Knowledge E
Engaging minds

Conference Paper

Humanism Ethics in the Littoral Folklore as a Strengthening Strategy of Character Value Based on Local Wisdom

U'um Qomariyah

Indonesian Language and Literature Department, Language and Art Faculty, State University of Semarang, Kampus Sekaran, Gunung Pati Semarang 50229, Jawa Tengah Indonesia

Abstract

This paper aimed to reveal the ethics of humanism in folklore as a strategy of character enhancement based on local wisdom and factors behind it. Data searching was done using descriptive qualitative design with data collection method i.e. interview, documentation, and library searching with recording and writing technique. Based on the classification of 50 folk tales, there were ten stories containing the ethics of humanism. The ethical form of humanism in coastal folklore was caring for others, being broad-minded, and sharing, respecting, wisdom, caring for fellow human beings, real working and obedient leaders, being courageous, loving, generosity, justness, protecting, harmony, maintaining relationships. The factors behind the ethical character of humanism are namely the existence of internal and external factors (environment and custom). It is hoped that through this paper, coastal folklore containing humanist ethics can be used as a literary learning in schools and the disclosure of cultures with wisdom perspectives locally.

Keywords: character, ethics of humanism, littoral folklore, local wisdom

🔓 **OPEN ACCESS**

1. Introduction

Through the development of technology and information, mankind has made tremendous progress in various fields. One of the forms of technological progress is in the ease of connecting and interacting with people. Distance becomes unlimited. Human progress in social interaction brings two inseparable impacts, namely positive and negative impacts. The positive impact of these advances is the movement of human beings to be faster and more practical and the elimination of the need to travel over distance and time in order to conduct a social interaction. In addition, humans can easily connect with other human beings around the world. However, the negative impact of

technological progress is also inseparable from the negative impacts that accompany it, one of which is termed the "human machine."

Human machines require work that relies solely on machines. The pattern of setting is not only on the scope of the world of work; even in the area of art that is purportedly possessed only by humans who possess inventiveness, taste, and intention, (such as dancing, singing, painting) can tasks be performed by machines. This is what weakens the pattern of human relationships. The interactions between people increasingly evaporate and even disappear altogether. So you can imagine the impact of the loss of human interaction, such as the weakening of conscience, the strengthening of mutual tolerance, the weakening of the principle of togetherness and cooperation, the strengthening of intolerance, the strengthening of excessive self-esteem, reinforcing the humble attitude by degrading others. This is what Kuntowijoyo calls the dehumanization form.

Dehumanization will push the basic attitude of humanity to be inhumane, characterlessness of human beings becomes characterless. It is necessary to revitalize the character that builds all the elements and can be enjoyed; one way is through folklore. Folklore in its own way can be a bridge between discourse and its implications, between appreciation and its implementation, and between its value and character.

This paper aims to see the form of ethics of humanism in the folklore of the North Coast of Java, namely in Jepara Regency and the factors behind the emergence of humanist ethics. Geographically and historically, the strategic location of Jepara allowed it to be visited by people from various groups, ranging from venerated scholars (Kiai), kings, to the Chinese people. Jepara Regency is located at the northern tip of the Central Java Province. The regency is bordered by the Java Sea in the West and North, Pati and Kudus Regencies in the East, and Demak Regency in the south.

This article is expected to provide some benefits in the strengthening of literary theory, especially folklore, in an effort to strengthen and contribute thoughts to the problem of dehumanization. Next, folklore that is capable of exploring humanism is expected to become a literary material in both schools and universities.

Several studies, related to the substance of the importance of folklore, have been conducted by Duija [1], which discussed the importance of oral and written traditions to observe the political history of culture. The research that focuses on folklore in certain areas was completed by Martinoska [2], who saw ethnicity in the Macedonian folklore and its reflection in the Macedonian contemporary literature and also Lukin [3], who saw the authenticity of folk tales of Nenets in Russia. A similar study was also conducted by Hukantaival [4], who was looking for folk religion in Northern Europe. The

complex relationship between myths, folklore, and literature in the context of avant-garde cultural awareness, and culture was studied by Galieva [5] and Taylor [6]. Further research that focused on the aspect of prophetic literature, which included humanism, transcendence, and liberalism was conducted by Efendi [7], Qomariyah [8], Zahavi [9] and Masbur [10].

Basically, the development of literary issues in Indonesia falls into two camps, namely humanitarian literature, and liberalist literature. Then came the famous Kuntowijoyo [11] with transcendental literature. Furthermore, Kuntowijoyo combines humanitarian literature and liberationist literature with transcendental literature embedded in prophetic literary terms.

This paper focuses on the humanism of folklore in the coastal region. The definition of humanism refers philosophically to a person who considers the rational individual as the ultimate source of value to nurturing the creative, moral, and ethical development of human beings rationally and without reference to supernatural concepts. Thus, folklore that is an integral part of the local wisdom culture is considered strategic as an elementary factor that forms the personality and character of the nation.

2. Methods

This research method was qualitative, involving looking at the substance (nature) of research. The problem of this research revealed the humanism of coastal folklore that was focused on Jepara region. The descriptive qualitative design was applied with the purpose of understanding the aspects that were hidden behind the phenomenon that sometimes becomes something that is difficult to understand or known. In addition, the study also used analytical critical methods. This method was used when searching folklore, segregating folklore by referring to the ethics of humanism, and in the analysis.

The data source of this research was the ethics of humanism of coastal folklore and its driving factors. Data collection was done by literature study, observation, and interview. The data analysis was done by stages: (1) data collection of coastal folklore, (2) data reduction, that is reducing (disposing) data of folklore that felt irrelevant (no humanism aspect), (3) presentation of data, In the form of classification, appearance, description, related to humanist ethics and driving factors, and (4) inference or verification of data and results.

3. Results

Based on search and data collection, from both oral and written sources, 50 examples of folklore from the coastal region of Jepara were found. After all the folklore was collected, data was redacted based on the ethics of humanism. Based on the classification and analysis, there are ten folktales that contain the ethics of humanism. The ten stories of the people are the *Asal-usul Desa Pringtulis, Asal Mula Pantai Bondo, Asal Mula Gunung Tumpeng, Asal Nama Sunan Nyamplungan, Asal Mula Karimunjawa, Legenda Dewi Penthang, Branjang Kawat, Punden Ratu Kalinyamat, Sendang Garba,* and *Ki Ageng Gede Bangsri*.

3.1. Form of humanism ethics

Table 1: Folklore *Asal-usul Desa Pringtulis*.

Ethics	Form of Humanist Ethics
Be knowledgeable and share knowledge	The broad-minded aspect is owned by Danang Syarif and Danang Sirokol figures. They are intelligent twin brothers and have broad insight.
Care for each other	Attitudes to caring for fellow human beings committed by Danang Syarif and Danang Sirokol figures. This is evident from the wishes of those who want to open new land for the residence of the population.

Table 2: Folklore *Asal Mula Pantai Bondo*.

Ethics	Form of Humanist Ethics
Appreciating	The attitude of appreciation is shown in figure Eyang Sutojiwo. He is willing to marry Kiai Ireng's daughter even though Kiai Ireng informs him that her daughter is ugly.
Wise	Kiai Ireng is a wise figure, as evidenced by his exhortation. His motto is to fight without friends, to defeat without humiliation, and to be rich without possessions but rich in that knowledge.
Care for each other	Eyang Sutojiwo has a caring attitude that is proven by dedicating himself to the state and using his ability to help others.
Purpose	Cooperation is conducted by the community in Eyang Sutojiwo area in making a decision. The community there conducts deliberations to elect village leaders.

Table 3: Folklore *Asal Mula Gunung Tumpeng*.

Ethics	Form of Humanist Ethics
Working harder	Working seriously shown by the Santri (students at traditional Muslim school) of figure Kiai Ageng Alim when making preparations for all the needs for the occasion of thanksgiving.
Dare to Recognize Mistakes	Fisherman having the courage to admit mistakes is seen in the fisherman who rushed to the house of Ki Ageng Alim to apologize for his actions.
Cooperating	Cooperation is shown by the community by way of mutual cooperation bring food and goods for the Thanksgiving.

Table 4: Folklore *Asal Nama Sunan Nyamplungan*.

Ethics	Form of Humanist Ethics
Discipline	The attitude of discipline that is owned by Sunan Kudus is seen when advising Amir Hasan who behaves badly.
Good Attitude and Honest	The good and honest attitude of Amir Hasan also seen from his way of preaching to the community.
Care for each other	Amir Hasan's concern with his fellow man was seen when he was able to defeat the pirates; Amir Hasan actually made the pirates his disciples and followers.

Table 5: Folklore *Asal Mula Nama Karimunjawa*.

Ethics	Form of Humanist Ethics
Tolerance	Tolerance is reflected when Sunan Kudus preaches and spreads Islam.
Broad-minded	A smart attitude is seen by Amir Hasan. That is because Amir Hasan is able to teach Islam to the public, although his way of teaching is different from the way of the father, Sunan Kudus.

Table 6: Folklore *Legenda Dewi Penthang*.

Ethics	Form of Humanist Ethics
Assertive	A firm attitude is also shown by Eyang Dipo when facing Retno Tanjung, who is guilty, by punishing him.

Table 7: Folklore *Branjang Kawat*.

Ethics	Form of Humanist Ethics
Harmonious	Harmony is established between the leaders of Hamlet Jugo and Dukuh Blingoh, namely Kiai Nursalim and Nyai Paras by way of visiting each other and helping each other.
Helpful	Kiai Nursalim has the soul of a helper. It was seen when he helped Branjang Kawat who was threatened by his soul by Dutch soldiers.
Merciful	Kiai Nursalim's compassionate attitude was seen when he treated his sister, Nyai Paras.

TABLE 8: Folklore *Punden Ratu Kalinyamat*.

Ethics	Form of Humanist Ethics
Obedient Leadership	Ki Suta Mangunjaya is the leader of Queen Kalinyamat's warrior. He was a man who was obedient to Queen Kalinyamat.
Generous	Queen Kalinyamat has a generous attitude toward others. When about to meditate, he releases all the goods of the palace and hands them over to the people in need.

TABLE 9: Folklore *Sendang Garba*.

Ethics	Form of Humanist Ethics
Protective	Figure Prabu Kalung Kala has a protective attitude. The people there feel calm and serene.
Harmonious and Cooperative	Harmony and cooperation are carried out by the five children of King Kandiawan.

TABLE 10: Folklore *Ki Ageng Gede Bangsri*.

Ethics	Form of Humanist Ethics
Maintain relationships	Sheikh Ahmad Yasin is a figure who loves to maintain relationships with people.

3.2. Factors driving humanist ethics in coastal folklore

The ethics of humanism in a literary work, in this case, folklore, are shown by one or several characters in the story. Ethical figures of humanism have the underlying factors and the purpose of ethics of humanism. The purpose of the ethics of humanism conducted by the figures is none other than to cultivate a sense of humanity for the character itself and other characters in the story. Based on the results of the analysis, it can be formulated that the ethical characteristic factors of humanism include internal factors and external factors.

Internal factors manifest in instincts that come from within a person and are held from birth without any interference from other parties. Internal factors lie behind some of the ethics in the ten examples of folklore that have been studied. They include broad-minded ethics, being earnest, wise, courageous, self-centered, caring, helpful, benevolent, and competent, undertaking nurturing work, and maintaining relationships.

External factors of ethical humanist figures are things that come from outside a person, which affects a person's attitude or ethics. External factors are broadly classified into two parts, namely environmental factors and habit factors. Environmental factors

lie behind some of the ethics performed by the characters in folklore. The environment in question is all that is close and comes from outside the person, which surrounds and influences a person since the beginning of his or her growth. In this case, the circumstances in the story encourage the characters to be ethical in humanism. Some examples of ethics that are motivated by environmental factors are the ethics of caring for others, being obedient to leaders, having discipline, and being good and honest, tolerant, firm, harmonious, and protective. The traditional factor is the things related to customs, customs, and culture that exist in one's environment. The encouragement of the indigenous factor is found in two folklore: *Asal Mula Pantai Bondo* and *Asal Mula Gunung Tumpeng*, which underlies *the emergence of humanist ethics of appreciating, being wise, caring for others, acknowledging errors, and cooperation*.

4. Conclusion

The ethical form of humanism contained in ten examples of folklore (*Asal-usul Desa Pringtulis, Asal Mula Pantai Bondo, Asal Mula Gunung Tumpeng, Asal Nama Sunan Nyamplungan, Asal Mula Nama Karimunjawa, Legenda Dewi Penthang, Branjang Kawat, Punden Ratu Kalinyamat, Sendang Garba,* and *Ki Ageng Gede Bangsri*), include: caring for others, being knowledgeable and sharing, respecting, wisdom, caring for others, being obedient to the leader of the church, daring to admit mistakes, cooperation, discipline, being honest, tolerant, firm, harmonious, benevolent, just, protecting, getting along, and keeping in touch. The factors behind the ethical character of humanism include the existence of internal factors and external factors (environment and custom).

References

[1] Duija IN: Tradisi lisan, naskah, dan sejarah Sebuah catatan politik kebudayaan [Oral traditions, manuscripts, and history A cultural political record]. Wacana. 2005; 7: 115-28.

[2] Martinoska A: Ethnic stereotypes in the macedonian folklore and their reflection in the macedonian contemporary literature. J Neohelicon. 2005; 32: 71-79.

[3] Lukin K: Nenets folklore in russian: the movement of culture in forms and languages. J Ethnol Folklor. 2008; 2: 67-82.

[4] Hukantaival S: Finding Folk Religion: An Archaeology of Strange Behaviour. J Folk. 2013; 55: 105.

[5] Galieva MA: Mif i fol'klor v kartine mira jepohi avangarda: postanovka voprosa [Myth and folklore in the picture of the world of avant-garde era: the question]. Hist Soc Edu Ideas. 2015; 7: 31–36.

[6] Taylor P: The Goddess, the Ethnologist, the Folklorist and the Cadre: Situating Exegesis of Vietnam's Folk Religion in Time and Place. Aust J Anthropol. 2003; 14: 383-401.

[7] Efendi A: Realitas Profetik dalam Novel Ketika Cinta Bertasbih karya Habiburrahman El-Shirazy [The Prophetic Reality of Novel When Love Performs by Habiburrahman El-Shirazy]. Jurnal Litera. 2012; 11: 72-82.

[8] Qomariyah U: Membaca Empat Novel Habiburrahman El-Shirazy: Internalisasi Pengembangan Nilai Profetik Berbasis Karakter. [Reading Four Novel Habiburrahman El-Shirazy: Internalizing the Development of a Character-Based Profession Rating.]. Malang: Universitas Muhammadiyah Malang; 2015.

[9] Zahavi D: Internalism, externalism, and Transcendental Idealism. J Synth. 2008; 160: 355-374.

[10] Masbur: Integrasi Unsur, Humanisasi, Liberasi dan Transendensi dalam Pendidikan Agama Islam [Integration of Elements, Humanization, Liberation and Transcendence in Islamic Religious Education]. Jurnal Edukasi. 2016; 2: 44-59.

[11] Kuntowijoyo: Maklumat Sastra Profetik: Kaidah, Etika, dan Struktur Sastra [Notice of Profetical Literature: Rule, Ethics, and Literary Structure]. Yogyakarta: Multi-presindo; 2013.