

FAKE NEWS IN WATUGANGGA TEXT

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ABSTRACT

Hate Speech and fake news that are widely discussed today, are actually just a form of repetition. The only difference lies in the use of the media. Models like this can be traced from local wisdom in the form of texts. Such as Sisupala's utterance of hatred towards Kirina and the fake news about Aswattama's death that was raised by the Pandavas in Kakawin Bharata Yuddha. Apart from that, it can also be traced in the Watugangga text. In this text, this hate speech and fake news is used by the giant Narayama to break up the family relationship between Watugangga and his own father. Besides that, at the same time to weaken the power between them. When Watugangga became aware of himself, this backfired on the giant Narayama. Narayama died horribly because of his hate speech and fake news.

Keywords: *fakes news, watuangga text*

1. INTRODUCTION

Among lovers of wayang Cenk Blonk, the story of Watugangga is no stranger to them. This story has been staged several times, always receiving extraordinary acclaim from its fans. The story of Watugangga, which was raised in the world of pakeliran by Cenk Blonk, is the son of Sang Anoman. As the son of Sang Anoman, he has almost the same behavior and supernatural powers as his father. He was born from the womb of a large fish or what is known as a great ulam. This great ulam is actually an angel who has been cursed.

The story of Watugangga, which is brought into the world of pakeliran, is sourced from the *Kakawin Ramayana*. The part that is used as a source for this story is when Sang Rama built a bridge, which is better known as *Kreteg Setu Banda*. Apart from the *Ramayana*, this story can also be traced from a *gaguritan* entitled *Gaguritan Watugangga*. This *Gaguritan* is in the form of a book, written by Jro Made M Mardika. The story is built in the form of *stanzas*. The Basic *Sinom* that begins this story and ends with the *Pupuh Sinom Payangan*. In building this story, it is framed by a number of *Pupuh*, including; *Pupuh Ginada Bagus Semara, Ginada Tikus Kepanting, Sinom Payangan, Sinom Lawe, and Semarandana*

Watugangga was raised by his mother, when he was born until he was an adult. As an adult, he begins to think and compare with his peers, who have complete families. From then on his mind was a bit distracted, imagining his father who he missed so much. Time passed, his mind continued to be haunted by his father. What Watugangga experienced was no different from what Prabakusuma experienced. His young soul continued to rumble regardless of the situation. His heart rebelled so that he dared to crash into the order with his impudence, so that his heart would find an antidote. (Ardian Kresna, 2012; 165). The longing for his father could not be let go. In a situation full of jokes, Watugangga ventured to ask his mother about his father. As her favorite child, the mother is well aware of the problems that haunt her baby's mind. As a female figure, the mother gently tells the problems that shackle her child's mind. From then on, Watugangga's mind began to weigh less. His face showed brightness, even so, his desire to meet his father could not be prevented.

One day, after receiving the blessing from his mother, Watugangga asked to say goodbye. He went to a place his mother had told him.

Kretaala is an area that is controlled and ruled by giants. The Kretaala ruler has quite a lot of troops. Consists of giants who are quite reliable. Watugangga unexpectedly entered the area, he was captured by a giant and then handed over to the king. Narayama was surprised to see the figure of a young man who was captured by his troops. The young man was watched with great attention. All his words were listened to carefully. his face, as if he was feeling sadness. In that unexpected meeting, Narayama wrapped up his hate speech by distorting the actual facts. This meeting exhaled an aura of peace and coolness. Watugangga felt as if he had received a drop of water, quenching his thirst. The Watugangga. Why did he act like that, what was his intention and purpose? What are the results of the strategy game? This is what will be discussed in this paper.

2. RESULTS AND DISCUSSION

Instilling Hatred Through Friendship Path

Hate speech and fake news using language in the form of utterances is not a new phenomenon anymore. News that contains issues of hoaxes, hatred, slander, and others, can be traced from a number of literary works. Conceptually, Kakawin Bharata Yudha tells quite interesting fragments related to this hate speech, when Sri Krisna killed the king of the Cedi kingdom named Sisupala. The incident occurred during the Rajasuya ceremony, which was held by Yudhistira. Sisupala attended the event because he received an invitation from Yudhistira. At that time, Dharmawangsa felt confused about giving an award for someone who has contributed to building the Indraprastha kingdom. Bhisma as the elder in the Hastina kingdom suggested that Basudewa Krisna be awarded for his services in helping the Pandavas to glory. For this reason, Yudhistira strongly agreed. dhistira to receive an award. Knowing this, Sisupala, who was invited to the event, interrupted by uttering hate speech against Krisna. Sisupala insulted Krisna, his father was not of warrior blood. Krishna was ridiculed because of work problems as a shepherd. On the other hand, Krisna is said to have gotten a wife in an illegitimate way or kidnapped and many others. The hate speech was conveyed by Sisupala in front of the kings and priests who were present at the ceremony. All the invitees were stunned by him, Sisupala had lost control. Thus the person who had been enveloped in darkness, was unable to count the number of hate speech he had uttered. Hate speech by playing those words, whether to stab someone in the heart or vice versa. Only the person addressed with the hate speech is able to remember it.

Apart from the Sisupala fragment from Kakawin Bharatayuddha, this hoax can be traced back through the death of Aswatama. It seemed that Drona could not be defeated in an ordinary battle, Krishna proposed a trick. Asa. At first, Yudhistira and Arjuna objected to the suggestions made by Krishna. Such an act is inappropriate for a knight. When Bhima managed to kill an elephant named Aswatthama, everyone screamed that Aswatthama was dead. (PJ Zoetmulder, 1983:328, Sunardi, DM. 1978: 106-107).

Why did Kresna , as an avatar and advisor to the Pandavas, play this way. We know that the Pandavas are the main warriors who are synonymous with the truth. Lying is a way or strategy to trick your opponent when dealing with him. In the *Kakawin Nitisastra* , the problem of lying is justified when dealing with the enemy to protect the soul. This is stated in the following stanza quote;

Lima wilanging they are gawayen taman pamuhareka wangunen/ ri sedeng angutsawathawa wiwaha kala ri karaksaning wita too/ athawa muwah karaksani hurip nanarwa masiwo-siwo mresa us/ liana saka ring limeka kawaweng we are fixing aswalalita.

As for the translation

The five lies, if done without causing misery, are permissible. During parties, wedding ceremonies, or when protecting property. Also when protecting lives, or joking. Other than those five, you will be taken to hell by a wild horse.

Krishna, as an advisor to the Pandavas, was well aware of Drona's skill in playing his arrows. Drona as an mpu figure in the field of archery, clearly has knowledge and abilities that exceed his students. The only way to defeat the Korawa side's warlord, is by playing tricks. For this reason, Kresna played his strategy, played tricks. Twisted the true facts. Dharmawangsa and Arjuna opposed this method at first, because the two knights did not want to lie. After Bhima succeeded in killing an elephant named Aswatthama, then they agreed to such a method. They then simultaneously spread the fake news, Aswatthama the elephant died. When saying Aswatthama, the Pandavas said it loudly, and repeatedly. When they were about to pronounce a dead elephant, they said it in a weakened or lowered voice. This hoax devised by Kresna, reached Drona's ears. Drona, almost did not believe this news.

The giant Narayama was the ruler of the Kretatala region. The ruler of Kretatala was surprised when he saw the figure of a young man who had been captured by his troops. His facial appearance was somewhat different, however the young man was then invited to have a dialogue. In this dialogue he explained his condition. After hearing his explanation, Narayama finally learned that the young man was named Watugangga, son of Sang Anoman. The son of an enemy he hated so much. Narayana did not want to finish him at that time. He realized himself, did not have the ability match it. For this reason, he quickly made a decision. The young man or youth named Watugangga, will have a fight with his father, he thought. To fulfill his ambition, Narayama began to instill seeds of hatred. He began to play his skit, pretending to be sad, as if he was lost in the problems that the young man was facing. from his strategy. He began to play, telling the story of Sang Rama as a proud king. His mind was enveloped in darkness. Subali as your ancestor was killed because of his trick, including your own father who was also killed because he did not want to attack Ravana. You should not be sad. Watugangga with power, became the ruler in Kretatala. This is stated in the following quote;

*Mangelantur,
My condolences,
indik ajin idewa,
Cening early jenek linggih,
queen queen,
Kretala ne kawasa dear . (Pupuh, 38)*

As for the translation;

*Furthermore,
don't be sad,
Because of your parents problem,
This is where you live,
become ruler,
It is Cretala that you rule.*

In this play, which is supported by his communication skills, Narayama is able to twist the true facts. He is a person who is good at playing with his words, making his interlocutors rise from the problems that plague him. Through his play on words, it shows that he has succeeded in playing the role of the mastermind of the play. Watugangga listened carefully, only occasionally commenting on him. Anoman's son was like a complementary character in the play. After the play ended, Watugangga felt very proud because he had received the antidote to his headache. Apart from receiving the antidote, he was appointed as part of the Kretatala extended family. The burden on his mind that had clung to him for a long time began to lessen. A glimmer of hope began to tread the bright path. The antidote to headache, which showed a glimmer of hope, plunged him into a game trap that he was not aware of.

The trap had been carefully prepared by Narayama. Now Watugangga was shackled by darkness. His emotions were running rampant. He wanted to meet the ruler of Ayodhya soon. that, who had killed my father. Why did he make such a promise? He felt devastated, because he felt that from a descendant of great people he was unable to do that. Narayama returned to playing his new episode. This time he pretended to be wise. The role he plays is not unlike that of Si Baka in the story of the Stork, the Fish and the Crab. (see Kamajaya, 1982; 54 and Djendra Pura Ed, 2003; 5). This is stated in the following quote;

*at that time,
Kabrahmantyan Watugangga , (Pupuh Durma, 39,1,2).*

*Sakewanten,
Which ring of condolences,
Prisoner guna tityang urip,
Driki kanistayang,
Ajin tityang kapademang,
Nirdon tityang tos mutami,
Manda macihna,
Saputrane Katinutin . (Pupuh Durma, 40).*

*Mangelantur,
Tiyang jagi ngwalesang,
The soul of Rama is rusit,
Ryantukan presangga,
Ngemademang ajin ingwang,
Detya Narayama nyawis,
Oh Watuangga,
Father maserah ring cening .(Pupuh Durma 41,)*

As for the translation

*At that time,
Watugangga was enveloped in anger,
His majesty the king,
My mind becomes happy,
Because the lord of the deepest heart,
Picking up a servant as a lowly human figure,
Give power,
In Cretala became ruler. (Pupuh Durma, 39).
It seems like,
My sad mind,
What's the point of me living,
humiliated here,
my father was murdered,
It means nothing to me as the mainline,
To be proof
Being a good son will always follow. (Pupuh, 40).
Furthermore,
I will reply,
Slaying the proud Rama,
Too brave,
Killed my father,
The giant Narayama replied,
Hi Watugangga,
I will leave it to you.*

What was the aim of the Cretan rulers tala by playing with words, twisting the facts or spreading fake news? Narayama, with his cunning, succeeded in playing his trick. He succeeded in finding allies by distorting the actual facts. His goal was to weaken the opposing party's strength. To weaken the opponent's strength, the first thing he

did was plant seeds of hatred. As fast as lightning, the seeds burst into Watugangga's mind. It was hoped that these seeds would be able to trigger the division of the family relationship. In Watugangga's mind, anger, hatred and the desire to kill Narayama's opponent were instilled. In this way, it is hoped that one of them will be killed. The killing of one of the enemy's parties means that they no longer have unified strength. The enemy will be easily subdued, so in Narayama's mind.

Spreading Fake News Reaping Rewards

The giant Narayama, a giant who likes to slander with his shrewdness in playing with words, was able to convince Watugangga. Watugangga was made unblinking, fed with words capable of arousing hatred. His mind had been possessed by hatred, making him impatient to kill the Rama's life. Having Watugangga's thoughts like that, showed that Narayama had managed to embrace him as part of him. being part of it, will be easily moved to do something. Narayama with his expertise, was able to make people quickly believe in him. He was aware of his actions, that was the best way for him to weaken the opponent's strength. For his sake, he wraps himself in words.

One day Watugangga went to where his father was. Towards a predetermined mountain. He immediately explored everything, including canyons and caves for days. Watugangga did not feel tired, his spirit continued to burn, burning with humiliation, shame as a descendant of a great person, moreover his father was killed in a barbaric way. After days of exploring the area, finally Watugangga headed for the Himawan mountains. There he saw an army of monkeys on guard with full weapons. Unsuspected that the troop of monkeys attacked him relentlessly. Watugangga The troop of monkeys retreated regularly and felt tired. a place. It was there that Sang Rama was cursed and cursed at and beaten constantly. The Rama was almost killed, he screamed for help. Watugangga ignored his screams.

Sang Rama's screams for help, finally heard by Sang Anoman. The Anoman approached the person who hit his lord, a duel was inevitable. The duel took place fiercely, punching each other, slamming each other, kicking each other, fighting each other's strength, no one felt tired. They showed their supernatural powers, this war ended with no victory or defeat. When they stopped the war for a moment, the two of them asked each other for their identity. When Watugangga found out about his rival, his anger intensified.

It was at such times that Sang Anoman, as a servant of Sang Rama and as his parent, calmly and gently built a dialogue with Watugangga. Through this dialogue, Sang Anoman declares himself to be his father. Watugangga did not just admit it, his anger seemed to be awakened again. He swore and insulted Sang Anoman and asked for evidence for this. Sang Anoman felt hit by his own son's request. In his chest surged between anger and compassion. To provide evidence to Sang Watugangga, Sang Anoman put his mind together, worshiping the greatness of Hyang Agung by chanting mantras and prayers. After a while, with the power of the incantations and prayers that were said, a very beautiful woman finally appeared. Watugangga was very surprised when he saw the appearance of the beautiful woman. The beautiful woman was her own mother, an angel who was cursed.

After the appearance of the beautiful woman, Sang Anoman apologized to the woman who was also his wife and to the Watugangga. He begged her (an angel), who had descended into this world, to explain herself to Watugangga. The angel was none other than Watugangga's mother. At the request of Sang Anoman, finally the angel gave an explanation to Watugangga about his father. O Sang Watugangga my son, listen carefully, Sang Anoman is your own father. He became a servant of Sang Rama, you should not be arrogant to your own father and to the ruler. After hearing the explanation from his mother, Sang Watugangga felt sad and regretted what he had done. He realized that he had been deceived by Narayama. He

managed to get out of the trap that had been shackled his mind. His mind began to open, he finally apologized to the ruler and his own father.

This is contained in the following quote;

Sang Anoman nulli nual/Wuduh adi widyadari/sinapura ambek ingwang/Dening beli twah mamekul/Ngayah ring ida Sang Rama/Mengaryaning/Situbanda gelis pragat . (Pupuh Ginada Bagus Smara, 62).

Uduh adi masjihatma/Taler Watugangga cening/Sinapura ambek ingwang/Bli ngacepang adi rawuh/Reh icening nenten ngega/Bli sang aji/Durusang adi warah . (Pupuh Ginada Bagus Smara, 63).

Oh god Sang Watugangga/Puniki twah ajin cening/Durusang cening ngaksama/Taler ring linggih the prabhu/Mangde cening tan alpaka/Urip cening/Watah ida manguwasa . (Pupuh Ginada Bagus Smara, 64)

The translation

The Anoman begged/O my wife the angel/Forgive my actions/Because I was too focused/Serve the Rama/Build/Situband Bridge to finish quickly.

O my beloved wife / Likewise my son / I apologize / I beg you to come / Because your son does not believe / I am his father / Please tell me.

O Sang Watugangga/This one is your father/Please apologize/Including the king/So that you don't sin/Your life/He is in power.

After knowing what he had done, he was finally advised by Sang Anoman. Do not be sad, thinking about what you have done. From now on serve you to the ruler. The Rama also gave advice, O young man, rise from this problem. It's natural for you to act like that because you don't know the real problem. From now on, show loyalty and help your own father, to fight the giant Narayama. This is stated in the following quote;

Nah ta cening/Sampuang sad manampi/Cening kapisuna/Metu lipya main heart/Ngadi cening parikosa (Papupuh Maskumambang, 68).

Afterwards /Lanturang Cening Ngubakti/Kayayah nyadpada/Maring linggih Sri Nrepati/ So panebus dosan ta . (Pupuh Maskumbang, 69).

Kala ditu/Sang Rama sumahur nyawis/Cening Watugangga/Sampunangja sad kingking/Dwaning cening durung tatas . (Papupuh Maskumambang, 70).

Good Cening Watugangga/Jani father mapangidih/Lanturang cening lumampah/Maka cihna nulus bhakti/Tangkepin I meseh rusit/Detya Narayama ruruh/Wireh solahnya premade/Taler dewa Sang Maruti/Glis mepagut/Nlasang I momo corah . (Pupuh Sinom Lawe, 71)

The translation

O my son/Don't continue to be sad/You are caught in a trap/Growing hatred in your heart/Making you angry (Pupuh Maskumambang, 68).

Next/Continue your service/Become a servant/The king/As your penance. (Papupuh Maskumambang, 69).

At that time/ The Rama chimed in too/my son Watugangga/Don't be sad/Because you don't know it yet. (Pupuh Maskumambang, 70).

My son Watugangga/Father asks of you/Continue with your duties/As proof of your devotion/Catch the enemy who is causing trouble/Search for the giant Narayama/Because of his arrogant actions/Including the Anoman/Hurry to fight him/To finish off those who commit despicable acts.(Pupuh Sinom Lawe, 71) .

Watugangga began carrying out his duties with his father after receiving advice from Sang Rama. The two of them moved as fast as lightning towards the giant Narayama. Narayama was intercepted in the middle of the road, war was inevitable. Anomaly with his son. Narayama finally met his death. This is stated in the following quote;

Lanturang punang carita/Marutsuta/Lan Watugangga margi/Sang Narayama kakepung/Maring margi kacunduka/Saling tigdig/Narayama dedek is crushed/Kandugi is full of pejah/Sang kalih bursting with heart . (Pupuh Pangku, 73).

The translation

The story continues/The Anoman/ And Sang Watugangga walks/Narayama is surrounded/blocked on the road/Copy attack/Narayama is devastated/Until he dies/They are both very happy. (Pupuh Pangkur, 73).

Bendesa Sompang, a leader who is always in the midst of his community. He can quickly grasp the problems that are squeezing the minds of his people. The king acted arbitrarily, only fulfilling his wishes. The king was no longer protecting his people. To maintain the peace and tranquility of Nusa's land, Bendesa Sompang asked for help from the Balinese rulers to resolve the problem. The Balinese rulers felt anxious too because of the actions of the rulers of Nusa's land that. For this reason, he sent a confidant to solve the problem. In the end, the problem was resolved, without causing casualties on the part of the people. Likewise with Sang Anoman, even though he had fought with Watugangga when saving Sang Rama. The fight was very fierce and lasted quite a long time, causing both parties to experience exhaustion. In such circumstances Sang Anoman, aware of himself as a leader who has the mandate to build a bridge. As a leader, besides succeeding in building a bridge, he finally succeeded in establishing a dialogue. The dialogue he built was able to awaken the opposing side even though there were small ripples. The ripples are now gone, they are aware of what he has done. Now he is awake, his mind is no longer fed by negative things. Now he is working together to carry out his new duties. Hunt down those who once glorified him. The hunt begins, all access to Narayama's place is traced. The hunt carried out by the father and son was not in vain. Narayama was successfully intercepted in the middle of the road, a fierce war ensued. They fought, not knowing retreat, attacking each other accompanied by swearing at each other. Narayama as a divisive figure through his words with the hope of falling victim. The strategy he played turned out to be self-consuming. He was unable to withstand the attacks launched by Sang Rama's loyal servant. He died horribly in front of people who were expected to be able to fulfill his wishes and in front of his enemies. This is karma for those who like to spread slander by distorting facts.

3. CONCLUSION

Based on the description above, it can be concluded that hate speech and fake news can be used as a tool to spread hatred towards the opposing party. A mind that has been fed will give birth to an action according to the expectations of those who spread hatred. When he realized, he turned around to take action against the hate speech spreaders and fake news spreaders.

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