

Gugon Tuhon Jawa in Kismorejo Village, Jaten District, Karanganyar District, Java Tengah Province (Literature Reception Study)

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Abstract - *Gugon tuhon is one of the oral Javanese traditions that has been passed down from generation to generation. Gugon tuhon is a form of Javanese society's belief, therefore, gugon tuhon is also inseparable from the prevailing myths. The truth of a myth depends on its adherents, a person who strongly believes in a myth that the person will certainly not dare to break it. Gugon tuhon contains teachings in the form of prohibitions disguised in ethical matters. Gugon Tuhon was formed so that Javanese people have good morals and ethics in society. Ethics is basically a human act done on the basis of daily habits. Ethics implicitly concerns the problem of human conduct / norms. The formulation of the problem taken by the author is how is the shape of the Java tonic cluster in Kismorejo Village, Jaten Subdistrict, Karanganyar Regency, Central Java Province? The purpose of this paper is to describe the form of the Java Tuhon group in Kismorejo Village, Jaten Subdistrict, Central Java Karanganyar District? The research method used is descriptive qualitative research, using primary data sources, namely informants and secondary data sources through text of the Java Tuhon cluster and other supporting references. The theoretical foundation used by the author is the literary reception approach, the understanding of Gugon tuhon, the form and function of the gangon tuhon, the notion of tradition, the concept of myth, and ethics and morals. The conclusion of this paper is that the form of clone in the Kismorejo Village, Jaten Subdistrict, Karanganyar Regency, Central Java Province is a clan of marriage, pregnancy and death, where the three clusters function to regulate ethics, manners and community morality. The people of Kismorejo Village, Jaten Subdistrict, Karanganyar Regency, Central Java Province still believe in the existence of the Java Tuhon cluster. The author's suggestion is that the gugon tuhon remains preserved in Javanese society because it aims to educate the next generation of morality in the development of today's increasingly strong technology.*

Keywords - *Gugon tuhon, Kismorejo, oral Javanese tradition.*

I. INTRODUCTION

Javanese society is very closely related to the traditions they do. One oral tradition that is still passed down from generation to generation is gugon tuhon. According to Subalidinata it was said that the gugon tuhon contained a prohibited teaching which was aimed at teaching so as not to take actions that were prohibited in society. Gugon tuhon as one of the forms of ethics applied by Javanese society but not infrequently people who consider it as a myth whose truth is doubtful. The morality contained in the gugon tuhon is very high, the rules and norms of society are highly upheld, even the adherents are very afraid to break them.

Gugon tuhon is a trust given to the community to avoid danger, maintain personal and environmental safety. It can be said that the gugon tuhon is a pale-nosed satire to be an unwritten rule in Javanese society. One community that still upholds the gugon tuhon tradition is the community in Kismorejo Village, Jaten District, Karanganyar Regency.

Formulation of the Problem

The formulation of the problem in this study is as follows:

1. What is the shape of the Javanese *Gugon Tuhon* in Kismorejo Village, Jaten District, Karanganyar Regency of Central Java?
2. What is the response of the people of Kismorejo Village, Jaten Subdistrict, Karanganyar Regency, Central Java Province, to the Javanese Gugon Tuhon?

II. LITERATURE REVIEW

A. Definition of Gugon Tuhon

Gugon tuhon comes from the word *gugu* (believe) and *tuhu* (loyal), which means something that is trusted and done by someone. According to the Subalidinata which has been translated into Indonesian, "Gugon Tuhon actually contains a teaching, but the teaching is not visible, only disguised, generally if people are not well informed then they are afraid to break it, even though the prohibition is intended to teach not to take actions that are prohibited when said." The prohibition applied in the TONONON is a moral teaching, an ethic in the form of human behavior. Humans are expected to be able to place things according to their functions and uses. So one of the characteristics of gugon tuhon is to frighten so that human behavior does not deviate.

B. Literary Reception Approach

The definition of literary theory according to Nyoman can be interpreted as acceptance, welcoming, response, reaction and attitude of the reader to a literary work. *Gugon tuhon* whose existence in the community is expected to be able to provide a response from the community, besides that it can also be seen how the community's acceptance of the existence of the *Gugon Tuhon* in the life cycle through the responses given. There is a relationship between the reception of literature with the sociology of literature, the reception of literature gives attention to the aesthetic aspects, how literary works are responded to and then processed, while the sociology of literature pays attention to the nature of relationships and mutual influence between literature and society. In the research on the cluster of life in the life cycle, the community was asked to respond to literary works in the form of oral traditions (*gugon tuhon*) then the results of the community responses were analyzed qualitatively.

1. Definition of Tradition

Tradition is something that has been done for a long time and becomes part of the life of a community group, usually from a country, culture, time or religion. The most basic thing of tradition is the information that is passed on from generation to generation both written and oral, because without this, the tradition will become extinct.

2. Ethics and Moral

Ethics comes from Ancient Greek. The word *ethos* in a single form has many meanings: ordinary dwellings, pastures, cages, habits, customs, morals, feelings, attitudes, ways of estimating. Whereas in the plural (*ta etha*) meaning is custom. Aristotle used the notion of the plural form of the word *ethos* or *ethics* to show moral philosophy. Morals come from Latin, namely *mos* (plural = *mores*) which means also: habits, customs. So etymologically the word *ethics* is the same as the estimation of moral words. *Ethics* can be interpreted as norms that become a guide to regulate the behavior of a person or group. Similarly, the *gugon tuhon* serves to regulate the behavior of a person or community group that regulates the norms of society that are manifested orally.

3. Concept of Myth

Myth is a story that provides certain guidelines and directions to a group of people. Myth is formed by ancient people, the existence of myth can increase a person to obey a rule. That myth gives direction to human behavior and is a kind of guideline for human wisdom. *Gugon tuhon* for some people is still considered sacred so someone is afraid to break it. *urwadi* gives the understanding that *gugon tuhon* is to believe in customs and superstition.

Referring to the meaning of *Purwadi*, the intended superstition is a myth that makes people afraid to break it. It is also said that *gugon tuhon* is a custom, custom in general is inheritance from the ancestors which was passed down from generation to generation. A tradition that is still preserved in some communities, makes myth-mtos still exist. The relationship between *gugon tuhon* and myth is as a wisdom teaching or local wisdom for people who still use it.

III. RESEARCH METHODS

A. Form of Research

This research uses descriptive qualitative research that collects data in the form of words in sentences or images that have more than just numbers or frequencies. That way the results of the analysis achieved in this study are in accordance with empirical data that is by describing each actual event.

B. Data Source

Data sources in this research are two data sources, namely primary data sources and secondary data sources. The primary data source of this study is divided into two, namely people or informants and places or events. People who are expected to know the Java Tawon group in the community of Kismorejo Village, Jaten Subdistrict, Karanganyar Regency are: elders, local communities, migrants or visitors as well as community leaders. The observation place in this study was in Kismorejo Village, Jaten District, Karanganyar Regency. The words or actions of the people observed or interviewed are the main data sources.

Secondary data sources are complementary data or supporting data that more or less help the kefatalitan of a study. In this study secondary data used by researchers are books that are relevant to research.

C. Data Collection Techniques

The techniques used to collect the data needed in this research are: Direct observation in Kismorejo Village, Jaten Subdistrict, Karanganyar Regency, and collecting data through a study of documents related to *gugon tuhon*.

IV. RESULTS AND DISCUSSION

A. The Forms of Oral Traditional *Gugon Tuhon* in The Life Cycle

There are several variations of the Java Tuhon group form found in Javanese society, as for the forms of *Gugon Tuhon* in the life cycle, namely:

1. *Gugon Tuhon* Marriage

Marriage is a transitional phase of human life from adolescence to family time. Javanese have their own way of regulating ethics and norms when people will get married. A tradition that is expected to only happen once in a lifetime. Because of that, the Javanese give advice to someone who will make a marriage from finding a mate until the marriage process takes place. In marriage there is also a *gugon tuhon*, this is done by the Javanese community so that their marriage goes smoothly and can live happily for the bride and groom.

The tradition of marriage using Javanese customs is still ongoing in some Javanese communities today, especially Kismorejo Village. Through traditions that have been passed down from generation to generation, the tradition is not easy to disappear, nor is the existence of the *gugon tuhon* in Kismorejo Village. But not infrequently there are also some people who do not believe because they are from urban areas. *Gugon tuhon* is generally prohibited, then *gugon tuhon* is closely related to the word "aja", the other nature of the *gugon tuhon* is a must that must be followed. As for the example of *gugon tuhon* marriage is "kuu ana don't kihwih, ben mantene by kaluwihan" (there must be kluwih vegetables, so the bride gets excess). Referring to this example, *gugon tuhon* is a necessity marked by the word "kudu". The community uses it as a force which is manifested in subtle words that cause coercion or necessity or prohibition to be made not to offend the public.

2. *Gugon Tuhon* Pregnancy

The married couple. Of course, they crave a family successor to continue their offspring. In Javanese society, there are many restrictions or restrictions for women who are pregnant. The form of the clone in the Javanese life cycle, namely the *gugon tuhon* pregnancy. *Gugon tuhon* pregnancy in general is still believed and believed by some people in Kismorejo Village. For example, the pregnancy pregnancy that applies in Kismorejo Village is "wong meteng ojo idu saknggonnggon, anko ngeng neng not kengen" From this example, a woman who is pregnant must maintain her ethics, it is very rude if she spits in a place. In this example, it is illustrated if a woman spits in a place that will affect the child that is born, namely the appearance of a scab at the baby. That's because the mother paid less attention to cleanliness than herself. The tradition of pregnancy pregnancy is widely researched by people who are engaged in health. They try to dismantle the meaning behind the existence of the *gugon tuhon* pregnancy. For example, people who are pregnant should not eat durian fruit, will cause a miscarriage. According to experts in the health field, durian fruit contains alcohol, it causes the womb to become hot, as a result the content is not strong enough to withstand heat and then miscarriage. *Gugon tuhon* pregnancy is not only aimed at children who will be born, but also aimed at women who contain, it is expected that in addition to getting healthy children, prospective mothers also survived during the labor process.

3. *Gugon Tuhon* Death

Death to the Javanese is the way to the kingdom, to get it there are many ways done by the Javanese community. In the *gugon tuhon* mati culture, the procedure for the treatment of the corpse cannot be carried out by the body itself, for this reason the Javanese people help to realize it. For example, "cacahing dhuwit sawur kudu padha karo umure sing seda, kudu padha rupane" (the money distributed must match the age of the deceased, must be the same type and color). From this example, depicted people who have died still doing charity by spreading money along the road to the tomb, this is done so that the spirit can go smoothly to the *Ahkerat*.

B. *Responses from the Kismorejo Village Society to Gugon Tuhon*

In general, the response of the people of Kismorejo Village, Jaten Subdistrict, Karanganyar District believed in the existence of the *gugon tuhon*, but there were also some who did not believe it. Interestingly, the *gugon tuhon* in this developing era is still used by some Kismorejo villagers. The existence of an understanding of the meaning of the Java *tuhon* group, will make the community become aware of the true meaning of why our ancestors created the *gugon tuhon* tradition. The response given by the community regarding the Java *Tawon* group gives a positive value for the existence of the *Trion Tuhon* because the function of the Java *Tawon* group is used as a regulator of politeness, as early as possible they are taught not to do things that deviate from the prevailing norms. The Kismorejo villagers hope that the *gugon tuhon* oral tradition does not disappear along with the development of the era. *Gugon tuhon* is one way to educate children and the community from the customs of modesty and human behavior.

V. CONCLUSION

Based on the results and discussion in this study can be concluded as follows.

1. The forms of the Javanese *Gugon Tuhon* in the life cycle are:
 - a. *Gugon tuhon* marriage, contains restrictions or rules in terms of marriage, they use it to respect the elders.
 - b. *Gugon tuhon* pregnancy, contains a ban or rule of women in ethics during pregnancy.
 - c. *Gugon tuhon's* death, contains a prohibition or rules regarding the procedure for handling the body from his death to his funeral.
2. The response of the Kismorejo village community regarding the Java *Tuhon* group still believes, they assume that the *gugon tuhon* can educate the generation below to act in accordance with the prevailing rules, have an attitude of politeness in the community. They hope the *gugon tuhon* in the region will continue to grow even though the development of the era is increasing rapidly.

Suggestion

The research in this paper has revealed that to the Javanese community in general and the people of Kismorejo Village, Jaten Subdistrict, Karanganyar Regency in particular will be very good if the tradition of gugon tuhon is still preserved and passed on to future generations. This is an effort to maintain and preserve one of the Javanese cultural traditions.

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