

# THE SERAT KALATIDHA AND HOAX REGIME: JAVANESE IDENTITY SHOCK IN THE WHATSAPPIZATION ERA

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## ABSTRACT

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**S**erat Kalatidha is an ancient manuscript which was written in the 19th century. It was written by Raden Ngabehi Ranggawarsita (1802-1873). He is a poet of Surakarta Palace. His works are a portrait of social life at that time. Western culture influences the daily life of the palace. Hence, he described it as *zaman edan* or the age of madness. This reality is parallel with the present condition which is controlled by the hoax regime. News and information spread without validity through social media. One of them which have the biggest user is WhatsApp application. There are some problems that will be explained. (1) What are the contents of *Serat Kalatidha* which have relevance to the Whatsappization era? (2) How does hoax regime dominate the information and communication of Javanese society? (3) How does the hoax regime influences to Javanese identity in the Whatsappization era? This paper uses qualitative data analysis with the study of literature and data analysis technique as descriptively and interpretatively. This paper shows that the *zaman edan* concept in *Serat Kalatidha* is quite relevant to the present condition. It is happened because of the easy access to the media through technology such as smartphone. Consequently, the Javanese identity has eroded. Those who experienced identity shock have become a part of ecstasy society. Hence, Ranggawarsita's advise to remember and cautious can be a solution for this problem.

**KEY WORDS :** *Serat Kalatidha*, zaman edan, Whatsappization, Javanese Identity shock

## INTRODUCTION

Ranggawarsita is a popular name for Javanese people. His works are very famous, especially *Serat Kalatidha*. Raden Ngabehi (R.Ng) Ranggawarsita was born in dzulkaidah 10, in year Be 1728 J or March 15, 1802 AD at Yasadipuran, Surakarta. R. Ng. Ranggawarsita is the eldest son of Mas Panjangswara. His little name is Bagus Burham (Widyawati-R, 2012: pp. 11-12). When he was younger, Ranggawarsita had been sent to Pesantren (Islamic boarding school) Gerbang Tinatar Ponorogo to study the AL Quran and to study the religion of Islam. He has three wives, namely R.A. Gombak Putri (daughter of Cakraningrat, Kediri regent), Mas Ajeng Puja Dewata, and Mas Ajeng Mara Dewata (Simuh, 1988: pp. 34-38).

*Serat Kalatidha* is a portrait of life experienced by Ranggawarsita. At that time, many violations of the rules were so severe, and violations of norms that are massive and systematic (Supana, 2016). The writing is considered a prophecy. According to Javanese terminology called “*weruh sakdurunge winarah*”. But, many researchers said that his works are a heart confession (Andjar, 1979: p. 41). According to Otto Sukatno (2006: p.10), the main principle held by Ranggawarsita is the concept of *eling lan waspada* (remember and alert) in every behavior and action. Remember and be aware of the changes that are taking place locally, nationally, and internationally. However, the conditions of the times may turn into a madness era if the community has abandoned the attitude of *eling lan waspada*. The age of madness is not only experienced by Ranggawarsita but also universal, valid all the time (Sumidi in Otto, 2006: p. 87). Therefore, many researchers have examined this manuscript by relating it to the present condition.

Ranggawarsita’s feel about the age of madness in the past influenced by Western cultural infiltration is similar to the present condition. In the present day, modern technology like the internet has affected people’s lives. News and information are rife with lies or hoaxes. News and information hoax spread quickly due to the presence of netizen. According to Andrik Purwasito (2017), netizen is a creature with new thoughts and status as a result of information, technology, and communication transformations that affect the process of human metamorphosis. Netizen evolved into a source of information, spreader, and consumer. In the era of cyberspace, netizen controls all information. Multiple purposes enveloped the validity of news and information ignored.

It is ironic when the development of Information and Communication Technologies (ICT) is not balanced with respect for values and norms in the community. Many people are too busy with the virtual world or social media, causing dependence. In addition, many societies use social media for a particular interest. Purwasito (2017) said that information always has a hidden agenda set to reach global interests politically, economically, socially, and culturally.

Based on the description then there are some problems discussed in this paper. What are the contents of *Serat Kalatidha* which have relevance to the Whatsappization era? How does hoax regime dominate the information and communication of Javanese society? How does the hoax regime influences to Javanese identity in the Whatsappization era? The objective of this paper is to give a reflection of the phenomenon in the present day that is fearful caused by hoax regime spreading through social media application. This paper uses qualitative data analysis methods and data analysis technique as descriptively and interpretatively. Nyoman Kutha Ratna in his book *Metodologi Penelitian Kajian Budaya dan Ilmu Sosial Humaniora Pada Umumnya* (2010) said that research with qualitative data analysis should find the hidden meaning behind it, as a hidden meaning, or intentionally hidden. Interpretation is used to explain the cause of a phenomenon. Library study is used as a data collection technique. This paper is also used Baudrillard's hyperreality theory to explain the phenomenon.

He stated that "*simulation is no longer that of a territory a referential being or a substance. It is the generation by the model of a real without origin or reality: a hyperreal.*" Simulacra makes the original reality and artificial reality cannot be distinguished. He also said that "*a hyperreal henceforth sheltered from the imaginary and from any distinction between the real and the imaginary, leaving room only for the orbital recurrence of models and for the simulated generation of differences*". An image eliminates reality so that the fake reality is more real than the original reality. Baudrillard called as hyperreality. This theory is important to analyze the problem that will be explained.

## RESULT AND DISCUSSION

### Genealogy of *Serat Kalatidha*

*Serat Kalatidha* was written in circa 1860 AD. *Kalatidha* was derived from Javanese word, *kala* and *tidha*. *Kala* means era, age, or time. *Tidha* means uncertainty. *Kalatidha* means an uncertainty age. *Kalatidha* consists of 12 stanzas in the metrum of *Sinom*. This poem can be divided into three parts. The first part is the 1st stanza until 6th stanza. These parts are about the condition when Ranggawarsita life that has not a principle. The second part is the 7th stanza. This part tells about a condition which is called as *zaman edan* or the age of madness. The third parts are the 8th stanza until 12th stanza. This section is a teaching about religious stance.

In the first stanza, Ranggawarsita said, "*mangkya darajating praja kawuryan wus sunya ruri.*" It means that the state has lost the honor, and has been seen in lonely, so that has not a price. According to Ki Kamajaya (as cited by Siswokartono, 2006: p. 286) said that the State system of Kasunanan

Surakarta was broken. Here is the first stanza of the poem:

*Mangkya darajating praja / Kawuryan wus sunya ruri / Rurah  
pangkreng ukara/ karena tanpa palupi / Ponang paramengkawi /  
kawileting tyas malatkung/ Kongas kasudranira / tidhem tandhaning  
dumadi / hardayengrat dening karoban rubeda/ (Serat Kalatidha,  
Sinom, 1).*

The translation:

In the present, the state's honor has disappeared. It is caused by all of the rules have broken. A break could happen because it has not exemplary anymore. The poet felt sadness because he has lost the signs of life. It could happen because the curse affected the misery (Siswokartono, 2006: pp. 286-287).

The stanza above indicates that Ranggawarsita felt crestfallen with the condition of the kingdom. He saw that the Kingdom was polluted by Western culture. The position of the kingdom was also dominated by Netherlands Colonial Government. The nobility could not give a pattern. Many of the nobilities enjoyed the pleasure which was offered by the Western culture. The degradation of morality has happened in Javanese culture. This curse caused the misery of the Javanese people at that time. Ranggawarsita's sadness is shown in the 2nd stanza - 6th stanza:

*Katatangi tangisira / sira sang parameng kawi / kawileting tyas duhtita  
/ kataman ing reh wirangi / dening upaya sandi / sumaruna anarawang  
/ panglipur manuhara / met pamrih melik pakolih / temah suh-ha ing  
karsa tanpa weweka / .*

*Dhasar karoban pawarta / babaratan ujar lamis / pinudya dadya  
pangarsa / wekasan malah kawuri / Yen pinikir sayekti / pedah apa  
aneng ngayun / andhedher kaluputan / siniraman banyu lali / Lamun  
tuwuh dadi kekembanging beka / .*

*Ujaring Panitisastra / awawarah asung peling / ing jaman keneng  
musibat / wong ambek jatmika kontit / Mangkono yen niteni / Pedah  
apa amituhu / pawarta lalawora/ mundhak angroronta ati / Angur-  
baya ngiketa cariteng kuna / .*

*Keni kinarya darsana / palimbang ala lan becik / Sayekti akeh kewala  
/ lalakon kang dadi tamsil / masalahing ngaurip / wahanira tinemu /  
temahan anarima / mupus papasthening takdir / puluh-puluh anglakoni  
kaelokan / (Serat Kalatidha, Sinom, 2-6).*

The translation:

The poet is better to rise up than crying sadly. Even though, you are filled with grief and shame by various slanders of the people. Those who approaching to mingle and entertain, as though to make your heart comfortable, are intended to gain profit and destroy your lofty ideals, for without your caution. The problem was only because of uncertain rumors. He would be placed as a prominent person, but that was not true, even he did not get an attention at all. Actually, if you think about it, what is the point of being a prominent person? The point is to make a mistake, especially if you are showered by forgetful character. If it grows, it will cause a problem. According to the book of Panitisastra, actually, there was a warning. In the age fulfilled by fuss and falseness, people who honestly will be unused. Thus, why we always study. What are the benefits if we trust the empty news; it is even more painful, it is better to write old stories. Old stories can be used as a big mirror to compare the false and the true behavior. Actually, many various examples of the stories told about life cooling the heart, finally received and contemplated to God will. Everything could happen because they were experiencing the weird (Andjar, 1979).

There are many issues which made him so sad. That poet told that there were many issues that could not be clarified in that time. Those issues made a chaotic. Therefore, he suggested that we should learn from many stories that were happened in the past. Ranggawarsita named the chaotic era as a *zaman edan* or the age of madness. His statement about *zaman edan* is in the 7th stanza that, “*Amenangi zaman edan / ewuh aya ing pambudi / Melu edan nora tahan / yen tan milu anglakoni / boya kaduman melik / kaliren wakasanipun / Dilalah kersa Allah / begja-begjaning kang lali / luwih begja kang eling lan waspada.*” The translation is that “facing the age of madness, the conditions are getting hard. If you follow the madness, you cannot bear, if you do not follow it, you cannot get some profits, and finally you will suffer from hunger. It is the will of God, that is still happier who remain to remember and cautious than those who are neglectful” (Andjar, 1979).

That stanza describes Ranggawarsita’s concern. He was worried about cultural lag caused by Western culture penetration would affect the Javanese identity. He was afraid that Javanese identity would be eroded. The situation forced Javanese people following the wave of the age. Those who oppose the wave of the times would be tormented. That is why Ranggawarsita made some suggestions to face the age. This suggestion is in the 9th stanza – 12th stanza:

*Beda lan kang wus santosa / kinarilan ing Hyang Widhi / satiba malanganeya / tan susah ngupaya kasil / saking mangunah prapti /*

*Pangeran paring pitulung / marga samaning titah / rupa sabarang pikolih / parandene masih taberi ikhtiyar / .*

*Sakadare linakonon / mung tumindak mara ati / angger tan dadi prakara / karena wirayat muni / ikhtiyar iku yekti / pamilihe reh rahayu / sinambi budi daya / kanthi awas lawan eling / kang kaesthi antuka parmaning Suksma / .*

*Ya Allah ya Rasulullah / kang sipat murah lan asih / mugi-mugi aparinga / pitulung ingkang nartani / ing alam awal akhir / dumunung ing gesang ulun / mangkya sampun awredha / ing wekasan kadi pundi / mila mugi wontena pitulung Tuwan / .*

*Sageda sabar santosa / mati sajroning ngaurip / kalis ing reh huru-hara / murka angkara sumingkir / tarlen meleng melatsih / sanityaseng tyas mamatuh / badharing sapudhendha / antuk wajar sawatawis / borong angga suwarga mesi martaya / (Serat Kalatidha, Sinom, 9-12) .*

The translation:

Unlike he who has already strong. He has the blessing of God. However, his fate is always good. No need to be hard-won suddenly got a boon. Nevertheless, he persevered. Anything has done. It only made a pleasure so that did not bring any problems. Apparently, it was in accordance with the advice said that humans are obliged to seek, should choose a good way. Along with the effort, we should remember and cautious to get God's grace. Dear Allah, dear Rasulullah, who is generous and compassionate, may You give help to Your servant at the end. Now we have grown old, and finally how. Only God can help us. Hopefully, we can be patient and peaceful as if to die in life. Get out of the hassle and far from cruelty. Let us only ask for the Grace to You for forgiveness. Then we surrender our soul and body (Andjar, 1979).

These stanzas above tell about how to avoid the cruelty such as pray, endeavor, and choose a good way. He said that only God can help humans from the torture. Humans have always to remember and cautious in daily life. He told that a life is a mortality. Death or mortality means that a human has escaped from all shackles. This condition can be achieved by asceticism way. Handayani and Novianto (2011: p.109) stated that asceticism as a mystical path that demands self-discipline, perseverance, and hard work to control our self. According to Isabelle Jonveaux (in Ahlbäck (ed.), 2010: p.187), asceticism is the means used to attain the successful goal of a perfection of religious life. With the path of disengagement, a human will get a human will gain inner peace. Therefore,

a human will meet God, in Javanese term called as *manunggaling kawula Gusti* (The union of God and human).

The explanation above shows that the meeting of Javanese culture and Western culture led to a culture shock. The function of the palace as a cultural center has faded (Widyawati-R, 2012: p. 33). This poet is an intellectual rebellion opposing his king (Paku Buwana IX) who had neglected him. This poem is a form of cultural resistance from Ranggawarsita who was against Western culture that has hegemonized Javanese culture. Conditions at that time were similar to the present condition, although the discourse of the age is different with the present. The content of *Serat Kalatidha* is still relevant to the present condition which is full of rumors as the warning given by Ranggawarsita. This phenomenon is related to the post-colonial Western hegemony which is use technology as a new form of imperialism. This phenomenon will be explained in the next section of this paper.

### **Zaman Edan: Hoax Regime in the Era of Whatsappization**

In the 21st century, internetization encourages people to adapt to ICT and creates a new life based on the internet (Purwasito, 2017). The Internet becomes a habitus to the society in the era of Cyberspace. According to Gibson as cited by Kellner (2003: p. 309), *cyberspace is “a consensual hallucination experienced daily by billions of legitimate operator in every nation.”* Gibson also said that cyberspace related to *“a graphic representation of data abstracted from the banks of every computer in the human system.”* Nevertheless, Kellner (2003) argued that cyberspace is *“a simply the spaces and networks of a high-tech and media society.”*

Based on that opinion, the Internet, as a high-tech, connects every person without being limited by space and time. The internet makes a new form of society, media society that is called as the netizen. The power of the internet creates an addiction because everything in life requires this technology. Not surprisingly, the Internet has become a new space for political, economic, cultural, and social activities. Purwasito (2017) interpreted the internet as the god helper of alienation for the internet users (netizen). It is caused by a communication space which provides unlimited information and knowledge.

This communication space is realized in the form of social media like WhatsApp. According to [www.whatsapp.com](http://www.whatsapp.com), this application was founded by Jan Koum and Brian Acto on February 24, 2009. In 2014, WhatsApp joined Facebook. There are various interesting features owned by WhatsApp, namely chat, phone, file sharing, photo exchange, and video exchange. Teenagers are interested in using these features. However, not only teenagers are interested, but also the wider societies are interested. According to Amin and Thrift (in Boomkens, 2013: p. 30) called this condition as a “new forms of human sociality”.

As a new social space, WhatsApp has become the best-selling application in Indonesia, especially in Java. It is because all smartphones should have an application that is connected to social media instantly (Cirrucci, 2013). Users are mostly in Java as the island with the densest population. The capitalists use the human necessities to socialize by producing social media that can satisfy the human desire. As Baudrillard's opinion in his book *Ekstasi Komunikasi* (2015), said that human has necessities which can give satisfaction. Therefore, user behavior can be set to become consumptive. Social media consumption through WhatsApp is very high. This phenomenon can be called by Whatsappization.

Whatsappization is a process when social media applications dominate all activities of interaction, communication, and dissemination of information in the daily human life. WhatsApp is a favorite application because it offers a variety of new features that are always updated. Usage of this application is a sign of a practical modern lifestyle. Therefore, this application successfully shows its dominance in information and communication network in the world. This reality is parallel with George Ritzer's opinion in his book *McDonaldisasi Masyarakat* (2014) which said that the phenomenon of fast food consumption is suitable for a modern lifestyle, so it has kind of magical power or charm.

Inspired by McDonaldization theory, Whatsappization has four dimensions, such as efficient, communicative power, manipulative power, and borderless. Efficient is easy to use, has low rates, has many interesting features, and makes communication faster. This application provides convenience in communication between its users so that this application has communicative power. WhatsApp has a variety of features that trigger fun and beauty for its users which are called as manipulative. This feature becomes a communication medium capable of crossing borders, including the country at a time that is referred to borderless.

These four dimensions make the news and information spreading through WhatsApp to be easy to trust. Unfortunately, not all news and information have a truth value. A lot of fake information is propagated for specific purposes. Fake news and information are called hoax. When hoax dominates in daily life, even affecting the mass mentality, then this reality is referred to hoax regime. The significance of it, the community is easily consumed by the issue. Real-world society and the virtual world cannot distinguish between fake news and factual news. Pseudo-reality and origin reality are mixed. Hoax as a sign system has separated fact from the object. It creates kind of second reality which its reference is itself (Piliang, 2012: p. 51). As Baudrillard (1994: p. 1) stated, simulation is no longer relevant with anything which has a reference, but models of a real without origin or reality. Simulation grows, and to be simulacrum (simulacra).

Baudrillard said that simulacra is a duplication of duplication so that the distinction between duplication and the original reality becomes abstract



(Kushendrawati, 2011: p. 88). According to Lubis (2014: p 178), Baudrillard defines simulacra into three types. *First*, the simulacra is related to falsification. *Second*, simulacra is related to production. *Third*, the simulacra is related to the code that can be found in contemporary times. The code age has entered the entire social network. Therefore, everything becomes uncertain. In its development, the distinction between reality and imaginary is erased which is called hyperreality.

Hyperreality can be found in hoax regime phenomenon. Information and news hoax dominate netizen civilization. Hoax spreads through WhatsApp group. WhatsApp Group evolved into a hoax news propaganda field. WhatsApp Group grows suitable in necessity. News hoaxes are distributed from one group to another so that the hoax news can spread quickly. Newsreaders will be affected when they do not cross-check with other sources. The effect is that WhatsApp group is used to raise the masses. The debates that occur in cyberspace affect the real world. This shows that the fake information derived from WhatsApp has a power to influence the mass mentality.

There are many different hoaxes that are propagated through WhatsApp. [www.gudanghoax.com](http://www.gudanghoax.com) gives an example of hoax information like news about cancer which is said to be not a disease, but it is a multi-billion dollar business. This information is certainly very dangerous for public health. Ironically, this kind of information is also cited by national media such as *Republika*. In *Republika*, January 4, 2017, quoted incompletely the hoax information displayed on [gudanghoax.com](http://gudanghoax.com) site. This media did not provide information that the news quoted was a hoax (Surya, January 4, 2017).

News about religion and tolerance is the riskiest. The news can cause real-world hostility. Hoax news is usually quoted from news sites that cannot be trusted. Because sourced from a news site, the WhatsApp readers are easy to believe. Some fake news such as worship place vandalism, religious blasphemy, conversion of religion, and crime in the name of religion. The hoax news can threaten religious life in a country. Hoax news about religion always raises a debate in WhatsApp group. The debate has an impact on real life. The relationship, friendship, and kinship can be broken. Blocking contacts become the last choice for those who engaged in heated debates.

Fake news has the ability to muddy the situation. The example is in the case of election of DKI Jakarta (*Pilkada DKI*). *Pilkada DKI* is considered as the cruelest election along in the Indonesian history. Issues about tribe, religion, race, and kind of group or *Suku, Agama, Ras, Antar golongan* (SARA) dominate the fight between Governor Candidates. They claim that the governor should from one religion because it is a religious law which should be obeyed by them. Moreover, Governor Basuki Tjahaja Purnama (Ahok), an incumbent, makes a wrong statement. His statement video distributed by Facebook becomes a debate in WhatsApp group.

Some people said that his statement is a religion humiliation, but some said that it is not a religion humiliation. Hoax news and information joining this issue make unclear the situation. Some credible news media report that this action arises from WhatsApp group and develops to the street. In fact, WhatsApp group to be born as a struggle arena for those who dislike Ahok. They build a discourse of “*Aksi Bela Islam*” (Action to defend Islam) to legitimate their action. In other words, WhatsApp becomes a media to organizing and preparing for action.

Thousands of people or million as their claim, come to Monas to assert that Ahok must be punished (Pratiwi, December 4, 2016; Batubara, December 5, 2016). Many people become worried because they are afraid that this condition can affect a chaotic situation in entire of Indonesia region. Absolutely, this issue affects the Jakarta people’s opinion in the election. Hence, these issues to be a commodity for his competitor. As a result, Ahok has been defeated by Anis Baswedan, his competitor in the second round of the election. In addition, the court drops a punishment to Ahok. This controversial punishment becomes a debate in the legal world in Indonesia. This is a proof that the debate based on WhatsApp group can influence the mass mentality. In addition, these reality shows the danger of hoax regime. Hence, in the age of the madness, we should critical toward the various information scattered in cyberspace. As Ranggawarsita said, “*pedah apa amituhu pawarta lalawora mundha anggroronta ati. Angur-baya ngiketa cariteng kuna.*” It means that what are the benefits if we trust the empty news; it was even more painful, it is better to write old stories.

### **Javanese Identity Shock**

The term of identity is derived from the Latin “*idem*” which has mean to “the same” (Frissen et al., 2015: p. 29). Identity is often explained as a reflection characteristic of anyone that differentiates him from the others (Cirruci, 2013). Buckingham (as cited in Cirruci, 2013) argued that identity is not a static state because it always undergoes in changing process. Identity created by interaction is an active process which is fluid. It depends on the action context and individual differentiation. Identity is formed by experience, conflict, and other interaction (Deen, Schouten, & Bekker in Frissen et al (ed.), 2015: p. 111-112).

In the cyberspace era, individual identity is shaped through interaction in the internet environment. Social media like WhatsApp has a potency to create an individual identity. Who has not ready yet will experience a condition which is called as identity shock. This condition is also experienced by Javanese people. Many WhatsApp users are Javanese people which are deceived by hoax news like some examples above. The proof, many Javanese people trust the hoax news and information. They are easy to share for every hoax which is

received. They follow what the actor of hoax news is wanted. They enjoy the hoax news spreading from social media (in this case is WhatsApp).

Basically, human likes to lie (Dhani, August 30, 2016). A research by Feldman, Forest, & Happ (2002) explained that each person has the instinct to lie in self-presentation, especially in threatening conditions. In other research, Tyler & Feldman (2004) showed that gender and expectation of future interaction affect a number of lies. From the conversation designed for research needs, evinced that 78% of participants lied, with females' lie significantly more than males. It means that lying not only related to self-confidence, but also connected to pleasure.

The pleasure caused by hoax news makes the reader lazy to do the verification. Every person enjoys the debate, even they are in angry. According to Baudrillard (2006: p. 15), "*pleasure has a special condition which is a form of singular enjoyment, aleatory, and dizzies simultaneously.*" That's why the actor creating the hoax uses this pleasure to get some profits. They can be connected to politics, criminals, or capitalists. They knew that mind and self can be constructed by using social media.

Parallel with Mead's opinion, the mind is a process of dialogue between an individual with himself affected by the social process. Self is a potency to receive itself as a subject or object. Self is constructed by a social process. Mind and self, are related to each other as a mental process and social process (Ritzer & Goodman, 2004: pp. 280-281). When mind and self can be controlled therefore an individual undergoes to identity shock. According to en.oxforddictionaries.com, the shock is "a sudden upsetting or surprising event or experience; a feeling of disturbed surprise resulting from a *sudden upsetting event.*" Therefore, identity shock is a condition when self and mind experienced a shock or surprise caused by unpreparedness in understanding the code and symbol. Those who experienced identity shock have become a part of ecstasy society. Ecstasy society is a society that has experienced the cultural homogenization caused by the technology of communication produces a pleasure and enjoyment which makes them hypnotized.

The phenomenon of hoax regime indicates that our civilization has entered into the age of madness or *zaman edan* (like what Ranggawarsita ever said). Hoax regime makes Javanese identity eroded. Javanese identity has hypnotized by pleasure and enjoyment of hoax news spreading by WhatsApp. Javanese people not involved in the hoax regime will be considered outdated. Ranggawarsita said, "*Life in the age of madness is difficult. If you follow the madness, you cannot bear. However, if you do not follow the madness, you cannot survive and cannot make a profit.*"

Based on that opinion, the phenomenon of the age of madness described by Ranggawarsita is similar to the present condition. Javanese people who previously held the philosophy to remember and cautious (*eling lan waspada*), nowadays they are easy to trust issues spreading in the cyberspace. In the

past, Javanese philosophy said that Javanese do not easily amazed and do not easily startled (*aja gumunan lan aja kagetan*), but in the present time, Javanese to be easily surprised and shocked which is caused by the technology of communication and hoax news. Therefore, hoax regime (in the age of madness) is a serious problem for human consciousness and unconsciousness.

## C O N C L U S I O N

*Serat Kalatidha* is the masterpiece of Ranggawarsita. The poet is educational literary works. Some parts of the poet have relevance to the present condition. The 4th stanza, 5th stanza, and 7th stanza told about how cruel a rumor or issue so that makes chaotic condition called zaman edan (the age of madness). In the present times, social media application, such as WhatsApp, dominates the human daily life. This reality can be referred to the era of Whatsappization. Whatsappization consists of four aspects; efficient, communicative power, manipulative power, and borderless. WhatsApp Group to be media to spread many news and information which are cannot be trusted, and called by the hoax. Common people up to professors are fooled by hoax news. They share all information which is received by WhatsApp. This reality is a proof that human's consciousness and unconsciousness has been controlled by Hoax regime which is built by criminal, politician, or capitalist who has a particular interest.

Hoax regime can dominate human life because it has a pleasure power. Besides that, human likes to lie. This human's character is used by the hoax's creator to get some profits such as the economy, politic, and other motifs. The WhatsApp users become lazy to clarify some news which is derived. This indicates that the pleasure reduces the critical power of the human. It is because hoax is a code system. Hoax merges the original reality and fake reality which is called as hyperreality. In the hyperreality condition, human's mind and self are affected by the pleasure. When mind and self are controlled then they lose their identity, and they suffered identity shock. It happens in Javanese people who enjoyed the pleasure of fake news distributed by WhatsApp. It is caused by the condition that makes humans, especially Javanese people, forgetting their way of life or philosophy of life. When they have lost their philosophy of life, they have lost their identity too. In other words, Javanese identity has eroded, and then become a part of ecstasy society. Hence, some suggestions advised by Ranggawarsita can be a solution for this problem that we should to remember and cautious in daily life.

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