

THE STORY OF *GURIANG TUJUH* IN THE BATIK WORK OF GUTA TAMARIN

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Abstrak

Diantara sekian banyak Legenda dan mitos di Indonesia, salah satunya adalah Guriang tujuh. Di masanya legenda dan mitos bermuatan ajaran atau pengetahuan dan disampaikan secara tutur dari generasi ke generasi. Cerita ini diangkat sebab berkaitan erat dengan seorang penguasa Nusantara yaitu Prabu Mundinglaya di Kusumah, mengenai kualitas seorang pemimpin yang tangguh, bermoral tinggi, membela negara sepenuh hati. Kini cerita mitos maupun legenda ini mengalami kondisi penurunan popularitas, terutama di lingkungan generasi muda. Cerita legenda penuh heroik ini sebenarnya amat menarik dan relevan untuk jadi idola kepahlawanan versi lokal di bangsa kita. Dengan mengangkat kembali cerita legenda ini di atas media kain batik diharapkan akan mampu mengarabkan kembali budaya yang bernilai ini. Melalui teknik eksplorasi batik guta tamarin, cerita ini diangkat dan diungkapkan kembali melalui sebuah reka rupa di atas kain, tentunya dapat dipergunakan sebagai busana atau dapat juga jadi karya pajang. Nilai sejarah kepahlawanan yang mulia ini dapat menginspirasi bagi generasi muda, terutama menumbuhkan kebanggaan dan kecintaan pada budaya bangsanya. Sayang sekali bila potensi kearifan lokal ini hilang tergerus oleh jaman.

Kata kunci: batik bercerita, kepahlawanan, guta tamarin, Guriang Tujuh

Abstract

Among the many legends and myths in Indonesia, Guriang Tujuh is one of them. In his time legends and myths contained teachings or knowledge and were conveyed orally from generation to generation. This story was raised because it was related to an Nusantara ruler, Prabu Mundinglaya DiKusumah, regarding his leadership quality, toughness, nobility, defended the country wholeheartedly. Now these myths and legends are declining in popularity, especially among the younger generation. This heroic legend is actually very interesting and relevant to be a local version of heroism in our nation. By bringing back this legendary story on the media of batik cloth, it is hoped that it will be able to familiarize this valuable culture. Through the exploration technique of guta tamarin batik, this story is lifted and re-expressed through an image on cloth, of course it can be used as clothing or can also be a display work. This noble historical value of heroism can inspire the younger generation, especially to foster pride and love for the culture of their nation. It's a shame if the potential for local wisdom is lost, eroded by time.

Keywords: storytelling batik, heroism, guta tamarin, Guriang Tujuh

INTRODUCTION

Story of *Guriang Tujuh*

In our culture there is a tradition of speech that is usually told by parents to children or the younger generation. This narrative can be conveyed in the afternoon or evening after a general activity is carried out, while enjoying a calm and relaxed atmosphere. It can also be a bedtime story telling, by parents, grandmothers or grandparents who often do it. This fairy tale is conveyed by parents and makes children play their imagination. The contents of a fairy tale can be in the form of a fable or story that elevates an animal as a character in the story, or a legend that tells about the beginning of an event, or a place. There is also a mythical tale that tells a lot about a character who has greatness. In short, this fairy tale is always interesting and eagerly awaited by the children because it is interesting, even though it has been retold several times.

The number of fairy tales contained in our nation's culture is very large, each region has its own story. But sometimes stories are found that are very similar to the naming of characters or places that are slightly different, it is only natural because each region has a history and geography that are not necessarily the same. The point is that the moral message conveyed through the fairy tale remains the same. Of the many fairy tales, one of them is the famous Sundanese Legend besides Sasakala Sangkuriang or Sang Kuriang, there is also the Munding Laya Dikusumah Interview which tells the journey of a Prince Putra Pajajaran who was looking for Layang Sasaka Domas to save the country to become prosperous by defeating the giant guardian Jongrang Kalapitung. Jabaning Langit and conquer Guriang 7 to get Layang Sasaka Domas.

The legend of Munding Laya Dikusumah is known in Sundanese prince Mundinglaya Dikusumah who is believed to be the savior of the Nation

and State.

One time, the Kingdom of Pajajaran was hit by a leadership crisis, because Guru Gantang had a disgraceful character and was not worthy of being the leader of the nation. The Empress dreamed that Pajajaran would be peaceful and prosperous if he could take the Layang Salaka Domas from the seventh heaven.

The next day the King announced it. However, it is a shame that among the many knights, the one who take the challenge was Mundinglaya. Others are terrified of being an impossibility. The hunt for the Layang Salaka Domas hunting began. Mundinglaya meets a terrible giant who likes to prey on humans named Jongrang Kalapitung. Prince Mundinglaya was successful in defeating the ferocious giant Jongrang Kalapitung. After successfully defeating Jongrang Kalapitung, Prince Mundinglaya Dikusumah then continued his journey to penetrate the seventh layer of the sky (sab pitu) where the Layang Salaka Domas was guarded by Guriang 7 (seven).

METHOD

Through qualitative method this research is done to understand the legend narrative story telling. Analyzing every step and interpretation of local wisdom using the ethnography approach. Simplify and get the essence of message implied. Furthermore try to arrange a perception of other point of view, and find a correlation between all analyzes. From there some understanding of the quintessence is obtained.

RESULT AND DISCUSSION

Perception and Explanation of story content

Giants are greedy character inside human being. Only goodhearted people, honest will succeeded in defeating evil within himself. The meaning 7 is about spiritual seven layers in the human, or chakra. Salaka Domas in the heaven

with God, a symbol of prosperity, peace, prosperity. To achieve prosperity and prosperity, one must be able to find the qualities of purity and clean heart, divine concept, divinity. Prince Mundinglaya Dikusumah's journey was actually a process into holiness, in order to become a superior and perfect human, being a worthy leader or king. Jonggrang Kalapitung is symbolized a giant character in humans. The form of evil character, arrogance, wrath, and various other bad quality. If a country led by a noble king, wise and equitable leader, then it will become prosperous.

The concept of the batik cloth tells a story

The basis of this legend is the source of the idea for the design of the batik cloth to tell stories. Because this fairy tale is less popular in society, especially among the younger generation.

From the whole story, a fragment of the story was taken, namely the jonggrang Kalapitung part was eating the sun, then the guriang seven was chatting together, and the peak was when King Mundinglaya Dikusumah managed to bring Layang Salaka Domas safely.

Guriang Tujuh Batik Design

This batik cloth is designed align with the storyline, divided into three chapter where the most interesting scenes are selected from the whole story:

1. Jonggrang Kalapitung is guarding Layang Salaka domas
2. Guriang 7
3. Prabu Mundinglaya Dikusumah managed to get Layang Salaka Domas and brought it to earth

This chapter of the story is arranged from left to right, the figure of the Giant Jonggrang Kalapitung depicting the head with a focus on the eyes and mouth, for dramatization and emphasis. In the



Fig. 1. **Batik Guriang Tujuh**
(Source : Private documentary)

mouth, there is Layang Salaka Domas, this depiction to emphasize the way he guards carefully. The mouth is positioned very close to the eye which is in charge of seeing and the mouth is the entrance to food intake, so everything that is near the mouth will be well preserved. The mouth only opens when someone is talking or eating, for example, so it may be the perfect guard all the time. Only for the brief moment that was needed did he let go of his guard. Then the Guriang 7 group is depicted as a feminine figure with wings. Generally, people expect a depiction of a creepy figure, but in this design deliberately a feminine figure is displayed so that the appearance of the fabric is not terrible. The Guriang 7 group is described as being relaxed and having fun or chatting close to Layang Salaka Domas. The location of Guriang 7 is in the very top center, describing its location in the 7th sky. And Prabu Mundinglaya in the lower right position because he told that he had succeeded in bringing Layang Salaka Domas safely to earth.

The background for the entire composition was selected in dark blue to emphasize the scene of the incident being in a faraway sky. Dark blue close to black was chosen so that the background gave the impression of being far and wide without borders coupled with waves representing the shape of clouds scattered throughout the upper and lower parts of the Jonggrang Kalapitung and Guriang 7 locations, because it confirmed its location in the sky, while the cloud forms on the part of Prabu Mundinglaya Dikusumah were only at

the top, depicting its position which has descended from the sky. Clouds are depicted in a slightly lighter blue color with white lines on the edges, this would like to describe the position in the sky with different types of clouds with the position of the clouds closer to the earth. Generally depicted in a lighter blue color.

The figure of Jonggrang Kalapitung is depicted in contrast from the background, which is predominantly bright red to yellow. With a shape like the hair on the head spread to form like a flame. This shows that the ferocious nature of the giant figure makes a bigger impression. The detailed eyes are depicted slightly sticking out and bulging as an emphasis on meticulous surveillance. In the part of the mouth that is wide open, depicted with sharp teeth with a large and sharp left canine, these teeth are used to hold Layang Salaka Domas firmly so that it does not come off. The left side of the head shows the ears standing between the hairs.

On the right side of the Jonggrang Kalapitung figure, there are 7 small fireballs which represent the light version of Guriang Tujuh. Yellow tones were chosen to match the Salaka Domas Layang. In some sayings of Guriang Tujuh, he is also mentioned as the son of Layang Salaka Domas.

Scientific value:

The Salaka Domas fly is a symbol of the sun which is a planet that existed before Earth existed. According to the history of the birth of the earth when there was a big explosion from the sun millions of years ago and one of its fragments ejected and then cooled on the outside. This was the birth of the earth where we live now. In the inside of the earth

still a very hot, liquid form, but the earth crust is hard and relatively cold. In a long process over millions of years the conditions of the earth have been made into a suitable place for living crea-

tures to live. Starting from the smallest invisible size, evolved to become plants and then new animals, finally humans.

The sun is in the solar system, is a source of heat that supplies the earth and everything in it. The position of the planet Earth is 4th from the sun, taking advantage of its ideal hot temperatures for living things. Plants need sunlight to be able to photosynthesize which processes everything to grow. From the light to the heat, everything is necessary for life on earth, without the sun no creature on earth can exist.

Guriang Tujuh in modern knowledge better known as The Seven Sisters, is a group of planets outside the solar system. The star array, which does number 7, is far away. This depiction of 7 stars is also found in old civilizations such as; Sumer, Maya, Egypt, Greece and Indonesia. These seven sisters are often associated with the constellation Taurus in astronomy.

The relationship between Layang Salaka Domas to be brought to earth, tells about the close connection of the needs of all earth life which is inseparable from the sun. Lots of processes in earth's life depend on the presence of the sun. Besides that, in relation to the time on earth it is because of the sun. It is said to be day because the sun illuminates part of the earth, while night is the



Fig. 2. Borobudur relief shows an image similar to moon, sun and the 7 sisters

(Source : <https://asamgaram.site/relief-candi-borobudur-menggunakan-teknik.html>)

state of the sun on the other side of the earth. The alternation of day and night which is then used as the concept of time, the birth of the terms day, week, month, year and century.

Interpretation

From the analysis of the storytelling from several sides, it shows that the content of the story is not just an imaginative story, because modern science turns out to be a lot of evidence. The concept of 7 is always present in fairy tales and the concept is one of the constellations of the star arrangement that does exist. Now humans with the help of technological tools can be traced to their existence. Then the concept of the sun as a source of real life for earth creatures wherever its position. This is evidence of the high level of knowledge in the old civilization that was passed down. Speech culture is only one method in teaching astronomy knowledge as well as physics and chemistry biology. Because physical and chemical processes occur as a result of the reaction with sunlight or solar heat for life processes.

Associated with Prince Mundinglaya Dikusumah who had been the leader of a country. He was asked to bring Layang Salaka Domas to earth by the empress through her dream. It is said that if successful, the state will be safe, peaceful and prosperous. This contains an understanding of the importance of knowledge of an ideal leader when he understands the high science of life, has broad insight and commendable character. Higher knowledge is symbolized through the 7th sky where Layang Salaka Domas is located, it is said that it is very far in the sky. The sky is an infinite expanse of space, so it requires knowledge that there is never a limit to the extent that a person is able to always be done. Including the understanding of the breadth of insight through symbolizing

the breadth of the sky.

Jonggrang Kalapitung, guarded Layang Salaka Domas with his mouth, is a concept. Kala is time. Seven in Kawi is pitu, so it can be interpreted seven days or every week. Every creature bound to the time since birth unto death, controlled by the sun. The depiction of eating was an intelligent way of expressing it by the ancestors. The cycle of the sun's circulation on the earth is always in an order which can be a yardstick for calculating the time of the earth. In our culture, which base in agriculture, the nature pattern is very important, related to the planting season and the harvest time. Accurate calculations can bring good results, otherwise it can be disastrous like crop failure.

CONCLUSION

This makes a lot of sense when it is related to the concept of a state leader, without mastering adequate knowledge, it is impossible for him to become a leader in an agrarian and maritime country. People can be confused if there is a lack of food due to wrong farming patterns. When it is dry, crop failure. Or for fishermen, fail to get fish. It is very important to understand how wind, currents, and fish migration patterns so the catch is success and safe. The configuration of planets effect the life on earth. This is why there is a calculation the nature has become an old science of ancestral heritage. Every position of the celestial body have an impact on other objects, including the earth and all its life. It is this influence that results in current patterns in the ocean, wind patterns and their reactions on the earth. This activity with a dynamic pattern and high regularity but also very complex has been studied for centuries and has proven its superiority. This knowledge has been standardized in a science of calculating time, later there was a term called primbon in the Java region, in Bali it

was known as Waran. Humans are inhabitants of the earth, so it is impossible to separate them from their natural and cosmic conditions. Human character is one proof that human birth carries a unique character because of the influence of this astrology. Nothing is the same even as twins, because even twins at birth must be different, the slightest difference in time but it will affect the individual specifically. Learning from the knowledge passed on from ancestors requires a wise way of understanding, how they communicate compiling this knowledge, so that the next generation can understand it well. This inherited knowledge is not just a fairy tale but is full of evidence of high and useful knowledge. All knowledge is arranged in symbols and symbols that require careful assessment in order to be deciphered.

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Image :

- [1] Batik Guriang Tujuh
[2] Borobudur relief