

The Relevance of Prophetic Perspective of Folklore Based on Values of Characters on Rembang Regency

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Abstract - Folklore as part of literature plays pivotal role in forming nation's characters. Likewise, in term of mental formation, the world in folklore is a world built on the dialectics space of the beauty and value. This paper was aimed to reveal the relevance of prophetic perspective of folklore in Rembang. The researcher conducted descriptive qualitative method and data collection techniques through interviews, documentation, literature studies with record and note techniques. In selecting the object for this paper, it was based on the level of local wisdom in Rembang which is typical as a coastal area. Based on data tracking, there are three folklore originally from Rembang that have three aspects of prophetic perspective, namely humanist, liberal, and transcendent. These three prophetic perspectives have relevance to the five main values of character, namely religious, integrity, nationalist, mutual cooperation, and independence. This relevance showed that there is a close correlation between folklore and character formation. Based on these findings, the researcher hopes that the prophetic perspective of folklore could provide alternative solution to strengthen the character and reveal a culture based on local wisdom.

Keywords - relevance, folklore, prophetic, character.

I. INTRODUCTION

Rapid advancement in technology and information drives change in almost all aspects of life. The change has a social impact on the order of society and social life which causes the emergence of cultural shifts and norms, and moreover is the imbalance of knowledge. Fortunately, these shifts led to the occurrence of "friction" which either fast or slowly leads to domination and hegemony and affect the weakening of the nation's character. It requires deep attention and meaningful strategy in an effort to reposition the role of science as embodiment of meaningful characters. One of the example is by reviving the actualization of folklore as part of the oral tradition of the society to speak up about the goodness values.

Folklore creates a more intense world of life. By building a miniature of life through fiction and explaining another dimension of life, there will be a richer understanding of the model and dimensions of life. Basically, folklore is a part of literature as a process of dialogue, so that various problems and reflections that are expressed in an aesthetic form would provide an understanding of a world to move soul and feeling and turn it into a more subtle and sensitive.

Literature that is inclined to move soul into a more sensitive one is manifested in prophetic perspective folklore (Kuntowijoyo, 2005). Folklore with a prophetic perspective is considered as an alternative solution in solving various problems in every part of human life as individual or social beings based on prophetic values that could be planted in every aspect of life. Although it is based on prophetic lessons, it does not mean impossible to be done. But actually, this value is inherent in each individual as a religious being. Thus, folklore with a prophetic perspective does not only authoritatively choose one premise, theme, technique, and style—both personal and standard, but from the side of the writing technique. Folklore with a prophetic perspective is a democratic literature. As part of the integral culture, folklore contains various elements forming the nation's personality and mentality. For this reason, it is important to reveal the prophetic perspective of folklore and its relevance to the character formation.

This paper aims to identify the prophetic perspective of folklore in Rembang Regency and its relevance to character values. Geographically and historically, the location of Rembang Regency is strategic so that many people come from various circles, starting from Kiai, Kings and the major, to Chinese people. Rembang is also well known for its unique thing in terms of history and culture. Its uniqueness and peculiarity could be seen in the form of its scattered folklore. This paper is expected to provide benefits in strengthening literature, especially oral traditions of folklore. Findings, classifications, and descriptions in this paper would also contribute to the development of science while strengthening the value of the nation's character.

II. LITERATURE REVIEW

There was not many studies and literature related to prophetic perspective and character value that have been done before. Some of the studies and literatures related to these variables which supported this paper have been done by Taylor (2003), Martinoska (2005), Lukin (2008), Saritas (2008), Efendi (2012), Faridoni (2013), Jabrohim (2015), and Qomariyah (2015, 2017).

Research related to folklore has been carried out by Taylor (2003) who discusses complex society life and is guided to reflect the role of social science, and reflects the cultural processes of a country. Taylor emphasized how important it is to know social science through folklore. Then, Martinoska (2005) who examined ethnic stereotypes in folklore and revealed that folklore often reflects a more complete historical reality. This research also discussed about treatment and character of society, and highlighted the spirit of the traditional society as a basis for innovative and expressive ideas.

Lukin's (2008) folklore research has also been titled "Nenets Folklore in Russian: The Movement of Culture in Forms and Languages". In his research, Lukin discussed the originality of folklore material that belonged to a particular tribe, especially the Nenets folklore and he examined two paradigms in the Nenets folklore namely the Finno-ugric paradigm and the Russian study paradigm. Furthermore, related research of folklore which has a direct influence on the socio-cultural reality in the society has been carried out by Saritas (2008). Saritas' research focused on folklore in Turkey. Interestingly, in that research, Saritas found a change in Turkish social and cultural life, one of which was influenced by the folklore of Dede Korkut.

Additionally, some studies that discussed about parts of prophetic perspective have been done by Efendi (2012), Faridhoni (2013), Jabrohim (2015), and Qomariyah (2015, 2017). All of that examined prophetic ethics in detail, namely humanism, liberalism, and transcendence contained in literary works—both poetry and novels. The difference of that is in 2017, Qomariyah focused on folklore scattered in various regions in Central Java. Based on those findings, it appeared that there was a prophetic aspect found in several folklore in Central Java.

III. METHOD

The researcher applied qualitative method by focusing on the substance (nature) of the research. Research problem of this paper revealed the relevance of prophetic perspectives of folklore in Rembang. Qualitative descriptive method was carried out with the aim of understanding what was hidden behind a phenomenon in which sometimes difficult to be understood. In addition, the researcher also used analytical criticism method. This method is used when tracing the folklore as well as folklore classification by referring to prophetic perspective. The source of this research data was the prophetic value of Rembang folklore and its relevance to the character value. Data collection was carried out through literature studies, observations, and interviews. The data analysis was carried out with the stages of data collection, data reduction, data display—in the form of classification, appearance, description, explanation related to the prophetic perspective and its relevance, as well as the conclusion or verification of data and findings.

IV. RESULT AND DISCUSSION

The researcher found many folklore in Rembang but there are only several folklore which contains of three aspects of prophetic perspective. The followings are folklore scattered in Rembang which contains of prophetic perspective.

<i>No.</i>	<i>Title</i>	<i>Humanism</i>	<i>Liberalism</i>	<i>Trancendence</i>
1.	<i>Asal Mula Desa Jejeruk (The Origin of Jejeruk Village)</i>	Humble	Conscientious	Seriousness in seeking knowledge
2.	<i>Masjid Tiban (Tiban Mosque)</i>	Tolerant Fair	Hard work	Responsibility
3.	<i>Mbah Bajang (Mrs. Bajang)</i>	Obedient to parents Conveying knowledge	Help others	Performing prayers together

According to the findings of folklore perspective above, the relevance of folklore towards value of characters could be described as follows.

1. Religious Character

Religious character was presented in the internalization the attitude of humility contained in the humanism perspective of folklore entitled *Asal Mula Desa Jejeruk*, obedient characteristic is seen in humanism perspective in folklore *Mbah Bajang*, as well as carrying out religious orders in this case performing prayers together is seen in transcendence perspective in folklore *Mbah Bajang*. The following is explanation about relevance of the characteristics.

A) Humble

Sultan Mahmud and his Patih travelled to Java Island. When it was hit by a storm and the Sultan's book fell, Sultan Mahmud almost abandoned his intention and returned home. But with a few considerations, Patih advised him to continue the journey. Sultan Mahmud agreed to the Patih's advice. Look at this quote.

...Akan tetapi setelah meminta pertimbangan Patih, Sang Patih menyarankan agar tetap melanjutkan perjalanan sesuai dengan tujuan semula (Kusaeri, 2009:74).

trans: ... But after asking for Patih's consideration, The Patih suggested that he continued the journey according to his original purpose (Kusaeri, 2009: 74).

Approval of the advice given by Patih showed that Sultan Mahmud was humble. That means he wanted to listen and do things that were suggested by people who had a lower position than his.

B) Obedient to Parents

The humanist prophetic perspective in this folklore was seen in Mbah Bajang folklore where the child character showed his adherence to his parents when he was confused about having to decide his life companion. The child suppressed his ego by asking his parents' consideration and obeyed them due to his respect for his parents.

C) Performing Prayers Together

When married, Sulastri became an internal policy holder in his home. It was told that Sulastri required her children to join in praying together with her and her husband. This was illustrated in the following quote.

Kebiasaan lain yang selalu diterapkan oleh Mbah Bajang sebagai bentuk keteguhan memegang ajaran syariat agama Islam adalah setiap hari seluruh keluarganya diharuskan menjalankan salat lima waktu secara berjamaah.

trans: Another habit that was always applied by Mbah Bajang as a form of his persistence in holding Islamic lessons was that every day the entire family was required to perform five daily prayers together.

2. Integrity Character

This character of integrity could be seen in the internalization of the attitude of sincerity in seeking knowledge contained in transcendence perspective of folklore entitled Asal Mula Desa Jejeruk, and the attitude of conveying the knowledge could be seen in the humanism perspective of folklore entitled Mbah Bajang. Excerpts about the relevance of characters are presented in the following data.

A) Seriousness in Seeking Knowledge

Sultan Mahmud had a good personality. His journey to Java from Minangkabau showed his personal perseverance. He travelled far from Minangkabau to Lasem, only to understand the book that was passed on to him and studied religion. This is stated in the following quote.

Sultan Mahmud mendengar kabar bahwa di tanah Jawa, di wilayah kerajaan Lasem terdapat seorang Sunan yang pandai mengkaji isi berbagai kitab, maka Sang Sultan bermaksud untuk pergi ke kerajaan Lasem guna menemui Sang Sunan.

trans: Sultan Mahmud heard that in the land of Java, in the Lasem kingdom there was a Sunan who was good at studying the contents of various books, so the Sultan intended to go to the Lasem kingdom to meet the Sunan.

The journey to seek knowledge is a transcendental prophetic perspective that has relevance to the character of integrity. As a cultured person, it is mandatory to demand and study knowledge.

B) Conveying Knowledge

Conveying knowledge is also seen in the folklore of Mbah Bajang. The character in this story was described as a woman who provided understanding of religious knowledge to the surrounding community while she worked to help the birth process. By sharing the knowledge, Mbah Bajang character had invited the society to do good and embrace the right religion.

3. Nasionalist Character

Nationalist character is seen in the internalization of a fair and hard work attitude found in the perspective of humanism and liberalism of folklore entitled Masjid Tiban. The relevance of characters is presented in the following explanation.

A) Fair

The humanist aspect colored the folklore entitled Masjid Tiban with the presence of a fair leader attitude. Adipati Bojonegoro was a leader who embraced Islam. In addition to building mosques for Muslim traders, for the convenience of Buddhist traders during his reign, he also built temple. It showed the justice and tolerance as a leader. This could be seen from the following quote.

Dengan tujuan itulah akhirnya di sebelah timur sungai Babagan dibangun sebuah klenheng.

trans: Due to that purpose that finally on the east of the Babagan river, it was built a temple.

B) Hard Work

In the same folklore, it was also described the situation of women in Rembang who were hard-working figures. They have woken up before dawn to work domestically and also made a living selling at the market. A person who works hard would surely be able to create a better life and is very likely to be free from poverty.

4. Mutual Cooperation Character

The character of mutual cooperation could be seen in the internalization of tolerance behaviour in the humanism perspective of folklore entitled Masjid Tiban, and the attitude of helping the society could be seen in the liberalism perspective of folklore Mbah Bajang. Excerpts about the relevance of characters are described in the following.

A) Tolerance

The prophetic perspective of humanism colored the folklore entitled Masjid Tiban. It was told that the leader of the region, Adipati Bojonegoro, built mosque and temple because his people adhered to these two beliefs, although Adipati Bojonegoro himself was a follower of Islam.

Tolerance would make the community peaceful so as to create security and comfort. And it would increase public trust that has an impact on improving the economy and social welfare.

B) Helping People

It was told that Mbah Bajang was a shaman for helping baby birth and always happy to help people. Even though the wages she got were small but she was happy to help. Whereas, many requests often came from other far villages.

Dengan pekerjaan yang dilakukan oleh Mbah Bajang ini, banyak sekali kelahiran bayi oleh penduduk yang terselamatkan.

trans: With the work done by Mbah Bajang, many babies were born safely.

5. Independent Character

Independent character could be seen in the internalization of conscientious attitudes in the liberalism perspective of folklore entitled Asal Mula Desa Jejeruk, and responsible attitude could be seen in the transcendence perspective of folklore entitled Masjid Tiban. Excerpts about the relevance of characters could be seen in the following explanation.

A) Conscientious

When Sultan Mahmud wanted to cancel his intention to travel Java, his Patih gave consideration to Sultan Mahmud so as not to return. These considerations included consideration of the provision of supplies, distance, as well as destination. If he returned home, he might run out of supplies on the way. The consideration finally made the Sultan continued the journey. Conscientious is a liberative aspect. Conscientious in predicting something could also make someone has new hopes so that he could be more optimistic and positive.

B) To be Responsible

Sunan Bonang was asked by Adipadi Bojonegoro's wife (Nyai Ageng Maloka) to help her built a mosque. Sunan Bonang was neither reject nor undertake it because Sunan Bonang was aware of his role as a pensioner of Islam. He made the mosque earnestly until the specified time limit. Here is the quotation that shows that attitude.

Di saat orang-orang awam sedang tertidur pulas di rumah masing-masing, Sunan Langgar segera memindahkan masjid yang selesai dibangunnya dengan sebuah tongkat. Dalam bahasa Jawa "dicuthik nganggo teken".

trans: When people were fast asleep in their homes, Sunan Langgar immediately moved the mosque that was finished to be built by using stick. In Javanese "dicuthik nganggo teken".

V. CONCLUSION

Based on the findings and analysis, it was revealed that there are three folklore from Rembang which presents prophetic perspective (humanism, liberalism, and transcendence). These three folklore are the Asal Mula Desa Jejeruk, Masjid Tiban, and Mbah Bajang. These three prophetic perspectives have relevance to the five main values of character, namely religious, integrity,

nationalist, mutual cooperation, and independence. This relevance shows that there is a close connection between folklore and character formation. The researcher hopes that with these findings, prophetic perspective of folklore could be used as an alternative to strengthen the characters and at the same time reveal a culture based on local wisdom.

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