

## *Arthalamkara: One of the Kaway Aesthetic Styles of Geguritan Sucita*

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Geguritan Sucita, buah karya Ida Ketut Jlantik (1905-1961), adalah karya transformasi teks religius Jawa Kuno yang semakin populer di kalangan anak nyastra 'para penekun sastra Bali tradisional'. Kata-kata terpilih dirangkai berdasarkan kaidah alamkara dalam pola padalingsa. Dari analisis alamkara 'stilistika' dapat diketahui bahwa Geguritan Sucita paripurna indah dalam arthalamkara 'gaya kiasan'. Di antara 16 jenis Arthalamkara 'gaya kiasan' gaya rupaka 'perbandingan, metafora' yang dominan dimanfaatkan. Hal itu sejalan dengan tujuan Jlantik mengubah Geguritan Sucita, yaitu mentransformasikan nilai-nilai religius Hindu. Nilai religius, terutama aspek Ketuhanannya lebih bersifat transenden. Oleh karena itu, sangat sulit menerangkannya. Untuk mengatasi kesulitan dimaksud, Jlantik lebih banyak memanfaatkan gaya rupaka karena cukup efektif untuk "mengkongkritkan" konsep-konsep religius yang bersifat abstrak.

*Geguritan Sucita*, a literary work composed by Ida Ketut Jlantik (1905-1961), is a transformed work from Old-Javanese religious text, which has been very popularly spread to the community of *anak nyastra* 'the devotees of Balinese traditional letters'. The words chosen are composed in accordance with the *alamkara* style and on the basis of arrangement called *padalingsa*. Based on the analysis of *alamkara* 'stylistic', it can be found out that *Geguritan Sucita* has a complete and beautiful *arthalamkara* 'figure of speech' in which there are sixteen different kinds. Among those 16 kinds of figure of speech, the *rupaka* 'comparison, metaphor' is the dominant style to be utilized. It conforms to the goal of Jlantik in composing *Geguritan Sucita*, that is, to transform the religious values of Hinduism. The religious values, particularly its aspects of divinity, are transcendent. Because of the fact that it is very difficult to elucidate, therefore, Jlantik applies the *rupaka* style much more than the others, because of being very effective to turn the religious concepts that is abstract to become concrete.

Keywords: Geguritan Sucita, alamkara, and nyastra.

*Geguritan Sucita* (henceforth as GS), a literary work written by Ida Ketut Jelantik (1905-1961), is a work transformed from Old-Javanese religious text. This work has become very popular in the community of *anak nyastra* 'devotees of Balinese traditional literary works', particularly in Bali. The formal structure of *Geguritan Sucita* published by CV. Kayumas (1982) is constructed of 1.877 verses, 11 rhythms, and 57 *pupuh*. If it is viewed from the content of the text, GS can be divided into two limbs: 4 *manggala* 'leading' verses and 1.873 corpus verses. Its narration is built based on the metre of *aguron-guron* 'learning spirituality' by using the plot of *tirtayatra* 'pilgrimage to discover enlightenment'.

It has been proved that this literary work had been composed of two kinds of advantages, thus, it can be called *mahakawya* 'noble literary work' in the domain of *geguritan* (traditional song of Bali) (Yasa, 2010). The advantages of this noble work are its aesthetic and religious power. Firstly, the aesthetic power is determined by how beautiful the expression is, in which it is composed by using the norm of *kawya* 'aesthetic style of classic literature of India'. In the library of Old-Javanese literatures, the norm of *kawya* had been completely applied, especially found in *Kakawin* of *Ramayana*. This kind of norm has also been found to be applied in Balinese traditional literatures, that is, by Jlantik in