

Reflection on the Meaning of Local Wisdom in *Utawen* Poetry at Gebang Tinatar Islamic Boarding School Tegalsari Ponorogo

Invandri Kusuma¹, M. Suryadi²

^{1,2} Master Program in Linguistics, Diponegoro University,
Jl. Prof.H.Soedarto S.H, Tembalang, Kec. Tembalang, Kota Semarang, Jawa Tengah

Email: ¹ invandri.k@gmail.com, ² mssuryadi07@gmail.com

Abstract: *Utawen* poetry is one of Javanese poetries developed in Ponorogo. The poetry is sung during the Gajah-Gajahan ritual art or at a specific time of Ramadhan at Gebang Tinatar Islamic Boarding School. This Islamic Boarding School is located in the Masjid Agung Tegalsari which was founded by Kyai Ageng Muhammad Bashari in 1.742 as a medium for cultural interaction. The poetry used Javanese and Arabic lexicons. The contents of the lyrics are rituals about the Oneness of Allah and the story of Muhammad as His messenger. This study aims to describe 1) the reference of the lexicon meaning between elements of the device, 2) the reference of the lexicon meaning between elements of words, phrases or sentences, and 3) the reflection of local wisdom contained in *Utawen* Poetry. The poetry was analysed using Ethnography of Communication theory through descriptive method. The data source is from informants, places and events, and documents. The technique of data providing is distribution method in the form of a fixed case study strategy assisted with an expanded technique to determine the significance (semantic aspects) of particular lingual unit. The results of the study found the form of meanings between devices in the form of cross-language meaning relations, antithesis, and synthesis. The relationship of meaning between elements of words, phrases, and sentences consists of the relationship of synonym meanings and stories (history). Besides implicit and explicit meanings, the *utawen* poetry reflects the local culture. The reflections of meaning contained in the poetry include the meaning of (1) faith, (2) traits, and (3) advice.

Keywords: Ethnography of communication, poetry, local wisdom

Abstrak: Syair *Utawen* merupakan salah satu dari berbagai syair masyarakat Jawa yang berkembang di Ponorogo. Syair tersebut dinyanyikan ketika proses ritual kesenian Gajah-gajahan atau pada waktu khusus bulan Ramadhan di Pesantren Gebang Tinatar. Pesantren ini bertempat di Masjid Agung Tegalsari yang didirikan oleh Kyai Ageng Muhammad Bashari pada tahun 1.742 M. Sebagai media interaksi bercorak budaya, syair ini menggunakan leksikon bahasa Jawa dan Arab. Muatan isi yang terkandung dalam lirik syair ini mengandung ritual tentang ke-Esa-an Allah dan kisah Muhammad SAW sebagai utusan-Nya. Penelitian ini bertujuan untuk mendeskripsikan tentang 1) referensi makna leksikon antar unsur perangkat, 2) referensi makna leksikon antar unsur kata, frasa atau kalimat, dan 3) refleksi kearifan local yang terkandung dalam Syair *Utawen*. Syair tersebut dikaji menggunakan Teori Etnografi Komunikasi dengan menggunakan metode penelitian deskriptif. Sumber data yang digunakan yakni berupa informan, tempat dan peristiwa, serta dokumen. Teknik penyediaan data menggunakan metode agih dengan bentuk strategi studi kasus terpancang dibantu dengan teknik perluas untuk menentukan segi kemaknaan (aspek semantis) satuan lingual tertentu. Hasil dalam penelitian ini diperoleh bentuk makna antar perangkat berupa hubungan makna lintas bahasa, antitesis, dan sintesis. Hubungan makna antar unsur kata, frasa, dan kalimat terdiri atas hubungan makna sinonim dan cerita (sejarah). Selain berbentuk makna tersirat dan tersurat, syair *utawen* merefleksikan budaya lokal. Refleksi makna yang terkandung dalam syair tersebut meliputi makna (1) ketauhidan, (2) sifat-sifat, dan (3) nasehat.

Kata kunci: etnografi komunikasi, syair, kearifan local

1. INTRODUCTION

Islamic boarding school is religious-based educational institution that grow and is a culture from the society (Tilaar, 2002, pp. 151-153). This educational model accompanies the development of Islam in Indonesia. On the one hand, the existence of Islamic boarding school became a new color for how to study religion at that time. The emergence of a new culture of pesantren-style education forms a new way of studying in the society.

Tegalsari Islamic Boarding School is one of the oldest Islamic boarding schools that has ever been established in Indonesia. This pesantren was founded by Kiai Ageng Mohamad Besari (KAMB) in the early 18th century with the name of Pesantren Gebang Tinatar (Hajj, 2016, p. 263). KAMB led Tegalsari Islamic Boarding School from 1742-1773 as Tegalsari Islamic Boarding School referring to its geographical location in Tegalsari Village. Although there is no trace now, but its existence carved the history of the development of Islam in Ponorogo. Rohmatullah (2018, pp. 236-237) registered and documented the local cultural heritage in the form of 3 poetries entitled *ujud-ujudan*, *utawen*, dan *shallallahu* with typical songs of traditional poetry. Besides Tegalsari Islamic Boarding School, there are a number of Islamic boarding school affiliated with KAMB in Ponorogo that sing these poetry including Coper and Joresan Islamic Boarding school.

The poetries were created because of the influence of the development of Walisongo educational model at the time. As the proof that Walisongo organizes a pleasant education through the tradition of *tembang*. According to Sunyoto (2011) almost all Walisongo figures play a role in its creation, for example Sunan Giri, was considered to be the creator of *sekar alit* type of *Asmaradhana* and *Pucung*; Sunan Kalijaga was considered to be the creator of *sekar alit* in type of *Durma*; Sunan Kudus was considered as the creator of *sekar alit* in type of *Maskumambang* and *Mijil*; Sunan Drajat was considered as the creator of *sekar alit* in type of *Pangkur*; Sunan Muria was considered as the creator of *sekar alit* in type of *Sinom* and *Kinanthi*.

Poetry has been widely known by the society, modified and incorporated Islamic values by Walisongo, among gambuh, sinom, mijil and dandang gula. In addition, Walisongo also created religious song for segments of society in general such as *ilir-ilir* and *dolanan* song such as *jublak-jublak suweng*, *jamuran*, *Jelungan*, *Gendi Ferit*, *Jor*, *Gula Ganti*.

Poetry is considered a ritual in collective activity, technically it is an attempt to achieve the desired goal. However, in culture, this activity has a social function that is considered important and must be carried out for the benefit of the culture. The symbolic elements in the form of daily practice can be seen clearly, even by outside observers. However, the meaning of the culture is relatively invisible and the meaning can only be understood by the fellow culture. That are in the form of values contained in the core of culture. Values are broad tendencies, namely to prefer certain conditions or things in a horizontal or vertical relationship, namely with God and fellow human beings

Several studies have been conducted related to the Tegalsari Islamic Boarding School include Dawam Multazam Rohmatullah (2018) in Local Muslim Heritage: Pelestarian Warisan Budaya Pesantren di Tegalsari Ponorogo. Rohmatullah explained the cultural heritage carried out by the people of Tegalsari Village which is claimed to have originated from the time of Kiai Ageng Mohamad Besari. The cultural heritages are t kitab kuning manuscript, amounting to 69 pieces, rituals *syi'iran* consisting of three types, namely *ujud-ujudan*, *utawen*, and *sallallaahu*. *Ujud-ujudan* is poetry sung with the main topic of the nature of God *wujud*, and *utawen* with the main topic of the basic pillars of Islam. The *sallallaahu* is blessings that are read together with an emphasis on the sound *hu* '.

In addition, Rohmatullah (2017) also shows the KAMB genealogy in the article, *The Dynamics of Tegalsari (Santri and Descendants of Pesantren Tegalsari Ponorogo Kiai's in 19-20th)*. Tegalsari Islamic Boarding School was founded by Kiai Ageng Mohamad Besari who came from Brawijaya V descent and Sunan Ampel. The blood of the two great Javanese figures flowed within Kiai Ageng Mohamad Besari and his descendants caused the pesantren which they led, sociologically, get strong legitimacy from the society. Some pesantren established by descendants of Kiai Ageng Mohamad Besari include Pondok Gontor Modern Darussalam, Pesantren Coper, Pesantren Darul Hikam Joresan, and Pesantren Darul Huda Mayak.

Nurdianto; Joebagio; and Djono (2018) in the *Kajian Poskolonial Gerakan Pemikiran and Sikap Ulama Pesantren Tegalsari dalam Pusaran Konflik Multidimensional di Jawa (1742-1862)* describes the journey of the Tegalsari Pesantren from time to time. These years were the golden years of the Tegalsari Islamic Boarding School which was known as a poet printing institution (Javanese intellectual). For the people of Tegalsari Village itself, those years were period of rapid economic development. In addition to the institution which graduated many poets (*pujangga*), this pesantren is transformed into a place to seek legitimacy, both socially, academically, and politically.

Tutiek Ernawati (2017) in the article "Pewarisan Keberagaman dan Keteladanan Melalui Sejarah Lokal" in *Sejarah dan Budaya, Eleventh Year, Number 2, December 2017* describes the exemplary of KAMB as a community leader. The exemplary value is *narimo*, this value puts body and soul to the Creator as the Will of the entire universe. Supported by the value of sincerity, courtesy and reciprocity reflected in local cultural heritage.

The various studies above are a study of the development and conditions of the Tegalsari Islamic Boarding School and its inheritance documentation. Those studies help the researcher in assessing the values contained in *utawen* poetry as learning media. The subject of the discussion to be emphasized is the lyrics of *utawen* which is believed to be the legacy of the Gebang Tinatar boarding school from an ethno-psycholinguistic point of view. Furthermore, this study discusses the style of language used and the learning objectives contained in the poetry.

2. THEORY AND METHOD

2.1. *Ethnography of Communication*

Ethnography is an attempt to describe culture or aspects of culture (Saville-Troike, 2008, p. 3). Ethnography is a knowledge building that includes research techniques, ethnographic theory, and various kinds of cultural descriptions (Spradley, 1997, p. 12). Ethnography usually aims to describe a culture as a whole, namely all aspects of culture, both material such as cultural artifacts and abstract ones, such as experience, beliefs, norms and value systems of the group under study (Mulyana, 2003, p. 161).

Ethnography of communication takes language as a form of culture in social situations as a cognitive process of the speaker and the listener (Saville-Troike, 2008, pp. 3-4). Ethnography of communication is from the terms of language and social interaction in the rules of qualitative communication research. This research follows the traditions of psychology, sociology, linguistics, and anthropology so that it focuses on cultural codes and rituals.

In this study, ethnography aside from being a type of research, is also treated as a research method (Zakiah, 2005, p. 185). Viewing from a larger context, ethnography is a research method that is under the paradigm of constructivism and in the theoretical perspective of

interpretivism. Ethnography as a method which is under the theoretical perspective of interpretivism is a way for researcher to approach the object of research within the framework of interpretivism. The rationale is that social reality is created and preserved through subjective and intersubjective experiences of social actors. These social actors are seen as active interpreters who can interpret their activities.

The behavior of interpreter community activities is a symbolic phenomenon of the community. These symbols are language games, rituals, verbal rituals, metaphors, and social dramas. The meanings pursued are subjective meanings and consensus meanings. Subjective meaning is meaning that refers to individual interpretation, whereas consensus meaning is meaning that is interpreted collectively (Zakiah, 2005, pp. 185-186). The subjective meaning is constructed through human cognitive processes. Meanwhile, the meaning of consensus is constructed through processes of social interaction. Both meanings are essentially meanings that indicate social reality. The assumption is that reality is socially constructed through the words, symbols and behavior of its members. These words, symbols and behavior are meaningful. This understanding will lead to the understanding of daily routines in the practices of the research subject.

2.2. *Syair (Poetry)*

Poetry or traditions of *singiran* are verses in Arabic songs, but the acculturation products of Javanese culture are written in Arabic Pegon letters. Poetic material is usually in the form of the Prophet's blessings, religious advice or translation, including the materials of Jurisprudence, Tawheed, and Sufism (Mawardi, 2006, p. 318). The tradition of poetry generally uses Javanese with the intention of making it easier for people in general to understand the contents of the song verse. Arabic poetry material is difficult to understand, but instead attracts attention and is easy to pronounce. In the end, it is hoped to ring in one's psychology in the hope that they will practice it later.

The scientific tradition of poetical verses among Javanese traditionalists is based on the values of tolerance or respect for Islamic cultural treasures. Acceptance of scientific traditions from outside is understood as a way to enrich the treasures of Islam without having to lose another spirit (Mawardi, 2006, p. 321). The main character of the scientific tradition is to juxtapose two contradictory matters without eliminating one identity, in this case the correspondence of Islamic culture into the cosmopolitan culture of Javanese society.

2.3. *Gebang Tinatar Islamic Boarding School*

Administratively the Gebang Tinatar Islamic Boarding School is located in Tegalsari Village, Jetis sub-district, which is about ten kilometers east of the town of Ponorogo. This pesantren is integrated with Jami Tegalsari Mosque which is a legacy from Kyai Ageng Mohamad Besari, descendant of King Majapahit Brawijaya V (Purwowijoyo, 1984, p. 33). Kyai Mohamad Besari obtained Tegalsari land from Kyai Donopuro, a Kyai who is the caretaker of Pondok Setono. Then Tegalsari Mosque and Pesantren were founded in the 18th century. The Jami 'Tegalsari Mosque shows the characteristics of an ancient Indonesian mosque, which is seen from the shape of the roof which is an overlapping roof. The roof is a shingle roof. In addition there is also a tomb behind the mosque (mosque tomb). This mosque with Javanese architecture has 36 pillars and a three-layer Cone-shaped roof. Philosophical building is a typical symbol of Walisongo

This pesantren stands in the midst of multidimensional conflicts that occur in Java. KAMB as a charismatic scholar witnessed the upheaval between Javanese kings. The existence of

Gebang Tinatar boarding school has various kinds of challenges from one kiai to another kiai. KAMB's position was replaced by his son named Kiai Ilyas (KI) to lead the Gebang Tinatar Islamic Boarding School for 27 years, starting from 1773-1800. During his leadership, the condition of Tegalsari Islamic Boarding School had a positive impact on the academic activities of the pesantren, which was marked by an increase in scientific quality. The development of KI's intellectual tradition led to the arrival of *santri* (student) from various regions to the Tegalsari Islamic Boarding School. The most striking science of the KI era was the development of poet culture. The climax was when Ranggawarsita whose real name was Bagus Burhan was sent by Yasadipura II to study at the Tegalsari Islamic Boarding School in 1814. During this time the pesantren occupied the heyday of science and literature (Fauziyah, Wardo, & Sariyatun, 2018, p. 178).

3. RESEARCH METHOD

This research is a qualitative descriptive study focusing on the *utawen* poetic form of speech and the meaning contained in the utterance. The location of the research data provision was carried out in Tegalsari Village, Jetis District, Ponorogo Regency. The selection of the village as the object of research was based on the first written information of the *Utawen* poetry tradition. In addition, the villagers still carry out poetic rituals as cultural heritage

The type of data in this study is oral data from Tegalsari Islamic Boarding School. Data obtained from *syiiran utawen* ritual utterances and documentation. The data source of this research is Tegalsari Islamic Boarding School speakers who live in Tegalsari Village. The research instrument was list of questions for structured and unstructured interviews. The instrument is expected to obtain utterance and intent of poetry.

This study used *Agih* (sharing) method with the form of a fixed case study strategy (Sudaryanto, 2015, p. 23). This method is assisted with an expanded technique to determine the significance aspect (semantic aspects) of a particular lingual unit (Sudaryanto, 2015, p. 47). Data collection techniques is direct observation techniques, in-depth interviews, and document studies. Provision of data is using purposive sampling technique. The data validity is triangulation and the data analysis techniques is interactive analysis techniques.

4. FINDING AND DISCUSSION

The form of *utawen* poetry utterance in the Gebang Tinatar Islamic Boarding School shows the nature of the meaning of the relationship between the elements of the device and the nature of the relationship between the elements of words, phrases, or sentences that are paralelis. The nature of the relationship meaning consists of the relationship between the meaning of language, antithesis, and synthesis. The contextual reflection contained in the words of the poetry includes the meaning of monotheism, traits, and advice. The analysis of the form and meaning of *Utawen* poetry utterance at Gebang Tinatar Islamic Boarding School is described as follows.

4.1. Nature of Word Meaning Relationship between Devices Element

The relationship of word meaning is an element which consists of three types, namely the relationship of meaning between languages, antithesis, and synthesis. The three nature of the relationship of meaning in the elements are described below.

4.1.1. Relationship of Cross-Language Meanings

The meaning between languages is a form of language that means the same from one language with another language called code. The similarity in meaning of this code applies to

words, groups of words, or sentences even in one function or another. The two words of related device elements have the same or almost the same meaning. This meaningful relationship can be seen in the following data.

Data 1

a. *nawaitu* *an dzukiro kalimah syahid syahadataini*
intention.V.1pro.sig to say.pass two shahada '

niat insun angucapaken ing kalimah syahadat loro
intention.V 1pro.sig

'saya berniat mengucapkan kalimat dua syahadat'.
I intend to say the sentence of the two shahada '

b. *wujuban fil umuri marotan wahidatan*
ing dalem wajib ing dalem sak umure insun malih sepisan
'obligation in life once'

Data (1a) above is a form of meaning between languages, speakers use Arabic as a matrix language in reciting poetry. The use of Arabic in the general community who are less competent will not understand the meaning in the speech. The speaker switches the code into Javanese to get an understanding of the meaning of the speech by speaking of *niat insun angucapaken ing kalimah syahadat loro*. The combination of these sentences implies 'someone intends to say two shahada sentences'. In data (1b) is a continuation of data (1a) as an explanation of one's necessity.

The two data (1a, b) there is a relationship between language influence, i.e. the influence of matrix language on other languages. This effect occurs due to code switching between sentences caused by the translation effect. This pattern is seen in the class of word order contained in the two data, i.e., The phrase *niat insun* is influenced by the phrase *nawaitu*. The phrase *nawaitu* if decomposed into *nawa* and *-tu*, the word *nawa* has the meaning of intention while the word *-tu* is the end clitic of the first person singular pronouns with the predicate pattern of the subject (VS).

Data 2

a. *ingkang wajibun wujud*
kang mesthi anane
'that must exist'

b. *sidiq bener, amanah apercoyo, tabligh anekaaken*

Data (2a, b) is inter-linguistic meaning in the nature of translation. Repetition of words in this poem serves as a reinforcement of meaning so that the speaker understands every word that is spoken. The phrase *wajibun wujud* is translated in Javanese into *mesthi anane* which means 'that must exist'. This speech array is the explanatory meaning of the main topic which explains the meaning of *laailahaillohu* from the poetry of *mongko maknane laailahaillohu iku makna nafi lan isbat*.

Data 3

*Sing sopo wonge angucapaken setuhune Alloh iku werno, rupo, arah, enggon,
mongko wong iku dadi **kufur***

The Speakers add meaning between referential languages in *Utawen* poetry utterances. in data (3). The word *kufur* is an absorption word from Arabic which means reneged / not good at thanking / not believing in Allah and His Messenger ' in KBBI online (2019). The use of referential language meanings adds to the treasure of knowledge of individuals. The mixing as a vocabulary is because of the lack of indigenous words in the poetic language.

4.1.2. Relationship of Antithesis Meaning

Antithesis is the use of words that have opposite or contradictory meanings. In the relationship of antithesis meaning, the two words which are elements of the device have opposite meanings, as shown in the following data

Data 4

- a. ... *sidiq* **bener**, *amanah* **apercoyo**, *tabligh* **anekaaken**
'*Sidiq* means right, *Amanah* means to be trusted. *Tabligh* means to convey'
- b. ... *mokal* **ino**, *mokal* **cidro**, *mokal* **angumpetaken**
'Not mistaken, not lying, not hiding'

The word *siddiq*, *amanah*, and *tabligh* come from Arabic with the translation '*bener*, *percoyo*, and *anekaaken*' in Javanese by forming one clause. The meaning of antithesis is in the data clause (4a, b) in sequence. The data of the two language clauses in (4a) are synonymous with clauses (4b) which have opposite meaning relationships or are antithesis. The combination of the two clauses in the tool contains an explicit meaning, which is to explain that the Prophet Muhammad had the character of 'right, trustworthy, and to convey contrary to 'wrong, lying, and hiding'

4.1.3. Relationship Meaning of Synthesis

Synthesis is the combination of elements to form utterances by using existing language tools. In relation to the meaning of synthesis, the two words are elements of a device that do not have a synonym or antithesis meaning relationship, but both together build a unity for the perfection of meaning. This meaningful relationship can be seen in the following data.

Data 5

- a. ... *ora ono pangeran kang sinembah kulawan* **sak benere**
there is no God that must be worshiped **truthfully**
- b. *kang wajib wujud, kang mokal adame, kang mesti anane* **anging Allah**
'the most Existing, the fatherless, which must exist *only Allah*'

The element of the device *sak benere* 'truthfully' in clause (5a) has a relation of the meaning of synthesis with the elements of the device *kang wajib wujud, kang mokal adame, kang mesti anane* 'the most Existing, the fatherless, which must exist' in clause (5b) . The

combination of the two clauses in the device is synthesis because it builds the meaning of expansion. The essence of the message is that the Creator who is worshiped should be Exist, fatherless, and must be exist.

Data 6

bongsone bongso Arab bongso Hasyim bongso Quraisy
'an Arab, Hashim, Quraysh '

he device element ... Arabic ... Hashim ... Quraysh in clause (6) has a relation meaning of synthesis extending from general to special. Literally, Arabic is a country that has several tribes, one of them is Quraysh, and within that tribe there are several large families, one of them is the Hashimites. The synthesis of synthesizing elements in the device builds meaning with an expanded content from general to specific lineage history.

4.2. Nature of Relationship Meaning between Word, Phrase or Sentence Elements

The relationship of meanings between the elements of words, phrases, or sentences found in *utawen* poetic expression data in the form of meaningful relationships of synonyms, antonyms, and synthesis. The three nature of the meaning relationship can be explained as follows.

4.2.1. Relationship Meaning of Synonyms

In the relation of synonym meaning, two or more elements of paralysis in one expression have the same or almost the same meaning. The relationship of synonym meaning in parallel elements can be seen in the following data.

Data 7

a. *kang mencorong cahiyane*
'shining brightly'

b. *kadi purnamane bulan*
'like the full moon'

c. *utowo koyo srengenge*
'Or like the sun'

The relationship between data clauses (7a, b, and c) *kang mencorong cahiyane* 'shining brightly', *kadi purnamane bulan* 'like full moon' and *Utwo koyo srengenge* 'or like the sun' are synonymous relations because the three construct the same meaning. The message is the parable of the Creator's messenger character from the preceding clause, *kang bagus rupane*, "handsome face"

4.2.2. Relationship Meaning of Story (History)

In the relationship of the meaning of the story (history) the meaning contained describes the story of the journey. In general, poetry contains stories of journey or history, for example poetry *burdah*, *banjari* or *manaqib* in Arabic form. In this study there is a brief (historical) story of the Creator's messenger genealogy seen in the following data.

Data 8

... kang romo Raden Abdullah, kang ibu Dewi Aminah, ingkang lahir ono Mekah,
ngalih ing Medinah, gerah ing Medinah, sedo ing Medinah, sinareaken ing
Medinah ...

The relationship between data phrases (8) is the relationship of the meaning of the story (history). The combination of various phrases with the same rhyme in the end contains implicit meaning. The essence of the implicit message contained in the phrase explains the story of the family and life journey of the Prophet Muhammad.

4.3. Reflections Meaning of Utawen poetry

Utawen poetry is one of the linguistic genres which has a distinctive form in the form of semantic relations between words, phrases, clauses, sentences and languages. This poetic utterance is used by the people of Tegalsari vilage in the context of *lalaran* after prayer at Tegalsari Islamic Boarding School. Besides having a distinctive form, the words of this poem also have a special meaning that is able to express the intentions and thought concepts of *rumekso lan carito*.

Rumekso lan carito thought intends to maintain the concept of culture that developed in Gebang Tinatar Islamic Boarding School since its establishment until now. The *piwulang* tradition through songs is commonly used by Javanese figures in giving knowledge to the general public. In addition to preserving culture, this poem also functions as knowledge of faith about *kalimah syahadat* dan *nafi lan isbat*. The story of the lineage and the journey of the Prophet Muhammad did not escape from the contents of the poetry.

The meaning concept of *utawen* poetry has a unique way of providing insight into its speakers explicitly and implicitly. The meaning contained in the poetry utterance, includes the meaning that describes (1) the unity of human relations with God, (2) the nature of the Creator and His messenger, and (3) advice. The description of the meaning of the poetry is coherently patterned from beginning to end..

4.3.1. Introductory Poetry Meaning of faith

The meaning of the poetry referred to in the beginning is belief in God. This poem begins with an explanation of the pillars of Islam, then contains a statement of belief in God and His messenger. Ritual utterances that contain the meaning of faith can be seen in the following data.

Data 9

a. *Anekseni ingsun setuhune ora ono pangeran kang sinembah ... anging Alloh*
'I testify that there is no God to worship ... except Allah'

b. *Anekseni ingsun setuhune kanjeng Nabi Muhammad iku utusane Alloh ...*
I testify that the Prophet Muhammad is the Messenger of Allah'

Data (9a) is a translation of the translation of the Tawheed confession. Speech that shows the implicit meaning of *anekseni ingsun ... 'I testify ...'*. This shows an understanding of the meaning of belief in God. In the data (9b) is the conviction of the messenger of God, the Prophet Muhammad. This sentence is one of the requirements of Islamic faith.

4.3.2. Content of Poetry Which Means Trait/nature

The meaning of nature referred to in this context is the existence of the Creator and His messenger have certain characteristics. The meaning of nature in the cultural context of *utawen* poetry is characterized by the presence of implicit or explicit nature. The poetry with explicit meaning is found in the following data.

Data 10

- a. *lan ingkang den isbataken iku pangeran aqso
is determined is holy God* '
- b. *kang setunggal ingkang ora didadeaken ...
'The one that was not created'*

Data 11

- a. *... iku menungso kang lanang kang merdiko...
'...that's a free male man...'*
- b. *... ingkang werno arod basyariah ...
'...which is like an ordinary human ...'*

Data (10a and b) illustrate that the poem describes *aqso* 'the sanctity of God'. One of the depictions of *aqso* is that it is implied by the One who is not together or with another God '*Esa*'. The Oneness of God is marked by not being created by anyone, but creating everything. The meaning of the implicit nature is also shown in the data (11a and b) about the nature of the messenger of the Creator. The messenger has the same characteristics as humans in general in the form of *menungso kang lanang* 'male man'. In general, the physical characteristics of sex affected the ability, strength and power at that time. Besides slavery makes a person has a different class. This is emphasized in the lyrics of subsequent speech *arod basyariah* 'ordinary people'.

Data 12

- ...ingkang wajib anduweni sifat sidiq, amanat, tabligh
'...which must be right, trustworthy, to convey'*

Data (12) above is a number of attribute points possessed by God's messenger. Broadly speaking, there are four types of traits, one that is not in the poetry is the nature of *fathonah* 'wise / intelligent'. The creator is aware of collisions if he quotes a nature of *fathonah*. Javanese kings have a strong social power over society, that is, the power of influence to create abuse from the undercurrent. A king who lacks the sympathy of the people certainly will not have broad powers and be unable to compete. This influence gave rise to ideas ranging from innovation to religiosity to gain enthusiasm for pride. This quality is considered to clash with the existence of a ruler who has a wise character / intelligence with the nature of God's messenger, given the beliefs of the people of Ponorogo when it was still attached to animism and dynamism.

4.3.3. Content of Poetry which Means Advice

The function and meaning of advice in this context is a reflection of virtuous society, especially fostering harmony with fellow human beings. Javanese people realize that humans as creatures of the cosmos are marked by the norms that function to foster harmony in social

life through politeness. In this level the creator does not use pronouns that cause justification for groups or races. The creator showed more harmony in *utawen* poetry through self-reflection *ingsun* 'me' and *wonge* 'he'. This harmony in speaking shows that this poetry implicitly reflects the value of local culture.

In addition to teaching about harmony advice through politeness, data (11b) shows the *narimo* attitude 'accepting'. This attitude is characteristic of Javanese society with the motto *narimo ing pandum*. In the context of the meaning of this poetry, the speaker is invited to accept the existence of messenger as ordinary human beings, has an appetite, has a social life, married, has children, etc. *Narimo* does not mean accepting without taking action on oneself, but rather reflecting on the existence of a guiding light figure.

5. CONCLUSION

From the above review, it can be seen that the Pesantren Gebang Tinatar Tegalsari Ponorogo has cultural heritages that are still sustainable to this day, one of them is *utawen* poetry. As a national cultural heritage area, of course, preservation of the heritage is a necessary. *Utawen* poetry has a form of meaning which includes the relationship of meaning between devices and the relationship of meaning between elements of words, phrases and sentences. The relationship of meaning between devices in the form of cross-language meaning relations, antithesis, and synthesis. The relationship of meaning between elements of words, phrases, and sentences consists of the relationship of synonym and stories (history). Besides being implicit and explicit, the *utawen* poetry reflects on local culture. The reflections on the meaning contained in the poem include the meaning of (1) faith, (2) traits, and (3) advice.

REFERENCES

- Ernawati, T. (2017, December). Pewarisan Keberagaman dan Keteladanan Melalui Sejarah Lokal. *Sejarah dan Budaya*, 11(2), 206-210.
- Fauziyyah, F. I., Wardo, & Sariyatun. (2018). Ronggowarsito's Concept of Islamic Theosophy in Serat Sabdajati. *International Journal of Multicultural and Multireligious Understanding* 5(2), 177-184.
- Haji, H. D. (2016). *Menggali Pemerintahan Negeri Doho, dari Majapahit menuju Pondok Pesantren, sebelum Walisongo dan Babad Pondok Tegalsari*. Yogyakarta: Elmatara.
- Mawardi, K. (2006, September-December). Singiran: Pendekatan Sosio-kultural Pembelajaran Islam dalam Pesantren dan Masyarakat NU. *Insania*, 11(3), 315-327.
- Mulyana, D. (2003). *Ilmu Komunikasi : Suatu Pengantar*. Bandung: PT. Remaja Rosda Karya.
- Nurdianto, S. A., Joebagio, H., & Djono. (2018). Kajian Poskolonial Gerakan Pemikiran dan Sikap Ulama Pesantren Tegalsari dalam Pusaran Konflik Multidimensional di Jawa (1742-1862. *Jurnal Theologia*, 29(1), 189-214.
- Perbukuan, B. P. (2019, September Tuesday). *KBBI Daring*. Retrieved from Kamus Besar Bahasa Indonesia: <https://kbbi.kemdikbud.go.id/>
- Purwowijoyo. (1984). *Babad Ponorogo Jilid I*. Ponorogo: Depdikbud Kanwil.
- _____. (1984). *Babad Ponorogo Jilid II*. Ponorogo: Depdikbud Kanwil.
- _____. (1984). *Babad Ponorogo Jilid III*. Ponorogo: Depdikbud Kanwil.

- _____. (1984). *Babad Ponorogo Jilid IV*. Ponorogo: Depdikbud Kanwil.
- _____. (1984). *Babad Ponorogo Jilid V*. Ponorogo: Depdikbud Kanwil.
- Rohmatulloh, D. (2017). The Dynamics of Tegalsari (Santri and Descendants of Pesantren Tegalsari Ponorogo Kiai's in 19-20th). *Qalamuna-Jurnal Pendidikan, Sosial, dan Agama*, 9(1), 91-109.
- _____. (2018). Local Muslim Heritage: Pelestarian Warisan Budaya Pesantren di Tegalsari Ponorogo. *Proceedings of Annual Conference for Muslim Scholars. I*, pp. 232-239. Surabaya: Kopertais Wilayah IV.
- Saville-Troike, M. (2008). *The Ethnography of Communication: An Introduction*. Oxford, United Kingdom: John Wiley and Sons Ltd. Blackwell Publishers.
- Spradley, J. (1997). *Metode Etnografi*. (M. Y. Elisabeth, Trans.) Yogyakarta : PT. Tiara Wacana Yogya.
- Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University.
- Tilaar, H. (2002). *Pendidikan Kebudayaan dan Masyarakat Madani Indonesia*. Bandung: Remaja Rosdakarya.
- Zakiah, K. (2005, Juni). Penelitian Etnografi Komunikasi: Tipe dan Metode. *Mediator*, 9(1), 181-188.

Data Attachments

UTAWEN

Pesantren Gebang Tinatar Masjid Agung Tegalsari

Utawi pikukuhe Islam iku limo
 kang siji syahadat
 kaping pindo sholat
 kaping telu aweh zakat
 kaping empat apuoso
 kaping limo munggah kaji maring baitullah

Nawaitu 'an ukiro kalimah syahid syahadataini
 wujuban fii 'umuri marotan wahidatan fardholillahi ta'ala
 niat ingsun angucapaken ing kalimah syahadat loro
 ing dalem wajib ing dalem sak umure ingsun
 malih sepisan fardhu krono Allah

Asyhadu alla ilahailallah wa asyhadu anna muhammadarrosulloh
 Anekseni ingsun setuhune ora ono pangeran kang sinembah
 kulawan sak benere
 kang wajib wujud
 kang mokal adame
 kang mesti anane

anging Alloh.

Anekseni ingsun setuhune kanjeng Nabi Muhammad iku
utusane Alloh
kawulane Alloh
kang romo Raden Abdulloh
kang ibu Dewi Aminah
ingkang lahir ono Mekah
ngalih ing Medinah
gerah ing Medinah
sedo ing Medinah
sinare aken ing Medinah
bongsone bongso Arab bongso Hasyim bongso Quraisy
mongko yuswane kanjeng Nabi Muhammad iku
sewidak tahun punjul tigang tahun.

Mongko maknane lailahaillohu iku makna nafi lan isbat
mongko kang den nafeaken iku sekehing pangeran
pangeran saking pangeran kito ingkang agung moho mulyo
lan ingkang den isbataken iku pangeran aqso
kang setunggal ingkang ora didadeaken
dadeaken alam kabeh iyo iku aran Alloh
tegese aran Alloh iku aran dalem dzat
ingkang wajibun wujud
kang mesthi anane
kang mokal adame
ora werno ora rupo
ora arah ora enggon
Sing sopo wonge angucapaken setuhune Alloh iku
werno, rupo, arah, enggon, mongko wong iku dadi kufur.

Utawi kanjeng Nabi Muhammad iku menungso kang lanang
kang merdiko
kang 'akil baligh
kang bagus rupane
kang mencorong cahiyane
kadi purnamane bulan
utowo koyo srengenge
kang keturunan wahyu
ingkang wajib anduweni sifat sidiq, amanat, tabligh
Sidiq bener, amanah apercoyo, tabligh anekaaken
Mokal ino, mokal cidro, mokal angumpetaken
ingkang werno arod basyariah
ora dadi anacat aken
ing dalem martabate
ingkang moho luhur.