



Prophetic Value in the Folk Story Anthology "East Coast of Central Java"

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Abstract

Literary works certainly have values contained in them, especially prophetic values. Folklore "East Coast of Central Java" was chosen because it is a form of effort to preserve culture in society. The aim of this research is to explain the prophetic value in the Folklore anthology "East Coast of Central Java". This research is research using a pragmatic approach. This pragmatic approach can be seen in the character of each figure in folklore. The method for obtaining data in research uses text research methods. The data acquisition method for this type of text research is based on the data and data sources in the text, in the Folklore anthology "East Coast of Central Java" so that the data is located in the text itself by analyzing the prophetic value contained in the text. The results achieved in this research were the discovery of prophetic studies of humanization, liberation and transcendence. The humanization value found in the Folklore anthology "East Coast of Central Java" consists of aspects of inviting goodness, maintaining brotherhood, and respecting other people; The liberation value found consists of the liberation of the political system; and the transcendence values found in the form of aspects of khauf, raja, tawakkal, gratitude, sincerity and repentance. It is hoped that the results of this research can be used as comparative material and reference material for other researchers who will carry out literary research with similar problems and will be useful for enriching references regarding the study of Indonesian literature, especially in the field of prophetic value.

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INTRODUCTION

According to Kuntowijoyo (2019), literary works are considered valuable if they uphold the moral principles contained in prophetic. The word prophetic itself comes from the word nabi which means prophet (naba which means great, or na-ba-a which means news), according to its meaning. Basically, prophecy is a type of leadership where God assigns one of the chosen people among us to lead and guide His people. This paradigm is interpreted as a collection of theories that explain social phenomena and not just make changes for their own sake. On the other hand, it is hoped that it can guide transformation according to moral and prophetic principles. According to Muttaqin (2015), Prophetic Social Sciences is the prophetic foundation of Kuntowijoyo, namely the values of humanization, liberation and transcendence. In order to become a creature (human) who is tolerant, has high awareness, and recognizes the oneness of God of all creatures.

A group of individuals needs to be humanized because society inevitably faces three situations: dehumanization, aggression, and loneliness. Liberation is the process of releasing society from all forms of injustice, including oppression, tyranny, poverty, blackmail, domination and hegemony until society is imprisoned. Fear (khauf), hope in Allah (raja'), surrender (tawakal), accepting Allah's gifts (qana'ah), endless gratitude, and always being honest are examples of transcendence (Kuntowijoyo, 2019).

On the East Coast of Central Java, folk tales written in prose have various values. In this case, the conditions and ideals of the people concerned are reflected in various folk prose stories "East Coast of Central Java". The Folklore "East Coast of Central Java" by Mohammad Kanzunudin is a motivational story rich in symbolic meaning. Readers can learn how to deal with religious diversity and view tolerance education from this story. In addition, these folk tales convey very diverse lessons about society,

culture and education, from education at home to school. Teachers, parents, religious leaders, and anyone seeking wisdom should read this folk tale. Therefore, this folklore is full of nuances of local cultural wisdom and the historical journey of Islamic civilization in Java, both in the past and now.

Sedyawati (2008) and Jordaan (1997) emphasize that oral literature, folklore, and items related to traditional literature have symbolic meanings that can convey various ideas, including characters, moods, circumstances surrounding events, and others (see Adiyeva et.al., 2014 and Inayati & Agus Nuryatin 2016). Since the palace era, symbols have played a recognizable role in Java, according to Kuntowijoyo (1999). This shows that community icons related to regional culture have existed for a long time."

Qomariyah, et al. (2018) researched "Representation of Prophetic Messages in Folklore from Tegal Regency". This research concludes that there are several folk tales in Tegal Regency which contain three prophetic ethical lessons. In the researcher's research, this collection of folk tales is set in the areas of Rembang, Pati, Kudus and Jepara cities. This summarizes the principles of regional cultural life that are still ingrained in society. Readers can learn about cultures they were previously unaware of through Mohammad Kanzunudin's depiction of the local way of life, making it an educational and engaging experience.

This research will examine, discover and explain the prophetic values reflected in the characters of the characters in each story in the Folklore anthology "East Coast of Central Java". The importance of researching prophetic values in the Folklore "East Coast of Central Java" encouraged the author to research this folktale. as a form of effort to preserve folklore. The aim of this research is to explain the prophetic value in the Folklore anthology "East Coast of Central Java". It is hoped that the findings of this research will be useful for adding references regarding the study of Indonesian literature, especially in the field of prophetic value, and can be used as material for comparison and reference for future

researchers who will conduct literary research with comparable problems.

the analysis above can be presented in the following explanation.

METHODOLOGY

This research is research using a pragmatic approach with Kuntowijoyo theory. This pragmatic approach can be seen in the character of each figure in folklore. The data acquisition method for the research that will be carried out uses the text research method. The data acquisition method for this type of text research is based on the data and data sources in the text, in the Folklore anthology "East Coast of Central Java" so that the data is located in the text itself by analyzing the prophetic value contained in the text. The data source for this research is a collection of Folklore "East Coast of Central Java". This research uses a heuristic reading technique, namely carrying out a thorough reading of the contents of the Folklore anthology "East Coast of Central Java" to understand it as a whole. Data collection uses data cards, containing information related to the characters of the Folklore "East Coast of Central Java" to make it easier in processing data and grouping the data into tabular form. The analytical technique used to analyze research data uses hermeneutic techniques, meaning that in the data collection stage it uses hermeneutic reading to see the signs in each data.

RESULTS AND DISCUSSION

Prophetic Value in the Folklore Anthology "East Coast of Central Java". This research examines, discovers and explains the prophetic values reflected in the characters of the characters in each story in the Folklore anthology "East Coast of Central Java". In this section, humanization values are found in the form of aspects of inviting goodness, maintaining brotherhood, and respecting others; the value of liberation which was found consisted of aspects of political system liberation, and transcendence values in the form of khauf, raja, tawakkal, gratitude, sincerity and repentance. The results of

1. Humanization Values

a. Inviting to goodness.

Inviting goodness is done by preaching, creating a village (hamlet), and establishing an Islamic boarding school. This was found in the folklore "Singarojo Village" which originates from the city of Jepara. In 1600 there was the Singaraja Kingdom in Singaraja Bali with a king named Ida Gusnanda. At one time Ida Gurnadi had a falling out with his father that resulted in him being expelled from the kingdom.

The forest, which was once very dangerous and haunted by anyone who passed through it, has now become a village. Based on their agreement, the village was named Singarojo. The name Singarojo was taken because Ida Gurnadi came from Singaraja. After successfully cutting down the forest into a village, Ida Gurnadi founded a boarding school." (DS, 2019).

The data excerpt explains the character Ida Gurnadi, his younger brother Ida Gusnanti and his friend Rogas who are traveling and carrying out Sunan Kalijaga's orders to spread Islam in the Demak region to the north. They carried out da'wah by cutting down trees in the forest to make a village (pedukuhan) which was named Singarojo village because Ida Gurnadi came from Singaraja. Da'wah is an activity that is calling, inviting and calling people to believe and obey Allah in accordance with Islamic teachings. Then he founded an Islamic boarding school until the Islamic boarding school became famous and reached the ears of the king of Mataram, Sutowijaya. Therefore, this data quote is included in the humanization aspect of inviting goodness.

b. Maintaining Brotherhood

Maintaining this brotherhood can be seen by loving each other. This is found in the folklore "Branjang Kawat" which originates from the city of Jepara. Which is found in the following data.

"With a heavy heart, Kyai Nursalim separated from his younger brother. At the request of the residents, Nyai Paras had to remain

in Blingoh hamlet. Kyai Nursalim stepped steadily away from his younger brother and the Blingoh village. Branjang Kawat is also trusted to deliver something to Blingoh for Nyai Paras." (BK, 2019).

Quoting the data above, it is known that the figures Kyai Nursalim and Nyai Paras, who wanted to say goodbye, left the Blingoh hamlet to spread Islam elsewhere. However, the residents asked Nyai Paras to stay in the hamlet to serve as a role model for the Blingoh residents. With a heavy heart, Kyai Nursalim left his younger brother. Kyai Nursalim loved his younger brother so much that he always asked his student Branjang Kawat to deliver letters to Nyai Paras. The word "loving" is included in the aspect of maintaining brotherhood.

c. Respect for Others

Respecting other people is done by respecting elders. This is found in the folklore "Luweng Siluman Mandalika" which originates from the city of Jepara. Which is found in the following data.

"Immediately they headed to Matawar beach. However, it seems that Eyang Kepel had arrived first. He waited by making a house between two large trees on a hill in Mandalika, where the kingdom of the white Bajul demon was located. Meanwhile, Ki Leseh chose to build a house on the beach. However, they often meet to discuss ways to defeat the white Bajul demon." (NGO, 2019).

The data excerpt above illustrates the behavior of respecting other older people. This is clearly proven that Eyang Kepel is older than Ki Leseh, marked with the title Eyang. Eyang which means someone who is old or elderly (grandfather). Therefore, the data quoted above is included in the humanization aspect of respecting other people.

2. Liberation Values

a. Liberation of the Political System

The liberation of the political system was carried out by seizing the throne of power, not wanting to pay tribute and not wanting to submit to the orders of the Sultan of Mataram. This was found in the folklore "Ibu Mas Semangkin" which

comes from the city of Jepara. The following data regarding the liberation of the political system can be described as follows.

"At the beginning of the 17th century. The Islamic boarding school in Pati led by the Regent of Wasis Joyo Kusumo also intends to rebel against the authorities in Mataram. This was shown by their refusal to pay tribute and their refusal to submit to the orders of the Sultan of Mataram. Including security issues on the slopes of Mount Muria." (IMS, 2019).

The data excerpt above implies aspects of the political system's liberation. This, shown by the death of Sultan Trenggono, has caused political unrest in the Sultanate of Demak Bintoro at this time. Two types of factors can cause conflict: internal and external. The feeling of revenge for the accession to the throne of the heir Prince Sekar Sedo Ing Lepen alias Prince Suryowiyoto who was killed by Sultan Prawoto became an internal factor. Regarding external influences, the guardians in Java began to support each other because they all had potential heirs to Sultan Trenggono. Therefore, the data quoted is included in the liberation aspect of the political system.

3. Transcendence Value

a. Khauf aspect (fear)

The khauf aspect is carried out by praying and swearing. In the Folklore anthology "East Coast of Central Java" it can be found in the folktale "Batu Mandi" from the city of Jepara. This can be explained through the following data.

For days the princess sat on a rock that was constantly being hit by waves and wind. Day and night he did not stop begging and praying to God Almighty so that someone would come to help. It is said that in her prayer the princess said to anyone who helped her, that the man would become her husband and the woman would become her brother. He kept crying and repeating his prayer and that women would be made sisters. She kept crying and repeating her prayer over and over and saying, "God, whoever God orders to help me, if it's a man I want to be his wife and faithfully wait for him and if it's a woman I want to make her his sister." (BM, 2019).

The data quote above describes a character who has obedience to his God. This is depicted through the character of a princess who is stranded on a rock. This is indicated by the expression of the story told by the daughter who is afraid of being in that place. So he prayed and swore that anyone could help him, if the man wanted to be his husband and if the woman would be his brother. Therefore, the quote is included in the transcendence aspect of Khauf.

b. King Aspect (hope)

This aspect of the king is carried out by becoming a servant of God who is covered in goodness. In the Folklore "East Coast of Central Java" it can be found in the folktale "Dewi Nawangsih and Bagus Rinangku" which originates from the city of Kudus. This can be explained through the following data.

"Immediately, Bagus Rinangku used his supernatural powers and prayed to Allah SWT asking that the damaged rice which had been eaten by birds be returned to its original state. In an instant, the grains of the rice are damaged and they return to normal so they are ready to be harvested. Sunan Muria's group was shocked and amazed to witness the events that had just occurred. However, Sunan Muria was shocked and amazed to witness the events that had just occurred. However, Sunan Muria became even angrier. He thought that Bagus Rinangku had shown off his supernatural powers in front of him." (DN&BR, 2019).

The data quote above illustrates the hopes of humans who want to become servants of Allah who are covered in goodness. This is depicted through the character Bagus Rinangku through the sentence "Good Father Teacher. If Father Guru wants the rice to be intact as before then I ask permission. I will try to return it." Therefore, the quote falls under the aspect of the king's transcendence.

c. Aspect of Tawakkal (surrender)

The aspect of tawakkal is carried out by praying and constantly reciting remembrance of Allah. In the Folklore "East Coast of Central Java" it can be found in the folklore "Kyai Telingsing" which comes from the city of Kudus. This can be explained through the following data.

"After the king returned his painting, Kyai Telingsing became confused. Because for Kyai Telingsing, his painting was done optimally. Then Kyai Telingsing prayed to Allah SWT to give him guidance to perfect his painting according to the king's request. During his prayer, Kyai Telingsing held a painting tool containing ink so it was ready to be painted on canvas. "Beyond his awareness, it turns out that the ink on the brush tool hatched right on the genitals of the painting of the king's daughter." (KT, 2019).

The data quote above illustrates a character's form of surrender regarding the problems he is experiencing to his God. This is depicted through the character Kyai Telingsing. At that time, he was asked by the king of Majapahit to paint his daughter. If he cannot paint his daughter correctly and accurately and in accordance with the king's daughter's physical appearance, then he will be killed. After Kyai Telingsing finished his painting, he handed it over to the king. However, the painting was returned to Kyai Telingsing. Kyai Telingsing's painting is not perfect, it does not match the actual physical condition of the princess. The king wanted Kyai Telingsing to repair his painting. If not, Kyai Telingsing will be killed. In this case, Kyai Telingsing was confused because the painting he had done was already optimal. So he surrendered and prayed to God to complete the painting according to what the king wanted. After he succeeded in painting perfectly, he was accused of having acted indecently with the king's daughter because he succeeded in painting the king's daughter perfectly according to the king's request. This sentence describes the surrender of the character Kyai Telingsing to the calamity of slander that he experienced by praying and incessantly reciting dhikr to Allah. Therefore, the data quotation is included in the transcendence aspect of tawakkal.

d. Aspects of Gratitude

The aspect of gratitude is carried out by means of alms or congratulations. In the Folklore anthology "East Coast of Central Java" it can be found in the folktale "Abstinence from Planting Soybeans, Taro and Black Sticky Rice" which

originates from the city of Rembang. This can be explained through the following data.

"When Ki Ageng Asem Kethek died, his body was buried there. To honor his services to date, he is believed to be the *pepundhen* of local residents. "Once a year, almsgiving and congratulations are held every *Legi Friday* in the month of *Suro* as a sign of gratitude to God, and on *Rebo Pon* day, the community also performs almsgiving and almsgiving to commemorate the services of their ancestors in *Pundhen*." (PMKTKH, 2019).

The data quote above describes the happy, happy behavior of a character because of the blessings that have been given by his Creator. This is illustrated through community figures. After Ki Ageng Asem Kethek died, the community continued to preserve their ancestral culture according to what was established to respect and appreciate it. Holding alms or congratulations as a sign of gratitude and remembering the services of their ancestors. A real expression of gratitude: giving alms is not just about giving money or goods to those in need, but also about expressing our gratitude for what we have. Therefore, the data quotation is included in the transcendence aspect of gratitude.

e. Sincere Aspect

This aspect of sincerity is done by being steadfast or letting go of everything that has happened. In the Folklore anthology "East Coast of Central Java" you can find the folktale "Saridin the Sakti" which originates from the city of Pati. This can be explained through the following data.

"Okay Brother, if that is your choice and decision. I, as a younger brother, obey your orders. "Starting tomorrow I will pick up durians that fall during the day," Saridin answered politely. (SS, 2019).

The data quote above illustrates a character's sincere attitude towards everything that happens. This is depicted through the character Saridin. When Ni Branjung's parents died, they inherited a durian tree with lots of fruit. One day, Ni Branjung's husband intended to control as much durian fruit as possible. He also came to see Saridin to say that he would take

durian fruit at night and Saridin during the day. Saridin knew very well what his brother meant and Saridin complied with his brother's request. "Starting tomorrow I will pick up durians that fall during the day." The sentence that Saridin said indirectly has the meaning of fortitude or letting go of everything that has happened. Because as the saying goes, rice has become porridge, it will never return to its original state. Therefore, steadfastness is part of the aspect of sincere transcendence.

f. Aspect of Repentance

This aspect of repentance is carried out by promising not to repeat bad behavior that can cause sin and asking for forgiveness. In the Folklore "East Coast of Central Java" it can be found in the folklore "Bulusan Sumber" from the city of Kudus. This can be explained through the following data.

"The Bulus cried for forgiveness from Sunan Muria, "Kanjeng Sunan Muria, forgive us. Forgive us for all our mistakes, Kanjeng Sunan. Return us to being humans like before." (BS, 2019).

The data quote above describes the attitude of a character who decides not to repeat mistakes that could lead to sin. This is depicted through the characters of the Bulus. At that time, the bulus were sad because they could not change back to their original form because they worked at night on the eve of Ramadan. Even though the month of Ramadan is at night to increase your practice and get closer to Allah SWT, it is not for working in the fields. This is indicated by the sentence "Forgive us for all our mistakes, Kanjeng Sunan. Return us to being human as before." Promising not to repeat bad behavior that can cause sin and asking for forgiveness is included in the transcendence aspect of repentance.

CONCLUSION

The prophetic values in the Folklore anthology "East Coast of Central Java" which have been analyzed contain three values. First, the value of humanization which consists of aspects of inviting goodness in the form of preaching, creating a village (hamlet), and

establishing an Islamic boarding school; maintaining brotherhood in the form of mutual love; and respect for others in the form of respecting elders. Second, the value of liberation which consists of aspects of the political system's liberation in the form of seizing the throne of power, not wanting to pay tribute and not wanting to submit to the orders of the Mataram Sultan. And third, the value of transcendence which consists of the khauf aspect in the form of praying and swearing; the king in the form of being a servant of God covered in goodness; tawakkal in the form of praying and continuously reciting dhikr to Allah; gratitude in the form of alms or congratulations; sincerity in the form of being steadfast or letting go of everything that has happened; and repentance in the form of promising not to repeat bad behavior that can cause sin and asking for forgiveness.

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