

The Complexity of Cultural Outcomes in Folklore the *Legend of Payaman Cave* (Anthropology Literature Study)

Anin Akvian Perbawani¹, Sarwiji Suwandi², Slamet Subiyantoro³

¹(Student of Magister Program in Departement of Indonesian Language Education, Sebelas Maret University, Central Java, Indonesia)

^{2,3}(Lecture of Sebelas Maret University, Central Java, Indonesia)

Corresponding author: Anin Akvian Perbawani

ABSTRACT: Folklore includes oral literature originating from community. Preserving folklore is very important throughout this technological life by appealing it attractively so that readers apply it in their daily lives. This study aims to describe several components regarding to the complexity of cultural outcomes in the folklore " TheLegend of *Payaman Cave* ". This research includes a form of qualitative description. The source of data acquisition in this study was in the form of documents and interviewers. The approach used in this study was an ethnographic approach. Data collection techniques in this study used passive observation techniques. The form of interviewing from this research was free interviews. The data analysis technique in this study used three components of interactive analysis, namely data reduction, data presentation, and concluding. Some of the data found in folklore are six aspects, namely (1) religious systems, (2) knowledge systems, (3) social systems, (4) language systems, (5) human life equipment and (6) livelihoods.

Keywords : *Cultural Outcomes, Folklore, Anthropology, Literature*

I. INTRODUCTION

Folklore is a form of fictional prose. Folklore literary works were discovered and developed by the community in each region. The source of the story of folklore was obtained from one generation to another. Weaknesses that occur when folklore is not properly preserved will be lost by the development of the times, especially in the digital era like today. This is very worrying because there are many cultural forms that can be applied in schools or in daily life by each individual. Folklore is oral literature because the delivery carried outcomes from the oral community in an area. This is explained[1] that oral literature as a literary life, namely literature spread in an unwritten form, is conveyed orally from the generation to other generations.

The statement reinforcing that folklore is very important to be preserved. Meanwhile, [2] states that the presence of oral literature in community life is a reflection of the meaning and relevance of a specific purpose. Classical prose is a literary work that lived in classical times which was a type of description, book, poem, and general narrative. The oldest classical prose in the archipelago is found in the form of folklore. Folk stories in common languages are often called fairy tales. Folklore is preserved and used also to shape the character of children in school taken from the side of the complexity of the results in every description and dialogue of folklore figures. This is because literary work reflects the lives of people that occur in everyday life[3].

Literature has an important role because it reflects the meaning and value of life[4]. According to.[5]the contribution to the creation of literary works is one of them is culture. Culture itself cannot be separated from humans because it belongs to a group of humans in certain regions. These cultural and human studies can be obtained in anthropological studies. Given the literary work is humanistic, the culture of a particular community group can be found in a literary work. This research is one of the ways to maintain the existence of folklore while developing folklore to recognize its existence as a tool to stimulate all positive things in daily life as seen from the portrayal of a characters in their stories and dialogues. The other thing is the use of literature as character-building for students. Experience gained through reading literary works can motivate and support cognitive development or reasoning, especially students. That way the student's personality will be clear when they try to gain the ability to express emotions, empathy for others, and develop their feelings about self-esteem and identity (Wulandari, 2015).[6]

II. THEORITICAL REVIEW

a. Oral Literature

Oral literature according to [7] explained that oral literature has many functions. The existence of ancient oral literature or ancestors of humanity expresses the turmoil of the soul and its reflection on life. The origin of the name of the region, customary law, and various kinds of wisdom are poured through various myths, fables, and history. Besides, folklore is one form of oral literature from ancient times that was inherited from generation to generation, developed among the people, the name of the author is unknown. Then folklore is also considered as a belief that has been inherited in the community, maintained by the people who own it, and is one part of folklore [8].

b. Folklore

Folklore is knowledge that originates from ideas from one generation to another [9]. Meanwhile, [10] stated that folklore is a historical story, song, myth and story about historical heritage, the story is usually long. Folklore contains cultural values that can be used as educational resources. According to [11] cultural values contained in the genre of folklore are messages as a source of knowledge or education for future generations. In essence, folklore genres are a form of cultural expression that contains values that can be imitated and internalized by future generations. The value system is a central position of the cultural structure of a society. Value systems are the basic phenomena and problems of human life.

c. Form of Culture

According to [12] explained there are three forms of culture, namely as follows: (1) the form of culture as a complex of ideas, values, norms, and regulations, (2) the form of culture as a complex pattern of activities and actions from humans in society, and (3) the form of culture as objects of human work. The ideal form of this culture, namely custom or customs for the plural. The second form of culture is a complex human activity in society. Humans live socially interact with each other. This interaction occurs through the activities carried out. These activities will shape the social system in society. The social system consists of various activities carried out by humans in interacting and relating at any time based on certain patterns by prevailing customs. This indicates that this form of culture can be seen and documented. The third form of culture is the work of human beings. These human-made objects are physical and do not require much explanation. Remembering its form in the form of physical means this culture can also be seen and documented.

d. Anthropology of Literature

Meanwhile, [13] anthropology not only studies humans in real terms, but also reads literature. Anthropology sees all aspects of human culture and society as groups of variables that interact. While literature is believed to be a reflection of the lives of its people. In addition [14] explains that literary anthropology consists of two words, namely anthropology and literature. Briefly, *anthropos* and *logos* which have the meaning of human knowledge, while literature namely *sas* and *tra* means the tools that used to teach. Etymologically what is meant by literary anthropology is the analysis of literary works that contain anthropological elements.

III. METHODOLOGY

The method in this study used a qualitative descriptive method. Qualitative research as research that seeks to understand a phenomenon in a research subject in a description with a natural context and using scientific methods [15]. The purpose of using this method is to obtain accurate data to make it easier to analyze. The approach used in this study uses an ethnographic approach. The source of data acquisition in this study is in the form of informant documents and interviews related to this research. The data in this study are qualitative data obtained from folklore "The Legend of Payaman Cave" Bantul Regency. Sources of data in the form of words and actions come from interviews with informants who really know about the folklore "The Legend of Payaman Cave" in Bantul Regency. This type of interview is a free interview where the researcher does not use interview guidelines that have been systematically arranged and complete for data collection. Data analysis techniques in this study used three components of interactive analysis, namely data reduction, data presentation, and concluding. The data collection techniques used are passive observation techniques.

IV. RESULT AND DISCUSSIONS

One form of verbal folklore is the story of people's prose. Bascom focused on the form of prose stories in myths, legends, and fables [16]. Folklore "The Legend of Payaman Cave" is included in the type of oral folklore namely legend. Folklore "The Legend of Payaman Cave" tells of the journey of a king whose kingdom was destroyed by war during long journey, he found a comfortable place in a cool and peaceful hilly area. A comfortable and safe place is a cave that can be used as a stopover. In this study researchers focused on legendary folklore from Bantul Regency, Yogyakarta Special Region entitled "The Legend of Payaman Cave".

Legend is an oral literary work that is present in the community. The following are some excerpts of stories taken from portrayals and conversations of characters in folklore "The Legend of Payaman Cave" which contain complex cultural outcomes.

a. Religious System

At the time Raden Patah pleaded with her father to make a mosque in Majapahit Palace. In addition, he also wanted his father to change his belief (religion) to become an Islamic religion.

The quotation above illustrates the religious system, that is, Muslims "mosques" are a meeting point of the complexity of cultural outcomes. The mosque here is used as a place of worship for Muslims in tangible form.

b. Education System

However, the King did not want the offer, and did not allow if he built a mosque in the palace, except if only teaching Islam.

After understanding the instructions from Ki Ageng Mangir, Mpu Sopha Anom immediately rushed and continued to be excited towards Selo Hill. Arriving there Mpu Sopha Anom searched the Hill and met with the cantile (magic person) around the Payaman Cave.

The complexity of the results of the data above explains that knowledge obtained in a good way will get maximum knowledge as well. The instructions given by Ki Ageng Mangir were able to be used by Mpu Sopha Anom to continue his journey.

c. Social System

Because of the wisdom of the sire in government, royal officials were also allowed to convert to Islam. However, Raden Patah was impatient to realize his dream of Islamizing the Javanese.

The social system can be seen from the wisdom of the sire in his government giving freedom to his people to embrace their respective religions according to their respective beliefs. This is the complexity of the results of a leader regarding the social system.

d. Language System

Only the two castles can entertain, the pinesti (destiny) every time entertaining is always said the word. And finally the King Kertabuminglegoke (let it go).

Language is key for every tribe and nation. Language as a very important communication tool. The language system used in this folklore is a language used, namely Javanese, in the word Sampun Pinesti which means destiny and Nglegoke (let it go). The data is the result of the language system used.

e. Human Life Equipment

On his way, no one who accompanied only the horse he drove, up the mountain, down the cliff to the edge of the Progo River.

On the complexity of the results, there are components of human life equipment, in this data which is an equipment for human life, namely horse as a support for human needs in this folklore horses are used as a means of transportation.

f. Livelihood

In a village where there is already a habitant, he asked one of the coconut deriver and looked for sugar-based ingredients (badek).

Livelihoods are one component of the complexity of cultural outcomes. In this folklore, livelihoods are made, namely coconut derives or coconut sappers and looking for sugar-based ingredients. From livelihood someone will get a result to sustain life.

Some of the quotations above prove that folklore "The Legend of Payaman Cave" has many forms of cultural complexity of results that can provide positive energy for readers, especially students at schools, to apply the values contained in folklore in real life. There are some cultural outcomes of the complexity of the results found in the folklore "The Legend of Payaman Cave", namely the complexity of cultural outcomes, namely religious systems, knowledge systems, social systems, language systems, life tools and livelihoods. The difference between this research and the research conducted by Sari in this study focused on cultural desires in folklore. Whereas Sari's research used folklore to strengthen the character education of students with moral values contained in folklore. Folk stories contain many moral values that are inherited from one generation to the next. The folktale "Sembesat Sembesit" is a folk tale originating from the area of South Sumatra, in which many contain moral values such as, judgments contained in spiritual values, namely religious values and social attitudes, namely honesty, responsibility, tolerance, mutual cooperation, and santu [17].

V. CONCLUSION

The cultural form in folklore "The Legend of Payaman Cave" is one of the legends that was told orally by the people in Bantul Regency, Special Region of Yogyakarta. Folklore is accompanied by a legacy in the form of a cave which beside it is the tomb of the characters in the story. In this study, researchers found six complexity of cultural outcomes namely religious systems, knowledge systems, social systems, language systems, life tools and livelihoods. These data are seen from the portrayal of characters and dialogues of characters found in folklore. It can provide a lesson for readers about the complexity of the cultural outcomes and apply them in daily life in the form of religious systems, knowledge systems, social systems, language systems, life tools and livelihoods. In addition, this is one way to preserve folklore.

REFERENCES

- [1] C. A. J. E. Agustina Emi, "Analisis Nilai Pendidikan Karakter Dalam Cerita Rakyat Seluma," *Korpus*, vol. 1, no. 1, pp. 39–43, 2017.
- [2] E. Irzal Amin, Syahrul R, "Cerita Rakyat Penamaan Desa di Kerinci: Kategori dan Fungsi Sosial Teks," *Bahasa, Sastra dan Pembelajaran*, vol. 1, no. 2, pp. 31–41, 2013.
- [3] L. . Gusal, "Nilai-Nilai Pendidikan dalam Cerita Rakyat Sulawesi Tenggara Karya La Ode Sidu," *J. Humanika*, vol. 15, no. 3, pp. 1–18, 2015.
- [4] M. D. Widyorini, H. J. Waluyo, and K. Saddhono, "Value of Education in Novel Kumara Hikayat Sang Kekasih by S.JAI," *AJHSSR*, vol. 3, no. 7, pp. 28–33, 2019.
- [5] D. R. Pratama, S. Suwandi, and N. E. Wardani, "KEUNIKAN BUDAYA MINANGKABAU DALAM NOVEL TENGCELAMNYA KAPAL VAN DER WIJCK KARYA HAMKA DAN STRATEGI PEMASARANNYA DALAM KONTEKS MASYARAKAT EKONOMI ASEAN," in *The 1st Education and Language International Conference Proceedings Center for International Language Development of Unissula*, 2017, pp. 221–235.
- [6] R. A. Wulandari, "SASTRA DALAM PEMBENTUKAN KARAKTER SISWA," *J. Edukasi Kult.*, vol. 2, pp. 63–73, 2015.
- [7] Atmazaki, *Ilmu Sastra : Teori dan Terapan*. Padang: Universitas Padang Press, 2007.
- [8] Fitra Youpika dan Darmiyati Zuchdi, "NILAI PENDIDIKAN KARAKTER CERITA RAKYAT SUKU PASEMAH BENGKULU DAN RELEVANSINYA SEBAGAI MATERI PEMBELAJARAN SASTRA," *J. Pendidik. Karakter*, vol. 1, pp. 48–58, 2016.
- [9] Untiedt, *Folklore: In All of Us, In All We Do*. Texas: UNT Press, 2006.
- [10] Lynne S. McNeill, *Folklore Rules: A Fun, Quick, and Useful Introduction to the Field of Academic Folklore Studies*. Colorado: University Press of Colorado, 2013.
- [11] Suwardi Endraswara, *FOLKLOR NUSANTARA Hakikat, Bentuk, dan Fungsi*. Yogyakarta: Penerbit Ombak, 2013.
- [12] Koentjaraningrat, *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta, 2002.
- [13] Bisarul Ihsan and SisfiahZuliyanti, "KAJIAN ANTROPOLOGI SASTRA DALAM NOVEL RANGGALAWA: MENDUNG DI LANGIT MAJAPAHIT KARYA GESTA BAYUADHY," *PENTAS J. Ilm. Pendidik. Bhs. dan Sastra Indones.*, vol. 4, no. 1, pp. 33–40, 2018.
- [14] N. K. Ratna, *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar, 2011.
- [15] Lexy J Moleong, *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2013.
- [16] J. Danandjaja, *Folklor Indonesia: Ilmu Gosip, Dongeng, dan lain-lain*. Jakarta: Pustaka Utama Grafiti, 2000.
- [17] Ayu Puspita Indah Sari, "PENGUATAN PENDIDIKAN BERKARAKTER PESERTA DIDIK MELALUI NILAI MORAL PADA CERITA RAKYAT 'SEMBESAT SEMBESIT,'" *PROCEEDING Semin. Nas. Pendidik. Bhs. Indones.*, vol. 2, no. 1, pp. 207–216, 2018.