

# Local Wisdom Values of Madurese Folklore for Character Building

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**Abstract**—Human are the most precious beings created by Allah SWT Almighty. Among the glory of man because a man was awarded minds. With a mind, a human being different from other creatures. With a mind that, human beings can find the best way for the essentials of salvation and happiness. With the mind, human creates livelihood orderly and to avoid collisions between people with each other. That's called manners, decency to keep harmony in the life of this world. Morality, patterns of behavior that will be accounted for a human to other humans as social creatures.

**Keywords**—revitalization, local wisdom, Madurese Folklore, manners, characters.

## I. INTRODUCTION

If Sounding word about "Madura", most of us would recognize as a society that is full of violence, namely "carok". Every problem was solved with that. It became an uncomfortable image for Madurese known by mannered of religion. This stereotype is reinforced by the presence of a character in Ludruk, *Sakera*, as a male violent bloody character. *Sakera* is a legendary figure who many claimed the lives whit his weapon called *celurit*, symbolically been considered to represent a male figure, Madura. This stereotype is very painful for many of the Madurese who inherited the noble values in livelihood. As a result, many Madura figures who contributed to the archipelago and the Indonesian nation neglected.

The big names of them seemed to sink as compared with other big names whose birth because of his presence. Call it, Aria Wiraraja, Prince Trunojoyo, Syaicono (K.H.) Kholil Bangkalan, M. Tabrani, until Abdul Halim Perdana Kusuma. Aria Wiraraja was the initiator and architect, the founding of Majapahit. However, the name Aria Wiraraja drowned out by the greatness of the name of Hayam Wuruk, Gajah Mada, and Raden Wijaya. Trunojoyo the rebellious prince was greatly feared by the Dutch colonial forces in Java, but until now was not designated as a National Hero. K.H. Kholil Bangkalan too, lost his name sounded compared to his students who become leaders of major schools throughout Indonesia, including K.H. Hasyim Ashari, K.H. Wahab Hasbullah, and others. So is the case with M. Tabarani, one of the pioneers of the outbreak of the Youth Pledge on October 28, 1928; and Abd. Halim Perdanakusuma who died for the independence of Indonesia.

Negative assessment of the Madurese community is more due to lack of adequate information. Information that is able to explain the concrete problems, problems that actually occur. All this information and publications on Madura has not

revealed the attitude The characteristics of Madurese fundamental that with all unique characteristics and advantages of the Madurese not widely known.

Therefore, efforts need to revitalize the values of local wisdom Madura. One attempt to do is to revitalize the values of local wisdom of Oral Literature Madura. This effort is expected to show an actual image of Madurese community, that community was a polite and noble character.

## II. METHODS

### A. Oral literature, Folklore, and the Oral Tradition

The definition of oral literature was one story that is spread by word of mouth from generation to generation. Ref. [1] defines oral literature as the literature include literary expression of citizens a culture propagated and been copied from one generation to another by verbal repertoire (word of mouth).

The existence of oral literature can't be ignored. Despite the existence of these adults were drowned by writing literature (text), does not mean that oral literature is not used anymore. Oral literature is still used by caregivers or parents as a means of storytelling at bedtime for the children. Even in schools the level of childhood and elementary teachers who told me there is still associated with fairy tales, legends, and myths. It can happen because of oral literature belonging to the earthy, the public at large.

Ref. [1] gives the characteristics of oral literature as follows.

- Spread through the mouth, meaning cultural expressions disseminated, both in terms of time and space through the mouth.
- Born in societies that still have the character of the village, the people outside the city, or people who are not familiar with the letter.
- Describe the characteristics of the culture of a society because it is the cultural heritage of oral literature that describes the past, but also mentions new things (in accordance with social change). Therefore, oral literature also called living fossils.
- It is not known who the author. Because it belongs to the people.

- Patterned poetic, regularly and repeatedly, it's mean (a) to strengthen memory, (b) maintaining the authenticity of oral literature that is not quickly changed.
- Not concerned with facts and truth, more concerned with aspects of fantasy/fantasy that is not accepted by modern society, but the oral literature has an important function in society.
- Consists of various versions.
- Language: using the style of spoken language (daily), contains dialect, sometimes pronounced incomplete.

Many observers of literature linking oral literature with folklore. There's even assume that oral literature is part of the folklore. If we refer to the opinion of [1] which defines folklore as 'the folk culture then the assumption is not wrong because the presence of oral literature is inseparable with the culture of the shelter.

The term folklore in Indonesia originally introduced by James Danandjaja. His very instrumental in the development of folklore in Indonesia. Title of the book, namely the *Folklore Indonesia: Ilmu Gosip, Dongeng, dan lain-lain* were first published in 1984 was always used as a basic grounding in the study examines the folklore and oral literature by students, observers, as well as a literary critic. Therefore, He is called the Father of Folklore Indonesia.

The next generation, who have been instrumental in developing the Indonesian folklore, especially oral literature is Suripan Sadi Hutomo. In the title of the book, namely *Mutiara yang Terlupakan: Pengantar Studi Sastra Lisan*, he reveals the existence of *Kentrung* in Indonesia. Many *Kentrung* masterminds who have collected by him, both from East Java and Central Java. Because his existence, he is called the father of *Kentrung* Indonesia. Moreover, he also referred to as a great teacher (expert) the first folklore-humanistic in Indonesia.

Folk can be interpreted as a collective word. According [2] folk is a group of people who have identifiable characteristics physical, social, and culture so that they can be distinguished from other groups. While lore is folk tradition, that is some culture inherited from generation to generation orally or an example of which is accompanied with a gesture or auxiliaries' reminders (mnemonic device). It can be found in a puppet show, *kentrung*, or *Jemblung* of Javanese literature. Three performances were, in addition to using drumming (traditional musical instrument) and mastermind as a storyteller, also use a tool that is a line of figures symbolized in the form of objects made of leather, it called puppet or a scarecrow.

Overall, [3] defines folklore is in part the culture of a collective, which is inherited from generation to generation among the collective of what, traditionally in different versions, either verbally or examples are accompanied by motion cues or reminders aids (mnemonic device). This definition (as expressed Danandjaja) is an alteration of the definition Jan Harold Brunvand, which may be defined as Folklore Reviews those materials in a culture that traditionally circulates among members of any group in a different version from, whether in oral or by means of a customary example.

Folklore has some special features. Ref. [4] states folklore has five characteristics:

- It is oral, folklore was spread by word of mouth, from generation to generation in his speech that sometimes accompanied by deeds. For example, puppetry, storytelling, and so on. Because it is spread orally folklore it is farther away from the source of this folklore is more and more remained essentially unchanged though.
- It is traditional, folklore was distributed in the form of relatively fixed, monotonous, or with a raw form that is bound by certain rules that bind within a community.
- It exists in different versions because folklore was spread verbally then farther away from the source of this folklore is more and more remained essentially unchanged though.
- It is usually anonymous because it is spoken verbally, creators of folklore are not known. For example, *Iilir-Iilir* song had been a debate among created by Sunan Giri and Sunan Bonang.
- It tends to become formularized, folklore that has the abstract form. In the folklore of many uses proverbs and cliches to hide the meaning contained in it.

According to [1] deviation from the fixed form is considered to violate the rules. It was judged to be weighted. Further, he said that in connection with the oral folklore materials include:

- The traditional expressions (proverbs, sayings, etc.);
- Folk songs;
- Vernacular (dialect, nicknames, innuendo, secret language, etc.);
- Puzzle; and
- Folklore (fairy tales, myths, legends, fables, sage, comics, etc.).

From the above, it can be concluded that oral literature is the object field of study of folklore.

Meanwhile, the oral tradition is a translation of the English term oral tradition. The concept of oral tradition can be equated with folklore. The only difference lies in the elements that are transmitted orally. In connection with this, it helps us see the opinion Moh. Taib Osman in his book: *Cadangan untuk Dasar-dasar Umum dalam Membuat Klasifikasi dan Petunjuk bagi Kumpulan Tradisi Lisan di Malaysia*

The first problem is to recognize our material. What we interpret as an oral tradition (oral tradition) is something new, and only the great majority is encompassed materials that have been recognized under the label of folklore. The use of traditional oral terms considered more appropriate and precise than the term folklore for a term later has always got a different response than the original objective.

If the term folklore were first directed to aspects of traditional culture something and aspects of it always contained in social groups identified with a folk label (or folk in the German language), now just become a popular term to show the objects or cases that the truth is doubtful. Because ingredients are always interpreted as a fairytale folklore [5].

From the description of Osman above can be seen that the transition to the oral tradition of folklore use the term folklore has caused doubt about the truth, seems to be a fantasy or imagination. Nevertheless, the term folklore until now still used in addition to the term oral tradition.

Based on the formulation of UNESCO, called the oral tradition is Reviews those traditions the which have been transmitted in time and space by the word and act, which is interpreted as a tradition transmitted in time and space with a speech and action [1]. Based on this, the oral tradition includes:

- Oral literature;
- Traditional technologies;
- Folk outside the centers of the palace and the city metropolitan;
- The elements of folk religion and belief beyond the formal boundaries of the major religions;
- Beyond the folkart centers and metropolitan palace; and
- Custom law.

Furthermore, closely related to the writing of history, is an oral tradition, in general, are all sorts of oral information in a report about something that happened in the past, Oral traditions Consist of all verbal Testimonies roommates are reported statements concerning the past [6]. Further, he said that the oral statement has three kinds: (1) agreement of witnessing, (2) the oral tradition (in particular), and (3) gossip.

Based on the above, it can be seen that the oral literature also become part of the science of oral tradition, both generally and specifically. Therefore, an expert on oral literature is also necessary to understand the science of oral tradition.

### III. RESULTS AND DISCUSSION

#### A. Local Wisdom Values of Madurese Folklore as Education Development of Good Manners and Character

As with the Java community and the archipelago, local knowledge, especially in the form of oral literature basically a naturally growing in the middle society itself. So is the case with oral literature Madura Madura basically oral literature naturally develop in society Madura. Madura oral literature there are several different forms, among others: prose (prose lyrical), *macapat*, *jung-kejungan* (songs), *bath-tebbagan* (puzzle), *lok alok*, proverbs (expression), *syi'ir*, and other forms. Various forms, although in the present life is less developed and less well-known among young people of Madura, it can still be lived philosophical values at birth. Some of the noble values of local wisdom of Madura oral literature that can be developed as a character education is as follows.

#### B. Worldview

In grammar, a view of life is the concept of a person or group in society that intends to respond and explain all the problems in this world. Outlook on life is the direction of development policy held by the public to certain values. So it is with the people of Madura. Madura community had a lot of life are reflected in the proverb (expression), *syi'ir*, *macapat*, etc. Broadly speaking worldview Madurese divided into two. First, a view of life that govern human relations, or better known as the worldly view of life. *Abantal omba 'asapo'* angen (cushion-covered wind waves). Describing the unyielding attitude, hard work, dynamic, energetic and brave to face various challenges and trials. This world view provides a large embroidery on Madura society as a society that likes to wander in search of livelihood. Madura society that characterizes life in the archipelago. No single region in this nation is not found Madurese. Madurese communities exist everywhere. Even migrated to foreign countries. This greatly affects the philosophical life determination Madurese unyielding to earn a decent living for the sake of economic needs met his grandchildren. Second, the view of life which regulates the relationship with God the Creator, Allah. This world view is known religious views (religious). The adage *shahada Abantal asapo* 'faith' (cushion covered creed faith) illustrates that the Madurese it must comply with and obey Allah with carrying out His commands and avoid His prohibitions of Islamic Shari'a compliant. Madura society is ingrained with the proverb. This maxim is the basis of all actions toward the salvation of the world hereafter. Living to expect his blessing. One proof that the Madurese glorify Allah is with the pilgrimage, came to the House. For the people of Madura, go to the holy land of Mecca is a necessity to enhance his Islam. That system Madurese community religious life. The values of Madurese people religiosity very strong. For the people of Madura, although not carrying out his daily religious laws, he would be angry if called are not Muslims. An attitude of love of religion and believe in God Almighty, Allah SWT.

#### C. Manners

Madura Local knowledge is put manners, as in the proverb: "*oreng andhi tatkrama Reya akantha pesse singgapun, ekabalan ja'a e dhimma bai Paju*" (People who have good manners it as Singapore money (gold), spent where A definite behavior). In this case the local wisdom Madura offers the concept of "*andhap asor*", the attitude of "humility" to deal with anyone. The humble obtained from appreciation and taste taqarrub to God would make someone want to respect others in a dignified and fair. From this harmony and unity built, so the attitude ere (envy), denggi, duriya, all ', *acethak duwa*', *Bellu 'abunto'* are ', considered to be the attitude of humiliating and degrading the Madurese.

Proverb above in addition to illustrating the importance of manners, also implies that armed with good manners, people go anywhere to be favored (accepted) others. In view of the lives of Madura, inheritance manners (manners) is the main thing and noble. However, people who are not virtuous well then there goes the glory or humiliation. Such a man by the Madurese community called *Ta'tao Judanagara* (Do not know Judanegara). Judanegara in Madura is a very kind in attitude

that deserves to be *kaca kebbang* (role models) for the people of Madura.

#### D. Friendship and Affection

Let us examine the following and biological Saloka.

- When *Cempa palotan* (Each *Cempa* was glutinous rice)
- When *kanca taretan* (each friend's brother)

Illustrates that a friend (friend) should be treated as your own. As the brother properties must have a sense of great compassion. Not to hurt each other or act that may harm his own brother. The values of fraternity are fundamental in the kinship system of the Madurese. Madura proverb says, "*Mon ba'na etobi 'sake' ja 'nobi'an orang*"

(If you do not pinch the pinched feel other people's pain). Understanding the meaning of the values of the philosophical maxim that everyone should know and understand the feelings of others so that he should treat others and respect for others that he respected other people.

Friendship is an emotional bond between two or more people who built on togetherness. The shape of this friendship is eternal (forever), glorifying mutual friendship, the friendship is eternal. The true friendship that can only be separated by death. Loyal friends will still love her friend when rich or poor, healthy or sick, intimate moment and remembered to meet in parting.

#### E. Self-Esteem

Esteem for the people of Madura is a fixed price that must be maintained. Three things that can not be associated with self-esteem for the people of Madura, namely the throne (notch), wealth (inheritance) and women (wife/lover). Three it is an honor that should be maintained, particularly by a male in Madura. For men Madura, these three things sacred and should never be polluted or disrupted by any party.

In this regard, no stranger to the community of non-Madura Madura even with the maxim: "*Lebbhi bagus pote tolang etembheng pote mata*" (better to die than live with the shame). This expression applies to maintain the dignity, rights, and dignity as the Madurese. And usually, can't be separated from the conflicts of three of the above problems. Ref. [7], the renowned poet in Madura call by saying: "*Pote mata pote tolang, anggo 'poteya tolang*" (white eye and white bone bone, better white bone) is a proverb that means than to live in disgrace rather die. The phrase implies the importance of dignity for the people of Madura. However, the meaning is often misunderstood that can spur "*carok*". Most Madurese disturbed if his wife to another man, or one of his close family humiliated people to degrade the family, or their property taken will be a matter of principle to do *carok*.

In fact, if the phrase was interpreted by intellectual means, it is better to die than live polluted shame and without honor. Because of the Madurese who understand the moral will try to maintain the honor not to do shameful.

Especially women, for men Madura got the highest place, because of women, men in Madura became more excited; of women too can lead to murder. Due to the high position of

women Madura, women especially girls connoted with the symbol of *jasmine (melati)*. It is not surprising that the budget is praise for the people of Madura. Even its existence is like "*duh tang malate*", *ta 'gegger Polana ojen, ban ta' elop Polana panas are* "(oh Melatiku, which did not fall because of rain and did not wilt in the sun). Therefore, in case of carok events for women, it is a fact that can't be avoided. As revealed in the saying: "*nyama se sae paneka Kodu esare gu-onggu, Kodu eparlowagi panyareepon, lebbiyagi parlo pole dhari panyareepon kasogiyen*" (good name (pride) should be pursued in earnest, take precedence over the search for treasure (riches).

#### F. Work Ethics and Honesty

The work ethic related to the way of life, habits, attitudes basic to self-manifested in the behavior of Madura society. Ref. [8] that the work ethic is the totality of the personality of themselves and to express, see, believe and give meaning there is something, which prompted him to act and achieve charitable optimized so that the pattern of the relationship between man and himself and between man and other creatures can be established well. What about the work ethic of the Madurese community? Madurese are hardworking, tenacious, and never give up. Many things are impossible to do by other groups, but it can be done by people of Madura. One example, the work of sawing/cutting shipwrecks. Diligent / energetically highly recommended as illustrated in the following Saloka.

- *Sapa will atane atana* '(Who will cook rice farming industrious)
- *Sapa will adagang adaging* (Who would trade fleshy/healthy)

Honesty to the Madurese also the fundamental properties that must be owned by the Madurese. Although, it has been marred by some traders in the market are dishonest and an act of the robber/thief. However, if the perpetrators were caught then dishonesty alamlah applicable law. Did not hesitate to put to death or burned alive. This shows that the people of Madura appreciate values of hard work and honesty. This was reflected in the following Saloka follows.

- *Oreng jujur mate ngonjur* (honest person to death if his legs are straight)
- *Oreng jujur bakal pojur*(honest person would be lucky)

Honesty is very important for the people of Madura as Saloka above. Therefore, lying is strictly prohibited. There is a *lir-saalir* rhyme songs are very well known by society Madura, below.

- *Sabu keccet akopeyan* (kecik brown bottles)
- *Somorra badha e dhaja* (pits north)
- *Tao lecek sakalean* (never lied one time)
- *Saomorra ta 'eparcaja* (lifetime untrustworthy)

Based on the above rhyme songs can we interpret that impartiality is expensive, even worthless. People who damage the heavy sanctions honesty and long-lasting (lifetime). When the words do not correspond to reality, the heart becomes troubled because speech is considered dishonest. Honestly

indeed beautiful, honest attitude make our lives more peaceful without any pressure from outside or from our own mind. Therefore, honesty is part of the dignity that should be maintained as high value. Loss of property can be searched again, but the loss of honesty then there goes our self-esteem. Why is that? Because honesty is the root of trust. Trust is the positive fruit of honesty. Someone who gives a mandate/trust to us is the result of the assessment aptitude towards us. Therefore, trust is a trust that must be closely guarded. Because the trust does not arise from momentary assessment anyway. Therefore we need a sincere attitude and prepare our lives to please others "Pote atena" (honorable mention for people whose appearance always please others that show that people were behaving with the utmost sincerity).

#### IV. CONCLUSIONS

Things could not lie, until now that a negative assessment of the Madurese community is more due to lack of adequate information and the work of some people who are dishonest. Therefore, efforts need to revitalize the values of local wisdom Madura. One attempt to do is to revitalize the values of local wisdom of Oral Literature Madura. Some forms of oral literature Madura is *gancaran* (prose lyrical), *Saloka*, *macapat*, *jung-kejungan* (songs), *bak-tebbagan* (puzzle), *lok alok*, proverbs (expression), and *syi'ir*.

Of these forms, we can see the great value of local wisdom of oral literature Madura, namely: (1) outlook on life, (2) manners, (3) friendship and affection, (4) self-esteem, and (5) work ethic and honesty. Fifth noble values can be developed as moral education so that efforts to revitalize the values of local wisdom of oral literature can be realized Madura to the younger generation. Young people who have the spirit of learning and noble character, like on the song "*Olle ollang*".

- *Olle ollang maddha kanca se Ajara* (Olle ollang comrades let us learn)

- *Olle ollang ajara pabalangaja* (Olle ollang learn setekun possible)
- *Olle ollang sanonto pong-pong gi 'ngoda* (Olle ollang now while still young)
- *Olle ollang mon towa kare repodda* (Olle ollang that adults do not hassle).

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