ABSTRACT

Language expressions in Javanese culture that contain a warning to someone at the moment and will do an activity or work are often formulated with the word structure: *yitna yuwana lena kena*. The idea in the phrase is usually related to ethical values (moral philosophy) how one must be careful in speaking, behaving, and acting so that someone gets the safety of life in the world. Conversely, if someone is not careful in speaking, acting, and acting undoubtedly will get problems in his life. Ethical values in this novel relate to moral teachings to a woman so that she always has virtues, such as carrying herself well, must be able to hold back the passions, predict and consider things that are and will be faced, which are good and not good, and not permitted excessive behavior. Objective approach, qualitative descriptive research method and Javanese ethical theoretical conceptual framework from Franz Magnis Suseno is used to examine the text in the *yitna yuwana lena kena* language expression in the *Gogroke Reroncen Kembang Garin’s* novel. An ethical conceptual framework is used to assess the *karma* experienced by the main character. The assumption in this study says that the words, attitudes, and actions of someone who is careless and despicable will have an impact on suffering and misery.

KEYWORDS: novel, structure, karma, moral, Javanese

INTRODUCTION

The Indonesian nation consists of various tribes, religions, races, customs, and regional languages, all of which are invaluable assets of wealth. Javanese, like other ethnic groups, have unique language, literature and culture. Language itself is one of the elements of wealth for the Javanese people. This is shown by Koentjaraningrat (2009: 165), that culture consists of seven elements that are universal, namely language, knowledge systems, social organizations, living equipment systems and technology, living livelihood systems, religious systems, and arts. Javanese contains local wisdom values which serve as a means to build civilization through the moral messages contained in it. Language can be used to convey teachings that are good for human life. In Javanese ethnic life it is surrounded by beliefs that illustrate that there is a reciprocal relationship between the human world and the universe. Humans believe that beyond their strength there are supernatural powers, supernatural powers that overcome and regulate human life and nature (Rahyono, 2015: 178). Knowledge builds the ethics of communication
between humans and humans, humans and nature, and humans and God. Language, literature, and culture as assets of the nation's wealth need to be studied whose results are presented to the public both academically and non-academically. Research on language, literature, and Javanese culture, especially the study of language expressions needs attention that the results are presented to the wider community. The attention of research to expressions is focused on words, attitudes and human behavior that are oriented to ethical values.

Among the many Javanese phrases, *yitna yuwana lena kena* has its uniqueness, both in form and in content. The expression study of *yitna yuwana lena kena* has been oriented towards the theoretical conceptual framework of ethics by considering the values of one's badness through the central character's speech, attitude, and behavior played by the author as an illustration of human character. *Karma* as a word that has magical content coloring words, attitudes and behavior of the central figure in navigating the ark of his life. Karma in Javanese ethics is related to one's good and bad deeds. The central female figure named Harwati as an instrument to explain how humans live by holding fast to the expression *yitna yuwana lena kena* when they meet a good or bad karma. Harwati is a Javanese woman who describes ethical values that should be kept in mind by all people to always be careful in speaking, acting, and acting to get a happy and prosperous life.

**LITERATURE REVIEW**

The novel as research material entitled *Gogroke Reroncen Kembang Garing*. *Gogrok* said in the Baoesastra Djawa dictionary by W.J.S. Poerwadarminta means falling before its time; miscarriage; *reroncen* means composition/sequence; description of the story that extends; *kembang* means flower means the prospective fruit is usually covered; tip of flower; 'prospective fruit; beautiful looks. *Garing* means not wet; not fleshy; skinny. Whereas the meaning in the Javanese-Indonesian dictionary is by Sutrisno S.U. *Gogrok* means 'fall before the season (fruit)'. ‘Fall (leaves), not being pregnant. *Reroncen* means bouquet of flowers; a long story description. *Kembang* means flower. *Garing* means dry; thin (body). *Gogroke Reroncen Kembang Garing* means the fall of a bouquet of flowers. A description of a woman who felt she was worthless because of the pride she had given to several men.

The Javanese have an expression that can represent the events contained in this novel, which is in the form of a proposition that is *yitna yuwana lena kena*. Sulistyo (2007: 87), says that the meaning of *yitna yuwana lena kena* due to being careful will be safe, who is negligent will encounter danger, the way to become people to know what will happen through the habit of looking closely and carefully the past events. These meanings are manifested in attitudes and behaviors looking closely and carefully for past events, always acting with utmost caution accompanied by optimal concentration. These attitudes and behaviors are applied in a person's relationship with himself (Sulistyo, 2007: 88).

Suseno (1984: 82), says that the Javanese worldview constitutes the whole of all descriptive beliefs about the reality of the extent to which a unity of human beings gives a structure that is meaningful to the realm of experience. What is unique to the Javanese worldview is that reality is not divided into various separate and unrelated fields, but that reality is seen as a whole. The world view for Javanese is not an abstract notion, but serves as
a means in its efforts to succeed in dealing with life's problems (Suseno, 1984: 82).

The Javanese worldview or what is often referred to as the Javanese view of life is very much, one of which is the view of the concept of the cosmos or the universe. According to Suseno (1984: 150), the cosmos is a regular whole in which each element has its right place. As long as the elements are in place, there is calm and everything is safe. Therefore, all parties should play their roles appropriately so that things do not happen to them. Mulder (1984: 14), said that for the Javanese mysticism, this model of the universe (cosmos) is considered as a paradigm for humans as a small universe (microcosm).

Humans consist of inner and outer parts. The inner part is his spirit, soul or personality. This section has the origin and divine character. So from that the mind is the true reality (de Jong, 1985: 45). The outer part of the human being is his body with all passions and spiritual powers. It is this body which is the territory of his spirit kingdom. That is the world he must master. So from that the body is often called the "little universe" (de Jong, 1985: 45).

Pradipta (2004: 4), analogizes life in the world as a ship in the open ocean. The ship is big and sturdy. But not infrequently, although large and sturdy, the ship can be swallowed by the wave of time, except when it gets the protection of God Almighty. That is, as great as any human being, if it cannot hold itself back, over time it will be a disaster too. Woe here refers to the impact of what he has done. Therefore, awareness of its role in the world is needed so that it is not exposed to harm caused by its own actions.

DATA AND METHODS

This research uses one of the novel genre of modern Javanese literature which is used as research material. The Gogroke Reroncen Kembang Garing's novel by Tulus Setiyadi was published by the Ilalang Library in 2016. The GRKG novel contains moral messages conveyed explicitly and implicitly by the author. It contains cultural values that need to be analyzed further.

The approach in this study uses an objective approach, describing the elements in the work as detailed as possible as they are. According to Creswell (2010: 4) qualitative research is methods for exploring and understanding meaning that by a number of individuals or groups of people are ascribed to social or humanitarian problems. Qualitative research is very dependent on information from the object / participant in: a broad scope, general questions, data collection which consists mostly of words / texts from the participant, explain and analyze the words and conduct research subjectively. One of the general goals in qualitative research is to include information about the main phenomena explored in research.

Implementation of qualitative research methods to explore intensively about the events or problems that occur in the novel that are related and can be related to the life value of Javanese people. When investigating the problems that arise in this study, researchers are not limited by measuring instruments such as those that occur in quantitative research, so that researchers can obtain new knowledge related to the life value of Javanese people, or other things that were initially unknown to researchers so readers can also be useful.
RESULTS AND DISCUSSION

In this study, researchers found that there was a picture of the criticism that the novelist wanted to convey about women today. Therefore, if we need to say about women's ethics in Javanese culture. This is intended to give a little description of the character, and behavior that a woman should have and do. Ethics according to www.kbbi.web.id is the science of what is good and what is bad and about moral rights and obligations (morals). According to Suseno (1984: 6), ethics is the whole norm and judgment used by the community concerned to find out how humans should live their lives. Women according to www.kbbi.web.id are people (humans) who have puki, can menstruate, get pregnant, give birth to children, and breastfeed. From the meanings that have been explained, it can be said that women's ethics are teachings about a good or a bad thing done by women. As explained, a woman in the novel GRKG is a Javanese woman who initially did bad things because she was not careful in living life so she got various problems but in the end the woman did good things because she was careful in acting so that he can get out of various problems.

As Javanese women, they cannot escape the ethics that are the basis of their lives. If a woman has ignored Javanese ethical values, she will get difficulties in her life, but with the progress of the age that is so rapid, it often results in many women ignoring ethical values. Javanese ethics in the sense of how humans should carry out life, how humans must bring themselves, attitudes, and actions so that their lives "succeed": as much pleasure as possible, recognition by society, fulfillment of God's will, happiness, etc. (Suseno, 1984: 6). This is the goal of Javanese women in life.

To get to "succeed", certainly not easy. Every woman should not put forward her arrogant nature. Angkara is the act and attitude of the soul that refers to self-interest, physical, low and temporary. Most people call arrogant included in the category of lust. Basically arrogant attitude and lust is one part of human nature, whose disclosure varies, depending on the mental maturity of each. (Satyopranowo, 2000: 11). As the expression: " Wong Jawa nggone rasa padha gulengening kalbu ing sasmita amrith latih, kuwowo nahan hawa, kinemat mamoting driya ", means Javanese are where they feel, they are always struggling with heart or heart or soul, to be smart in capturing the intentions hidden, by trying to hold back the passions, so that reason can capture the truth (Mawarid, 1996: 68), because lust is one of two dangers that can threaten human life in addition to selfishness. Lust can frustrate self-control and blindly bind it to the world of birth, can weaken humans because it wastes useless mental powers which can ultimately endanger peace (Suseno, 1984: 139).

The progress of the era is so rapid, can lead to neglect of the ethics of life. As a Javanese woman who cannot instill her Javanese values firmly, it will naturally be carried away by modern thoughts. Where the demands of modern times will ultimately eliminate the identity of the nation. Therefore, a strong embedded Javanese identity can be a good filter to manifest a distinctive and eastern personality attitude (Mawarid, 1996: 68). To anticipate the demands of an era full of shifting mindsets experienced by Javanese women, there is a quote Serat Wulangreh created by Sri Susuhunan Pakubuwana IV: " Kang sekar pangkur winarna, lalabuhan kang kanggo wong urip, alal lan becik puniku, proyoga kawruhana, adat waton
The Pangkur stanza means that people living in the world must be able to distinguish and know manners. For this reason there are some things that should not be abandoned: allegations (considering everything before acting), prayoga (considering things that are good for everything that will be done), watara (thinking about what will be done), rerina (be careful heart cause that will be done or faced by everything that has not hurt) (Mawarid, 1996: 69). From the explanation of women's ethics in Javanese culture, conclusions can be drawn on what women should do and what should not be done.

After discussing the ethics of Javanese women, below, some of the yitna yuwana lena kena sufferings described in the Gogroke Reroncen Kembang Garing’s novel are explained, and researchers should explain the meaning of the research topics used. Yitna said in the Baoesastra Djawa dictionary by W.J.S. Poerwadarminta means 'caution'; ‘alertness’. Yuwana means 'happy'; ‘peaceful’. Lena means 'lack of alertness'; lack of caution’. Kena means ‘not miss in implementing’; ‘hit by’. Whereas the meaning in the Javanese-Indonesian dictionary by Sutrisno S.U., yitna means 'watch out'; ‘be careful’. Yuwana means 'happy'. Lena means 'careless', 'negligent', 'less alert'. Kena means 'do not deviate from the direction'. Yitna yuwana lena kena, being literally means careful, will be safe, who is negligent to meet danger, the way to become people to know what will happen through the habit of looking carefully and carefully for past events. These meanings are manifested in attitudes and behaviors looking closely and carefully for past events, always acting with utmost caution accompanied by optimal concentration. These attitudes and behaviors are applied in a person's relationship with himself (Sulistyo, 2007: 87-88).

To analyze the yitna yuwana lena kena that is found in the novel Gogroke Reroncen Kembang Garing, need associate events that occur in the novel based on quotations or events by dividing the expression into two parts, namely the part of the vein hit first, then yitna yuwana section, as follows:


Translation:

Harwati’s mind was completely irregular, remembering when she was. Why on Saturday he played at his friend's house. There he met a handsome man named Prastawa. Indeed, who is not interested in seeing a large stature tall, short hair like a soldier. Because of Prastawa, Harwati failed to study at the PTN he wanted. He had to leave his birthplace many times,
leaving Jogja only to meet Prastawa. But the man he liked now left not knowing where to leave Harwati.

“Ngapa kowe ora gelem ketemu karo Prastawa?”
“Dheweke ngapusi aku. Pangiraku isih jaka nanging jebul nduwe anak bojo.” (Setiyadi, 2016: 14)

Translation:

"Why don't you want to meet Prastawa?" He lied to me. I think it's still a virgin but it turns out that I have a wife's child."

Luhe dleweran tetep nggetuni marang awake sing wis ora duwe aji. Pancen iku ora sing sepisan. Mbiyen nate nglakoni karo Prastawa. Dene kedadean iku kudu diambali maneh avit saka kurang anggone prayitna.” (Setiyadi, 2016: 69)

Translation:

Harwati's tears flowed and regretted herself that she had no pride. Indeed it is not the first. I used to do it with Prastawa. But the incident must be repeated again because he was not careful.

“Criticane Pak Hanafi gawe kagete Harwati. Atine rumangsa lega dene kabukten dheweke ora culika, nanging ana sing dirasakna luwih saka kuwi. Harwati nggetuni gelem dipaeka nganti ngorbanke ajining dhiri.” (Setiyadi, 2016: 77)

Translation:

Har ... I know your problem. From tomorrow you take care of all office matters. Because since yesterday Husin I fired from his job. I know the behavior of Husin who often plays money. Not once did he corrupt office money. Actually the thirty million money is not lost but Husin is hidden and your data is removed. "Pak Hanafi's story shocked Harwati. His heart was relieved because it was proven that he did not steal but there was more to it. Harwati regretted that she would be tricked into sacrificing self-esteem.

marang awake dhewe. Saiki pancen wis reged tenan, wis kaping telu Harwati tumindak nistha. Rasa gela lan kuciwa pancen ana. Nanging arep digetunana kabehe wis kebacut. (Setiyadi, 2016: 92)

Translation:

A sad night added to Harwati's mind towards her destiny. A lover who is thought to be a life partner now really makes his heart disappointed. Can everything continue. It feels like women don't have self-respect anymore. In keeping yourself blocked by circumstances that cannot be passed. Then who will be blamed. All returned to himself. Now it was truly unholy, Harwati had done something sad three times. Confusion and disappointment do exist. But regrettably everything is already done.


Translation:

Turn left to right then ask the person who is there. How shocked it was to hear that Susetya had moved to rent a week ago. The cellphone is not connected. All of his body was limp and sat in front of the rented house. His eyes filled with tears complaining about his fate. Indeed it seems that no one can be trusted. All just looking for their own delights. Harwati regrets why she became a toy for men.


Translation:

Pak Hanafi holds Harwati's back, then his body is turned face to face. Pak Hanafi tightly hugged while holding his cheeks Harwati. It gets longer until they both see each other. Harwati's breathing is irregular. Quickly Harwati's clothes were released one by one and then slept on the bed. Both of them have ignited the god of love. Mixed with love, describes the feeling that is put together. The power of love gives birth to lust. The world contained only
two, like no one could occupy. Like the love of two beetles that are sucking honey from flower juice which is in bloom.

The events of numbers 1, 2, 3, and 4 are the events of hit-and-run events contained in Gogroke Roroncen Kembang Garing’s novel, namely the impact of Harwati who is not careful in acting. The number 1 event gave evidence of Harwati's failure to attend college at her ideal university because she was struck by Prastawa's love and in the end Harwati was abandoned by Prastawa after she gave Prastawa her pride because it turned out that Prastawa already had a child and wife. Event number 2 provides proof of Harwati's inaction in storing company data so that Husin or his supervisor can easily be removed at the office. Then his boss accused Harwati of corrupting company money, so that Harwati was not reported to the police, Harwati had to follow what his boss said. Feared Harwati, agreed to all that was ordered by Husin. Husin ordered Harwati to come to the hotel on the grounds to solve the problem, then Harwati, who was easy to believe, followed Husin's words, so she did not realize that she was being cheated with sleeping drugs in her drink, and Husin easily seized Harwati's pride. Event number 3 gave evidence of Harwati giving her pride to her new lover whom she knew on the train when Harwati wanted to migrate to Jogja, namely Susetya, but after that Harwati was abandoned again because Susetya did not expect Harwati to be impure anymore. Event number 4 provides proof of Harwati being unable to withstand her lust again, so that for the umpteenth time she gave her dignity to men, namely Pak Hanafi, who heads in his office who has children and wives.


Translation:

After the incident Harwati often cried in the room. How regretful it was to feel like I was a woman who was disdainful. Himself who refused the leadership's proposal so as not to damage other people's households. But now lulled in a lack of caution (Giving his self-esteem again to his leadership). Not yet if you meet Pak Hanafi in the office, where will his face be placed. For example, until it sounds by Marisa, it will be even more embarrassing. Every day Harwati can cry and won't work.His mind is confused, if there is anything then how. Feeling to be a woman is unclear, like every man is easy to get his pride. Now it was realized that Harwati could not take care of herself, easily seduced by the lust of love. The way to do it is to get married, so that it is not used as a toy for men.
“Kar... satemene seneng manggon karo kowe, nanging mbokmenawa wektune wis tumekan aku kudu ninggalna sakabehe iki. Ora mung kowe lan omah iki, nanging penggaweanku, uga wong-wong sing daktresnani. Ora ngerti marang nasibku mengkone. Aku wis pasrah... sajak wis ora ana papan kanggo ambegan ing ndonya iki. Kar... rasane pait banget uripku.”

“Banjur niyatu arep ngapa?”


Translation:

"Kar ... actually I like to live with you, but maybe the time has come I have to leave all of this. Not only you and this house, but my work, also the people I love. Don't know why my fate is like this. I have been sincere ... because there is no place to breathe in this world. Kar ... it feels so bitter my life. ""What do you want your intention to do?""I'm looking for a calm atmosphere first. I believe we will meet again. There is no wound from you, because of the circumstances that I did not expect, maybe I should leave you alone. "

“Sepurane Bas... apa kowe ora kuciwa marang aku. Mbiyen aku nate nyatoni atimu, nanging saiki malah kowe isih apik banget karoko aku. Kudune kowe dhendham lan mangkel, awit saka klakuaniku. Pikiren bas....”


“Bas... sadurunge aku njaluk ngapura kaluputanku. Menawa pancen kowe eklas tenan marang tresna iku. Saiki aku bisa nampa tresna sing kok pendhem iki.” (Setiyadi, 2016: 140).

Translation:

"Sorry, Bas ... are you not disappointed with me? I used to hurt your heart, but now you are still very nice to me. You should be vindictive and angry with me, because of my behavior. "

"I told you, I will accept you for who you are. Promise Har ..., "Basuki pulled Harwati's hand and put it on his chest. "Har ... this train as a witness of my love for you, the way this train will unite between me and you. Therefore accept my love. ""Bas ... before I apologized for all my mistakes. If indeed you are truly sincere towards that love. Now I am willing to accept the love you have for this.

Events number 5, 6, and 7 are the yuwna yuwana events contained in the Gogroke Reroncen Kembang Garing's novel, namely the impact of Harwati who tries to get out of all her problems related to her inattention, so that she can be separated from all her problems and get happiness in the world. Event number 5 provides proof of Harwati who was thinking about her shameful actions with Pak Hanafi, which made her very embarrassed because she had rejected
Pak Hanafi’s proposal on the grounds that Pak Hanafi already had a family. That made him look like a very hypocritical woman. After thinking, he realized that he was easily carried away by his desires so many men could take their pride. Event number 6 provides proof of Harwati’s sincerity towards what happened to her, so she decided to leave her entire life in Jogja to escape all the problems that made her sad. Event number 7 provides proof of Harwati’s reunion with her old friend in the office who decided to stop working because she had seen an inappropriate act committed by Harwati and Pak Hanafi in the office, namely Basuki. Basuki then proposes to Harwati and is willing to accept Harwati as she is, including about Harwati who is no longer pure. Therefore, Harwati accepted Basuki’s proposal so that she could get out of all her problems caused by world passions.

Based on the flow analysis above, the researcher made a graph of plot visualization in the *Gogroke Reroncen Kembang Garing*’s novel. Sudijiman (1988: 43), explains that there are no specific guidelines regarding the preparation of diagrams or formulas as a tool to understand the story. It should be emphasized that the description of the plot or structure of the story is merely an attempt to clarify it. The following will illustrate the flow visualization in the *Gogroke Reroncen Kembang Garing*’s novel.

![Flow Chart Information](image)
Based on the discussion about the events that took place in the *Gogroke Reroncen Kembang Garing*’s Novel, then related to Javanese women’s ethics which have been explained previously, there are differences in Javanese women's ethics in events number 1, 2, 3, and 4. Javanese women in the *Gogroke Reroncen Kembang Garing*’s novel are shown through the figure Harwati, in the events number 1, 2, 3, and 4 take actions which can be said to be a violation of the rules regarding the ethics of Javanese women. Javanese women who should be able to carry themselves well, must be able to resist lust, dedication (consider everything before acting), *prayoga* (consider things that are good for everything that will be done), *watara* (think about what will be done), *rerenga* (being careful because of what will be done or faced by everything that has not hurt), instead doing the opposite action, namely putting forward the nature of arrogance. Harwati does the act inadvertently, cannot resist her desires, does not consider everything before acting, does not consider good things about everything that will be done, and does not think about what will be done, so that in the end she experiencing things that harm themselves. Unlike events number 1, 2, 3, and 4. In the events of numbers 5 and 6, Harwati has shown that she can be said to be a Javanese woman by acting in accordance with Javanese women's ethics. Harwati who tried to get out of all her problems related to her inattention, tried to make peace with her situation by thinking about what she had done so far was wrong, honest with herself that she had taken bad actions, sincerely accept the impact of what he has done, and leave his entire life in Jogja so that he does not repeat his mistakes again, so that in the event number 7, he can be separated from all his problems and get happiness in the world. In the diagram below, describe in more detail how the relationship was built between the characters contained in the *Gogroke Reroncen Kembang Garing*’s novel. This diagram is given to make it easier for readers to understand characterizations in the *Gogroke Reroncen Kembang Garing*’s Novel.
Bakker (in Suseno, 1984: 156) gives his views on inner attitudes and appropriate actions in society based on understanding about the right place. Who understands his place in society and the world, he also has the right mental attitude and thus will also act appropriately. Conversely, whoever allows himself to be carried away by his passions, means that he does not understand the place.

From the statement above, it explains that what Harwati has experienced as the main character indicates that at first he did not realize his role in the world as a small universe. Harwati repeatedly took actions that ultimately harmed herself without learning from previous experience. He did not realize that what had happened to him was due to previous actions which were not vigilant. Such attitudes for the Javanese are not an excuse to be angry but to spare their ignorance. Ignorance is a sign of immaturity, a sign of lack of inner development. A man who allows himself to be carried away by lust (Geertz, 1958: 424). But in the end he realized his mistakes by deciding to leave all his life in Jogjakarta which made him experience bad events so that in the end he would get safety, tranquility, peace and happiness in the world.

Mulder (in Suseno, 1984: 153) mentions the term karma which refers to the divine law that covers all our actions. So karma in the Javanese culture is almost the same as revenge. Retaliation for what has been done. Therefore, in order not to experience bad things as explained, humans are required to be alert, remember and be cautious (Suseno, 1993: 150). The explanation shows that retribution or karma can be felt directly while still alive, it appears in natural law according to Suyono (2009: 35-36), who says the law of karma is a law relating to actions and consequences, so that every act is certainly revenge. The law of karma is divided into:

1. **Good karma**, is if the actions taken by someone get respect from others.
2. **Karma** does not do good actions, is if someone lives individually regardless of the surrounding community.
3. **Karma** of crime, is when someone does an action that can harm others and is hated by others.
4. Family **karma** or group, including this group because this karma is formed by the social environment or many people. This karma will be dropped as a result of the actions of certain groups or people. Examples of consequences such as war, disease outbreaks, major calamities, hunger, and misery.
5. **Personal karma** consisting of direct karma that is felt in the present life; accumulation of desires which consequently can be changed by karma; and indirect karma felt in future lives.

From the events experienced by Harwati, we can take the red thread about karma found in Javanese culture. The karma experienced by Harwati is personal karma that is felt directly. In the beginning, karma for not doing good actions and ultimately karma because of good actions. Basically the consequences of an action can be controlled as long as humans can control their desires. There is a Javanese expression which is said to cover the concept of karma, namely ngundhuh wohing pakarti. Ngundhuh means 'taking action to take fruit from a tree', wohing comes from the word woh ‘buah’ and end -ing, pakarti means ‘action or work done in a certain period of time’. According to Rahyono (2015: 37) ngundhuh wohing pakarti means buah reap the fruits of deeds , which means“ humans in the future will get the results of actions that have
been carried out during the course of their lives. When associated with the events experienced by Harwati, this expression directs humans to always remember karma. Whoever is he will get yuwana, whoever is sick will get hit (Good deeds will produce good things, bad deeds will produce bad things).

CONCLUSION

The events that occur in the novel GRKG can be related to the Javanese view of life about karma, namely to always be alert and cautious and be vigilant in living life so that their lives are safe. What Harwati did at first was a wrong example of acting so that without her being aware, bad things kept happening in her life. The bad things will eventually stop if he realizes his mistake and decides to get out of the wrong place to the right place. The thing that can be learned from this case is that humans must be aware that humans are only a small part of the world, should be aware of their respective roles. The role needs to be carried out properly, not to be misdirected so that eventually it becomes bad.

For women need to be aware of and understand the philosophy of deduga (considering everything before acting), prayoga (considering things that are good for everything that will be done), watara (thinking about what will be done), reringa (be careful because the will be done or faced with everything that has not hurt), do not put forward the nature of arrogant (prioritizing lust) so that his life is safe. We also have to remember, that karma applies not only when we make bad repairs to other people, but karma also applies when we do good deeds to ourselves. In essence, yitna yuwana lena is hit by the novel's story explaining that every human act in the world will reap the rewards. Good deeds will get good results, bad deeds will get bad results.

The results of this study are expected to provide a contribution of thought to the community, especially in understanding the philosophy contained in expressions in Javanese culture. Except that it can have an influence on the personal life of everyone who reads it, especially for women to always do good things so that they are useful for their development and good for their future. This research is also expected to be able to raise the dignity and prestige of Javanese culture in order to remain sustainable and not be considered only as an ancestral heritage.
REFERENCES

Books


Dictionaries


Journal
