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## SYMBOLIC MEANING OF CHARACTER MOVEMENT IN PERFORMANCES GEMBLAK MBAWI IN VILLAGE HARGORETNO KEREK DISTRICT, REGENCY TUBAN

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**Abstrak:** Show Gemblak Mbawi is art show shaped theater people Which contains several meanings in it. The Gemblak Mbawi performance is a performance Which No free from motion. Formulation problem on study This that is How Meaning Symbolic Motion Characters at the Gemblak Mbawi Performance in Hargoretno Village, Kerek District, Tuban Regency. Study This use study qualitative. Technique collection data Which used is observation, interviews, and documentation. Data is collected in the form of information related to Gemblak Mbawi Performance, Then analyzed using the theory of Suzane K. Langer Which share symbol meaning descriptive and presentational. Based on the research results, it can be found that the symbolic analysis of character movements is based on discursive and presentational symbols. The meaning of discursive symbols of character movements in the Gemblak performance Mbawi is found in several character movements, namely *sedakepan*, *lembahan muter*, *sembahan*, *lembahan sampur*, *gripngeman*, *seblak sampur*, *kejer*, *Labasan*. The meaning of presentational symbols is found in the section The overall presentation has meaning about human life based on behavior, attitudes and deed Which applied in life daily For face challenge in period coming.

Say Key: Show Gemblak Mbawi, Meaning Symbolic, Character Movement

## 1. INTRODUCTION

Art is symptoms that are present We. Art will still discussed during thinking man Still taking place. Gemblak Mbawi is Wrong One art tradition Which develop in circles public Regency Tuban and has been around for a long time from heritage grandma ancestors. Art tradition is art Which life And develop in circles public as reflection identity the area. Art traditional grows and develops in a public Which Then lowered And passed down from generation to generation generation, Because art traditional born in environment group something area with itself. Art traditional own typical And a style that reflects the person of the people (Jazuli, 1994: 85). Show Gemblak Mbawi is Art also contains meaning in inside. Meaning And symbol in art is media disclosure Meaning And objective. Development art in Regency Tuban give interest to public around as symbol or typical in their respective areas. Examples of some of the arts Which There is in Regency Tuban that is Tayub, Sandur, Puppet Skin, Thak-thakan including Gemblak Mbawi.



Gemblak Mbawi is art Traditionally in the form of a People's Theater performance. Show Gemblak Mbawi very different with Gemblak Which There is in area Ponorogo. If Gemblak in Ponorogo is what people call it Which selected by Warok so that called Gemblak, whereas Gemblak Mbawi in Tuban that is A form show Which intact And almost The same with puppet person with bring around story Banner. Matter This because Gemblak Mbawi is guided by on story Banner. Story Which normal served on moment performances namely Ande-Ande Lumut and Timun Sir. The meaning of the word Gemblak itself is "Gem" or crushed It means held And "Blak" have meaning in Language Indonesia that is thrown away. The goal is in the banner storyline Which brought on moment show if there is matter positive expected viewer can take a lesson from the story, however If there is matter Which negative in story can. We throw away And Then depicted through a show called Gemblak Mbawi Because develop And sustainable in Hamlet Bawi Hargoretno Village Wetan. Originally from the word Gemblak Mbawi Alone that is Gemblak Bawi but because Language Java Which used by community in Hargoretno Village, so there are affix letter m in the front And appear designation Gemblak Mbawi.

Gemblak Mbawi Performance the more develop And known Lots person. Gemblak Mbawi is shown in due course asritual bring Rain. Matter This because the show was going on for a while season " long dry and society " experiences lack of clean water. Then after show finished, Rain start down slowly. From that's it public believes that show This can bring Rain but as time goes by function show " turned into entertainment that staged in various place. Although only as entertainment, rituals before show still implemented according to existing standards. During walking time Gemblak Mbawi Once experience period take a break during more from 20 year, show the The same very No shown (Interview, December 16, 2022). Matter That because development era Where appearance entertainment modern. Will but Gemblak Mbawi start " appears slowly Again Because exists role from public And Body Culture National " which in support by Board Tuban art one of which is stage stage Gemblak Mbawi in play Cucumber Sir in Joglo Village Hargoretno year 2020 with player original Gemblak Mbawi in area so that it raises enthusiasm artistic para the player. On year 2019 Gemblak Mbawi Also demonstrated in Square City Tuban in commemorate Proclamation Independence R.I by Service Tourist Regency Tuban, besides That Gemblak Mbawi has set become Inheritance Culture Not Object (WBTB) by Ministry of Education and Culture Republic Indonesia on year 2019.

Study about Meaning Symbolic Show Gemblak Mbawi First time done And different with study Gemblak Which Already There is. An example written previously by Buddha Utami on year 2005 with title "Development Dance Bedayan on Art. Gemblak "Ande-Ande Moss" in Hamlet Mbawi Wetan, Village Hargoretno, Subdistrict Hoist, Regency Tuban" study the in inside only discuss about development dance Bedayan found in Gemblak Mbawi and form the presentation. Furthermore by Kristina Come on Priyanti on year 2021 with Title " Form Show Gemblak Mbawi in play Timun Mas in Hargoretno Village, Kerek District Tuban Regency " discusses forms and structure Gemblak show Mbawi.

Interest choose study about Gemblak Mbawi Because There is its own uniqueness from facet form the performance, that is in staging story Which brought is Panji story featuring several characters story And packed in A show, but when seen from the beginning of the show until end own order show complex with opening music, opening dance, entertainment by comedians and dance drama performances by the play. Apart from that, this research was written for increase insight for the younger generation regarding Gemblak Mbawi performance, and important for written so that public And generation young specifically public Regency Tuban can know and participate in preserving the arts There is as well as show Gemblak Mbawi can become an icon arts in the Regency Tuban.

Study This use a number of theory namely symbolic meaning according to Suzanne K. Langer in book *Problematic art* (2006: 146-147) divides symbols into 2, namely discursive symbols And presentational. Symbol discursive is symbol modern For do analysis disclosure. This symbol was constructed by several part imply something structure Which can understood meaning. Whereas symbol presentational is a symbol that cannot be described in elements but a unity which is round and whole. Presentational symbols do not can be broken down into smaller parts, can stand alone as a full symbol. According to Sudarsono (Tt: 42) motion differentiated into two, namely pure movement and meaningful movement. Abrams in Nurgiyanto (2010: 165) figure story are the people or actors shown in a narrative or dramatic work, then interpreted by readers as having moral qualities And trend certain like Which expressed in speech and carried out in action.

There is 4 reference thesis Which used in this research namely: Evy Hariyanti (2002), thesis from the Department of Surabaya State University Sendratasik with the title "The Symbolic Meaning of Dance Thengul in Ward Duchy Bojonegoro Regency Bojonegoro". Study This produce Meaning Symbolic Dance Thengul in Ward Duchy Bojonegoro Regency Bojonegoro. Meaning Symbolic Which contained in Thengul Dance it symbolizes between two teenager son And daughter each other look for couple so showing his turmoil For get partner going to House ladder happy. Method the presentation served before events official taking place And as well as a welcoming dance, for example on reception event August 17, season opener and dance Thengul danced on stage open size 6x4 meters. Similarity of this research that is on method study use qualitative research. Apart from that, the results of this research take the same topic but with objects Which different. As for contribution study This on study writer is as material For reference in matter theory Which support or No support study. In matter This focused on reference to Meaning Symbolic.

Irchami Putriningtyas (2013), thesis from Semarang State University, Department of Ballet with the title "Symbolic Meaning of Dance Performances Mask " Prohibited Lor in Village Slarang Lor Subdistrict Dukuhwaru Regency Tegal. Study This produce form show Dance Mask Slarang Lor And meaning symbolic in show Dance Mask Slarang Lor. Form show dance mask Slarang Lor started with accompaniment foreword singer or musician. Painter drumming gamelan For invite " para viewer so that come the source of the sound comes from the yard of

the place show taking place. Part core from Slarang Lor Mask dance performance in the form of movement Sawitri dances six types of Mask Dance Slarang Lor. The emergence of music closing as sign show end. Simultaneously with appearance music, Wrong One person request support fund form saweran . Symbolism show dance mask Slarang Lor reflected on every structure the show. Symbols the realized in form player, equipment show, motion, accompanist, costume, tool display, viewer, And etc.

Similarity from second study This that is take the topic of Symbolic Meaning with objects study Which different. As for contribution This research is based on the author's research, namely as follows material reference about theory nor meaning symbolic Which can support or No support. In matter This focused on reference explanation of meaning symbolic. Kristina Come on Priyanti (2021) Article Scientific from Surabaya State University, Dance Department Department with Title " Form Show Gemblak Mbawi in play Cucumber Sir in Village Hargoretno, Kerek District, Tuban Regency." Study This produce form show Gemblak Mbawi in the play Timun Mas in the Village Hargoretno Subdistrict Hoist Regency Tuban And study structure dramatic on form show traditional. Gemblak Mbawi inside it containing two element supporter The performance includes elements of theater and drama. In the show Gemblak Mbawi presents a play about Panji's wrong story the other one is Timun Mas. At this show there is structure Which containing three part in among them is the initial part " namely gending or music opener, part middle show Gemblak Mbawi in play Cucumber Sir, Then part furthermore followed entertainment comedian, And part end " includes " continued The show contains the story of the play Timun Mas Dalam Gemblak Mbawi until the end. The similarity of the two study This that is on object study that is Gemblak Mbawi. While the difference is in The topic discussed is that this research discusses about the form of performance, while research writer discuss about meaning symbolic. The contribution of this research to research writer that is give knowledge new for researcher about form show Gemblak Mbawi.

Rizkia Inayatul Mukarromah (2021), thesis from University Country Surabaya Major Sendratasik with title "Meaning Symbolic And Values Moral Art Sandur in Village Sukorejo, Parengan District, Tuban Regency." This research produces Symbolic Meaning and Values Moral Art Sandur in Village Sukorejo, Parengan District, Tuban Regency. Overall symbolic meaning and values moral art Sandur in Village Sukorejo Parengan District, Tuban Regency has meaning process life man Which in

inside there is various color. Meaning Symbolic art Sandur own connection tightly with the lives of the people of Sukorejo village from 1960 to the present. This has been proven with mark Which contained in art become the center of village community life Sukorejo like life mutual cooperation, tradition thanksgiving, start moment plant And harvest paddy. The Sandur performance in Sukorejo village provides various meanings in it contain values mark moral Which become view life public in village Sukorejo. Values moral such as harmonious living between communities, traditions slametan , tradition mutual cooperation, worker

hard applied public in village Sukorejo Which part big eye his livelihood as farmer. With mark Which like that appearance know the symbolic meaning and moral values necessary for the survival of the Arts Sandur. The similarities between these two studies are: take the topic of Symbolic Meaning with objects study Which different. As for contribution This research is based on the author's research, namely as follows material reference about theory For study Symbolic meaning that can support or not support. In matter This focused on reference explanation of meaning symbolic. From exposure researcher explain in on, is one of the reasons that prompted researchers to examine and describe "Symbolic Meaning Motion Figure on Show Gemblak Mbawi in Village Hargoretno Subdistrict Hoist Regency Tuban".

## 2. METHOD

On study This use method qualitative research. In Sugiyono's opinion (2017: 8) method study qualitative often called naturalistic method because the research was carried out on condition natural, data Which collected And the analysis more nature qualitative. Object on This research is the Gemblak Mbawi Performance. The location of the research carried out by the researcher is located in Hargoretno Village, Kerek District, Regency Tuban. Source data Which used on study This shared become 2 that is source data primary And source data secondary. Data primary is data Which obtained from respondents through results interview researcher with source person. In study This, done with interview source person For look for data Which accurate in process writing. The following is a source data primary in study This:

Table

1. Source Data Primary

No	Name	Information
1.	Father Aris	Department of Culture, Youth, and Sport as well as Tourist
2.	Mother Ita	Supporting Informant
3.	Father Darmadi	Chairman Art Gemblak Mbawi
4.	Mother Winarti	Perpetrator Gemblak Mbawi

Data secondary in study is data Which obtained through collection data, done by researcher through notes or documentation, And other. Researcher obtain indirect data or through internal intermediaries in the form of books, journals, archival documentation, and evidence documentation picture or videos about Show Gemblak Mbawi. On study This use 3 technique collection data among them observation, interview And documentation. Observation as engineering collection data have characteristic Which Specific when compared to with technique other, that is interview And questionnaire. Study This use observation non participant Which meaning that researchers are not involved in activities and just as an observer. Researchers looked directly Show Gemblak Mbawi on moment the show goes on. Interview



technique used in this research were interviews structured and unstructured. In research This time, the researcher chose several sources for interview Which considered know about Show Gemblak Mbawi. Documentation is a record of past events. Documentation can shaped writing, picture, or works monumental from somebody. Collection documentation To use add information And knowledge Which has researcher get it from informant. In study This, researchers use the results of interviews, references, picture Which load about Show Gemblak Mbawi. Instrument study is tool help Which used by researchers to collect data onduring the research process. In qualitative research the research instrument or tool is the researcher Alone. But in study Gemblak Mbawi researcher still use guidelines instrument in this research include observation instruments, interviews, and documentation. Observation instrumentis a reference for researchers in conducting research and search effectively for object Which currently researched that is show Gemblak Mbawi Which There is in Village Hargoretno Subdistrict Hoist. Instrument interviewis guidelines Which used researcher in finding qualitative data, data is obtained from the research subject in the form of questions regardingWhat, How, And Why phenomenon can happen as attached on attachment. To maximize interview results, researchers Use a cell phone to record sound source person And record videos with objective anticipate limitations researcher in catch results interview from source person. Documentation instruments are helpful toolsused researcher For gather datain the form of print media, photos or videos. Data What you get is in the form of photos and videos at the time show taking place. Analysis is carried out before enteringfield, while on the field and after finishing onfield. Nadalam study This use 3step that is reduce, presentation data And withdrawal conclusion. Reduction data on studyThis form summarize data most importantly results observation in field in accordance with principal problems, summarizing, sorting results interview And documentation Which has obtainedresearcher. Process reduction data on studyGemblak Mbawi by collecting resultsfield observations adapted tointerview from informant Gemblak Mbawi. Onstage presentation This, researcher compile in accordancewith order problem from data Which hasfiltered after stage reduction Then arranged. Data presented in sentence form , paragraph, And in form table or chart. Datapresented is then verified for finding conclusions. Stages of withdrawalconclusion done after analysis data done. Validity data is degrees truth between data reported researcher with Which happenon object study. Data Which valid isthe data No different between researcher reportwith data on research objects. In study This, researcher use validity data with triangulation source, technique, And time.Triangulation Source For test credibilitydata, researcher do checking with method check what has been obtained through several source like Father Aris, Mother Ita, Father Darmadi, Mother Winarti. Fourth source person the made For get data Which accurate. Triangulation Technique used For test credibility data with method check data tosource Which The same with technique different. When There isdifferences between observation data, interviews, and documentation, then further discussion is carried out by researcher to source data. Triangulation Time is used to test the credibility of the data with method do checking with observation, interview, or technique other in time or situation Which different. When produce the data is different, so the researcher reschedules interview to source person with

time Whichdifferent. Matter the done researcher in a wayrepeated so that get certainty data Which mostaccurate.

### 3. RESULT AND DISSCUSSION

#### 3.1 Show Gemblak Mbawi in Play Seputro Tundhung

In show Gemblak Mbawi Opened by using Gendhing Puspa. Served with traditional musical instruments such as gong, kenong, kempul, bonang, bonang successor, slentem, saron, demung. This piece is presentedis sign that will commencementshow Gemblak Mbawi. With Javanese musical pieces are played, then public around place show will come soon to watch. On each performances, Gendhing Puspa is always played on beginning dish before going to to show core.



Picture 1. Accompaniment Music Show GemblakMbawi  
(Dock. Poppy, March 17 2023)

Gendhing in show GemblakMbawi own role important For build atmosphere staging. In matter ThisAlso can inviting flavor want to know. public local with hope people will be interested and become fans show Gemblak Mbawi.

Before mastermind convey channel story, done ritual prayer together Which where carried out by the elders and led by Wrong One player Gemblak Mbawi. Prayer together it is addressed to the Almighty power so that given smoothness on moment show taking place And saying flavor I'm grateful.



Picture 1. Accompaniment Music Show GemblakMbawi  
(Dock. Poppy, March 17 2023)

After the joint prayer takes place, namely *ubarampe* in the form of bucu, sego cool, sego golong, market snacks, red porridge, white porridge, chicken roast Which eaten together on moment before event starts.

Apart from the ritual of praying together, for all characters who will play a role in the show Gemblak Mbawi Also done ritual fumigation. The smoking ritual is believed to be so the players or figures of Gemblak Mbawi on moment show can emit aura, give safety from spirits fine Which There is in around And give confidence so the show goes onwith fluent.



Picture 3. Rituals fumigation figure in Gemblak show Mbawi (Dock. Poppy, March 17 2023)

The fumigation ritual that is carried out originates from burnt dry rice. After that one perpetrator Gemblak Mbawi wash on Gemblak Mbawi players or figures throughout body start from face, hand Then foot with smoke the.

### 1. Delivery Mastermind

In Show Gemblak Mbawi there is a puppeteer who is in charge of conveying it channel story And read Figure Which role in Gemblak Show Mbawi.

### 2. Opening Dance

Show Gemblak Mbawi presents the opening dance which is usually called Dance Bedhayan Gemblak. Dance This served before commencement channel story show. This dance uses simple movements repeated with pattern floor circular And turn.



Picture 4. Dance Bedhayan Gemblak (Dock. Poppy, 17 March 2023)

### 3. Entertainment by Comedian

Wrong One matter interesting from Show Gemblak Mbawi Also there is Punokawan, Which consists from 2 person. Appearance 2 person This is as entertainment for the audience with interact by viewer in a way direct. Punokawan appeared because show Gemblak Mbawi taking place approximately 2 hours. To avoid flavor bored, the character appears with dialog And story funny, so that viewer feel entertained in the middle of the show.



Picture 5. Entertainment by Comedian (Dock. Poppy, 17 March 2023)



#### 4. Show Drama Dance Play Seputro Tundhung

On line up Mbontorekno that is tell Queen Coffin God Which sent his son, Panji Seputro, to replace his throne. Banner Seputro say No Want to replace Ramanya, Then Queen Coffin God angry And chase away Banner Seputro from his country that is Mbontorekno. Panji Seputro finally came out from his country and then living abandoned on the streets. "Queen Coffin God sent Anake handsome necklaceguhane, But banner seputro no gelem In the end, Queen Keranda Dewa followed him. Queen Coffin God sent Patih Sidugarbo lan Sewandageni goleki Panji Seputro" (Interview, 18 May 2023).



Picture 6. Show Drama Dance Play Saputro Tundhung  
(Dock. Poppy, March 17 2023)

Queen Keranda Dewa finally became restless And think about his son Which has expelled. So he call two Patih that is Patih Sidugarbo and Sewandageni. He gave messenger to para governor For look for his son.

On the line Ngatasangin told the Queen Krata Tama who knows there is a son who was expelled by Ramanya from his country, namely Panji Seputro. Knowing this, Queen Krata Tama Then delegate para governor that is Patih Surabarmani And Sewandana For look for son the Which later will made her daughter's husband.

Krungu invite ono son oncat teapot negorone, Queen Krata Tama sent pathe intercepted Panji Seputro's lake and Dewi's goleki Sekartaji. Dewi Sekartaji didadekno garwane, Panji Seputro didadekno mantune. Queen's son Krata Tama no metu ning line up iki (Interview, 18 May 2023).

Jodes Personto do journey to going here and there looking for Panji Seputro. In middle journey Jodes Personto

meet with somebody Which named Madung, but when asked Madung No saw Panji Seputro at all. Then Jodes Personto meet with person Which currently bathe the horse, but person the Also No know the whereabouts of Panji Seputro.

After do search Which long, Finally Jodes Personto find existence Banner Seputro And give heirloom pasupati Which given by Queen Top Wind. Hose a number of time Banner Seputro meet with Patih Sidugarbo, he invite Banner Seputro For return to kingdom but No agree. On Finally happen war Brontoyudha between Patih Sidugarbo And Banner Seputro. After war In this case, Patih Sidugarbo suffered defeat so that come back to Mbatunekno.

#### 5. Delivery Mastermind

The puppeteer retells the storyline advanced that is meet him Banner Seputro with Mbok Rondo and moved on to Argopura Village Absorption Which is place stay Mbok Rondo.

#### 6. Entertainment by Comedian

Serve story joke For melt atmosphere during walking performances so that the audience does not get bored and still watching the show.



Figure 7. Entertainment by Comedians (Dock. Poppy, 17 March 2023)

## 7. Show Drama Dance By Play

While in the forest, Panji Seputro met with Mbok Rondo, he told me that he had expelled by Ramanya from his country Because No Want to replace Throne his country, Then invited him Banner Seputro to Village Argopura Absorption that is place stay Sis Rondo. Banner Seputro offered by Sis Rondo to live together in his house and Panji Seputro agreed to it.



Figure 8. Drama Performance Dance by Lakon (Dock. Poppy, 17 March 2023)

### A. Figures in Play Seputro Tundhung

#### 1. Line up Mbontorekno

##### a. Queen God's coffin

Queen Coffin God is a leader in A country, specifically in country Mbontorekno. Figure Queen Coffin God have attitude Which firm And authoritative, this attitude is described in any behavior or body movement at any time show. Figure Queen Coffin God own wife and two children.



Picture 9. Queen Coffin God (Dock. Poppy, 17 March 2023)

##### b. Goddess Srimpi

Dewi Srimpi is a female character who is the wife of Queen Keranda Dewa. goddess Srimpi have attitude Which weak gentle And its nature Good heart appropriately a wife who always faithfully accompanies the Queen God's coffin wherever and in any condition whatever. Give instruction And suggestion to Queen Keranda Dewa if his attitude is deemed lacking appropriate.



Figure 10. Dewi Srimpi (Dock. Poppy, 17 March 2023)

c. Patih Sidugarbo

Figure Patih Sidugarbo, governor First in country Mbontorekno Which is messenger Queen Coffin God And have task to look for the son of Ratu Keranda Dewa, namely Panji Seputro. Patih Sidugarbo has character very obedient And obey Queen Coffin God.



Figure 11. Patih Sidugarbo (Dock. Poppy, 17 March 2023)

d. Patih Suwandageni

The figure of Patih Suwandageni is the second patih in country Mbontorekno Which You're welcome is the envoy of Queen Keranda Dewa but his task different with Patih Sidugarbo. Patih Sewandageni was sent to look for the Queen's daughter Coffin God Which has long go from country Mbontorekno. Patih Sewandageni character The same that is obedient And operate order to Queen Keranda Dewa.



Figure 12. Patih Suwandageni (Dock. Poppy, March 17 2023)

E. Panji Seputro

The character Panji Saputro is the son of Queen Coffin God And goddess Srimpi. Own characteristic A little hard head, noted on establishment Which strong in reject messenger Ramanya to succeed his throne, however Also own characteristic daredevil in face problems while travelling in the middle forest when himself decide For go from his country.



Figure 13. Seputro banner (Dock. Poppy, 17 Mret 2023)

## 2. Line up Think about it

### a. Queen Krata Tama

Queen Krata Tama is figure leader from country Think about it. Figure Queen Krata Tama is a widower Which has one daughter. The character of Queen Krata Tama Be a firm and responsible leader answer in live daughter just that.



Figure 14. Queen Krata Tama (Dock. Poppy, March 17 2023)

### b. Patih Surabarmani

Patih Surabarmani was the first patih in the country of Ngatasangin who was sent by Queen Krata Tama. Patih Surabarmani was sent to search Banner Seputro that is child from Queen Coffin God Which will made husband his daughter. Patih Surabarmani's obedience is always a manifestation obedient by order Which has given to her and implemented.



Picture 15. Patih Surabarmani (Dock. Poppy, 17 March 2023)

### c. Patih Sewandana

Patih Sewandana is the second patih in country Think about it Which You're welcome messenger from Queen Krata Tama and has different duties. Patih Sewandana sent For look for the woman who will later become his wife Queen Krata Tama. Patih Sewandana also always deeply obedient carry out his duties.



Figure 16. Patih Sewandana(Dock. Poppy, March 17 2023

### 3. Village Argapura Absorbency

a. Mbok Rondo







Mbok Rondo is a female character the old and the widow. Mbok Rondo stayed wrong One village that is Argopura Absorption. She doesn't have a husband or children, so...lives alone in his house. Mbok Rondo own characteristic Which weak gentle, Be patient, caring and low heart.



Figure 17. Mbok Rondo (Dock. Poppy, 17 March 2023)



No	Picture	NameMotion	Type Motion
1.		Sedakepan	Motion Meaningful
2.		Motion Sit Thronea	Motion Meaningful
3.		Sit like motion daily	MotionPure
4.		LembehanPlay without sampur	Motion Meaningful
5.	 	Worship	Motion Meaningful
6.		LembehanMuter	Gerak Maknawi

7.		Genggeman	Gerak Maknawi
8.	 	Seblak Sampur	Gerak Maknawi
9.		Kejer	Gerak Maknawi
10		Labasan	Gerak Maknawi
11		LembehanMuter tanpa sampur	Gerak Maknawi
12		Gerak sehari-hari	GerakMurni

### Meaning Symbolic Motion Figure on Show Gemblak Mbawi

#### 1. Meaning of Discursive Symbols of Character Movement in Show Gemblak Mbawi

Symbol discursive is symbol Which can understood through logic For disclosure. Symbol discursive is symbols composed of various

elements orderly and its meaning can be understood (Sachari, 2006: 18). In accordance with meaning from symbol discursive Which arranged in a way regular, so show Gemblak Mbawi This own element regular. So symbol discursive that is on Figure Movement. In every work of performing arts, movement is Wrong One element most importantly. Likecase show Gemblak Mbawi Which there is motion on every the character. In This performance shows the movements of the characters the character Which have meaning. Movement the Then perfected become motion Which meaning as in general. On Gemblak Mbawi performance on each character own motion Which have meaning or message different. As for Gerak and the name of Gerak on Figure Show Gemblak Mbawi between other:

**1) Lembehan Play on Motion This one with Hand Right bent in front of the chest, left hand stretching straight to side, movement done by walking**

According to Sudarsono (Tt: 42) movement is differentiated into 2,

Part	Information
Part beginning	At the beginning of the show that is music opener, delivery hindrance And presentation dance opener. On part This describe on life If something Which will started must with intention
Part core	On part This that is Dance Drama performances, every the story and plot that is presented on figure seen from the movement. Motion the describe behavior, attitude, and human actions Which applied in life daily For face the challenges of the times coming.
Part closing	On part closing that is part dance drama performance end, that is delivery message that can be taken from each show. Depiction If We finished do something must give impression Which Good, And delivery that story will continues on show furthermore.

Namely pure movement and meaningful movement. Motion pure is motion just for get form which artistic and no intended describe something. As for meaningful movement is movement that contains meaning clear. Show Gemblak Mbawi is a show which contains element dramadance so that the presentation there is movements what is done by the character or player at the time show currently taking place. Motion which used para player or figure Gemblak Mbawi no free from exists motion pure and motion meaningful. Motion pure is movements done and already through improvisation para figure which no contain meaning certain in inside. Meanwhile, meaningful movement is movement that is created because of meanings contained in inside.

#### 4.CONCLUSION

Based on research results and discussion about Meaning Symbolic Motion Figure on Gemblak Mbawi Performance in Hargoretno Village Subdistrict Hoist Regency Tuban, there is Meaning discursive symbol and presentational. Meaning symbol discursive on Show Gemblak Mbawi there is on a number of motion figure that is as soon as possible, lembahan play, worship, lembahan mixed, grip, seblak mixed, rude, sorry. That the meaning of symbols in motion on Show Gemblak Mbawi own meaning found in human life. Man as creature social operate life should own soul which reflect himself in life community and with the environment. During operate life which keep going walk man will experience many things which obtained. Matter the can strengthen life social between public which it is in Hargoretno Village. Meaning symbol presentational Show Gemblak Mbawi there is on every part whole motion on a number of figure which related with element presentation. Movement This provides meaning that can be taken and applied to social life Village Hargoretno Subdistrict Hoist Regency Tuban.

From the results of the research, the researcher wants to provide suggestions to party which related that is For chairman or leader of Gemblak Mbawi for more notice all form which related with performances. Starting from the play script staged, figures involved, system make-up and fashion, property, tool music, movements which used in show. For public Village Hargoretno specifically para youth expected can keep going guard and doregeneration so that the Gemblak Mbawi Performance remains in its existence. For public connoisseur show art so that more notice and observe or no only see, but pay close attention more in what which there is in Gemblak Mbawi performance because she is pregnant meanings at every show.

#### AUTHOR'S CONTRIBUTION

Penulis 1 is a researcher analyzing Butoh body theater focusing on "Tatsumi Hijikata and Kazuo Ohno" as part of their undergraduate thesis. Penulis 2 is the supervisor who provides guidance, feedback, advice, and alternative perspectives to the researcher in order to produce a good academic paper.

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