

CRITICAL DISCOURSE ANALYSIS OF PANJI STORY IN SERAT BABAD KADHIRI: HEROIC LEADERSHIP, PROPAGANDA, CHARACTER EDUCATION

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Abstract

Panji Asmara Bangun's relationship with other characters gives rise to an interesting plot, characterization, and theme. As a king, the allegations of heroic leadership, propaganda, and character education in this character contain interesting complexities. The book by Mangun Wijaya (1932 AD) seems to lead to the occurrence of an area or called babad. Through a critical discourse analysis approach consisting of 5 studies, action, context, history, power, and ideology can be used to identify the object of writing in the story. The character's relationship as the basis for the study of other literary elements is able to produce a prototype of leadership that is carried out, the ability of state management related to propaganda, and a model of self-character that is expected to be a reference for readers. The existence of literature until now proves this, but there is no study that clearly describes the potential contained in the prose literature. This research uses a qualitative method. In this study, the results found that heroic leadership contains twenty-one data, propaganda contains twenty-one data and character education contains thirty data. Panji Asmara Bangun who acts as a Javanese leader is expected to be able to make a positive contribution to today's leaders with original Javanese characters can be realized.

Keywords: Critical discourse analysis, Panji Asmara Bangun story, *Serat Babad Kadhiri*, heroic leadership, propaganda, character education.

Introduction

The story of Panji Asmara Bangun in Serat babad kadhiri, which is studied using a critical discourse analysis approach, is not something that can be considered as the reality of the context. However, the influence of the text on the reader cannot be underestimated. In fact, the story influences some groups, such as the puppeteers of wayang krucil and the spiritual practitioners at the sites mentioned in it. This is related to the personal habits and social status of the author and reader of the text. Therefore,

the study of critical discourse analysis does not only discuss the language in a text, but also relates it to the context. Context here means the language used in accordance with certain situations and conditions so that the desired goal is achieved.

This critical discourse analysis results in a more in-depth examination of the true meaning based on the original character of a story. Moreover, the story observed is a text that has long been present and recognized by the reading community. Some of the elements analyzed in this

critical discourse do not only describe the language elements, but also relate to the context and potential in it. The alleged elements of heroic leadership, propaganda, and character education have in fact been found. Most likely, this is what makes the discourse of the Story of Panji Asmara Bangun in Serat babad kadhiri survive until today, even developing into interesting stories in the form of manuscripts and performances.

Panji leadership that understands strengths, weaknesses, values and energizes oneself and others with heroic ambitions. This leadership style is full of self-awareness (hero). Indonesia has experienced heroic leadership, namely in the 45 years of struggle which was led by Ir. Soekarno. It can be proven that the leadership at that time was able to make the hearts of the Indonesian people to sacrifice according to their abilities.

Propaganda embedded in Serat babad kadhiri is used to conduct a persuasive communication, which has the purpose of influencing the actions or opinions of a group. Propaganda is not about good and bad, nor is it about right and wrong. It is simply a communication tool involving persuasive, manipulative communication processes in an attempt to influence, shape and change individuals, the public at large, directly or implicitly, through the use of deliberately chosen and partial, or even contrived, means.

Discourse in the form of folklore (Soetarno, 2008:11) is defined as a cultural expression of a society through speech that is directly related to various cultural aspects such as religion and belief, laws, economic activities, family systems, and the social value structure of society. This is also found in Serat babad kadhiri which tells the story of the central character Panji Bangun. In the past, folktales were told orally by a community that knew about the story. With the development of technology as it is

today, access to information is very wide open so that folklore that can foster good character values needs to be recorded so that it can be read by anyone.

Therefore, stories will still be studied as stories. This means that the perspective used involves theories about stories. The critical discourse contained in the theme, plot, character and characterization, point of view, and mandate in folklore is taken into consideration to produce an interesting perspective as a form of author's contribution to readers (Hernawan, 2019: 1). The satisfaction of readers to find values that need to be exemplified, be it religious values, moral values, social values, educational values, aesthetic values and cultural values will be more easily achieved. Folklore as one of the regional cultures is no less important than other cultures as an educational medium. In regional culture, folklore is useful as a means of learning student character to become a better person. In addition, folklore can also add insight to students about the culture of the region.

The Javanese folktale Panji Asmara Bangun, which is popular internationally, is expected not only to be famous without recognizing the basic source of the story. Old manuscripts need to be studied and surfaced to give readers the power of understanding that the story is not only spread orally from generation to generation. In fact, the story is related to a written source that was once compiled by court poets. The story of the struggle for the love of the King's son, Panji Asmara Bangun who is called by other names Inukertapati, Panji Kudarawisrengga, or Panji Jayakusuma to Dewi Sekartaji is in fact clearly written in Serat babad kadhiri written by Mas Ngabehi Purbawijaya and Mas Ngabehi Manguwijaya in 1832. Serat babad kadhiri is a story originating from Kediri, East Java. Babad means a story about events that have occurred, and Kadhiri means Kediri. Babad Kadhiri is a

historical story that tells about the origin of Kediri.

The critical discourse analysis approach to the story in the form of Javanese prose through several elements, such as setting, character and characterization, and plot, is expected to be able to explain the potential for heroic leadership, propaganda, and character education so that it is easily understood by readers who master Javanese or not at all. Therefore, various methodological presentations to describe the results and discussion as the achievement of the observation.

Methodology

The discourse analysis approach in this research is a type of qualitative research, which is research that does not use numbers in the interpretation of the results (Arikunto, 2010: 27). This research aims to describe how the critical discourse of the Panji story in Serat babad kadhiri which cites heroic leadership, propaganda and character education. There are two types of data sources in this study, namely primary data consisting of the book Serat babad kadhiri, while secondary data in this study are additional materials such as journals from other sources, websites, and other sources. The data collection technique used is reading and note-taking technique. To ensure the validity of the data, data collection is done from various reliable sources. The data analysis technique used is the qualitative data analysis technique of Norman Fairclough model which consists of 3 streams, namely text language analysis, discourse practice, and socio-cultural practice.

In critical discourse analysis, discourse cannot only be understood as an object of language study. In critical discourse analysis, what needs to be understood is not only the text but also the language context. Critical discourse analysis has the main goal of revealing the ambiguity in discourse

that is not balanced between participants and discourse.

Wodak (2001) suggests that critical discourse analysis can be done in three ways: (1) Selection of the main topic of a specific discourse, (2) Examining discursive strategies (including argumentation strategies), and (3) Analysis of real meaning in language, as well as the meaning of language in other forms. Sorting and finding data that is aligned with the researcher's direction needs a strategic arrangement in the form of script data codes, so that it is easy to understand. The following is a table of manuscript data codes used in determining results and discussion.

Table 1.1 Data Comprehension Codes Result

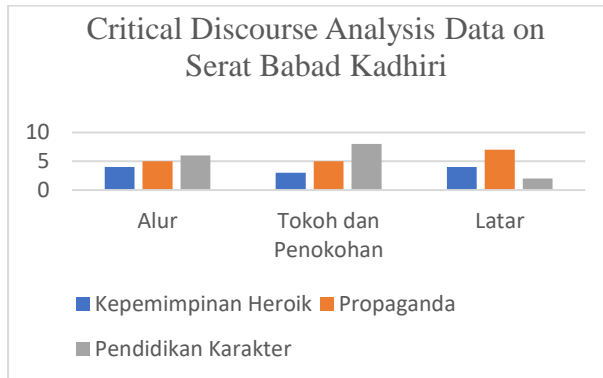
Page code	Digit code	Paragraph code	Digit code
H	0	P	0

In the table, the page code is marked with the symbol /H/ followed by the page sequence digit number /0/, followed by the paragraph code marked with the symbol /P/ with the sequence /0/. Based on this classification, each data finding will be written as H0P0, H1P1, and so on. The determination of codicological symbols on the body of the manuscript aims to facilitate reading in the data sorting process. This data can be seen at <https://bit.ly/seratbabadkadhiri>

Finding and Discussion

Based on the results of the critical discourse analysis of Panji Asmara Bangun in Serat Babad Kadhiri, it will be presented in the form of a diagram as follows.

Table 1.2 Critical Discourse Analysis Data on Serat Babad Kadhiri



- How is the person's name created and to whom does it refer? (HERO)
- How are their traits, characters, qualities, and forms portrayed? (CHARACTER)
- What kind of argumentation is the person or group of people described by exclusion and inclusion? (PROPAGANDA)
- From which point of view are the labeling, portrayal, and arguments presented?
- Is the disclosure made clear, intensified, or minimized?

From the above questions, Ruth Wodak selects 5 types of discursive strategies, all of which present a positive self-image and a negative one for others.

Table 1.3 Critical Discourse Analysis Data on Heroic Leadership

N	Discourse Data on Heroic Leadership	Groove	Character	Setting
1	Self awareness	H29P3, H30P4, H34P1	H34P1	H34P1
2	Ingeunity	H33P1	H33P1	H32P1

3	Love	H29P1, H33P1, H35P2	H31P4	H29P4, H29P5, H31P1
4	Heroism	H30P1, H49P4	H30P1, H49P4	H29P4, H49P4

a) Self-Awareness

Findings on self-awareness in the analysis of heroic leadership found plot elements that include data H29P3, H30P4, and H34P1. The characterization element is found in data H34P1, while the setting element is found in data H34P1.

In the plot element, the description is conveyed in data H29P3 as follows.

"... Raden Kudarawisrengga Raden Panji Inu Kertapati, putra mahkota Jenggala."

From the text excerpt above, it says that Panji Asmara Bangun is a prince from the kingdom of Jenggala, Panji Asmara Bangun has a young name, Kudarawisrengga.

b) Ingeunity

The finding of ingeunitas in the analysis of heroic leadership is found in the plot element which includes data H33P1. The characterization element is found in data H33P1, while the setting element is found in data H32P1.

In the characterization element, the description is conveyed in data H33P1 as follows.

"Duh, adindaku sendiri. Ngreni, seandainya aku tahu sebelumnya bahwa aku mempunyai saudara yang sangat cantik, tak perlu bersusah payah ke Kediri."

From the text excerpt above, it says that Panji Asmara Bangun is a prince who is very smart in terms of seducing to get his love. Panji Asmara Bangun indeed has a handsome face and a good body and he is also a crown prince of Jenggala. Thus there was no way any woman could resist his seduction and beautiful face.

c) Love

The finding of love in the analysis of heroic leadership is found in the plot element which includes data H29P1, H33P1, H352. In the characterization element there is data H31P4, while in the setting element found in data H29P4, H29P5, H31P5.

In the setting element, the description is conveyed in data H29P4, H29P5, H31P5 as follows.

“... Sang Patih akan diutus ke Kadhiri untuk menyampaikan surat lamaran kepada Prabu Kadhiri adiknya ...”

From the text excerpt above, it says that the Patih Kudanawarsa departed from Jenggala Kingdom to Kadhiri Kingdom to deliver a letter containing a proposal to the princess of Kadhiri Kingdom named Dewi Sekartaji.

d) Heroism

The findings of heroism in the analysis of heroic leadership are found in plot elements which include data H30P1, H49P4. In the characterization element found in data H30P1, H49P4, while in the setting element found in data H29P4, H49P4.

In the plot element, the description is conveyed in data H30P1, H49P4 as follows.

“... Ia menjawab sudah dan setuju untuk dikawinkan dengan puteri sekarang kadaton atau Dewi Sekartaji.”

From the text excerpt above, it says that Panji Asmara Bangun is a prince who

always upholds his words. Panji quickly prepared everything that would be brought to face the Kadiri Prabu.

“... Ketika sedang ramai-ramainya peperangan, bala bantuan dari Jenggala, Ngurawan, Panaraga datang.”

The excerpt above tells us that Raden Kudarawisrengga was appointed as senopati/warlord. The war lasted for one month with a warrior named Nirbaya who had a war structure named Garruda Wyuha.

Table 1.4 Critical Discourse Analysis Data on Propaganda

No	Data Wacana Propaganda	Alur	Penokohan	Latar
1	White propaganda	H29P2, H49P2	H29P3, H49P2	H29P3, H49P4
2	Black propaganda	H36P2, H38P2	H36P2, H38P2	H36P2, H38P3
3	Grey propaganda	H36P3, H37P2, H37P3	H36P2, H36P2	H36P1
4	Ratio propaganda	H34P2	H34P2	H34P2

a) White Propaganda

The findings of white propaganda in propaganda analysis are found in the plot element which includes data H29P2, H49P2. In the characterization element there are data H29P3, H49P2, while in the background element found in data H29P3, H49P4.

In the plot element, the description is conveyed in data H29P2 as follows.

“... Sang patih akan diutus ke Kadiri untuk menyampaikan surat lamaran kepada Prabu Kadiri adiknya. Isi surat itu ialah meminta kepada raja Kadiri agar sudi memberi ijin untuk mengambil menantu Dewi Sekartaji yang akan dijodohkan dengan Raden Kudarawisrengga.”

From the excerpt above, Lembu Amiluhur (King of Jenggala) and Lembu Amerdadu (King of Kadiri) agreed to marry Panji Asmara Bangun with Dewi Sekartaji. Then Panji Asmara Bangun departed with his guardian patih Kuda Narawangsa to Kadiri.

b) Black Propaganda

The findings of black propaganda in propaganda analysis are found in the plot elements that cover data H36P2, H38P2. In the characterization element, there are data H36P2, H38P2, while in the background element there are data H36P2, H38P3.

In the characterization element, the description is conveyed in data H36P2 as follows.

“... Kalau demikian, menurut pendapatku musnahkan (bunuh) saja si Ngreni itu. Kalau si Ngreni sudah tiada, si Panji tentu mau kawin dengan Sekartaji.”

From the excerpt above, it is said that Dewi Kilisuci who is the sister of Lembu Amiluhur tried to incite to kill Dewi Angreni who is the daughter of patih Kudanawarsa. According to Dewi Kilisuci, if Panji Asmara Bangun marries Dewi Angreni, it will destroy the pure descendants of the Kadiri kingdom.

c) Grey Propaganda

The findings of gray propaganda in the analysis of propaganda are found in the plot elements that cover data H36P3, H37P2, H37P3. In the characterization element found in data H36P3, H36P2, while in the background element found in data H36P1.

In the setting element, the description is conveyed in data H36P1 as follow.

“Resi Kilisuci sudah datang di Kraton Jenggala ...”

From the text excerpt above, it says that Resi Kilisuci has arrived at the Jenggala Palace to meet her brother, Prabu Jenggala. Inside the palace they discuss the decision made by Panji to marry Retno Angreni.

d) Ratio Propaganda

The findings of ratio propaganda in propaganda analysis are found in the plot element which includes data H34P2. The characterization element is found in data H34P2, while the setting element is found in data H34P2.

In the plot element, the description is conveyed in data H34P2 as follows.

“... Tapi si Angreni hanya dapat berkedudukan sebagai selir yang tertua...”

From the text excerpt above, it is said that the Prabu Jenggala said that Retno Angreni could marry Panji Asmara Bangun but not like a royal consort, because Angreni was only the daughter of a patih and did not have royal blood. Only Dewi Sekartaji could be the queen consort of the palace.

1.5 Critical Discourse Analysis Data on Character Education

N	Educatio	Groove	Characte	Setting
o	n		r	
	Characte			
	r Data			

1	Religious	H46P3, H49P2	H46P3, H49P2	H46P3, H49P2
2	Nationalism	H36P2, H49P5	H36P2, H49P5	H36P1, H49P5
3	Independent	H29P4	H29P4	H29P5
4	Integrity	H31P4, H31P5, H36P3	H31P4, H31P5, H36P3	H31P2, H36P1
5	Mutual Cooperation	H38P2, H48P2	H38P2, H48P2	H38P1, H48P2, H49P4

a) Religious

Religious findings in the character education analysis are found in the plot elements which include data H46P3, H49P2. In the characterization element, it is found in data H46P3, H49P2, while in the background element in data H46P3, H49P2.

In the plot element, the description is conveyed in data H46P3 as follows.

“... Karena sang Prabu kebingungan maka sang Prabu lalu bersemedi, mohon petunjuk kepada Dewa Agung, bagaimana sebaiknya memberi keputusan tentang diterima atau tidaknya lamaran Prabu Klana...”

From the text excerpt above, it says that Prabu Kadiri was confused by the proposal from Prabu Klanasewandana who wanted to propose to Dewi Sekartaji, because if the proposal was rejected it would definitely cause chaos in the Kadiri Palace.

b) Nationalism

The finding of nationalism in the character education analysis is found in the plot element which includes data H36P2,

H49P5. The characterization element is found in data H36P2, H49P5, while the setting element is found in data H36P1, H49P5.

In the characterization element, the description is conveyed in data H36P2 as follows.

“... Yayi Prabu, jika memang demikian kehendak si Panji, itu berarti merusak benih kraton yang murni...”

From the text excerpt above, it says that Dewi Kilisuci actually has good intentions because she wants to defend her homeland. But for this time the decision made was very wrong because she had to kill innocent people, but it was done for the sake of the continuity of the pure line of her homeland.

c) Independent

Independent findings on character education analysis are found in the plot element which includes data H29P4. The characterization element is found in data H29P4, while the setting element is found in data H29P5.

In the background element, the description is conveyed in data H29P5 as follows.

“Sampai di kediri surat Prabu Jenggala dipersembahkan kepada raja Lembu Amerdadu, kemudian surat itu dibaca ...”

From the text excerpt above, it says that after Patih Kudanawarsa was given the task by the King of Jenggala, he immediately prepared all the needs that would be brought during the trip to the Kingdom of Kadhiri. Patih Kudanawarsa traveled alone to Kadhiri Kingdom to deliver the letter from King Jenggala.

d) Integrity

The finding of integrity in the character education analysis is found in the plot element which includes data H31P4, H31P5, H36P3. The characterization element is found in data H31P4, H31P5, H36P3, while the setting element is found in data H31P2, H36P1.

In the plot element, the description is conveyed in data H31P4 as follows.

“Patih Kudanawarsa yang bijaksana mengerti situasi...”

The quote above says that Patih Kudanarawangsa knew the change in Raden Panji Kudarawisrengga's attitude and what caused it. Patih Kudanawarsa then invited Panji Kudarawisrengga to talk, which turned out to be a change in his attitude because he had a crush on his daughter Retno Angreni.

e) Mutual Cooperation

The finding of gotong royong in the character education analysis is found in the plot element which includes data H38P2, H48P2. The characterization element is found in data H38P2, H48P2, while the setting element is found in data H38P2, H48P2, H49P4.

In the characterization element, the description is conveyed in data H38P2 as follows.

"... Raden Nila Prabangsa accepted the assignment and was willing to carry out all orders imposed on him as well as instructions for carrying out the assignment."

From the text excerpt above, it says that Dewi Kilisuci invites Raden Nila Prabangsa to work together to kill Retno Angreni. With all the plans arranged by Dewi Kilisuci and Raden Nila Prabangsa as the main actors, Retno Angreni was finally killed in the middle of the forest.

The discussion of the results that have been found in the babad kadhiri fiber consists of three things, namely heroic leadership, propaganda, and character education. The heroic leadership of Panji Asmara Bangun has a complex character. This character has self-awareness, ingenuity, love, and heroism that cannot be doubted, because in some parts of the text always mentions these characters. The leadership always appears in the characterization, setting, and storyline. The strategies used by Panji in the state are indeed worthy of being inspired by current leaders.

This is also evident in the propaganda section of the text. Folktales that have been written in various versions and are known in some oral stories show that people always uphold the conflicts in the fiber. In fact, stories that are spread in various parts of the world have a great influence on fields outside the story, such as dances, myths, traditional ceremonies, drama performances, and so on. This means that the propaganda obtained by this story is still strong.

This story, which is the pride of the people in Kediri, deserves to be taught to the next generation. The consideration is related to the character education factor contained in the story. Every reader who is able to understand the character of Panji in his characterization presented in the plot and setting will be able to inspire these traits. Hopefully, the traits of religion, nationalism, independence, integrity, and mutual cooperation can become the readers' identity.

Conclusions

The conclusion of the critical discourse analysis of the Panji story in Serat babad kadhiri highlights the following key points. Heroic Leadership contains 21 data compiled from 4 elements through the discernment of the literary structure of plot, characterization, and setting. Propaganda contains 21 data compiled from 4 elements

through the same 3 literary structures discernment on heroic leadership. Likewise, character education contains 30 data found in the text. A detailed explanation of the data can be seen at <https://bit.ly/seratbabadkadhiri> which contains a translation in Indonesian. The findings based on the results that have been obtained tend to the quality of the script aimed at the character of Panji Asmara Bangun exclusively. The heroic leadership of the character is worthy of being inspired by prospective leaders and even current leaders. The propaganda of the story text that has been compiled in reality has survived until now, even influencing other fields, such as dance, drama, myths, and so on. Therefore, the elements in it need to be a guideline for today's writers. The character education that has been built by the author in reality is one of the reasons for the survival of the story. In fact, the character of Panji Asmara Bangun is still applicable today.

Research on the Serat Babad Kadhiri manuscript certainly does not stop with this study. In other fields and theory studies chosen by the readers, it is hoped that they will be able to find many treasures stored in Serat Babad Kadhiri.

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