



The Hero's Journey in the Story of Prabu Angling Darma in the Tradition of Bojonegoro

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Abstract. This study aims to describe the image of the heroism of Angling Darma in the tradition of Bojonegoro, which is thought to have caused Angling Darma figure to become a popular and legendary character and to become the pride of the people of Bojonegoro. The source of this study is the story of Prabu Angling Darma which was published in the book entitled Anthology of Bojonegoro History compiled by Soeparmo, published by the Provincial Government of East Java with the support of the Bojonegoro Regency Government in 1973. The data is in the form of words or sentences that contain images of the heroism of Angling Darma. Data collection techniques is the literature study. The analysis technique used is content analysis technique. In Angling Darma story from the tradition of Bojonegoro, there are several characteristics found that portray Angling Darma as a hero, namely powerful, handsome, protected by gods, compassionate, forgiving, smart, brave, and loyal friends. This heroic image is likely what caused the figure of Angling Darma become the pride of the people in Bojonegoro. Therefore, Angling Darma becomes a legendary figure and an icon of Bojonegoro Regency. Moreover, the site which is considered the former palace of Malawati is sacred.

Keywords: Angling Darma, Image, Heroism, Tradition of Bojonegoro.

1 Introduction

The story of Angling Darma is a popular one among Javaneses. This story exists in written and oral tradition. In written tradition, the story of Angling Darma is contained in many old manuscripts, not only in libraries or museums but also in magazines and books. In Bali, the story was written in a literary work called *Kidung Angling Darma*, a traditional poem from Bali. People in Bali mentioned it as "*Sekar Mediã*". The original manuscript was written on palm leaves using Balinese letters and the Bali-kawi language [1]. In the oral tradition or oral lore, Angling Darma was used as a story in traditional Javanese theater, especially *kethoprak*, as one of the Javanese theaters. Moreover, the legend is also remembered by the people, whether it is related to jobs, such as people who work in cultural sectors, caretakers in historical places, and the wider community.

In written tradition, Drewes mentioned that there are less than 26 texts of "*Serat Angling Darma*". According to Drewes, the texts were classified into nine versions.

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Drewes also mentioned that *Serat Angling Darma* was also depicted in images, such as *wayang beber* (puppets).

The story of Angling Darma is an ancient legend. According to Nugroho, the tale of Angling Darma exists in Middle Javanese literature, classical Javanese literature, and modern Javanese literature [2]. It indicates that the age of this legend is old. Nugroho also noted that along the time, the story of Angling Darma experienced innovations [2]. Therefore, it is only natural that there are several versions. According to Cahyono in Nurhidayati's study, Angling Darma has appeared through oral tradition since pre-Majapahit [1]. The story was recognized to be written during the Majapahit era under the title Ari Darma, but as time goes by, people became more familiar with it as Angling Darma.

The popularity of Angling Darma has also inspired the works of modern Indonesian literary writers. This story inspired Goenawan Muhammad, an Indonesian poet, to write the poem *Fairy Tales Before Sleeping* in 1997. In this poem, Goenawan Muhammad responds to a fragment of the love story of King Angling Darma and his consort, which ended in the empress's ceremony of setting herself on fire [3]. A version of the Angling Darma narrative was also presented as a soap opera and aired on a national private television network for several years. Considering the length of time it was broadcasted, the soap opera was favorably welcomed by the viewers. In 2007, Suharmono also authored the legend of Angling Dharma in Javanese, under the title *Prabu Angling Darma kang Wicaksana*. It demonstrated that the narrative of Angling Dharma is still being produced and received wide audience approval in this modern era.

In the oral tradition, for the people in Bojonegoro, Angling Darma story has its own special features. This story is not only popular, but it has also influenced their mystical world. For some people, the figure of Angling Darma is no more merely a character in a fairy tale, but also a source of pride and an idol who once existed. This is supported by the belief that there is a site/remains of the Malawapati palace, Angling Darma palace in Mlawatan village, Wotan Ngare, Kalitidu, Bojonegoro.

Oral traditions in the form of narratives (legends, myths, fairy tales) play an important role in actualizing the world view of a collective. This tradition is sometimes also considered (counter myth) from written tradition which is a reflection of the world view of the lower class. One type of narrative is hero tales (personal legends) that emerge collaboratively in society. This type of legend is a collective society's justification for admired figures that move in an obvious fantasy world or a pseudo-realistic world [4].

It can be argued that the story of Angling Darma has spread widely and has proven to be long lasting. The story does not perish as a result of time, but rather develops and is revitalized. Every long-lasting literary work is basically a moral, both in connection to its originating culture and in reference to a person. The term "moral" refers to the fact that literary works are involved in life and exhibit evaluative responses to it [5].

There are several researchers who have conducted research on the story of Angling Darma. The research referred to in the paradigm of literary reception is evidence of the reader's/public response to the story. *First*, a study by Rusmilawati about the

structural analysis of *Serat Angling Darma I* by Sujadi Pratomo, which was released in 1981 by the Indonesian and Regional Literature Book Publishing Project [6]. The focus of study is the elements of narrative structure in the form of plot, characterization, setting, and language style. *Second*, Pratiwi and Murdiyanto's study regarding moral values in the Angling Darma story [7]. It is based on the story of Prabu Angling Darma kang Wicaksana by Suharmono using reception theory. Various moral qualities were discovered in the Angling Darma story, including (1) justice and wisdom, (2) honesty, (3) honoring promises, (4) not being in a rush, (5) not making tiny problems huge, (6) the nature of a good leader, and (7) loyalty to his wife. *Third*, Masturoh explored the socio-cultural elements in *Serat Angling Darma* [8]. The major topic of *Serat Angling Darma*, according to Masturoh, is Angling Darma as a great king supported by loyalty, obedience, courage, supernatural abilities, and wisdom. Meanwhile, the social culture in *Serat Angling Darma* is Javanese social culture. This can be seen in the family-related, marriage, social, social system, as well as the technology system. *Fourth*, Setiawan's study examined educational elements in the folklore of Angling Darma [9]. It shows that the ideals of character education contained in the script of Prabu Angling Darma's folklore include justice, trustworthiness, honesty, hard work, compassion, forgiveness, patience, and humility.

These various studies have played an important role in exploring the versions and content of the Angling Darma story by using various points of view which in turn are useful for exploring the values and understanding of the Angling Darma story. However, there are still many things that need to be explored from the existence of the Angling Darma story.

This study raises another object that has not received special attention by researchers, namely the Angling Darma story of the Bojonegoro tradition. The aspect discussed is the image of the heroism of Angling Darma. Angling Darma is considered as a special figure and the pride of the people of Bojonegoro, so it is used as the icon of Bojonegoro City as Bumi Angling Darmo. This is hardly surprising given that one of the aspects of a nation's world of ideas is the concept of ideal human beings or heroes [10].

The presence of heroes in traditional stories is interesting to study. It is thought to be related to other cultural phenomena. Raglan in Munandar's study argued that The hero in traditional stories is not a real-life event, but rather a story about ritual activities in a ritual personal career [11].

2 Methods

This study used a qualitative approach, namely using research procedures that produce descriptive data in the form of written words from the observation [12]. In literature study, the most important characteristics of the qualitative research are (1) the researcher takes on the role as the key instrument that thoughtfully reading literary works; (2) the study is conducted descriptively which means it is elaborated in the form of words or images if necessary; (3) Work is a phenomenon that may be interpreted in a variety of ways; (4) inductive analysis; (5) meaning is the cornerstone [13].

The source of research data is the story of *Prabu Angling Darma* which is published in the book *Anthology of Bojonegoro History* compiled by Soeparmo, published by the Provincial Government of East Java with the support of the Bojonegoro Regency Government in 1973 [14]. The story of *Prabu Angling Darma* is considered as the *Angling Darma* story of the Bojonegoro tradition because it began with the people of Bojonegoro and was also featured in a Bojonegoro anthology book. The data is in the form of phrases or sentences that explain Angling Darma's heroics. Techniques for collecting data through a literature review. According to the characteristics of the data, the analysis technique employed was content analysis, which is a research technique for making conclusions that may be replicated and legitimate by taking the context into account [15].

3 Results and Discussion

Image means attention-grabbing, superior, excellent, striking, bright, etc. [16]. Literature experts generally refer to the definition according to Indonesian dictionary, namely image means mental impression or visual image generated by a word, prose, or sentence which is the basic elements that are typical in prose and poetry [17]–[19].

Baried argued that the term "hero" has a broad meaning in relation to the concept of a hero [20]. This description comprises (1) the founder of a religion or a country, (2) a person who is highly excellent because he embodies noble attributes such as bravery, generosity, loyalty, and so on, (3) a war leader who died in battle, and (4) a literary figure principal. This definition relates to many figures with various criteria based on the certain fields.

Jaludin (2004) defined a hero more specifically, namely a character who has a noble character, brave, and who deserves praise. This opinion was reinforced by Edmonson in Jaludin that a hero (*wira*) is a character that amazes the people around him [10]. A person will be classified as a hero if that person fulfills certain requirements that represent all the aspirations and responses of the community regarding superiority, reliability and heroism. This definition is the same as the definition given by the Oxford English Dictionary, is (1) "a person who is admired for their courage, outstanding achievements, or noble qualities." (2) "a mythological or legendary figure often of divine descent endowed with great strength or ability [21].

Therefore, this study focused on mental images, impressions, or visual images of Angling Darma as a hero. The heroic attributes in question are superior, noble, immaculate features based on moral truth, such as courage, heroism, nobility, and so on [21]. Hochman defines heroism as "something or someone admired for bravery or good qualities" [22].

Based on those criteria, several characteristics of the heroism of Angling Darma were found in the story of *Prabu Angling Darma*. The heroic qualities in question are magical, loyal, handsome, brave, forgiving, affectionate, and religious.

3.1 Angling Darma as a Sacred Person

Sakti in *KBBI* means having abilities that go beyond nature. This characteristic of a hero as someone who has supernatural powers seems to be generally accepted in ancient Indonesian literature. Heroes are figures who have this supernatural power, for example, it is also found in Malay literature and Datu Aling's oral literature [23].

Angling Darma possessed a variety of magical abilities that enabled him to easily overcome his opponents. Angling Darma's superhuman powers, for example, by understanding the science of battle through tactics, martial arts, and weaponry. He was able to transform into animal, let go of life, casted spells that understood animal languages, casted *sirep* (which causes drowsiness), summoned clouds, and knew secret things.

Almost all legends present Angling Darma as a very powerful person, either described directly (descriptive way) or by describing it through certain events triggered by the actions of legendary figures (dramatic way). This supernatural power makes Angling Darma able to overcome his enemies who are also powerful people, some even in the form of giant creatures. Because there are so many and the high power of Angling Darma, so that Angling Darma seems like a god.

One of Angling Darma's magical abilities is his capacity to fight. In this situation, Angling Darma mastered martial arts and battle skills, and he competed with weapons that he had chosen.

Angling Darma calmly continued to enter the palace. Three giants arrived unexpectedly from inside the palace. They noticed Angling Darma and continued to surround him. The fights are becoming extremely exciting. Angling Darma continued to beat the three giants violently; his blows were repeated like lightning, striking so fiercely that the three giants were all killed...

Angling Darma's magic is also in the form of mastering supernatural sciences, for example, having the spell *sirep*, removing the soul from the body, and various magic spells used in war, for example, summoning storms, bringing clouds, and bringing fire in war. Some of the following data shows the magic of Angling Darma mentioned.

The surroundings of the garden and royal palace were tightly secured by selected soldiers the next day and night. Meanwhile, at the princess palace, Dewi Retna was making out with His Majesty Angling Darma, as usual. His Majesty wishes to cast the *sirep* spell. None of the soldiers who were hit could stand it, and everyone was sound asleep....

...So the white whistling duck whispered to the princess to just give it to her because it would move to the princess' earring. And it is true that the white whistling duck was handed over to his father. When handed over, the white whistling duck was lifeless because Angling Darma had moved to the earrings. Even this earring was then asked for, and Angling Darma whispered

back to the princess to give her earring, because it would move into the princess's necklace...

Angling Darma was furious, and his magical powers could be defeated. He then sparked a raging hellfire. The fires of hell engulfed Batik Madrim with a thunderous roar. The surrounding weather conditions got heated...

The first data above shows a picture of Angling Darma using a charm of *sirep* (a charm that intends to make someone fall asleep due to drowsiness attacks) on Bojonegoro soldiers guarding the Bojonegoro princess garden where Angling Darma is secretly in love with Princess Srengganawati. The second data is a description of the supernatural powers of Angling Darma, which moved its soul from the body of the white whistling duck to the earring of the princess, then moved to the necklace of the princess, and so on in order to escape from the pursuit of Batik Madrim. The third data is a description of the magic of Angling Darma which can create fire to defeat its enemies.

Another famous supernatural ability of Angling Darma is the ability to comprehend animal language. Naga Pertala, the snake king and Angling Darma's tutor, gave this knowledge to Angling Darma as a reward for his outstanding devotion to Naga Pertala. This information is known as *aji gineng* in one rendition.

It is said that on a trip, Angling Darma saw a bronzeback snake was making love with Naga Gini. In many versions, Naga Gini is the wife of Nagaraja, but there are versions, for example, the relief in Candi Jago, that she is the daughter of Nagaraja. Seeing the affair made him angry, because he felt his teacher's pride had been trampled by the actions of the two snakes. Angling Darma immediately killed the bronzeback snake who had dared to have an affair with his teacher's wife. Nagaraja was very grateful for the services of Angling Darma.

... they were having a good time. Suddenly, the king overheard two lizards nearby conversing. When His Majesty Angling Darma overheard their conversation, he laughed. Dewi Hambarwati saw her king laughing, assumed he was laughing at her, and became outraged....

The data is a description of the incident when Angling Darma was making love with his wife, Dewi Hambarwati. Because he heard the conversation between a pair of lizards which he thought was funny, Angling Darma spontaneously burst out laughing.

3.2 Angling Darma Has a Handsome Face

Handsome and beautiful seems to be the ideal image for a hero. This is fairly common in oral and written traditional stories. Therefore, gorgeous princes and lovely princesses who become the protagonists of the story are common. This trait can also be found in contemporary works with classic themes that feature gorgeous young protagonists.

As a hero, Angling Darma is characterized as both powerful and attractive. Many princesses, including his foes, were drawn to Angling Darma because of his wonderful looks.

...When it was discovered that the knight was Angling Darma, Dewi Widati beat him to take revenge because her father was killed by Angling Darma. When Dewi Widati was almost exhausted, her two siblings, Dewi Widata and Dewi Winarsih, came to help her. Angling Darma was hit with all his might. Angling Darma still didn't resist but instead smiled at the valor of the three beautiful princesses. Because they were tired of fighting, the three of them were interested in the skills of Angling Darma. They no longer hit him but instead hugged him. Since that incident, the three daughters became Angling Darma's wife.

Dewi Srengganawati, the daughter of the King of Bojonegoro, fell in love with Angling Darma the first time she saw him. The two of them then secretly made love in the Princess Palace of Bojonegoro. Because Dewi Srenggawati, who had not yet been married, was pregnant, this love affair generated a commotion in the Bojonegoro palace. This mystery was later revealed by Batik madrim, who was on his way to find His Majesty Angling Darma.

The white whistling duck will be bathed in the garden one day so that its fur can grow well. Angling Darma agreed to this plan. While the maids waited outside, the two of them went to the bathing park together. At Angling Darma's request, the white whistling duck's crest was removed, but the white whistling duck quickly transformed into a mighty and capable warrior. This unexpected occurrence took aback Dewi Retna and initially mistook her for a devil or a demon. Therefore, Angling Darma told to the goddess about the old days in brief. So, after taking a bath, the daughter invited His Majesty Angling Darma to meet his father at the palace, but he said it was not yet time. Let it be a white grouse during the day, and only at night become a human again.

3.3 Angling Darma as A Smart Man

Another advantage of Angling Darma is his intelligence. His cleverness enabled him to deceive opponents or solve challenges. In the legend of Angling Darma, his intelligence appears in several events. An example of Angling Darma's inventiveness came when there was a bizarre incident in Wonosari Village, specifically a villager named Bermama who had twins. The imposter Bermama, who was the manifestation of a ghost, was uncovered using the Angling Darma strategy taught to Uncle Jaka.

In the village of Wonosari, a woman was 3 months pregnant. She wanted to eat honey wasps, so her husband looked for her. It was said that in a banyan tree, there was the place of an evil gendruwo. He knew about this situation

and Nyi Bermari brought up his evil thoughts. So he transformed into Bermari...carrying a tube filled with honey...Nyi Bermari was extremely surprised because there were two husbands...so the next day they came together to face his king...the white whistling duck knew about this incident. He advised Uncle Jaka on how to handle the case...Uncle Jaka planned for the two guys who claimed to be the genuine Bermari to try to enter a jug provided. What arrived was the truth...It abruptly transformed into smoke and continued to enter the pitcher. Uncle Jaka immediately covered the jar with something, telling the king that anything that could enter the jar was a forgery because humans could not change their nature...

Angling Darma's ingenuity was also seen when Batik Madrim betrayed him. It is told that Batik Madrim betrayed Angling Darma because he wanted to marry Dewi Srengganawati. When Angling Darma released his soul and entered the body of the white peacock, the soul of Batik Madrim entered Angling Darma's body. Then Angling Darma, who is actually Batik Madrim, met Dewi Srengganawati. Based on Angling Darma's tactics, Dewi Srengganawati requested that the fake Angling Darma appeared as a goat and climbed a *cempaka* tree (Magnolia champak tree). Angling Darma's soul returned to his body after Batik Madrim's soul left his body and entered the goat's body. The treachery of Batik Madrim failed.

After his wife recognized Angling Darma's majesty again, he urged her to assist him with the approach... While accompanying his goat that had defeated an elephant, Batik Madrim arrived with the body of the prabu Angling Darma. The princess then stated that she still wanted to know if the goat could climb the champak tree. Immediately, Batik Madrim spirit emerged and reincarnated as a goat. At that moment, the soul of Angling Darma emerged from the parrot's body. The soul returned to its natural body right away.

3.4 Angling Darma was Protected by the God

Angling Darma is a character who is diligent in meditation. *Tapa brata* means to curb lust and reduce bodily pleasures. *Tapa brata* also means cleansing the heart, observing silence to get closer, hoping for a gift, in many cases, from the ruler of the universe. The description that Angling Darma likes to do the hermitage, for example, is told at the beginning of the legend.

Once upon a time Prabu Angling Darma was on his way home from his hermitage. Suddenly saw a snake....

Perhaps it was because Angling Darma spent so much time in penance that he became close to the gods. As a result, he always received the gods' assistance by receiving direction or having his requests swiftly granted. For example, when Angling Darma was going to commit suicide by burning himself on fire like his wife, Dewi Hambarwati, a

pair of goats appeared and implored him not to do so and to prioritize his people. The goats are two gods disguised as goats who want to persuade Prabu Angling Darma.

The conversation between the two goats was very clear to him... The goats were actually two gods in disguise wanting to inspire King Angling Darma... His Majesty thought, while the four-legged creature which was more than a goat had high aspirations and the dish of the great king of the Malawapati country. The kind who respected by other kings, his goals were defeated by the goat nation....

The following data describes another instance of heavenly protection for Angling Darma. After four years of being cursed by the gods and living a horrible life as a white grouse, Angling Darma received enlightenment from the gods through a dream one night.

Four years have passed during that time, the white grouse experienced a bitter life. One night, the white grouse dreamed of meeting the god. It was explained that the situation was indeed a curse from the gods, but there was no need to worry. One day Angling Darma will meet again with Dewi Hambarwati whose soul has entered the body of the Dewi Retno Srenggana, the daughter of the king of Bojonegoro.

3.5 Angling Darma was A Forgiving Person

Another characteristic that graces Angling Darma's persona is his forgiving attitude. This was shown by Angling Darma's forgiveness of his deceived prime minister, Batik Badrim. Even though it was a major betrayal, Angling Darma was able to forgive Batik Madrim. This surely needs a big soul, which is rare among people.

When Angling Darma was prepared to take palm fruit to fulfill Dewi Trusilowati's request, he killed himself and entered the body of a white peacock. Knowing this, Batik Madrim abruptly gave up his life too and entered the body of Angling Darma, whose life had been lost. Batik Madrim took the action to seize Dewi Srengganawati. Batik Madrim exploited Angling Darma's body to deceive the princess. Angling Darma is aware of this. A battle erupted between Angling Darma, who took the appearance of a white peacock, and Batik Madrim, who used Angling Darma's body. Batik Madrim was finally vanquished by the Angling Darma tactics. Batik Madrim was not killed, but was instead pardoned.

But he was attacked by a ferocious goat. Angling Darma dodged it, he held the goat's horns, then slammed the goat down and then trampled it, so that the two front legs of the goat entered the ground. It would have been appropriate if Batik Madrim had been killed, but Angling Darma pardoned him. Batik Madrim went to look for his own body (*wadag*), then was ordered to continue returning to Malawapati. Angling Darma would follow after him. Feeling miserable and shameful, Batik Madrim went to carry out the order.

3.6 Angling Darma as A Compassionate Individual

In any society it seems that compassion is an ideal value. Therefore, it is not surprising that this value system is also shared by a hero who is admired by the community.

Angling Darma is a leader or king who has a high sense of compassion. When he encountered a grandma who was blind, deaf, and mute, he was moved to tears. In truth, Angling Darma had only just met these grandmothers. Darma's heart was moved to witness her suffering. Darma then prayed, pleading with the gods to heal the grandmother. As a result of the god's protection, the grandma was instantly cured of all her illnesses.

Suddenly, the king heard someone fall behind him. When his majesty spotted him, he observed a granny walking out of a house. When he looked closely, it is discovered that the grandmother is blind, deaf, and mute. Angling Darma was sympathetic to the grandmothers. The king then recited a prayer and prayed the gods to heal the grandmother of all her illnesses. The grandmother miraculously recovered entirely immediately away.

3.7 Angling Darma is A Brave Man

Angling Darma is also a brave character. He was never hesitant to take risks in order to protect the truth or resist anger. He fought against his enemies in a knightly manner. This was demonstrated, for example, when Angling Darma defended Dewi Trusilowati from King Pancatnyana's pestering. In order for Dewi Trusilowati, King Kartanegara's daughter, to be willing to marry the king, her life was taken prisoner and placed in a *cupu* (a type of bowl with a lid), while her body/body was still in Kartanegara. To save Dewi Trusilowati, Angling Darma stole her life. Angling Darma, on the other hand, left a statement in a letter to the the King Pancatnyana claiming responsibility for Dewi Trusilowati's death.

Once upon a time there was a country, Sumbermanyura. The king was named Prabu Pancatnyana, a powerful giant. He had many concubines, one of whom was a princess named Mayangkusuma, whom he kidnapped from the Sekararum kingdom. The goddess agreed that she could become queen consort only if she married Dewi Trusilowati. The prabu was overjoyed because Dewi Trusilowati had been imprisoned for a long time, but only her soul had been released. His physical body remained in Kartanegara, which he could retrieve at any time. Prabu Pancatnyana then opened a *cupu*. He was taken aback since Dewi Truslowati's soul had vanished, leaving only a letter behind. The message came from Malawapati's king, Angling Darma, who stated that Dewi Trusilowati's spirit had been released and then wedded. Prabau Pancatnyana was furious and promptly summoned his army to attack Malawapati.

3.8 Angling Darma as A Loyal Friend

Angling Darma is an example of a loyal companion. Even though they face grave danger, they are attempting to keep their solidarity. Maintaining the honor of friends and fulfilling promises made to friends are examples of friendship.

The following data shows Angling Darma as a loyal companion to his best friend, Naga Pertala. He couldn't stand it when he spotted a bronzeback snake cheating on his

best friend's wife. He killed the snake in order to keep Naga Pertala's reputation and dignity. Naga Gini was furious and mocked as a result of Darma's actions.

Once upon a time Prabu Angling Darma was on his way home from the hermitage. Suddenly, a dragon was seen making love with a bronzeback snake. The prabu knew that the female dragon was the wife of his best friend, Naga Pertala. The bronzeback snake who was impudent and dared to do this to his friend, would be killed. Angling Darma took good aim at the bronzeback snake, but unfortunately the arrow hit Naga Gini so that he groaned in pain and was going to complain to his husband.

Another sign of his loyalty was when Dewi Hambarwati requested to be taught animal language as The Prophet of Sulaiman which enable Angling Darma to comprehend animal language as well. Angling Darma refused to grant his wife's request since Naga Pertala forbade it. Dewi Hambarwati committed suicide by lighting herself on fire after being disappointed.

...When Dewi Hambarwati saw his majesty laughing, she assumed he was laughing at her and became upset. His Majesty revealed that he laughed because of the conversation between the two lizards since he understood animal language. Then she begged to be taught animal language, but the king declined for many reasons. She thought there was no point in living because the husband who had rejected her loved Naga Pertala more than she did. So she asked to be burned to death...

The traits of Angling Darma portrayed in the story of Angling Darma are an example of the ideal traditional values of a hero. Some of the characteristics of Angling Darma are quite likely to be Javanese values as the story's owners. As a result, the characteristics of a hero are identical to Javanese characteristics such as *wani ngalah luhur wekasane* (people who like to give in will eventually live happily); *sapa sing nandur bakal ngunduh* (whoever sows will harvest); and *sing sabar subur* (patient people will get happiness), as reflected in the nature of compassion, forgiveness, protection from gods, and loyal friends. The Javanese, on the other hand, has a motto of *rawe-rawe rantas, malang-malang putung* (what sticks out will be cut off, and what stands in the way will be broken), which means that the Javanese must have the bravery to conquer any obstacles when necessary.

Even though the story of Angling Darma is a story belonging to the Javanese people, it seems that the values of heroism have something in common with the values of heroism in Malay and Banjar society. According to Soeratno (in Winda and Wulandari, 2018), in Malay literature, images of extraordinary, superior, amazing, astonishing, and admirable which are images of heroism can be identified with several features: 1. the birth of the character, 2. good physical features, handsome face, has excellent strength, intelligence, and sharp sensitivity in dealing with certain situations, 3. has high natural and supernatural abilities, 4. has a helper who can come suddenly, 5. being able to relate to other creatures, 6. being able to transform themselves into other

creatures, and 7. the greatness of a hero character can also be known through the story of the greatness of the character's opponent. Similarly, four images of heroes can be found in Banjar literature, in the story of Datu Aling: 1. having prime strength, intelligence, and sharp sensitivity in dealing with certain situations, 2. having high supernatural abilities, and 3. greatness of a character who has a helper who can come unexpectedly [23].

The similarity of heroic values in Javanese, Malay and Banjar literature is very interesting, especially when one considers the opinions of Sudardi that heroic stories are a form of justification by collective society for admired figures evolving in a clear fantasy world as well as in a pseudo-realistic world [4]. It is possible that this heroic image is a universal value in Indonesian literature.

What is also interesting is that Angling Darma in this story does not only appear as an ideal human being who is full of accessories of excellence and glory, but is depicted as a character who has weaknesses. When Angling Darma made a mistake, the gods punished him. Because Angling Darma really loved his wife, Dewi Hambarwati, when Dewi Hambarwati died by setting herself on fire, Angling Darma was devastated. For seven days and seven nights he just stayed on the stage of the burning fire. When Dewi Ratih (the name of the goddess/angel) came to seduce Angling Darma by resembling Dewi Hambarwati, Angling Darma hugged her because she was mistaken for his wife. For this mistake Angling Darma was cursed to be a wanderer for eight years.

Depending on your point of view, the punishment for Angling Darma might have a variety of connotations. The punishment demonstrates the importance of justice. Even if Angling Darma is close to and liked by the gods, if you make a mistake, you will be chastised by the god. This punishment might also be seen as a manifestation of God's affection for Angling Darma. When Angling Darma made a mistake, for his own good, the god corrected him by punishing him.

4 Conclusion

According to some researchers, the Angling Darma story from Bojonegoro tradition was widely spread throughout the archipelago and existed during the Majapahit era. Several attributes characterize Angling Darma as a hero in the Bojonegoro tradition, including his being a powerful, gorgeous, god-protected, compassionate, forgiving, wise, brave, and loyal companion. This courageous image is most likely what made Angling Darma the pride of the people of Bojonegoro. Therefore, Angling Darma became a mythical figure and an icon of the Bojonegoro Regency, and the site now known as the former palace of Malawati is regarded as sacred.

Based on its popularity, the story of Angling Darma can be classed as a heroic story of the Javanese people. Although the story made it to Bali, it was extensively circulated across Java in general on temple reliefs, written stories in the form of ancient text and modern literature, and oral stories in the form of legends or performing arts stories. As a result, it is reasonable to believe that the story of Angling Darma also contains Javanese wisdom.

The study of the Angling Darma story revealed shared characteristics in the image of heroism in Javanese, Malay, and Banjar oral lore. As a result, in order to acquire a thorough explanation of Indonesian oral heroic behavior, it is required to analyze the representation of heroism in the oral literature of other regions in Indonesia. This will be valuable for investigating Indonesian local wisdom, which is likely to be useful for national cultural development.

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