# REVITALIZATION OF MULTICULTURAL VALUES OF MAUNG PANJALU FOLKLORE IN CIAMIS REGENCY

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**Abstract.** This study aims to describe: revitalization of multicultural values of Maung Panjalu folklore in Ciamis Regency; educational values in Maung Panjalu folklore in Ciamis Regency; character values that need to be instilled in children/students; and character education based on the psychological/moral development of the child/student; The research method used in this study is descriptive qualitative analysis. The data collection techniques used are observation, interviews, and documentation. Based on the results of research and analysis of the revitalization of multicultural values of Maung Panjalu folklore, it was found that Maung Panjalu folklore in Ciamis Regency is classified in the types of legends, legends/characterizations, and religious legends; students' multicultural insights can be developed by studying local wisdom and educational values contained in folklore. The educational values in Maung Panjalu Folklore in Ciamis Regency include moral, cultural, religious, historical, and heroic values; values that need to be instilled in children/students, namely moral knowledge, moral feelings, moral actions; and character education based on the collective-oriented psychological development of the child morality.

**Keywords:** revitalization; educational values; psychological development; multiculturalism

## INTRODUCTION

Indonesia is a country that has many cultural and literary values. One of the riches of cultural and literary values in the oral tradition is folklore. Folklore thrives and lives in a society that is conveyed from generation to generation (Setiartin, 2021), one of which is in Ciamis regency. Ciamis Regency is one of the regencies in West Java that has a lot of diversity of oral traditions, especially in folklore. This is an attraction for oral-literary researchers to document, record, and record various cultural phenomena in Ciamis Regency. With efforts to maintain or document folklore, of course, there are many things that must be considered. In accordance with the opinion of Sibarani (2010: 1) the things to be aware of when speaking oral traditions are "Remembering the past, the present, and preparing for the future". Can be spelled out in (Setiartin, 2021) third keyword are remembering the past means rethinking, identifying the past for a lifetime, and taking full advantage of the valuable things of the old tradition. Understanding the present means knowing the problems of the present life with all its strengths and weaknesses. It also provides a solution to the problem by applying the values of oral tradition. Meanwhile, preparing for the future means doing something useful to this generation in preparation to build character and improving the welfare of future generations for the dignity of the nation (Setiartin, 2021).

Based on the paragraph above, it is important to remember the past by identifying the folklore of the area that still exists in an area in this case in Ciamis Regency, namely of th folklore is Maung Panjalu. When we try to make a correlation with the present, the substance of the biggest threat of oral tradition is the loss of oral tradition among the people in Ciamis Regency. In general, increasingly rapid technological advances will make it easier for people to find information

instantly. Regardless of whether the information is true or not. They prefer to use social media, play games, play TikTok and even follow movements and are considered contemporary. It even prioritizes progress but forgets folklore which is a cultural and literary treasure in Indonesia. If the case continues and there is no public awareness of oral tradition, it will go further than an understanding of the educational values that can be instilled in children from the present to the future. Because some people think that folklore is just a story of the past that has nothing to do with the development of the present era. This is in accordance with Sibarani's statement (2010: 2) that the oral traditions of the past cannot be presented today because they have been transformed and can even become extinct because there are no speakers anymore. However, values and norms could be actualized in the present. The values and norms of oral tradition can also be used to educate children to strengthen their identity and character in facing the future as the next generation of the nation. Based on Sibarani's statement, it can be concluded that the oral tradition that exists today does not mean that the oral tradition can be revived as in the past, but that values and norms can be established as a reference for the current generation. Furthermore (Sibarani, 2010: 16) every oral tradition has cultural values that are mostly utilized in the current generation for a prosperous and dignified future, but require experts who can explore, interpret, and apply cultural values well. One of them is by trying to preserve the folklore of Maung Panjalu in Ciamis Regency.

Various efforts need to be made in perserving folklore. So that it will continue to exist and develop in the Panjalu community of Ciamis Regency by revitalizing the folklore of Maung Panjalu. It aims to instill the distinctive values of education for the next generation of the nation. This is accordance with the opinion of Setiartin (2021) revitalization is the process of reviving the culture of the past and delving into the values contained in it, which has an oral tradition folklore full of educational values. This is confirmed by Sibarani's (2010: 19-20) that all habits are passed down from generation to generation. Therefore, the oral tradition of ancestral heritage contains wisdom needs to be revitalized to be implemented and taught to the younger generation for the sake of creation continuity of culture and characteristics of a region over the country.

Based on the above paragraphs, it is important to research the surviving folklore of Maung Panjalu in Ciamis regency. This research is to revitalize the multicultural values of Maung Panjalu folklore in Ciamis Regency to instill the educational and multicultural values ofstudents.

## RESEARCH METHOD

Research methods regarding the revitalization of multicultural values of Maung Panjalu folklore in Ciamis Regency include types and methods of research, data collection techniques, and data analysis techniques. In this study, researchers used qualitative research, the method used was a descriptive method. Data were collected using observation, interview, and documentation techniques. The documentation used in this study is sound recordings, photographs, and archives. The data analysis techniques used in the study are structural analysis and interactive analysis models developed by Miles and Humberman (in Sarmadi, 2009: 65). This interactive model analysis includes three important components that are always in motion, namely data reduction, data presentation, and conclusion drawing.

## RESULT AND ANALYSIS

### 1.1. Folklore

Folklore is essentially an oral story that has long lived and developed in society. Folklore is part of the rich culture and history that every nation has. Folklore spread and developed orally from one generation to another in society. Folklore is considered the result of literary people or local communities because it was born among the people, the heritage of the people, refers to the past, and becomes part of the culture of social life. Folklore is a story that tells about past events

and is conveyed orally or stories that are conveyed by word of mouth (leluri). Folklore usually speaks of figures. The figure can be a man, an animal, the name of a god, etc. Before knowing how to write, folklore was already inherent in society, folklore was used as a tool to convey values such as moral values, educational values, cultural values, religious values, etc. Folklore is one of Indonesia's cultures, and as we continue to try to explore folklore in each region, there will be many interesting stories (Casim, 2018: 11-12).

According to Hutomo (1991: 4), folklore can be interpreted as a cultural expression of society through spoken language that is directly related to various aspects of culture and the value of the social structure of society. In the past, folklore was passed down from generation to generation orally. The same opinion is expressed by Endraswara (2013: 3) that folklore is passed down from one generation to the next in a particular society. Oral traditions in folklore are part of folklore, that is, oral folklore. It can be seen from this understanding, if we examine the opinion, it is correct because all oral traditions in folklore are indeed part of folklore.

## 1.2. The Concept of Oral Tradition Revitalization

The concept of Revitalization of Oral Traditions (folklore) in Ciamis regency is part of the preservation of oral culture that still exists in the community and continues to be spoken between generations. Several theories support the notion of revitalization, according to Soedarso (2012: 63) revitalization is an effort to digitize or revive something whose existence is still meaningful so that existence needs to be maintained and developed. Dharsono1 (2012: 53) explained that revitalization is one of the concepts of conservation or preservation of art in the form of development. Revitalization is the development of tradition with a touch of modern concept, but vital still refers to tradition. Meanwhile, Pudentia (2017) states that revitalization can be carried out if we have conducted in-depth research or surveys to determine the revitalization model. It is important to give a special note that the main element in Revitalization activities is the community or communities that have such traditions. When it comes to saving or protecting the cultural traditions of a community, we cannot simply revitalize or in other words say that all cultural traditions must be revitalized. Various traditions do not need to be revitalized. Because it no longer functions or the people who have the tradition do not want the tradition. In this case, the protection that can be done is to record it and record it or create documentation.

Wallace (in Sudikan, 2018: 4-5) states that the revitalization movement (revitalization of the movement) occurs from a condition of (1) stable culture (steady-state), (2) a stage of incongruity arises until there is an increase in stress in the individual (individual stress period), (3) shock stage, doubts that result in cultural damage and death (cultural distortion period), (4) revitalization stage (revitalization period), (5) new stability emergence stage (new steady-state). Furthermore, Wallace divides the revitalization stage into six stages, namely: (1) the discovery of new views (maze way reformulation), (2) communication, (3) organization, (4) adaptation, (5) cultural transformation, and (6) routine. Supanggah (2008) explains that there are 7 (seven) steps to revitalize traditional art, namely: (1) Re-construction, (2) Re-functionalization, (3) Re-presentation, (4) Re-formation, (5) Re-formation -interpretation, (6) Reorientation, and (7) Re-creation.

## 1.3. Educational Value

According to Persons and Shills (in Casim, 2018: 49) that value is a conception, explicit or implicit typical of an individual or group, of what should be desired affects the available choices of the form, manner, and purpose of action. Spradley and David (in Casim, 2018: 49) reveal that "Value is any concept that refers to a desired or undesirable state" (Value is the concept of referring to something desirable or undesirable). So, value is not only something that is desired but can also be something undesirable. As stated by Waluyo (in Casim, 2018: 50) that literary value means that goodness exists in the meaning of a lifelong literary work. Literary values can be medial values (being a means), final values (pursued by a person), cultural values, moral values, and religious values. The value of education is closely related to literature. Any good literary work (including folklore) always reveals noble values that are beneficial to the reader. These values

educate and inspire the hearts of readers. The intended educational values may include moral educational values, traditional values, religious values, historical values.

## 1.4. Character Education Based on Student Psychology Development

In addition, character education is given to children by paying attention to aspects of children's motor, mental, and social development, we must also pay attention to the stages of children's moral development, and require the right approach at the child's age stage, Megawangi (in Sudika, 2018: 6). The developmental psychology of children of primary school age has different characteristics from the developmental psychology of toddlers and adolescents, both in their physical, cognitive, and linguistic development, as well as their socio-emotional development. This difference also led to a difference in the presentation of reading books. Books for toddlers (TK) which were previously dominated by large images and a small number of words can now be in written form although the illustrations still play a role. Their reading books are also different from adolescent reading books which are dominated by words with more complicated content (Hadith in Sudika, 2018: 6).

Lickona (in Sudika, 2018: 6) formulates the moral development of the child by adopting theories developed by Lawrence Kohlberg, William Damon, and Robert Selmon. There are 6 phases of moral development, but this paper only focuses on phase 4: Wanting to Keep the Group (Collective-Oriented Morality). In this phase the child has reached the age of 16-19 years, adolescents, are expected to have reached the moral stage of compliance with the rules and codes of ethics prevailing in society. Usually, people who have reached this moral level will respect their leader, and assume the leader is always right (Megawangi in Sudika, 2018: 7). According to Lickona (in Sudika, 2018: 7), people at this stage want to carry out their responsibilities as members of society wherever they are, because they want to maintain public order. According to Lickona, moral levels can be achieved in adolescents of this age: a) believing that good human beings are responsible for roles in the social system; b) be more independent so that the influence of peer pressure will be reduced because it tends to think more about how to fulfill its role as a member of the social system, rather than obeying the wishes of its peers; c) being able to see the greater impact of a negative action.

## 1.5. Multicultural Insights into Oral Tradition

According to James A. of the World Bank (in Sutaryanto, 2016: 234), multicultural education is a concept or idea as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping the lifestyle, social experience, personal identity and educational opportunities of individuals, groups, and countries. Arifudin (in Sutaryanto, 2016: 234) also explained that multicultural education can be interpreted as education for or about cultural diversity in responding to demographic and cultural changes in certain societies and even the whole world.

Learning multiculturalism is the awareness of recognizing, accepting, and affirming human differences and similarities related to culture, gender, race, and social class. Multicultural education is very important to be implemented in order to minimize and prevent disparities in students. So that when students are mature enough to be involved in society, they will have an awareness of cultural diversity and are expected to foster local wisdom values and foster mutual respect for diversity in Indonesia (Sutaryanto, 2016: 234).

## 1.6. Educational Values in Maung Panjalu Folklore

The values of education in the folklore of Maung Panjalu deserve to be an example for the reader. In this case, the attitude, behavior carried out by Bongbanglarang and Bongbangkencana who became tigers because of their own actions did not obey and obeyed the orders given to Bongbanglarang and Bongbangkencana. Here are the educational values in Maung Panjalu folklore that need to be understood.

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### a. Moral Values

The moral value in Maung Panjalu folklore lies in the main character as a teenager who violates the rules not to leave the Pajajaran Kingdom but still resists by leaving the Pajajaran Kingdom without the knowledge of everyone in the Pajajaran Kingdom. Furthermore, moral values are related to attitudes, behavior, and manners, which are reflected in the figures of Bongbanglarang and Bongbangkencana are not commendable, namely when drinking water from dangdang in a bad way so that Bongbanglarang experiences a disaster, namely the dangdang head covers Bongbanglarang's head and is difficult to let go. Furthermore, Bongbanglarang and Bongbangkencana violated Aki Garahang's order not to play in Cipangbaangan, but the order was violated by both so that Bongbanglarang and Bongbangkencana turned into tigers. This shows that the moral values that Bongbanglarang and Bongbangkencana are not exemplary figures.

It can be inferred from the moral values of Bongbanglarang and Bongbangkencana figures, namely obeying the orders of parents or grandfathers. Behave well according to polite habits according to the rules of society, good behavior, and follow the orders that have been given.

### b. Traditional or Tradition Values

The traditional value or tradition that is still believed today from the folklore of Maung Panjalu is a promise made by Bongbanglarang and Bongbangkencana after regretting all the deeds done. This promise was even reinforced by the royal incantation of Panjalu i.e., hereditary servants would not interfere with the descendants of panjalu, except those who: drank directly from dangdang, made vessels not split, and planted oyong. It is believed that the people of Panjalu will get a disaster if the promise is broken by the people of Panjalu.

### c. Historical Value

The historical value contained in the folklore of Maung Panjalu until now is still believed that the story really exists, both from the ban and if it violates the promise of Bongbanglarang and Bongbangkencana will get a disaster, even the evidence of its relics until now still exists in the form of a place when Bongbanglarang and Bongbangkencana became tigers, namely Cipangbuangan. This is evidence of history that is still being explored by the current generation.

## CONCLUSION

Based on the results and discussion, it can be concluded that: 1) the concept of revitalizing oral traditions in Ciamis Regency is a form of preservation of folklore rich in educational values; 2) the educational values of the four folklores contain moral values, cultural/customary values, and historical values; 3) character education values need to be instilled in children / students, especially knowing moral values, moral feelings, and moral acts; 4) character education based on the psychological and moral development of children / learners is in the Peer-Oriented Morality & Collective-Oriented Morality phase; and 5) students' multicultural motivation is strengthened by teaching materials, learning media related to oral traditions (folklore) in Ciamis Regency.

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