

Discourse Analysis of Metri Wayang Gandrung Oral Tradition

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ABSTRACT

Metri Wayang Gandrung is an oral tradition carried out by the people of Pagung Village, Kediri Regency when they have intentions and vows. This research was conducted by using qualitative and ethnographic methods. Data of spoken language was transcribed into a text of Metri Wayang Gandrung. The analysis of this research was carried out using a discourse analysis approach. The theory of discourse analysis used is the notion from Halliday & Hasan [1] and Renkema [2]. To analyze the contextual meaning of the Javanese culture, the researcher used the idea from Rahyono (2009). The research findings obtained are Metri Wayang Gandrung text consists of three parts, namely introduction, content, and closing. In those three sections, 12 keywords are found as the core constituents that build the structure of sentences in the Metri Wayang Gandrung text. Of the twelve keywords was functioned as the predicate, 11 keywords were categorized as a verb and 1 keyword was categorized as a noun. The twelve keywords are the words *suguh*, *metri / petri*, *dipunpanggénipun*, *gadahi / anggadahi*, *nyuwun*, *kaleksanan*, *tumpeng jejeg masumambang*, *dipunsanggupi*, *dipunturuti*, *anetepi*, *idéni*, *nyuwun ngapunten*. Referring to the analysis of the referential and contextual meaning of culture, the twelve keywords construct a discourse meaning. The conclusion in this study is that the meaning of the discourse contains messages that can be seen from three aspects, namely functional aspects, social aspects, and aspects of community life.

Keywords: *discourse, oral tradition, Metri Wayang Gandrung*

1. INTRODUCTION

Wayang Gandrung is one of the oral tradition cultures that existed in Pagung Village, Semen District, Kediri Regency, East Java. Every Wayang Gandrung performance always begins with a *ruwatan* ritual or the local people call it *metri* which mean a ritual ceremony (similar to a *slametan*). The *metri* ritual is carried out by the local community before performing Wayang Gandrung or when they have certain intentions. Every *metri* ritual always uses an utterance which is usually called *luaran ujar* when carrying out the ceremony. Saying or *uni* which means "to make a promise" is the main requirement for this *wayang* performance. Without that saying, the show will never happen. The *metri* ritual ceremony, which is

carried out beyond the story framework (play) of the performance, is a manifestation of the fulfilment of the promises from the host.

The *metri* performed by the ritual performers are only one of the mandatory prerequisites for carrying out the Wayang Gandrung performance and also realizing (*ngujubaké*) requests from people who have intentions or desires led by *Brejonggo*. A *Brejonggo* as an intermediary inherited the expertise in reading the metrical speech from the previous generation which came from the inventor of the tradition [3]. In that speech, *Brejonggo* uses Javanese with a variety of manners. The variety of *krama* is a form of the Javanese language manner with the core of the *krama* lexicon or which is the core element in the variety of *krama*. The *krama*

lexicon includes the affixes *dipun-*, *ipun*, and *-aken*. The speaker who in this case is referred to as *Brejonggo* deliberately uses Javanese variety of *krama* because the speech partner he is talking to is Wayang Gandrung who is considered to have a higher position as in the following sample data.

*Kula suguh dhateng Mbah Gandrung....
'I (give) a meal to Mbah Gandrung....'*

The sentence above is included in the Javanese speech variety of *krama*. This is evidenced by the word *kula* which is the form of the first personal pronoun variety of *krama*. The word *kula* has a function as a subject. Brejonggo as a speaker deliberately uses Javanese utterances with a variety of *krama* because he knows that the friends he is talking to are highly respected ancestors, namely Mbah Gandrung. Substantively, the words and the title *Mbah* contain deep respect for someone or something sacred. In the Javanese Baoesastra Dictionary [4], the word *Mbah* or *embah* has the meaning of '*wong tuwané bapa utawa biyung*' (parents of the father or mother). The presence of the word *kula* 'I' as the subject of the sentence indicates that the persona mentioned by the speaker has a higher position than the speaker. Meanwhile, the word *suguh* has a function as a predicate. The word *suguh* means '(give) a dish'. As a predicate, the word *suguh* has a meaning relationship with the word *kula* which is located as the subject. How is the relationship between these meanings and whether the word *suguh* only has the meaning of '(giving) a dish' or has other meanings related to the context of Metri Wayang Gandrung.

2. METHODOLOGY

The method used in this study is qualitative using an ethnographic approach. Heigham and Robert [5] explain that qualitative research is using the main textual data collection and tests it using interpretive analysis. Rasinger in Litosseliti [6] explained that qualitative analysis is done by analyzing the text by paying attention to the characteristics or quality of the text. The ethnography was used because it requires the participation of researchers directly to be involved in a community environment that implements Metri Wayang Gandrung. This is done so that researchers can cooperate in collecting data and conducting this research comprehensively.

The data source used in this research is the video recording that was taken directly when Metri Wayang Gandrung was being performed. The results of the audio-visual recording had been transcribed from spoken language into written text. In this study, researchers took data from Metri

Wayang Gandrung which was held at the request of the community who had a desire on October 9, 2013. It was held at the request of Mr Pan Nurdianto (Ngadiyanto) from Balikpapan as primary data in this study.

The data collection and processing technique used in this research is using audio-visual recordings. The researcher performed the recording technique directly when the Metri Wayang Gandrung ritual was carried out. This study also used three methods of collecting data, namely participatory observation, periodic observation, and in-depth interviews [7]. Participatory observations were carried out so that data related to Metri's speech could be collected as a whole. Transcription was done manually by the researcher by listening directly to the audio-visual recording. Then, the transcribed data will be sorted based on the data in the form of sentences.

Sudaryanto [8] said that to be able to explain the authenticity of a sentence meaning, the identification must go through the aspects of syntactic categories, syntactic functions, and syntactic roles. First, it relates to the syntactic category. The syntactic constituents of single sentences in the Javanese language are abundantly categorized as phrases and not words. Second, it relates to the syntactic function. The syntactic function that forms the formal framework is a very abstract space, so the determination of its existence must involve its filler.

Halliday and Hasan [1] defined text as referring to a spoken or written discourse. A text has a texture that can distinguish between text and non-text. The texture is built through the relationship of cohesion. Cohesion refers to the relationship of meaning in a text. Cohesion occurs when the interpretation of several elements in discourse depends on each other. Halliday and Hasan [1] say that cohesion is the complete meaning contained in the text.

According to Kridalaksana [9], referential meaning is also referred to as denotation which is the opposite of connotation. Denotation is the meaning of a word or group of words based on a straightforward designation of something outside the language or based on certain conventions; it is objective [9]. The denotation of the meaning of a word or lexeme that still points to the basic referent that is following the facts is referred to as referential meaning, while the denotation of the meaning of a word or lexeme that is generated from

the conceptual meaning of its users is referred to as conceptual meaning.

Therefore, the speech in Metri Wayang Gandrung is not only conveyed but also contains a message from what is to be conveyed to the public. The language construction used in Metri Wayang Gandrung contains meaning that builds a discourse. Therefore, based on the explanation of the background above, this study was conducted to analyze the meaning of discourse in the oral tradition of Metri Wayang Gandrung.

3. ANALYSIS

The identification of the Metri Wayang Gandrung text framework consists of 3 parts, including the opening, content, and closing which are built by 12 keywords that make up the Metri Wayang Gandrung text. The twelve keywords were analyzed for lexical and referential meaning. The analysis of the lexical meaning and referential meaning will be carried out thoroughly to find out the relationship between the meanings of the 12 keywords and other words that are present in the 20 sentences that make up the Metri Wayang Gandrung text. The analysis of the lexical and referential meaning of the 12 keywords is explained below.

3.1 *Suguh* (Serve). The word *suguh* comes from the *lexeme* *suguh*. In the Javanese Baoesastra Dictionary [4], the *lexeme* *suguh* (*soegoeh*) has the meaning of *sapanunggalané sing diladéaké marang dayoh* 'food and other things that is served to guests'. Referring to the lexical meaning, the word *suguh* is categorized as a noun that functioned as a predicate. However, the word *suguh* is categorized as a verb because it has zero derivation. The word *suguh* underwent a category shift from a noun to a verb without going through a morphological change of form. Thus, the lexical meaning of the word *suguh* is (*ngewenéhi*) *lan sapanunggalané sing diladéaké marang dayoh* '(giving) food and others things to the guests' or '(giving) dishes'. Based on the lexical meaning, the word *suguh* has been categorized as a verb that fills the function as a predicate. This is evidenced by the relationship between the meaning of the word *suguh* and the other constituents that accompany it. Thus, the referential meaning of the word *suguh* based on the relationship of meaning in the context of the cultural activities of Metri Wayang Gandrung oral tradition refers to an action that

must be taken when Metri Wayang Gandrung. This action must be taken as a form of fulfilling the promise. The actions that must be taken are in the form of serving food and meeting the ancestors that have been mentioned, namely Mbah Gandrung jaler estri, Mbah Semar jaler estri, Mbah Jaka Luar jaler estri, Mbah Raden Sedana Papa jaler estri *sapunggawanipun sedaya ingkang kula kawruhi, utawi dipunkawruhi buyut panjenengan Pak Ngadiyanto ingkang sowan dhateng panjenengan menika* 'Male and female Mbah Gandrung, male and female Mbah Semar, male and female Mbah Jaka Luar, male and female Mbah Raden Sedana Papa, and their soldiers.'. The contextual meaning is as follows: First, if someone has a promise to get a certain desire, then that person must fulfil his promise when that desire has been achieved. Second, if someone is going to visit someone else's house, they should bring something (in the form of food or gifts) as a form of respect for the host.

3.2 *Metri / Petri*. In the Javanese Baoesastra Dictionary [4] the *lexeme* of *petri* or *metri* means *opèni* or 'treat'. Based on the lexical meaning, the word *metri/petri* is categorized as a verb that functions as a predicate. This is evidenced by the relationship between the meaning of the word *suguh* and the other constituents that accompany it. Thus, the referential meaning of the word *suguh* based on the relationship of meaning in the context of the cultural activities of the oral tradition of Metri Wayang Gandrung refers to an action in the form of the ability to care for the universe and protect the ancestors. As for the contextual meaning: First, humans must build good relations with the universe so that life can run well and safely. Second, people must protect their parents or ancestors by visiting them for those who are still alive or visiting their graves for those who are dead

3.3 *Dipunpanggénipun*. The word *dipunpanggénipun* comes from the *lexeme* *panggénan* which underwent a morphological process to get the affixes *di-*, *pun-*, *-ipun*. In the Javanese Baoesastra Dictionary [4] the word *panggénan* has the meaning of *panggonan* 'place'. Affixes *di-*, *pun-*, *-ipun* are markers of passive verb forms [10]. Thus, lexically, the word *dipunpanggénipun* has the meaning of being 'occupied'. This is evidenced by the relationship of the meaning of the word *dipunpanggénipun* with the other constituents that accompany it. Thus, the

referential meaning of the word *dipunpanggéni* is based on the relationship of meaning in the context of the cultural activities of the oral tradition of Metri Wayang Gandrung referring to an act of occupying a land carried out by the children, grandchildren, and great-grandchildren of the ancestors. In this case, the occupied land is the residence of children, grandchildren, and great-grandchildren who have left their place of birth. As for the contextual meaning, it reminds people not to forget their ancestors even though they have left their homeland.

3.4 *Nggadahi / Anggadahi.* The word *nggadahi* or *anggadahi* comes from the same lexeme, namely *gadahi*. The word *nggadahi* comes from the lexeme *gadahi* which underwent a morphological process to get the N-/-i affix [10]. While *anggadahi* derived from the *gadahi* lexeme underwent a morphological process to get the affix a-, N- /-i [10]. In the Javanese Baosastra Dictionary [4] the lexeme *gadahi* has the meaning *doewé* 'to have'. Thus, the lexical meaning of the word *gadahi* or *anggadahi* is *doewéni* 'to have'. Based on the lexical meaning, the word *gadahi/anggadahi* has a category as a verb that function as a predicate. This is evidenced by the relationship of the meaning of the word *gadahi/anggadahi* with other constituents that accompany it. Thus, the referential meaning of the word *gadahi/anggadahi* based on the relationship of these meanings in the context of the cultural activities of the Metri Wayang Gandrung oral tradition refers to a state of the speaker who has a desire and promises to carry out certain activities if that desire has been successfully achieved. The promise refers to the ability to carry out Metri Wayang Gandrung activities. As for the contextual meaning: First, if someone previously had a promise because he wanted to get a certain desire, then that person must fulfil his promise when that desire has been achieved. Second, if the desire has been achieved, the person must fulfil his promise according to what has been said before.

3.5 *Nyuwun.* The word *nyuwun* comes from the lexeme *uwun* which underwent a morphological process to get the N- affix [10]. In the Javanese Baosastra Dictionary [4], the word *nyuwun* has the meaning of *njaluk* 'asking'. Based on the function analysis above, the word *nyuwun* is categorized as a verb and functions as a predicate. As for knowing the

referential meaning of the word *nyuwun*, an analysis of the meaning relationship between the word *nyuwun* and the constituents that accompany it in the sentence structure is carried out. Based on the lexical meaning, the word *nyuwun* has a category as a verb that functions as a predicate. This is evidenced by the relationship between the meaning of the word *nyuwun* and the other constituents that accompany it. Thus, the referential meaning of the word *nyuwun* based on the relationship of meaning in the context of the cultural activities of the Metri Wayang Gandrung oral tradition refers to an act of asking for a position carried out by the speaker. The position refers to a certain position desired by the speaker. As for the contextual meaning: if someone has a certain desire, it should be conveyed to parents or ancestors to ask for a blessing. By asking for the blessing of parents or ancestors, this wish will be achieved. If this is related to the beliefs of the local community, it can be concluded that one of the easiest prayers to be answered is the prayer from parents for their children.

3.4 *Kaleksanan.* The word *kaleksanan* comes from the lexeme *leksana* which underwent a morphological process to get the affixes ka- and -an. In the Javanese Baoesastra Dictionary [4], the word *leksana* has the meaning of 'implemented'. The forms of affixes ka- and -an which are attached to the basic form of the word *leksana* are markers of passive verb forms [10]. Thus, the lexical meaning of the word *kaleksanan* is 'implemented'. Based on the lexical meaning, the word *kaleksanan* has a category as a verb that functions as the predicate. This is evidenced by the relationship of the meaning of the word *kaleksanan* with the other constituents that accompany it. Thus, the referential meaning of the word *kaleksanan* based on the relationship of meaning in the context of the cultural activities of the Metri Wayang Gandrung oral tradition refers to a situation of getting a position as desired by the speaker. As for the contextual meaning: if humans try and work hard, they will get what they want.

3.5 *Tumpeng jejeg maskumambang.* The nominal phrase *tumpeng jejeg maskumambang* consists of three words, namely *tumpeng*, *jejeg*, and *maskumambang*. In the Javanese Baoesastra (Poerwadarminta, 1939:614,85,298), the word *tumpeng* has the

meaning of *sega diwangun pasungan (dianggo slametan)* 'cone-shaped rice (used for *slametan*)', the word *jejeg* has the meaning of *ora dhoyong* 'not tilted', and the word *maskumambang* has the meaning of *macapat* song 'name of *macapat* song'. The three words are constituents to form a noun phrase *tumpeng jejeg maskumambang* which lexically means *sega diwangun pasungan sing ora dhoyong* 'rice formed by a cone that stands upright'. Based on the lexical meaning, the nominal phrase *tumpeng jejeg maskumambang* has a category as a noun that fills the function as a predicate. This is evidenced by the relationship between the meaning of the nominal phrase *tumpeng jejeg maskumambang* with other constituents that accompany it. Thus, the referential meaning of the nominal phrase *tumpeng jejeg maskumambang* based on the relationship of meaning in the context of the cultural activities of the oral tradition of Metri Wayang Gandrung refers to a dish called *tumpeng jejeg maskumambang* as a mandatory requirement in carrying out Metri Wayang Gandrung activities. As for the contextual meaning: First, humans must continue to uphold culture while still complying with the rules or conditions that must be carried out in carrying out the cultural tradition. Second, humans must be able to live sharing with others.

3.6 *Dipunsanggupi*. The word *dipunsanggupi* comes from the lexeme *sanggup* to get the affix *dipun-/i*. In the Javanese Baoesastra Dictionary [4], the word *sanggup* have the meaning of *saguh* or *arep nglakoni* 'willing to undergo'. As for lexically, the word *dipunsanggupi* has the meaning of *dilakoni* "to be undergone". Based on the lexical meaning, the word *dipunsanggupi* is categorized as a verb that functions as a predicate. This is evidenced by the relationship between the meaning of the word and the other constituents that accompany it. Thus, the referential meaning of the word is carried out based on the relationship of meaning in the context of the cultural activities of the Metri Wayang Gandrung oral tradition referring to an action that must be taken to get a promotion as desired by the speaker. As for the contextual meaning: the ability of humans to fulfill promises according to what has been said before.

3.7 *Idéni*. The word *idéni* comes from the lexeme *idi* which underwent a morphological process

to get the affix *-ni* [10]. In the Baoesastra Java Dictionary [4]) the lexeme *idi* has the meaning of *palilah saka panggedé* 'blessing or blessing from the Almighty'. Thus, lexically, the word *idéni* has the meaning of *lilani saka panggedé* '(asking for) blessing from the Almighty'. Based on the lexical meaning, the word *idéni* has a category as a verb that functions as a predicate. This is evidenced by the relationship of the meaning of the word *idéni* with the other constituents that accompany it. Thus, the referential meaning of the word *idéni* based on the relationship of meaning in the context of the cultural activities of the Metri Wayang Gandrung oral tradition refers to an action taken by the speaker in the form of asking for a blessing to the ancestors so that the Almighty will give the health and strength to the speaker and his family. As for the contextual meaning: so that humans do not forget that everything that happens in human life does not escape the supervision and will of the Almighty God. By asking for blessings from parents or ancestors, humans will always remember the Almighty God.

3.8 *Dipunturuti*. The word *dipunturuti* comes from the lexeme *turut* that gets the affix *dipun-/i* [10]. In the Javanese Baoesastra Dictionary [4], lexemes *turut* have the meaning of *manut* 'obedient'. As for lexically, the word *dipunturuti* has the meaning of *dileksanani panjaluke* 'carrying out his request'. Based on the lexical meaning, the word *turut* is categorized as a verb that functions as a predicate. This is evidenced by the relationship the meaning of the word *dipunturuti* by the other constituents that accompany it. Thus, the referential meaning of the word *dipunturuti* based on the relationship of meaning in the context of the cultural activities of the oral tradition of Metri Wayang Gandrung referring to a condition in the form of a willingness to carry out Metri Wayang Gandrung activities because the speaker's wishes have been obtained. As for the contextual meaning: so that humans are willing to fulfill their promises according to what has been said before.

3.9 *Anetepi*. The word *anetepi* comes from the lexeme *netep* which underwent a morphological process to get the affix *a-/i* [10]. The word *netep* in the Javanese Baoesastra Dictionary [4] has the meaning of *manjing kenceng, tetep*. Thus, the word *anetepi* has the lexical meaning of *nglakoni*

tumrap kawajiban 'to do because of obligation'. Based on the lexical meaning, the word *anetepi* is categorized as a verb that functions as a predicate. This is evidenced by the relationship between the meaning of the word *anetepi* with other constituents that accompany it. Thus, the referential meaning of the word *anetepi* based on the relationship of meaning in the context of the cultural activities of the Metri Wayang Gandrung oral tradition refers to a condition in the form of a willingness to fulfil obligations that must be carried out by speakers. As for the contextual meaning: First, an appeal so that people do not forget the promises that have been made. Second, regardless of the circumstances and however far the distance, a promise that has been made must still be carried out.

3.10 Nyuwun ngapunten. The word *nyuwun ngapunten* is a compound word. In the Javanese Baoesastra [4]), the word *nyuwun ngapunten* means *njaluk pangapura* 'to apologize'. Based on the lexical meaning, the word *nyuwun ngapunten* is categorized as a verb that functions as a predicate. This is evidenced by the relationship of the meaning of the word *nyuwun ngapunten* with other constituents that accompany it. Thus, the referential meaning of the word *nyuwun ngapunten* based on the relationship of meaning in the context of the cultural activities of the Metri Wayang Gandrung oral tradition refers to an act of apologizing by the speaker to the ancestors. As for the cohesion analysis above, the speaker refers to Pak Akad (ritual leader) and Pak Ngadiyanto and his family. As for the contextual meaning: if someone makes a mistake, they should be brave enough to apologize. In addition, in the Metri Wayang Gandrung text, the word *nyuwun ngapunten* is repeated the most. This shows that Javanese people have high-minded to apologize even though they do not necessarily make mistakes.

4. CONCLUSION

Based on the results of the analysis and discussion above, the researcher concludes that the meaning of the discourse behind the Metri Wayang Gandrung contains messages that can be seen from 3 aspects, namely functional aspects, social aspects, and aspects of community life. First, when viewed from the functional aspect, the Metri Wayang Gandrung oral tradition is a medium for the community to express their desires in the process of

living life. The wish was conveyed to their ancestors, namely Mbah Gandrung. The term *Mbah* in Javanese culture is closely related to ancestors. The meaning of the term Mbah Gandrung itself contextually gives a message about the value of respect for ancestors and a deep desire for welfare and life sustainability. The word *Mbah* in everyday context means parents of Father and Mother, the implied meaning of this term is an understanding of people who are respected as ancestors who started a generation, descendant or a family.

Second, when viewed from the social aspect, the Metri Wayang Gandrung oral tradition contains a message about human hope for a stable life and outer and inner perfection. In this case, humans must try and work hard. As for the process sometimes, humans cannot do it alone. This means that humans as social beings need the help of others, both moral and material support. Thus, social life in society will be created through the factor of meeting each other's needs.

Third, when viewed from the aspect of life, the Metri Wayang Gandrung oral tradition contains messages or teachings about the value of honesty through the understanding of *becik ketitik ala ketara* (if true, say true, if false, then say false). The honesty is manifested in the form of fulfilling promises. Usually in wanting something, someone says a *nadzar* (vow) which means saying a promise to do something if that desire can be achieved. In this case, a person who has a *nadzar* then he must carry out the *nadzar* after his desire is fulfilled. However, as God's creatures, humans cannot be separated from mistakes and forgetfulness. Every action that is being will be, or has been done is not perfect. Therefore, humans must have the courage to apologize if they forget their promises or when they make mistakes to others. Thus, humans will always be introspective and aware of what they are doing, so that they are more careful in living this life.

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