

CRITICAL DISCOURSE ANALYSIS: *PETUNG* JAVANESE HOROSCOPE

Hartono

FKIP Universitas Sebelas Maret, Surakarta, Indonesia

Email: hartono@fkip.uns.ac.id

ABSTRACT

The objectives of research were: (1) to classify; (2) to analyze the meaning, and (3) to find the cognition system and local wisdom. This was a qualitative deskriptive study. The data source was *Kitab Primbon Betaljemur Adammakna* (KPBA). The research stages included: (a) literal; (b) contextual analysis (corresponding to the factor studied); (c) analysis on classification and typical characteristics of *primbon*; (d) semantic analysis, and (e) finding cognition system and local wisdom. The results of research were as follows: (1) Horoscope classified in 16 *petung* that was then detailed into 57 types of *petung*; (2) The meaning of Javanese horoscope cannot be conceived based on its literal or lexical meaning only, but it should consider other meaning contained in the sense of a word or symbol in Javanese horoscope; (3) Javanese people believed that there The Almighty out of their power. It was often called "Ilmu Titen". This ilmu titen later would construct a cognition system resulting in some local wisdoms replete with wise advice for the next generation.

Keywords: *petung*, Javanese horoscope, cognition system, local wisdom.

I. Introduction

1.1 The Background

One of Javanese cultural heritages tending to be forgotten by people is horoscope (*primbon*) books. Horoscope books were bequeathed from one generation to another. Horoscope book is still used by Javanese community until today to embark on or to do daily activities. Horoscope is conveyed using figure of speeches that in turn creates expressions in the form of *petung* 'forecast'.

Horoscope is basically a note concerning various events compiled tidily, so that such the note is still studied easily until today. One of well-known horoscope books still used as reference today is "*Kitab Primbon Betaljemur Adammakna*" (thereafter called KPBA). It is this horoscope that contains various notes about daily human life, from birth to death based on the day and *pasaran* of birth. The day and *pasaran* of birth bring about different life dispositions. Some are good, some others are poor, or some others are bad. If a couple has good disposition, it does not matter. However, if one of or both them falls into bad *petung* (forecast), there should be any condition or redemption called *diwiradati* "to be solved" or disaster repulse.

Considering these, there should be a research and inventory of Javanese horoscope. This research is important because these local cultural values or local wisdoms contain ethic guidelines, ideology, tradition, philosophy, and etc that can be one of life balances in this heterogeneous country. Considering the background and some examples above, the writer wanted to study more in-depth the *petung* issue in Javanese Horoscope Book, particularly in KPBA.

1.2 Problem Statement and Problem Limitation

The problems studied in this research are formulated as follows: (1) What is the classification of *petung* (forecast) in Javanese horoscope (horoscope)? (2) what meanings are found in Javanese horoscope? and (3) What local wisdoms are found in Javanese horoscope?

Meanwhile the problem limitations in this research are described as follows. There are so many types of Javanese horoscope including: (1) *Kitab Primbon Betaljemur Adammakna* (2005); (2) *Kitab Primbon Lukmanakim Adammakna* (2008); (3) *Kitab Primbon Atassadur Adammakna* (2008); (4) *Kitab Primbon Bekijammal Adammakna* (2005); (5) *Kitab Primbon Shadhatsahthir Adammakna* (no year); (6) *Kitab Primbon Qomarulsyamsi Adammakna* (no year); (7) *Kitab Primbon Naklassanjir Adammakna* (no year); (8) *Kitab Primbon Qurasyin Adammakna* (no year); and (9) *Kitab Primbon Ajimantrawara, Yogabrata* (2008); and etc. The *primbon* studied in this study was limited to *Kitab Primbon Betaljemur Adammakna* (thereafter called KPBA). KPBA has a very wide scope; for that reason, the problem of research was limited to *petung* 'forecast' problem. KPBA and *petung* were chosen because many members of Javanese community, particularly in rural area, still use *petung* in embarking on daily life. Considering the result of observation, many Javanese people still use *petung*, for example in wedding, establishing house, starting a business, and so on.

1.3 Objective

Considering problem statement and problem limitation above, this research aims (1) to classify the *petung* of Javanese horoscope; (2) to find the meaning of *petung* in Javanese horoscope; and (3) to find the local wisdom in Javanese horoscope.

1.4 Benefit

The result of research is expected to be beneficial from both theoretic and practical aspects. Regarding theoretical benefit, the result of research is expected to be beneficial in preserving Javanese culture and understanding the meaning of Javanese horoscope, particularly in semantic field. The practical benefits of research include: (1) understanding what horoscope is,

particularly in language aspect, life classification it involves, how to forecast (to estimate) it, and who can forecast (estimate) it smartly; (2) beneficial to the society in solving the problem concerning Javanese *petung* in various utilities and in determining someone's disposition; (3) increasing the society's understanding on local wisdom revealing everything pertaining to living within society; (4) disclosing local wisdom, particularly in good or bad Javanese horoscope. The good is imitated and the bad is abandoned; (5) increasing the readers' and the researchers' appreciation and knowledge on Javanese horoscope as Javanese cultural heritage; and (6) showing to young generation that in a language there are symbolic/connotative meanings behind the language use in Javanese horoscope that should be preserved and transmitted to young generation, particularly those still relevant to the students at school as the material of *kawruh basa* (language knowledge) and noble character learning.

1.5 Literature Review

Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality. Some of the tenets of CDA can already be found in the critical theory of the Frankfurt School before the Second World War (Agger 1992b; Rasmussen 1996). Its current focus on language and discourse was initiated with the "critical linguistics" that emerged (mostly in the UK and Australia) at the end of the 1970s (Fowler et al. 1979; see also Mey 1985). CDA has also counterparts in "critical" developments in sociolinguistics, psychology, and the social sciences, some already dating back to the early 1970s (Birnbaum 1971; Calhoun 1995; Fay 1987; Fox and Prilleltensky 1997; Hymes 1972; Ibanez and Iniguez 1997; Singh 1996; Thomas 1993; Turkel 1996; Wodak 1996). As is the case in these neighboring disciplines, CDA may be seen as a reaction against the dominant formal (often "asocial" or "uncritical") paradigms of the 1960s and 1970s.

The rise of Critical Discourse Analysis (CDA) has influenced most branches and sub-branches of humanities sciences in general, and applied linguistics in particular. CDA views language as a powerful means through which specific ideologies, identities, and culture become dominant in a society. CDA scholars believe that the choice of language interlocutors make reflects their intentions, ideology, and thought. This is an effective means for polarizing power in the society. Critical discourse analysts identify and study specific areas of injustice, inequality, racism, danger, suffering, prejudice, and the like. The introductory section of this article is devoted on some elaborations discourse, discourse analysis (DA), CDA, and various definitions proposed by some scholars of the field (Forough Rahimi, 2011: 107).

Literature discussing Javanese horoscope includes *Primbon Betaljemur Adammakna* by R. Soemodidjojo (2001), *Almanak Gampang 1900-2000* by S. Resowidjojo (1959) discussing the content of *Pawukon*, *Primbon DjawaPawukon* (1966) by R. Tanaja. It also includes *Pawukon* by Sindhunata (2004) discussing the content of *Pawukon* as well as its picture; "Sultan Agung's Calendar System" by Marsono (2004) discussing *pawukon* in general; Djanuadji (2002) in his book "*Primbon* (empat macam *petung*)", discussing four types of *petung* (forecasts): establishing house, moving to another house, getting married, and *selamatan* (ritual) for the dead people. Hadisiswaya (2011) in his book "*Petungan Jawa, Memilih Cinta dan Jodoh*" discussed the problem of looking for the compatibility of disposition to *weton* "day of birth"; gaining the couple harmony in sorrow and happiness; *petung* determines the good day for marriage; and *petung* gets household happiness. Hadisiswaya (2009) also wrote "*Primbon Usaha*" discussing appropriate and proper business through estimating the day of birth, disposition and harmony between self and universe. Another book discussing *primbon* is *Serat Centhini* (Sumahatmaka, R.M.A, 1981). *Serat Centhini* or also called *Suluk Tambanglaras* or *Suluk Tambangraras Amongraga*, was one of largest works in New Javanese Literature. *Serat Centhini* compiled any Javanese science and culture, in order to be preserved not extinctive forever. *Serat Centhini* is conveyed in the form of *tembang* (sung or recited Java poetry) and its writing is classified by its song types. Originally it consisted of 12 volumes containing 280 songs that were then composed into 925 songs.

As the writer knows, no study discussed Javanese horoscope. Therefore, the writer found difficulty in finding the references related to Javanese horoscope.

1.6 Theoretical Foundation

As mentioned above Critical Discourse Analysis (CDA) places its methodology rather in the hermeneutic than in the analytical-deductive tradition. As a consequence no clear line between data collection and analysis can be drawn. However, the linguistic character of CDA becomes evident in this section, because in contrast to other approaches to text and discourse analysis (for example, content analysis, grounded theory, conversation analysis; see Titscher et al., 2000) CDA strongly relies on linguistic categories. This does not mean that topics and contents play no role at all, but that the core operationalizations depend on linguistic concepts such as actors, mode, time, tense, argumentation, and so on. Nevertheless a definitive list of the linguistic devices relevant for CDA cannot be given, since their selection mainly depends on the specific research questions (Wodak, 2001: 25).

Beyond description or superficial application, critical science in each domain asks further questions, such as those of responsibility, interests, and ideology. Instead of focusing on purely academic or theoretical problems, it starts from prevailing social problems, and thereby chooses the perspective of those who suffer most, and critically analyses those in power, those who are responsible, and those who have the means and the opportunity to solve such problems (van Dijk, 1986: 4).

Teun A. van Dijk is Professor of Discourse Studies at the University of Amsterdam, and Visiting Professor at the Universitat Pompeu Fabra, Barcelona. After earlier work in literary studies, text grammar and the psychology of text comprehension, his research in the 1980s focused on the study of news in the press and the reproduction of racism through various types of discourse. In each of these domains, he has published several books. His present research in critical discourse studies focuses on the relations between power, discourse and ideology. His latest book is *Ideology* (Sage, 1998). He founded the international

journals TEXT, Discourse and Society and Discourse Studies, and still edits the latter two. He is editor of the four volume Handbook of Discourse Analysis (1985) and of the new two volume Discourse Studies. A Multidisciplinary Introduction (Sage, 1997). He has lectured widely in Europe and the Americas, and was visiting professor at several universities in Latin America.

Semantics as a study on meaning is the main problem in communication. The need for understanding semantics is getting more urgent because communication becomes an increasingly important factor in social organization. Semantics is also a center of study on human mind including thinking, cognition, and conceptual processes. All of these are interrelated to how we classify and express our experience about this real world through language (Leech, 2003: 1).

Semantics (*Semantik*) in Indonesian language derived from English *semantics*, originating from Greek *sema* (noun) 'sign'; or *samaino* (verb) 'signify', 'significant'. The terms are used by linguists to mention the part of linguistics studying meaning (Djajasudarma, 1997:1). Then, it is stated that the definition of sense (English) is distinguished from meaning (English) in semantics. Sense is the link existing between the language elements (particularly words). Sense or meaning is present in grammar (morphology and syntax) and lexicon. So, semantics can be divided into grammatical and lexical ones (Verhaar, 1996: 385).

Lexical semantics pertains to lexical sense. Lexical semantics lexicologically includes so many aspects. They are, among others: (a) sense and reference, (b) denotation and connotation, (c) extensional and intentional analyses, (d) componential analysis, (e) its sense and use, (f) synonym, antonym, homonym, and hyponym (Verhaar, 1996: 388–389). Meanwhile, grammatical semantics have study object involving grammatical senses including morphological and syntactic units (Ramlan, 1987, 2001, 2005).

Lexical sense is the one consistent with its referent, the one consistent with sensory observation, or the actual sense in our life. Grammatical sense (meaning) is the one present due to grammatical process such as affixation, reduplication and composition. This grammatical meaning is often called contextual or situational meaning because it is dependent on sentence and situation contexts. In addition, it can also be called structural meaning because grammatical processes and units always pertain to grammatical structure (Chaer, 1994: 62–64). Lexical meaning in this research is based on *Baoesastra Djawa* dictionary by W.J.S. Poerwadarminta (1976), *Kamus Bausastra Jawa Indonesia* by S. Prawiraatmodjo (1995). Semantic analysis in this research is inclining more to grammatical meaning because not all components of *pentung* are appropriate to be defined lexically. It is because most data of *petung* are words or group of words with connotative meaning. In this study, expression *petung* is analyzed based on its semantic field. Semantic field theory is related to the relationship between the meanings of words deriving from different period, the association of words paradigmatically corresponding to the characteristics of referent and its conceptualization. In addition, it is also related to the internal relationship between one word and another. Everything has symbol. Every symbol has meaning and relationship between one meaning and another. In relation to semantic field, Nida (1975: 174) stated that *A semantic domain consist essentially of a group of meaning (by no means restricted to those reflected in single words) which share certain semantic components*. "So, every word has meaning included into semantic field". The features of semantic field can be seen from: (i) form or size; (ii) hierarchical levels; (iii) word affiliation; (iv) word diversity, and (v) word environment aspects, all of which can be categorized into: (i) entity or object; (ii) activity; (iii) abstraction including quality, and (iv) connector (Chaer: 1994: 256). Componential analysis is inspired by the analysis of characteristics distinguishing phonemes in phonology. For that reason, the application of this component analysis method to semantics is basically an extension form of phonology into semantics in the term of analysis method (Subroto, 1991a: 36; Wijana, 1999: 42). This method developed in 1960s in Europe and America originally used in anthropology by Goodenough as a technique of elaborating the semantic component of vocabulary in genetic relationship (Gordon, 2002: 174–175). Furthermore, this analysis is also evidently beneficial in linguistic fields particularly semantics. In componential analysis, there are three important types of semantic component: (1) common component, (2) diagnostic component, and (3) supplement component (Nida, 1975: 3–39). Beekman and Callow (1974: 75–77) also stated that there are three types of semantic component: (1) generic component, (2) specific, contrastive, distinctive component, and (3) incidental, supplementary component. Generic component is the one all members of semantic set have. Incidental component is the one not belonging to generic or specific component. In a wide semantic set, incidental component does not define or distinguish the meaning of semantic set members.

Semantic components present due to the result of analysis on each lexeme in a semantic field in fact result in various hierarchical relationship. A hierarchy is an interrelated series of element in a specific manner (Cruse, 1986: 112). Furthermore, Cruse explained that there are two types of hierarchical structure: ramified and non-ramified. Non-ramified hierarchy results from its natural constitutive relationship.

Term 'local wisdom' is translation of 'local genius' introduced by Quaritch Wallis (in Rosidi, 2010: 1) meaning as the local culture's ability of dealing with the effect of foreign culture when both cultures touch each other. Another opinion, from Ahimsa-putra (1996: 5), defined local wisdom as follows: a set of knowledge and practices in a community, deriving from either previous generations or its experiences concerning environment and other community to solve the problem or the difficulty encountered well and correctly, whether or not having legal power. Local wisdom or local knowledge or local genius is also defined as ideology or science and various life strategy manifested in the activity done by local community in addressing various problems in meeting their needs.

Ridwan (2010: 2) stated that local wisdom can be conceived as human effort, using his/her mind (cognition), of acting on and treating something, an object or an event occurring in certain space. Thereafter it is mentioned that wisdom is conceived as an individual's ability of using his/her mind in acting on or treating something as the result of assessment on something, an object or an event occurring. As a term, wisdom is often defined as "prudence". The word local specifically refers to a limited interaction

room with limited value system. That is an interaction room (space) that has been design in such a away that it involves the patterns of relationship between a man and another, and between man and his physical environment. The designed interaction pattern is called setting. Setting is an interaction space where an individual can organize face-to-face relationships in his/her environment. An established life setting will directly produce values that will be a foundation of their relationship or reference for their behavior.

The emergence of local wisdom in community is the result of trial and error process from a variety of both empirical and non-empirical or esthetic and intuitive knowledge. Local wisdom represents better one specific phenomenon usually becoming the typical characteristic of the group community, for example an expression *alon-alon waton klakon* "slow but sure" (Central Java community), *patuh marang gurune barokah uripe* 'complying with teacher and God will bless their life' (Islamic boarding school community), and so on.

Marsono (2007: 182) there are much local wisdom in each of Archipelago ethnics. Local wisdom media is defined by its age cultural development. When Archipelago nation had not been able to write, local wisdom containing the mandate of establishing noble character was poured into traditional rites, folklores, fairy tales, idioms, and relieves. After this nation had been able to write, the media used was written one.

Furthermore, Ahimsa-Putra stated that some of this wisdom is stored in language and letters (spoken and written) of a community. Local wisdom includes knowledge, perspective, value, and practices of a community deriving from both previous generations of the community and from the present community, not deriving from previous generation but from various experiences in the present, including from its contact to other community or culture. It is also mentioned that learning letters is very helpful to us to understand the community's mindset or various events in society life. So, local wisdom of a community can be revealed by analyzing language and letters. Ahimsa-Putra defines 'wisdom' as knowledge and practice set to solve problem and/or difficulty encountered well and correctly. The use of word 'set' is intended to show that 'knowledge' consists of various elements establishing a unity/whole. These practitioners did not use word 'system' because this concept is not very appropriate. The word 'set' is considered as more appropriate because it means: (a) the presence of elements; (b) the presence of inter-element non-empirical relationship; (c) non-mechanical or -functional inter-element relationship; (d) establishing a unity without the need for clear empirical borders for this unit. The last three elements (b), (c), and (d) are those making the 'set' concept different from 'system' concept. Moreover, the word 'wisdom should also be defined as the ability of taking good and correct action (measure). Such the ability is basically knowledge to define measures (actions) considered as appropriate to solve certain problems. Furthermore, Ahimsa-Putra (2003) said that local wisdom is stored in (either written or spoken) language and letters of a community. They also said that learning letters is very helpful to us to understand the society's mindset and various events occurring in living within society.

1.7 Method

The research method employed in this research consisted of three strategic stages: (1) data provision, (2) data analysis, and (3) data analysis presentation (Sudaryanto, 1993: 57). Data of research were provided in the following steps: (1) determining data and data source, and (2) data providing technique. Data and data source in this research were Javanese horoscope (*primbon*). The method employed was descriptive qualitative one. This method could reveal a variety of qualitative information with thorough, accurate description that is full of sense and nuance (Sutopo, 1996: 136). This research method employed phenomenological thinking strategy that is elastic and opened in nature, and focusing on it analysis inductively by putting the data of research not merely as authentication instrument but also as basic capital to understand the existing fact (Sutopo, 1996).

Instrument used in this study consisted of written questions. These written questions were intended not to informant because the informants selected were largely elders formerly having no chance to attend formal education (school), so that they were less capable to read and to write well. Document studying method was used to study the literatures specified as the object of research. Interview method was used to explore local wisdom still developing within society in the specified informants. Introspection method was used to reveal the form of expression, function, and meaning of local wisdom in Javanese horoscope in daily life. Introspection method is the attempt of revealing and analyzing local wisdom in Javanese horoscope because the author was involved within it. Participatory observation method was used in finding the role to be played as the member of community and in trying to obtain the relationship between local wisdom and Javanese society's collective thinking. The data obtained in this dissertation was Javanese horoscope (horoscope). The data was then analyzed to focus on classification, meaning, and local wisdom through interpretation and conclusion. This data analysis passed through several stages: (1) literal and free translation; (2) contextual analysis (corresponding to the factor studied); (3) analysis on classification and typical characteristics of *primbon* discourse; (4) semantic analysis and language use in Javanese horoscope discourse, and (5) finding local wisdom.

The data analyzed based on the analysis stage above was then displayed (presented) in informal way (Sudaryanto, 1993: 144–157). Informal displaying method was conducted by means of elaborating document study and result of interview constituting local wisdom in all of analysis form manifested in direct presentation in each of analyzed units.

II. Result And Discussion

2.1 Classification of *Petung* in Javanese Horoscope

By its utilities, *petung* can be classified into 16: (1) *petung salaki rabi* 'mating', (2) *petung gawe omah* 'building house', (3) *petung bayi lair* 'infant birth', (4) *petung lelungan* 'traveling', (5) *petung sa'at agung* 'great moment', (6) *petungboyongan* 'moving to other house', (7) *petung pamilihing desa kanggo gawe omah* 'selecting village for establishing house', (8) *petungsa'at dina lan pasaran* 'day and market moment', (9) *petungwataking wesi aji* 'fortunate iron property' or 'kris', (10) *petungimpèn* 'dream', (11) *petung*

kalamudheng 'mating', (12) *petung kelangan* 'loss', (12) *petung tuku kewan* 'buying cattle', (14) *petungnenandur* 'planting', (15) *petung udan* 'rain', and (16) *petung lelarane manungsa* 'the cause of human disease'. Next, those 16 types of *petung*, by the symbol used, can be classified into 57 types.

2.2 Meaning of *Petung* in Javanese Horoscope

The meaning of *petung* in Javanese horoscope (*primbon*) was analyzed by its utilities: 16 types of *petung* and 57 symbols of *petung*. For example data (1) is as follows.

Petung salaki rabi: Wetone penganten lanang wadon, neptune dina lan pasaran digunggung, banjur kabage 4, turah pira. (1a) Yen turah 1 gentho (1b) Yen turah 2 gembili. (1c) Yen turah 3 sri. (1d) Yen turah 4 punggel.

'Mating forecasting (*petung*): The day of husband's and wife's birth *neptu* day and (*pasaran*) were summed and the product is divided by 4, the remainder will be found. (1a) If the remainder is 1, it is *gentho*, (1b) If the remainder is 2, it is *gembili*, (1c) If the remainder is 3, it is *sri*, (1d) If the remainder is 4, it is *punggel*.

Meaning: expression *gentho* means having child rarely (a bad thing); *gembili* means having many children; *Sri* means having livelihood; and *punggel* means one of them dies. For example, the day of husband's birth is *Jumat Pon* (Friday Pon), *neptu* day and *pasaran* 6 and 7. The day of wife's birth is *Rabu Pahing* (Wednesday Pahing) and *pasaran* 7 dan 9. Both of them are summed, and the product is 29. Then 29 is divided by 4 with 1 being the remainder, and number 1 falls into *gentho*, meaning having child rarely, it is less good. The expression (1) *gentho* symbolizes a felon or robber, representing bad meaning. Bride/bridegroom couple, when falling into expression *gentho*, means having no child. Having no child is bad referring to bad behavior. Expression *gembili* symbolizes a kind of crop plant (*palawija*) having many small fruits. Bride/bridegroom couple, when falling into expression *gembili*, means having many children. 'Many children' refers to the plant with many fruits as referent. Expression *Sri* symbolizes prosperity goddess, the one mastering *sandhang pangan* (food and clothing or basic necessities), the goddess of rice. Bride/bridegroom couple, when falling into expression *Sri*, means having much livelihood. 'Much livelihood' refers to prosperity referent. Expression *punggel* symbolizes the plant, the end of which is broken. Bride/bridegroom couple, when falling into expression *punggel*, means one of them dies. 'One of them dies' refers to the referent of broken end of plant.

The meaning contained in *petung* of Javanese horoscope is largely connotative in nature. It presupposes that in interpreting a language, including Javanese horoscope, the sense of word existing in meaning component should be taken into account. A word contains sense, sense contains meaning. Thus, the meaning of Javanese horoscope cannot be conceived based on its literal or lexical meaning only, but it should consider other meaning contained in the sense of a word or symbol in Javanese horoscope.

2.3 Local Wisdom of Javanese Horoscope

Local wisdom found in Javanese horoscope is elaborated based on the result of classification in previous chapter, by its utilities: (1) *petung salaki rabi* 'mating', (2) *petung gawe omah* 'building house', (3) *petung bayi lair* 'infant birth', (4) *petung lelungan* 'traveling', (5) *petung sa'at agung* 'great moment', (6) *petungboyongan* 'moving to other house', (7) *petung pamilihing desa kanggo gawe omah* 'selecting village for establishing house', (8) *petungsa'at dina lan pasaran* 'day and market moment', (9) *petungwataking wesi aji* 'fortunate iron property' or 'kris', (10) *petungimpen* 'dream', (11) *petung kalamudheng* 'mating', (12) *petung kelangan* 'loss', (12) *petung tuku kewan* 'buying cattle', (14) *petungnenandur* 'planting', (15) *petung udan* 'rain', and (16) *petung lelarane manungsa* 'the cause of human disease'. In addition, in interview with the informants, it can be found the local wisdom related to: (17) deciding on life partner; (18) offspring; and (19) mysticism.

III. Closing

3.1 Conclusion

From the result of research, description, and data analysis, the following conclusions can be drawn.

1. By its utilities, *petung* can be classified into 16, and then the 16 types of *petung*, by the symbol used, can be classified into 57.
2. The meaning contained in *petung* of Javanese horoscope is largely connotative in nature. It presupposes that in interpreting a language, including Javanese horoscope, the sense of word existing in meaning component should be taken into account. A word contains sense, sense contains meaning. Thus, the meaning of Javanese horoscope cannot be conceived based on its literal or lexical meaning only, but it should consider other meaning contained in the sense of a word or symbol in Javanese horoscope. The language used in *primbon* was archaic one. The language was organized in beautiful rhythmic memorable language. The beautiful language contained archaic lexicon. Generally the young generation does not its meaning. Archaic lexicon is helped with archaic affix. What is important to note in Javanese horoscope was the estimation of daily character (disposition). Every day, either the one using 7-day (*saptawara*) system or the one using 5-day (*pancawara*) system has its own disposition. In addition to day, the one having disposition was *kriss* or precious iron, manufacturing household appliances, death, planting, and etc.
3. Javanese people believed that there The Almighty out of their power. This power mastered the people's life fate. This fate was determined by the day of birth, the day of wedding, the day of building house, or the day of initiating a daily activity. Good or bad fate was recorded in *primbon*. In the past the one recording it was the elder who always paid attention to the estimation of event time and its consequence. It was often called "*Ilmu Titen*". This *ilmu titen* later would construct a cognition system resulting in some local wisdoms replete with wise advice for the next generation.
4. Local wisdom found in Javanese horoscope was elaborated by its utilities as follows: (1) *petung salaki rabi* 'mating', (2) *petung gawe omah* 'building house', (3) *petung bayi lair* 'baby birth', (4) *petung lelungan* 'travelling', (5) *petung sa'at agung* 'noble time', (6) *petung boyongan* 'moving to another house', (7) *petung pamilihing desa kanggo gawe omah* 'choosing village to build house', (8) *petung sa'at dina lan pasaran* 'day and pasaran time', (9) *petung wataking wesi aji* 'magic-powered iron' or

'kriss', (10) *petung impen* 'dream', (11) *petung kalamudheng* 'kalamudheng', (12) *petung kelangan* 'loss', (13) *petung tuku kewan* 'buying livestock', (14) *petung nenandur* 'planting', (15) *petung udan* 'rain', and (16) *petung lelarane manungsa* 'cause of human sickness'. In addition, in interview with the informants, it could be found the local wisdom related to: (17) deciding on life partner; (18) offspring; and (19) mysticism.

5.

3.2 The Matters Requiring Development Are That

1. The readers should understand what *primbon* is, particularly in its language aspect, the classification of life it involves, how to forecast it, and who can forecast (estimate) it smartly.
2. This research on Javanese horoscope (*primbon*) is still in preliminary stage. This research only analyzed Javanese horoscope from its surface only. For that reason, further research should be developed by next researchers to analyze more in-depth the wisdom values contained in Javanese horoscope (*primbon*)

Acknowledgement

This article is a part of dissertation, particularly in discussion on *petung* in Javanese horoscope (divining manual), currently conducted in Postgraduate Program of Cultural Science Faculty of Gadjah Mada University. The author wants to express his gratitude to Prof. Dr. I Dewa Putu Wijana, S.U., M.A as promoter, Dr. Inyo Yos Fernandez and Prof. Dr. Soepomo Poedjosoedarmo as co-promoters. He also expresses his gratitude to informants for their help in this research. Hopefully the result of current study can be beneficial and can give input to a variety of relevant linguistic and literary studies.

References

- Agger, B. 1992b. *The Discourse of Domination. From The Frankfurt School to Postmodernism*. Evanston, IL: Northwestern University Press.
- Ahimsa-Putra, H.S. 1996. *Etnolinguistik Beberapa Bentuk Kajian*. Yogyakarta: Balai Penelitian Bahasa.
- _____. t.t. "Bahasa, Sastra, dan Kearifan Lokal di Indonesia". Yogyakarta: Fakultas Ilmu Budaya.
- _____. 2012. "Baik dan Buruk dalam Budaya Jawa, Sketsa Tafsir Nilai-nilai Budaya Jawa". *Patrawidya. Jurnal Terakreditasi* N0. 405/AU3/P2MI-LIPI/2012. Vol. 13, No. 3 Tahun 2012, hlm. 383-410.
- Asep Supriadi. 2012. "Kearifan Lokal Cerita Sangkuriang: Menuju Ketahanan Bangsa". *Meta Sastra. Jurnal Terakreditasi* Nomor: 292/Akred-LIPI/P2MBI/08/2010. ISSN 2085-7268. Volume 5 Nomor 1, Juli 2012, hlm. 1-10
- Asher, R.E. 1994. *The Encyclopedia of Language and Linguistics*. Tokyo: Pergamon Perss.
- Birnbaum, N. 1971. *Toward a Critical Sociology*. New York: Oxford University Press.
- Calhoun, C. 1995. *Critical Social Theory*. Oxford: Blackwell.
- Djasudarma, T. Fatimah. 1977. *Nilai Budaya dalam Ungkapan dan Peribahasa Sunda*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- _____. 1999. *Semantik I Pengantar ke Arah Ilmu Makna*. Bandung: PT Refika Aditama.
- Djanuadji. 2002. *Primbon Empat Macam Petung*. Semarang: Effhar Offset.
- Fay, B. 1987. *Critical Social Science*. Cambridge: Polity.
- Forough Rahim. 2011. "Critical Discourse Analysis: Scrutinizing Ideologically-Driven Discourses". *International Journal of Humanities and Social Science. Vol. 1 No. 16; November 2011*.
- Fox, D. R. and Prilleltensky, I. 1997. *Critical Psychology. An Introduction*. London: Sage.
- Hadisiswaya, A.M. 2009. *Primbon Usaha*. Yogyakarta: Pinus Book Publisher.
- _____. 2011. *Petung Asmara Jawa*. Yogyakarta: Pinus Book Publisher.
- Hymes, D. (ed.). 1972. *Reinventing Anthropology*. New York: Vintage Books.
- Ibanez, T. and Iiiiguez, L. (eds). 1997. *Critical social psychology*. London: Sage.
- Keesing, Roger M. 1981. "Theories of Culture" dalam *Language, Culture, and Cognition*, hal. 42-66 tulisan Ronald W. Casson. New York: Macmillan Publishing Co., Inc.
- Leech, Geoffrey. 2003. *Semantik*. (diterjemahkan oleh Partana). Yogyakarta: Pustaka Pelajar.
- Marsono. 2004. "Sistem Penanggalan Sultan Agung" dalam *Mempertanyakan Jati diri Bangsa*. Sumiyati. Suharto. Marsono (Ed.). Yogyakarta: Divisi penerbitan Unit Pengkajian dan Pengembangan Fakultas Ilmu Budaya Universitas Gadjah Mada.
- Poerwadarminta. W. J. S. 1939. *Baoesastra Djawa*. Batavia: J. B. Wolters.
- Prawiroatmodjo S. 1995. *Bausastra Jawa-Indonesia*. Jilid I dan II. Jakarta: CV. Haji Masagung.
- Resowidjojo S. 1959. *Almanak Gampang 1900-2000*. Jakarta: Dinas Penerbitan Balai Pustaka.
- Saussure, Ferdinand de. 1988. *Pengantar Linguistik Umum* (terjemahan Rahayu S. Hidayat). Yogyakarta: Gadjah Mada University Press.
- Sindhunata. 2004. *Pawukon*. Yogyakarta: Bentara Budaya.
- Singh, R. (ed.) (1996). *Towards a Critical Sociolinguistics*. Amsterdam: Benjamins.
- Soemodidjojo, R. 1983. *Kitab Primbon Bakti Jamal Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. 2005. *Kitab Primbon Betal Jemur Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. 2008. *Kitab Primbon Ajimantrawara, Yoga Brata, Rajah Yoga mantra*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. 2008. *Kitab Primbon Atassadur Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. 2008. *Kitab Primbon Lukmanakim Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. t.t. *Kitab Primbon Naklatssanjir Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. t.t. *Kitab Primbon Qomarrullyamsi Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.

- _____. t.t. *Kitab Primbon Qurasyin Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- _____. t.t. *Kitab Primbon Shahadhsaahthir Adammakna*. Yogyakarta: Penerbit Soemodidjojo Mahadewa.
- Sudaryanto, 1993. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University Press.
- Sumahatmaka, R.M.A. 1981. *Ringkasan Serat Centini (Suluk Tambanglaras)*. Cetakan pertama. Jakarta: P.N. Balai Pustaka.
- Sutisna Wibawa. 2013. "Nilai Filosofi Jawa dalam *Serat Centhini*". *Litera*. Jurnal Terakreditasi Nomor: 66b/DIKTI/Kep/2011. ISSN 1412-2596. Volume 12, Nomor 2, Oktober 2013, hlm. 328-344.
- Sutopo H.B. 1996. *Metode Penelitian Sosial*. Surakarta: UNS press.
- Supriyadi. 2013. "Ungkapan-ungkapan Metaforis dalam Puisi-puisi Karya Agus R. Sardjono". *Litera*. Jurnal Terakreditasi Nomor: 66b/DIKTI/Kep/2011. ISSN 1412-2596. Volume 12, Nomor 2, Oktober 2013, hlm. 312-327.
- Tanaja, R. 1966. *Primbon Djawa Pawukon*. Surakarta: T. B. Peladjar.
- Tartono, St. S. 2009. *Pitutor Adi Luhur. Ajaran Moral dan Filosofi Hidup Orang Jawa*. Yogyakarta: Yayasan Nusatama.
- Thomas, J. 1993. *Doing Critical Ethnography*. Newbury Park: Sage.
- Turkel, G. 1996. *Law and Society. Critical Approaches*. Boston, MA: Allyn and Bacon.
- van Dijk, T.A. 1986. *Racism in the Press*. London: Arnold.
- _____. 1993a. *Elite Discourse and Racism*. Newbury Park, CA: Sage.
- Verhaar J.W.M. 1993. *Pengantar Linguistik*. Yogyakarta: Gadjah Mada University Press.
- Wodak, R. 1996. *Disorders of Discourse*. London: Longman.
- _____. 2001. *Methods of Critical Discaourse Analysis*. London: Sage Publications.
- Zoetmulder, P.J. 1995. *Kamus Jawa Kuna Indonesia* (terjemahan Darusuprta dan Sumarti Suprayitna). Jakarta: P.T. Gramedia Pustaka Utama.