THE CREATION OF RADEN ADJENG KARTINI’S PUTUT DHAPUR KERIS

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ABSTRACT

Raden Adjeng Kartini, an Indonesian national hero from Jepara, Raden Adjeng Kartini, is an interesting inspiration for keris art. This creation seeks to realize the keris putut’s work with Raden Adjeng Kartini’s dhapur as a form of respect and to imitate her character. The putut keris is made using a forging (tempa) technique and the primary ingredients of iron, nickel, and steel. The method of creation used is exploration, design, and embodiment. Meanwhile, the conceptual basis consists of greget, guwaya, and wangun. This creation results in three keris: the Putut Dhapur Emansipasi Raden Adjeng Kartini Keris, the Putut Dhapur Madhurya Raden Adjeng Kartini Keris, and the Putut Dhapur Anggit Raden Adjeng Kartini Keris. Each keris has a meaning related to Raden Adjeng Kartini’s character.

Keywords: Keris, Raden Adjeng Kartini, aesthetics, and Java.

1. Introduction

Raden Adjeng Kartini was a female hero from Java, namely Jepara Regency. She was born on April 21, 1879. Raden Adjeng Kartini is the daughter of the regent of Jepara, namely Raden Mas Adipati Ario Sosroningrat. Her mother was named...
Mas Ayu Ngasirah, she was the first wife, but she became an *ampil*¹ wife or *selir* (concubine) (Winarno, 2017). Raden Adjeng Kartini is the fifth of eleven children.

Raden Adjeng Kartini was born at a time when the fate of women was full of darkness, the emptiness of all hope, the lack of power in all struggles and not far from men's *perabot* (complement) (Pujiono, 2021). Various customs are so strong in Java that women live in seclusion (*pingitan*) and do not get the opportunity to demand education and teaching on the same level as men. Women's thinking at that time could not develop properly, women were not given the opportunity to develop themselves beyond what they received from nature. Women were not given the opportunity to learn to read, write, have skills, and so on.

Raden Adjeng Kartini was one of the women who was allowed to go to school. Raden Adjeng Kartini studied at the Europese Lagere School (ELS), there where she learned Dutch (Salam, 1983). After graduating she wanted to continue her education, but was hindered by traditions that did not allow women to study. At the age of 12, RA Kartini underwent a period of seclusion (*pingitan*), but she remained active in correspondence with her friends and colleagues in the Netherlands. From this, Raden Adjeng Kartini's interest in Western culture emerged, which did not require women to live in seclusion and did not have the opportunity to demand equal education like men.

Raden Adjeng Kartini is a historical figure whose name will be remembered, not only by Indonesian women, but also by the whole world as a heroine who has tried and fought in her own way to free her people and nation from the shackles of tradition and colonialism (Salam, 1983).

*Pingitan* is one of the traditions in the pre-wedding process in Javanese custom, where the bride-to-be is prohibited from leaving the house or meeting the groom-to-be. *Pingitan* (seclusion) is a women's world, where little girls start learning to work. Her field of work is helping their mothers to raise and take care of their younger siblings, learn to cook and sew, as well as other skills that housewives need to have (Toer, 2018).

According to Raden Adjeng Kartini, women's emancipation is a desire to be

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¹ Wife who is not empress
free from backwardness and independent in education and married life. Raden Adjeng Kartini wants women to get an education in school and rejects early marriage and polygamy. The backwardness of this ancient world still follows the system of feudalism. She began to realize the difference in the quality of life between the free Western style and the traditional lifestyle of attachment. This emancipation movement was echoed by Raden Adjeng Kartini on her writings through correspondence with his close friend Mrs. Abendanom which she later published under the title *Habis Gelap Terbitlah Terang* (1911) (Sartono, 1993).

![Figure 1. Radern Adjeng Kartini and her husband](image)

*Figure 1. Radern Adjeng Kartini and her husband (Collection of Museum R.A. Kartini, duplication by Puput Saputri, 2019)*

An equal, free, independent life, mutual respect, having the same rights and degrees is a reflection of the society that has always been the dream of Raden Adjeng Kartini. The lives of the people who were still lacking, stupid/ignorant, and the fate of their people who were still backward and shackled by customs were the center of her attention. This background that became the source of the idea to create keris...
Keris is the original culture of the Indonesian people. Initially the keris developed in Java, then spread almost throughout the archipelago (Nusantara). The distribution of keris in each region has its own characteristics, typical, styles, and patterns that can reflect the values and identities of the people in each region (Basuki, 2021a). Keris is a traditional culture that is full of meaning and value which beautifully packaged. In it there are teachings of norms, ethics, life and spiritual order both in personal life, manners, social relations, customs, and the order of royal government at that time, thus instilling the totality of human relationship with God.

The keris is often created based on the phenomenon or effort of offering to the ancestors who have contributed to the community, as well as the keris putut. Putut means priest or young hermit. The keris putut consists of two types, namely the keris putut gandik and the keris putut on pesi which usually have ganja iras and a simple shape compared to other keris. Keris putut has a very important position in people's lives, both from a belief and symbolic point of view (Harsrinuksmo, 2004). Keris putut or keris sajen, is a keris that has a human figure on the gandik\(^2\) and pesi\(^3\) parts, or what is commonly called the hulu iras. Keris putut is a symbol of respect for ancestors.

The keris has three main parts, namely ukiran/ carving (hulu\(^4\)), warangka,\(^5\) and wilahan (bilah/ blade). This is explained by Basuki Teguh Yuwono in his book entitled "Keris Indonesia." The keris as a complete work has a characteristic shape so that it can be distinguished from other tosan aji. The keris for the Javanese people is commonly referred to as genggaman landhep kang mawa warangka lan ukiran which means "the keris is a sharp weapon equipped with a warangka (bilah/ blade cover) and hulu (ukiran/ carving) (Basuki, 2021b).

The blade (bilah) is the distinguishing part between one keris and another.
Each keris has a different decoration (rerikan⁶). The part that is characteristic and unique of each keris is the shape of the pamor motif. Pamor⁷ is a mixing technique through folding iron and nickel which produces guratan/strokes or ornaments on the surface of the keris blade either abstractly or figuratively (Basuki, 2021a).

In the world of keris, it is known as the standard (pakem⁸) keris and the kolowijan (contemporary) keris. Keris pakem emphasize more on the nedak or mutrani⁹ (imitating) of the existing keris. Meanwhile, contemporary keris are keris that have just been born from ideas and are visualized into shapes (dhapur¹⁰) or pamor motifs and new decorative motifs (Basuki, 2021b). This condition provides space for writers to be free to be creative which is framed by the order of creating a keris.

Based on the description above, the author is interested and inspired to use the keris putut gandik as a source of creation. The idea of women's emancipation initiated by Raden Adjeng Kartini is something that is very proud of Indonesia, where a woman who fights for education is equal to men. Raden Adjeng Kartini is translated into a keris blade with gandik as the motif.

The idea of keris putut Raden Adjeng Kartini will be in the form of three pamor on each bilah (blade), namely the pamor dadung munti, pamor dwi warna and pamor sampir¹². The concept of creation in each of these keris symbolizes the symbols and meanings:

a. Keris putut lurus Raden Adjeng Kartini with the application of pamor dwi warna (double color), reflects the symbol of a female hero or commonly known as a hero of female emancipation.

b. Dhapur keris putut luk-3 Raden Adjeng Kartini with the application of the pamor sampir, which reflects the symbol of an authoritative and polite Javanese woman.

c. Dhapur keris putut lurus Raden Adjeng Kartini with the application of pamor

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⁶ The parts of the keris blade
⁷ Abstract or figurative ornaments on the blade of a keris made of an alloy/combination of iron and nickel
⁸ Standards used as a reference
⁹ Mimic existing ones
¹⁰ Typology or the shape of the keris blade
¹¹ Light up
¹² Wood grain that is slanted like the draped part
dadung muntir, which reflects as a symbol of the spirit of female heroes in fighting for education for women.

Based on the explanation above, the idea of creating this keris can be formulated: How is the technique of realizing keris putut dhapur Raden Adjeng Kartini’s?

2. Literature Review

This creation uses an aesthetic approach that was initiated by Hadiwijaya and popularized by Haryono Haryoguritno in the book "Keris Jawa Antara Nalar dan Mistik", which consists of Greget, Guwaya, and Wangun. These three components can be the basis in the creation of works of art.

Greget is the impression of the keris putut blade which is visualized by the female figure on the gandik which has pamor that is made expressively as a female hero, and symbolizes Javanese women in dress kebaya and sanggul (bun) which has a greget impression which symbolizes the spirit in giving one's imagination power to achieve what you want (Haryoguritno, 2006).

Guwaya keris blade is an impression that can imply the spirit of a struggle that is applied to the bilah keris (blade). For example, people who are in good health and happy will look guwaya (the spirit of the hero's struggle, a body that looks firm with the characteristics of Javanese women's clothing). Guwaya is an effect that has psychological and spiritual nuances (Haryoguritno, 2006).

Wangun means anatomical harmony. In fact, there are many keris that look wagu (odd). This should actually be avoided even though the keris contains positive values in other aspects, such as iron, steel, garapan, age, condition, or peculiarities. The definition of wagu is not the same as the difference in the shape of a dhapur based on the maker, the time it was made, and the place of origin. So, it does not represent any particular tangguh\(^\text{13}\). The irregularity (odd) of the form leads to the notion of an aesthetic error due to the lack of knowledge and experience of the maker, restoration error, or because of his pasikutan.

\(^{13}\text{The term used to indicate the periodization of a keris made}\)
Based on Haryono Haryoguritno’s statement, it can be concluded that in the process of creating a work of art, three components must be considered, including: greget, guwaya and wangun. These components can affect the aesthetics of the work created.

3. Creation Methodology

The creation of the keris putut uses Practice-Led Research. It is a research strategy carried out through practice, mainly using certain methodologies and methods that are familiar to practitioners (Guntur & Sugihartono, 2015). The three-stages, six-steps method used in the creation of this work is as follows:

1). Exploration Stage

The exploration stage includes the activation of digging and exploration related to ideas/thoughts with steps to find identities/notes and problem formulation, tracing, digging/extracting, collecting data and references. Then, it is continued with data processing and analysis to get important points of theoretical problem solving concepts, the results of which are used as the basis for designing. The activities carried out in this stage can be broken down into two steps, including:

a. Field observations of object ethos at the Raden Adjeng Kartini Museum by directly examining Raden Adjeng Kartini, soul wanderings, and digging/extracting reference and information sources, to find themes or various problems (problem solving).

b. Digging of theoretical foundations, sources and references as well as visual references, which can be used as analytical materials, in order to obtain a significant solution concept. The books entitled "Frits Sindu The One Who Inspired Contemporary Kris" and "Keris Jawa Antara Mistik dan Nalar" are the main references in the creation of this work.

2). Design Stage

The design stage, which was built based on the results of the study in the previous stage, continued with the visualization of ideas in the form of alternative
sketches, then the selection of the best sketches was determined as a design reference that would be useful for its realization. The activities carried out in this stage can be broken down into two steps, including:
a. Sketch planning is carried out to express ideas or thoughts into visual form, then the three best designs are selected based on consideration of the suitability of the theme, aesthetics, character and values.
b. Visualization of selected alternative sketch ideas or technical drawings developed into models or prototypes.

3). Embodiment Stage

The embodiment stage starts from making a model according to alternative sketches or drawing techniques that have been prepared to become a prototype model. The activities carried out in this stage can be broken down into two steps including:
a. The making of a keris based on a model that has been considered perfect, including the final finish or finishing or packaging system.
b. Assessment or evaluation of the results of the completed embodiment.

4. Discussion
4.1. Process of Keris Creation
4.1.1. Designing Keris

Making alternative designs is the initial stage in realizing the basic idea of creating works. This was started by making a several sketches of the keris putut themed R.A Kartini. The sketching is based on the results of studies and visual reviews of the previous keris works.

The sketching is done based on the pakem keris putut on the gandik with the figure of R.A Kartini. This design includes sketching a keris, making a keris design, and making a keris perabot (complement) design. Here are the steps in making a sketch:
a. Alternative Sketch

Alternative sketches are made to be taken into consideration in the selection of sketches that will be realized in the form of works. There were 16 alternative sketches produced and the 3 best sketches were selected which were further processed to the next stage. The following are the alternative sketches of the figure of Raden Adjeng Kartini by taking the half-body pattern as the embodiment idea.
b. Selected Sketch

Selected sketches are taken from the best sketches through consideration of materials, work processes, form and techniques to be used. In addition, the selection also considers the beauty and standard (pakem) of the dhapur keris. The following are the selected sketches that will be transformed into a design in making a keris.

Figure 2. Some alternative sketches  
(Design: Puput Saputri, 2021)

Figure 3. Three selected sketches  
(Design: Puput Saputri, 2021)
4.1.2. Design Steps

This design stage produces a working drawing that will be used as a reference in making the keris, which includes details of the form of the work, namely front view, side view, bottom view, and their size. The number of designs corresponds to the number of selected sketches, namely three. The three sketches are the Keris *Putut Dhapur Emancipation* Raden Adjeng Kartini, the Keris *Putut Dhapur Madhurya* Raden Adjeng Kartini, and the Keris *Putut Dhapur Anggit* Raden Adjeng Kartini. All three reflect the theme of Raden Adjeng Kartini which is full of meaning or values.

![Design of Keris *Putut Dhapur Emancipation* RA Kartini](image)

*Figure 4. Design of Keris *Putut Dhapur Emancipation* RA Kartini (Design: Puput Saputri, 2021)*
Figure 5. Design of Keris *Putut Dhapur Madhurya* RA Kartini (Design: Puput Saputri, 2021)

Figure 6. Design of Keris *Putut Dhapur Anggit* RA Kartini (Design: Puput Saputri, 2021)
Figure 7. Design of *warangka gayaman* with *pendhok* Bunton (Jepara motif) (Design: Puput Saputri, 2021)

Figure 8. Design of *warangka Sendang Walikat*\(^{14}\) (Design: Puput Saputri, 2021)

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\(^{14}\) A *warangka* of keris (keris shell) that resembles the shape of a sword shell
**Figure 9.** Desain of *warangka gayaman* with *pendhok* Blewah (motif Jepara)  
(Design: Puput Saputri, 2021)

**Figure 10.** Design of *hulu Nunggak Semi* Surakarta style  
(Design: Puput Saputri, 2021)
4.1.3. Creation Stage

The next stage is the process of making a keris with reference to the three designs that have been made. To realize the design, several stages were carried out, including:

a. Production Material Preparation

The preparation of materials for the creation of this work was carried out through considerations of quality and quantity in order to achieve the maximum result of combination. The materials used in each part of the work are selected materials, strong metal, and wood that has a beautiful pattern with superior quality.

b. Creation Process

In making a keris, it takes precision, skill and patience to achieve a complete result. There are several processes for making keris, namely:

1). Keris Forging Process

The process of forging a keris, the materials used are iron (Fe), steel, (FeC), and nickel (Ni). To get one saton requires several stages and takes quite a long time. The process of making saton requires three iron plates and two nickel (Fî) plates that have been flattened to the width and length according to the size of the iron. The two nickels (Fî) are inserted into the middle of the three iron (Fe) plates and then burned, if they are glowing then they are forged, until the two types of metal are fused. After the two metals are fused, then they are flattened and cut into three parts to form the letter M, then ignited and forged until they are fused and repeated three times to produce pamor strokes (guratan).

The next process is nylorok, nylorok is a process to unite two satons that are already in the shape of a half needle hour and steel (FeC) in the shape of a half needle hour which is inserted into the two satons. The nylorok process is carried out by burning the material until it reaches an incandescent temperature (1400-1600°C), then forged on the paron using a forging hammer until it fuses. The bilah (blade)
material that has been put together through the nylorok process is called kodhokan\textsuperscript{17}. The kodhokan is cut at the base of the blade for later use as ganja\textsuperscript{18} material.

The next process is the making of pesi which is done by grinding the kodhokan using a cutting grinder at the base of the right and left sides to a depth of 2 cm. Then forging is done at the base of the kodhokan that has been grinded, so that it becomes a rectangle.

Next is the process of making the pamor rekan\textsuperscript{19}. The three designs of the keris will be realized using a twisting (puntiran\textsuperscript{20}) technique. The first keris design, namely the pamor dwi warna, is a combination of two techniques in forging the blade of the keris, namely the tiban\textsuperscript{21} technique and the twisting (puntiran) technique. The process of making this pamor includes pemijaran (burning) the process of unification of nickel and iron keris materials. After the material becomes the bakalan\textsuperscript{22} (prospective material), the end of it is twisted once, then forged so that the twisted end of the feeder can be glued and blended perfectly, then proceed to the ngulur\textsuperscript{23} stage. The stages of embodiment of the second and third keris are almost in the same principle as the first keris.

The next stage is flattening. The ngul process is carried out by lengthening the bakalan according to the blak\textsuperscript{24} that has been previously made, and the minggiri process (flattening the right and left side of the keris blade). The first and third keris works are types of keris lurus, while the second keris is keris luk-3.

\begin{center}
\includegraphics{images.jpg}
\end{center}

\begin{itemize}
\item\textsuperscript{17} The result of steel insertion in the keris blade forging process
\item\textsuperscript{18} One part of the blade of a keris like a cross guard or a cross on a sword
\item\textsuperscript{19} The pamor motif designed by the keris maker
\item\textsuperscript{20} The technique of making pamor motifs by Muntir (twisting)
\item\textsuperscript{21} undesigned motif
\item\textsuperscript{22} Prospective keris before going through the cold forming process (after coming out of the forging process)
\item\textsuperscript{23} The process of elongating the keris blade in the forging process
\item\textsuperscript{24} The design used as a reference in the formation process
\end{itemize}
Figure 11. Process of keris forging
(Photo: Puput Saputri, 2021)
2). Forming Process

*Bakalan* (prospective keris) which have gone through the forging stage, then enter the formation stage according to the *rerikan* of the keris starting from the size to the details. The initial stage is the process of raising or arranging *pamor* and steel (*waja*), so that the steel is on the edge of the surface of the keris blade and the *pamor* is in the middle of the steel. This in the world of keris is called the *silak waja*\(^{25}\) process.

\(^{25}\) The process of bringing up steel on the surface of the keris blade
After the pamor and steel motifs are arranged, the next process is the formation of the details of rericikan the keris blade. Every rericikan has a meaning, one of which is massage (pijetan), which is a symbol that humans should maintain harmony with others and do not suppress or invade each other (Basuki, 2021b). These three keris have different rericikan:

a) The first keris has rericikan luk-3, ada-ada, pejetan, tikel alis, pundak sategal, greneng panjang, kruwingan, sraweyan, gandik front and back of the figure of Raden Adjeng Kartini, and ganja.

b) The second keris has rericikan: ada-ada, tikel alis, pundak sategal, sogokan, pejetan, sraweyan, thingil, kruwingan, gandik front and back of the figure of Raden Adjeng Kartini, and ganja.

c) The third keris has rericikan ada-ada, tikel alis, sogokan, pundak sategal, pejetan, sraweyan, greneng panjang, kruwingan, and gandik front and back figures of Raden Adjeng Kartini.

The next stage is to make a rericikan ada-ada in the middle of the keris blade by scraping the surface of the blade between the right and left sides to balance it using a grinding machine. The position of ada-ada in the middle must be done very carefully and thoroughly. After that the ngruwing process to adjust the thickness of the blade. This process is carried out very carefully and thoroughly, because if it is done carelessly, the position of the steel and pamor on the surface of the blade will be damaged.

26 The center line/axis of the keris blade is slightly protruding
The next step is the formation of rerikan starting from sogokan, pejetan, tikel alis, sraweyan, to the pundak sategal, which are carried out sequentially using a mini grinder and grinding machine. This is done very carefully because the surface area of each rerikan is very small.

The figure of Raden Adjeng Kartini on gandik is carried out starting from the overall shape to the details on the face to the body. This stage is carried out using tatah (an encrusting tool) and a mini grinder. Lastly is the process of making ganja and its holes.

3). Finishing Process

Finishing consists of three stages, namely nyangkling\textsuperscript{27}, ngamal\textsuperscript{28}, and marangi\textsuperscript{29}. Nyangkling is the process of smoothing the blade by using a sharpening stone to remove the former grinding machine and leftover files from the forming process. Ngamal is a finishing process to open the pores of the keris blade or bring out the lines of pamor on the keris blade. Marangi is a finishing process carried out by immersing the blade of a keris into a solution of warangan (arsenic trisulfide acid and lime juice), to make iron and steel metal elements which were originally white to black. In addition, pamor strokes with nickel elements will remain white and appear clearer.

\textbf{Figure 13. Process of nyangkling}  
(Photo: Puput Saputri, 2021)

\textsuperscript{27} The process of refining the keris blade with a sharpening stone  
\textsuperscript{28} The process of opening the pores on the keris blade  
\textsuperscript{29} The process of creating pamor motifs with arsenic solution
c. Making of Keris Complement

Complement (perabot) is an additional part of a keris art work. A keris will look beautiful, good and complete if it is supported by its perabot (complement), namely hulu, warangka, pendok\textsuperscript{30}, and mendhak. However, it is not explained, because it is not the focus of this article.

5. Artwork Keris

The following are three works of keris art resulting from the above creation process. Each entitled: (1) Keris Putut Dhapur Emancipation Raden Adjeng Kartini, (2) Keris Putut Dhapur Madhurya\textsuperscript{31} Raden Adjeng Kartini, and (3) Keris Putut Dhapur Anggi\textsuperscript{32} Raden Adjeng Kartini.

\textsuperscript{30} Metal wrapping gandar to decorate the warangka (shell/ keris cover)
\textsuperscript{31} Beauty
\textsuperscript{32} Thought ideas
Figure 16. Artwork 1: Keris Putut Dhapur Emansipasi Raden Adjeng Kartini (Designer: Puput Saputri, 2021).
Figure 17. Artwork 2: Keris Putut Dhapur Madhurya Raden Adjeng Kartini. (Designer: Puput Saputri, 2021).
Figure 18. Artwork 3: Keris Putut Dhapur Emansipasi Raden Adjeng Kartini (Designer: Puput Saputri, 2021).
5. Conclusion

The female hero from Jepara, Java, namely Raden Adjeng Kartini, became the basic idea for the creation of the keris because she was one of the women's emancipation figures who fought for the freedom of Indonesian women. The keris dhapur putut is the keris of choice to embody Raden Adjeng Kartini on the gandik section and is the most appropriate type of dhapur to apply the character. This can add to the diversity of new types of dhapur keris.

The creation of this keris uses the method developed by S.P Gustami, namely exploration, design, and embodiment. In addition, using the conceptual basis written by Haryono Haryoguritno, namely greget, guwaya, and wangun.

This creation resulted in 3 works of art, namely: (1) Keris putut emancipation Raden Adjeng Kartini reflects the symbol of a heroine of female emancipation; (2) Keris putut dhapur madhurya Raden Adjeng Kartini luk-3 has the philosophical value of polite and authoritative Javanese women; (3) Keris putut dhapur anggit Raden Adjeng Kartini symbolizes a hero who fights for education for women. The heroine Raden Adjeng Kartini is a symbol of women's resistance to ignorance, but also a symbol of Javanese women who do not leave their identity as a woman who has good manners and politeness.

This creation uses iron, nickel, and steel for the making of bilah keris (blade). Java mango (pelem pakel) wood uses for warangka material. The warangka is made in the style of gayaman and sandang walekat. Meanwhile, the hulu uses kemuning wood and pelem pakel wood in the style of wanda yudhawinatan and is embellished with mendak mijen at the hulu end. The resulting pendok are bunton and blewah cukit tempel with Jepara motifs which are applied to the warangka. It is intended to beautify the appearance and constructionally to strengthen the gandar because it is made of copper with a matte gold finishing.

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33 A type of keris warangka that resembles the shape of a Gayam fruit
34 The bottom of the shell that serves for the entry of the keris blade
6. References


