

# Parikan in Ludruk's Kidungan

## An Ethnolinguistics Study

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**Abstract**—*Ludruk* is one of the traditional arts in East Java. In *ludruk*, there is a unique song (*kidungan*), and it is accompanied by the *Jula-juli* song. This song is in the form of *parikan*. Social, political, economic, and cultural issues are portrayed in *ludruk* through satire, criticism, humor, and more human touch. *Parikan* in *ludruk* as Javanese Literature has a social purpose because it reflects how a person thinks in the face of various problems in life which happen in the society. So, how are cultural elements reflected in the Eastern Javanese art of *parikan*? This research applied the descriptive method to seek explanations about the reflection of the society's cultural elements in Eastern Javanese *ludruk*. The approach used was the ethnolinguistic approach and the data was analyzed with the ethnoscience framework. The results of this research show that *ParikanLudruk* is a free form of literature which has a social function as a reflection of the cultural elements of the society who created it.

**Keywords**—*parikan*; *ludruk*; *cultural elements*; *ethnolinguistics*; *ethnoscience*

### I. INTRODUCTION

*Parikan* is one form of Javanese literature which has a social function because it contains issues concerning the individual and the people's social and cultural values. *Parikan*, as a form of literature, also serves as a system of symbols. If we believe that literature, as a system of symbols which has a strong connection to the system in the society which created it, we can also know that studying literature from an intellectual perspective is the same as studying the awareness of the society.

Literature as a reflection of the reality in the society means that literature reflects the way the people think in facing the various issues that may arise in their everyday life as members of the society. The existence of *ludruk* as a media of creativity for *parikan* has an important role in sustaining its popularity. The artists use it as a way to convey messages to the society through each verse of the *parikan*, because *ludruk* is enjoyed by all layers of society. In reality, there is a confrontation between two cultural streams in the society. On one side, the global wave arrives unexpectedly. On the other side, the antithesis has emerged, which is the revival of local identity.

*Parikan* is one form of literature which is a result of the socio-cultural factors in the society. Therefore, it can be stated

that literary work is the result of the author's reflection towards the reality in his or her society. *Parikan* is an illustration of the reality of the society in which it was created. Therefore, it can be viewed both as a reflection of the cultural system in the society and as a tool for social control in the people's lives.

*Parikan* conveys an interesting message in *kidunganludruk*. *Parikan* expresses a person's thoughts in the form of folk poetry without having any issues with copyright. This convenience is one of the reasons why *parikan*, as one form of poetry in Javanese literature, has a close relationship with the society. Hopefully, the moral values contained in *parikanludruk* can be considered in determining what to do and what not to do. It is intended that the existence of this research could benefit the society in raising their appreciation and awareness to preserve their culture. That issue is the reason behind this research on *parikan* in *kidunganludruk*.

### II. THEORETICAL REVIEW AND METHODOLOGY OF THE STUDY

#### A. *Parikan*

Several resources state that *parikan* is a form of old poetry (Malay *pantun*, a metrical rhythmic poem). However, the value and parameter of beauty for *parikan* differs from those of Malay poetry. Even though poetry has a universal value, there are different poetic rules between Javanese poetry and Malay poetry (Saputro, 2001:1). Thus, even though *parikan* is similar to Malay *pantun*, both have their own value and parameter of beauty, and therefore have different aesthetic elements. Saputro defines *parikan* as a type of Javanese poetry that has a metrum rule of *guru lagu* 'end rhyme' and *guru wilangan* 'number of syllables per line'. *Parikan* consists of *gatraturwaka* or '*barissampiran*' (the preamble, first couplet, or first two lines) and *gatraterbusan* or '*barisisi*' (the second couplet or third and fourth lines which represent the content). In terms of definition, *parikan* is equivalent to *pantun*. Both *parikan* and *pantun* consist of *sampiran* and *isi*. Endraswara (1994: 183) states that *parikan* is categorized as traditional poetry which has less rigid rules concerning arrangement of verses, lines (*gatra*), number of syllables, and play of sounds. Another opinion is supplied by Prabowo (2002: 7) stating that *parikan* is a traditional Javanese poem which has a similar form to that of a traditional Malay poem. This poem consists

of two parts, namely the *sampiran* and *isi*. *Parikan* is one of the works in Javanese literature which has an integral structure which unites all elements into one.

Furthermore, Utomo explains that literary works are a product of the reciprocal effect between social and cultural factors in a society. In other words, the socio-cultural condition in a society has a significant influence on the form, type, genre, and substance of literary works, which are an illustration of the reality in the society in which it was created (Utomo, 2002: 59).

#### *B. Ethnolinguistic Study by means of the Ethnoscience Method*

Abdullah (2013) explains that the object of ethnolinguistics, as one of the fields of study in interdisciplinary linguistics, is language, and it involves various aspects of the society's culture as its context. The research in this field uncovers the relationship between language and the society's culture in various social phenomena concerning ecological, historical, and demographic factors which influence the changes in aspect, category, and expression of language and culture.

All the above proves that studying ethnolinguistics means studying language, culture, and its society. A similar notion was expressed by Hymes (in Oktavianus, 2006: 116) stating that, through ethnolinguistics, we can explore the linguistic form which is influenced by culture, society, mentality, and psychology; what is the real nature of form and meaning, and what is the relationship between the two. Linguistic form or expression which consists of linguistic units namely words, phrases, clauses, sentences, paragraphs, and text is defined based on social, cultural, mental, and psychological aspects between the speakers. The ethnoscience method is a way to uncover the relationship between those factors. The term ethnoscience is also known as 'the new ethnography' or 'cognitive anthropology' (Spradley in Abdullah: 57). This method is able to reveal the culture, as a system of knowledge, of the people in a certain society or group. In regards to this, language is the easiest tool to learn about the system of knowledge in that society because, in language, there are clarifications, rules, and principles about how the person acts in the society. Language units, which consist of words, phrases, sentences, paragraphs, and text which appear in socio-cultural phenomena, contain certain meaning and refer to certain ways of thinking. These thoughts, ideas, and personal expressions which are voiced through *parikanludruk* are observed verbally concerning the relationship between language and culture. This is the aim of this research.

#### *C. Cultural Elements and Socio-Cultural Reflections of the Society*

According to Koentjaraningrat (2009: 165), there are seven cultural elements which consist of language, religion, knowledge system, social system or organization, system of life tools and technology, livelihood system, and art. *Parikan* is one of the literary works which cannot be separated from the dynamics of life in the society in which it was created. This is because literary works are a result of human thought, and humans are part of society. As stated by Rene Wellek and Austin Warren (2014: 98), literature is associated with a

certain situation or a certain political, economic, and social system. Therefore, this research will discuss *parikan* in *kidunganludruk* as a reflection of cultural elements in the society who created it.

#### *D. Research Methodology*

This research applied the ethnolinguistic approach. The ethnolinguistic approach is based on ethnoscience, and it is used to interpret the reflections of the cultural elements in *parikan*. This research is a qualitative descriptive research, and the data is in the form of spoken and written *parikan* in *kidunganludruk*. Data in the form of spoken *parikan* was retrieved from artists who are experts in *ludruklawakan/dagelan* (humorous *ludruk*) because they truly know about *ludruk* and are directly involved in creating and reciting *kidung* *Jula-juli* in *ludruk* performances. Meanwhile, the written data was obtained from a book which contained a collection of *parikankidunganludruk* by Henri Supriyanto which is entitled "*KidunganLudruk*". This anthology was chosen for wide array of *parikan* texts which almost thoroughly includes several areas in East Java which are Malang, Jombang, Mojokerto, and Surabaya. The collection of data for this research used several techniques which are recording, listening, and writing. The data was analyzed, aiming towards the reflection of cultural elements in the perspective of ethnolinguistics, using the ethnoscience model of analysis. This was conducted by finding the conclusion from *parikan* texts to reveal the ideas of the writer which are manifested in the words of *parikanludruk*.

### III. FINDINGS AND DISCUSSION

*Parikankidunganludruk*, as a form of literature which is close to the society, contains reflections of cultural elements which include the knowledge system, societal system and organization, language system, system of life tools and technology, and religious system.

#### *A. Knowledge System*

The knowledge system is actually related to the life tools and technology used by mankind. This system is abstract and takes form in mankind's ideas. Meanwhile, the technological system is the physical form of those ideas. The data of *parikanludruk* which reflects the society's education in the knowledge system can be analyzed below:

- (1) *Ana sing abangkokmilih sing ireng*  
*Wong sing biruilangbatike*  
*Uripsepijanbelajara sing temen*  
*Ceksugihilmutembemburine*  
(Verse 75,BKL)

‘There is red, why choose the black  
 The blue has lost its pattern  
 We live only once, learn as much as you can  
 To be rich in knowledge to prepare for the future’

Example number (1) is an example of *parikanludruk* which reflects the knowledge system of the society which is education. The third line which states *uripsepijanbelajara*

*sing temen* contains a message that one has to use their time as best as they can to learn while they are still alive. The term 'learn' mentioned in that line does not exclusively refer to learning things at school. Learning has a very broad meaning: learning about the sciences, learning about how to behave well, learning to be a member of society, learning about business, and so much more. Learning to increase one's knowledge will never be in vain, and it will be useful for the future. This is conveyed by the writer in the next line, *ceksugihilmutembemburine*.

### B. Societal System and Organization

This system encompasses the way of life in the society which is governed by customs and rules in daily life. This societal and organizational system contains values of unity/togetherness and local wisdom in a certain society. The discussion is provided below.

- (2) *Ana ontonggedhang raja  
Cengkirgadhing kintir kali  
Gotongroyongmbangun Negara  
Sugihmiskinayonyawiji*  
(Verse 59, BLSTS)

'There's a banana flower, plantain  
Young coconuts float in the river  
Together we develop the nation  
Rich or poor, let's unite'

Indonesia is known as country which upholds the value of togetherness. That value is clearly stated in the country's national principles in Pancasila. The third principle states "Persatuan Indonesia" (Unity of Indonesia). It is brief, compact, and clearly contains deep meaning.

### C. Language

Language is an important element in a culture because it functions as a tool for communication for humans to interact and have relationships with one another. Without language, culture will have never been born because culture exists due to human interaction.

Language as a tool for communication is used by *ludruk* artists to convey their aspirations and criticism towards the social conditions surrounding them. This is reflected in the *parikan* verse below.

- (3) *Nang kuthaJombanglhoCak,  
lewatTerongan  
Tukukawat kanggomemehan  
Ayo berjuanglhoCaklewatkidungan  
Supayaditamparakyatorasembarangan*  
(Verse 84, BKL)

'To the city of Jombang, Sir, through  
Terongan  
Buy some wire to make a hanger

Come on, keep fighting, Sir, by *kidungan*  
So the people accept it without  
misunderstanding'

The *parikan ludruk* in example (3) is the only data which is found to reflect the language system. The language system reflected in the *parikan* above shows how language functions in *kidungan* as the appropriate media of aspirations in order to prevent misunderstanding in the society. This is shown in the third line, *ayoberjuanglhoCaklewatkidungan*, and it is continued in the fourth line which states, *supayaditampamasyarakatorasembarangan*.

### D. System of Life Tools and Technology

As discussed previously, the system of life tools and technology is a physical product of the knowledge system. This system includes the items that are used as life tools.

- (4) *Ana modhelerokkoyoksepan  
Belekanekiwatengenanairingan  
Ala Shanghai dress jamankemajuan  
Tuwekenomnggawepadhaemohketinggalan*  
(Verse 17, BKL)

'There is a women's clothing like a skirt  
The left side right there is a accompaniment  
Ala Shanghai dress up the progress  
Young and adult women do not miss it'

Example number (4) shows one of the *parikan* which reflects the system of life tools which is clothing. This *parikan* contains social criticism towards women. It is shown through the phrase *rokkoyoksepan* which refers to women's clothing. The author wants to convey the message that, in wearing clothes, one should be modest and polite. *Belekanekiwatengenanairingan, ala shanghai dress jamankemajuan*, it seems that the people are just imitating without paying attention to the norms of how to dress appropriately in Indonesia. Next, *tuwekenomnggawepadhaemohketinggalan* conveys that nowadays the young are not the only ones who want to show off. Even adult women do not want to get left behind.

### E. Religious System

The religious system is a form of the belief system and shows humans' relationship with God. This includes religious ceremonies, religious emotions, belief system, and religious groups.

- (5) *Uripsepisanndukalamndonya  
Aja nglanggargarise sing kuwasa  
Sugihmiskinwisana sing nentokna  
Ibaratwayangdhalangewisana*

'We live only once in this world  
Do not cross the line made by the Almighty  
God  
Rich or poor, it has already been determined  
Like a puppet, the puppeteer is present'

The *parikanludruk* in example (5) reflects the religious system in the society. The verse of the *parikanludruk* contains meaning which gives a reminder and also prohibition to cross the line which has already been drawn by God Almighty. This is shown in the second line, *ajanglanggargarise sing kuwasa*. It is continued in the third line, *sugihmiskinwisana sing nentokna*. This means that a person's fortune, rich or poor, is in God's hands, so do not engage yourself in prohibited actions in order to gain wealth. Everything has been predetermined. As humans, we have to try and work hard.

#### IV. CONCLUSION

Parikankidunganludruk is one form of literature which is the product of the reciprocal effects between social and cultural factors in the society. Therefore, it can be stated that literature is the result of an authors reflection towards the social reality which reflects the condition of that society. The socio-cultural condition of the society which is reflected in parikanludruk encompasses the knowledge system, societal system, system of life tools and technology, language system, and religious system.

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