

Values of folklore in Madura's Culture

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Abstrack

As society in the other cultures, folklore in Madura's people until now still exist , kinds of folklore can found in every corner Madura island from Bangkalan westernmost part to Sumenep easternmost part of the island. Some of folklore are Ke' Lesab, Aryo Menak from Bangkalan. Makam air mata arosbaya from Sampang.Kiai Raba, Kolam si Ko'ol, Putri Ronggosukawati from Pamekasan. Joko tole,Potre Koneng from Sumenep. For madura's people existence of folklore as the main buffer of Madura's culture. It's being filter break in elements of foreign culture. Many people especially young people forgot about their identity due regard western culture as a trend center. When we know that the elemets of a foreign culture is more likely to conflict with local cultural values Madura. This paper will explore comprehensively existence about role, function and how to maintain and sustain the community folklore Madura amod the onslaught of foreign culture values through technology information is increasingly sophisticated.

Key words: *Folklore, value,culture.*

1. Introduction

Culture is a very wide concept and complex that can interpretation variously. One of them is folklore which have local culture , there are many folklore in Indonesia and have different story . It can be keep cultural information system like philosophy, values, norms and behaviour of society. Folklore is a reflection of people live at the time, mindset and exciting fantasy so that people feel interesting and acquiring exemplary moral. As for the kind of moral cover all matters of life.(Nurgiyantoro,2000:324)

Study of folklore is very important and crucial for humans to be able to understand and comprehend the behavior patterns of ourselves and others (Wilson,Wiliam A,2006) . folklore also an important part in the cultural history of a nation that reflects the perspective and mindset of the nation and national identity of Indonesia.through the folklore, it can see the identity of the nation itself permeates the values of local wisdom contained in its.

Madura is one of the island in Indonesia, it have four regency, that are Bangkalan,Sampang,Pamekasan, and Sumenep. In every regency have alot of residents and some villages, for that Madura has rich culture which diverse and valuable. Including local folklore, it has very useful for the save our culture. The existence of folklore in Madura society is very important in order to we are not framed in extraneous morality which contradiction with our local morality as national identity.

There are many kinds of Folklore in Madura.they can describe about the character,issue and culture and also we can catch about the message from them. Folklore to be disscuss in this article is folklore from Madura island from bangkalan until Sumenep, I will take 2 folklore in every regency, it is necessary to understanding and impreting the sories and values

that implicit in the folklore, to catch the value need to understanding about the culture, behavior, life and society of Madura.

2. Discussion

Folklore from Bangkalan

Actually there are many folklore but i just take two folklore from bangkalan that are Kek Lesap and Qooma Zaidun. Ke Lesap describe a greedy man, he is a shaman that initially mediocre since he has extraordinary magic than he got facilities from the kingdom. He is not satisfied and always less and try to deep about the magic knowledge in Sumenep. Until such time he felt has the most powerful and able to beat all the kings that exist in Madura island, he has Calok or cleaver was named Kodhi' Crancang , it can rampage itself without anyone holding it. because of her supernatural powers so he is familiar in Madura Island.

From this moment he begin to invade the area of Sumenep became to dominates after that Pamekasan, Sampang and Bangkalan. before he invade to Bangkalan , the king of Bangkalan Cakradiningrat knew about lunge of Kek Lasep , and he was dream about how to ways conque of Kek Lasep after that he applying to do it. The King came to rebel leader that is Kek Lesap and plunge a spear into the body of Kek Lesap until he was death, then the people of Bangkalan said like their king “ Bengkah la'an” the meaning is was death. Therefore , name of Bangkalan form that word.

In this story tell about the king that very brave to face Ke Lesap because Ke lesap is greedy man . also we know about the origin name of Bangkalan city which previously did not know and the name of the king in Bangkalan who lived in ancient times, especially area of Bangkalan.

Qooma zaidun tell about cucumber farmer in Bangkalan , they felt distrubed with cucumber thieves who have taken their cucumbar from the garden so make them fret. From it, the cucumbar farmer face to Kyai Khollil. He is a right figure in Madura, they pour resentment to the thief then ask to Kyai about antidote for the thief in order to they are not stealing again. And Kyai Kholil give antidote with the sentence that is “Qooma Zaidun” because at same time Kyai said to the student with the word “Qooma Zaidun” . After that the farmers used it and succeed. And the farmer give to the Kyai a lot of cucumbar.

From the story above we can know about the culture of Madura especially about religiusitas im Madura. They still respect to the Kyai, therefor, they obey to Kyai .

Folklore from sampang

The title of the first folklore is Air Mata Arosbaya , it's tell about a wife from adopted son the king of Sampang he is Cakradiningrat I, and she has name Syarifah Ambani narrated here her husband became the king of Sampang but he spent time in Mataram because of that his wife make retreat. Then he did it located on a hill in the area Buduran Arosbaya , she always pray to God, she ask that her their 7 generation can leading Madura island, and she met Haidir Prophet A.S , from that met , she got news that her prayer answer it. After that Syarifah Ambani tells to her husband that she retreated , unfortunately her husband disappointed about his wife pray because she just pray for 7 generation not all generation and then her husband went to Mataram . Syarifah Ambami felt guilty and she retreated again in Arosbaya , and always crying until she was death and springs forth in Arosbaya. Then the people called Springs Arosbaya.

That folklore reflection in Madura culture that is about devotion of wife to the husband and also introduction about historic place.

The second folklore from Sampang is Putri Nandhi , it tells about a queen her name is Bhre Daha in other words Putri Nandhi and have a title is Ratu Ayu Kencana Wungu, he was a Queen IV Majapahit and became a queen when she was 20 years old. Though she was young but has brave and wise.

The interesting in this story when the Queen conquer the kingdom of Blambangan and raised Minak Jinggo became a Duke but he falling in love with the Queen, but the queen refused until she move on Tanggumung Madura . Then Minak Jinggo overtake to Madura unfortunately the Queen Nandhi go back to Majapahit , he was angry and throwing sacks of gold and that place named Karongan Village and he promise to crush the kingdom of Majapahit.

Relic of Queen Kencana Wungu or Putri Nandhi , during life in Tanggumung she leave some reliefs, sculptures and temple around it. However, since arrival of islam in Madura, all of her relics were buried so that the people of Sampang are not worship anymore . From that we can know historic of the place in Madura and also reveal its religious t, they burned heritages of Putri Nandhi , they fear Musrik.

Folklore from Pamekasan

There are two folklores in Pamekasan , that are Kiai Raba and Kolam Si Ko'ol, Kiai Raba is a person respected that meditate for 2 years in Raba forest, he has name Kiai Abdurrahman. One day there was a Duke from Pamekasan Kingdom came to Kiai Abdurrahman , he told that Pangeran Ronggo Sukawati ask to stop meditate because Pamekasan got famine and also want to know about the solution. Kiai Raba give advise to him that people in Madura should be pray for 40 days.

In the sequel the duke convey to Pangeran Ronggo Sukawati that Kiai Abdurrahman give advise to people in Pamekasan should be pray together for 40 days. Then directly he dispatch to the people in Pamekasan and Kiai Abdurrahman stop his meditate . After that Pamekasan is fertile. And Pangeran Ronggo Sukawati felt happy and he make boarding Islam in Raba Florest and Kiai Abdurahman has name Kiai Raba.

That folklore the same with the others , it has the same message from the culture of Madura that is about the religiuos culture, they still respect to the Kiai .

While folklore Kolam Si Ko'ol tells about Pangeran Ronggosukowati loved art and hygiene , he build pool in the kingdom to make beauty. The pool is intended resting place of the king and queen , no one dared to enter it.

One day there was a guest of the royal bangkalan and they stay in domain Pamekasan, at the time the king of Bangkalan was interesting about the pool and he ask guard to open the door of Kolam si Ko'ol but the guard did not dare to open it before get permission from pangeran Ronngosukawati, then Pangeran lemah duwur angry and directly go home to Bangkalan. From that event the guard told to Pangeran Ronngo Sukawati about the incident, and the King surprised, he catch up to Pangeran Lemah Duwur.

Pangeran Lemah Duwur wa stop in Sampang before he continued to Bangkalan and Pangeran Ronggo Sukawati hear it and directly go to the kingdom of Sampang , unfortunately Pangeran Lemah Duwur has gone and Pangeran Ronngo Sukawati want to pursue him, but the duke Madegan from Sampang clamp down and he was angry then stick kris at waru's tree he told actually i want to kill Pangeran Lemah Duwur.

At night Pangeran Lemah Duwur dreamed about kris fallout to his body and the next day he was sick until death, Pangeran Ronggo Sukawati heard about the death of Pangeran Lemah Duwur and felt guilty then he take kris Joko Piturun and throw to pool si ko'ol .after throw away he dream there was sound of Joko Piturun and said “why do you throw me, if you don't throw me , you can control of java island” he wake up and tell to guard that should be look for kris Joko Pinurun but not found it. From here we know about the culture of Madura that is how to appreciative guest.

Folklore from Sumenep

Joko Tole is the familiar name in Madura , he is very loyal to his king and he ready to get marriage with the daughter of king Majapahit with the girl has blind eyes but he never regret about it. One day he want to go home in Sumenep an he permission to bring her wife , the King authorise it.

On the way to Sumenep his wife want to take a bath but there is no water ,Joko Tole pray to God and take cane that always carried his wife, then that cane plugged and take out water from it. The incident happened twice and they called Sumber Soca and Sumber Omban, and his wife not blind again.Arrived in Sumenep Joko Tole crowned as a king in place of his brother. Furthermore folklore about Pangeran Arya Wiraraja, his behaviour like Joko Tole he has brave, smart and loyal, he very familiar about strategy and he has a great career in the kingdom of Sumenep .

From here we determine the persistence of Joko Tole and Prince Arya Wiraraja , they are very dignity and that character attached Madura's stigma like scratch in the act, stern voice and honesty speech , they are the character of madura's people we can felt when we together with them. They have personal hard-hitting are another form of general personality Madura's people. Madurese culture attached to religious tradition, Majority of Madura's people is Islam. Therefore , they used islamic law . there is expression of culture: the worst Madurese if anyone insults about Islam, they will be angry.

3. Conclusion

I wrote this article , therefore can be useful for the reader and provide information about the values of folklore in Madura. This article still have any mistake,hopefully this article can spread values of Madura's culture and also can provide new knowledge who people do not know about the importance of folklore. Finnally, I say thank you and hopefully can be usefull.

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