme serves to deliver social critique and advice to human beings. There is also a representation of noble character concerning the relationship with the self, others, and God. In Javanese ethics, human beings are considered more for their behaviour.

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