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FOLKLORE IN NGANJUK
(STRUCTURAL AND EDUCATION STUDY)

Ermi Adriani Meikayanti, S.Pd., M.Pd

Abatract

1 This study aims to describe and explain : (1) the structure of folklore sedudo waterfall (Ki Ageng Liman/Ngliman), Lor Temple (Temple of Sri Jayamrta) , Temple Ngetos , Pakuncen Village (*Masjid Makam*) and *Masjid Al Arfiyyah (Kyai Arfiyyah)*, (2) the education value for the fifth of the folklore, (3) the learning of literature in schools, and (4) efforts of the Department of Culture and Tourism Nganjuk for the documentation and maintenance of folklore in Nganjuk.

This study uses descriptive qualitative. Data validation was done by triangulation method is to compare the data obtained through observation , interviews , and document analysis . In addition, by checking the informant that communicate research data obtained from the informant to check back the truth that has been compiled researchers . Analysis of the data using structural analysis that theme, plot, character and characterization, setting, and the mandate and analysis of interactive model of data reduction, data presentation, and drawing conclusions.

The results of this study are (1) the theme for the fifth folktales are egoic , organic , and divine . The plot was from the beginning, middle, and end . The central character is the protagonist Ki Ageng Liman (Gajah Mada) , Hayam Wuruk , MPU Sindok , Kyai Kyai Nur Jalipah and Arfiyyah. The fifth characterizations of dimensional protagonist portrayed good psychic, physiological dimensions of the male, and sociological dimensions of Hindu , Buddhist, and Islamic. The estimated time of the year AD 937, 1331 , 1364, 1651, and 1726 . the social background reflected mutual respect regardless of social status . The background are the Village Ngliman, Niagara sedudo, Tripe, Weak Bang, Nganjuk, Lor Temple, Temple Ngetos, Selopuro Hamlet, Pakuncen Village, *Masjid makam*, Mojoduwur village , and at the same mosque *Pondok Pesantren Al Arfiyyah*. (2) the value of the fifth folklore the value of religious education, moral, social, and cultural. The appropriate value of religious education is exemplified faith in Almighty God and do not associate him with asceticism or rely on other supernatural forces. The moral value of education include behavior, etiquette and manners uphold moral values. The educational value of good social form of socialization, between people and do not do evil because it could violate the rights of individuals in society. The cultural value of education with the idea of a cultural manifestation of the idea of doing or making something, a form of cultural activity in the form of human interaction and traditions splash bathe " *Suran* " , and a form of cultural work in the form of monuments, temples, and mosques, (3) learning literary folklore suitable Nganjuk used as teaching materials in schools Nganjuk more complex because of the weight of the material, and (4) efforts of the Department of Culture and Tourism Nganjuk the documentation and maintenance of folklore in Nganjuk is documenting, promoting become tourist attractions, historic objects storing, treating, preserving traditions, and prepare interpreters maintain

Keywords: Folktale, stuctural, educational value

Introduction

Children rarely do not know about folklore in their region or even in other regions . Folktale is a short narrative in prose of unknown creator and spread from mouth to mouth(Abrams in Tadkiroatun Musfiroh , 2008:69). The folklore scattered are undocumented so can disappear from society. It also affects shifting storytelling traditions in society that replaced by television with entertainment content only and less educational value. The kids are busy watching television and movies instead of reading the stories of the people even listen to it.

It looks different from the folklore of learning in schools that are not appropriate contextual background or place or condition of the student. Teachers should provide appropriate folklore student's learning context. It was discovered directly while making new observations of contextual learning in one school in Surabaya. The findings were taught folklore material derived from Balinese folklore is *Jayaprana* and *Layonsari*. It is also found in the folklore literature teaching at one school in Nganjuk. The fact is happening is not folklore of Nganjuk given to students but folklore of other regions. B. Rahmanto (1988:27) mentions three aspects that should not be overlooked if you want to choose the right teaching materials literature. The third aspects are the language, the maturity of the soul (psychology) students, and cultural backgrounds of students. The cultural background of students is matched with the study of folklore as the source of the story is in Nganjuk. Folklore is *sedudo waterfall (Ki Ageng Liman / Ngliman)* , *Lor Temple (Temple of Sri Jayamrta)* , *Temple Ngetos*, *Pakuncen Village (Masjid makam)* and *Masjid Al Arfiyyah (Kyai Arfiyyah)*.

The fifth folklore above are studied in structural study. The structural study is called structural dissect the structural that builds a story. Structural analysis needs to be done because these elements are present as the cause of a literary work. The elements are in fact going to be found in the literature include theme, plot, characterization, storytelling standpoint, background, language or style, etc (Burhan Nurgiyantoro , 2002:23) . Thus, the structural of which to build on this folklore is the *theme, plot, character and characterization, setting and mandate*.

The folklore is a reflection of the behavior of ancient culture that must be preserved because in it there is a positive value and negative value enviable to be avoided . The positive value is including the value of education. Herman J. Waluyo (1990:27) says that the value of education is closely associated with literature. Every good literary works (including folklore) always reveals the noble values that are beneficial to its readers. These values include *the value of religious education, moral, social, and cultural*.

This research uses descriptive qualitative method. Lexy J. Moleong (2008:11) states that "descriptive qualitative data collection in the form of words, images, and not the numbers. To obtain the data in this study required multiple data collection techniques of observation / observation, interviews, and documentation.

The technique of analyzing data are structural and interactive model of analysis Matthew B. Miles dan A. Michael Huberman quoted from Tjetjep Rohendi Rohidi (1994:20). There are three things namely data reduction, data display, conclusion drawing.

Discussion

Based on the background above the discussion are provided as follows:

1. Structural Study

Sedudo waterfall (*Ki Ageng Liman / Ngliman*) tells about the inner conflict *Ki Ageng Liman (Gajah Mada)* to a state who make him hide it will be called *dudo / widower*. This is motivated by the events that it receives bitter struggle as *Mahapatih* are not rewarded for his country, the melancholy *Raja Hayam Wuruk, Wijaya Rajasa* siege to his home that led to the misunderstanding that his wife died and *Aryo bebet belopati* only child did not know he was doing.

Lor Temple (*Temple Sri Jayamrta*) tells of a form of reciprocation of the population *Anjuk MPU Sindok (now Nganjuk)* for helping to save the kingdom of *Mataram* by opposing forces of the Malays. It is realized by making the field as an autonomous *Anjuk village / fief / tax exempt* symbolized the victory monument or temple complex in *Sri Jayastamba Jayamrta*.

Ngetos temple tells of a form of respect towards *Hayam Wuruk Gajah Mada* services to provide a decent place for his soul at the same time that his friendship with *Gajah Mada* timeless later back to the everlasting nature. This is realized with the construction of the *temple tajum/ twins* prepared for him in the future if it died and symbolically reserved for the spirits *Gajam Mada tomb* because it was buried in *Ngliman jasati*.

Pakuncen village (Mosque Tomb) tells the story of the business *Kyai Nur Jalipah* spread Islam in the new area opened up on a caretaker family tomb of *Mataram Kingdom*. His efforts to attract people to become followers or students so that the area was given the name *Kauman* which means people's lives a peaceful, safe, and prosperous due to the *putihan / Islamic* people who are religious. The mosque also established mosque named *Kauman* which eventually changed its name *Baitur Rohman*. *Kauman Pakuncen* changed its name because of the family tomb of the Kingdom of *Mataram (Yogyakarta)* is placed behind the

mosque *Baitur Rohman* and must be maintained by the caretaker (*Kuncen*) of descendants of *Kyai Nur Jalipah* generations . It is also what makes *Baitur Rohman* mosque known as *Masjid Tomb*.

Masjid Al Arfiyyah (*Kyai Arfiyyah*) tells of the departure of *Kyai Arfiyah Madison* for treatment of Sewulan brothers -in-law who always insulted. His departure heading east until he reach a new area called *Mojoduwur* due *Mojo sing wit Maja duwur* or very high tree. Here *Kyai Arfiyyah* teach and develop with the construction of the mosque at the same residence used as a boarding school.

The fifth theme in the folklore is egoic, organic, or moral, and divine/divinity/ religion. Egoic themes relating to personal protest to the injustice, excessive force, and individual conflict. This theme is present in *sedudo* waterfall (*Ki Ageng Liman / Ngliman*). Organic themes concerns about the relationship between humans e.g fraud, family issues, political problems, economic, customs, procedures, and so on. This theme is present in *Lor Temple* (*Temple Sri Jayamrta*) and *Temple Ngetos*. Theme divine/divinity/ religious of a religious nature regarding man's relationship with the creator. This theme is present in the *Pakuncen* village (Tomb Mosque) and *Masjid Al Arfiyyah* (*Kyai Arfiyyah*).

The fifth folklore are another story which grooved advanced sequential/ chronological order starting from the beginning , middle , and end of the event. The events described in the groove with seven stages: early exposure to the story (exposition), starting no problem (inciting moment), climbing the conflict (rising action), the conflict is more complicated (complication), climax, decreased conflict (falling action), and the resolution (dénouement).

Generally it's described the story about the identity of the characters, the scene and the things that lie behind them. It's matter when the characters start to deliver bad news, the coming of the enemy, receive the message that people will die, the arrival of the royal entourage and receive important decisions . This means that the problem started when hearing a case and the arrival of a person.

The conflict occurs when there is a siege, war strategy, the death of a person, find a new place, and humiliation. Conflict is more complicated because of the raging inner conflict, war, prolonged sadness, construction of buildings, and forcing them. The story in the form of a story meeting, win the war, the desire to build the temple as a tomb, the tomb location search, and refusal to fight. This means that there is a meeting, physical fights, and the placement of the tomb.

The decrease conflict explains the misunderstanding, the existence of the new leadership, the implementation of the making of the temple to the tomb, award, and

submission/ acceptance of the decision. This means that there is something new and being answered puzzles previous problem. The ends character who is ill, the construction of a memorial at the same victory fief village status , death of a person , policy -making , and a harmonious life . This means that there is sadness (sad ending) and happiness (happy ending) at the end of the story.

The characters that exist in the fifth protagonist are who dominate the story. The character is *Ki Ageng Liman* (Gajah Mada) in *sedudo waterfall (Ki Ageng Liman / Ngliman)* , *MPU Sindok* in *Lor Temple (Temple Sri Jayamrta)*, *Hayam Wuruk* the *temple Ngetos*, *Kyai Nur Jalipah* the story the Pakuncen village (Mosque Tomb), and *Kyai Arfiyyah* the *Al Arfiyyah (Kyai Arfiyyah)*. The fifth protagonist in the fifth folklore character are well portrayed psychic dimensions, dimensions physiological male sex, and sociological dimensions of Hindu, Buddhist, and Islamic.

2. Educational Value

Generally the fifth folklore in *Nganjuk* have a belief against the existence of God, gods, spirits such as ancestral spirits and other spirits of good and evil/ ghost, Buddhism, Hinduism, and Islam, the creator of nature, cosmogony/creation of the world/ universe, cosmology/ shape and nature of the world/ universe that has the strength, life and death, the hereafter, the rules of religion, sacred, and fairy tales. The association with a religious ceremony and ritual tools that mosques and shrines, Buddhist temples are in the form of *Padepokan / Sadepok*, rituals in sacred buildings are temples, and ceremonial tools such as eggs, chicken, buffalo heads, kitchen tools, and other *kalumpung*. People of other faiths are not *Ki Ageng Liman* , *MPU Sindok*, *Hayam Wuruk*, *Kyai Nur Jalipah*, and *Kyai Arfiyyah*.

The right values in religious education are exemplified in the fifth folklore to believe in God Almighty, establish a place of worship, worship, prayer, charity, doing good for others, implement Shari'a compliant religious funerals, pilgrimages, and do other positive things related to the teaching religion. The right values in religious education in the fifth exemplary folklore are imprisoned come to rely on supernatural powers to do anything (even bad things) desired hermit, claimed the lives of other people, weep and excessive in respect of the deceased, and the like insulting others.

The right values in religious education emulated on the fifth story of the people is to do good for others, mutual respect between people, does not discriminate status, fidelity, responsible attitude, not arrogant, return the favor to others, willing to sacrifice, duty/

command/ mandate as well as possible, do not hold grudges , like charity , and resolve issues with deliberation.

The right values in religious education emulated on the fifth folklore is sneaky in doing something, accuse people without proof , others entered the house without permission / consent, suicide, seize the property of another, solving problems with physical fights, imposing the will to others, and even demeaning insult others. The value of moral education can provide exemplary to students and the general public about good morals and good not to be emulated.

Social educational value of the fifth exemplary folklore is good socialization with among humans for mutual help, respect, and does not discriminate against other people. Social value of education is not exemplary of the folklore fifth due to violations of the rights of individuals in a society that is not good socialization with among humans hostile, taking rights of others, and insulting.

Social must always establish good relationships with other people as human beings who cannot live alone without the help of others and will always need other people. There are times when even humans cannot be separated from ourselves as individual beings. Humans should be able to put themselves in time to be yourself and become part of the other person or the community .

Generally the fifth folklore has a form of cultural ideas / ideas in the form of ideas wraps identity with *wewaler Ki Ageng Liman*, the idea of building a memorial *MPU Sindok* victory in *Anjuk Field* at a temple building, the idea of setting up a temple *Hayam Wuruk* *tajum/* twin to his grave later and symbolization *Gajah Mada* spirits as a form of respect and gratitude for the sacrifice of *Gajah Mada* first for the kingdom of *Majapahit*, the idea of *Kyai Nur Jalipah* open land to be used as living quarters above the land eventually built a mosque and evolved into a boarding school / place to spread knowledge to the public religion around, and the idea of establishing the mosque as *Kyai Arfiyyah* stay at the same place of worship which eventually evolved into a boarding school.

The fifth folklore has a form of cultural activity that interact, connect, hang out between *Ki Ageng Liman / Ngliman* with *Hayam Wuruk*, and community activities as well as cool emotions imprisoned under the waterfall, the *MPU Sindok* with the *Anjuk Fields* , *Malayan troops*, *Rakai Hino Sahasra Pu*, *Pu Baliswara WKA Rakai*, *Rakai Kanuruhan Pu Da* , *King Wawa* and activities build a memorial of victory, between *Hayam Wuruk* with the ghost of *Gajah Mada*, *Wijaya Rajasa*, work and do activities to build the temple as a tomb , between *Kyai Nur Jalipah* with the community, the students, the *Duchy Posono* officials of

the Kingdom of Mataram and do the activities to build mosques and duchy, and between *Kyai Imam Arfiyyah* with Rasta, brothers -in-law, the students and doing activities to build the mosque.

Form of cultural objects of human handiwork on the fifth pitcher of the folklore heritage is stored in the tomb of *Ki Ageng Liman / Ngliman*, heirloom weapon, three puppets (*Mariah* named *Kyai Kyai Jokotruno*, and *Kyai Batik*), the ancient bed of teak wood, pedestals/foundation of stone, menhir from the site *Sadepok / Padepokan* (hermitage *Ki Ageng Liman / Ngliman* studying religion and asceticism), a memorial of victory or *Jayastamba* or inscriptions inscribed stone stele named *Anjuk* fields are placed in sacred buildings *Sri Jayamrta* (or famous Lor temple) in *Anjuk* Field, temples *tajum / twin* namely *Ngetos* temple and temple *Paramasukapura* (temple broken now), Tomb Mosque (*Baitur Rohman*) and *Masjid Al Arfiyyah*.

3. Literature Study

Literary learning of folktale is deemed suitable for the high school level than elementary and junior high levels. This is because the content of the story is so complex that will be difficult given to children as young as elementary and junior high school to understand it.

Based on interviews with teachers Indonesian elementary, middle, and high school that the information obtained in Nganjuk folklore can be used as well as literature on Indonesian language learning and teaching. It is also useful for other subjects such as social studies, especially history, sociology, and anthropology with a viewing angle/ different studies. Folklore deserves to be a learning resource for students as it can get knowledge, foster a sense of pride and preserve the folklore that do not vanish displaced by age. Besides, it is also full of folklore educational value that can be utilized learners and the general public to appreciate the culture of the past and present repair better and wiser.

4. The Efforts of Department of Culture and Tourism Ngajuk

Department of Culture and Tourism efforts to form the document the stories of the people who are at historic sites, promote it into a valuable historical attractions, culture, and religion, storing historical objects, care for, nurture, prepare interpreters maintained in places there are historic sites, and preserve existing traditions associated with the existence of folklore. The efforts have been made is to save historic objects on *Anjuk* Field Museum and

make it a tradition every year in *Suran* bathing in sacred *sedudo* followed by local officials, executing events, and witnessed a lot of people from inside and outside *Nganjuk*.

Conclusion

The Folktales of *Sedudo* waterfall (*Ki Ageng Liman/ Ngliman*), *Candi Lor* (*Candi Sri Jayamrta*), *Candi Ngetos*, *Desa Pakuncen* (*Masjid Makam*), dan *Masjid Al Arfiyyah* (*Kyai Arfiyyah*) build intrinsic element such as theme, plot, character and characterization, setting, and the mandate. Overall the five underlying themes are folklore egoic, organic or morals, and the divine (God or religious). The plot was advanced that the story starts from the beginning, middle, and end of the event. The central character is the protagonist *Ki Ageng Liman* (*Gajah Mada*), *Hayam Wuruk*, *MPU Sindok*, *Kyai Kyai Nur Jalipah* and *Arfiyyah*. The characterizations of the fifth protagonist character is well portrayed psychic dimensions, dimensions physiological male sex, and sociological dimensions of Hindu, Buddhist, and Islamic. The time is estimated to occur around the year 937 AD, in 1331, in 1364, 1651, and 1726. The social background of a society that reflected mutual respect regardless of social status. the background is the reason for the naming of places related to folklore is naming *Ngliman* Village, *sedudo* waterfall, *Tripe*, *Lor Temple*, *Temple Ngetos*, *Selopuro Hamlet*, *Pakuncen Village*, mosque tomb, *Mojoduwur* village and mosque once *Pondok Pesantren Al Arfiyyah*. The entitled is delivered by the message or teachings drawn from that diligent worship to Almighty God and always to be kind to our fellow human beings.

Folklore is rich important values in it. Religious education is good and not good to imitate charity associated with human sin in the world and the life hereafter for the future. Value of moral education shows rules of behavior and customs of an individual or of a group that includes the behavior, manners and character uphold moral values. Social value of education encourages people to work together to achieve something that cannot be achieved alone. It will create a harmonious relationship in the absence of a violation of the rights of every individual in society. The cultural value education in the form of a whole of ideas, actions, and results of man's work in the context of a society that used to belong to human beings learn.

One of the general objectives of teaching Indonesian language and literature is the students can appreciate and be proud of Indonesian literature as a cultural and intellectual treasures of the Indonesian people. This can be achieved one way to study folklore. Folklore literature is included in materials other than prose, poetry, and drama. The curriculum of the National Education Standards Agency (BSNP) makes reference Competency Standards

(SK) and the Basic Competency (KD) for each level of education from elementary up to high school. In accordance with the curriculum, taught folklore at all levels of education ie elementary, middle, and high school. Learning Nganjuk folklore in the high school level charge the content of the story which is more complex and difficult if it is given to junior level let alone SD. In addition, folklore materials for elementary and junior high schools tend to be in a fairy tale and not a legends such as those in Nganjuk folklore. The Department of cultural and Tourism of Ngajuk, folklore is documented in historical places . In addition to promote a tourist attraction valuable historical, cultural, or religious, store historical objects, care for, nurture, prepare interpreters maintained at places that are historic sites, and preserve existing traditions related to folklore.

Folklore study can be used by faculty, students, teacher, student, Department of Culture and Tourism of Nganjuk, society, and other researchers. The lecturer can add the literary subjects in particular of folklore. The students can use traditional as reference materials on local wisdom, especially about folklore. The teachers can utilize Nganjuk folklore in order to teach students to know and love the folklore of the region so as to create contextual learning. The students can understand the story of the people who were in the area as well as builders and elements to emulate the positive values in it . Department of Culture and Tourism of Nganjuk can define policies to protect, maintain/care for , preserve and promote in Nganjuk. It can be used in its surrounding communities. It can be also used as resources to encourage conservation efforts other people's stories. The other researchers can make this research as reference material for researchers, enthusiasts, and observers of folklore.

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