

# Local Wisdom Story of *Baridin-Ratminah* and *Saidah-Saeni*

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**Abstract**—This research describe local wisdom values contained in these two folklore they are *Baridin* and *Ratminah* from Cirebon and *Saidah* and *Saeni* from Indramayu. Local wisdom is a set of knowledge and experiences which had good value that used to solve the problems in a certain society. Descriptive qualitative method has been used in this research. Procedures that has been used through this method are observe, analyze, describe, and conclude the local wisdom values that contained in those two folklore. They are 1) *Baridin and Ratminah* folklore contained: a) hedonism value, is the joy of readers values to the folklore. b) cultural value, is a belief towards mystical things. c) religious moral ethics value, is good behaviour to another people, poverty does not make *kufur*, not achieving something through the wrong way. d) practical value, do not be arrogant, do not be vengeful, being an introspective person; 2) *Saidah and Saeni* folklore contained: a) hedonism value, the joy of readers because this folklore contained amusement (entertainment). b) cultural value, is a belief towards mystical things. c) religious moral ethics value, life is spinning, should be fair, have to survive in life. d) practical values are, love each other, respect each other, and forgive each other.

**Keywords**—local wisdom; folk literature

## I. INTRODUCTION

One of the famous folk tales in the Cirebon region is the story of *Baridin* and *Ratminah* which tells about the one sided love of *Baridin* to *Ratminah* caused by social status differences. Meanwhile, in Indramayu region there is also very famous folk tales, the stories of the *Saidah* and *Saeni*. *Saidah* and *Saeni*'s stories are often associated with the *Kali Sewo* Bridge in the North Coast road in Cirebon lane to Jakarta [1].

The story of *Baridin-Ratminah* and *Saidah-Saeni* contain more attractive story, therefore, it is appreciated more by society. However, in terms of academic research, the stories of *Baridin-Ratminah* and *Saidah-Saeni* have not been much examined. Even so, the story of *Baridin-Ratminah* and *Saidah-Saeni* contain many values of local wisdom that need to be explored by the society. Moreover, the researchers will analyse the values of local wisdom contained in the story of *Baridin-Ratminah* and *Saidah-Saeni*.

Based on the background above, the formulation of the problems of this research are: What are the values of local wisdom contained in the story of *Baridin-Ratminah* and

*Saidah-Saeni*? How are the correlation between the values and the local wisdom of Cirebon and Indramayu that contained in the story of *Baridin-Ratminah* and *Saidah-Saeni*?

Oral literature or folk tale has nine characteristics that distinguish it from other cultures. First, the spread and inheritance of folk tale is carried out verbally, word of mouth, from one generation to the next. Second, folk tale is traditional, that is spread in a relatively constant and standard form. Third, folk tale is found in several different versions and variants. Fourth, folk tale is anonymous, means that the creator is unknown. Fifth, folk tale has a form or pattern. Sixth, folk tale has purpose in social life. Seventh, folk tale is illogical, which has its own logic that is not in accordance with general logic. Eighth, folk tale own by its community. Ninth, folk tale is innocent and it often looks rough or too spontaneous [2].

Local wisdom is a series of knowledge and practices, from the previous generation as well as from experiences relating to the environment and other society from a community in their area [3,4]. These series are used to solve the various problems and difficulties well and correctly and recognized as national achievement [5,6]. Therefore, it must be well reserved [7], e.g. law protection [8].

This study focused on revealing local wisdom in one of the folk tale in Cirebon and Indramayu regions: the story of *Baridin* and *Ratminah* and *Saidah* and *Saeni*. The values of local wisdom in the stories of *Baridin* and *Ratminah* and *Saidah* and *Saeni* can be expressed through the following five values: (1) the value of hedonism, the value that gives pleasure directly to the reader; (2) the artistic value of a work that can manifest a person's art or skills; (3) cultural values, the value of a work that has a deep relationship with a society, civilization, and culture; (4) ethical, moral, religious values, the values that teach ethics, morals, and religion; (5) practical values, practical things that can be applied in daily life.

## II. RESEARCH METHODS

The method used in this research is a qualitative descriptive method. Through this method, the researchers observe, analyze, and describe the value of local wisdom contained in the story. Complete research findings will be described completely based on the object and empirical data. Data collection techniques were carried out using interview methods

and observations guided by a list of questions in the questionnaire and the reality while conducting the research. In revealing the values of local wisdom in the stories of *Baridin* and *Ratminah* and *Saidah* and *Saeni*, used a thematic approach. Thematic approach is an approach towards the text by finding and reviewing the main themes of the content of the text.

### III. RESULTS AND DISCUSSION

#### A. Local Wisdom in the Story of *Baridin-Ratminah*

1) *Hedonism value*: The story of *Baridin* and *Ratminah* is a popular story in Cirebon society. This story is often performed in the drama-tarling stage and theatrical performances. The value of hedonism in the story of *Baridin-Ratminah* is to be able to give pleasure to listeners and readers. The story of *Baridin-Ratminah* is the story about one-sided love because of social status differences. The poor *Baridin's* love was rejected by the beautiful *Ratminah* and from a rich family. *Baridin* chose to use the black magic, to revenge on *Ratminah*. A love story that ends tragically, illustrates how love achieved in a wrong way will only make suffering for both parties. It is described on *anding* story where both parties died because of suffering, his love did not come true.

2) *Cultural value*: The cultural values in the *Baridin-Ratminah* story is the belief in mystical. In this story, *Baridin's* propose was rejected by *Ratminah*. *Baridin* decided to use black magic to make *Ratminah* love him by a spell known as *Kemat jaran goyang*. To complete the spell, *Baridin* has to do *mati geni* fasting for 40 days, do not eat, do not drink, and do not sleep.

The cultural value that appeared in this story is described the reality Cirebon society who are indeed still adhered to mystical culture even though Cirebon is the center of Islamic development in West Java besides Banten. This was influenced by beliefs before Islam comes, animism, and dynamism, Hinduism, and Buddhism. Therefore, even when converted to Islam, believe to others outside Islam is still exist, syncretism occurred, the elderly Muslims in rural Cirebon were still carried out the traditions of *nadran*, *ruwatan*, *saweran*. In certain aspects, some people cannot be separated from the mystical world, for example, if trading, they will feel more confident using *penglaris*, still trusting the power of objects such as *kris*, ring of stone, going to places, cemetery, and sacred places to obtain blessings.

#### 3) *Ethical, moral, religious values*

a) *Be nice and kind when rejecting proposal, not being rude*: *Ratminah's* attitude can be a lesson that women have the right to accept or reject a proposal that is come, but should be in good language.

b) *Do not let poverty leads to kufr*: From the story of *Baridin* and *Ratminah* it can be concluded that poverty can lead to kufr. If poor then do not have faith or lack of faith, humans will easily turn into a wrong path, which is hated by God.

c) *Something that is obtained use a wrong act resulting something bad*: To treat his broken heart, *Baridin* did the wrong thing by spelling *Ratminah* with *Kemat jaran goyang*. *Baridin* does fasting which is a wrong fasting practice. He fasted for 40 days without eating, drinking, and sleeping to get *Ratminah's* love, begging to the supernatural power which was not to Allah, his God. This is a wrong practice, which is not in accordance with Islamic guidelines. Indeed the goal was achieved, finally *Ratminah's* heart and feelings turned to love him, even crazy about him. But *Baridin's* physical and inner pain actually made him a vengeful person. To end his broken heart, *Baridin* firmly rejected *Ratminah's* love, who at that time was crazy about him.

#### 4) *Practical Value*

a) *Down to earth*: *Ratminah* was a beautiful girl. *Ratminah* was a daughter of a rich family, her strengths which made *Ratminah* became an arrogant woman. The arrogant attitude of *Ratminah* was the cause of *Baridin's* broken heart, thus *Baridin* wanted to repay *Ratminah's* ill-treatment to his mother and himself.

b) *The necessary of "eling" (self-awareness) to receive all conditions we have*: The moral value that can be taken by the reader or audiences from the character of *Baridin* was being aware is a must, not impose yourself, and measure the financial capacity as circumstances. *Baridin* deserved to blame, because he imposed himself to not measure his financial capacity as circumstances. His love for *Ratminah* was logically impossible, because there were too many differences between them. *Ratminah* was very beautiful and rich, while, *Baridin* was ugly and poor; therefore *Baridin* looked like the worst missed the moon. Loving a woman whose social status was higher made him very suffered, especially his condition which was indeed in poverty.

c) *Revenge would suffer us*: The thing that can be taken also from the attitude of *Baridin* was the worst of revenge. *Baridin* who was hurt because his propose was rejected, chided, and cursed, which made his heart a protracted heart turned into resentment.

#### B. Local Wisdom of *Saidah-Saeni's* Story

1) *Hedonism value*: The story of *Saidah-Saeni* contained the hedonism value and entertainment element that could give pleasure to readers or listeners. The suffering experienced by *Saidah-Saeni* drained the emotions of readers and audiences. Two sisters lived with stepmother and father who tortured, abandoned, and thrown them into the forest. Hard struggle of *Saidah-Saeni* to survive was interesting to be appreciated by readers and audiences.

2) *Cultural value*: *Saidah* and *Saeni's* story implied cultural values, including the belief in mystical things that had magical powers. *Saidah-Saeni's* story was inseparable from the style of the Cirebon-Dramayu people who still believe in mystical things such as the practice of *pesugihan*, asking *penglaris*, cult of tombs that are considered sacred, believe in the power of objects such as cemetery, blessing water, keeping

amulets, kris, stone *ali*, etc. Some people of Cirebon-Dremayu adhered of Islam *abangan*. It means that they were Islam, but still believing in powers other than Allah.

### 3) Ethical, moral, religious values

a) *Stepmother's role and character*: The ethical and moral values reflected in the *Saidah-Saeni* story are about the role and character of a stepmother. In this story, the character of *Maimunah*, a hypocrite stepmother.

b) *The character of a remarried father*: This story also illustrated the character of a father who remarried. This became a didactic value for people, thus fathers should be fair and wise.

c) *Tenacity to survive*: The ethical value that deserved to be followed by people was the spirit and tenacity of *Saidah* and *Saeni* to survive and change their life. They not only treated badly by their stepmother but also thrown into the middle forest by their own father.

d) *Poor and weak of faith lead a fault*: *Saidah-Saeni's* story portrayed the religion value that the weakness of faith and poverty had the potential to lead people to a fault, like *Saidah* and *Saeni* who made a deal with Satan to achieve success. This can be a lesson for readers and audiences that we have to survive in the faith in any conditions, because true life is indeed a problem. It depends on how human face up life's problems as a proof of worship to God.

e) *Regret always comes late*: One of the moral values that can be taken from the *Saidah-Saeni's* story was regret always comes late. Pak *Sarkawi* and *Maemunah* regretted wasting their children who became the successful artists. *Saeni* also regretted that she had just accepted an agreement with Satan that resembled an old grandfather, then at the end of her life *Saeni* had to pass away and turned into the white crocodile stealth.

4) *Practical attitude*: The values contained in *Saidah-Saeni's* story that can be applied in daily life include:

- The attitude of love each other between siblings, it can be seen from depend on each other and take care of each other between *Saidah* and *Saeni*.
- The attitude of respecting parents, even though the parents had hurt them, as what *Saeni* and *Saidah* have done; they forgave and accepted *Sarkawi* and *Maemunah* in their old age.
- The attitude of forgiveness, *Saeni* was kind hearted person, even though *Maemunah* and *Sarkawi* treated her badly, she still forgave the bad treatment of their parents.

*Saeni* folklores are folklores that contain a lot of local wisdom values. They are hedonic values, cultural values, ethic values, moral values, and religions values. Hedonic values that makes readers or listener happy and entertained by the sequences plot, conflicts, climax story, the appearance of suspended plot in readers mind, until the shocking end of the story. Cultures values in these two folklore stories raised of Cirebon and Indramayu cultures who still believe in mystic force. These happened because of religion background who

embraced by the people who believe in animism, dynamism, Hindu, Buddha, latter on embraced Islam. Assimilation happened between old religion and new religion, some people embraced Islam but still believe in another force beside Allah. Linkages values contained on *Baridin-Ratminah* and *Saidah-Saeni* folklores with local wisdom are hedonic values, cultural, moral, ethics and religion which are attached values on Cirebon and Indramayu peoples.

The findings confirm that cultural and community values of folklore in Indonesia mainly derive from the Islamic values. Values of forgiveness and obedience, for instance, are easily found in the contexts of folklores, even in the western cultural contexts [6, 9, 10]. Therefore, it is acknowledge that folklore is a national heritage and must be preserved.

#### IV. CONCLUSION

Based on the result of analysis towards the two folklores: *Baridin and Ratminah* from Cirebon and *Saida and Saeni* from Indramayu can be concluded that the both stories have local wisdom that can be a guideline to behave and act for the local society. Of course, the guidance is a good value that must be done and a bad value that must be avoided. Moreover, the local wisdom values from the two folklores are: *Baridin and Ratminah* folklore contained: 1) Hedonism value, is the joy of readers values to the folklore; 2) Cultural value, is a belief towards another power except God; 3) Religious moral ethics value, is good behaviour to other people, poverty does not make *kufr*, not achieving something through the wrong way, and; 4) Practical value, do not be arrogant, do not be vengeful, being an introspective person. *Saidah and Saeni* folklore contained: 1) Hedonism value, the joy of readers because this folklore contained amusement (entertainment); 2) Cultural value, is a belief towards mystical things; 3) Religious moral ethics value, life is spinning, should be fair, have to survive in life; 4) Practical value, are, love each other, respect each other, and forgive each other.

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