**Arthalamkara: One of the Kawya Aesthetic Styles of Geguritan Sucita**

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**Geguritan Sucita**, a literary work composed by Ketut Jelantik (1905-1961), is a transformed work from Old-Javanese religious text, which has been very popularly spread to the community of anak nyastra ‘the devotees of Balinese traditional religion’. The words chosen are composed in accordance with the alamkara style and on the basis of a technique called padalingsa. Based on the analysis of alamkara ‘stylistic’, it can be found out that Geguritan Sucita has a complete and beautiful arthalamkara ‘figure of speech’ in which there are sixteen different kinds. Among those 16 kinds of figures of speech, the rupaka ‘comparison, metaphor’ is the dominant style to be utilized. It conforms to the goal of Jelantik in composing Geguritan Sucita, that is, to transform the religious values of Hinduism. The religious values, particularly its aspects of divinity, are transcendent. Because of the fact that it is very difficult to elucidate, therefore, Jelantik applies the rupaka style much more than the others, because it is being very effective to turn the religious concepts that is abstract to become concrete.

**Keywords:** Geguritan Sucita, alamkara, and nyastra.

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Geguritan Sucita (henceforth as GS), a literary work written by Ida Ketut Jelantik (1905-1961), is a work transformed from an Old-Javanese religious text. This work has become very popular in the community of anak nyastra ‘devotees of Balinese traditional literature’ works, particularly in Bali. The formal structure of Geguritan Sucita published by CV. Kajumas (1982) is constructed of 1,877 verses, 11 rhythms, and 57 pupuh. If it is viewed from the content of the text, GS can be divided into two limbs: 4 manggala ‘leading’ verses and 1,873 corpus verses. Its narration is built based on the metre of aguron-guron ‘learning spirituality’ by using the plot of tirtayatra ‘pilgrimage to discover enlightenment’.

It has been proved that this literary work has been composed of two kinds of advantages, thus, it can be called mahakawya ‘noble literary work’ in the domain of geguritan (traditional song of Bali) (Yasa, 2010). The advantages of this noble work are its aesthetic and religious power. Firstly, the aesthetic power is determined how beautiful the expression is, in which it is composed by using the norm of kawya ‘aesthetic style of classic literature of India’. In the library of Old-Javanese literatures, the norm of kawya had been completely applied, especially found in Kakawin of Ramayana. This kind of norm has also been found to be applied in Balinese traditional literatures, that is, by Jelantik in...