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A HUMANITIES DOCUMENT**

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PROCEEDING
INTERNATIONAL CONFERENCE OF
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“NUSANTARA MANUSCRIPTS AS A HUMANITIES
DOCUMENTS”

Philology Research Group – Indonesian Literature
Program – Faculty of Cultural Science – Sebelas
Maret University – Masyarakat Pernaskahan
Nusantara (Manassa)



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Isi di luar tanggung jawab Penerbit Oase Pustaka.

Preface

I would express my happiness that the International Conference on Nusantara Cultural Studies held on 21st October 2021 by Research Group Malay Philology, Faculty of Culture Science, Sebelas Maret University has run well. The conference is held by online meeting via zoom so the presenter can join the conference from their home or offices. The presentations were uploaded to youtube.com. so everyone can see the presentation. There are about 100 participants and 60 people of the are the presenters.

The Conference was attended by the culture scientists from many institutions from 6 countries e.g. Germany, Vietnam, Brunei Darussalam, Malaysia, Thailand, and Indonesia. Some of them are from Gadjah Mada University, Indonesia University, Muhammadiyah Surakarta University, Pekalongan University, Makasar Nation University, North Sumatra University, Balai Bahasa, Balai Arkeologi, Centre of Research and Development of Religion Affair, and so on.

We would like to express our appreciation for the participants and presenters to join our conference. We understand that there are many deficiencies and we will upgrade the next time. We hope that this conference will be continued annually.

Our high appreciation for the Rector of Sebelas Maret University who has supported the financial for holding this conference. Thank you to the Institution of Research and Public Service, Sebelas Maret University who help us to propose the conference.

Thank you to all of the Committee who have to strangle in succeeding the conference.

Head of Committee

International Conference of Nusantara Culture Studies

Prof. Dr. Bane Sudardi, M

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The Discourse of Power Relation Represented in Javanese Version of Abu Nawas Stories

Mundi Rahayu¹

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Abstract: This paper aims at exploring the power relation between the main characters represented in Javanese version of Abu Nawas stories. The power relation is always connected to the social cultural context. The stories of Abu Nawas were originated from the Arabic tales, with the Arabic cultural context. In the Javanese version of Abu Nawas, published in 1930, entitled “Abunawas; Pêthikan saking cariyos-cariyos kina” is intended to be presented to Javanese audience. The main characters of the stories are Abu Nawas and Sultan Harun Ar-Rasyid. The power relation between Abu Nawas and the King, Sultan Harun Ar-Rasyid as presented in the story is dynamic. The discourse of power relation needs to be explored further in terms of how the power is exercised by each of them, and how is the dynamic of power relation happen. The present study applies the Fairclough’s CDA as the tool for analysis. The data sources are the Javanese stories entitled “Abunawas: Pêthikan saking cariyos-cariyos kina” translated by Petruk (pseudoname). The result of the study shows that power relation between Abu Nawas and Sultan Harun go through a dynamic process. Abu Nawas as a low-class person is not always in the lower position in relation to the King, Sultan Harun Ar-Rasyid. Instead, the symbolic capital Abu Nawas has and operate enables him to win the negotiation, and he never lose the negotiation.

Keywords: Abu Nawas; Javanese; low-class people; power relation; symbolic capital

INTRODUCTION

The tales of Abu Nawas is popular among the people in Indonesia up to nowadays (Republika.co.id, 2015, 2020). The tales was originated from Arabic tales, part of which belongs to the popular tales of Arabian nights or 1001 Nights. Abu Nawas or Abu Nuwas was a real distinguished poet living in the era of Abbasid, under the King, Sultan Harun Ar-Rasyid (Hitti, 1970). As a Poet, Abu Nuwas was popular with the genre of Diwan poem and Wine poem (Kennedy, 1997). However, the stories or tales of Abu Nawas that is also popular around the world was not written by the Poet Abu Nawas himself. As an oral literature at the beginning of the Abbasid Era, like the other stories in Arabian nights, the authors of the stories are unknown. The tales have become the folk tales that spread across the countries and languages. In Indonesia, the stories of Abu Nawas were firstly written in Indonesian language version by Nur Sutan Iskandar (Fang, 2013). Then, I found out that the Javanese version of the stories was written by Petruk (psudoname) published in 1930. There is a bit differences between the Javanese version and the Indonesian version, due to the translation process. However, in spite of the differences, the story is similar, in terms of characters and plot, with the main characters of Abu Nawas and the Sultan Harun Ar-Rasyid.

The stories of Abu Nawas were part of the Golden Age of Islamic culture in the Abbasid Era around 13 Centuries (Hitti, 1970). When it comes to Indonesia, along with the Islamic influence that spread across archipelago of Nusantara, the tales were then translated into Indonesian language and Javanese language, so that it has become popular up to now. The most popular image of the character it the figure Abu Nawas with the characteristics as a common people, or low-class people but he was witty

and smart attitude so that he could build close relation with the Sultan. The positive image of Abu Nawas was successfully built from the tales, so that the tales is reproduced in many languages and media, that it becomes popular tales that survived up nowadays.

As the structural difference between the Sultan Harun Ar-Rasyid and Abu Nawas was obviously narrated, it is interesting then, to figure out how the power relation built between Abu Nawas and the Sultan, in detail and the factors that contribute to the relation. This present paper aims at exploring the power relation between Abu Nawas and the King, Sultan Harun Ar-Rasyid. In achieving the objectives, the formulated research question posted in this article is, how is the discourse of power relation represented in the Javanese version of Abu Nawas stories? This paper argues that the power relation happens dynamically among the people, in their daily interaction. The power according to Foucault theory is the verb, exercised in the relations among people (Foucault, 1988; Haryatmoko, 2013) The power is not stable, it is dynamic and affected by the symbolic, social and economic capital they have.

LITERATURE REVIEW

The discourse of power relation is the topic that has been discussed by many studies. The power relation can be gone through in many occasions. One of the examples is the comparative literary study between *Geisha* and the *Dancer*, in which the power relation emerged from the mother and the geisha and the *ronggeng* shaman and *Srintil*, the dancer. (Rahayu, 2014) The power is understood as something that is not exclusively owned by the government or structural position. Instead, it is omnipresent (Foucault, 1988). Power operates through the network around the institution, in social interaction and operated by anybody.

In understanding the power relation of the stories of Abu Nawas, we did observation on literature review related to the stories of Abu Nawwas, that have been studied by some researchers both in Western and Eastern scholars. Kennedy (1997) studied Abu Nuwas, especially on his poetic style and analysis on his poems. According to Kennedy, the most prominent works of Abu Nawas has become the marker of poetic style his era. In this study, Abu Nuwas was prominent in two Arabic genres: the wine poem and the hunting poem. W.H. Ingrams was the scholar who studied Abu Nuwas in more personal ways, which he wrote a book entitled *Abu Nuwas in Life and in Legend* (Ingrams, 1930). In the book, he discussed Abu Nuwas into three parts, Abu Nuwas in actual, in apocryphal, and in mythical.

In the first part of Ingrams book, entitled *Actual*, he discussed Abu Nuwas' personal data, whose personal name was Hal Asan and was born about the year 756 at al-Ahwaz not far from the frontiers of modern Iraq. His father was a soldier native of Damascus, and he belonged to the Hakami tribe. His mother was a Persian. Ingrams interwove the life journey of young Abu Nuwas from his childhood and his prominent poetic talent that attracted the Caliph, so that he was summoned by the Caliph to became one of his court poets. Many poems were produced in this period of his life, so that people get pictures of the life of the poet and the court in that era. In the part two, the *Apocryphal*, Ingrams told us many tales and stories of Abu Nawas that was not a fact, or a true story. The tales of Abu Nuwas included in the tales *One Thousand and One Night* (*Arabian Nights*) belonged to the apocryphal stories. People made the stories by using the character of Abu Nuwas and the Harun Ar Rasyid. Many of the stories from the *Arabian Nights* was then translated into many languages. The third part, is *Abu Nuwas as Mythical figure*, in which the image of Abu Nawas was not related to his real history, in the case in the Swahili of Zanzibar. In this country of Swahili, Abu Nuwas was known as *Kibunwasi*, *Bunwasi*, *Banawasi* or *Abunwasi* or *Abunawasi*.

Swahili conception of him is as small and cunning and Banawasi has become a proper name meaning “a man who always has an answer ready, who excels in repartee, a man in fact who laughs best because he always laughs last” (Ingrams, 1930). The image of Abu Nawas in Swahili is more or less similar to the image of Abu Nawas in Indonesia. If we observed from the history or the fact of Abu Nawas, as in the part one, and in the book by Kennedy, we can find out that the image is completely fictitious.

METHOD

This article is a cultural study using the Javanese version of Abu Nawas stories as the object of study. The cultural studies gives the highlights on the cultural analysis of the manuscript (Storey, 2009) The Javanese version of Abunawas consists of Book 1 and 2, and written by Petruk (pseudo name), published by Wèltêprèdhên: Bale Pustaka in 1933. This version has been digitized and uploaded in www.sastra.org. The Javanese title is “Abu Nawas; Pêthikan saking cariyos-cariyos kina. Jilid 1 dan Jilid 2.” (Abu Nawas; adapted from old stories. Book 1 and 2). The title of the book stated, that the stories are adapted from the old stories, without specifically refers to the Arabian Nights tales. However, when we read the text and read the tales of Abu Nawas in Indonesian version and the tales in the Arabian nights, we can find out that the Javanese version is similar to the other version. In other word, the Javanese version is the translation of the Indonesian version.

The first book of the Javanese version of Abu Nawas consists of 10 stories and the Book 2, consists of 7 stories. All of the stories focus on the main characters, Abu Nawas and the Sultan Harun Ar-Rasyid (the king of Baghdad) which in Javanese version is named Prabu Harun Al Rasid. In these two books, the setting of place is the same as the original one, that is in Baghdad.

The present study employs the Critical Discourse Analysis by Fairclough (1997) which provides three levels of analysis. The first level, micro-level of analysis, discusses language use: words, metaphor, and syntax. Second, meso-level analysis, deals with the production and consumption of the text, considering that the text and people is mediated through the discourse practice, in which a text is produced and consumed. The macro-level analysis, is the socio-political context of the issue.

RESULT AND DISCUSSION

The Javanese version of Abu Nawas stories can be accessed online through the website www.sastra.org. The Javanese stories were published by Bale Pustaka in 1930, consisting of Book 1 and Book 2 (Petruk, 1933). The Book 1 consists of 10 titles and 7 titles in the Book 2. The pseudo name of the translator is Petruk, which is the figure of common people or Punakawan in Javanese puppet (Wayang). The figure Petruk has the characteristic of low-class or common people (Kresna, 2012). Because of the position of Petruk as a common people, he uses the Javanese language with “kromo” version, that is the Javanese language used by common people to higher class people. So, the audience or the reader is assumed to be higher position in the Javanese social rank. It can be understood since in the 1930s, people did not have high literacy yet. The literacy still belongs to the limited group in the society.

As a Javanese language version, some of the words or terms borrow Javanese term. For example, Abu Nawas addressed the Sultan with the term “Prabu”. Prabu is the same as the

King. Etimologically, the word Prabu comes from the word “abu” (ash). Ash refers to the sacred thing as the remnant of the ancient kings so that, the ash implies the honor for the ancient or previous king that enabled the existing King now, that is why in Javanese term, this word is used to refer to the King. The other word that we can find out in the Javenese version of Abu Nawas is the word “penghulu.” The word penghulu derives from the Malay word, “hulu” (the headwaters, or head, leader) that also means the local leader. In the Arabic culture, the word used is Kadi, the judge who made decision for the local people’s problem especially related with religious matter (Indonesian Dictionary).

The Table 1 shows the 10 titles of the stories of the Book 1. The ten stories are all with the main character Abu Nawas. The social cultural context of the stories is in Baghdad, which is under the Sultanate, Harun Ar-Rasyid. In Javanese version, the addressing name of the king is “Prabu,” in which the use of borrowed term is meant to make it closer for the Javanese reader. The themes in the Book1 are mostly dealing with the capability of Abu Nawas in overcoming the challenges given by the Sultan or problems he encountered.

In the Book 2, there are 7 stories, the titles as can be seen in the Table 2. In the stories, the theme is dominantly dealt with the ability of Abu Nawas to cope with the challenges given by Sultan Harun, the Kadi or penghulu, the merchant and the problem dealing with the other ethnic, Jews. Abu Nawas is always presented, through the stories, as the smart and funny person, able to cope with the burden and problems he faced. The unique characteristics of Abu Nawas provides the aspects of education and entertainment for the readers.

Table 1. The Titles of the stories in Book 1 of Abu Nawas (Javanese Version)

No.	Title
1	Abunawas api-api edan (Abunawas pretends to be crazy)
2	Abunawas kalihan sudagar Mêsir (Abunawas and the Egyptian Merchant)
3	Lêmbu nênm ingkang sagêd wicantênan (Six cows that are able to converse)
4	Abunawas anyade Sang Prabu Harun Al Rasid (Abunawas sells the Sultan Harun Al Rasyid),
5	Abunawas sakit, badhe gadhah anak (Abunawas was sick to give birth)
6	Wurung dipun sapu malah angsal ganjaran arta dinar. (Not to get punishment, instead he got dinar)
7	Botên ngêmungakên babon, sanajan mantri ugi sok anigan (Not only the females, the ministers are also able to spawn)
8	Abunawas badhe dipun sêmbêlèh (Abunawas will be slaughtered)
9	Abunawas kalihan lumpang kênthêng (Abunawas and the mortar)
10	Kauling sudagar (the Merchant’s vow)

Table 2. The Titles of the stories in Book 2 of Abu Nawas (Javanese Version)

No.	Title
1	Tiyang mlarat kalihan balumbang ingkang asrêp toyanipun (Poor man and a very cold water pool)
2	Lêmbunipun sang prabu kawulang ngaos Kuran dening Abunawas. (The Caliph’s Cow was taught Qoran by Abunawas)
3	Abunawas kalihan tiyang Yahudi (Abunawas and the Jews),
4	Sang Prabu Harun Al Rasid dipun têngpiling dening tiyang Yahudi (Sultan Harun was slapped by the Jews)
5	Sima ingkang ajenggot (bearded cow)
6	Abunawas kalihan pengulu (Abunawas and the chief leader / penghulu)
7	Abunawas ngusung masjid (Abunawas moved the mosque).

From those stories in Book 1 and Book 2, we can find out the power relation between Abu Nawas and Sultan Harun or other high rank people are evident. In the Book one, out of the 10 stories, there are 7 stories in which Abu Nawas was able to defeat the Sultan or successfully win the competition held by the Sultan. The other 3 stories, Abu Nawas was able to defeat Penghulu, got rid of Bedouin people, and helped a merchant to solve his problem. For example, in the first story, Abunawas avoided the appointment as a Kadi and he could not resist directly to the Sultan. Instead, he used the strategy of pretending a crazy man so that the Sultan did not appoint him as a Kadi, and in doing so, Abu Nawas was successful doing resistant to the Sultan. In the second story, Abu Nawas was able to defeat the Penghulu (local community leader), someone who had authority in the local community, through his ability to think in different way that the Penghulu did not expect. In the next story, Abu Nawas with his witty and smart idea was able to meet the challenge by Sultan, in which the Sultan asked Abu Nawas to find six cows that were able to converse. Of course, there was no real cow who is able to talk like human being. It seemed that Sultan wanted to test Abu Nawas. On the other hand, Abu Nawas wanted to meet Sultan's challenge, so that he thought hard to solve the problem. Finally, Abu nawas got the idea by finding six people who were not able to answer "what the day it was." The six person were presented to the Sultan, as the answer of the question six cow who are able to talk. They were able to talk, but they did not know anything clearly, just like cows. And, Sultan agreed on that argument.

In the stories of Book 2, we can find out the themes of the stories, in which Abu Nawas made interaction and relation to the Sultan and others. Out of 7 stories, there are 5 stories having the themes of Abu Nawas capability of defeating the Sultan or meet Sultan's challenges. The other 2 stories tell us about his ability to advocates the poor to get justice and his ability to solve the problem with the Jews. For example, in the first story of Book 2, the story narrates a merchant who made a competition, he would give reward for those who are able to bathing in his very cold pool at the whole night. A poor man had been able to meet the challenge, but the merchant did not accept it. The poor man did not have any power to struggle for his right, and nobody helped him, except Abu Nawas. With his smart ideas, Abu Nawas was able to defeat the merchant, and he had to give the poor man's right. Abu Nawas ability to meet the Sultan's challenge shows his symbolic capital, that is his logic and smart thinking so that he could not be defeated by the Sultan or other high rank people.

What makes people win or lose in the power relation is his/her capital. According to Bourdieu capital does not only mean the money. Instead, capital can also be in the form of social capital, symbolic capital, economic capital. The most important from those capitals is symbolic capital as this is the most subtle, but it affected the power relation significantly. Bourdieu defines symbolic capital as "the form that the various species of capital assume when they are perceived and recognized as legitimate" (1989, 17; see also Bourdieu 1986). Bourdieu also constructs the theory of capital that the many kinds of capital can transform from one to another. For example, someone's symbolic capital can be transformed into economic capital and vice versa. Social capital refers to the ability to build social networking or build social power, for example by controlling many youth groups. Symbolic capital refers to something symbolical that give meaning for those who bears the symbols. For example, a shaman or dukun who have the skill or capability to cure a sick people, has the symbolic capital. Skill, and knowledge, title, are all symbolical capital, which can be transformed from one to another. For instance, someone skill or knowledge can be transformed into social capital, or economic capital.

Sultan Harun Ar-Rasyid obviously had the capitals, both in the form of economics, social or symbolic capitals. However, power according to Foucault is something fluid, not fixed, and dynamic. Power can be in the relation of any parties (Foucault, 1988) The power relation between Sultan Harun Ar-Rasyid and Abu Nawas shows that, in most of the stories, Abu Nawas was capable to do resistant to the Sultan and was also able to overcome the Sultan's challenges. As the Sultan has the position of the highest social rank, it is the Sultan who made challenges for Abu Nawas to conquer it. However, Abu Nawas was successfully in some occasion made the Sultan as the 'victim' like the story in which Abu Nawas was able to sell the Sultan to the Bedouin people.

What makes the stories of Abu Nawas interesting and attract people's attention up to nowadays, is that it shows the evidence that the struggle between the dominant and subordinate group always happen in the society. According to Bourdieu, the distinction of culture or way of living has been a significant aspect in the struggle between the dominant and subordinate groups in society (Bourdieu, 1984). As the subordinate group, Abu Nawas was challenged by the dominant group (the Sultan, the merchant, Kadi, or Penghulu) and with his symbolic and cultural capitals (his smart and witty attitudes) he is able to meet the challenges. Moreover, Abu Nawas gets the important moment when he is not only struggle for his own interest, he is also able to advocate the powerless group (the poor man).

CONCLUSION

From the Javanese version of the Abu Nawas stories we can conclude that the power relation between Abu Nawas and Sultan Harun Ar-Rasyid happens in dynamic ways. Sultan Harun Ar-Rasyid, the King, who has the social and symbolic capitals has the position to give challenges and determine the "game." However, Abu Nawas who was in the position of the subordinate group, with his symbolic capital is able to negotiate the power. Abu Nawas' logics and knowledge makes him able to struggle for the power. Abu Nawas was able to defeat the Sultan, Penghulu (local leader), and the wicked merchant. This idea of the power struggle that is evident in the stories of Abu Nawas supported the Bourdieu's concept of power struggle, that people are always in the power struggle because of the difference status. This conclusion also supports the Foucault concept of power and knowledge, that the power can be effectively exercise through knowledge. Abu Nawas was never defeated by the Sultan, on the contrary, Abu Nawas almost always wins the struggle. In addition, Abu Nawas was able to empower himself to advocate the powerless people.

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