



Reflections on Social Dimensions, Symbolic Politics, and Educational Values: A Case of Javanese Poetry

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Abstract Investigations on kidungan, a form of traditional Javanese poetry, have been gaining momentum. However, there is a lack of comprehensive reports exploring the value of Javanese cultural wisdom in relation to social dimensions, symbolic politics, and educational values as reflected in kidungan. This study aims to address this gap by delving into the social dimension, symbolic politics, and educational value embedded in traditional Javanese poetry, specifically in kidungan ludruk. The research data for this study is sourced from ludruk performances broadcasted by Radi Republik Indonesia (RRI) East Java and expert interviews. The data collected were then analyzed using qualitative descriptive techniques, employing an ethnolinguistic research approach. The findings of this study revealed that ludruk kidungan serves as a social representation of traditional society, encompassing various aspects of social dimensions, symbolic politics, and educational values. An important implication of this study is that kidungan has the potential to contribute to the development of sustainable knowledge, particularly in the fields of culture, politics, and education.

Keywords: *Kidungan Ludruk of East Java, Stylistics, Javanese culture, Socio-politics, Literature*

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1. Introduction

Kidungan is an ancient poem like Malay poetry that is full of values (Mohamad & Aljunied, 2011; Saad et al., 2018). It is a folk poem, so anyone can create it without the need to deal with such copyright in modern society (McGiffin, 2016; Saputro, 2005). The poem has direct communication partners that appear in everyday interactions and indirect communication in the written form and become part of the performing arts. Kidungan is a type of traditional Indonesian poetry with a sound play that is not too tight (Endraswara, 1994). Canticles, as an expression of encouragement and morality, use language for the quality of its aesthetic value. The aesthetics

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of a language emphasizes the deliberate use of repetition and rhyme, which distinguishes poetry from prose (Al Hamdany & Picard, 2022; Iskakuly et al., 2002). All writers must learn the language and the reality of community. Kidungan is a picture of the reality of a society in which the kidungan is created so that it can reflect the social conditions of the community and become a social control of people's lives. Social, political, economic, cultural, ideological, and other issues are arranged into hymns through satire, criticism, humor, and a more human touch (El-Nashar & Nayef, 2023; McNamara & Jackson, 2019). Writers should be able to choose words that fit their tropes and are acceptable to the public. The writer and reader must choose the tropes that will be used to explain or narrate the ideas or things that will be written or talked about. Thus, kidungan is a reflection and control of the social conditions of society in the form of literary works.

Although kidungan have an important role to play in the cultures and communities in which they were created, some important research gaps need to be found. For example, there still seems to be a gap in how kidungan interacts with other literary art forms, both within Indonesia's own traditions and with literary traditions from other cultures (Panahbar et al., 2016; Rakymzhan et al., 2022; Soper-Jones, 2009). In addition, the impact of sociocultural factors on the formation and interpretation of kidungan is still not sufficiently explored, including the influence of the social and cultural environment in which kidungan is created and displayed (Pamungkas et al., 2023; Permadi, 2022). Meanwhile, although kidungan is used as a social control, further research can be done to explore how language choices in kidungan can reflect or influence social, political, or cultural views (Brunn, 2015; Said, 1994; Trexler, 2015). In addition, there is a significant lack of research into how educational values are expressed and conveyed through hymns. Although kidungan has been recognized as a literary form that reflects the social and moral reality of society, the use of kidungan as an educational tool and how educational values are embedded in it has not been widely studied. For example, how are moral and ethical messages conveyed through hymns? What is the impact on socialization in society? How can kidungan be used as a learning resource in formal and non-formal education systems? Considering the important role of kidungan in oral tradition and culture, further research on the educational implications in kidungan will be invaluable.

Based on this issue, the study aims to explore the interaction of kidungan with other literary art forms, both in Indonesian traditions and with literary traditions from other cultures, to further understand cultural dynamics in a literary context. It is important to investigate the impact of sociocultural factors on the formation and interpretation of Canticles, including the influence of the social and cultural environment in which canticles are created and displayed, to gain a deeper picture of how those contexts influence social, political, or cultural views, and to gain deeper knowledge of how literature can be used as a tool to influence and reflect on society. In addition, it is also important to explore how educational values are expressed and conveyed through kidungan, as well as how kidungan can be used as an educational tool in formal and informal education systems. It's important to look at how moral and ethical messages are conveyed through kidungan, as well as their impact on socialization in society, with the aim of understanding more about how kidungan functions in shaping people's values and ethics. In turn, the orientation of this study is to provide a more comprehensive understanding of Kidungan, its role in society, and its potential as a tool for socialization, politics, and education.

2. Theoretical Framework

2.1. Kidungan as Traditional Javanese Poetry

Kidungan is one form of traditional Javanese poetry that has deep cultural roots. This poem is often performed in the oral form with traditional music accompaniment, thus presenting a unique and evocative atmosphere (McGiffin, 2016; Saputro, 2005). In each stanza, kidungan consists of four lines and raises various themes, ranging from love, natural beauty, and morality to Javanese mythology. Messages of moral education and wise counsel are often implicit in hymns. This makes kidungan a means to convey life values and local wisdom from one generation to the next. Kidungan is written in Javanese in an ancient or classical language style that reflects Javanese cultural wisdom. The use of majas and parables in this style adds to the aesthetic charm of the hymn itself. Through the selection of

beautiful and meaningful words, hymns attract the listener's attention and create a deep inner atmosphere.

Kidungan has an important social role in Javanese culture. In addition to being a medium to convey messages and stories from the past, this poem is also used in various cultural and religious events. Kidungan is often presented in marriage ceremonies, circumcision, slametan (praying together), and various other traditional ceremonies. In its development, kidungan is often featured in Ludruk performances in East Java (Andriany et al., 2023). The presence of kidungan in these events is a form of respect for the traditions of the ancestors and also strengthens the sense of cultural identity of the Javanese people. Although time continues to evolve and technology changes many aspects of life, kidungan is still preserved and appreciated by the Javanese people. The values and messages contained in the hymns are still relevant and valuable today. While maintaining the tradition of kidungan, Javanese people preserve their cultural identity and honor the heritage of their ancestors so that future generations can also enjoy the beauty and wisdom of this Javanese poem.

2.2. Educational Values in Poetry Literature

Poetry is a form of literary work that expresses the feelings, thoughts, and imagination of the author through carefully selected words, with an emphasis on rhythm, rhyme, and style. Poetry literature is often a medium that symbolizes beauty, expression of feelings, and thought (Warnes, 2005). In addition, poetry also contains many educational values that can be a source of inspiration and guidance in human life. Through the study of this theory, we will explore the educational values contained in poetry literature. Many poems teach about honesty, courage, loyalty, and other positive qualities. Readers are invited to reflect on themselves and build a better character through poetry interpretation. Artistic expression in poetry often expresses deep meaning (Pamungkas et al., 2021a; Trexler, 2015). That is, not only understanding a literary subject from a narrative point of view but also exploring it more deeply with a speculative analytical approach. Meanwhile, literature serves as a mirror of life, albeit sometimes distorted. Although fictional, literature carries diverse educational values, covering moral, religious, social, philosophical, and cultural aspects. These values are often found in literary works, either explicitly or implicitly. Literature, thus, has become more than just a way of telling stories. It is a medium for imaginative escapism, depicting the complexity of the characters and their reality. Interestingly, the value of education in literature is often proportional to the intrinsic quality of the work (Lenchuk et al., 2023).

A good work of literature doesn't just attract readers through its narrative or charm. Rather, the work teaches noble principles that enrich the reader's perspective. These works are not just stories. They are a source of philosophy, ethical considerations, and educational principles that broaden readers' horizons (O'Loughlin, 2018). In every work, there is always a message or advice that is meant to enlighten. So, when talking about the essence of a literary work, we are referring to extensive efforts to decipher and understand the nuances contained in it. This process is not just understanding. It includes in-depth analysis through a philosophical lens, with the aim of uncovering various phenomena displayed in literature (Al Hamdany & Picard, 2022). The main goal is not just to solve problems but to explore and discover the educational treasures hidden within the text, covering moral, religious, social, and cultural aspects. This confirms a literary symbiotic relationship in which the two enrich each other, giving the reader an immersive and insightful experience.

3. Methodology

The data analysis technique used is content analysis with a hermeneutic model. This analysis is intended to capture the message of a literary work. The purpose of content analysis is to make conclusions about various linguistic phenomena in life (Widodo, 2015). Considering the type of research, content analysis strongly supports the research, with the following stages: first, copying recordings in kidungan; second, encoding each type of data with a problem classification; and third, interpreting the data, verifying the data, and drawing conclusions.

3.1. Materials

This study used a descriptive qualitative approach with an ethnolinguistic approach that emphasizes language style (Davis, 2016; Shulist, 2016). It seeks to describe the author's ideas through word data or terms derived from "kidungan ludruk", while the analysis is carried out using inductive analysis by placing research data as a means to understand and conclude existing facts. The object and primary source of research data at the same time is "kidungan" originating from East Java (Creswell, 2014; Denzin & Lincoln, 2011). The data collection techniques used were observations on objects derived from kidungan videos in Ludruk East Java and interviews with kidungan experts. Interviews were conducted with ludruk figures at RRI Surabaya, including AK, EK, and Yk.

Table 1

Data Source Respondents

No	Respondent	Age	Duration (minutes)	Date of Interview
1	AK	70	70 minutes	15 April 2018
2	EK	74	60 minutes	6 June 2018
3	Yk	54	65 minutes	16 June 2018

The selection of respondents was based on their expertise in ludruk art, as well as their involvement in the development and preservation of this art in East Java. To gain a comprehensive and in-depth perspective on ludruk chanting, it is very important to extract information from individuals who have been involved for a long time and understand the nuances and peculiarities of the art. Before determining whom to interview, researchers conducted a literature study and discussed with several experts in Javanese art and culture to get recommendations for names that were considered competent in ludruk art. After obtaining a number of names, researchers take an initial approach to determine their willingness to be respondents and ensure that they have knowledge and experience relevant to the focus of the study.

3.2. Procedure

This study adopted a descriptive qualitative approach based on ethnolinguistics with the main aim of describing the ideas contained in "kidungan ludruk" through language style. The primary data in this study were words or terms found in "kidungan ludruk" originating from East Java. The data source for this research was a "kidungan" from East Java. Data sources were taken from ludruk performances and interviews with hymn experts. Data analysis was carried out with an inductive approach. The collected data were analyzed to look for patterns, themes, and main ideas, which then were translated and further analyzed to understand and conclude the facts. The stages of research carried out included:

a. Studi Literatur

Researchers began by studying relevant literature on ethnolinguistics, language style in "kidungan ludruk", as well as the cultural context and the history of ludruk art in East Java.

b. Respondent Selection

Based on predetermined criteria, researchers selected respondents by referring to recommendations from experts in Javanese art and culture as well as preliminary literature studies. Next, an initial approach was taken to determine the willingness of respondents to participate in the study.

c. Data Collection

Researchers watched ludruk to understand and record the style of language and specific terms used. After that, researchers conducted in-depth interviews with respondents who had been selected based on a predetermined schedule. Data from these interviews were recorded for further analysis.

d. Data Analysis

After the data were collected, the researcher analyzed the data with an inductive approach. This involved finding patterns and themes that emerged from the data, then structuring and interpreting

the data to understand the main ideas conveyed in the “kidungan ludruk”. After the analysis was complete, the researchers compiled a research report that included methodology, findings, analysis, and conclusions. With this procedure, the research was expected to produce an in-depth understanding of the language style in “kidungan ludruk” and how it reflects the culture and values of East Javanese society.

4. Results

Kidungan in ludruk East Java can be interpreted as the symbol of social reflection and control of society life. Kidungan serves as the social-cultural reflection and control of society.

4.1. The Social Aspect of Society

Kidungan ludruk serves as a community’s medium of socio-cultural interaction. The positive role of kidungan is reflected in the symbol of gratitude in the form of kidungan any time the ludruk performance begins. This kidungan is intended for audiences who have watched the performance. Without audiences/spectators, the performance will be meaningless. The symbol of gratitude in the form of kidungan is a reward given to others for the merit they have done. Expression or symbol of gratitude is a good culture. As oriental, greeting or expression of gratitude is as if easy to do, but it is difficult when we have not been accustomed to it yet. This expression is very pronounced and meaningful. This habit should not vanish because it is an identity despite the increasingly modern world. Oriental’s good culture began to be threatened to be sunk in the modernization process, although its outer layer instead became more favorite (Kuntowijoyo, 1987).

In this modernization era, kidungan contributes considerably to the cultural values of East Java tradition existing. This kidungan teaches us to maintain it as social media.

Table 2

Symbol in Kidungan Serves as the Form of Communication with Community

data	Kidungan	Meaning	Rhyme
	<i>Katur pambagyo dumateng poro pemirsa</i>	Gratitude to all audiences	(a)
2	<i>Demi mersane paguyupan kulo</i>	For the sake of watching my performance	(b)
2	<i>Demi ludruk karya budaya</i>	For the sake of ludruk as a cultural work	(a)
	<i>Saking mojkerto</i>	From Mojokerto	(b)

The symbol in kidungan serves as a form of communication with the community. The symbol is a metaphor and is one of the poetic vehicles used by the poet to reinforce the representation of kidungan readers/observers’ ideas and feelings. This vehicle is closely related to the author’s sensory experience with objects mentioned or explained in kidungan. The poet usually reveals his/her symbol through either implicit or explicit words. The function of symbol in this kidungan aims to confirm the poet’s purpose.

The symbol in kidungan is conveyed by means of describing and expressing it using words that are imaginative in nature. The symbol usually consists of two outlines: describing and using metaphor to represent a condition. The symbol used by the poet can bewitch and lead the readers to feel what is occurring within society. The representation of symbols as a social reflection of society is contained in East Java kidungan ludruk.

4.2. Sociopolitical Aspects

Kidungan serves as social and political reflection and control. It is kidungan in ludruk in relation to advice given to the community about the importance of political history in a state. Politics is a field inseparable from living within a state.

The data above contain a visual symbol through the visual metaphor of *anggur* (grave) which means the most expensive sweet fruit, and *awan-awan* (in the afternoon). These two words mean that the

gemah ripah loh jinawi (affluent and prosperous) condition the people feel today with any facilities obtained was the product of struggle through heroes' politics.

Table 3

Kidungan Serves as Social and Political Reflection and Control

Data	Kidungan	Meaning	Importance
25	Neng pandeglang awan-awan tuku anggur Ayo sing eling karo pahlawan sing gugur Telung atus skeet tahun negoro kito dijjajah Tahun 1596 londo wes nguasai jagat Tapi bongso kito wes wani lawan penjajah	Buying grave in the afternoon in Pandeglang Let's remember the dead heroes Our State has been colonized for 350 years Dutch mastered our state in 1596 But our nation has fought against the colonizer bravely.	It is used as adolescents' satire and social critique against the young generation to fill in the independence and to maintain it in positive ways.

The data above also describe the past struggle in which heroes sincerely sacrificed everything they had, including effort, thought, property, throne, and even life. It also means that the leader leads wholeheartedly, serves, and gives what s/he can give. However, it is different from what occurs today, in which the leader attempts to glorify him/herself, breaks the rule, loses decorum, and preoccupies with his/her treasure. This has been touched on in Ranggawarsita's work (Kuntowijoyo, 1987) as follows: now the prestige of the country seems to be lost due to the implementation of destructive rules. Society has abandoned civility. Intellectuals and scholars are drifting with the times like people who have lost their lives. Leaders are now even more preoccupied with the seats of power they have acquired and forget about the fate of the people (Endraswara, 2006).

Meanwhile, the expression of *kidungan* sung by *pengidung* (people who sing hymns) is satire and admonition to remind the people (particularly the young generation) of the grave's sweetness and the metaphor of enjoyment (enjoyment of independence time) in a sense of always remembering the heroes' heavy struggle to achieve the nation's independence by means of maintaining and continuing the heroes' struggle through learning sincerely.

Table 4

Kidungan Serves as the Social Reflection and Control of Adolescent

Data	Kidungan	Meaning	Significance
2	<i>Iwak pindang tengah segoro</i> <i>Ayo temandang bangun negoro</i>	<i>Pindang</i> fish in the mid of the sea Let's move together to build the nation.	The youth, as the successor of the change to the nation and state, should learn diligently anywhere and anytime to get knowledge sincerely and vigorously.
7	<i>Kembang klop aranene manggar</i> <i>Ono wayahe Poro mudo sregepo belajar</i> <i>Gayuh ilmu kanti sadar</i>	Coconut flower is called <i>manggar</i> It is time for the youths to study diligently. Learning to get knowledge sincerely and vigorously	

Furthermore, the interpretation of movement symbol as shown in Table 4 using the metaphor *Iwak pindang tengah segoro* or *Pindang* fish in the mid of sea means what a broad sea it is, the breadth of which surpasses the land's breadth and it contains so many *ikan pindang* or *pindang* fish (small fish) constituting the processed fish product developed by combining boiling (cooking) and salting. The product yielded is the preserved product with a low-salt level. The diction of *kidungan* verse aforementioned, viewed from a metaphorical aspect, invites the readers (particularly youths) as the next generation to fight for the nation's prosperity and to attempt to get knowledge as highly as possible to deal with modern life today. The *kidungan* above is a message serving as adolescents' social media, expected to be the important component in controlling critically.

4.3. Adolescent Social Aspects

Kidungan serves as the social reflection and control of adolescents. Kidungan in ludruk above is a satire against an adolescent. It is an adolescent who is mature to have a family or to get married, but s/he just keeps silent and does no endeavor. Going to be an adult, an adolescent should have a job and stance rather than only playing with no direction or purpose.

Page | 7

Table 5

kidungan Serves as the Social Reflection and Control of Adolescent

Data	Kidungan	Meaning	Rhyme
1	<i>Enteng-enteng, omah rayap</i>	Termite house is light	(a)
	<i>Nangis nggareng njaluk ijab</i>	Crying continuously and asking to get married	(a)

In the kidungan above, there is a line reading “Nangis nggareng njaluk ijab” (Crying continuously and asking for getting married). This indicates the meaning of kidungan function. Actually, an adolescent is not a young child anymore who cries to ask for something, but the diction serves as satire only.

4.4. Religious and Social Aspects

Kidungan serves as a social reflection and control of religion. This symbol serves as advice in the form of social-religious reflection within society. Data from Table 6 shows that the word *timbangan* (calling) in the kidungan above has the connotative meaning of death. The word *timbangan* (calling) in this kidungan means esthetics in kidungan.

Table 6

Kidungan Serves as Social Reflection and Control of Religion

Data	Kidungan	Meaning	Importance
28	<i>Mbinjing-mbinjingnek wes oleh timbangan</i>	Tomorrow if we get calling	Death is an event that will make all living creatures alive
	<i>Kita kabeh gak kenek wakilan</i>	All of us cannot be represented.	
	<i>Timbalane kang maha suci</i>	The calling of The Holy	
	<i>Kita kabeh mesti ngalami</i>	All of us will surely experience it.	
29	<i>Mangga dherek kulo sedoyo</i>	Let us	Utilizing the opportunity of living to deepen religious science, the opportunity does not come for the second time.
	<i>Jaler istri tua lan mudha</i>	Old and young women and men	
	<i>Pumpung urip na alam ndonya</i>	As long as you still live in the world	
	<i>Ayo ngaji hukum agama</i>	Let's study religious law.	

Data 28 and 29 above show kidungan as a medium to give advice that every human being will die. Death will come and is not representable. It belongs to the social-religious dimension. The data from Table 6 indicates that kidungan is used as a medium to give advice in the context of the religious system. The data of the third and fourth lines are the sample recommendation usually given by parents (elders) or religious leaders to children, siblings, and the community surrounding to learn religious science in-depth, as indicated with the line reading “let's study religious law”. The sentences are an invitation not only to study religious science in-depth but also to implement it. The integration of religious values into daily life will enable human beings to understand the meaning of life, mutual help, independence, responsibility, affection to fellow human beings, and gratefulness (Rahim et al., 2018). In addition, religious people will be more organized and have a positive relation to life behavior (Mahmud & Yusof, 2018).

Table 7

Kidungan Serves as Social Reflection and Control of Religion

Data	Kidungan	Meaning	Importance
30	<i>Pakeane diganti putih</i>	The clothing is changed to white.	Bier is a tool made of bamboo or iron with four legs. It functions to carry a corpse to the grave.
	<i>Nek wes budal gak iso muleh</i>	If we had gone, we would not be able to come home.	
	<i>Tumpakane kereta jawa</i>	The vehicle is a Javanese cart.	

Rodhabe papat rupa
manungso

Its four wheels are human beings.

The diction ‘Javanese cart’ in this kidungan, as shown in Table 7, reminds us that every living creature will die. No living creature will be missed. By remembering death, people will have a better character. The data presented in the table above belongs to social-religious reflection, serving as advice and a reminder of the death that must come.

4.5. Socioeconomic Aspects

Kidungan serves as a socioeconomic reflection and control. In addition to the beauty forms in each word, kidungan plays an important role in confirming information to society that is positive in nature psychologically. The socioeconomic condition of society can affect the psychology of each individual distinctively. The social-economic change has resulted in psychological dislocation at both the individual level and socioeconomic dislocation at the community level (Kuntowijoyo, 1987).

Table 8

Kidungan Serves as Socioeconomic Reflection and Control

Data	Kidungan	Meaning	Rhyme
14	Ana suara dor dor teko etan	It sounds dor. dor.... from the east	(a)
	Bane becak bocor kiri lan kanan	Both the left and right tires of the pedicab are leaked	(a)
	Tak tambal kisik-kisik diluk wes mari	I repair it immediately	(b)
	Aku dibayar sewu duit atusan	I am paid with a thousand rupiah with hundred coins	(a)
	Mluppuk sewu mang atus kenek ge tuku sarapan	After the sum has been a thousand and five hundred, I can use it to buy breakfast	(a)

Table 8 shows that kidungan in this ludruk serves as a medium to give advice and satire reflecting the socioeconomic condition of the community. On the 4th and 5th lines, “Aku dibayar sewu duit atusan, Mlumpuk sewu mang atus kenek ge tuku sarapan” means I am paid with a thousand rupiah with hundred coins, After the sum has been a thousand and five hundred, I can use it for buying breakfast that can be interpreted that seeking for a job is not easy. However, whatever the job is, when it is done sincerely and patiently, it will be fruitful. Although the income is small, it can be a better breadwinner. Working with maximum ability rightfully and making money is better than being silent without income. In addition to the data above, the data on socioeconomic reflection in kidungan is presented below.

Table 9

Kidungan in this Ludruk Serves as a Medium to Give Advice

Data	Kidungan	Meaning	Importance
15	Nyambut gawe dulur gak enek eleke	Working is not bad	
	Asal gak ngepek barange tanggane	As long as it is not stealing a neighbor’s property	Working hard, being honest, and receiving responsibly
	Tapi sing penting ono asile	More importantly, it should be effective.	
	Kanggo nyukupi keluargane	To fulfill the family’s need	

Socioeconomic condition of individuals varies, ranging from low, medium, to high levels. Working hard, honesty, responsibility, sincerity, and bravery are the keys to success.

Table 9 shows that kidungan in ludruk is used as a medium to give advice and critique in socio economic contexts. The data on the first line “Nyambut gawe dulur gak enek eleke” (Working is not bad), is the sample recommendation usually given by an individual to others to enable them to have good work ethos. They should not select the job, and they can do any job as long as it gives rightful and good

results. However, in fact, young generations shyly do informal jobs. As if their social status is impaired. Meanwhile, the straightforward or sincere respect status from the community originates from how their relation to the community is.

Soekanto (2002) said that the position of individuals in society is related to others, in the sense of social relations, achievements, and rights. All jobs are not bad as long as they do not harm one's self and others. The second line reads "Asal gak ngepek barange tanggane" (The income of job can suffice their need).

5. Discussion

East Java kidungan has an important role as a reflection of the social conditions of the community. This can be seen from its function as a social interaction medium that describes the relationship between individuals with individuals, groups with individuals, and groups with groups. In addition, adolescence which is a transitional period, requires social guidance and control, where kidungan becomes an effective tool in giving advice and satire. In addition, in the socioeconomic context, kidungan serves as a reflection and control. The existence of discrimination based on socioeconomic status illustrates how society views individual positions based on work, income, way of life, and education (Rodrigues et al., 2019). Through kidungan, society is taught to control discriminatory behavior and value equality. Kidungan is one way for people to communicate and convey important messages, including moral advice, without having to speak directly. In other words, kidungan facilitates non-verbal communication between members of society. Adolescence, which is often filled with uncertainty and the search for identity, benefits from kidungan as a moral and social guide. In addition, in dealing with socioeconomic issues, such as discrimination, kidungan helps people to reflect on their position in society and encourage positive change.

East Java ludruk kidungan not only reflects social life but also acts as a controller of socio-political conditions. The definition of socio-political includes the relationship between society and politics, social structure, and social and political behavior. Kidungan becomes a medium of socio-political criticism, where through the messages contained in it, people are taught to be critical and aware of political dynamics. Using kidungan as a tool of criticism, society is taught to accept criticism with a cool head and not arrogant. In addition, East Javanese kidungan ludruk, which is an integral part of Javanese cultural heritage, has adapted its dual function as a means of education and socio-political control (Bakhtin, 2004; Said, 1994). In a diverse and complex society, the need for a deep political understanding becomes crucial. Canticles, through their satire and messages, became society's way of evaluating and reflecting on political actions and decisions. This creates opportunities for people to be more actively involved in democratic processes and public policies.

Kidungan in East Java, apart from being a reflection of people's social life, also plays an important role as a deep educational tool. Cantic literature is used as a medium of social interaction that teaches us about the importance of harmonious relationships and cooperation in society. In addition, through the messages in the hymns, the public is taught about the importance of political awareness and criticism of the course of social politics, showing the potential of literature as a tool of political education. In the transitional stage of adolescent life, kidungan serves as a guide, teaching adolescents to have an awareness of their actions in a social context (Pamungkas et al., 2021b; Widodo & Purwanto, 2019). Furthermore, through the religious messages contained therein, kidungan also plays a role in educating the public about religious principles. The socioeconomic aspect is also not spared from the touch of kidungan, where people are taught to have socioeconomic awareness, avoid discrimination, and encourage equality. On the other hand, the beauty of kidungan literature also educates people to appreciate aesthetics, providing a deep understanding of the beauty of the word and the meaning behind it. Thus, kidungan ludruk East Java not only serves as a reflection but also as an educational medium, teaching various important values through literature.

East Javanese kidungan, as a traditional literary form, became a medium rich in symbols and signs. Semiotic analysis of kidungan can provide deep insights into how local people understand the messages conveyed through kidungan. In today's digital age, the adaptation of kidungan has become very relevant. It is interesting to examine how kidungan is transforming and how the young generation of

East Java appreciates it, whether in traditional forms or new adaptations on social media. In addition, comparing kidungan with other literary forms in Indonesia or Southeast Asia can provide perspectives on similarities and differences in conveying social, economic, and political messages (Abbas, 2013; Trexler, 2015). In the context of education, the integration of kidungan into the formal education curriculum can be an innovative way to teach cultural and moral values to the younger generation. Meanwhile, the linkage between kidungan and local politics is also a promising area of research, especially to understand how kidungan affects people's political views and how politicians respond to kidungan in their strategies. Gender representation in kidungan is also worth studying to understand changes in the representation of women and men along with social changes. From an economic perspective, an understanding of the process of production, distribution, and consumption of kidungan can provide an idea of the economic impact of kidungan on local communities. Lastly, religious messages in kidungan and how it affects the spirituality of East Javanese people is an area that can provide insights into the interaction between literature and religion in the area.

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