

INTISARI

Penelitian ini mengkaji kohesi dan koherensi syair *p?lungan* dan *kombangan* sebagai *lagon* pembuka wayang kulit Jawa Timuran Ki Piet Asmoro lakon *Rabine Srigati*. Tujuan penelitian adalah menjelaskan bentuk *p?lungan* dan *kombangan* serta kohesi dan koherensi dalam syair *lagon* tersebut. Data didapat dari triangulasi sumber data, yaitu tayangan YouTube wayang kulit Ki Piet Asmoro dan muridnya, wawancara dengan narasumber wayang kulit Jawa Timuran, serta arsip syair *p?lungan* dan *kombangan* Ki Piet Asmoro wayang Trowulanan. Pengumpulan data dari YouTube menggunakan metode simak bebas libat cakap dengan teknik transkripsi. Transkripsi disertai translasi dengan menggunakan terjemahan harfiah. Metode wawancara menggunakan teknik simak libat cakap yang telah disediakan enam instrumen pertanyaan dasar kepada narasumber. Verifikasi data dilakukan melalui pendekatan intertekstual berdasarkan triangulasi sumber. Metode introspeksi digunakan dalam penentuan makna dan bentuk syair. Apabila terdapat pengubahan kata dari hasil transkripsi syair ke data analisis, maka digunakan aparat kritik. Analisis data menggunakan metode agih dengan teknik ganti, sisip, dan lesap. Teori yang digunakan adalah kohesi dan koherensi dari Ramlan. Data yang sudah diolah, disajikan secara formal dan informal. Hasil temuan dari kajian ini adalah jenis-jenis kohesi-koherensi dalam syair. Terdapat dua kohesi, yaitu kohesi gramatikal dan kohesi leksikal. Kohesi gramatikal meliputi referensi, substitusi, elipsis, dan konjungsi. Adapun kohesi leksikal yang ditemukan berupa sinonim, antonim, hiponim, repetisi, kolokasi, dan ekuivalensi. Koherensi dalam syair memuat pertalian perturutan, pertalian waktu, pertalian sebab-akibat, pertalian kegunaan, pertalian penjelasan, dan pertalian akibat-sebab.

Kata Kunci: *Lagon, P?lungan, Kombangan, Trowulanan, Kohesi, Koherensi*

ABSTRACT

This study examines cohesion and coherence in the *p?lungan* and *kombangan* — the opening lagon (sung verses) of Ki Piet Asmoro's East Javanese shadow puppet performance of *Rabine Srigati*. The purpose of this study is to explain form *lagon* and cohesion-coherence. Data was obtained through triangulation of data sources, namely YouTube videos of Ki Piet Asmoro and his students performing shadow puppet, interviews with East Javanese shadow puppet informants, and archives of Trowulan-style *p?lungan* and *kombangan* performance Ki Piet Asmoro. Data collection from YouTube was carried out using the passive listening and observation with transcription techniques. Transcription was accompanied by literal translations. Open-ended interviews with guided questions using the listening and speaking technique, with six basic questions provided to the informants. In an effort to present the poetry from audio that was sometimes unclear, intertextuality was used from triangulation of data sources. The introspection method was used to determine the meaning and form of poem. If there were changes in words from the transcription of the poems to the analysis data, a critical apparatus was used. Data analysis used the distributional method (*agih*), involving substitution, insertion, and deletion techniques as proposed by Sudaryanto (1993). The theories used were cohesion and coherence from Ramlan. The processed data was presented formally and informally. The findings of the study are the types of cohesion and coherence in poetry. Cohesion is divided into two types, namely grammatical cohesion and lexical cohesion. Grammatical cohesion includes reference, substitution, ellipsis, and conjunction. Meanwhile the lexical cohesion found includes synonyms, antonyms, hyponyms, repetition, collocation, and equivalence. Coherence in poetry includes sequential relationships, temporal relationships, cause-and-effect relationships, functional relationships, explanatory relationships, and effect-and-cause relationship.

Keywords: *Lagon, P?lungan, Kombangan, Trowulanan, Cohesion, Coherence*

PATHISARI

Panaliten punika ngr?mbag *kohesi* lan *koherensi* cak?pan *lagon* pambuka ringgit walulang Etanan cakrik Trowulan dening Ki Piet Asmoro lampahan *Rabine Srigati*. Ancasipun panaliten nenggih punika njlentrehak?n wangunan *p?lungan* lan *kombangan*, sarta *kohesi* lan *koherensi* wonten l?b?tipun cak?pan *lagon* kas?but. *Data* pikantuk saking *triangulasi sumber data*, nenggih punika *tayangan* YouTube ringgit walulang Ki Piet Asmoro ugi cantrikipun, wawanr?mbag kaliyan *narasumber* ringgit walulang etanan, sarta *arsip* cak?pan *p?lungan* lan *kombangan* Ki Piet Asmoro ringgit Trowulanan. Ng?mpalipun *data* saking YouTube migunakak?n *metode simak bebas libat cakap* miwah *teknik transkripsi*. *Transkripsi* dipunsar?ngi jarwa ingkang ngginakak?n *terjemahan harfiah*. Ugi migunakak?n *wawancara bertahap* miwah *teknik simak libat cakap* ingkang sampun cumawis ?n?m perangan pitakonan wos. *Verifikasi data* dipunginakak?n kanthi cara *intertekstual*. *Metode introspeksi* dipunginakak?n kangge ngupadi w?rdi kaliyan wujud cak?pan. Menawi wonten gantosipun t?mbung saking kasilipun *transkripsi* cak?pan dhat?ng *data analisis*, pramila dipunginakak?n *aparatur kritik*. *Analisis data* migunakak?n *metode agih* sarta *teknik ganti, sisip*, miwah *lesap*. *Teori* ingkang dipunginakak?n nenggih punika *kohesi* sarta *koherensi* saking Ramlan. *Data* ingkang sampun dipunb?dhah, dipuncawisak?n kanthi cara *formal* miwah *informal*. Kasilipun saking panaliten nenggih punika jinis-jinis *kohesi* lan *koherensi* l?b?tipun cak?pan. *Kohesi* dipunperang dados kalih, nenggih punika *kohesi gramatikal* miwah *kohesi leksikal*. *Kohesi gramatikal* kados ta *referensi*, *substitusi*, *elipsis*, miwah *konjungsi*. M?nawi *kohesi leksikal* ingkang dipunpanggihi nenggih punika *sinonim*, *antonim*, *hiponim*, *repetisi*, *kolokasi*, miwah *ekuivalensi*. *Koherensi* l?b?tipun cak?pan nenggih punika *pertalian perturutan*, *pertalian waktu*, *pertalian sebab-akibat*, *pertalian kegunaan*, *pertalian penjelasan*, lan *pertalian akibat-sebab*.

T?mbung Wos: *Lagon, P?lungan, Kombangan, Trowulanan, Kohesi, Koherensi*