

# Analysis Of Local Wisdom Values Of *Gangsiran Aswatama* Folktale In The Dieng Plateau Indonesia

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**Abstract.** There is a place in Dieng Plateau named *Gangsiran Aswatama*. The naming of *Gangsiran Aswatama* is based on an oral tradition passed down through generations, involving a character named Aswatama from the Mahabharata story. This study aimed to describe the values of the local wisdom in *Gangsiran Aswatama* folktale. The research used the case study method and its location was in the Dieng Plateau of Banjarnegara, Central Java, Indonesia. This study is a qualitative descriptive case study strategy. Data of this research is the result of interviews about *Gangsiran Aswatama* folktale contained in the Dieng Plateau Banjarnegara. Techniques in the collection of data in this research is interview and documentation. The sampling technique in this study using snowball sampling technique. Validity studies using source triangulation and theory triangulation. Data analysis techniques used in this study is the technique of interactive analysis. The results of this study showed that the folktale of *Gangsiran Aswatama* contained local wisdom values, namely (1) the value the aesthetics of the characters and plot in the story are stories in Javanese wayang, historical values regarding the Baratayuda war based on Javanese literature, (2) *sopo nandur bakal ngunduh* (evil deeds will get appropriate rewards), and (3) tradition of protecting babies who are not yet 40 days old with sharp objects and *Oman* brooms.

**Keywords:** local wisdom values, folklore, *Gangsiran Aswatama*, Dieng Plateau.

## 1 Introduction

Previous research has shown that people's life guidelines can be found in folklore passed down from generation to generation, including [1] which states that traditional knowledge is communicated through folklore. The results of research [2], [3] reveal local wisdom contained in the series story in the province of Lampung, Indonesia. This local wisdom is the basis of the philosophy of how to act in Lampung. Folklore is also considered the key to understanding the society that surrounds it [4]–[7], as a unifier of social life [8], as well as disaster mitigation [9]; [10]. Even in the realm of education, folklore can be used as a source of instilling students' character values [11], [12].

Local wisdom in the era of global society is needed so that the younger generation does not lose their original cultural roots, so that there is no cultural ambivalence when they have to

interact with the larger world. Successor societies can use folklore as a reminder of the knowledge, existence, and way of life of the predecessors. However, efforts are needed to explore the values of local wisdom in it so that the purpose of the folklores can be understood and practiced. By knowing the values contained in folklore, the current generation will be stronger in knowing their identity and not being dazzled by outside cultures that are now easily integrated with the nation's culture [ 13]–[18].

In Indonesia, folklore is still alive and used as a historical source [19]. In remote areas of Indonesia, folklore can be easily found. Dieng Plateau is one of the remote areas in Indonesia, namely an active volcanic area in Central Java, which is included in Banjarnegara Regency and Wonosobo Regency [20]. It is located to the west of the complex of Mount Sindoro and Mount Sumbing. Administratively, Dieng is an area of Dieng Kulon Village, Batur District, Banjarnegara Regency and Dieng Wetan, Kejajar District, Wonosobo Regency [21]. This region is one of the most remote areas in Central Java. [22] mentions that due to the height of the Dieng Plateau, the natural conditions are very different from the general equatorial type. This is one of the few places in Java where temperatures can drop below freezing. The plateau is formed by a volcano whose crater is slowly filling [ 23].

Based on observations that have been made, there is one place in Dieng called Gangsiran Aswatama. Location of Gangsiran Aswatama in Dieng Kulon Village, Banjarnegara District, Central Java. The Aswatama Tunnel is a group of well-like holes near the Arjuna Temple complex. From observation activities and interviews with Dieng Kulon elders, oral stories related to Gangsiran Aswatama were obtained which have been told for generations. Based on observations, it was also obtained the habits of the people of Dieng Kulon which are still related to the folklore of Gangsiran Aswatama. Based on this background, the purpose of this study is to describe and explain the value of local wisdom in the folklore of *Gangsiran Aswatama* Dieng Plateau Indonesia.

## **2 Research Methods**

The type of research is qualitative with a case study method. The research location is in the Dieng Highlands, Banjarnegara Regency, Central Java Province, Indonesia. Research data in the form of Gangsiran Aswatama folklore and documents from the Banjarnegara library related to the Dieng Plateau area. The source of this research data is community leaders consisting of elders/elders, village heads, heads of tourism awareness groups, as well as general citizens of the Dieng Highlands. Data collection techniques in this study are in-depth interview techniques repeatedly and documentation in the form of audio. Then from the interview, it was transcribed into Indonesian writing in the Field Notes of Interview Results (FNIR). The sampling technique in this study is by aiming method and snowball sampling. Snowball sampling is a sampling technique of data sources that initially become a little bit bigger and bigger. Gangsiran Aswatama folklore is dug continuously from one informant to another until the story is more complete and finally a complete story is obtained. After that, the story is analyzed the value of local wisdom in it.

### 3 Result and Discussion

Local wisdom is part of the culture of a community that functions as a regulator of the order of community life wisely and wisely in accordance with the agreements and customary values adopted by the community. The following is a description of the results of research on the value of local wisdom contained in the folklore of *Gangsiran Aswatama Dieng Plateau*.

#### 3.1 Local knowledge of Aswatama characters in Javanese puppet stories regarding the Baratayuda war based on Javanese literature.

Gangsiran is an underground tunnel made to connect one place to another. It is said that the formation of a gangsiran in Dieng began with the story of Baratayuda puppets. At the end of the Baratayuda war, the Kurawa soldiers died on the battlefield. There were only a few survivors, one of whom was Aswatama. Knowing Kurawa's defeat made Aswatama want revenge. He intended to kill the successor to the Pandava throne, namely baby Parikesit who was the son of Abhimanyu.

Gangsiran Aswatama folklore has aesthetic and historical value because the characters and plot in the story are stories in Javanese puppetry. The historical value in Aswatama's story concerns the Baratayuda war based on Javanese literature. Now Gangsiran Aswatama is in the last story of Baratayuda. From the beginning Baratayuda Aswatama included the soldiers of Astinapura (FNIR11).

The story has a value of beauty in the characters and storyline which is the story in Javanese puppetry. Wayang performing arts culture itself is a typical product of local culture (Javanese) or Nusantara. Which takes narrative references from Indian literary treasures as a reference for the storyline [24]). So from the story of Gangsiran Aswatama there is also historical value regarding the Baratayuda war based on Javanese literature. When people question Dieng is full of wayang naming and Indian cultural stories, it relates to the migration of Indian people to Indonesia in the 3rd and 4th centuries AD. So that Javanese politics in the Ancient Mataram period cannot be separated from the elements and influences of Indian culture.

After Aswatama was disturbed, so the function of the disturbance was actually that he wanted to kill Parikesit. When the disturbance has reached the baby's place, the baby cries until it kicks the broom on which there is a kris. After the kris bounced then fell on Aswatama's neck (FNIR11).

That was his intention (Aswatama) to disturb, to disturb him from the Pekalongan area until here. The story is that if you take a break, sometimes you look to make sure you have arrived or not. The intention is to kill baby Parikesit (FNIR08).

Now Gangsiran Aswatama is in the last story of Baratayuda. From the beginning Baratayuda Aswatama included the soldiers of Astinapura (FNIR11).

The naming of Gangsiran Aswatama implies that there was a strong influence from the Mahabharata epic on the Dieng Plateau. Aswatama is one of the figures in the Mahabharata. Lombard [25] mentions that in Java there was a process of "first mutation" called "Indianization". Among the first texts adapted in Java are the Ramayana and Mahabharata. Lombard further explained an interpretation of Indianization given by Javanese script in the 16th century, Tantu Panggelaran, tells of Bhatara Guru (Siva) going to Mount Dieng to meditate and asking Brahma and Vishnu that the island of Java be inhabited. Then since then the highest mountain in India, Mount Meru, moved to Java. Gangsiran Aswatama folklore shows local

knowledge related to Aswatama figures in the perspective of Javanese people is also evidence that the influence of Hinduism is still inherent in Java, especially the Dieng Plateau.

### **3.2 *Sopo nandur bakal ngunduh, evil deeds will get the appropriate reward***

The value of local social wisdom is expressed that evil deeds will get appropriate rewards. *Sopo nandur bakal ngunduh* means that whoever plants him is the one who reaps.

He heard the news that the Pandavas had won the war against Astinapura. When peeping into Astinapura, there are only the sons of the Five Pandavas, including his son Raden Arjuna who gave birth to Prabu Parikesit.... The function of the disturbance is actually Aswatama wants to kill parikecytes. When baby Parikesit cried until he kicked a knife that bounced through Aswatama's neck until Aswatama died (FNIR11).

Gangsiran Aswatama also teaches that evil deeds will get the appropriate reward, such teachings in Java known as *sopo nandur bakal ngunduh*, whoever plants him himself will reap the rewards. Aswatama's actions were crimes because of his intention to kill Parikesit in a cunning way. But apparently Aswatama had to reap the rewards of his actions by being killed by the kris Parikesit.

The people of the Dieng Plateau uphold the Javanese philosophy of *sopo nandur bakal ngunduh*, every incident in Dieng is considered as a result of human actions themselves. The elders in Dieng told of several bad incidents that happened to the original people and immigrants due to bad words and deeds from themselves. The philosophy teaches that every human being is accountable for every action. Those who do good will get rewards in the form of good like the Parikesit character, while Aswatama gets rewards for his own evil.

### **3.4 Procedures / customs protect infants who are not even 40 days old with sharp objects and *Oman* brooms**

This can be seen in Aswatama's plan to kill baby Parikesit who actually turned himself killed by the baby. The value of preserving customs is also taught through the story of Gangsiran Aswatama, in the ancient Dieng community, babies who were not even 40 days old were always juxtaposed with sharp objects and Omani brooms to protect them.

So babies in Dieng who are not yet 40 days old if ancient customs, there must be a knife or scissors or similar objects under the pillow. It has become customary. So that the baby survived (FNIR08).

The sharp object in question can be a knife, razor blade, keris, or wooden kris. This custom is carried out to protect babies from crime as in the story of baby Parikesit. From the story of Gangsiran Aswatama, the people of Dieng used to have a belief in protecting their babies like the story of baby Parikesit. The story became the basis for the community to preserve the custom of protecting babies who were not even 40 days old with sharp objects and oman brooms. According to Koentjaraningrat [26], a baby in Javanese tradition is always in his mother's arms or on someone else's lap when he is not sleeping. Javanese people also can't bear to hear a baby cry, and they always try to calm a crying child. A baby is almost always in his mother's arms, even until he has reached school age. But peasant women who worked in fields or markets often left their babies at home, looked after by their older children. But if the baby's parents have to

really leave the baby alone, they have a custom to put weapons such as keris either wood or real keris near his bed along with a broomstick. Such customs are believed to protect babies as happened to Parikesit babies.

At the end of the Gangsiran Aswatama folklore, it is mentioned that the baby Parikesit managed to survive because of a small kris. The story became the basis of the habits of people in Dieng to have customs in keeping babies. They always put knives or wooden kris or sharp objects such as razor blades and oman brooms (brooms made from yellowed rice stalks) near the baby's pillow so that the baby is always safe and protected from danger like the story of baby Parikesit who managed to kill Aswatama.

Prabu Parikesit was when he was just lahar, therefore in the past using history until now I still guard, from the beginning if the baby was born to sleep on the bed, it must be under accompanied by an Omani broom and a knife, the old way was heirloom keris (FNIR10). Until now, some parents in Java, especially the Dieng Highlands, still carry out procedures for babysitting by placing keris and / or oman type brooms. The knowledge of traditional procedures is based on the folklore of Gangsiran Aswatama who was killed by Parikesit's small kris.

#### 4 Conclusion

The value of local wisdom contained in the *folklore of Gangsiran Aswatama* is a source of local knowledge related to the telling of Aswatama characters who get rewards for their crimes. The Javanese philosophy of *sopo nandur ngdownload* is represented in the *folklore of Gangsiran Aswatama*. In addition, the traditional procedure of babysitting in the Dieng Highlands is based on this folklore. Thus, the value of local wisdom in *Gangsiran Aswatama* folklore has become a guideline for life as a source of history, philosophy of life, and customs of the Dieng Highlands people until now.

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