

## HYDROANTHROPOLOGICAL ASPECTS OF THE WINONGO RIVER *GEGURITAN*

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### ABSTRACT

Bardikari Jarmiko's *Geguritan* Kali Winongo has an idea of the water cycle that has a big hand in the life of mankind. So that humans cannot be separated from water and all its various forms, including rivers and streams. The author is interested in studying the literature in hydrological and anthropological aspects. So, it is hoped that this research will be able to produce another perspective on *Geguritan* literature related to water and human behavior. This research is qualitative descriptive research, using a multidisciplinary approach that seeks to combine several disciplines to solve or overcome certain problems. The object of this study is a *Geguritan* entitled Kali Winongo by Bardikari Jarmiko. There is a hydrological cycle contained in the *Geguritan* related springs that appear upstream (mountains). As is the nature of the water flowing to the lower places passing through various forms of the soil surface. Also in the water cycle there is a network of rivers consisting of the union of rivers - small rivers into larger rivers. The Winongo River contains advice and reminders about the importance of rivers and water in human life. The existence of living and life-giving water provides benefits to people's daily activities. Humans can befriend nature, but they can also be threatened by nature's response to human behavior.

**Keywords:** *Geguritan*; Hydrology; Anthropology

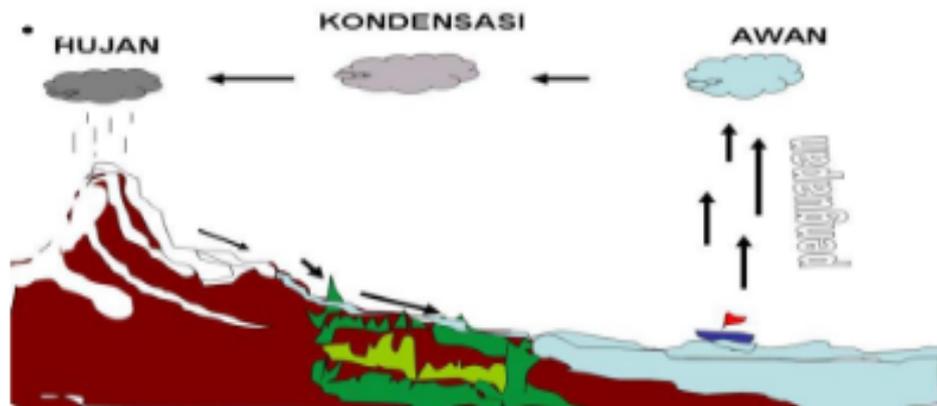
### Introduction

The richness of Javanese literature can be seen by the many manuscripts found and stored in ancient manuscript libraries. Since ancient times, royal poets have made literary works that tell many things. In ancient Javanese times, literature was written in the form of gancaran or prose and *kakawin* or poetry. The ancient Javanese literary works are contained in the form of inscriptions or manuscripts. In its development, Javanese culture gave birth to newer Javanese literature or modern literature. Before entering the modern period, Javanese literature also entered the stage of the central Javanese literary period. One of the Central Javanese literature is *kidung*.

Of the many works of modern Javanese literature, one of them is *Guritan*. According to Winoto in (Anggraini, 2017), *Guritan* Comes from the word "gurit" which means writing, drawing, singing and so on. Waluyo (Teori Dan Apresiasi Puisi, 1995) added that generally *Guritan* It is characterized by works that are made to convey ideas in the form of short and dense words written in stanza. As with modern poetry, *Guritan* has meaning - meaning in the sentence and its language. So it is interesting to listen into a literary research.

The various contents in the *Guritan* illustrate a particular idea. Reaching all aspects of life such as admonitions and views on life, religiosity, culture, romance, to discuss the environment. *Geguritan* includes free literature so that people can make various ideas on *Geguritan*. The collection of *Geguritan* was compiled and published in book form. One of the *Geguritan* books found by researchers is entitled *Angin Semilir Saka Pesisir Kidul* which is arranged in the form of an anthology of *Geguritan*. One of the *Guritan*s contained in the book is *Geguritan* with the title *Kali Winongo*.

The *Guritan* of Winongo River Bardikari Jarmiko's work has ideas about rivers, specifically discussing the water cycle. Water has a large share in the life of mankind. Life on earth depends heavily on the availability of water. So that humans cannot be separated from water and all kinds of forms, including rivers and streams. Hydrology (water science) in general is a science that studies the movement, distribution and quality of water along with water cycles and resources (Ambarwati, 2018). More details according to Singh in Ambarwati (2018) said that hydrology is a science that studies and discusses the characteristics of the quality and quantity of water on earth according to space and time. This includes hydrological processes, exploration, movement, dispersal, management, storage and development. Ariyani (2021) He added that hydrology not only discusses water, but also its relationship with the environment, including its relationship with human life.



**Figure 1.** Long Cycle Hydrology (Hartini, 2017)

We know that water can change shape and form and has its own cycle. The cycle itself is defined as a continuous activity, having no beginning and no end. The water cycle consists of short, medium cycles and in figure 1 represents the hydrological long cycle. The water cycle starts from the evaporation of water due to the heat of the sun, then steam collects into clouds, certain atmospheric conditions make clouds become rain, rainwater falls on various surfaces of the earth, collects and evaporates back into clouds (Ariyani, 2021). Rainwater that falls seeps into the ground or water reservoirs (ponds, lakes, seas). Water entering the ground can come to the surface by being taken up by man-made technology (water pumps), or through springs. It flows into the ocean through rivers.

In practice, humans are also involved in the hydrological cycle. Such as groundwater extraction, engineering its utilization, also because of the habit of disrupting the water cycle. Humans can use water for plantations, greening barren land, utilizing water for electricity and beautifying the earth's surface. Unfortunately, humans also contribute to the constraints of the water cycle. For example, the disruption of water flow to the sea because it is covered with human waste, the constraints of water absorption into the ground because it is covered with asphalt, cement, concrete, etc., and weather engineering that "shifts" the conditions of the water cycle.

Various examples and news about human behavior, especially in Indonesia, which causes disruption of the hydrological cycle. Every rainy season in some areas, especially urban areas, has the potential to flood. The catchment area is decreasing due to the increasing number of buildings covering the ground. There is also a blockage of water flow due to garbage. Things and ideas of the water cycle are written in the *Geguritan* Kali Winongo. The author is interested in studying *Geguritan* literature in anthropological and hydrological aspects. The author takes the title *Geguritan* Kali Winongo Literature from the Hydrological-Anthropological Aspect. So, it is hoped that this research will be able to produce other perspectives on *Geguritan* literature related to water and human behavior.

### Research Method

This research is a qualitative descriptive research. The goal is to provide an overview and explanation of the results of the research obtained. This study used a multidisciplinary approach. According to Prentice in (Fitri, 2020) A multidisciplinary approach is research that seeks to combine several disciplines to solve or overcome certain problems. There is "cooperation" between sciences to discuss a phenomenon based on each science. This enriches the perspective in seeing problems in research.

The object of this study is a *Geguritan* entitled Kali Winongo by Bardikari Jarmiko. It is one of the works in the *Geguritan* anthology. The data collection technique in this study is by document study. Researchers search and trace theories related to the research being conducted. Data sources come from printed publications as well as online journals that have been published or previous research. Data analysis techniques are carried out by the method of literature review or literature study. Namely by looking for relevant theories in previous journals. Furthermore, solving research problems by analyzing aspects of hydrology - anthropology in *Geguritan* literary works.

### Result and Discussion

#### The *Guritan* of Winongo River

**Kali Winongo**

Karya: Bardikari Jatmiko

*Lereng arga nganti tumeka samodra  
Hulu dinulu toya bening  
Nlasak kebon alas lan sawah-sawah  
Ilining banyu tan bisa kasar  
Manut kahanan ereng-ereng ratane lemah*

*Lakune Kali Winongo nyigar desa lan kutha  
Mili saka Turi Kali Opak nyawiji  
Nanging emane banyu bening sumingkir  
Salah gedaden marga banyu peceren  
Pralon pating tlolor sampah blangkrah*

*Kali Winongo wus paring uninga  
Banjir teka samangsa-mangsa  
Sak polah tingkah manungsa ora tata  
Luput memetri kali ngiwakke budi pekerti  
Kali dudu barang mati ning urip lan nguripi*

*Banyu kali dalaning rejeki saka Gusti  
Lantaran kali banyu mili ambagi  
Nuwuhke tetukulan nyukupi sandhang pangan  
Eling lan dadiya pepiling ati wening  
Kali disaba minangka kanca aja dianggep satru*

Translation:

**Winongo River**

Mountain slopes up to the ocean  
It can be seen from the upstream (beginning) that the water is clear  
Pass through gardens, forests and rice fields  
The flow of water may not be supposed to (in the right direction)  
Follow ground level conditions

The journey of the Winongo River divides villages and towns  
Flowing from Turi Kali Opak into one  
But unfortunately clear water avoids/disappears  
Error due to comberan water

Paralon creeping, litter splattered

The Winongo River has already notified  
Floods (can) come at any time  
Because of disorderly human behavior  
Forgetting to care for the river, putting aside ethics  
Rivers are not (only) inanimate objects, but live and live

River water (is) the path of sustenance from God  
Through the river, the water flows  
Growing plants, sufficient food clothing  
Remember and be a reminder of a clean heart  
The river is made a friend, do not be considered an enemy

The author of the *Kali Winongo Geguritan* describes the water cycle that flows from upstream to downstream. Upstream is a spring or high place, namely mountains / mountains. While downstream is the ocean or ocean, where water estuaries from the mountains. The first stanza describes the journey of water from the mountainside that flows to the ocean. The slopes of the mountain as upstream, where the water that appears in the spring (beginning) is still clear. Like a newborn baby who is pure, clean from sin, and clear in heart. Every life created into the world in clean or clear conditions.

Furthermore, on its way, water passes through various surface shapes and follows the conditions of the land surface. It can pass through valleys, ravines, grasslands, settlements, and so on. Sometimes it goes through things you shouldn't. Because water has its own direction. For example, water should not enter the house, but because the position of the house is lower than the flow of water so that water flows into the house.

The Winongo River flows through rural and urban areas. Passing through residential areas inhabited by the community. River flows can come from a variety of smaller streams. Unfortunately, the clear water that previously flowed from the mountains became dirty because it was mixed with comberan water. Comberan (retail) is a small water channel that is usually located in residential areas as a dumping place for the rest of the water use. Generally, the waste water is mixed with other substances. Such as chemical cleaning of household items, a mixture of dirt dust or soil, and mixed with food waste and household garbage.

Dirty water because the paralon (water channel) used to drain water is not neatly arranged. Waterways can be closed such as paralons and culverts, as well as open channels such as ditches and rivers. If the artificial water channel is not well conceptualized, it makes the water flow not smooth and causes puddles. Plus splattered garbage can clog the flow of water or be washed away in the flow of water causing pollution.

Winongo River warns that floods may come at any time. This cannot be separated from the behavior of humans who forget to care for rivers and have no wisdom towards nature. Humans put aside ethics in the environment. Though rivers are not only seen as inanimate objects, but also "alive" and also support other living things around them.

In the last line it is explained that river water is a way of sustenance from God. Through rivers water can flow from upstream to downstream through settlements. Become a source of livelihood. Rivers can grow crops so that they provide enough food for humans and animals that use them. In the beginning, clean water was a reminder that humans have a clean heart. That humans make rivers as friends who can help in providing livelihoods. Not as an enemy capable of bringing disaster to other living things.

### The *Geguritan* Kali Winongo and the water cycle

In the *Geguritan* Kali Winongo, the author puts the word "kali" synonymous river in the title of *Geguritan*. The author wants to give an idea that the content or idea of the *Guritan* is related to rivers or water. There is hydrological science in *Geguritan* literary works. Hydrology itself is a branch of geography that studies water and all its relationships. This includes studying the water cycle from the evaporation of water into clouds to water into oceans or oceans.

Hulu dinulu toya clear, meaning that it can be seen from the upstream (beginning) that the water is clear. The sentence is in the first stanza of the second line. In mountainous areas or highlands, springs are usually found that release clear water. Springs can emerge from the ground below or in the form of showers. Subsurface flow which is part of precipitation (falling rain) that undergoes infiltration (flow of water to the ground) which then flows inside the ground surface to the flow of rivers that come out in the form of springs (Badaruddin, Kadir, & Nisa, 2021). There is a process of absorbing water into the soil first before flowing out.

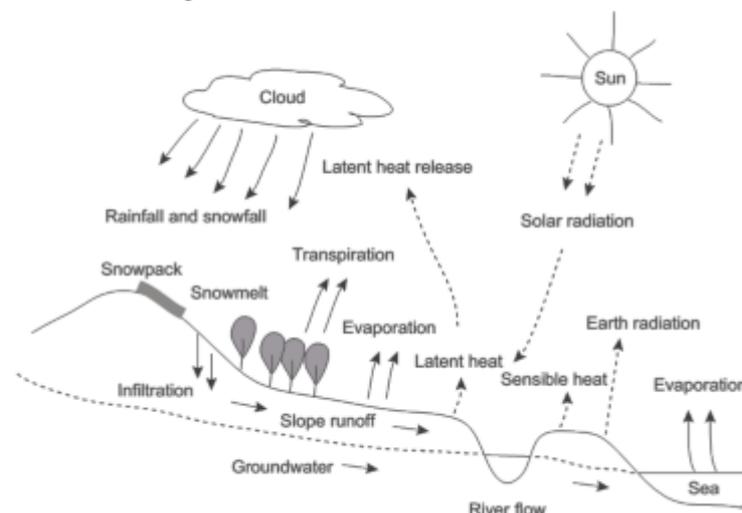


Figure 2. Hydrological Cycle (Limantara, 2018)

In figure 2, the spring is in the area of infiltration into the river flow. The location of springs that are above and/or have just emerged from the ground. So that the spring water has not been contaminated with various wastes. It is depicted in the *Guritan* that at the headwaters or beginnings the water is clear.

Ilining banyu tan can kasar. Manut kahanan ereng-ereng ratane weak (The flow of water may not be supposed to follow the condition of the ground surface). As is the law of nature that water flows from a higher place to a lower place. The rain that falls drains the water that will flow according to the topography of the area passed. From a high place to a low place. (Ariyani, 2021). Water that passes through the ground continuously will form a natural water flow path. The continuous movement of water widens the trajectory so that it changes shape into small rivers. Onwards until it becomes a large river that holds a larger volume of water.

Water can be directed to any place according to human will using technological engineering. Such as making artificial ditches or rivers so that the flow of water can be directed according to the layout of settlements. As long as it can drain water from a higher position to a lower place, then the water can be directed. The more sophisticated technology can also drain water to higher places using water pumps. For example, plantations at the end of hills or mountains that are above springs. So to irrigate the garden requires the transfer of water from the water source to the tops of hills or mountains.

Lakune Kali Winongo explores the village and kutha Mili of Turi Kali Opak nyawiji (The journey of the Winongo River divides the village and town Flowing from Turi Kali Opak into one). Water travel through rivers can pass through various types of land surfaces, one of which is the area where humans live. On the *Geguritan* it is written that water flows from Turi and the Opak River unite. It was mentioned earlier that the water flows through a small river and then becomes a big river. In the upper reaches there are small rivers that carry small volumes of water. Towards the lower topography, the small rivers meet each other and merge into a larger river. And so on until near the estuary the width of the river becomes the largest.

The above conditions form a network of rivers. Plays a role in accommodating water discharge according to the topography of the earth. The upper part holds a small volume of water so that the river is not too big. However, in the upper reaches it also does not rule out the possibility of small rivers. This condition occurs if there are still rice fields and plantations. So, it still drains water on many branches.

#### **Human behavior on water flow**

According to (Hutabarat, 2019) Anthropology is the study of constructing a number of meaningful generalizations about human beings and their actions as well as a complete

understanding of human diversity, both cultural and physical characteristics. Keesing in (Endraswara, 2013) said that anthropology is a study of humans. The material of research in literary anthropology is human behavior contained in literary and cultural works.

The *Guritan* of Winongo River is a depiction of the author's ideas about the environment. The author is further embodied in the form of a literary work. The author has concerns and concerns about hydrology or the water cycle related to human life. As Taine said in (Endraswara, 2013) that literature is born not only an imaginative and personal work, but also a reflection or cultural recording of a thought that existed when the work was created.

There is anxiety about the environment and also a reminder that human life is better. Anxiety and exhortation, as well as reminders are seen depicted in the temples where the originally clear water becomes cloudy, the flood that can come suddenly, human behavior that makes the flood, and the water that gives blessings from God. Turbid water occurs due to the large amount of household waste water that is flowed into sewers leading to rivers. Also garbage - splattered garbage. The depiction comes from imagination as well as a reflection of the environment in which humans live.

Because of disorderly human behavior, forgetting to care for rivers, putting ethics aside), the fourth passage tells about ethics and bad human behavior. In this context, human actions towards the existence of rivers and water flows. Endraswara (2013: 1) added that in their activities humans act also act with manners (moral systems and upload ungguh) that characterize civilization. Literature voices manners with symbols.

Humans are given reason to be able to think logically in behaving on earth. The collectivity of human behavior that uses reason gives rise to culture. A culture that is able to provide benefits for many parties. For example, indigenous Javanese culture and teachings or *kejawen* also teach to respect fellow humans, other creatures, to inanimate objects such as mountains, oceans, springs, and rivers. So that Javanese cultural wisdom targets every aspect of life. *Kejawen* is a view of life (philosophy) that prioritizes spiritual, psychological, mental, mental, moral, soul, spirit, which originates from Javanese values (Rahayu, 2021).

However, people often neglect to be kind to others and the environment. Many humans are selfish in order to get their desire to forget the environment. *Pralon pating tlolor* garbage *blangkrah* (*Pralon* creeping, littering). A creeping *pralon* can mean that water is drained to many places. In the countryside, groundwater sources are collected and then distributed to people's homes using small *paralons*. The farther the house that gets the flow of clean water, the *paralon* spreads the farther. In urban areas, water distribution also uses *paralons* with larger shapes such as iron pipes. The larger the pipe to drain water, the greater the volume of water flowed. Excessive or excessive use of water occurs. But humans also need water for their daily lives. So that at the time of the Winongo River, it was reminded to remain a good ethics. Use water sparingly and as necessary. Because it is undeniable that there are humans who behave badly.

The problem of waste is also a concern for *Geguritan* writers. That litter is one of the consequences of human actions and habits. The waste problem is also a complex problem. Not only caused by human behavior that is not responsible for food waste or used food containers, but also the management, education, and utilization of waste recycling that has not been good. This is coupled with the growing number of human populations. Making more waste produced than can be destroyed. Inorganic waste containing chemicals also pollutes groundwater, pollutes waterways, and accumulates to clog the flow of water.

Times have dead goods living and living (The river is not (only) inanimate matter, but lives and lives). Humans can see rivers that drain water as value. The point is not only to see the form of the river as an inanimate object, but to further see the function, benefits, and purpose of the river. This view makes the river better understood as something God created to be addressed well. Because humans will coexist with water as a source of life.



Figure 3. Port city

Human civilization starts from the riverside. Since ancient times, humans have used water for various functions. Rivers can be used as a transportation route for people and goods. Using the flow of rivers, humans can move from one place to another. It spreads from downstream to upstream, from estuaries and coasts to the mountains to extract forest products. Developing settlements by river route. Also send goods from forests, plantations, livestock, and waters for daily living or buying and selling transactions. Until the modern era, sea transportation is used by humans from various parts of the world to deliver goods. Supporting cross-regional economies.

The existence of rivers also serves to drain water to plantations, rice fields, farms to fish ponds. Water flowing into plantations and rice fields supports the plants planted. Rice fields are the most important part of Indonesian life. Rice is the staple food of most

people. While rice fields require sufficient water flow to inundate rice plants. Without water, rice does not grow. Although in some areas it also has other staple foods. But still need water to grow it. On the edge of the river flow usually also grow wild plants. Some can be utilized by humans, such as grass for animal feed. Actually, there is no need to plant, humans only need to take enough from nature.



Figure 4. Rice fields staple food

Nuwuhke tetukulan nyukupi sandhang pangan (Growing plants, sufficient food clothing). Rivers drain water to grow food crops. When it has been harvested, it can provide sufficient food clothing for humans. Humans can harvest the crops grown, can also take from forest products. So useful is the flow of the river that it can provide life for human sustainability on earth. Sustain human civilization in developing population and expanding territorial areas.

Eling and dadiya piling ati wening. Kali disaba is just considered satru (Remembering and being a reminder of the heart (which) is clean, the river is made a friend, do not be considered an enemy). At the end of the *Geguritan* Kali Winongo contains a reminder to humans to have a clean heart. Although the temptations of the world make people selfish, greedy, and lust-hunting, they still soon realize to return. Just as springs appear clear, people are born in a state of purity. Before being affected and responding to the state of the world.

*Geguritan* ends with advice to make the river a "friend". Rivers are used as they should be and not excessively. Taking water as human livelihood in sufficient food clothing. Humans can utilize the hydrological cycle for everyday life. Utilizing rainwater to fill fish ponds, using springs as a source of clean water, using river water for transportation and irrigating rice fields and fields, and using renewable technology to utilize water.

It is unfortunate if the river or river is exposed to resource exploitation. Also humans are greedy in using groundwater. Plus after using humans forget the care. Take a lot of groundwater, reduce the flow path, close infiltration land, and pollute water with human waste waste. As a result, nature responds in ways that are considered detrimental to humans. Floods or droughts occur because the water cycle is disrupted.

Water should flow one by one, there is a blockage, so that the volume of water accumulates. When the shelter is full, it will overflow and even spill in unacceptable volumes, available waterways. There was a flood that damaged human habitation. Nevertheless, humans curse nature because daily life is disrupted due to disasters. While the cause of disasters is the imbalance of nature due to human practice.

### Conclusion

*Geguritan* Kali Winongo by Bardikari Jarmiko contained in the anthology book *Geguritan Angin Semilir Saka Pesisir Kidul* has ideas about the river environment, especially discussing the water cycle. *Geguritan* writers describe the cycle of water flowing from upstream, namely high places (mountains) to downstream, namely the ocean. Through a multidisciplinary approach, researchers examine *Geguritan* literature from hydrological and anthropological aspects. There is a hydrological cycle contained in the *Guritan*. Hulu dinulu toya clear, meaning that it can be seen from the upstream (beginning) of clear water. In mountainous areas or highlands, springs are usually found that release clear water. Subsurface flow which is part of precipitation (falling rain) that undergoes infiltration (flow of water to the ground) which then flows inside the ground surface to the flow of rivers that come out in the form of springs. As is the nature of water flowing to lower places passing through various forms of land surface. Also in the water cycle there is a network of rivers consisting of the union of small rivers into larger ones.

The *Guritan* of Winongo River There is an aspect of anthropology that discusses humans in their lives. The *Guritan* of Winongo River is a depiction of the author's ideas about the environment. The author is further embodied in the form of a literary work. Literature is born not only an imaginative and personal work, but also a reflection or cultural recording of a thought that existed when the work was created. Pralon pating tlolor garbage blangkrah, In the countryside, groundwater sources are collected and then distributed to people's homes using small paralons. In urban areas, water distribution also uses paralons with larger shapes such as iron pipes. That litter is one of the consequences of human actions and habits.

*Geguritan* Kali Winongo contains advice and reminders about the importance of rivers and water in human life. The existence of living and life-giving water provides benefits to human daily activities. So, it needs to be addressed wisely and not damage the environment. Humans can befriend nature, but they can also be threatened by nature's response to human behavior.

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