

Illumination in *Serat Gada (Gonda) Kusuma* Add Ms 12297

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ABSTRACT

The article with the title Illumination in the *Serat Gada (Gonda) Kusuma* Add Ms 12297 contains a study of codicology that discusses illumination in the *Serat Gada (Gonda) Kusuma*. This study aims to analyze and identify the illumination of the *Serat (Gonda) Kusuma*. The research method used is descriptive analysis, the results of this study are that there are several illumination motifs and color ornaments. Illumination motifs include peacocks, jasmine flowers, Sri Fortune leaves, shiso leaves, and bamboo. As for the color ornaments, it consists of gold, red, green, yellow, blue, and white. The results of the analysis of illumination and color ornaments are that each illumination motif and color ornament has a good meaning, some of the illumination motifs and color ornaments describe a kingdom's prosperity and the courage of a leader or king, this is related to the text contained in the *Serat Gada illumination (Gonda) Kusuma*.

Keywords : illumination, color ornaments, and *Serat Gada (Gonda) Kusuma*.

INTRODUCTION

The island of Java is an island that is rich in culture. One of the Javanese cultures whose existence is spread throughout various regions of Indonesia is manuscripts, as stated by Purnomo (2010:1), manuscripts are a form of cultural heritage whose existence can still be felt today, Ancient manuscripts or manuscripts are documents of various types that are written by hand but prefer the original form before printing. Manuscripts are also all forms of handwriting in the form of expressions of thoughts and feelings as a result of national culture in the past (Barried, 1985:54). Another opinion also states that manuscripts are all handwritten materials left by ancestors, written on paper, palm leaf, bark and rattan (Djamaris, 2002:3).

Javanese manuscripts have been widely researched from various scientific disciplines according to the typology of their users, especially philological studies and studies of the contents of manuscripts, both

for theses, theses and dissertations. Apart from that, Javanese texts can also be studied codicologically. Manuscripts, which are verbal communication in the form of strings of characters, also contain a lot of visual communication in the form of pictures or decorations. Many classical Javanese manuscripts or Javanese manuscripts made during the Islamic era were beautifully decorated (Behrend, 2002).

Manuscript studies that examine the physical condition of a manuscript are codicological studies, one form of component of the results of codicological research on beauty in a manuscript, namely research on illumination. Illumination is a decoration that frames the text on a manuscript page (Behrend, 1990). The illumination takes the form of paintings, ornate letters, or ornaments, and is covered with gold (*prada*), especially at the edges of the pages. Illumination, or the art of decorating manuscripts, has an important meaning and is the earliest Islamic art to develop. Illumination, which is extremely rich in repetition, is one of the most important and original aspects of Islamic aesthetics (Sijelmassi, 1987).

Illumination is usually applied on two facing pages, in Javanese it is called *wadana*. Illumination includes punctuation, frames, textual gates, rubrication, cursive calligraphy, and pictorial calligraphy, among others. Pages that are generally illuminated are pages that contain the title, author's name, and dedication (Kumar & McGlynn, 1996). Illumination in Javanese manuscripts has models, namely *wadana renggan* and *wadana gapura*. *Wadana renggan* are always made in pairs, located on opposite sides of the verso and recto. *Wadana gapura* are also made in pairs, but sometimes they are only depicted on one side (Mulya, 2001).

Syarif (2003) said that illuminated manuscripts are usually manuscripts that tell the stories of the lives of prophets, scholars, kings or heroes, such as *Serat Anbiya*, *Serat Tapel Adam*, *Serat Asmarupi*, *Serat Tajusalatin*, and *Serat Manak*. *Serat Gada (Gonda) Kusuma* also has illumination. The illumination on *Serat Gada (Gonda) Kusuma* is found on the front page of the manuscript which is arranged on one right and left page with the same motif. The illumination in *Serat Gada (Gonda) Kusuma* has a pattern that is not too complicated with plant and animal motifs, and this illumination is dominated by red and gold colors.

This research uses the *Serat Gada (Gonda) Kusuma* data source for the reason that the *Serat Gada (Gonda) Kusuma* manuscript is easy to access, there is no damage to the intact illumination page, the text contained in the illumination is easy to transliterate into Latin letters so you can find out whether the illumination It is related to the text contained in it. This research uses qualitative methods with document analysis techniques, document analysis to describe the results of the *Serat Gada (Gonda) Kusuma* illumination analysis. This research aims to interpret every ornament contained in the *Serat Gada (Gonda) Kusuma* illumination and find out every meaning contained in the *Serat Gada (Gonda) Kusuma* illumination.

METHOD

This research uses a qualitative method with a hermeneutic approach, where the qualitative method is a research method based on post-positivism philosophy. Guba, Denzin and Lincoln's views can be concluded that Post Positivism is an ideology that wants to correct the weaknesses of Positivism. Post Positivism is used to research the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, data collection techniques are triangulation (combination), data analysis is inductive or qualitative, and the results of this research emphasize meaning rather than generalization (Sugiyono, 2013:1).

In this method, document analysis is a technique for collecting data from predetermined document sources, this document analysis is carried out by reading, recording and collecting from data sources, and the document used to analyze the illumination is *Serat Gada (Gonda) Kusuma*.

This research also uses a hermeneutic approach, this approach is a theory regarding the rules of interpretation, namely the interpretation of certain texts, signs or symbols that are considered texts (Ricoeur, Terj. Syukri, 2006:57). This approach can be interpreted as an approach that has the aim of getting the meaning of the text being studied.

RESULTS AND DISCUSSIONS

Serat Gada (Gonda) Kusuma is found in the British Library collection with manuscript code Add MS 12297. *Serat Gada (Gonda) Kusuma* was written in the 19th century using Javanese script and language and measures 22 x 18 cm. In *Serat Gada (Gonda) Kusuma*, on page f.2r and page f.3r, there are illuminations with the same motif.



Image 1 Serat Gada (Gonda) Kusuma Illumination page f.2r and f.3r

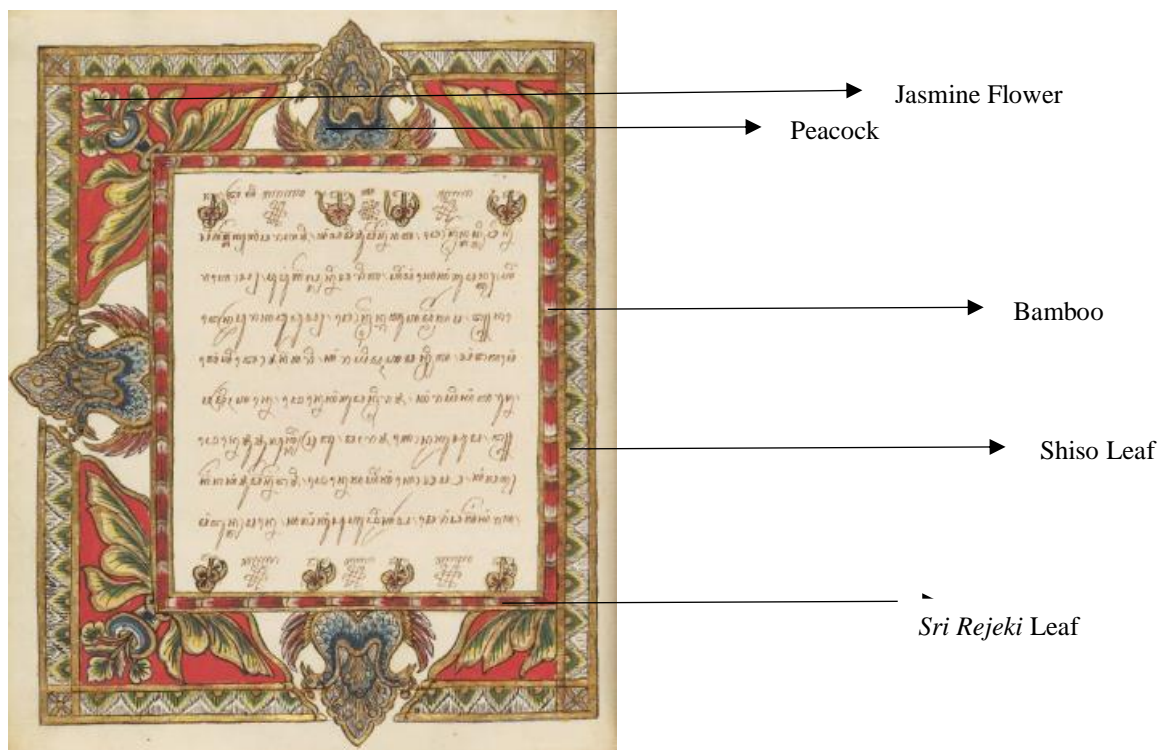
source:

https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r

The illumination in Javanese manuscripts is a manifestation of the application of traditional motifs hundreds of years old. In the training language, illumination comes from the word *iluminare*, which in Indonesian, means “to illuminate”. Many Javanese manuscripts contain illuminations, one of which is *Serat Gada (Gonda) Kusuma*.









In the illumination there are various kinds of decorative motifs. Usually in one illumination there are more than two or three kinds of decorative motifs. The decorative motifs in the illumination have one unity, the images in the illumination are very lively. The decorations in it have the meaning of complementing each other. There are some decorations which simply complement or sweeten the illumination. However, in each illumination there must be one or more parts of decoration which really shows that the decoration represents the content of the text.



The text contained in the illumination contains a synopsis of *Serat Gada (Gonda) Kusuma*, which tells the story of King *Gonda Kusuma*. The illumination in *Serat Gada (Gonda) Kusuma* contains several decorative motifs, including images of a pair of peacocks, flowers, leaves and bamboo. In this illumination there are several colors, namely gold, red, green, yellow, blue and white. Each decorative motif has a meaning, as well as each color has a symbol.



Gambar 2 iluminasi Serat Gada (Gonda) Kusuma

sumber : https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r

Name	Image	
Peacock	 <p>Image 3 illumination of peacock</p> <p>source : https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r</p>	 <p>Image 4 real life peacock</p> <p>source : https://images.app.goo.gl/QL1p2jW2DVfGoiti7</p>
Jasmine Flower	 <p>Image 5 illumination of Jasmine Flower</p> <p>source : https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r</p>	 <p>Image 6 real jasmine flower</p> <p>source : https://images.app.goo.gl/of9PKyCY26x99GRC9</p>
Sri Rejeki Leaf	 <p>Image 7 illumination of sri rejeki leaf</p> <p>source : https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r</p>	 <p>source : https://images.app.goo.gl/buJGTYHxCjKpWhj67</p>
Shiso Leaf		

	<p><i>Image 10 illumination of shiso flower</i></p> <p>source : https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r</p>	<p><i>Image 9 real shiso flower</i></p> <p>source : https://images.app.goo.gl/w3XKYYwEdnBShPSw6</p>
Bamboo	 <p>source : https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r</p>	 <p><i>Image 12 real bamboo</i></p> <p>source : https://images.app.goo.gl/PR2KbB91eqMWya74A</p>

A. Discussion on Illumination

1. Peacock



Image 13 illumination of peacock

source :
https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r



Image 14 real peacock

source :
<https://images.app.goo.gl/FoHZq46Zsr9n49Aq6>

On the *Serat Gada (Gonda) Kusuma* illumination, there is a peacock motif. Peacocks have long and very beautiful tails. The characteristic of peacocks is that they are charismatic leaders. Apart from that, the peacock also has a philosophy as a symbol of majesty, beauty, protection of offspring from all dangers and expulsion of bad influences. This deep philosophy makes peacocks often used as decoration for the regalia of royal officials (Dewi Yulianti, 2010). The illumination

of a peacock can describe a brave and brave nature, this is related to the nature of a leader or king. The text contains a synopsis of the story of King *Gonda Kusuma*.

Text on illumination page f2r :

Sigêgên. Kang pârâ aji kang sami jumênêng nâtâ, wontên ganti wiraos. Pupunggelaning carita, ing mangke gumantya, ngendrapura kawuwus, wonten ratu amertapa, // natèng bere negari , kang rayi maha pandhita, sangat péng pamrihane, dene kang gumanti raja, kang rayi kang taruna, dene jujulukung prabu, mah raja gonda Kusuma, // nengna kang jumeneng ngaji, dene ta ingkang kocapa, kang lagya mangun tapane, kalangkung suhuding karsa, merang dhateng kang raka,

Text on illumination page f3r :

Mila srumu muréng laku, nanging kathah kang rubeda, // kang dadya sukra ring galih, wadya akathah kang milya, kang sedya mumuri kabeh, satindak sri nalendra , sami amaca dethipra sukuning gunung, kang ngarga langkung ngarjanya, // ajejuluk sri bupati, pandhita raga sampurna, wus terus paningale , sidik lamun angandika, kinasiyan dening gung, Kabul sapanedhanipun, tan na darbe manah riya, // adarbe putra satunggil, jalupan.

2. Jasmine Flower

The next illumination motif is jasmine flowers because the title of the manuscript and the name of the king contained in the illumination text is *Raja Gonda Kusuma*, where *Gonda* means fragrant, and *Kusuma* means flower. So *Gonda Kusuma* means a flower that smells good, of the various flowers that have a fragrant smell and are white are jasmine flowers.

In this illumination, jasmine flowers are placed in a pot or vase, jasmine flowers are one of the flowers that have a fragrant and distinctive smell. Jasmine flowers also symbolize purity, elegance in simplicity, and sincerity. Ancestors in Indonesia chose jasmine flowers as a symbol of purity and are associated with many traditions in various tribes in the archipelago.



Image 15 illumination of Jasmine flower

source:
https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r



Image 16 real jasmine flower

source:
<https://images.app.goo.gl/1jwevhiLeq6e6WcY7>

3. Sri Rejeki Leaf



Image 17 illumination of sri rejeki leaf

source :
https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r



Image 18 real sri rejeki leaf

source :
<https://images.app.goo.gl/vSW9F23QouoxTwhY7>

The *sri rejeki* leaf, commonly called the aglonema plant is an ornamental plant that is believed to bring good luck to its owner. Apart from that, this plant is also believed to be able to increase your fortune if you plant it, as the name suggests, *Sri Rejeki*, which can bring good fortune (Nurmansyah, 2021).

4. Daun Shiso



Image 19 illumination of shiso leaf

source :
https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r



Image 20 real shiso leaf

source :
<https://images.app.goo.gl/yW6zaefAauhNpW38>

Shiso leaves are a plant that has a unique fragrant aroma which makes these leaves liked by many people. There are two types of shiso leaves, namely purple shiso leaves and green shiso leaves. Shiso leaves also have uses for treating inflammatory skin diseases such as atopic dermatitis or allergies. This shiso leaf has a philosophy about cleanliness. In the *Serat Gada (Gonda) Kusuma* illumination, it is taught that cleanliness is very important. Apart from keeping the heart clean, a person must also keep the body clean to avoid all diseases.

5. Bamboo



Image 21 illumination of bamboo

source :
https://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_12297_fs001r



Image 22 real bamboo

source :
<https://images.app.goo.gl/TDSca4wvst7Zzv2r7>

The next illumination is bamboo. Bamboo stems grow side by side with other bamboo stems, creating a bamboo clump that does not collapse easily. Even though we have strong foundations and principles, we will be stronger if we help each other, we will be stronger and support each other (Nurdin Cahyadi, 2021).

Bamboo has the characteristics of being strong, tough, resilient, and flexible. His philosophy is to remain upright in the face of storms and life's problems. Bamboo also has meaning as a prayer request; this is a visualization of religion; in the bamboo grove, there are also segments that are symbolized as symbols of genealogy (Dewi Yulianti, 2010).

On the text “*wonten ratu amertapa, natèn bere negari, kang rayi maha pandhita, sangat péng pamrihane, dene kang gumanti raja, kang rayi kang taruna, dene jujuluking prabu, mah raja gonda Kusuma*” contained in this illumination also contains King *Gonda Kusuma* who is meditating, thus the bamboo illumination depicts a religious visualization, namely meditating.

B. Color Ornaments

Color is an element of beauty in art and design apart from other visual elements, physical color is the nature of the light emitted. Color is a sensation produced by the eye from light or rays, the effect produced by the emission of light of a certain wave, as a color sensation creates a simulation of the brain's nerves which gives rise to certain feelings in humans. Therefore, color in everyday life is used to provide nuances that give rise to certain feelings in humans (Hindarto, 2006:2-4).

Illumination also has several color elements, and each color has a meaning or meaning that describes the text contained in the illumination. The *Serat Gada (Gonda) Kusuma* illumination has colored ornaments, including gold, red, green, yellow, blue, and white. Each color has a meaning or significance, below is an explanation of the color ornament.

1. Gold

The color gold is a symbol of luxury and splendor, the color gold is also a symbol of glory. Apart from that, the color gold also symbolizes happiness, prosperity, and a good economy (Septino, 2022:124). In this illumination, the gold color depicts a prosperous and victorious kingdom.

2. Red

The color red is a color that has a strong aura, meaning passion and giving energy to call for an action to be carried out. The color red symbolizes courage, strength and energy, and symbolizes joy, the philosophy of life. The color red is symbolized as blood and also warmth (C.S Jones, 2015). In this illumination, the color red depicts the courage and strength of a leader or king.

3. Green

The color green is closely related to nature, beautiful and fresh nature, so the color green has the meaning of growth, fertility, and even health for people who see it (Yanwar, 2023). This can be related to the text in the illumination, namely the green element depicting fertility for the kingdom led by King *Gonda Kusuma*.

4. Yellow

The color yellow is associated with enlightening colors or colors that provide inspiration. A color that brings hope and gives strength. Apart from that, yellow is also symbolized as the color of prosperity and beauty. The color yellow also depicts optimism, warmth, enthusiasm, cheerfulness, and a sense of happiness (Mesakh, 2022). This means that the yellow element in the illumination depicts a hope of always being happy for the kingdom led by King *Gonda Kusuma*.

5. Blue

The color blue symbolizes calm and peace. The color blue can also mean stable, reliable, safe, and productive (Resna, 2022). Apart from that, the color blue also has the characteristics of harmony, calm, and a fiber of peace for humans (Oliver, 2022). In this case, the blue element in the illumination depicts peace in the kingdom.

6. White

The color white conveys the meaning of innocence and purity, but in the world of packaging the color white tends to be used to convey a clean and hygienic impression, thus giving the impression that the product in the packaging is very sterile and clean so it is worth having (Oliver, 2022). It can be interpreted that the color white depicts purity, this white element in the illumination depicts the purity and purity of a leader's heart.

It can be concluded from the six (6) color elements contained in the *Serat Gada (Gonda) Kusuma* illumination, if seen from the illumination image, the most dominant colors are red and gold. Thus, according to the color element, the meaning contained in the illumination is to depict the prosperity of the kingdom and the courage of a leader or king.

CONCLUSION

Based on the results of the analysis of the illumination research in *Serat Gada (Gonda) Kusuma*, it can be concluded that the illumination contains luminous motifs and color ornaments. Illumination motifs include peacocks, jasmine flowers, *Sri Rejeki* leaves, shiso leaves, and bamboo. Meanwhile, the color ornaments consist of gold, red, green, yellow, blue and white. Overall, based on the form and color elements that make up this illumination, the *Serat Gada (Gonda) Kusuma* illumination shows the leadership qualities of King *Gonda Kusuma*, where as a leader, he must have the qualities of being brave, gentle, simple, and have a pure heart and always set an example. good to its people.

With this research on the *Serat Gada (Gonda) Kusuma* illumination, it is hoped that readers can understand the meaning of each ornament studied and can take exemplary examples of the leadership traits that have been discussed. That being a leader must have commendable qualities because this affects his people.

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