

## The Reflection of Past Way of Life in *Sumur Gentong Jalatunda* Folklore as the Implementation of Local Wisdom of Kudus Society

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**ABSTRACT:** Folklore is a culture that inherited from generation to another generation. The existence of local wisdom can make people cultured, and socialize in social life. This research focused on reflection of past way life in *Sumur Gentong Jalatunda* folklore as the implementation of local wisdom of Kudus society. This research is a qualitative descriptive study with data sources from interviews through several informants. The research approach used ethnography. Data analysis was done by reducing data, then presenting the data that has been reduced and drawing conclusions. The results of the study found that folklore can be implemented with the local wisdom of the Kudus community and as the difference between the lives in the past and present peoples. The history of past community life is used as learning and applying good values in community life. The benefits of *Sumur Gentong Jalatunda* story make the surrounding people conserve and maintain *Sumur Gentong Jalatunda*.

**KEYWORDS:** *folklore, local wisdom, literature, past society, historical heritage.*

### I. INTRODUCTION

Nowadays, parents are rarely to continue the habit of telling fairy tales or folklore to their children. In fact, many noble values in folklore that can be instilled for children, but now it is rarely done. Children tend to divert their free time by watching television which displays many elements of foreign cultures. Especially, there are so many busy parents, so they do not have the opportunity to accompany their children, so they depend on television entertainment. A survey showed that 80% of 7-11 years old children did not know folklore even in their area. Folklore is one of the nation's cultural treasures that is famous for noble values that need to be developed and utilized in accordance to the development and demands of the times [1]. Folklore can be functioned as one of the constituent elements of personality, especially in building the nation's character that is highly needed. For a long time, folklore has demonstrated its function within the supporting community. The function that we often know is as entertainment media, but another function is that the role as an educational medium, especially in instilling moral values or cultural values at this time. As the product of life, folklore will not be possible in a cultural vacuum. It must be connected to the values that develop in the environment, in the form of social values, philosophies of life, religion, customs, and so on, both starting from re-disclosure or completely new. All of them are formulated clearly or covertly [2].

*Sumur Gentong Jalatunda* is a relic of the folklore of Kudus. The surrounding community cares and preserves folklore about *Sumur Gentong Jalatunda* because it is part of the local wisdom, especially the wealth of literature. Folklore grows and develops in the middle of a society which is inherited through word of mouth from generation to another generation. The messages contained in this folklore have many moral values. Through folklore, we can find out how is the life of the past community. This research is about contemplation of life in the past community contained in the *Sumur Gentong Jalatunda* folklore as the implementation of local wisdom in Kudus. Previously, this study had never been examined. Today's culture is certainly not far from past cultures. Custom that were practiced in ancient times are certainly still being done today because as evidence of respect for ancestors as well as the way to preserve culture in order that it is not extinct. Local wisdom is local knowledge such as belief systems, norms, culture that are used by local communities to survive in an environment where regeneration is passed on orally.

Local wisdom is a form of ethnic expression in Indonesia, where people carry out activities and behave in accordance to their ideas and actions and produce certain works. This way will not lose the identity, as well as a sense of pride and a sense of belonging [3]. Local wisdom can also be seen as the nation's identity that guides people in the achievement of progress, work ethic, as well as the balance and harmony of nature and social [4]. Local wisdom contained in oral literature, taught from generation to another generation, and passed down from generation to another generation, and we can feel until now. Generally, research on local wisdom focused on a general description of local wisdom in a particular area [5].

## II. THEORITICAL REVIEW

### a. Folklore

Folklore is one of oral literary works. Discovery of folklore is from a certain region. Folklore can contain the norms of life. In society, folklore can be a guide and as an effective suggestion in living to be a good social life [6]. Giving doctrine is usually a recommendation, invitation, order, and satire, a prohibition to create a good and prosperous society. Folklore is a legacy inherited from generation to generation. In addition, folklore is one of the cultures in which various meanings can be applied through songs, legends, myths, oral or written stories [7]. Generally, folklore has a similar pattern to other folklore in the archipelago. In folklore, there is the value of education that can be taught to students. Aside from being entertainment, the function of folklore is also a guide to positive thinking. Through folklore, we can find forms of cultural expression that contains values which can be imitated and internalized by future generations [8]. Initially, folklore is conveyed through the media by someone in the group to the group members verbally or by word of mouth and assisted by visual aids or reminders. Due to the spread of folklore is by word of mouth, much oral literature is fading because it cannot be maintained [9].

### b. Local Wisdom

Local wisdom is a view of life, science, and various life strategies in the form of activities carried out by the local community in answering various problems to meet their needs [10]. Local wisdom is sourced from the teachings of religion and traditions that are maintained and believed to be true and become a reference in the daily behavior of local people who are binding on members of the community [11]. Local wisdom is local genius of a society derived from the noble values of cultural traditions to regulate the order of people's lives in order to achieve community progress both in creating peace and improving people's welfare [12]. Local wisdom is a cultural synthesis created by actors through an iterative process through internalization and interpretation of religions and cultures that are socialized in the form of norms and used as guidelines in daily life for the community. Through local wisdom, cultural knowledge can be found in certain community groups [13]. Besides, knowing local wisdom can make people cultured, and socialize in social life [14]. The values of local wisdom in the form of traditions and social norms in society can functionally strengthen the cultural system which is then believed and recognized as an important element so as to strengthen social cohesion in society [15]. Local wisdom is an expression of local knowledge in responding to environmental and social situations. Indonesia is a nation with heterogeneity of local wisdom that can be used as a media to strengthen relations between religious communities in a region. Local wisdom is quite effective in building a harmonious and peaceful society [16].

### c. Reflection of Past Way Life

In ancient times, people struggled hardly to make changes and to survive. The circumstances were with all limitations such as the technology or the needs of the all-round does not make people give up to in their life. Even, now people will not be able to live as before. Basically, the past community is now experiencing a lot of development. Development can bring changes in human beings, society and the environment. Simultaneously with the pace of world development, community dynamics also occur. Changes and developments that do not leave history that has never happened. The importance of history can build change to be better. In ancient times, there was an event that carried out by the community. However, the event was not an ordinary event because it has an important meaning. The existence of this, one way for historical events that have passed the time but the next generation must know, then immortalized in the form of folklore. Folklore comes from word of mouth of a community, so there is a difference between one sources with another. Usually the differences of one informant to another is about folklore that are not very significant. The things that people did before were certainly different from today's society. The development of existing technology makes a difference between the people in the past and present. Moreover, public trust is different from the past community trust. However, histories that have occurred or events that have occurred in the past are not considered wrong even used as learning and appreciation of the community because without the struggle of the community, certainly the current era is not better.

### III. METHODOLOGY

This *Sumur Gentong Jalatunda* Folklore research is a qualitative descriptive study. The location of this study was in Dosaran, Loram Wetan Village, Kudus Regency. The method used is descriptive method. Descriptive method is a way to solve problem that is the goal of this research by describing the situation of the subject or object of research based on the facts found at the research location. The qualitative descriptive method produces a very deep description because it is supported with qualitative analysis so, it is possible to improve the technical quality of data analysis so that the research results are also more qualified. Data was obtained through interviews through informant who know *Sumur Gentong Jalatunda* in detail. Interview results obtained were then transcribed in writing. In addition, researchers also interviewed several communities to find out how the culture of the surrounding community in particular responded to the *Sumur Gentong Jalatunda*. The approach used is ethnography. This research uses interview, recording, observation, data collection techniques. The process of data analysis is to reduce data, then present the data that has been reduced and draw conclusions. Qualitative data analysis is an effort made by working with data, organizing data, breaking it down into manageable units, synthesizing it, searching and finding patterns, discovering what is important and what is learned, and deciding what can be told to others[17].

### IV. RESULT AND DISCUSSIONS

Indonesian society consists of various ethnic groups and diverse culture. The situation cannot be separated from the condition of natural environment, such as the development of cultural influences from outside, and the development of culture internally within the community. The problem of the influence of cultural development from outside which affects the color of local wisdom has been widely studied. Over time, little by little the local wisdom that is not preserved and maintained is extinct. In addition, many young people do not know the local wisdom around them. There is a lot of learning that we can get from local wisdom, for example folklore. In folklore, we know the characters in the story, of course we also have to know how the contents of the folklore. The most important thing is we must know what the message contained in the folklore. One of them is moral values, educational values, etc. We can also find out how things were in the past society. Various methods carried out by our ancestors in ancient times in sustaining life. As a respect to our ancestors is by preserving the culture. By knowing information regarding local knowledge that has been carried out by our ancestors for many years or even hundreds of years ago in overcoming various problems, including issues of life order. In fact, it is undeniable that such knowledge which is local wisdom has made our nation a formidable nation.

Kudus is one of the districts that is famous for many folklore. One of the famous folklore is *Sumur Gentong Jalatunda*. *Sumur Gentong Jalatunda* is located in the village of Loram Wetan, Kudus district in Central Java, Indonesia. Loram Wetan village is famous for various kinds of familiar traditions. There are also many historical relics. One of them is the *Sumur Gentong Jalatunda*. This well is one of the springs of Loram Wetan villagers, especially in the Dosaran. Physically, this well was discovered by residents around 1989. In ancient times, this well was used as a spring for the area. Water limitations in ancient times made the surrounding community dependent on this well. Besides being used for daily needs, well water is also believed to be a healing medium for various diseases. No wonder when the barreled well was found there were coins made of gold, silver and bronze in it. This was felt as a form of community gratitude because *gentong* well brought benefits to them. *Sumur Gentong Jalatunda* was then guarded, cared for until now. The surrounding community still believes this well water has healing properties. Among the efficacy of this barreled water well for healing people possessed. In addition, if there is someone who wants to have an event such as a wedding or other big event, they also come to the *gentong* well to pray that the event will be done smoothly.

Cultures need to be preserved. Through local wisdom, we can introduce to the young generation about local wisdom. The reflection of past way life here is taken from the *Sumur Gentong Jalatunda* folklore. The developments from time to time underwent many changes. Previously, the surrounding community hung the barrel-shaped well as a source of water because at that time water was difficult to obtain. The rituals were done in ancient times because they considered it to be their way of living life. In ancient times the religion or belief of each person was different, such as the existence of belief in objects, belief in nature or so on. This cannot be disputed because in ancient times it had many limitations and technology did not yet exist or was as sophisticated as it is now. But over time, the present community, especially the surrounding community in the *gentong* well area, does not do things like the past community did. The majority religion of the community around the *gentong* well is Islam. They do not perform rituals as they did in ancient times. Evidence that they respect historical heritage is by preserving, caring for, and spreading positive things about the well. Therefore, until now the existence of the *gentong* well is still in that place, guarded, cared for, even the Kudus government claims that the *gentong* well is one of the historical heritage assets in Kudus.

## V. CONCLUSION

Folklore of *Sumur Gentong Jalatunda* is in the Dosaran, Loram Wetan, Kudus district. This well is still actively used by local residents. The *Sumur Gentong Jalatunda* is still under renovation. The water in this well is believed by the community to have properties that can treat diseases including possession and is believed to have many benefits. With the times, this well is no longer used as a source of water like in ancient times. The beliefs used in earlier societies also differed from the beliefs of today's society. However, as proof of respect for ancestors, the surrounding community preserved the well. Folklore about the *Sumur Gentong Jalatunda* is also passed on to future generations. Kudus Regency itself claims that the *gentong* well is a cultural asset that must be preserved. Local wisdom about the story of *Sumur Gentong Jalatunda* has a lot of values in it that can be used for learning in social life. One of them is that the past community had the character of sharing water in the well. The community is demanded to help one another, to share, respect each other, and maintain harmony. The purpose of implementing local wisdom in the folklore is that the folklore can always be embedded in the community, as learning and as a perspective in living a good community life

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