

The Meaning and Function of *Ugeman* in the Text of Yusup's Lontarin for the Osing Banyuwangi Community

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Abstract. This lontar's Yusup is an old literary form of traditional poetry. There is an esoteric aspect to Lontar Yusup. The Lontar Yusup manuscript consists of four basic songs and 12 *pupuh*. One of the *pupuh*s is the *pupuh Kasmatran Kawitan* (Samudana), contains the journey of the Prophet Yusuf when he was his father's favorite son and was a good figure and was considered the most perfect. The theory used in manuscript research is philology and reception theory. Meanwhile, data collection regarding the reception of the manuscript was carried out directly with the community. Data analysis and data presentation were carried out in two stages, namely philological and receptive. The results are presented descriptively. The results of the philological analysis, namely text editing, turned out to be text corruption in the form of correcting letters or words that were written incorrectly, such as the word *hyang* in the *yewang* written text, the word *lord* in the *tuwan* written text, and the word *asu alas* in the *asu walas* written text. Results of analysis of the text of the song *Kasmaran Kawitan* (Samudana) in the Lontar Yusup manuscript is a teaching that contains traditions and culture that are still developing today. Even though the manuscript is an old manuscript, the Lontar Yusup manuscript is still accepted among the Using community today in Banyuwangi Regency. Apart from the results of the analysis of the meaning and function of the Lontar Yusup *mocoan* tradition in Banyuwangi, there are ritual traditions that are considered sacred and are still developing today, such as the *tingkeban*, wedding, village clean and *ugem* traditions. The *ugem* tradition is a ritual to find a way out or seek guidance through the Lontar Yusup *mocoan* tradition. Introduction

Keywords: Lontar Yusup, Kasmaran Kawitan (Samudana), Philology and Reception

1 Introduction

The Lontar Yusup manuscript contains the story of the Prophet Yusuf, an old literary form of traditional poetry. The Lontar Yusup manuscript consists of four basic songs and 12 *pupuh*. One of the *pupuh*s is the *pupuh Kasmatran Kawitan* (Samudana), which contains the journey of the Prophet Yusuf when he was his father's favorite son and was a good figure and was considered the most perfect. The theory used in manuscript research is philology and reception theory. Meanwhile, data collection regarding the reception of the manuscript was carried out directly with the community. The story of the Prophet Yusuf, was explained in the Lontar Yusup Manuscript. This lontar is an old literary form of traditional poetry. There is an esoteric aspect to Lontar Yusup. The Lontar Yusup manuscript consists of four basic songs and 12 *pupuh*. The theory used in manuscript research is philology and

reception theory. Meanwhile, data collection regarding the reception of the manuscript was carried out directly with the community.

The results of the philological analysis, namely text editing, turned out to be text corruption in the form of correcting letters or words that were written incorrectly, such as the word *hyang* in the *yewang* written text, the word *lord* in the *tuwan* written text, and the word in the *asu walas* written text. Results of analysis of the text of the song *Kasmaran Kawitan* (Samudana) in the Lontar Yusup manuscript is a teaching that contains traditions and culture that are still developing today. Even though the manuscript is an old manuscript, the Lontar Yusup manuscript is still accepted among the Using community today in Banyuwangi Regency.

Apart from the results of the analysis of the meaning and function of the Lontar Yusup mocoan tradition in Banyuwangi, there are ritual traditions that are considered sacred and are still developing today, such as the *tingkeban*, wedding, village clean and *ugem* traditions. The *ugem* tradition is a ritual to find a way out or seek guidance through the Lontar Yusup mocoan tradition.

One of the manuscripts studied and still used today is the Lontar Yusup manuscript. The material object of this research is the Lontar Yusup manuscript in Banyuwangi, East Java. Lontar here means 'manuscript' or 'story', while Yusuf is the name of the main character in this story. In the first stanza of this manuscript there is a stanza that reads, "carita Yusup ginita" (Singing the story of Yusuf). This line shows that this manuscript contains the story or story of the Prophet Yusuf, who eventually became known in the Using community as Lontar Yusuf (Indiarti, 2018: 9). This manuscript is a private collection belonging to a resident named Mr. Sarino from the Using Tribe in Kampunganyar village, Glagah District, Banyuwangi Regency, East Java. The Lontar Yusup Manuscript is a manuscript containing the story of the Prophet Yusuf which is a type of Lontar song, in which there are four types of songs, namely *Kasmaran*, *Pangkur*, *Sinom*, and *Durmo*. In the Lontar Yusup manuscript there are 12 types of *pupuh*, including *Kasmaran Kawitan* (Samudana).

Firstly, the text of the *Kasmaran* song is the local form of naming in Banyuwangi the *pupuh* which is generally known in Java as *Asmaradana*. *Asmaradana* comes from the word *asmara*, which is the name of the god of love, *dana* from the word *dahana* means fire. Secondly, *Pangkur* comes from the name of a retainer in priestly circles, such as the charters listed in the ancient Javanese language, in the fiber "*Serat Purwaukara*" (1861:11) *Pangkur* is given the meaning of tail or tail. Third, the *Sinom pupuh* relates to ceremonies for young people in ancient times. *Sinom* can also be interpreted as young leaves. Fourth, *Durmo* in Old Javanese means tiger, usually the *Durmo* song is used in a scary atmosphere (Indiarti, 2018:30).

One of the *pupuh*s in the Lontar Yusup manuscript is the *pupuh Kasmaran Kawitan* (Samudana). This *pupuh* contains a story about pleasure, goodness, and is the pleasure of society, this song is the core of the Lontar Yusup manuscript, this *pupuh* is considered the core because of *podo 1* and *2* The *pupuh Kasmaran Kawitan* (Samudana) is read again before closing or ending. This song is a sacred song or must be read because it contains positive values and prayers for goodness.

This manuscript is a manuscript used in the Mocoan Lontar Yusup tradition, as one of the traditions in Banyuwangi that has developed to this day. The Mocoan tradition is carried out at every hamlet clean-up event, village salvation, celebration, and especially on the 12th of Djulqaidah in Rejopuro hamlet, Kampunganyar Village, Glagah District for the village salvation ritual. The purpose of reading the Lontar Yusup manuscript in this tradition is that people believe that it brings goodness and glory. Apart from that, the Lontar Yusup manuscript is used as a seven-month and four-month ritual for pregnant women, hoping that the child they are carrying will behave like the prophet Yusuf. The *Mocoan* Lontar Yusuf tradition is still developing today and provides positive value to the Using community in Banyuwangi. The text tells about the prophet Yusuf, a prophet who can be used as a role model in terms of character or behavior. The Using community still believes in this, so this text is interesting to study. I conducted this research using only the Kasmaran Kawitan (Samudono) text, which is the oldest pupuh and is sacred or obligatory to read. To find out more about the function of the Kasmaran Kawitan (samudono) text in the Lontar Yusuf manuscript in the Osing community, the researchers studied it by describing readers' responses to the Lontar Yusuf manuscript.

2 Methods

The method of this research are philology and reception methodology. Philological research data is in the form of manuscripts. There are several methods used in research according to the research stages. The first stage is data collection in the form of a manuscript inventory. Data collection was carried out using library and field study methods. The library study method for this research data source is manuscript catalogues found in various libraries, museums, and other agencies that pay attention to manuscripts. Field study method, data collection is carried out by visiting manuscript storage places such as libraries, museums, and community groups who have manuscripts (Djamaris, 2002: 10-11). This stage is the initial stage that I carry out to find the necessary data. I received a manuscript from one of the people in Glagah District, Banyuwangi Regency. After finding it, researchers interviewed informants and conducted a catalog study. In a catalog study conducted by researchers, researchers found several manuscripts containing stories of the prophet Yusuf from several museums and libraries in Indonesia, as follows:

a. National Library of the Republic of Indonesia with the title Hikayat Nabi Yusuf, with code W110. The manuscript has the title Hikayat Yusuf, has 68 pages, is in Malay language and has pegon script, is in prose form, and is made from European paper. The text tells the story of the prophet Yusuf and his eleven brothers and his father named the prophet Jacob, twelve sons, the prophet Yusuf had become his father's favorite son.

b. Pura Pakualaman Jogja Library entitled Serat Yusuf. The manuscript has 254 pages, is in Javanese and is written in Pegon script. Made from European paper. The beginning of the composition of the text was Wednesday Wage, 9 Jumadilawal

ship prey, Ehe year. The end of composing the text was Wednesday in the month of Saban, Mungsa Kapal, the year Ehe.

c. The main catalog of manuscripts from the West Java Archipelago is entitled Nabi Yusuf, Son of the Prophet Jacob, with codes I148, I149, and I150. The manuscript code I148 is entitled History of the Prophet Yusuf, Son of the Prophet Jacob, has 124 pages, is made from European paper, is in Sundanese and has Arabic script. The origin of the manuscript is from R. Djamu Soemadilaga from Sumedang 1985. This was done to make it easier for me to carry out an inventory of the Lontar Yusuf manuscripts because manuscripts with other titles but with almost the same content can also be stored in libraries or museums. From several catalog studies that have been carried out, I cannot present these manuscripts due to limited costs and time as well as the very long distance so that researchers can only present them from field studies that have been carried out in Banyuwangi, East Java.

Data analysis. The object of philological research is a manuscript, so the method used is the plural manuscript editing method. The content of the Lontar Yusuf manuscript studied is a story about the prophet Yusuf which is a song type, there are four songs in the Lontar Yusuf manuscript and 12 types of pupuh, of the 12 pupuh the researcher only used one pupuh which is considered the most sacred, namely the Kasmaran Kawitan (Samudana) pupuh. The method used is the basic method because the basic method is used if according to the interpretation the value of the manuscripts is clearly different so that there is one or a group of manuscripts whose quality stands out. The basis used by researchers in analyzing data on the pupuh Kasmaran Kawitan (Samudana) in the Lontar Yusuf manuscript, namely philological analysis and reception. Philological Analysis, the philological steps taken to analyze the data in the form of the Kasmaran Kawitan (Samudono) pupuh in the Lontar Yusuf manuscript include, manuscript description, and transliteration text of The Lontar Yusuf manuscript. was analyzed systematically based on its overall physical condition such as (general description).

3 Result and Discussion

The function of *Kasmaran Kiwiwtan (Samudanan)* is to attract the attention of the public and contains many positive values in the form of moral messages and contains prayers for the south for readers, listeners and people who have a celebration. The song Kasmaran is the oldest song and must be read and is a sacred thing. to read. A detailed explanation of this function will be explained in the following:

3.1 Prayer

According to the *Big Indonesian Dictionary* (1990), prayer means request, hope and praise to God. For religious people, prayer is very important to do, because for them prayer is one of the things that bridges all their desires. Prayer is a way to ask God for everything we want. Every human being definitely wants to be safe from trials and dangers, and every human being definitely wants to get kindness from everyone. Safety and goodness are natural things for humans to obtain. From the

pupuh Kasmaran Kawitan (Samudanan) there is a practice of praying for safety and goodness of fiber for prosperity and well-being. This can be found in podo 1 and 2 of the *Kasmaran Kawita (Samudanan) pupuh* which reads:

Based on my observations, I know that the practice of praying for safety and goodness is available to people who read it, hear it, and people who have their own desires. It is believed by the public that reading the song or *pupuh Kasmaran Kawitan (Samudanan)* is a very sacred thing to read because it is the earliest *pupuh* and is considered the oldest *pupuh*. It is also believed that the first two podo are prayers that are very efficacious so that people who have a desire are encouraged to pray. Apart from that, the prayer leader (who is taken from one of the singers) does not forget to pray for the other singers and listeners and especially the host who has the desire to pray for their safety and goodness. So the *pupuh Kasmaran Kawitan (Samudanan)* is considered a sacred *pupuh* or must be read. The procedures for practicing this prayer include, a) Prepare all the necessary offerings such as *banyu arum* (flowers soaked in water placed in a small container or bowl), *dupo kemenyan* (incense made from meat and given incense that smells fragrant), *kinangan* (a set of treats that are usually consumed by old people), coffee (as the drink), and some of the moist cakes at the event as the food). b) Read the *Al-Fatihah* letter for the ancestors and forefathers who have preceded it, and for all the wishes of the readers and listeners, especially the host who invites it. Or for residents if it is carried out at a hamlet or village clean-up event, as well as to obtain the intercession of the Prophet Yusuf. c) The reading of the *lontar* is initiated by the leader or guide of the developer. d) The reading of *Lontar Yusup* in the *pupuh Kasmaran Kawitan (Samudanan)* is a sacred thing and must be read so that the singers and listeners are very *tumakninah* or devoted to listening to it. The atmosphere was also very quiet during the reading of podo 1 and 2. e) After the reading of podo 1 and 2 is finished, the *mocoan* guide or one of his elders prays for safety and goodness, as well as praying for the host who has a wish. Or for the safety and prosperity of local villages.

3.2 Worship Value

The positive value conveyed is in the form of a moral message that can be applied to the Using community. Moral messages are a warning to humans to avoid bad deeds and go on the straight path, so that humans will enter heaven. These moral messages include podo 80-82 and podo 85-86. The *Lontar Yusup mocoan* tradition needs to be preserved because the *Lontar Yusup* manuscript is a very important cultural value. Usually the *Lontar Yusup* manuscript is used as a night of *tirakatan* to obtain the Prophet Yusuf's intercession.

Based on the research results, it can be said that the *Pupuh Kasmaran Kawitan (Samudana)* in the *Lontar Yusup* manuscript functions as a prayer to obtain the intercession of the Prophet Yusuf. From the results of the research I conducted on the *Pupuh Kasmaran Kawitan (Samudana)* in the *Lontar Yusup* manuscript, it is very good to be implemented and needs to be preserved to maintain the cultural richness that exists in the Using community, Glagah District, Banyuwangi Regency. *Pupuh Kasmaran Kawitan (Samuda)* is the oldest *pupuh* and is something that must be read. The *pupuh Kasmaran Kawitan (Samudana)* in the *Lontar Yusup* manuscript is also considered a very sacred *pupuh* or must be read because it contains positive values.

Apart from that, the pupuh Kasmaran Kawitan (samudanan) in the Lontar Yusup manuscript is also a prayer for the safety of the person who reads or sings it, as well as the people who have listened to it and especially for the person who has the intention himself. Therefore, the pupuh Kasmaran Kawitan (samudanan) in the Lontar Yusup manuscript is considered very important and sacred to be read with the aim of ensuring that these people receive the intercession of the Prophet Yusuf.

4 Conclusion

Based on the research results obtained according to the reception of the Using community, the pupuh Kasmaran Kawitan (Samudana) in the Lontar Yusup manuscript functions as a prayer to obtain the intercession of the Prophet Yusuf and contains positive values in the form of moral messages that refer to the value of worship. Meanwhile, the meaning and function of the Lontar Yusup mocoan tradition in the Using community of Glagah sub-district, Banyuwangi Regency, is that the mocoan tradition is still used in certain traditional ceremonies including weddings, tingkeban, circumcision, village-lametan or village clean, ngeruat, and ugem. This tradition is still developing today and it is believed by the people that if this traditional ceremony is accompanied by the mocoan eating tradition, they will get safety and blessings. The mocoan tradition is considered sacred and considered good by the Using community because it contains prayers and positive values that can be used as role models for the Using community.

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