Utilization of Humanism Value in Folklore in Ngawi Regency at Old Literature in University

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ABSTRACT

Learning old literature in University provides an introduction to students about past events and traditions that can be applied to the living conditions of today's society. In addition, it can provide a lesson about caring for humans and the environment. This makes the folklore of the origins of the village in Ngawi as an expression of oral literature that is packaged in to literary writings of local wisdom with humanism nuances. So, the point of attention in this research is the humanism value contained in folklore. The main problem in this research is about how to use humanism values in the development of old literary teaching materials in university. This study aims to describe and explain various humanism values as the use of old literature learning. The type of approach used is the humanism approach that focuses on the literary field. This study used a qualitative descriptive method by taking data in the form of content analysis. The results showed that the folklore in Ngawi contained various kinds of humanism values contained in it, namely (1) Right Behavior; (2) Peace; (3) Truth; (4) Love, and (5) Nonviolence. On the other hand, folklore in Ngawi regency can provide an alternative as an old literature learning material as well as directing students to get to know the local culture that occur in the surrounding environment.

Keywords: humanism value; folklore; old literature

INTRODUCTION

A written form that pays attention to the structure of language by revealing events or realities in human life is called a literary work. In other words, literary works can be used as an intermediary medium to express human self in the social, moral, psychological, and religious fields. In addition, it becomes a media of use to introduce national culture through written language (Rondiyah et al., 2017,p.141). This provides a space or dimension that has begun to fade in society. Therefore, literary works are used as teaching materials to provide experiences about appreciation and explore creative literary works. It can directly provide students with the form of appreciation, enjoyment, experience, and appreciation through literary learning activities.

Furthermore, it can give students sensitivity to various values as a form of reflection of literary works (Abidin, 2013,p. 213). So, learning about literary works given at the tertiary in University is divided into two parts, namely old literature and new literature. Old literature that is given refers more to Malay literature in oral form in the form of old poetry and prose. Old poetry is divided into eight types, namely (1) Old Poetry; (2) Poem; (3) Poetry; (4) *Gurindam*; (5) *Seloka*; (6) Thimble; (7) *Talibun*, and (8) *Karmina*. Meanwhile, old prose is divided into ten types, namely (1) Mithe; (2) Legend; (3) Sage; (4) Fable; (5) Funny Tales; (6) *Hikayat*; (7) Framed Stories; (8) *Tambo*; (9) Epic, and (10) Solace's Story. Furthermore, new literature has undergone changes and is influenced by foreign cultures so that it is divided into five types, namely (1) Novels; (2) Biography; (3) Short Stories; (4) Drama, and (5) Sonnets.

This study focuses on learning by observing old literature student now rare interest to learn it. In addition, they have difficulty learning the language used in old literary works. In this case, learning in tertiary institutions adjusts to the right conditions and atmosphere for students to form a positive personality and increase experience (Orian & Jucan, 2013, p.576). Thus, learning emphasizes the context of the past associated with present events in order to provide value in daily life. In addition, it can present moral values to educate people to become qualified people (Janthaluck & (Laila), 2012, p.219).

In this connection, the object used in learning is folklore. Folklore can provide cultural expressions of society that are sourced from oral literature. In addition, there is the identity of a nation that develops through oral literature until it is passed down from one generation to the next (Nuari, 2018, p.17). This gave birth to a folklore from the Ngawi regency by providing dimensional reality in society by means of art and culture. This disclosure comes from the origin of the name of the area by connecting humans with the environment that cannot be separated. It is reinforced by research by (Mufida et al., 2018, p.341) that folklore originates from a certain regional description that describes the characteristics of each region.

Additionally, folklore origins of the village in Ngawi district can provide a humanism values and moral character. Teaching such as this should be given to young people especially students who can not be taken away by society. It is strengthened by the research of (Maryati et al., 2020, p.505) that folklore has a strategic element as a medium for character building for children in both families and communities. So long as literary works titled humanists give a new dimension to show the attitude that must be done by proper human beings towards each other and the surroundings.

The research that is relevant to this research is the research conducted by Wulandari (2017) entitled the "*Kelayakan Aspek Materi dan Media dalam Pengembangan Bahan Ajar Sastra Lama*". This study has a similarity in the use of locally-based media folklore literature long learning in Higher Education. The difference is found in the teaching materials used, these researchers used structural analysis and meaning of the ancient texts Minangkabau.

Furthermore, the research produced by Karyadi & Khasanah (2019) entitled "*Development of Early Childhood Education Teachers (Paud) Skills in Stroy Activities Using Natural Material Media Potential of Local Wisdom in Tulang Bawang District*". This research has something in common, namely utilizing folklore media of local wisdom. The results of this study found renewal of teaching media using the print module for Early Childhood Education teacher with the natural potential of media-based local knowledge that can develop storytelling skills.

In addition, the research written by Cahyani & Junaidi (2019) was entitled *"Andai-Andai Folklore: A Media for Internalization Character Values and Educating Childern"*. The study, written have in common with this study, the use of local folklore text media to take the values contained therein. The differences in this study include more character values. The results of the study found that *Andai-Andai* folk stories contain many good values about harmonious relationships and making children better. In addition, it can provide children's media to enhance and promote character to children. Side difference value of this research object is used as the character education.

Related about this research on the use of folklore for teaching materials in universities, there are some relevant research. One study by Kusnita et al. (2016) provides the benefits of folklore for teaching materials to bring folklore to life as a form of strategy for preserving oral literature for the younger generation. However, the difference lies in the object of folklore which leads to Malay literature in West Kalimantan. Equally, in the research of Maryati et al. (2020) that folklore can provide sources, media, and learning materials for students in the context of education as character planting.

Furthermore, Kukhta et al. (2015) this study provides learning in the educational environment about the focus of creating an environment to contribute optimally by exploring the potential for creativity and a holistic and harmonious personality. The research conducted by Miller (2015) found that humanist values can provide the ability to regulate life, especially to avoid violence and oppression of the community environment.

This study attempts to analyze the humanism values contained in the folklore in Ngawi district. The collection of stories contains very strong humanists and provides a humanitarian attitude that is contained in it and can be used as old literary learning in University. Therefore, this research is entitled *The Utilization of Humanism Values in Folklore in Ngawi Regency at Old Literature in University*.

METHOD

In this study, researchers used descriptive qualitative methods. Qualitative method is an approach that focuses on the exploration method using understanding of meaning so that it can be described using words according to scientific concepts (Moleong, 2014,p. 6). Sources of research data obtained from documents of the collection of folklore from the origins of the village in Ngawi district and informants from village elders and lecturers of Old Literature in University. The research data are humanism values, folklore of Ngawi regency, and old literature learning in University. The data obtained by researchers using data collection techniques in the form of a collection of folklore from the origins of the village in Ngawi regency and interviews. Researchers take parts or snippets of stories that have humanistic nuances to be applied in old literary learning in University. The data analysis technique refers to the interactive model of Miles, Huberman, & Saldana (2014, p.31-33) which consists of three activities together including data condensation, data display, and verification of conclusions.

RESULTS AND DISCUSSION

This study uses a descriptive qualitative method by conveying its findings using word descriptions. The findings found are in the form of qualitative data, namely quotes from stories and dialogues found in a collection of folklore from the origins of the village in Ngawi Regency. A collection of folklore of the origins of villages in Ngawi district, there are thirteen humanism village origins, namely (1) Village Origins in Karangjati sub-district, (2) Village Origins in Bringin sub-district, (3) Village Origins in Padas sub-district, (4) Village origins in Ngawi sub-district, (5) Village origins in Pitu sub-district, (6) Village origins in Geneng sub-district, (7) Village origins in Gerih sub-district, (8) Village Origins in Paron sub-district, (9) Village Origins in Jogorogo sub-district, (11) Village Origins in Ngrambe sub-district, (12) Village Origins in Kedunggalar sub-district, and (13) Village Origin in Mantingan sub-district. Researchers will analyze a collection of folklore texts that contain humanism values based on Naagarazan theory.

Based on the Naagrazan theory, humanism values differentiate into five types based on guidelines that encourage thinking ahead towards success and prosperity,

namely (1) Right Behavior, (2) Peace, (3) Truth, (4) Love, and (5) Nonviolence (2006, p.3).

Table 1

Humanism Values of Folklore the Origin of Villages in Ngawi District

Sub-district	Folklore	Humanism Values					∑
		Right Behavior	Peace	Truth	Love	Nonviolence	
Karangjati	The origin of Sembung Village	1	0	0	2	2	5
	The Origin of Karang Mondo Hamlet, Rejomulyo Village	0	0	0	5	1	6
	The Origin of Sumberan Hamlet, Rejomulyo Village	0	1	0	4	0	5
	The origin of Sawo Village	3	2	0	1	2	8
Bringin	The origin of Mojo Village	0	0	1	2	1	4
	The origin of Suruh Village	0	1	0	1	1	3
Padas	The origin of Kedungprahu Village	4	2	0	3	0	9
	The origin of Munggut Village	1	0	0	0	1	2
	The origin of Banjaransari Village	1	3	0	2	1	7
Kasreman	The origin of Sendang Macan	0	0	0	0	0	0
	The origin of the Table Stone Hermitage in Kiyonten Village	0	0	0	0	0	0
Ngawi	The origin of Margomulyo Village	0	1	0	0	1	2
	The origin of Watualang	0	1	2	1	0	4

	Village						
	The origin of Banyu Urip Village	0	3	0	0	2	5
Pitu	The Origin of Watu Gudel Hamlet, Pitu Village	0	0	0	1	0	1
	The Origin of Gunung Rambut Hamlet, Pitu Village	0	0	0	0	0	0
Geneng	The origin of Kendung Village	0	0	1	0	0	1
	The Origin of Kedung Maling Hamlet, Kersoharjo Village	0	0	0	2	0	2
	The origin of Kersikan Village	0	2	0	1	0	3
Gerih	The origin of Randusongo Village	0	0	0	0	0	0
	The origin of Sekarjati Village	0	0	2	0	0	2
Paron	The origin of Kedungputri Village	0	1	1	1	4	7
Jogorogo	The origin of Ngrayudan Village	0	0	0	2	0	2
Ngrambe	The origin of Hargomulyo Village	1	0	0	0	0	1
	The origins of the Hamlet in Giriharjo Village from the Valley of Mount Lawu	1	2	0	1	0	4
Kedung-galar	The origin of Kedunggalar Village	1	0	2	1	0	4
	The origin of Jatigembol Village	0	1	0	1	1	3

	The Origin of Sumber Agung Hamlet, Jatigembol Village	0	0	0	3	0	3
Mantingan	The origin of Tambakboyo Village	0	1	1	1	0	3
Total		13	21	10	35	17	96

The table above shows that attitudes that show humanism values in the form of love are more contained in the folklore of the origins of villages in Ngawi regency. Followed by humanism values in the form of peace, nonviolence, right behavior, and truth. Furthermore, an explanation of examples of data findings that contain humanism values in a collection of folk tales from the origins of villages in Ngawi regency.

1) **Right Behavior**

Data (01): *Sambil mengembara, mereka mencari pekerjaan untuk mendapatkan nafkah agar bisa bertahan hidup* (Claudia, 2021, p. 2).

Data Analysis (01): The quote from the story of the origin of the village of Sembung in the data sentence (01) gives a humanism value about the correct behavior that should be done by a human. They consisted of Empu Sutopo, Suro, Sundoko, and Semburo doing an activity to survive. They have ethical skills focused on initiative by looking for work. They have the initiative to find work so they can survive because the provisions for wandering brought from the kingdom have run out. In addition, the masters did not wish to return to the Kingdom before things recovered.

Data (02): *Rakyat yang berada di Kasunanan Surakarta dari pagi sampai sore sibuk bekerja mencari nafkah untuk keluarganya. Ada yang bekerja sebagai petani, pedagang, dan ada yang mengabdi di Kasunanan. Setelah seharian bekerja mereka beristirahat tidur dengan pulasnya* (Claudia, 2021, p. 18).

Data Analysis (02): The quotation from the story of the origin of the village of Sawo in data (02) provides a humanism value about the correct behavior carried out by the people of Pengeran Mangkubumi regarding ethical skills

according to their lives. They carry out tasks according to their profession, such as: farmers, traders, and servants of the Kasunanan. There is a sense of responsibility with each other's duties. After they have served according to their portion, if they return to their respective homes, they don't forget their duties as family. They can do the job as well as possible so that during the break time they can make the best use of it so they can return to their activities tomorrow.

Data (03) : *Di tengah terjadinya musyawarah, tiba-tiba datanglah Bahu Caki meminta bantuan kepada Ki Biri ikut menemani menyeberang sungai untuk menuju ke desa Kwadungan Kidul. Permintaan pun disanggupi oleh Ki Biri serta memberikan perintah kepada Bahu Caki untuk segera pergi dan menunggu di tempat penyeberangan terlebih dahulu* (Claudia, 2021, p.36).

Data Analysis (03) : in the fragment of the story of the origin of the village of Kedungprahu, data (03) provides a humanism value about correct behavior. The attitude shown by Ki Biri can be shown through helpful social skills. It was proven if Ki Biri immediately agreed to a request for help from Bahu Caki. He told Ki Biri to go to the river to accompany him when he crossed to the village of Kwadungan Kidul.

2) **Peace**

Data (01) : *"Desaku yang damai dan indah. Semoga Tuhan selalu membawa kedamaian dan kesejahteraan di desa ini,"* begitu doa Sayuti setiap pagi (Claudia, 2021: 12).

Data Analysis (01) : quotation from the dialogue on the origins of Sumberan hamlet, Rejomulyo village in data (01) gives a humanism value about peace in the form of gratitude that Roro Sayuti has for his village. He is very grateful that he is still given the opportunity to gather in a peaceful society without violence. Besides that, the village where Roro lives also has a very beautiful view. Every morning before doing activities, he is always grateful and always asks God to always provide peace and prosperity.

Data (02) :

"Kang Malang, kelihatannya di sini kita sudah menemukan tempat yang aman, sudah tidak terjangkau dari kejaran Belanda, tetapi apakah selamanya kita akan bersembunyi di Gua ini, Kang?" tanya Rononggolo.

"Iya Kang, mungkin tempat ini sudah tepat untuk bersembunyi dari perlawanan Belanda!" tambah Sononggolo (Claudia, 2021,p. 31).

Data Analysis (02) : In the dialogue contained in the origins of Suruh village, data (02) gives a humanism value about peace in the form of tranquility given by Rononggolo and Sononggolo to Kang Malang Sudiro. They tried to provide calm to Kang Malang, who was always under attack from the Dutch. Rononggolo and Sononggolo found a cave that was used as a temporary hiding place so as not to get a backlash from the Dutch.

Data (03) : *Masyarakatnya pun memiliki budi pekerti yang baik. Kampung ini dipimpin oleh seorang kepala kampung yang sabar dan bijaksana* (Claudia, 2021,p. 49).

Data Analysis (03) : in the sentence in the story of the origin of the Banjaransari village in data (03) gives a humanism value about the value of peace carried out by the leader and its citizens. They have an inner balance in socializing in society. Leaders provide wisdom in managing social life with great patience. The leader's behavior has an impact on the pattern of society by imitating what has been done. So, people have good manners towards others.

3) **Truth**

Data (01) : *Gupito Sari diam seribu bahasa, tidak menjawab pertanyaan Ramandanya. Dalam hatinya ingin menolak tawaran itu, tapi tidak memiliki keberanian untuk mengungkapkan, sebab takut mengecewakan Ramandanya* (Claudia, 2021,p. 75).

Data Analysis (01) : The fragment of the story of the origin of the Watualang village in data (01) provides a humanism value about the truth that is owned by Gupito Sari. He tried to analyze himself to reflect on the problems of life that was given by his father. Gupito Sari is also not ready to accept the offer

to get married. He did not dare to speak to his father because he did not dare to reveal. On the other hand, he is not willing to take the risk if he is disappointed by reasons that are revealed to be absurd.

Data (02) : *Eyang Budho merasa tidak nyaman dan tak tinggal diam. Beliau mengumpulkan para pengikutnya untuk mengusir para makhluk halus tersebut. Para pengikutnya sanggup membantu mengusir makhluk itu seiring dengan bantuan ilmu yang diberikan eyang. Dengan keadaan seperti itu sangat dibutuhkan seorang pemimpin yang mumpuni dalam hal itu* (Claudia, 2021,p. 98-99).

Data Analysis (02) : The fragment of the story of the origins of Kendung village in data (02) contains humanism values about the truth that was done by Eyang Budho and his followers. When he saw that the community was uncomfortable because every day was disturbed by spirits, Grandpa Budho carried out the expulsion, assisted by his followers. They feel they have the courage to expel the spirits who have disturbed society. The followers felt brave because they had been given the knowledge provided by Eyang.

Data (03) : *"Akhirnya pertapaanku selesai juga! Aku akan segera pulang dan memperlihatkan kesaktianku pada Ayahku."* (Claudia, 2021,p.115).

Data Analysis (03) : The dialogue fragment in the story of the origin of the Sekarjati village on data (03) gives a humanism value about the sense of truth that has been done by Ki Onggo Krosak. He felt appropriate because he had completed the task in his asceticism. This made Ki Onggo feel determined to have the courage to meet his father to show the supernatural powers he had.

4) Love

Data (01) : *Penduduk di sekitar pun turut bersedih dan berduka cita atas hilangnya sang Putri. Akhirnya, sebagian penduduk berusaha menenangkan hati Sang Panembahan agar bisa mengikhlaskan semua kecelakaan yang dialaminya* (Claudia, 2021,p.122).

Data Analysis (01) : The fragment of the story of the origin of the Kedungputri village in data (01) provides a humanism value about the love

that Panembahan has for the Princess. In addition, the community also empathized with Panembahan that the Princess had left him. They also searched for the princess's whereabouts when carried by the swift river currents. After the search was unsuccessful, finally the residents felt sad and mourned and calmed Panembahan's heart so that he could let go of peace with God.

Data (02) : *Raja Geger Mayang pun merasa terhina, maka langsung mengutuk Dewi Limaran menjadi seekor rusa betina dan diusir dari desa dan menuju hutan. "Kamu akan berubah wujud menjadi manusia, jika kamu melakukan tapa ngramenya itu banyak berbuat kebaikan," kata Raja Geger Mayang* (Claudia, 2021, p.124-125).

Data Analysis (02) : The dialogue fragment in the story of the origin of the village of Ngrayudan in data (02) gives a humanism value about the love expressed by King Geger Mayang towards Dewi Limaran. King Geger decided to turn Dewi into a doe because he refused his proposal. Dewi must be willing to sacrifice herself and be driven into the forest. He can become human if as long as a female deer always spreads goodness around him.

Data (03) : *Maka dengan hati yang sabar berusahalah mencari ramuan obat dengan maksud agar bayinya segera sehat dan sembuh. Dia sudah mengelilingi wilayah hutan, tapi dia masih kesulitan mendapatkan ramuan yang cocok untuk obat anaknya. Nyai Endang merasa sangat kelelahan dan langsung pulang untuk beristirahat* (Claudia, 2021: 136).

Data Analysis (03) : The fragment of the story of the origin of the hamlet in the village of Giriharjo from the Valley of Mount Lawu in data (03) gives a humanism value about the love expressed by Nyai Endang to her child. She pays genuine attention to her baby by trying to find a medicinal herb to get well soon and be healthy again. Nyai tried to go around the forest looking for a suitable potion for her son's illness. However, the potion medicine that he was looking for was not finally decided to take a break immediately because he felt tired.

5) **Nonviolence**

Data (01) : *"Wahai pendudukku, jika kalian ingin bertahan hidup dan bertempat tinggal disini. Besok kita harus bergotong royong untuk membabat alas ini untuk dijadikan area pemukiman dan persawahan. Agar kebutuhan pokok selalu terpenuhi,"* perintah sepasang suami istri tersebut (Claudia, 2021, p.145).

Data Analysis (01) : The dialogue fragment in the story of the origin of the village of Jatigembol in data (01) provides a humanism value about nonviolence committed by a husband and wife. Psychologically, a husband and wife pay attention to residents to clear the plinth so that it can be used as a residential and rice field area. They propose like that with the aim of being able to live together in the village area. In addition, it can provide basic necessities in order to survive forever.

Data (02) : *Pada suatu hari, terjadilah suatu kejadian yang sangat menggemparkan yaitu masyarakat di sebelah selatan pasar itu banyak yang sakit perut atau diare. Hampir semua warga terkena penyakit itu. Akhirnya pasar disitu menjadi lumpuh, sunyi, dan sepi. Beberapa hari berselang Empu Sutopo memanggil Semburo* (Claudia, 2021,p. 3).

Data Analysis (02) : The quote from the story of the origin of the village of Sembung in data (02) provides a humanism value regarding nonviolence towards the problems experienced by the Talok market community. Psychologically, Empu Sutopo pays attention to his community through Empu Semburo. Empu Sutopo tried to give something to the community so that the plague he was experiencing would soon disappear. He hopes that by helping the community, the Talok market economy can recover.

Data (03) : *Zaman dahulu kala, ada sebuah kerajaan Mataram yang sangat besar yang dipimpin oleh beberapa Pangeran. Mereka masih dalam satu garis keturunan yang selalu hidup rukun tanpa ada perselisihan* (Claudia, 2021, p.7-8).

Data Analysis (03) : a quote on the origin story of Karangmondo hamlet, Rejomulyo village data (03) gives a humanism value about nonviolence

focusing on social in the form of brotherhood. Even though the Mataram kingdom was led by several princes, they did not feel jealous or envious. They try to maintain the brotherhood that is still in the same lineage to always live in harmony. They try to maintain a good brotherly relationship so that there is no division because if there is the slightest gap, the invaders will easily attack perfectly.

Humanism values are values that focus on human experience by providing an identity according to their environment. This theory is expressed by Shankariah (2018,p. 61) defines it as the experience of understanding the whole personality that is related to the life around it. Therefore, the analysis of research data that has been identified and classified shows the humanism value of Naagrazan contained in a collection of folk tales from village origins in Ngawi district.

A collection of folklore in Ngawi district can be used as an utilization of old literature learning in University. This can demonstrate an old literary manuscript in the form of a folklore by paying attention to the content and language. In addition, it can provide about the values contained in the form of humanism values to provide an example for students as a form of embodiment of attitudes in everyday life. Furthermore, the results of interviews with lecturers showed that a collection of folk tales from villages in Ngawi district is suitable for use as old literary texts for various reasons, namely; (1) the linguistic structure used is in accordance with old literary elements and is easily understood by young people, especially students, and (2) a collection of folk tales from village origins in Ngawi district can be used as learning so that it helps students to make it easier to learn literary texts long. In addition, it can introduce students to knowing texts that come from locales that are classified as interesting and not boring.

CONCLUSIONS

Based on the description of the research results, it can be concluded that the collection of folklore in Ngawi district has five humanism values, namely (1) Right Behavior; (2) Peace; (3) Truth; (4) Love, and (5) Nonviolence. First, humanism values that contain correct behavior, there are 13 total data found. Second, the humanism

value contains peace, there are 21 amounts of data. Third, the humanism value in the form of truth, there are 10 numbers of data found. Fourth, the humanism value that contains the attitude of love, there are 35 total data. Fifth, the humanism value in the form of social behavior, there are 17 total resources found.

A collection of folklore in Ngawi district is used as an old literature study in Higher Education, namely (1) there are structures and elements of old literary texts and are classified as easy to understand; (2) based on the results of curriculum analysis, the students must master the folk tales so that the collection of folklore texts in Ngawi district is suitable to be introduced as local cultural texts that contain a lot of humanism values, and (3) referring to the interview data from informants proves that the collection of stories people in Ngawi district can be used as an alternative to teaching materials for old literary texts in University.

Furthermore, the collection of folk tales in Ngawi district can be said to be new so that they can be used and utilized as teaching materials for learning old literary texts in University. In addition, it can be used as a direction for students to get to know each other's local-based folklore which can provide life values that can be applied in everyday life. It aims to introduce the local culture in the surrounding environment.

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