

CILACAP FOLKLORE AS A MEDIUM FOR INHERITING LOCAL CULTURAL VALUES

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Abstract. Folklore is a cultural product of a community group. Even folklore is a record of knowledge from the community that owns it. Likewise, Cilacap folklore is full of cultural values and is a representation of local Cilacap culture. This research is descriptive qualitative in nature. This research uses a literature study method using references that are relevant to the theme of the article. The data in this research is important information related to the main research problem contained in books, articles, newspapers or other media. Data were analyzed descriptively analytically to draw conclusions and not to answer the main problem in this paper. The research results are as follows: (1) folklore as a form of local knowledge; (2) local cultural values in Cilacap folklore; (3) folklore as a medium for inheriting local culture.

Keywords: Cilacap folklore, local cultural inheritance

INTRODUCTION

Folklore is part of folklore. According to (Dundes, 1965), the word **folk** is a group of people who have physical, social, and cultural characteristics, so that they can be distinguished from other groups. These characteristics can be skin color, hair shape, livelihood, language, or the same beliefs. There is also a more important thing is that they have a tradition, habits that have been passed down from generation to generation, so that they can be recognized as common property among them. The inheritance from generation to generation is at least two generations. In addition, the word **lore** refers to the awareness of their own group identity.

Folklore is passed down from generation to generation. Usually folklore is dominated by the type of legend or the origin of a place (Sultoni, 2022). Talking about folklore in Indonesia, especially folklore, usually each place or region has its own characteristics. The characteristics arise because each place or region owned by a group of people has its own history, one of which can be a legend or myth. Cilacap is one of the areas that has quite a variety of folklore. Some folklore from Cilacap that are quite well-known are Bunga Wijayakusuma, Nusakambangan, and Rawa Pasung.

The study of folklore is not just studying the story but understanding of knowing the completeness of a folklore. Folklore is a kind of cultural document that contains a cultural record of the community group that owns the folklore. The previous community was not familiar with the tradition of writing, therefore it relied heavily on the tradition of storytelling to socialize knowledge to its social members. Folklore is actually a source of knowledge that is full of wisdom about many things about life (Tucker, 2008).

Likewise, Cilacap folklore has a knowledge value in it, especially related to cultural values. These cultural values reflect the culture of the Cilacap community as its owners. However, the theme surrounding cultural values in Cilacap folklore has not been widely discussed or studied. This article attempts to explain three things, including: (1) how are folklore as a manifestation of Cilacap's local wisdom?; (2) What are the local cultural values in Cilacap folklore?; (3) How are folklore as a medium for local cultural inheritance?

RESEARCH METHOD

This study is descriptive qualitative research. This research utilizes the literature study method by using references that are relevant to the writing theme. Library research or library research is a series of activities related to collecting library data, reading and recording and processing library collection materials without the need of field research. The data in this study are essential information related to the primary research problems contained in books, articles, newspapers, or other media. The data were analyzed descriptively to conclude then to answer the main issues in this paper (Sultoni, 2022).

RESULTS AND DISCUSSION

1. Cilacap Folk Tales as a Form of Local Wisdom

Folklore is closely related to local wisdom. According to Yolferi (2018) local wisdom can be understood as human efforts by using their minds to act and behave towards something, an object, or an event that occurs in a certain space. Local wisdom emerges from a long period that has evolved together with society and its environment in a local system that has been experienced together. Local wisdom is part of the life of the supporting community. Each region or ethnic group has its own wisdom that can be used as a guide in the life of society.

Local wisdom is defined as a collection of knowledge in the form of values, norms, and special rules that develop, are obeyed, and implemented by the community in a place and are passed down from generation to generation. This knowledge is local, it can differ from one region to another, even though it has the same meaning (Maridi, 2023). Local wisdom can be found in the institutions or relics of the local community, it can be in the form of stories (fairy tales, legends, myths, sages, or fables, it can also be in the form of stories, tales, and so on). In addition, it can also be in the form of traditions such as the tradition of fresh flour at Malay weddings, or the mangupa ceremony in the Mandailing community (Yolferi, 2018).

Folklore is a manifestation of local wisdom. Each region usually has its own unique folklore. Like Cilacap Regency as a cultural area that has many folklores. In the Cilacap folklore, there are various local wisdoms that are narrated in the form of stories. These folklores can be myths, legends, or fairy tales. Some folklores that display local wisdom of Cilacap are the folklores of Nusakambangan, Bunga Wijayakusuma, and Rawa Pasung. These three folklores are quite famous among the people of Cilacap.

2. Local Cultural Values in Cilacap Folk Tales

Oral literature is a form of cultural product that is created and inherited orally and passed down through generations through memorization devices. This form of literature continues to live in its tradition and develops to adapt to the development of its society. Oral literature is very diverse in form, ranging from folk language, traditional expressions (proverbs and proverbs), traditional questions (riddles), folk poetry (pantun, syair, idioms, etc.), and folk prose, myth, legend, and folktale, as well as folk songs. This type of literature in the Nusantara society can be an identity because it contains various local wisdom. Folk prose which is better known as folklore is spread throughout the Nusantara (Yetti, 2011).

Cultural values are concepts in the minds of people that are used as guidelines in life and are considered very valuable (Cristina and Nurhayati, 2018). Local cultural values are quite a lot found in Cilacap folklore. In the Cilacap folklore entitled Rawa Pasung, several local cultural values of Cilacap are displayed.

The folklore of Rawa Pasung tells about the origins of several places in the Cilacap city area. The story of the origins of several places is narrated through a character named Santri Gudig. It is said that Santri Gudig was a student who lived in an Islamic boarding school in a small hamlet. One day, Santri Gudig was tested with a skin disease called gudig. Then the residents took the initiative to throw him to the edge of a swamp. In the end, Santri Gudig became the guardian of the swamp.

The cultural values embedded in the Rawa Pasung folklore include (a) conservative cultural values, (b) religious cultural values, and (c) customary/traditional cultural values. Conservative cultural values are illustrated through respect for the environment. Religious cultural values are illustrated in the form of an attitude of obedience and surrender to God Almighty. Meanwhile, customary/traditional cultural values are displayed through the attitudes of residents around Rawa Pasung who hold a ritual of offering sacrifices to the giant eagle believed in by the village community.

3. Folklore as a Medium for Local Cultural Heritage

Folklore is a medium for local cultural inheritance. This inheritance is in the form of cultural values that are full of local wisdom and presented in folklore narratives. Therefore, according to Sumarwati, Anindriyani, and Zuhri (2020), in order to trace local cultural values in folklore, a study must be carried out. This is because studying folklore is an effort to trace various forms of knowledge from a society. That way, the value of this knowledge can be utilized by the younger generation as a guideline in life behavior. The process of inheriting the values of ecological wisdom can be done in many ways, one of which is through teaching students as the younger generation. Local wisdom-based research has been conducted to facilitate students to learn not only about science rooted in the West but also about local wisdom from ancestral heritage and passed down from generation to generation.

The community in Banyumas culture, including in the Cilacap Regency area, has inherited quite a lot of local wisdom in the form of folklore. These folklores present quite a lot of cultural values. As an effort to find local wisdom in the form of cultural values, this can be done through a study of these folklores (Sultoni, Sarwiji, Andayani, and Sumarwati, 2023). Thus, folklore in the context of Cilacap culture is a medium for passing on local wisdom from ancestors to the next generation. Folklore is used as a medium to convey messages about cultural values that are full of cultural values.

CONCLUSION

Folklore is a cultural product that contains local wisdom. The local wisdom in question is local cultural values. Like the Cilacap folklore reflected in *Rawa Pasung* which displays cultural values, including: (a) conservative cultural values; (b) religious cultural values; and (c) customary/traditional cultural values. In conclusion, folklore is a manifestation of local wisdom. Folklore itself is a medium for inheriting local culture.

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