

LITERARY GENETICS FROM MAHABHARATA TO BHARATAYUDHA

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ABSTRACT

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Abstract

This study aims to describe the reflection, development, acceptance, and rejection of the various views of life behind the previous Mahabharata story from the two countries, namely Indonesia and India. This study uses the concept of comparative literature to understand wayang stories. The method used is to trace the literary genealogy or literary genealogy. The data was collected from the Indian version of Mahabharata, while the Javanese version used Kakawin Baratayudha, Serat Baratayudha, Pakem Pedhalangan literature Ringgit Purwo, and Wayang kulit performances from cultural areas (Yogyakarta and Surakarta). Data analysis with comparative literature study from both of them can be traced the development of stories and characters in the Mahabharata and the possible factors that influence them. From the formulation of the problem and the discussion above, it can be concluded that the characters Bima and Drona experienced a process of transformation and reception by means of literary anthropogeneology. In the perspective of literary anthropogeneology, it can be stated that: First, there is the influence of Javanese culture that characterizes Bima and Drona through old Javanese literary works, new Javanese literature, and modern Javanese literature. The most prominent influence is the presence of Javanese personality values, which still uphold ethics in various dimensions of life. Second, there is a receptive assumption of literary genealogy by wayang observers of Bima and Drona, which are still constructed by Javanese personality traditions, so they often judge Bima and Drona as evil figures.

Keywords: Mahabharata, genealogy, comparative

Kata Kunci: *Mahabharata, genealogy, comparative*