

# The Representation of *Pasuruan* Community in The *Singgasana Raja yang Bergoyang* A New Historicism Study

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## ABSTRACT

Literary works such as folklore found in a society can represent the life of the community itself. One theory that can be used in analyzing literary works is New Historicism. Qualitative research by using new historicism theory attempts to analyze the life of people in Pasuruan Jawa Timur – Indonesia region which is the focal site in folklore. This research is a document study. The data in this study are in the form of fragments of words, clauses, and sentences that provide knowledge to the Pasuruan people. The source of research data comes from a collection of folktales. Data analysis techniques utilize non-literary texts as an effort to integrate literary texts. The results of this study show that there are four types of representations of the *Pasuruan* community in folklore, namely (1) historical representations, (2) cultural representations, (3) economic representations, and (4) religious representations. Historical representation is seen in the characters in folklore. Cultural representation can be seen from the trust in the leader and mullah (*Kiai*). The economic representation shows that the level of the economy is at the poverty level. The representation of religion can be seen in the spread of Islam, figures who spread Islam in Pasuruan, and the nature of monotheism. The result of this study is expected to be the basis for the government and non-government to design language and literature learning by considering local wisdom.

**Keywords:** *Folklore, New historicism, Representation of Pasuruan community.*

## 1. INTRODUCTION

Literature is correlated with history and people's lives so that it can articulate and produce conventions, norms, and cultural values. In line with that, Ratna (2008) explained that literary works were also like history, sociology, anthropology, or psychology which tell about humans in society. Literary works can be seen as a series of works arranged chronologically and part of the historical process (Wellek & Waren, 1995). So, literary works can be created because they are influenced by ongoing and developing historical processes. One type of literary work is folklore.

Folklore has an important role in a society in a certain area. The folklore created has a moral message that may be deliberately created to be conveyed to the public. In addition, the picture of culture and people's lives can be reflected in local wisdom (Arianto & Simanjuntak, 2020), such as stories that develop and live in a society. Another thing, folklore can be used as evidence of a

civilized society because it reflects behavior, point of view, and mindset. Georges and Jones (1995) stated that the expressive forms, processes, and behaviors that become a traditional phenomenon and become evidence of continuous were referred to as folklore.

A lot of information and knowledge can be obtained from the results of studying folklore, such as, describing cultural expressions and in the form of oral narratives. Unfortunately, the existence of folklore in the midst of an increasingly modern life makes the younger generations begin to forget or even no longer know the folklore around them (Inriyani, Mulyana, Dodi, & Misbah, 2020). In line with that, Prastio, Nurzafira, and Susanto (2021) stated that the community, especially the younger generation, was less interested in local wisdom even though there were many other important values and things that could be used as knowledge and guidelines in living life. Therefore, studying local wisdom such as folklore is one way to maintain its existence as well as an effort to provide a comprehensive explanation to readers

in the hope that their love and concern for local wisdom such as folklore can survive or increase.

Furthermore, Pasuruan has become one of the regencies in East Java with many hidden cultures, one of which was literary works in the form of folklore. There are still many folklores in Pasuruan that have not been studied from various perspectives and are known by the public. It is evidenced by the results of published research. Several previous studies on folklore in Pasuruan, such as, Nilofar (2019) which examined the origin of Ranu Grati with the Study of Structuralism Lévi-Strauss. Then, Niswah (2016) focused on folklore that contained heroism with a Systemic Functional Linguistic perspective. Other examples focus on values (such as Nurhuda, Anoe-grajekti, & Attas, 2021), moral and cultural values in the Sakera folklore, ecological values (such as Estiyani, 2017). Unfortunately, research that focuses on the study of new historicism in folklore research in Pasuruan has not been found by researchers.

*New Historicism* is a study using multidisciplinary theory related to the historical, social, and cultural context at the time the literary work is produced. This causes literary works to be considered as historical facts or historical evidence. Literature and history have a reciprocal relationship. Literary works can be a source of historical writing. Literary work cannot be separated from the collectivity and historical context that gave birth to it (Rokhman, 2003). In addition, literary works are also human works from the results of history. This approach believes that the themes and characterizations in every literary text develop due to the influence of social conditions in an era. Literature and history are also related in terms of facts. History does not leap from facts and literature is also born from a fact. Therefore, folklore that was born from a cultured society, this approach can dissect in detail a literary work.

There are four concepts related to this theory, namely (1) historical sexuality and textually, (2) historical objectivity is a myth, (3) history is not linear and progressive, and (4) text and context are studied together. The first point means that history is also textual and text is also historical. The meaning of historical textually is that history is any narrative or text that historians choose to write and something that is written is a story that historians choose to tell according to their interpretation in the form of narrative through the medium of language. The historicity of the text means that the text is a product of socio-historical, political, and cultural factors at the time the text was produced. The second point, historical objectivity is a myth. That is, one cannot produce a historical narrative that is not influenced by one's personal opinion or personal interpretation. All history is a subjective view. This view is in the form of a historian's perspective and the conditions of the society in which history was written and the structure of power that functioned at that time. The third point, history is not

linear and progressive. Traditional historians view that history is a linear development of events and there is a causal relationship between events. Fourth point, text and context are studied together. *New Historicism* explores the workings of power and ideology in culture by taking texts and contexts and studying them together. Non-literary texts are not secondary objects so that literary and non-literary texts are seen in parallel or side by side because they complement each other (Budianta, 2002).

Based on the explanation above, the general focus in this article is the representation of one of the Pasuruan folklores entitled Mbah Sholeh Semendi: *Singgasana Raja yang Bergoyang* with a new historicism approach involving (1) historical representations, (2) cultural representations, (3) economic representations, and (4) religious representations.

## 2. METHOD

This research followed qualitative research with the type of document study as well as with a multidisciplinary approach that uses the theory of *new historicism*. Pratiwi, Andayani, and Prastio (2021) stated that qualitative research with the type of content analysis was the research that requires interpretation of narrative and visual data with the aim of gaining insight related to the phenomena that occurred in the documents being reviewed. The theory of *new historicism* focuses on analyzing literary works based on supporting history and then linking historical events in literary works with non-literary texts as a reference. History was a strong analytical tool because it provides a solid basis for strengthening statements regarding meaning (Budianta, 2002). In this study, literary texts in the form of folklore are connected with non-literary texts related to history, culture, economy, and religion. There are six stages of work in the theory of *new historicism*, namely (1) choosing a literary work to be studied, (2) studying the history of society when the literary work was published, (3) reading and analyzing literary works to find the subject, (4) studying the text. Non-literary and literary texts from the same historical period to find the relevance of the two texts, (5) analyze the parallel relationship between literary texts and non-literary texts, and (6) the results of the analysis were arranged systematically to show the representation of literary works.

The main data source of this research is the Pasuruan folklore entitled *Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang* written by Dinillah Arifah in a collection of Pasuruan folklore books. Sources of supporting data are non-literary books that are relevant to the topic being studied, such as history books, scientific journals, or other documents related to the object of study. Data for this study are excerpts from the folk tale of *Mbah Sholeh Semendi Singgasana Raja yang Bergoyang* about history, culture, economy, and religion.

**Table 1.** Indicators of representation of folklore

Types of Representation	Indicators
Representation of History	Story of a fact.
	The relationship between literary and non-literary texts produced at the same or different time periods.
Representation of Culture	Culture is a human production and is closely related to everyday life.
	Experimentation, variation, and improvisation of various cultural values.
	Cultural facts.
	Literary and non-literary texts are aligned with those that have cultural similarities.
Economic Representation	Facts of economic life Economic
	Aspects inherent in everyday life.
Representation of Religion	The development of religion.
	The facts of religious life.

The data collection of this study applied documentation technique. There are three techniques of collecting data in documentation in this study, namely (1) reading the folklore of *Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang*, (2) recording data in the form of sentences or paragraphs that are in accordance with the study topic, and (3) classifying the data by collect data on literary works based on the topic of study.

Data analysis techniques utilized non-literary texts as an effort to integrate literary texts to be analyzed. The procedure for this study included (1) Parallel reading techniques, namely reading literary texts (folklore) with non-literary texts in the form of history, economics, culture, and religion books in the form of articles, scientific journals, and information from the internet related to the four things. (2) The analysis including the presentation of data and discussion, and (3) the presentation of the conclusions from the analysis of the representation of history, culture, economy, and religion in the folklore of *Mbah Sholeh Semendi Singgasana Raja yang Bergoyang* which has been aligned with non-literary texts.

### 3. FINDINGS AND DISCUSSION

Based on the results of the analysis of literary texts in the form of folklore entitled *Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang* with relevant non-literary texts, there are four types of representations of the Pasuruan community in folklore. The following is an explanation of the four types of representation.

#### 3.1. Representation of History in Folklore Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang

The history of Pasuruan Regency begins with the Kalingga or Ho Ling Kingdom Civilization which was ruled by a King named Sima. In 742-755 AD, the capital of the Kalingga Kingdom was moved to the eastern region by King Kiyen, namely, the Polukiasien or Pulokerto area. Pulokerto is one of the names of villages in the Kraton District, Pasuruan Regency. After the heyday of Kalingga ended, the Ancient Mataram Kingdom emerged. During his reign, Mpu Sindok had issued more than twenty inscriptions, including one located in Sukci Hamlet, Gempol District. In the era of the Majapahit era, the name Pasuruan as the name of the community's residence was first known and written in the State Book of Kertagama written by Empu Prapanca.

The historical events that appear in the folklore of *Mbah Sholeh Semendi Singgasana Raja yang Bergoyang* can be seen in the characters. The characters describe the events that occurred and the time when these events took place. In this context, it proved that the history referred to by literary works was not just a background but might have a relationship with a real story that happened, it might have a relationship with history (Sugiarti, 2009). So, in this context, the relationship between literary and historical works was the intertextuality relationship between fictional texts and non-fiction (factual) texts produced at the same or different time periods. In the folklore, the figure of Kiai Sholeh Semendi was a descendant of the sultan in the kingdom of Banten. The kingdom of Banten had a close relationship with the Wali Songo, namely Sunan Gunung Jati. Kiai Sholeh is the son of Sultan Maulana Hasanudin. The following is data 1.

Data (1)

*Kiai Sholeh memiliki hubungan dengan pejuang islam Kiai Arif, Segoropuro (page 14)*

[Kiai Sholeh has a relationship with the Islamic patriot Kiai Arif Segoropuro]

#### 3.2. Cultural Representation in Folklore Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang

In this folklore it is illustrated that the people of Pasuruan always give more faith to people who have the power or breadth of religious knowledge. This is shown by giving the person a title as *Kiai*. *Kiai* in this folklore to get the ability, which is often closer to the creator or worship. The way that Kiai Sholeh did to get closer to the creator is to meditate (*semendhi*) or take seclusion (solitude). Therefore, he is called Kiai Sholeh Semendhi. Meditation was done with the aim of getting guidance and strength from the Creator. *Semedi* also usually had links with Javanese culture (Hendriyanto, 2019). People

believe that Kiai Sholeh could help cure plague diseases through his knowledge, namely, by giving potions that have been given prayer. Indirectly this was related to traditional medicine, in the Javanese community the consumption of herbal ingredients such as *jamu* was often found and this was an ancestral heritage that has been passed down from generation to generation (Suparmi, Mulder, & Rietjens, 2020). The success of Kiai Sholeh has made many people believe. The following is an excerpt from a folk tale that illustrates this, data 2.

Data (2)

*Seorang pemuda yang gemar melakukan pertapaan...meski usianya relatif muda, namun Sholeh memiliki keluasaan ilmu agama dan kesaktian. Karena kelebihanannya itu, gelar kiai melekat pada dirinya* (p. 13). [of a young man who likes to do asceticism...even though he is relatively young, Sholeh has a wide range of religious knowledge and magic. Because of these advantages, the title of kiai is attached to him]

*Melihat anaknya mulai sembuh dari penyakit ..., wajah suami-isteri itu berbunga bahagia. "Terima kasih, Anda telah menyembuhkan penyakit anak saya." .... "Tapi Anda telah berjasa pada kami. Selama ini tak ada seorang pun yang dapat menyembuhkan penyakit ini"* (p.18). [Seeing their son recovering from illness ..., the husband and wife's faces lit up with happiness. "Thank you, you have cured my son's illness." .... "But you have done us a favor. So far, no one has been able to cure this disease"]

*Yang demikian membuat Kiai Sholeh dikenal luas sebagai seorang tabib yang dapat menyembuhkan penyakit* (p. 19). [This makes Kiai Sholeh widely known as a healer who can cure diseases]

In addition, people also have faith in the king or rather submit. Of course, this provides information related to the system of government in the past, this is corroborated by several reports that say the East Java region used to have several kingdoms (see Muljana Slamet, 2005). In folklore, it is described that the people of Pasuruan submit to their king, who has the supernatural power *mandraguna* (very strong supernatural powers). Everything the king orders must be carried out. Until one day Kiai Sholeh who had become his son-in-law wanted his father-in-law, the king, to convert to Islam and was asked to first compete with the king. Not only that, the king had the authority to give his power to whoever he wanted. For proof, the king gave Kiai Sholeh a wedding gift with his daughter in the form of land of power which would later be led by Kiai Sholeh. The following is data 3 that describes the pattern of the king's leadership in the folklore.

Data (3)

*Tidak jauh dari tempat Kiai Sholeh bersemedi, terdapat kerajaan yang dipimpin oleh seorang raja yang sakti mandraguna.* (p. 14) [Not far from where Kiai Sholeh meditated, there was a kingdom led by a powerful king]

*Namun sang raja menolaknya dan malah mengajaknya untuk bertanding. "Jika kesaktianmu melebihi kesaktianku, maka aku bersedia mengikuti agamamu..."* (p 21) [But the king refused and instead invited him to compete. "If your supernatural powers exceed mine, then I am willing to follow your religion ..."] (p. 21)]

*Raja memberikan hadiah istimewa kepada pasangan pengantin tersebut. Hadiah tersebut berupa tanah kekuasaan yang cukup luas di daerah timur Winongan.* (p. 20) [The king gave a special gift to the bride and groom. The prize is in the form of a large area of land in the eastern area of Winongan]

Pasuruan people have more faith in people who have religious knowledge and power, especially a Kyai and king. A person's trust is obtained because of the nature of leadership in that person. The king and Kiai Sholeh have different types of leadership. Leadership is a person's ability to influence others with his expertise. Shofi and Talkah (2021) explained that leadership is a characteristic or trait and behavior of a person who has the ability to direct the ability of others to achieve goals that were agreed with the leadership authority. The power of a leader is seen from himself including authority, easy to get along with, comfortable in communicating. Between the king and Kiai Sholeh the type of leadership is different. Kiai Sholeh type of charismatic leadership, while the king is traditional. According to Shofi and Talkah (2021) charismatic leadership was based on the individual's charisma pattern. Charismatic authority is based on one's own abilities because of abilities that have been given by God or are innate. A sign of the validity of charismatic authority or authority is that followers recognize the authenticity of authority and act according to that obligation. In charismatic authority, it is not based on an election that relies on privileges because of personal relationships, it is not based on the possession of technical abilities.

Traditional leadership is a leadership authority that is owned by someone because of family relationships or lineage. A person's obedience to this leadership is because the person has already obeyed the previous leader which will automatically follow the new leader's authority. Traditional leadership is sustainable which will be passed on to the next leader.

### 3.3. Economic Representation in the Folklore of Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang

Apart from cultural representations, this folklore also represents the economy of the Pasuruan community. The current economic situation with the economy described in the folklore of *Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang* is different. The economic situation described in the folklore is in the poverty level. Not only economic difficulties but also an outbreak of scurvy which is deadly and causes many victims. The following is data 4, folklore that describes this condition.

Data (4)

... “*kalau mau minta sumbangan, sebaiknya pergi saja. Kami ini orang miskin yang sedang dirundung kesedihan.*” (Page 17). [... “if you want to ask for donations, you should just go. We are poor people who are afflicted with sadness...”]

*Hari-hari berlalu dengan kecemasan. Satu persatu penduduk kerajaan meninggal terkena penyakit kudis* (p. 15). [The days passed with anxiety. One by one the inhabitants of the kingdom died of scurvy]

*Suatu ketika sebagian penduduk kerajaan tersebut terserang penyakit mematikan yang belum pernah mereka alami sebelumnya. Mereka terkena penyakit kudis ganas yang sehari saja bisa merenggut nyawa* (p. 14). [One time some of the inhabitants of the kingdom were stricken with a deadly disease that they had never experienced before. They are exposed to malignant scurvy which can take a day’s life]

Indonesia at that time was still in the colonial period which made the welfare of the Indonesian people, especially in the economic field decreased, Indonesia was colonized by the Dutch for approximately 350 years (Zed, 2017). This caused all of Indonesia’s wealth to be controlled and managed by the colonials, while the natives were only taken for granted. Thus, it causes a low economic condition of the community.

The economic condition of Pasuruan Regency can be seen from the total Gross Regional Domestic Product of Pasuruan Regency. In addition, it can be seen from the contribution of each sector and group of economic sectors to the total GRDP. Based on the classification of the typology analysis in Pasuruan, it can be identified as follows: (1) sub-districts that are relatively underdeveloped, (2) sub-districts that are classified as fast-growing/growing, and (3) sub-districts that are classified as fast-growing sub-districts (Nuraini, 2009). Based on sectoral analysis, the sectors that provide the largest contribution to the sub-districts in Pasuruan Regency are the agricultural sector, manufacturing industry, and trade. The sub-districts that have the most leading sectors are Purwosari, Prigen, Pandaan, Keraton, and Gondangwetan sub-districts. The economic growth

that has occurred in Pasuruan Regency so far shows the level of per capita income gap between sub-districts. Economic growth was one indicator of the success of development in an economy (Todaro & Smith, 2003). The government sector has played a major role in the history of the economy. This role was outlined by the government in the form of implementing fiscal policy to achieve the main development goal of high economic growth (Ma’ruf, A. & Wihastuti, 2008).

### 3.4. Representation of Religion in the Folklore of Mbah Sholeh Semendi: Singgasana Raja yang Bergoyang

The change and development of Islam in the Pasuruan community began at the end of the Hindu-Buddhist kingdom. At that time, the religion of the Pasuruan community was still a lot of animism and dynamism. The spread and change of religion to Islam in the Pasuruan community shows a process of adaptation, see (Muljana Slamet, 2005). Adaptation is not always in technology, but has entered the realm of trust. According to research conducted by Manggala (2019), previously the residents of Tosari Village were predominantly Shiva-Buddhist. This religion leads to a belief system. So, during the conflict, many Tenggerese changed their religion to Islam. The increase in Islam in Tosari Village is also influenced by residents outside the area. Manggala’s research shows a picture of one of the areas in Pasuruan that experienced the development and change of belief in the community, namely from Buddhism to Islam, see pictures of religions that are spread in the Tosari area, Pasuruan. It can be seen in Figure 1.

This situation can also be found in the folklore studied, it is explained that before Islam entered Pasuruan, it was led by a king who adhered to Hindu-Buddhist beliefs. However, after the arrival of Kiai Sholeh finally the king and many of his residents embraced Islam. See excerpt of data 5.

Pasuruan people’s belief in the power of religius. Monotheism is a fundamental element in religion so it must be based on the teachings of the Qur’an and Al-Hadith. According to Solichin (2007), monotheism was the belief of a Muslim which was manifested in the belief that Allah SWT is one, Allah SWT is the one who creates



Figure 1 Religion in Tosari.

and maintains, Allah SWT has power on earth, and Allah SWT loves His servants. Belief in monotheism arises in servants who believe or believe in the existence of Allah SWT. In everyday life, people who have monotheism will not feel alone and always feel that everything that is difficult will definitely find a way out from Allah SWT. This monotheism is related to human nature. Humans have actually been taken witness by God. This testimony is the human tendency from birth to believe in Allah. There are various types of human nature, but those related to this belief are included in the nature of religion and reason. Religious nature is a natural ability given by Allah SWT to humans to submit and obey Allah's commands as creator, ruler, and keeper (Ahmad & Manusia, 2018). In addition, there is a nature of reason that relates to the thoughts that humans do while remembering Allah to understand the problem of the power and majesty of Allah SWT which is seen from the balance and greatness in the universe. Here are some quotes that describe the monotheism of Kiai Sholeh. This is illustrated in the folklore of the Pasuruan community. In short stories, Kiai Sholeh always involves Allah SWT and believes or believes that everything that happens is not because of his greatness but from the power of Allah SWT. In addition, in carrying out daily activities always ask for guidance from Allah SWT.

#### 4. CONCLUSION

Historical representation can be seen from the characters in folklore seen during the kingdom period. This is evidenced by the figure of Kiai Sholeh who is a descendant of Sunan Gunung Jati in the Sultanate of Banten. The cultural representation seen from the Pasuruan community always gives more confidence to people who have the power or breadth of religious knowledge, namely the king (government) and Kiai. This can be seen in the type of leadership and orientation, namely charismatic and traditional leadership. The economic representation of the Pasuruan community is described in the folklore, which is in the poverty level. Economic growth is one indicator of the success of development in an economy. The economic condition of Pasuruan Regency can be seen from the total Gross Regional Domestic Product of Pasuruan Regency. The religious representation of the Pasuruan community shows that (1) most of the population is Muslim, namely because of the spread and change in the late days of the Hindu-Buddhist kingdom, (2) the spread of Islam in Pasuruan is related to the presence of Wali Songo in spreading it on the island of Java so that Kiai in Pasuruan Many Pasuruans are descended from Wali Songo, and (3) belief in the power of Allah SWT or the unity of the community.

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