

**JAVANESE PHILOSOPHY REFLECTED in TIN WOODMAN CHARACTER in *THE WIZARD OF OZ* by L. FRANK BAUM**

Eni Nur Aeni

**Abstract**

This paper provides the analysis of The Wizard of Oz novel to find out the reflection of Javanese Philosophy in the character of Tin Woodman. By using descriptive qualitative method, the theory of cultural studies along with moral and philosophical approach, the result of this study is expected to answer the question: What are the Javanese Philosophies that are reflected in the character of Tin Woodman?

The result shows that there are six Javanese philosophies that are reflected in the character of Tin Woodman, they are: *Digdaya tanpa aji, nglurug tanpa bala, laku hambeging kartika, lila lamun kelangan ora getun, sareh pikoleh*, and *sing tekun golet teken bakal tekan*. Those values are reflected in the character which proves that Javanese Philosophy which is full of moral values can be found in various literary works including in the very famous tale from US, 'The Wizard of Oz'

Key words: Javanese philosophy, reflection, moral value

## **I. INTRODUCTION**

Talking about modern and traditional culture in recent concept is like perceiving two features of a coin. In one side we have to preserve our traditional culture, but on the other side we have to keep updating our awareness on the modern one. It is considering that being out of date will make us left behind the rapid growing and dynamic pace of culture. Sometimes there's a fear felt by public that the modern culture which is closely related with "west" will diminish the interest of young generation to the traditional one, consequently they just prevent themselves from being acquainted with everything related to the west which is commonly related with "English" or "American".

However, this study will try to let people see that actually we can also find some traditional concept (which is represented by some concepts of Javanese Philosophy) in a western culture product (which is represented by The Wizard of Oz tale). The objective of this study is to find out: What are the Javanese Philosophies that are reflected in the character of Tin Woodman? By focusing on the cultural study which explores the concepts of Javanese Philosophies and moral values in a literary work, this study is expected to open the people's view that being acquainted with something related to "English" or "American" can also be used as the media to learn more about Javanese life philosophy.

## **II. LITERATURE REVIEW**

This section provides some information about cultural studies and concepts of Javanese Philosophy that may appear in the analysis of this literary work, as well as the synopsis of the novel.

### **II.1. Cultural Studies**

Cultural Studies is a study to cultivate meaning map which is articulated through cultural activity, by regarding it as a discursive formation. It does not only encompass culture as the highest point of civilization but it also attempts to analyze any phenomenon that people have ever experienced in their life (Barker, 2000:25). Another description said that cultural studies is the way to articulate cultural tools that are processed through certain ways in constructing meaning. It will fill up questions with cultural reading "adventure" through symbols, desires, and irrational expressions and contributes the significance of codes interpretation (Sutrisno, 2003:3).

Talking about culture itself, it is inevitably highly related with human life wherever they undergo their life. Culture is the ensemble of social processes by which meanings are produced

(Thwaites, 1994:4). In another point, Thwaites (1994:6) also said that culture is a process of actualization of individual or group in articulating their holistic existence. Over the time, it can reveal the thing behind the “curtain” that culture can be manifested as meaningful texts, discourses, or symbols that can be analyzed.

As the focus of the discussion, Javanese Philosophy is considered to have its dynamic nature of culture. It can be implemented in various aspects of life, not only in Java, or Indonesia as its country of origin, but it can even also be implemented throughout the world. Accordingly, a tale of the wizard of Oz is used as the literary text to be analyzed to prove that Javanese Philosophy can be found in this tale which has Kansas as one of the settings.

## **II.2. Javanese Philosophies**

There are countless Javanese Philosophies that can be found in Javanese culture. Santosa (2010), and Hariwijaya (2014) are among the writers who arrange various philosophies in their book. However, this study will focus only on those which are reflected in the character of Tin Woodman. They are:

### *1. Digdaya tanpa Aji/nglurug tanpa bala*

These two pilosophies have similar meanings saying that somebody can have a divine power without owning particular spells, charms, or other supernatural objects. Instead of using violence, they can defeat their enemy with fondness.

### *2. Laku Hambeging kartika*

It is part of *Asta Brata* notions saying that somebody should always be confident regardless their weaknesses. It is resembled to the stars (*kartika*) in the sky, although they look small but they confidently give lights to the world

3. *Lila lamun kelangan ora Getun*

This is the form of compromise or human willingness to face whatever happened to them in their life, because life is just the stage on which people should play their role and face their destiny.

4. *Sareh Pikoleh/ Sing tekun golek teken bakal tekan*

They have meanings that whoever has patience in reaching their goal and does anything seriously, eventually they will be able to make their dream come true.

Those concepts of Javanese philosophy are only a few points that seem to be found in the character of Tin Woodman. He is one of the characters in the Wizard of Oz tale, who is also one of the travel companions of Dorothy; the main character of the story.

### **II.3. Synopsis of the Story**

Tin woodman is one of Dorothy's travel companions in her search for Emerald city. The group travels together to Emerald city to search for something called happiness. Each of them has their own form of happiness; Dorothy wants to return back to her home in Kansas, The Scarecrow wants to have brain, The Tin Woodman wants to have heart, and Cowardly Lion wants to have courage or brave. In their journey to reach their ambition, they passed through some obstructions. Tin Woodman who used to be a human being has an ambition to get a heart for his body. He is made entirely of shiny hallow silver tin, and cleverly jointed together. Although he rattles and clanks a little as he moves, he is able to bend his joints and get around quiet easily when properly lubricated. Having his "flesh" body replaced by a metal one with no internal organs, heart, brain lungs etc., he feels that the greatest loss is losing his heart. Just like any average human being, Tin woodman also has real genuine emotions, feelings, dreams, and

desires. In his great effort to get a heart, He experiences some incidents that teach him to be tough. Eventually he could reach his dream, and even he could become the leader of the *Winkies*.

### **III. METHODOLOGY**

The method used in this study is descriptive qualitative method. It is a kind of research which the data collection is done by collecting them from library and internet. Qualitative method also concerns with process, meaning, and understanding words without measuring valid numbers or statistical evidences (Silverman, 2010: 88).

To complete the analysis, this study is done by doing some steps, namely: reading the wizard of oz novel and then limiting the scope of study. It is focused on finding some concepts of Javanese philosophies that can be found in the novel. By employing the close reading method in collecting the data, the novel is read to observe some facts about Tin Woodman character and to find the details of some Javanese Philosophies reflected in the story. The method is done by focusing on the story about Tin Woodman. It is considering that there are some main characters in this novel, but the study is focused on one character only. The next step is analyzing the data by quoting some important points that are relevant to the focus of study, and the last one is taking conclusion. It is important to draw the conclusion after analyzing an object of research, considering that, according to Miles (1994:20), conclusion is a review that may be viewed as a meaning emerged from the data that must be verifiable, suitable and valid.

### **IV. DISCUSSION**

In this section, the points of Javanese philosophy are classified into four Classifications based on the findings obtained from the analysis of Tin Woodman Character. The classifications are:

#### ***IV.1 Digdaya tanpa Aji & Nglurug tanpa bala***

These two concepts of Javanese philosophy have the similar sense which means that we should not always count on our gun or any kinds of weapon for defeating our opponents (Santosa, 2010). We can employ our intelligence, our body, or even our attitude for doing so.

In the novel, these concepts can be seen in the situation when Tin Woodman is able to make the wicked witch of the east and the wicked witch of the west give up harassing him without fighting them violently. When he was still a human being with ‘flesh’ and was called Nick Chopper, he should face a quite depressing condition. It is when he was in love with a munchkin girl but was disapproved by the girl’s mother due the condition of his family which is very poor. *“there was a Munchkin girl that was so beautiful that I soon grew to love he with all my heart.....but the girl lived with an old woman who did not want her to marry anyone”* (Baum, 1983: 46). To prevent him marrying the Munchkin girl, the girl’s mother asked the wicked witch of the east to do something bad to Tin Woodman and promised the witch two sheep and a cow if she could prevent the marriage. Then the wicked witch of the east enchanted Tin Woodman’s axe so that it slipped and cut his left leg *“Thereupon the wicked witch enchanted my axe, and when I was chopping away at my best one day, for I was anxious to get the new house and my wife as soon as possible, the axe slipped all at once and cut off my left leg* (Baum, 1983:47). Facing such kind of misfortune, he didn’t try to take revenge either to the girl’s mother or to the witch. Instead of doing so, he came to a tinsmith for making him a leg from metal to replace his left leg.

This situation made the witch angry and then she enchanted his axe again for several times, and at that time it cut his right leg, followed by his arms, his head and even his body, until

finally, all parts of his body was replaced by Tin. That's the reason why then he changed his name from Nick Chopper to Tin Woodman. The wicked witch of the east then got tired of trying to hurt him and gave up enchanting his axe. In this case, Tin Woodman could defeat the wicked witch of the east as the opponents by using his good attitude that instead of fighting back against her or crying for his misfortune, he just tries to face it uncomplainingly and positively.

The other situation can be seen when Tin Woodman and the scarecrow should fight against a swarm of black bees sent by the wicked witch of the west to kill him and his friends. Tin Woodman who always carries his axe everywhere does not use it to fight with the bees. Instead, he only uses his body to cover and protect his comrades from the bees' stung. He stood up confidently and let the bees sting him, "*The bees came and found no one but Tin Woodman to sting, so they flew at him and broke off all their stings against the tin, without hurting the woodman at all.* (Baum, 1983:107-108). The situation shows that although he feels so angry with the witch, he does not show his anger in fighting with the bees sent by the wicked witch of west. He is sure that only by using the natural power he can defeat them, and it is true.

After discussing about the concept of *digdaya tanpa aji* and *nglurug tanpa bala* in the character of Tin Woodman, now let's see other points of Javanese philosophy that are reflected in this character

#### ***IV.2. Laku Hambeging Kartika***

This concept is reflected in Tin Woodman character as a good helper for his friends and as a good son of his parents. Regardless his weakness as a weak boy, Tin Woodman always tries to be functional in any situation. As the son of a woodman, Tin tries to always 'give lights' to his family by helping his father chopping woods and by working hard to fulfill his family needs. His

contribution to his family is also seen after his father died. Tin is the one who takes care of his mother.”*I was born as the son of a woodman who chopped down trees in the forest and sold the wood for a living.....and after my father died, I took care of my mother as long as she lived* (Baum, 1983: 46). This attitude is just like the nature of a moon (*kartika*) which always be useful to give lights to human being when it is shining. Tin Woodman always shines his family by helping his father and by taking care of his mother for the rest of her life.

Besides giving lights to his family, he also always gave light to everybody around him, including his lover the munchkin girl, Dorothy, Toto, and The scarecrow. He always wanted to be useful for everybody by giving them hands when they need him and also by protecting them from danger. It can be seen in the situation when Tin Woodman, Dorothy, Toto, and the Scarecrow met the Cowardly Lion for the first time. Tin saw that they were in danger for the lion was trying to attack them. Disregarding his weak condition, he tried to protect his friends by fighting against the lion although he was not that strong enough to fight the cowardly lion. “*just as he spoke, there came from the forest a terrible roar, and the next moment, a great lion bounded into the road. With one blow of his paw, he struck at the tin woodman with his sharp claws. But, to the lion’s surprise, he could make no impression on the tin, although the woodman fell over in the road and lay still*” (Baum, 1983: 52). From the quotation, it is seen that Tin Woodman really wanted to protect this friends from the lion without thinking about his own wellbeing. He knew that indeed, he is not that strong to fight against the lion, but he knew very well that the lion could not hurt him since he had no flesh but tin as his body. It would be different if the lion could attack one of his friends who have flesh as their body. In this matter, he, again, showed his brave by acting like a star (*kartika*) who always be useful at the right time although it is small and sometimes unseen. He just did all the things unconditionally like a star.

### ***IV.3. Lila lamun Kelangan ora Getun***

In his life, Tin woodman experienced various moments of loss, started from losing his father and mother when they died because of disease and poverty, losing his girlfriend because of cruel mother, and even losing his flesh body. Tin Woodman, who used to have flesh as his body, should willingly lose all parts of it and be replaced by tin. This is not an easy situation that could be faced by everyone. However, he has the form of compromise or human willingness to face whatever happened to him in his life, because for him life is just the stage on which he should play his role and face his destiny, and that is the reflection of Javanese philosophy '*lila lamun kelangan ora getun*'. When he had to lose parts of his body one by one, of course he felt frustrated for the first time. Moreover he should lose his heart and certainly lose his girlfriend as he thought that he had no heart anymore to keep his love feeling. Instead of crying for his misfortune, he just tried to make him struggle as he was at that time. He tried to make his new appearance be functional and also useful as it was. He also tried to search for a new form of heart which is suitable with his new body. That is why he joined Dorothy and her friends to ask for his new heart from the wizard of Oz in Emerald city.

From those various moments of lost, the greatest loss experienced by Tin Woodman is when he lost his heart as it was removed from his body by the wicked witch of the east. It is because according to him, heart is the place where the happiness comes from. Losing his heart means losing his happiness because, according to Tin Woodman, "*Happiness is the best thing in the world*" (Baum, 1983:50), that is why he struggles for getting a new heart. However, no matter how gloomy his feeling is because of losing his heart, he never regrets nor cries for his misfortune. He always convinces himself that one day he would find a new form of happiness in his life

#### ***IV.4. Sareh Pikoleh & Sing Tekun Nggolet Teken bakal Tekan***

These Javanese Philosophies are reflected at the ending of the story as Tin Woodman eventually could make his dream come true. He received a new “heart” given by the great Oz to him which is “*made entirely of silk and stuffed with sawdust and the thing that any man might be proud of*” (Baum, 1983: 147). That is actually the symbol of his attitude who always ‘use his heart’ in doing anything. Moreover, He also could get an ‘extra’ happiness, as he finally also becomes the ruler of *The Winkies* (people from the Yellow Land who became slaves of the wicked witch of the west). “*the winkies were sorry to have them go, and they had grown so fond of the Tin Woodman that they begged him to stay and rule over them and The Yellow Land of the west*” (Baum, 1983: 121). All the success that he got cannot be parted from his hardworking, patience, struggles, and also willingness in his life.

#### **V. CONCLUSION**

After discussing about the Javanese Philosophy reflected in the character of Tin Woodman, we can see that this character truly reflects some concepts of it. There are six philosophies that can be found and they are classified into four classifications. The concepts of *Digdaya tanpa aji, nglurug tanpa bala, laku hambeging kartika, lila lamun kelangan ora getun, sareh pikoleh, and sing tekun golet teken bakal tekan* are shown clearly in that character.

It means that if Indonesian people, especially Javanese, want to read an English literary work, they don’t need to be worried of losing their traditional identity because of being contaminated by western issue. We still can learn some positive points including Javanese philosophy from them. Of course in this matter, we have to be wise and selective in selecting the source of knowledge that we want to learn from.

## VI. REFERENCES

- Barker, Chris. 2000. *Cultural Studies; theory and Practice*. Sage Publication. California.
- Baum, L. Frank. 1983. *The Wizard of Oz*. Fawcett publications, Inc. Greenwich, Conn.
- Hariwijaya. 2014. *Filsafat Jawa; Ajaran Luhur warisan leluhur*. Gelombang Pasang. Sleman, Yogyakarta.
- Miles, Mathew. 1994. *Qualitative Data Analysis; an Expanded source book*. Sage Publication. London
- Santoso, Imam Budi. 2010. *Nasihat Hidup Orang Jawa*. Diva Press, Yogyakarta
- Silverman, David. 2010. *Doing Qualitative Research*. Sage Publication. London
- Sutrisno, Muji. 2003. *Cultural Studies; Rintangan bagi teori-teori Besar kebudayaan*. Koekoesan, Depok
- Thwaites, Toni. 1994. *Tools for cultural Studies*. MacMillan Education Australia PTY Ltd. Melbourne