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The Functions and Values of Local Wisdom in the Folklore of Kudus Regency with the Relevance of Learning Indonesian Language in Schools

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Abstract: Research on the function and value of local wisdom in folklore in Kudus Regency with its relevance to Indonesian language learning in junior high schools uses an ethnographic research strategy. This study aims to determine the function in folklore and apply the value of local wisdom in folklore in Kudus Regency by learning Indonesian fantasy story text material at school. The data source sampling technique used purposive sampling. Data collection techniques using triangulation of methods, theories and sources. Data analysis techniques with interactive models which include: data reduction, data presentation, and drawing conclusions. The results showed that: 1) The function and value of local wisdom in folklore in Kudus Regency is legend, 2) The ten folk tales are entitled: Dewi Nawangsih and Raden Bagus Rinangku, Kyai Telingsing, Kesenian Barongan Kudus, Asal Usul Industri Rokok, Masjid Sunan Muria, Sultan Hadirin and Masjid at Taqwa Loram Kulon, Bulusan Sumber, Padepokan Jayakusuma, Ki Ageng Wotan, Ki Ageng Bendokerep. The value of local wisdom in folklore in Kudus Regency can be taught in Indonesian language learning in Junior High Schools to educate students in behavior and as knowledge of local wisdom.

Keywords: Foklore, Learning Indonesian Language, Legend, Value of Local Wisdom.

1. Introduction

Folklore can also be called folklore. Folklore is an oral tradition that develops in society (Noyes, 2012). Folklore is a legacy from the ancestors given to the next generation. Its function is so that folklore does not fade and can be preserved. In addition, folklore includes local culture which explains the origin of the formation of a region. In folklore, many highlight the value of local wisdom in folklore (Kanzunnudin et al. 2018). There are so many values of local wisdom that can be used as learning for students and for the community (Mungmachon, 2012). In folklore we can study the character that exists in the characters in folklore. Research conducted by Sebo et al. (2017) states that folklore is a medium to introduce students to local culture. In the current era, schools introduce more foreign culture than local culture (Kusnita et al., 2017). It is hoped that through learning in folklore, students can preserve the culture that has existed for generations (Kurbonova, 2021; Prasetyo, 2016). According to Endraswara (2013), folklore is an informal, traditional and national part of culture. Folklore includes various kinds of knowledge, behavior, assumptions, values, beliefs and feelings that are spread in traditional forms through customary practices (Bronner, 2011, Bronner, 2016).

The theoretical basis of researchers related to the function of local wisdom takes the opinion of expert Atmazaki (2007) stating the functions of folklore include: (a) to express the turmoil of the soul and reflections about life by the previous community, (b) to strengthen community solidarity, and (c) to praise kings, leaders, and people or objects that are considered sacred, sacred, or authoritative by the collective. While the values of local wisdom according to Sibarani (2014) are (1) welfare, (2) hard work, (3) discipline, (4) education, (5) health, (6) mutual cooperation, (7) management gender, (8) cultural preservation and creativity, (9) environmental care, (10) peace, (11) politeness, (12) honesty, (13) social solidarity, (14) harmony and conflict resolution, (15) commitment, (16) positive thoughts, and (17) gratitude.

The value of local wisdom in folklore apart from being a character shaper, students can also introduce them to the local culture that is around them. This then makes researchers to be relevant in learning Indonesian in seventh grade Junior High School (SMP). The basic competencies included in this research are 3.16 and 4.16. This competency contains learning legends or fables for seventh grade students of junior high school. The value of local wisdom in folklore is then

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relevant in learning Indonesian in legend material. Kudus Regency is a small district with a dense population. Kudus Regency is located in Central Java. Kudus itself has a lot of cultural diversity, one of which is folklore. This research itself focuses more on the value of local wisdom in folklore.

The problem of folklore is also in Kudus Regency. There are many folk tales in Kudus, but not many are recognized or known by the public. In addition, by introducing folklore, it can introduce students to understand the culture in Kudus and as a learning material for Indonesian language (Nugraheni et al., 2021). This is the reason why this research was carried out immediately. If this research is not carried out immediately, it will certainly hinder the public in knowing folklore, especially for students. The reason researcher conducted this research in Kudus Regency is because it has many folklores, especially legends. In addition, there are still many people who don't know about folklore in Kudus Regency, so this research is a form of introducing local culture, namely folklore and the value of local wisdom of the Kudus community whose values can be used as a reference in everyday life.

In connection with the background that has been described, the problem-solving plan or the importance of research on folklore is also one of the efforts to preserve local culture for future generations so that it does not become extinct by time. In addition, as a way to introduce some folklore in Kudus Regency which is also a culture in Indonesia. Efforts to introduce and instill the values of local wisdom in folklore are through education. One of them is through learning Indonesian at school. Indonesian language learning is devoted to seventh grade students of Junior High School (SMP). The data from this research is in the form of folklore in Kudus Regency. Researchers focused on six sub-districts, the folklore studied were *(1) Dewi Nawangsih and Raden Bagus Rinangku, (2) Kyai Telingsing, (3) Barongan Kudus Art, (4) Origin of the Cigarette Industry, (5) Sunan Muria Mosque, (6) Sultan Hadirin and At Taqwa Loram Kulon Mosque, (7) Bulusan Sumber, (8) Padepopan Jayakusuma, (9) Ki Ageng Wotan, (10) Ki Ageng Bendokerep*. The purpose of the study, researchers tried to explore the value of local wisdom in folklore in Kudus Regency. The value of local wisdom is considered very important, because the value of local wisdom is not only about the good or bad of a person's actions, but can provide wisdom or lessons in every event. With holy people who have different religions, different conditions of society, of course this research will encourage people to raise awareness and continuous efforts to introduce regional literature and the values contained in folklore to future generations. Currently, the selection of Indonesian language learning materials is not optimal. The values contained in folklore are not touched in learning. Indonesian language learning media used by teachers also tend to be monotonous and not varied, so the researchers offer folklore in Kudus Regency as an alternative that teachers can use for learning Indonesian at school.

2. Illustrations

This research is a literary research and the data are qualitative. This research strategy uses an ethnographic approach. The data generated is in the form of interviews with informants about folklore in Kudus Regency. The research objects in the six sub-districts include; *(1) The origins of the Cigarette Industry, Barongan Arts, and Ki Ageng Wotan are located in the Jati District, (2) Dewi Nawangsih and Raden Bagus Rinangku and the Sunan Muria Mosque are in Dawe District, (3) Padepopan Jayakusuma and Ki Ageng Bendokarep are in the District Dawe, (3) Kyai Telingsing in Kota District, (5) Sultan Hadirin and At Taqwa Loram Kulon Mosque in Mejobo District, and (6) Bulusan Sumber in Jekulo District.*

Sources of research data in the form of primary data and secondary data. Primary data sources include: (1) information provided by several informants, (2) physical places and objects, (3) documents. Secondary data sources in this study are journals, books, and the internet. The sampling technique of data sources using the theory of Sugiyono (2016) reveals that purposive sampling is a sampling technique in the form of interviews and observations of people who are considered to know about this research. While the data analysis technique in this study is an interactive model (interactive model analysis). Analysis in qualitative research consists of three main components, namely data reduction, data presentation, and drawing conclusions (Sutopo 2006). The process of data analysis techniques in this study are as follows: (1) Data reduction. On the value of local wisdom in the folklore of Kudus Regency, the reduction process is carried out by focusing on classifying "rough" data that appears in data sources, written notes in the field and discarding those that do not need to be analyzed according to the research objectives. (2) Presentation of data, in this study in the form of data that is described and explained in logical sentences. (3) Drawing conclusions. The process of drawing conclusions or verification is carried out by concluding the data findings with valid and consistent evidence from sources and supporting previous research data in accordance with the formulation of the problem that was formulated from the start.

3. Results and Discussion

The results of the folklore in Kudus Regency, the researchers obtained through the results of interviews conducted with informants. Kudus Regency is a city of santri, no wonder if the folklore in Kudus Regency is dominated by folklore that smells of religion, especially Islam. The values that exist in folklore can be used as guidelines for daily behavior by imitating the characters, characters or mandates in folklore. The spread of folklore in Kudus Regency is also through word of mouth or word of mouth. That is why there are several versions of folklore. We can find gratitude for caring for the environment, strengthening community solidarity in folklore. Positive values for life are also listed in the value of local wisdom. The value of local wisdom in folklore is not only given to the community but can also be taught in schools. Learning in the form of legends in schools makes folklore as a medium so that students can find out more about the value

of local wisdom in their area and how it is in their area. In addition, as an introduction to local culture and learning to imitate folklore in order to make students' character and behavior better.

Based on the data that has been found in folklore in Kudus Regency, the functions in folklore are (a) to express the turmoil of the soul and reflections about life by the previous community, (b) to strengthen community solidarity, and (c) to praise the king, leaders, and people or objects that are considered sacred, sacred, or authoritative by the collective. The following will be presented in accordance with the functions that have been determined.

Table 1: Research Results related to the Function of Folklore in Kudus Regency

No	Folklore Title	Folklore Function	Data Quotation
1	Dewi Nawangsih and Raden Bagus Rinangku	Expressing the turmoil of the soul and reflections on life by the ancient people	In the previous culture of society, taboos or prohibitions in denying or betraying parental orders were a big mistake. Moreover, the one who gave the prohibition was a Sunan who had a high depth of religious knowledge. Such behavior by Bagus Rinangku cannot be justified in everyday life.
2	Padepopan Jayakusuma	Strengthening Community Solidarity	The good behavior that Jayakusuma has done to his students until now is echoed by the surrounding community. This is an affirmation of community solidarity to commemorate services and good behavior.
3	Ki Ageng Bendokerep	Praise the King, Leader and People or Objects that are considered Sacred, Sacred, or Authoritative by the Collective	Society today is still believing in mystical things. some people come when they want to organize an event such as a wedding and ask that the event they are holding will run smoothly.

The next is related to the value of local wisdom in folklore in Kudus Regency. The value of local wisdom is a value that is born from the community. the values of local wisdom are a reflection of things that happen in society. The values in local wisdom are *(1) welfare, (2) hard work, (3) discipline, (4) education, (5) health, (6) mutual cooperation, (7) gender management, (8) conservation and cultural creativity, (9) care for the environment, (10) peace, (11) politeness, (12) honesty, (13) social solidarity, (14) harmony and conflict resolution, (15) commitment, (16) positive thinking, and (17) gratitude*. The data that has been found in folklore in Kudus Regency is grouped according to the aspects that exist in the value of local wisdom. Based on the data that has been found, it will be presented in Table 2.

Table 2: Research Results related to the Values of Local Wisdom in Folklore in Kudus Regency

No	Folklore Title	Local Wisdom Values	Data quote
1	Ki Ageng Bendokerep	Well-being	The expression that is felt by the community arises as a result of several actions that have been carried out by Ki Ageng Bendokerep, so that the community feels prosperous.
2	Sunan Muria Mosque	Hard work	Sunan Muria named Raden Umar Said preached to spread Islamic teachings to the people living at the foot of Mount Muria. later on, he founded a pesantren and a mosque on the top of the mountain.
3	Sultan Hadirin and Masjid At Taqwa Loram Kulon	Discipline	He is a religious figure who broadcasts Islam in the village of Loram and is also respected by the community. His firm and disciplined attitude in carrying out activities and fair in leading make people like him.
4	Padepopan Jayakusuma	Education	Education is not only given formally but also non-formally. Jayakusuma teaches religion and self-defense, as well as work in agriculture because the majority of people in Bendokerep are currently farming.
5	Dewi Nawangsih and Raden Bagus Rinangku	Health	The people of Kandangmas have been hit by a very severe drought. However, in the Dewi Nawangsih cemetery, there are Garut plants and residents consume arrowroot tubers to meet their food needs.
6	Ki Ageng Wotan	Peace	The surrounding community feels peaceful and live in harmony with each other.

7	The Origin of the Cigarette Industry	Cultural Preservation and Creativity	The history of kretek cigarettes in Kudus Regency from the glorious era of the king of the holy kretek cigarettes, niti semito to the development of the modern era of the holy cigarette industry today.

Based on the data that researchers have found. Folklore in Kudus Regency is generally a legend. The value of local wisdom in it, if it is relevant to learning Indonesian in junior high school, is compiled based on the curriculum. The curriculum is a guideline for teachers to determine what materials will be taught to students. The curriculum used today is the 2013 curriculum. The 2013 curriculum is a curriculum that focuses more on the cultivation of character education. Character education itself can be in the form of an elaboration of local wisdom values that can shape the behavior of students. Teachers are required to always embed or insert the value of local wisdom in every lesson, not least in learning Indonesian, especially legends. Basic Competencies (KD) in the 2013 Curriculum which discusses legends are found in the seventh even semester, arranged as the concept map in Figure 1.

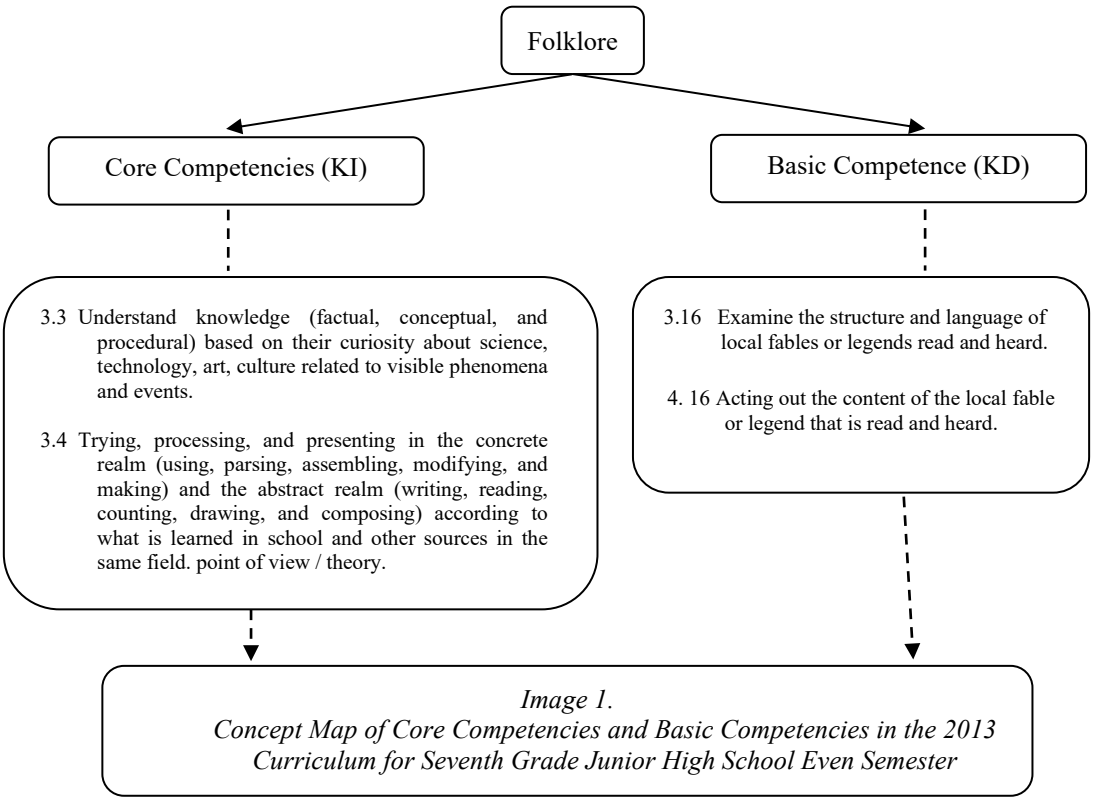


Fig. 1: Concept map

In the 2013 Curriculum, learning Indonesian, especially legends, is found in the seventh grade even semester. The table of Basic Competencies (KD) and Core Competencies (KI) above has explained that in learning Indonesian, especially legends, the teacher will teach students to identify information about legends in the local area, examine the structure and language of legends and retell the contents of legends. which can then be acted upon (Aprilianto, 2017).

From the results of interviews conducted with several Indonesian teachers and several seventh grade students, it is known that in learning Indonesian, especially legends, structures and language are always taught by the teacher. It is evidenced by the **results of interviews with Indonesian teachers as follows.**

> "*The intrinsic element is the important thing. Therefore, it is taught to students because they learn how to analyze literary works. The first time a child will learn to analyze a fictional text, he will surely learn the theme first, analyze the topic, character traits, setting and analyze the elements of the message in the story. After that is done to analyze the literary work can continue to the next stage. For example, social aspects, religious aspects, moral values, and other theories. Then it also continues to the children in the skills of writing fiction texts such as short stories, fables, legends, dramas. Intrinsic elements are also things that need to be understood by students in developing story ideas. This intrinsic element also influences the stories produced by students in the aspects of the unity of the stories: suspend, surprise, and plausibility. Meanwhile, the linguistic element is related to the diction and rhetorical tools used by the writer in the story. It is important for students to know the language features used by an author in his stories. Another thing that also affects the story is the use of connotative phrases. The use of figure of speech, imagery and semiotic elements trains students' sensitivity to the language system in the form of signs used in stories*." **(Interview, Siti Asmiati).**

> "*Intrinsic elements and linguistic elements are part of the formation of a legend. Students are taught these elements in order to know more about the content of the legend, both from themes, plots, characters and characterizations, mandates, points of view and linguistic terms using appropriate linguistic rules in understanding the language series in legends. The goal is that if participants are taught and understand, they are able to analyze existing legends so that they learn to think critically and are expected to be able to create legends from the local area that have not been exposed to the general public with the elements and languages that have been learned*." **(Results of Maghfiroh's interview).**

Another opinion was corroborated by **interviews conducted** by seventh graders of Junior High School (SMP);

> "The value of local wisdom is very important to teach. Some of the values contained in the value of wisdom can be used to distinguish between good and bad things so that humans can do good." (*Azkiya Wilda Ayudinta*).

The function of folklore in Kudus Regency can be relevant to the study of legends. The function that fulfills the requirements to be included in the relevance of the legend is the expression of agitation of the soul and strengthening the solidarity of the community. The following is strengthened by the results of interviews with several students;

> "It is important to explain the functions of folklore or legends to students during learning. But not all functions related to the general public are explained to students. Because there are norms that need to be limited in society and have not been studied by students. However, the teacher also needs to give explanations with certain limitations so that students know the function of legends from an academic point of view." (The results of the interview with *Syahrul Iqbal*).

Acting out the content of the local legend is used as learning material as stated in Basic Competence (KD) 4.16. In learning activities, students are asked to act out the contents of local legends which in the legends already contain the value of local wisdom. After reading ten legends found in Kudus Regency, there are seventeen values of local wisdom in them. The values of local wisdom include (1) welfare, (2) hard work, (3) discipline, (4) education, (5) health, (6) mutual cooperation, (7) gender management, (8) preservation and cultural creativity, (9) care for the environment, (10) peace, (11) politeness, (12) honesty, (13) social solidarity, (14) harmony and conflict resolution, (15) commitment, (16) positive thoughts, and (17) gratitude. In carrying out learning activities, the material is given to students. This is reinforced by the results of interviews as follows:

> "Could. In playing the role, the value of local wisdom can be included in performances, in general in stories, or through the narratives that are displayed. The function of unifying the values of local wisdom and stories that are staged is intended to provide an understanding to the audience about the values of life in the stories. Furthermore, the audience can implement what they are facing in reality." (Results of the interview with *Azkiya Wilda Ayudinta*).

So, the value of local wisdom that exists in folklore in Kudus Regency can be used as material for learning Indonesian in seventh grade Junior High Schools (SMP).

4. Conclusion

Based on the results of the research and discussion that have been described regarding the function and value of local wisdom in folklore in Kudus Regency and its relevance to Indonesian Language Learning in Junior High Schools, the following conclusions can be drawn: The functions in folklore in Kudus Regency include; (a) to express the turmoil of souls and reflections about life by the previous community, (b) to strengthen community solidarity, and (c) to praise kings, leaders, and people or objects considered sacred, sacred, or authoritative by the collective. In this study, there is the value of local wisdom in folklore in the Kudus district. The values of local wisdom include the value of welfare, hard work, discipline, education, health, mutual cooperation, gender management, cultural preservation and creativity, environmental care, peace, courtesy, honesty, social solidarity, harmony and conflict resolution, commitment, thoughts positive, grateful. The values contained in the folklore in Kudus district are positive values that must be preserved and developed by future generations. The most dominant value of local wisdom in folklore in this Kudus district is education. Meanwhile, related to competency standards and core competencies, the value of local wisdom in folklore in Kudus district is relevant to learning Indonesian in seventh grade junior high school on legend material. In addition, the value of local wisdom in folklore in Kudus district can be used as a character building for students, learning local wisdom in the area, especially in Kudus, so it can be concluded that this research is relevant to learning Indonesian in junior high school.

Based on the results of the research, folklore in Kudus Regency is relevant or can be used as new material in learning Indonesian in junior high schools. This research can add insight to students, teachers, and other readers regarding the life of the Kudus community which is wrapped in a fairly thick culture. Research on the values of local wisdom and its relevance to Indonesian language learning in junior high schools, has usefulness in understanding the value of local

wisdom in folklore. In addition, efforts to instill a positive character in students, one of which is literature. Teacher creativity in introducing characters and values that can be imitated by students in literature and how the value of local wisdom in education.

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Conflict of Interest

The authors declare no conflicts of interest.

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