

# An Analysis of Cilacap Folklores in Increasing the Character of Love for the Motherland

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**Abstract.** This study aimed to describe the cultural values in Cilacap folklores and explore the potential of folklores as a medium in increasing the character of love for the motherland. The folklores discussed in this study included (1) Nusatembini Kingdom; (2) Wijayakusuma Flower; (3) Kadipaten Donan. The method used in this study was a descriptive analysis while the data collection techniques through literature review, interviews, and documentation. The results showed that Cilacap folklores contained very strong local wisdom values such as; obedience, discipline, unyielding spirit, and love for the motherland. Therefore, the value of local wisdom in Cilacap folklores is an effective medium in increasing the character of love for the motherland for the community, especially the younger generation.

**Keywords:** Folklore, local wisdom, love for the motherland.

## 1 Introduction

People lives in culture. In their life, various cultures exist, one of which is the culture of storytelling. This tradition of storytelling has been passed down from generation to generation. Folklore is a form of storytelling culture. Folklore, as a vital cultural heritage, needs to be preserved and transmitted to children. It serves as a medium of cultural communication that holds esteemed values with its distinctive characteristics [1].

Hartanto (2022) explains that folklore is essentially the identity of an ethnic group, representing a part of the culture possessed by its people, and serving as an identity record in that ethnic group [2]. It contains lessons that convey moral values and satire. Annisa (2021) describes folklore as a story that develops and grows in specific regions, often narrating the origin or legends of the region [3]. It also develops and thrives within a community, for the community itself. Merdiyatna (2019) further explains that folklore's content revolves around a specific region, characters, and even animals [4]. Meanwhile, Hidayat (2019) defines folklore as oral literature that is passed down from generation to generation and evolves within society orally, following a relatively fixed and cliched narrative structure [5]. In conclusion, folklore are stories depicting the origin of places, characters, and animals while conveying moral values.

In the past, parents conveyed moral values through folklore, which served as bedtime stories or examples for children to shape their character. This is proved by the content of the stories, such as characters who are loyal and willing to sacrifice for their kingdom being rewarded.

The moral values contained in folklore is closely related to the local wisdom of the society. Through folklore, cultural values and traditions can be conveyed to the younger generation as part of efforts to preserve the cultural heritage and build positive individual character. In line with this opinion, Rahmaniya (2022) explains that local wisdom refers to cultural values that exist within the local community, such as good habits that have benefits in facing globalization. This is due to the fact that local wisdom has values that can be a means of building the character of the nation's children [6]. Through folklore, parents and teachers can give advice and teach the prevailing values in society.

The values of local wisdom generally found in folklore include: first, religiousness, which is obedience in understanding and doing what is taught in the religion, including tolerance towards other religion, as well as living harmoniously together. Second, honesty, which is an attitude and behavior that reflects unity between knowledge, speech, and action. Third, discipline, which is a habit and consistent action towards all different rules. Fourth, hard work, which is behavior that demonstrates sincere effort. Fifth, peacefulness, which is an attitude that reflects a peaceful atmosphere-safe, calm and comfort. Sixth, nationalism or love for the motherland, which is an attitude placing national interests above personal or group interests [7].

The existence of folklore, to some extent, is found to influence the mindset of society. This is because in folklore, there are life values that are believed by the community to be very useful [8]. In folklore, there are spiritual, educative, social, economic values and so on. The noble values and local wisdom of the local community embodied in folklore form a form of order in its connection with social life [9].

Folklore plays a crucial role in shaping positive values and attitudes, including the character of love for the motherland. It is an attitude and value that is highly essential in fostering obedience, togetherness, unity, and solidarity as citizens. However, current phenomena indicate a shift in these values among the younger generation, including in the region of Cilacap.

Cilacap is one of the regions located in Central Java. The region is situated on the southern coast of the Indian Ocean. Cilacap is the largest region in Central Java, with approximately 2,124.47 square kilometers. The region of Cilacap is surrounded by natural beauty such as hills, mountains, and enchanting beaches. It has cultural heritage in the form of local folklore, such as Nusatembini Kingdom, Wijayakusuma Flower, and Kadipaten Donan. Surprisingly, these three folklores are not well-known among children in Cilacap. As a result, many people especially younger generation in Cilacap are not familiar with and do not feel a sense of ownership towards their own local culture.

The reasons for conducting research on Nusatembini Kingdom, Wijayakusuma Flower, and Kadipaten Donan is due to the lack of familiarity among the younger generation with these folklores. This can be attributed to the increasing influence of globalization and modernization, which has led many people to forget their local wisdom or native culture. Many younger generations are less interested in learning and understanding their local folklore. Furthermore, these folklores are a part of the identity and history of Cilacap that needs to be preserved from extinction. Moreover, these folklores carry moral values related to love for the motherland and national values. Based on these reasons, the local wisdom found in the folklore of Cilacap is very important to be studied, as it will enable the future generations to better understand the values embedded in their local folklore and serve as a means in increasing the character of love for the motherland.

Researches related to local wisdom in folklore were conducted by Atik Rahmaniya with Local Wisdom in Bangka Regency Folklore as a Form of Cultural Values and Character Education (2022) revealed that the local wisdom values in the form of cultural

values and character education are aligned with the main purpose of introducing stories from generation to generation. People can pass on these values to the behavior of the current generation's children which are applied in everyday life. Bagus Hady Hartanto, et al with *Local Wisdom in Folklore of Banten as Way to Develop Banten Cultural History* (2022) revealed that one way to introduce the younger generation to the cultural heritage that has been owned by the people of Banten since ancient times is by using folklore. Banten folklore has a lot of knowledge about cultural heritage, which can be a source of new insights for the younger generation. Ima Siti Rahmawati, et al with *Values of Local Wisdom and Character Education in the Folklore of Lutung Kasarung* (2022) shows that the values of local wisdom contained in the folklore of Lutung Kasarung are: peace and welfare. The local wisdom of peace consists of courtesy, honesty, social solidarity, harmony and conflict resolution, commitment, positive thinking and gratitude. Meanwhile the local wisdom of welfare consists of hard work, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, and concern for the environment. The values of character education in the folklore of Lutung Kasarung include: (1) religious; (2) honest; (3) tolerance; (4) hard work; (5) creative; (6) independent; (7) democratic; (8) curiosity; (9), the spirit of nationalism or nationalism; (10) love for the motherland; (11) appreciate achievement; (12) communicative; (13) love peace; (14) care for the environment; (15) social care, and; (16) responsibility, (17) discipline.

Based on the background description and literature review, a research entitled *An Analisis of Cilacap Community Folklore in Increasing the Character of Love for Motherland* was conducted.

## **2 Research Methods**

This study is a qualitative study using descriptive analysis by analyzing and describing the folklore of the Cilacap and the value of local wisdom in folklores, namely Nusatembini Kingdom, Wijayakusuma Flower, and Kadipaten Donan

Data collection techniques used literature review, interviews, and documentation. Ethnic figures who understand the folklore of Cilacap namely Nusatembini Kingdom, Wijayakusuma Flower, and Kadipaten Donan were interviewed. The results of the interviews and documentation studies were then converted into qualitative descriptive data.

The data analysis used in this study is Miles and Huberman model. According to Miles and Huberman, 1984 (in Sugiyono, 2021), activities in qualitative data analysis are carried out interactively and continued continuously until complete, so the data is saturated. Activities carried out in analyzing data are data reduction, data display, and conclusion drawing or verification [10]. The steps used in this model are: 1) Data reduction, namely collecting data from interviews that have been conducted with the ethnic figures who understand the folklore of Cilacap 2) data presentation, namely data that has been previously obtained and then presented in the form of narrative text. 3) conclusions drawing verification, namely concluding and verifying the data that has been obtained.

## **3. Results and Discussion**

The presentation of the research results obtained in the field regarding local wisdom in the folklore of Cilacap is as follows:

### **3. 1. Description of Nusatembini Kingdom Folklore**

The Nusatembini Kingdom was said to be around Nusa Kambangan Island. It is said that Nusatembini was a fairly large invisible kingdom, and has an area around the Cilacap coast to Nusa Kambangan Island, with a natural fortress in the form of a seven-layer bamboo fence (baluwari pring ori pitung sap). The use of bamboo as a fence is a symbol of defense and security.

The Nusatembini Kingdom was led by a beautiful queen named Brantarara. Her beauty certainly attracted the kings around her who tried to edit her. However, this was not easy to do, because the guard and defense were so tight that many kings failed even to enter the kingdom's territory.

The Nusatembini Kingdom originated from prehistoric times, as proved by the existence of the remains of two original bamboo clumps. In 1970, relics that were believed to be from prehistoric times were found at the location of the iron sand port pier complex. The background of the Nusatembini Kingdom is Hindu Buddhism associated with the existence of another related story, namely the story of Galuh Pakuan Pajajaran Kingdom. This kingdom is a very powerful Hindu kingdom in the Sundanese region.

The relationship between Nusatembini Kingdom and Galuh Pakuan Kingdom began with an epidemic that hit the people of Galuh Pakuan Kingdom, which was said to only be cured by the tears of the Sembrani Horse, which was the pet of the queen of Nusatembini Kingdom. Until now, Sembrani Horse is still a myth that is believed to exist by most people of Cilacap. In the folklore of Nusatembini Kingdom, the names of Patih Harya Tilandanu appear. It is said that Patih Harya Tilandanu, Adipati Gobog, and Adipati Sendang were ordered by the king Galuh Pakuan to get the tears of the Sembrani Horse. However, they were not successful and were embarrassed to go home. They died and were buried on Mount Batur (Mount Batur is located in Slarang Village, Kesugihan District). His followers were buried in a place called Adipati Gobog's tomb (located south of Jenderal Sudirman Street, not far from Sleko Market), meanwhile Adipati Sendang was buried in Prenca, Donan Village [11].

### 3. 2. Description Of Wijayakusuma Flower Folklore

One legend that is quite well-known in Cilacap is the legend of Wijayakusuma Flower, which was said that Sri Susuhunan Surakarta dreamed of seeing a beam of light coming from a very beautiful flower. There is a magical voice that said whoever could have a flower of Wijayakusuma all of his descendants would become the king of Kasuhunan Surakarta.

Sri Susuhunan told his dream to Adipati Rekso. He ordered Adipati Rekso to look for someone who knows the characteristics of Wijayakusuma flowers. When Adipati Rekso was confused about finding someone who knew the characteristics of Wijayakusuma's flower, he met someone named Kiai Surti, who turned out to be a powerful person who knew the characteristics of Wijayakusuma Flower. Adipati Rekso brought Kiai Surti to face Sri Susuhunan in Kesultanan Surakarta. Kiai Surti said that Wijayakusuma Flower was on Majeti Island, or to be precise, on Nusakambangan Island, which was on the south coast, including the Cilacap Regency, Central Java.

Kiai Surti indicated that to go to Majeti Island, should bring an offerings to the spirits who live in Majeti Island guarding Wijayakusuma Flowers. Sri Susuhunan Surakarta ordered Ki Patih to look for forty warriors who were brave and tough and who knew the ins and outs of adversity. The troops of soldiers led by Ki Patih asked for blessings from their respective families before crossing the ocean. When the sailing ships that Ki Patih and forty soldiers were traveling on almost arrived at their destination, suddenly big waves hit their ships. Thirty-six soldiers died in the waves. Their bodies were swallowed by the waves of the south coast sea. The rest, four soldiers and Ki Patih were thrown on the beach. Ki Patih and the fourth soldier

woke up and they meditated, asking for guidance from the Almighty. On the seventh day, they heard a supernatural voice indicating that the place they had visited was Majeti Island, where Wijayakusuma Flower was. They continued their meditation, a very large snake appeared which was about to pounce on them, but Ki Patih and four soldiers remained in their meditation.

Until one day, during his meditation, Ki Patih and four soldiers suddenly smelled a pungent smell. They then woke up from meditation and saw the Wijayakusuma Flower blooming in front of them. Wijayakusuma Flower emits a beautiful light that widens everything around it. Suddenly, the Wijayakusuma Flower detached from its stem and fell right into the bowl that had been provided by Ki Patih. Finally, Wijayakusuma Flower was mastered by Ki Patih and the fourth soldier. They were moved because the flower they was paid by thirty-six of their friends' lives. The thirty-six selected soldiers were heroes who have fought to carry out the duties of the Kasuhunan [12].

### 3. 3. Description Kadipaten Donan Folklore

Reputedly, Kadipaten Donan was known as an area that was mostly wilderness and full of swamps. Many beasts roamed freely. At the end of the XIV century, groups of people began to arrived and settled there. One of them was a community group from Banyumas led by Raden Ranggalasengara and Adipati Mrapat, son-in-law of Adipati Wirasaba.

Raden Ranggalasengara settled and was crowned as Adipati Donan and led the people. He succeeded in turning the area into a bustling and prosperous area. The people live happily and felt safe. However, the people of Kadipaten Donan did not feel a sense of security and peace for so long. At that time, the area around Donan was disturbed by a giant bird called Manuk Beri. The bird often preys on humans as well as people's pets.

Adipati Donan had mobilized all his abilities with all his people, the bird was not captured or killed. One day, Adipati Donan was given a clue through his dream that the most powerful weapon to kill Manuk Beri was an heirloom in the form of a *cis* (spear) named *Kiai Tilam Upih*. Adipati Donan immediately searched for the heirloom mentioned in his dream. He went to Demak to borrow *Cis* weapons from the Sultan of Demak. Sultan of Demak was pleased to lend his heirloom to Adipati Donan. Even though he already had *Cis* *Kiai Tilam Upih*, Adipati Donan had not succeeded in defeating Manuk Beri. He then held a contest, whoever could kill Manuk Beri would be appointed son-in-law. Many Adipati from other regions competed to kill Manuk Beri. No one was successful. One by one withdrew due to injury.

One day, a young man named Bagus Santri or Santri Udik from Limbangan wanted to serve himself in Kadipaten Donan. Adipati Donan agreed with the condition to kill the giant bird that was always bothering the people of Kadipaten Donan. Before killing Manuk Beri, the Santri Udik asked permission to borrow *Cis* *Kiai Tilam* and made a hut with pillars as tall as a man, and provided a white cloth cubits wide. Santri Udik succeeded in killing Manuk Beri with his swiftness. With the killing of the giant annoying bird, the people of Kadipaten Donan rejoiced. Adipati Donan fulfilled his promise. He gave his daughter to be married to Bagus Santri. After living in the Kadipaten Donan for some time, Bagus Santri excused himself to return to Limbangan [13].

### 3.4. Local Wisdom on Cilacap Folklores

Even though at first, folklore was not written down, in it there are values of life that are worth emulating. According to Mardiah, et al (2020), local wisdom is a local cultural value that can be used to regulate the order of people's lives wisely [14]. Some of the wisdom values contained in Cilacap folklore were as follows;

First, obedience [15]. The value of obedience is reflected in obedience of Ki Patih and the soldiers of Sri Susuhunan to get Wijayakusuma Flower even though they have to leave their families and in the story of Nusatembini Kingdom seen in obedience of Patih Harya Tilandanu, Adipati Gobog, and Adipati Sendang to the orders of King Galuh Pakuan.

Second, responsibility and unyielding spirit [16]. The value of responsibility includes a sense of responsibility to oneself, family, society and country. Reflected in the folklore of Nusatembini Kingdom and Kadipaten Donan, the value of responsibility can be seen in the unyielding spirit and determination to protect and defend the safety and welfare of the people from threats both from within and outside [16].

Third, hard work [17]. The value of hard work is found in the folklore of Nusatembini Kingdom. Even though this kingdom was led by a woman, it turned out that its glory was not inferior to a kingdom led by a man. If the leader of the kingdom does not have the spirit of hard work, surely the kingdom will not be able to gain glory. Even when this kingdom was under attack from other kingdoms, the king and his people did not want to give up, but fought to win it.

Fourth, cultural values [18]. We must not forget where we come from, wherever we are migrating. This cultural value is found in the folklore of Kadipaten Donan, where the Santri Udik return to their hometown of Limbangan after living in the Kadipaten Donan for short time.

Fifth, values of belief [19]. The folklore of Wijayakusuma Flower is an ancient story that still adheres to old traditional beliefs as an example of knowing where Majeti Island is located and the whereabouts of Wijayakusuma Flower, Ki Patih and four soldiers meditating to ask for guidance from the Almighty.

Sixth, disciplines [20]. Febriyanto, et al (2020) argued that discipline as a character value means that the character is built on values for public interests. Discipline is a part of positive characters found in the Legend of Wijayakusuma Flower. The embodiment of the character value of discipline in this folklore is when meditating. Even though Ki Patih and four soldiers are about to be pounced on by a large snake, they still survive in their meditation.

Seventh, love for the motherland [21]. Love for the motherland can be shown in various ways, including by defending the motherland with all our might from enemy's attacks during a war. The value of love for the motherland is found in the folklore Nusatembini Kingdom when it was attacked by Galuh Pakuan Pajajaran kingdom. In the folklore Kadipaten Donan, the value of nationalism or love for the motherland is also found, namely when the Adipati manages to save his people from Manuk Beri. The value of love for the motherland in the folklore of Wijayakusuma Flower is in the willingness of soldiers to sacrifice in order to carry out the tasks assigned by their region.

#### **4. Conclusion**

The value of local wisdom in Cilacap folklore as a medium to increase the character of the love for the motherland is because many folklores talk about the traditions, culture and history of the region or place in Cilacap or the nation. In folklore, local wisdom values such as obedience, responsibility, unyielding spirit, hard work, culture, belief, discipline, nationalism, and respect for ancestors are often emphasized and used as examples to emulate.

Through Cilacap folklore, the younger generation can learn about the local wisdom that has become the heritage from their ancestors. The younger generation can understand how important it is to preserve their regional traditions and culture and appreciate the services of their ancestors in building this nation.

By understanding and exploring the potential of local wisdom in Cilacap folklore, the younger generation will love their motherland more and feel connected to the history and traditions of their nation. This can help increase a sense of nationalism and love for the motherland in the younger generation and encourage them to protect and preserve the nation's cultural and historical heritage.

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