

Analysis the Meaning of *Geguritan* Dyah Arini

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Abstract: *The purpose of this paper is to describe the meaning of GeguritanDyahArini, as object of analysis. Data were collected by documentation method with technical notes, furthermore concretized with ethical methods and emic. Data were analyzed with hermeneutics method, and the results presented descriptively. Each character's behavior in GeguritanDyahArini showed reflection of the natural law, the existence of causation. Therefore, we need to realize that "every action have a risk."*

Keywords: analysis, meaning, *geguritan* (philosophical verse), DyahArini.

1. Introduction

Bali is very popular in foreign countries because of its culture. Bali is predicated as island of thousand temples, heaven island, the island of love till the magic island. Now, Bali is called the island of peace by the World Peace Committee (WPC) [1].

Bali is known for its culture. One of the Bali's diverse cultures is the literary work. Literary works are representations, therefore, plays an interesting arena to investigate the author as an intellectual group which deals with the identity of the ideal society [2]-[3]. Balinese literary works consist of traditional and modern literatures, with local languages or Indonesian [4]. Traditional Balinese literatures were under the influence of Java, such as *askidung*, *kakawin*. In accepting the influence, Bali is more productive than its source [4]-[5].

Traditional Balinese literature that thrives to this day is *geguritan* because it uses easily understandable language and in reading always sung using *tembangmacepat* [6]-[7]. *Geguritan* include genres of poetry and at the same time include narrative because it is formed by *pupuh-pupuh*, followed the requirements of the so-called *padalingsa* and it contains the life story of the hero [7]. *Pupuh* means form of the songs that are bound by the *padalingsa*, such as *Sinom*, *Pangkur* [8]. *Padalingsa* includes: *carikie* syllables in each line; *padaie* the number of lines in each stanza; and the end sound of each line [7]-[13].

Traditional Balinese literatures continually written until the year of two thousands, therefore must be appreciated and studied. There are some common *pupuh* sung in the Balinese daily life, ie *PupuhMijil*, *PupuhPucung*, *PupuhMaskumbang*, *PupuhGinada*, *PupuhGinanti*, *PupuhSmarandhana*, *PupuhSinom*, *PupuhDurma*, *PupuhPangkur*, *PupuhDangdang* *Sugar*, and *PupuhMegatruh* [7], [9]-[10],[12]. The custom of sang *Pupuh-Pupuh*, gave rise to the concepts *malajahsambilangmagending*, *magendingsambilangmalajah* [4],[7],[14].

Literary readings aims to feel and appreciate as well as trying to revive a life experience that is expressed in the literature. The appreciation of the literature's meaning can be used to overcome the moral degradation which is sweeping the

world [15]-[16]. By reading the literature, readers get the "pleasure" and "usability". Horace states that every literary work has a function of *dulceet utile* [15]-[17]. Pleasure and benefits of a literary work will be obtained, if it is done with a pragmatic approach. This pragmatic approach refers to the communication effects formulated by Horace that the duty of an artists is to teach and give enjoyment as well as to motivate the reader towards responsible activities (*docere, delectare, and movere*) [18].

This paper focuses on *GeguritanDyahArini* [19] which is owned by GriyaJegu, Penebel, Tabanan copied from Balinese script book by AA IstriAdi, IVD 4516 Numbers, typed back by I Made Pardika, December 23, 1989. In it, there are no explanation about the time *GeguritanDyahArini* were written. *GeguritanDyahArini* uses: *PupuhDemung* consists of 44 stanzas; *PupuhSinom* consists of 18 stanzas; *PupuhPangkur* consists of 25 stanzas; *PupuhGagakAmanis* consists of 16 stanzas; *PupuhDemung* consists of 11 stanzas. Overall consist of 114 stanzas. The purpose of this paper is to describe the meaning contained in *GeguritanDyahArini*.

2. Research Methodology

To achieve the objectives, the data were collected by documentation method with technical note. Data were concretized with ethics and emic method, because the human point of view could not be separated from the surrounding social system [4],[20]. Furthermore the data were analyzed with hermeneutics methods. Hermeneutics is the interpretation system to uncover the hidden meaning behind the text [21]. Hermeneutics is the decomposition process starting from the explicit content and meaning until the implicit meanings [21]. Hermeneutic method does not seek the true meaning, but the most optimal meaning. Thus, interpretation is done to explain the meaning behind the text of literary works [22]. Results of the analysis are presented descriptively.

3. Results

3.1 Synopsis

There was a hermit named Trenawindu. He did hermitage in a mountain Imawan. His hermitage has been successful and achieved an incredible ability so he can see through the inner eyes. Lord Indra as the king of heaven are very concerned

about the ability of Trenawindu. To maintain the authority, he made an attempt to thwart the hermitage of Trenawindu. The plan was charged to a beautiful angel named DyahArini. DyahArini accept the assignment, but not wholeheartedly. She was a well-behaved angel. She could not refuse the assignment because she felt indebted to the god Indra. Eventually the DyahArini's trip has reached the hermitage. She tried to tempt Trenawindu in any way attractive. Trenawindu knew the purpose of DyahArini's visit. His anger could not be dammed so Trenawindu condemned DyahArini that she could not return to heaven but borned as a human. DyahArini was very sad and asked for forgiveness and made a request before dying. Trenawindu anger subsided, then feel pity and provided the opportunity for DyahArini to be born in the family of Ragu, the royal family. Furthermore, after DyahArini dies, her body is burned.

3.2 Characters Overview of *Geguritan* DyahArini

3.2.1 Character of Trenawindu

Trenawindu is a character that has a very strong principle. A character who do not get married during the search for knowledge. A character who love meditating to achieve his goals. While doing hermitage was not deterred by any temptation. He has incredible ability and can see through the inner eyes, and also has a sense of pity. For example as cited in *PupuhDemung* 1, stanza 1 and *PupuhDemung* 2, stanza 4 which is freely translated as follows.

Mimitansatuwaneguritada tapa, maparabTrenawindu, tarunamawibu, tapakan Sang HyangAnggaspati, di gunungimawan, matapapagehemuput, ngginengsiwarcana, manyukla-brahmacari, mangkinsampunsida mantra, truspangaksisidasakahiyun (*PupuhDemung* 1, stanza 1).

(There was a hermit named Trenawindu. He was like Sang HyangAnggaspati. He did hermitage in Imawanmountain. Meditated seriously and not married. Now his hermitage was successful. He had mastering spells and able to see through the inner eye).

Sang tapa maceloskayunemirengang, masawangmurub, katistisanbanyu, aheparidumilahngendih, swabawaneegar, cacingakemanisnyunur, kadijambenguda, matimpalsedahgading, komohjahan yen kecapang, wacanan sang tapa alus (*PupuhDemung* 2, stanza 4).

(Heart of the hermit was touched, his face was radiant, he had a soft gaze, like young areca fruit along with yellow betel leaves, deliciously like *komoh* (a type of soup), his words was gentle).

3.2.2 Character of DyahArini

DyahArini was a very beautiful angel, figure that have good character. Character who know reciprocation. Character who carry out the assignment according to its origin. Character who tempting Trenawindu because of the assignment from the god Indra. The assignment which must be fulfilled even though her heart refused. DyahArini already knew the result of her assignment, but she still had to do it as instructed by the king (Lord Indra). DyahArini tried to comfort herself, knowing that the good deeds in her life will have no meaning and prepared to accept the sufferings as the result of her assignment. The assignment were expressed in stanzas 4,

5,10, 11, 12, 13, 14, 15 of *PupuhDemung* 1, and the trip to fulfill the assignment were expressed in stanzas 16 – 44 of *PupuhDemung* 1, stanzas 1 – 11 of *PupuhPangkur*. The sadness and DyahArini's message when receiving the hermit's curse were written in stanzas 1 – 16 of *PupuhGagakAmanis*. Here some selected examples from stanzas 4 and 5 of *PupuhDemung* 1 which is freely translated as follows.

Wentendadarilwih ring Suralaya, pradnyanwekasingayu, raspatianulus, kapesenginDyahArini, tostrehutama, masawangkadipupucuk, erunBataraIndra, kajegeganemingid, anging Sang HyangIndrayogya, mamratingkahsahala-ayu (Stanza 4, *PupuhDemung* 1). (There was a very good angel in Suralaya, clever wise and very beautiful, matchless beauty, named DyahArini, comes from a good family, the god Indra was fascinated by her beauty, but still gave her a bad and dangerous assignment).

Tan liyanDyahArinikapebuwatinpisan/ mangawara Sang Wiku/ mangderusakluntur/ tapa bratanekapandi/ irika ring taman/ singidkalintangingsuhung/ genah Sang HyangIndra/ ngesenginDyahArini/ mababawospakalihan/ ngulih-ulih Sang Trenawindu (Stanza 5, *PupuhDemung* 1).

(DyahArini were burdened with a tough assignment to tease and destruct the hermitage of Trenawindu. In a quiet park, the god Indra spoke and ordered DyahArini to destruct the hermitage of Trenawindu).

3.2.3 Character of the God Indra

The god Indra is a king who reigns in Suralaya. As a king, he felt his authority was threatened by the succesfull of Trenawindu's hermitage. The anxiety of God Indra generated a malicious intent to thwart Trenawindu's hermitage. To maintain his authority as a king, then DyahArini were sacrificed and assigned to tease Trenawindu, as a proof of his sincerity in hermitage. God Indra gave assignment to DyahArini with gentle words without considering her feeling. These were expressed on stanzas 2 – 11 *PupuhDemung* 1. The selected example was stanza 8 and translated freely as follows.

Pageh tan pagehpangaptin sang matapa/ marikszakengsar/ pang adaanaktahu/ I Dewakemamaranin/ manipalimun/ majalanaedenusantul/ ndihi tan paruwang/ ambaraneambahin/ bancanabraton sang tapa/ da buwinjangkaapangabuhut (stanza 8 *PupuhDemung* 1).

(To test his sincerity as a hermit, test him secretly, go alone, set off by flying, do not think of anything else, do not hesitated, make him failed).

4. The Meaning of *Geguritan* DyahArini

Since human beings were created has been accompanied by an obligation / work. Action (work) is driven by the laws of nature, stopped working means against the laws of nature and the world will be destroyed, as written in the third conversation of Bhagawadgita about *karma yoga* (III.5, 8, 10) [23].

<i>Bhagawadgita, karma yoga (III.5)</i>	
<i>Na hi kaschitkshanamapi Jātutishthatyakarmakrit Kāryatehyavasahkarma Sarvaprakritijairgunaih</i>	Nobody does not work Although for the moment Because with no human power Created acts by natural laws
<i>Bhagawadgita, karma yoga (III.8)</i>	
<i>Niyatamkuru karma tvam Karma ivāyohyakarmanah Sarīrayātrā 'pi cha te Na prasidhyedakarmanah</i>	Work like that has been determined Because work is better than not working If you do not work Everyday life was not possible
<i>Bhagawadgita, karma yoga (III.10)</i>	
<i>Sahajannahprajahsrishva Puro 'vāchprajāpatih Anenaprasavishyadhvam Eshavo 'stvistakāmadhuk</i>	Prajapati created man yore Shared-service offering, and said: 'With these you will breed And let this be yours dairy cows'

A person's life has its own story. Life is a business; a struggle; a journey, bad or good depends on the person. The best life is all about balance. Balance in life lies in the personality of controlling thoughts, actions, and speech [24]. Every action taken by human beings, emerge from hate or love and arises from emotion. That emotions (hate and love) control the consciousness, causes aimless life and loss of intellectuality. This emotion must be overcome. Associated with this message I quoted from sloka Bhagavadgita in Conversations III.34 [23], which reads:

Indriyasye 'ndriyasyā 'rthe r āgadveshauvyavasthitau tayornavasamāgachchhet tau hyasyaparipanthinau	love and hate at an object of desire lies in the object of desire itself let no one who surrendered to both because both are mere barrier
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Trenawinduis a character that has undergone a balance in his life: thoughts, actions and speech. He is a hermit, naturally in implementing its obligations, there is always a temptation that threatens his hermitage, there are always certain forces that want to destroy his hermitage.

DyahArini is a very beautiful angel and well behaved in her life. In her life as an angel, she was under the rule of Lord Indra as king in Suraloka. King gave her an assignment that can not be denied, as pretext to test the sincerity of Trenawindu's hermitage and to determine the suitability of Trenawindu obtain grace. Additionally, DyahArinifeel indebted to the king, so that she could not refuse the assignment even though she had felt the danger.

The God Indra is the king of Suralaya. He was in charge of keeping the peace of Suralaya, maintaining his authority as king. The success of Trenawindu's hermitage make him famous till Suralaya. The God Indra anxious, worried and feel threatened his authority. That is why he assign DyahArini, a very beautiful angel to tempt Trenawindu. God Indra who to maintain his authority and status as king, not considering the fate of others.

The actions performed by each character is a reflection of the natural law, in which is reflected the existence of causation.

The good or bad actions have its own consequences. Therefore, we need to realize that "every action should include a risk."

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Author Profile



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