

Mythological Study on a Collection of Folk Stories in Kuningan West Java

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Abstract. This research is about the study of mythology in a collection of folklore in Kuningan . The focus of this research is intrinsic elements and types of myths were found in fairy tales or folklores in Kuningan, West Java. The purpose of this study is to describe the intrinsic elements contained in folklores in Kuningan. The intrinsic elements are themes, characters and dispositions, setting, plot, and mandate. In addition, the purpose of this research is to describe the types of myths were found in folklores in Kuningan. The method in this study is qualitative descriptive method. The technique on this research is documentation in the form of folklores in Kuningan was derived from various sources such as village's official website, interviews, and youtube about folklore in Kuningan . The steps taken by the researcher in analyzing the data are, (1) collecting data by means of documentation and interviews (2) identifying the data, (3) classifying the data, (4) analyzing the data, and (5) describe conclusions. The results of the study contained 20 folklores in Kuningan which contained myths. (1) the intrinsic elements contained in folklore include themes, in general the themes of 20 folk tales are about the origin of naming a village or place, about prohibitions or taboos and myths of beliefs found in a village or area, myths of gods and divine beings. Characters and dispositions in folklore are many figures of kings or sacred people and the characters or characters are told indirectly by the author of the character, namely brave, wise, generous and willing to sacrifice for the benefit of the people. The setting in the story is the setting of the place, the setting of the time, and the setting of the atmosphere. The background is the names of villages, wilderness, and the names of tourist attractions. The time setting is in the past, day, night, years, in ancient times, then, the next day. The background of the atmosphere is sad, happy, excited. The plot or plot in advanced, close and single plot folklore, there is a strong relationship between one event and other events in the story compiling as a whole. The message in the story is that you have to fight in life, you have to help or help other people/society. (2) There are three types of myths in folklore in Kuningan, namely the type of myth of the origin of naming a village or tourist spot, the second is the myth of divine beings, especially sacred people, the third is the myth of prohibition and belief. The most dominant myth is the origin of naming a place.

Keywords: Mythology; Collection of Folklore; Kuningan West Java

1 Preliminary

Literature is a work of art whose medium uses language, in the world of literature it is not only in written form, we know the term oral literature. In general, oral/folk literature contains beliefs, views of life, ways of thinking, and national cultural values. Thus, from oral/folk literature it can be seen how the beliefs of the people at that time such as the belief in the

existence of magical objects, magical powers, the belief in the existence of spirits or spirits that were everywhere. The problems expressed in oral/folk literature are generally problems of past lives and events that are expected to occur in accordance with the thoughts, feelings, ideals of the community, and not events that actually happened. Then, the influence of foreign cultures contained in literature is limited. What stands out is only Hindu culture. Then, there are also those who turn to Islam (Supriatin, 2010).

According to Vansina in Suwardi Endraswara (2018: 1) oral literature is part of the oral tradition or which is usually developed in oral culture in the form of messages, stories, testimonies, or those passed down orally from one generation to another.

Oral literature is inseparable from folklore, which is a traditional culture that is owned by a certain group and has been spread from generation to generation (Sulistyorini, 2017: 1).

Folklore is part of the culture that has developed in society and has been handed down from time immemorial, both in oral form and examples accompanied by gestures or reminders, folklore is also known as fairy tales.

According to Yowono (in Gusal 2007: 27) fairy tales are stories about something that doesn't make sense, doesn't really happen, and is fantastical or imaginary. The definition of fairy tales is a story or story that is the result of human imagination or imagination, even though the elements of the fantasy come from what is in everyday human life (Ahimsa-Putra, 2006: 77).

Folklore arises because of an important event in the past that developed orally from one community to another. Folklore is divided into four types, namely myth, legend, fable, and sage. Myths are stories or tales related to local people's beliefs about the existence of spirits, spirits, or gods. Legends are tales about strange or miraculous natural events. Fable that is fairy tales about animal life are told like human life, and sage is a fairy tale that contains courage.

Folklore contains many things that are occult, unreasonable and even mythical. According to Sukatman (in Cahyanti 2011:10) based on existing literary forms, myths in Indonesia are spread and passed down in hybrid form (combined) with other very diverse forms of tradition, and not only in the form of myths (belief tales). The forms of oral tradition in question are for example (1) sage, (2) myth, (3) fable, (4) legend, (5) fairy tale, (6) epic, (7) folk belief, (8) fiber, (9) poetry and folk songs, (10) traditional expressions (proverbs), (11) mantras, (12) traditional questions (riddles). The myths that develop in society are usually called myths, people really believe in the supernatural things that happen in mythical stories.

According to Iswidayati (2007: 180) myth (Roland Barthes) is defined as mythological speech not only in the form of oral speech, but speech that can be in the form of writing, photography, films, scientific reports, sports, performances, advertisements, paintings, basically everything that has a mode of representation and has a meaning that cannot necessarily be captured directly, for example to capture the meaning of a painting requires interpretation. Myths contain the subconscious desire of humans to express, explain, and answer various symptoms and events that occur around them. Myths are made for the benefit of humans which in their development then form traditions that apply and sometimes even need to be enforced (Suryani, 2019).

Myths consciously or unconsciously can determine the human perspective in understanding and interpreting their own lives. Myths developed in primitive societies as a means to store knowledge of those who had not been able to express it with nature in written form. At that time humans also could not use their logic perfectly so that whatever happens in human life is usually associated with mystical or supernatural things, one of which has to do with myths that develop in society.

The term mythology has been used since the 15th century, meaning the science that explains myth. Mythology comes from Greek consisting of two words *muthos* which means an art, and *logos* which means a word, word, word, story or convincing argument (Pusposari, 2011: 7). Myth is also a sacred story that serves to explain the belief system of society in a culture. Myths that develop in society are a way of thinking of a culture about something, a way of understanding something. One way to preserve the history of the people who were not familiar with writing is by making mythical stories. That is why, in history, the phenomena of various mythological traditions that are inconsistent can continue to coexist with each other without any theoretical integration (Suprijono, 2013).

Myths also tell the adventures of the gods, their love stories, their kinship, their war stories, and so on (Andini, 2018). Myth forms an esoteric knowledge that contains magical religious power. If people know the origins of objects, such as animals, plants and so on, it means that they gain magical power over these objects so that they can control, improve, or reproduce them according to what they want (Saputra, 2018).

Myths have characteristics: the community that owns it believes the story really happened, the time the story takes place in the distant past (remote past), the place where the story takes place in another world (different world), the community that owns it considers it a sacred story (sacred), and the main character is not human (non-human) (Bascom in Soedjijono, 2018).

Many myths or myths have developed in Indonesian society, including Kuningan . Kuningan is one of the s located in West Java, many myths develop in the Kuningan community which are believed to be true, for example there is a Balong Dalem folklore about which tells about the beginning of the formation of the cai marriage tradition which is the belief of the people of Kuningan , especially the village of Babakan Mulya, Jalaksana . In the cai marriage tradition, the process of merging two springs from Cibulan and Balong Dalem is believed to bring rain. Besides

There are still many myths that develop in Kuningan so it is interesting to study and research further.

2 Myth Types

Myths are often associated with belief in supernatural powers or mystical realms. This belief is accepted passively and massively, meaning that myths are believed for granted and get their legitimacy from the audience. There are several types of myths, namely (1) cosmogony myths, (2) origin myths, (3) myths about gods and divine beings, (4) androgynous myths, (5) myths of the end of the world.

2.1. The Myth of Cosmogyny

The cosmogony myth tells the story of the universe as a whole. There are two kinds of cosmogynous myths, the first is the cosmogical myth which tells of the creation of the universe which did not exist in any form before the creation.

There are three main types of myths of this second form of cosmogony, namely:

- (1) The myths that tell of the creation of the world by cosmogonic deities.
- (2) Myths that tell the story of creation as a result of the disintegration of an indivisible primordial unity. There are two most important variants, namely, first the myths that describe a husband and wife couple, for example the occurrence of the separation of heaven and earth.

(3) Myths which tell that the act of creation occurs due to the slaughter of primordial creatures or sea ghosts.

2.2. The Myth of Origin

The origin myth is a myth that tells the origin of everything, the origin of humans, animals, plants, objects, islands, holy places, institutions, etc.

2.3. Myths About Gods and Divine Beings

Myths about supreme gods tell of the creation of the world, life, and humans.

2.4. Androgynous Myths

Androgyny is an archaic and universal formulation to express something as a whole the co-existence of contradictory things (Pusposari, 2014:46).

2.5. Myth of the End of the World

The myth of the end of the world in general has the view that the end of the world has happened in the past, but will repeat itself in the future.

According to Pusposari (2014: 48) basically all myths about the end of the world contain an understanding that this world is undergoing progressive degradation and therefore needs to be ended in order to be re-created. The destruction and creation of the world follows a cosmogony pattern of returning to a state of chaos which is followed by re-creation. The newly created world is one that is pure, fresh, and full of power. In other words a new world was created for the first time.

The structure of the folk story consists of themes, characters and dispositions, setting, plot/plot, mandate, point of view, and style of language. Theme is an interesting subject in a story that is used as a source of ideas. The plot of a story must be coherent, between one event and another, between the events that are told first and those that are later, there is a relationship, there is a mutual relationship. The relationship between these events should be clear, logical, recognizable when the relationship is separated from its place in the story text which may be at the beginning, middle, or end (Wulandari, 2017).

Characters are humans who exist in fictional stories, fictional individuals who experience events or behave in various events. Setting is all information about time, space, atmosphere and social environment contained in the story. The message can be conveyed implicitly and explicitly. Implicit or hidden, namely in moral teaching, it can be implied in the character's behavior, in a series of dialogues or character conversations. The mandate contained explicitly is that it is conveyed by prohibitions, calls, suggestions, advice, warning suggestions, and regarding the ideas that underlie a story (Kartika Sari, 2020).

3 Research Methods

The research method used is descriptive qualitative to describe the myths in folklore by involving the cultural environment of the folklore created. The research data is in the form of a collection of folk tales in Kuningan which were collected from various villages. The source of research data is in the form of folk tales told by village elders in Kuningan. Techniques for obtaining documentation data in the form of folk stories from various sources including the village's official website, recordings of interviews with village elders, from youtube about

village history in the . The steps taken by the researcher in analyzing the data are, (1) collecting data by means of documentation and interviews (2) identifying the data, (3) classifying the data, (4) analyzing the data, and (5) drawing conclusions.

4 Results and Discussion

4.1. Research Results

4.1.1. Intrinsic elements in folklore in Kuningan

1) Theme

Broadly speaking, the folk tales of Kuningan have various themes, among others, about the origin of place names as many as 10 stories, the Myth of Gods and Divine Creatures as many as findings, and belief in the myth of prohibition as many as findings. The most common theme is about the origin, there are 9 stories, namely (1) the origin of CiBreath Village tells about the origin of the naming of CiBreath Village, (2) Maleber Village tells about the origin of Maleber Village naming, (3) The Beauty Story of Nyi Ratna Herang tells about the origins of naming Ciherang Village, (4) the myth of the Bangkong waterfall tells about the origin of the naming of the Bangkong waterfall, (5) Mount Saeti Saves the History of the Knights telling about the origin of the naming of Selajambe Village, (6) the history of Putri Palutungan waterfall tells about the origin of place names and myths, (7) the origin of Cimenga Village tells about the history of a place, (8) the origin of Ciniru Village tells about the history of naming places, (9) The legend of Bunigelis Village tells about the history of naming a place, (10) The history of Jalaksana Village tells about the origin of the naming of Jalaksana Village.

While the theme of the myth of gods and divine beings there are 5 findings, namely (1) The story of Arya Kamuning at the Foot of Mount Ciremai tells about the struggle of Arya Kamuning in helping his people in dealing with food shortages, (2) The mystery of the Darma Reservoir and the White Eel Demon. the white eel stealth, (3) The legend of Si Windu the White Horse Brass tells the story of Telling the story of Si Windu the White Horse and Ewangga who are brave and have supernatural powers, (4) Badugang Jaya tells about the supernatural power of Badugang Jaya, (5) The fairy tale of Kertayasa Village tells the story Nyimas Darmawati.

Furthermore, the theme of the myths and prohibitions there are 6 findings, namely (1) the legends and myths behind the beauty of Talaga Remis telling about the myth of the formation of Talaga Remis, (2) Myth of the Legend of the Fish of the God of Cibulan Kuningan Telling about myths or beliefs in Cibulan tourist attractions, (3) The tale of Kampung Peundeuy tells about the belief in myths in the village of Peundeuy, (4) The origin of Lebakherang Village tells about the myth in Lebakherang Village, (5) The origin of the Ciawitali Hamlet, Cimenga Village, Darma tells about the belief in myths.

2) Character and Disposition

The characters in folklore in Kuningan are mostly leaders, holy people, and village elders. For characterization, most of the folklores of Kuningan are described by the author indirectly because the sources describe the actions, behavior, or reactions of the characters to an event to represent the character of each character. The character of a leader who is brave, firm, authoritative, helpful, generous, and wise.

3) Background

The background elements contained in the folklore of Kuningan are mostly located in areas that become the object of the story of the origin of the name of a place, mostly a village such as Jalaksana Village, Maleber Village, Kertayasa Village or Ciniru Village as well as tourist attractions in Kuningan such as Darma reservoir, Talaga Remis, Bangkong waterfall, Putri waterfall, Cibulan. A time in the past, with a sad, excited, and happy background.

4) Plot

Most of the plots used are forward, single, and closely related. In general, folklore in Kuningan is told from beginning to end, the storyline is only one or single plot and the story is solid or called a tight plot.

5) Message

From the folk tales of Kuningan, the messages that can be drawn are mostly about nature conservation, persistence in business, and the struggle to uphold a principle. The wisdom and courage and firmness of the leaders, the struggle of the leaders in the welfare of their people.

4.1.2. Types of myths found in Kuningan

Of the five types that exist in theory, there are only two types found in folklore in Kuningan, namely the mythical type of the origin of place names, there are ten which belong to the mythical type of the origin of place names, there are five types of myths of gods and divine beings and there are five types of forbidden myths or beliefs. In theory, there is no type of prohibition myth or belief, but in this study a new type of myth was found, namely the myth of prohibiting doing something and people's belief in something mystical.

5 Discussion

From the results of the analysis of Mythological Studies on Folklore in Kuningan, namely the first content element, the theme generally tells about the origin of a village or tourist spot, tells of ancient magic people or tells of myths or prohibitions on a village or place and if there are residents Those who violate it will cause disaster for the violators so that people believe and do not dare to violate the prohibition.

The figures are average leaders or rulers as well as sacred people so that their characters are very strong including brave, firm, high social spirit, generous, wise, and willing to sacrifice for the interests of their people or for the welfare and progress of a region.

In general, there are three settings, namely the setting of place, time and atmosphere, for the background where there are many names of villages or places of worship, the setting of many times in the past as before, the background of the atmosphere is sad, happy, and enthusiastic.

The plot of folklore in Kuningan in general has a forward plot from beginning to end, a close and single plot, the story is only a series of events and the story is solid. The mandate gives many messages to readers that a leader must be brave, firm, responsible, generous, hold principles, be willing to sacrifice for the people and be wise in deciding something or doing something.

6 Conclusion

In accordance with the formulation of the problem there are two conclusions in this study, namely:

1. Intrinsic elements in folklore in Kuningan
There are ten intrinsic elements, the most dominant theme of origin of a place, five themes about divine beings and five themes about myths and prohibitions. Leaders and holy people with brave, firm, self-sacrificing, and wise characters. The setting of a village and tourist spot, the background of the past, the setting of a sad and happy atmosphere. The forward, single and close plot of the story from beginning to end is only one series of events. The mandate is more aimed at leaders to be firm, brave, sacrifice for the people and be wise.
2. Types of myths in folklore in Kuningan
There are three myths, namely the myth of the origin of a place, the myth of divine beings and the myth of prohibition or belief, the dominant myth is the origin of a place, especially tourist attractions and the naming of a village.

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