The Influence of Folklore in the Formation of Local Cultural Values: A Phenomenological Approach

Elisa Pitria Ningsih^{1,} Silfia Novita Rizki² Universitas Negeri Yogyakarta^{1,2} Email: elisap<u>itria@student.uny.ac.id</u>

Abstract

Folklore has become an integral part of a society's cultural heritage. This study aims to explore the influence of folklore in the formation of local cultural values using a phenomenological approach. The research method used was interviews and data analysis. The data collected was analyzed using a phenomenological approach to understand the subjective experiences of individuals in understanding and responding to folklore. The results showed that folklore has a significant role in shaping local cultural values. Respondents revealed that folklore is not only a medium to convey these values, but also an integral part of cultural identity. The diversity of folklore reflects the diversity of cultural values in the community. In addition, this study highlights the role of the individual in interpreting folklore. Individual subjective experiences play an important role in how folktales are understood and internalized. Contextual factors such as oral traditions, cultural rituals and social structures also influence the way folktales are conveyed and received by the community. Implications of this research include the importance of understanding the role of folklore in the education of local cultural values and in cultural heritage preservation efforts. With a better understanding of the influence of folklore, more effective educational programs and more targeted cultural preservation efforts can be designed.

Keywords: Folklore, Cultural Values, Value Formation, Phenomenology, Cultural Identity.

INTRODUCTION

The art and culture that developed in the archipelago is a valuable heritage that must be preserved. The arts and culture of the archipelago are ancestral historical heritage that must be preserved and preserved (Amalia & Agustin, 2022). Each region has its own local cultural wealth, which is characterized by characteristics that distinguish it from local cultures in other places. Different local cultures are influenced by the background of the community, geographical location and community circumstances (Pujiati, 2020). Local culture is a culture owned by a community that develops and takes root, one of the main assets in building the identity of the Indonesian nation is through cultural development. Local culture refers to practices, values, traditions, and cultural expressions that are unique to a particular region or community. It includes everything that is part of a region's cultural identity, such as language, customs, traditional arts, music, dance, traditional clothing, architecture, culinary and spiritual beliefs. Local culture is important because it enriches global cultural diversity and gives a region or community a strong identity. Local culture is also a source of pride and a sense of solidarity among members of the community who practice it. In the era of globalization, the preservation of local culture is becoming increasingly important to

maintain the diversity of human culture and prevent cultural homogenization. Culture is therefore not just a heritage, but a national identity. Preserving the nation's culture is very important in order to maintain the nation's identity itself (Syahira Azima et al., 2021).

The current globalization is a challenge to maintain the existence of local culture. Globalization brings many changes in the way we interact, communicate, and behave, on the one hand, globalization opens the door to positive cultural exchanges, making it possible to understand and appreciate cultural diversity around the world. However, on the other hand, it can pose a threat to the existence of local cultures. One of the main challenges is to maintain a balance between integration with global culture and preservation of local culture. It is important to recognize that local culture is an integral part of a society's identity. The current globalization can affect the cultural order (Anggreani, 2021). Many of Indonesia's cultures have begun to be forgotten and there are even Indonesian cultures that are no longer found or practiced. Such as the culture of mutual cooperation and deliberation has begun to be rarely done, especially in urban areas, these problems cannot be left like that, there must be efforts made so that the culture that is owned maintains its existence in the era of globalization. Existing culture is not only introduced but taught so that the next generation can maintain the value of these cultural values.

Indonesia is famous for its diverse cultures, one of which is Indonesia is very rich in folklore, each region has its own rakyak story with its own characteristics, one of the oral arts that still exists today is the rakyak story (Uswatun Khasanah et al., 2022). Folklore is not only an entertainer but can be a medium to instill cultural values from one generation to the next. Folklore provides various benefits such as introducing cultural values found in society (Waryanti et al., 2021). Folklore has become an inseparable part of the cultural wealth of a society. Since ancient times, these stories have been passed down from one generation to the next. Even folklore can be the identity of a region. Folklore found in each region can be used as the identity of the region (Ahmadi et al., 2021). Folklore in each region plays an important role as part of the local cultural identity. These stories are not just entertainment, but also a symbol and cultural heritage that is unique to a region. Stories reflect the history, values and beliefs of the local community, helping to shape the identity and pride of the community's origins.

Each folktale has its own charm and uniqueness. Nusantara folklore is unique (Sugiarti et al., 2023). This uniqueness is formed due to the geographical, social, and cultural characteristics of the different regions of origin so that different stories are formed from one region to another. It is because of this that Indonesia has a diversity of folklore. For example, the story of Orang Kayo Hitam from Jambi Province tells about the struggle and formation of the city of Jambi, the Malin Kundang story from West Sumatra describes the natural beauty and mysterious natural forces around the west coast of Sumatra. Meanwhile, the legend of the Origin of Lake Toba from North Sumatra shows a close connection between history and nature, linking the formation of the great lake with a romantic story between humans and supernatural beings.

Paraphrases or adaptations of these folktales can be a strong identity of a region as they enrich the local cultural repertoire. When these stories are immortalized through art, literature or other media, folklore can be a means to preserve cultural heritage and introduce the uniqueness of regional culture to the wider community. Folklore is introduced so that future generations can maintain and preserve cultural heritage (Suryanto et al., 2024). In addition, folktales can also be a

source of inspiration for developing the tourism industry, performing arts, and other cultural activities that promote local identity. Folklore is not only part of a region's cultural heritage, but also one of the elements that strengthen and embellish local cultural identity. However, it is important to understand that folklore does not only function as entertainment, but also as a vehicle for transmitting cultural values that are strongly held by the community. In this context, the phenomenological approach offers a unique perspective to understand the role of folklore in the formation of local cultural values. Phenomenology emphasizes the subjective experience of individuals as the main focal point, allowing us to explore how these stories are understood, experienced and interpreted by individuals within their own cultural context.

RESEARCH METHOD

This research used a qualitative phenomenological approach to understand the influence of folklore in the formation of local cultural values. The phenomenological approach was chosen to explore the subjective experiences of individuals in understanding, interpreting, and internalizing folklore, as well as its impact on the formation and maintenance of cultural values. The data collection techniques used were interviews with respondents who have in-depth knowledge of folklore and its influence in society, and analysis of the folklore text itself. Through this approach, researchers can understand how folklore is understood and experienced by individuals personally, and how it shapes and influences local cultural values.

RESULTS AND DISCUSSION

This research found that folklore plays a crucial role in the formation and maintenance of local cultural values. From interviews and document analysis, it was found that folktales circulating in the community are influential in shaping local cultural values. For example, the story of orang kayo hitam, a folktale originating from Jambi Province, tells the story of the formation of the city of Jambi. The story of orang kayo hitam teaches about struggle, justice, morals, intellectuals, leadership and deliberation in solving problems.

In ancient times around the 1500s, there lived a king of the Malay kingdom named Orang kayo Hitam who was powerful and brave (maybe this name also explains his wealth and physical form) This Black Kayo married the daughter of Temenggung Merah Mato from West Sumatra (Pagaruyung) named Putri Mayang Mangurai, As a wedding gift, his in-laws gave a pair of male and female swans and a Kajang Lako boat They were told to release the pair of swans into the Batanghari river and follow wherever the two swans swam, When the Swan stops and makes a nest to lay eggs, then the location where the Swan stops is the location to form a new kingdom In short, they finally found the location of the new kingdom which is now known as Jambi City Hence Jambi City is also known as the land of choice, which is the land chosen by the swans so it is from the story of a resource person named Mr. Aswan as the secretary of the Malay traditional institution of Jambi, there is also a story from the chairman of the Malay traditional institution of Jambi (Fitria et al., 2015)., 2023).

Folklore that is told can be a strengthening of cultural identity, folklore is often a reflection of the cultural identity of a community. Folktales usually cover various themes such as the origin of the people, places, professions, or about heroic characters. Folklore reflects the identities, ideals,

and hopes that its inhabitants strive for and live by (Hamdan et al., 2021). For example, the famous black kayo person has a weapon, namely the siginjai keris, the siginjai keris is a characteristic of the city of Jambi, besides that the names of the characters in the story of the black kayo person become the names of places in Jambi City so that the city of Jambi has its own distinctiveness. Communities can strengthen a sense of pride and attachment to local cultural heritage, which enriches feelings of solidarity among community members. Culture-based learning such as through existing folklore can increase the younger generation's understanding of history, traditions and others in their area, this can trigger the younger generation to feel proud of their culture (Atmaja, 2023).

Existing folklore is one of the media to transmit traditional values from one generation to the next. Folklore is a source of cultural information for the local community (Azkia et al., 2024). Values such as honesty, loyalty, hard work, struggle and respect for nature are often found in folktales and can shape the moral framework of society. Through inspiring and entertaining narratives, folktales can shape the character and ethics of individuals in society. For example, stories about local heroes or tales of courage in the face of obstacles can provide powerful examples for the younger generation. Folklore is often at the core of local cultural celebrations and traditions, serving as the foundation for rituals, ceremonies and festivals. With these activities, there will be interaction, communication, mutual cooperation, which can strengthen social relations and solidarity in the community so that good relationships are formed between communities. Folklore teaches history, cultural values and moral skills to the younger generation and increases cultural awareness among the community as a whole. The actions of characters in folktales can serve as examples to be emulated and adopted in everyday life. They are able to guide people towards good actions and strengthen national identity (Karim et al., 2023).

Cultural values that have been formed in society must be maintained because these cultural values are the unique differences from other regions. Cultural values that exist in a society can unify the community and become a guide in interacting with each other. These cultural values can also be a benchmark for individual acceptance in their environment how an individual can adapt to the environment by understanding and being able to follow the cultural values that apply in their environment. cultural values must continue to be maintained so that Indonesia still has a wealth of cultural diversity, folklore owned by the region is a medium used to continue to maintain the existence of the culture. Folklore is full of culture, even in some regions the culture and content of folklore are closely related.

Folktales are not only a tool to entertain, but also a means of transmitting knowledge, moral values, and social norms that are considered important by the community. In addition, this study also highlights that individuals' experiences in receiving folklore are influenced by cultural context, personal experiences and social interactions. This shows the complexity in how these stories are interpreted and understood by individuals in different societies.

The results of this study have important implications in the context of local cultural preservation, by understanding the role of folklore in the formation of cultural values, communities can take steps to maintain and preserve their cultural heritage through a more holistic approach and based on individual experiences. In addition, this research also provides a foundation for the

development of more effective cultural education and promotion strategies, which take into account individual experiences and interpretations in dealing with folklore.

CONCLUSIONS

In the context of forming and maintaining local cultural values, folklore plays an irreplaceable role. Through a phenomenological approach, it can be understood how these stories not only become stories, but also become part of the lived experience of individuals in society, thus, efforts to preserve and strengthen local cultural values must take into account the important role that folklore plays in this process.

REFERENCES

- Ahmadi, M., Ardianti, S. D., & Pratiwi, I. A. (2021). Nilai Pendidikan Karakter Dalam Cerita Rakyat Sendang Widodari Kabupaten Kudus. *Progres Pendidikan*, 2(1), 1–6. https://doi.org/10.29303/prospek.v2i1.55
- Amalia, N. A., & Agustin, D. (2022). Tujuan Umum Dari Sarana Pembelajarn Adalah Generasi Milenial Dan Anak, Yang Bisa Mengembangi Maraknya Sarana Hiburan Dan Peranan Seni. *Sinektika: Jurnal Arsitektur*, 19(1), 34–40.
- Anggreani, C. (2021). Pengembangan Lembar Kerja Peserta Didik (LKPD) Bermuatan Budaya Lokal untuk Anak Usia Dini. *Edukatif : Jurnal Ilmu Pendidikan*, *3*(6), 3500–3508. https://doi.org/10.31004/edukatif.v3i6.882
- Atmaja, T. S. (2023). Upaya Meningkatkan Nasionalisme Peserta Didik Melalui Pembelajaran Berbasis Budaya. *Innovative: Journal Of Social Science Research*, *3*(6), 4335–4344. https://doi.org/10.31004/innovative.v3i6.6432
- Azkia, L., Apriati, Y., Widaty, C., & Rizqullah, M. Y. (2024). Cerita Rakyat Banjar: Sebuah Alternatif Pola Pendidikan Sosial Budaya Masyarakat Lahan Basah di Kalimantan. *Equilibrium: Jurnal Pendidikan, XII*(1), 1–10. https://doi.org/10.26618/equilibrium.v12i1.12651
- Fitria, A., Sinaga, A., Akhyaruddin, A., Harahap, E. P., & Yusra, H. (2023). Analisis Nilai-Nilai Budaya Dalam Buku Cerita Rakyat Sejarah "Asal-Usul Angso Duo Jambi." *Jurnalistrendi : Jurnal Linguistik, Sastra, Dan Pendidikan*, 8(1), 114–122. https://doi.org/10.51673/jurnalistrendi.v8i1.1507
- Hamdan, Nuzli, M., Rahma, S., Chaniago, F., & Norma Sampoerna, M. (2021). Profesionalitas Guru Pendidikan Agama Islam: Upaya Membangun Karakter Religious Peserta Didik. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *6*(2), 244–261. https://doi.org/10.25299/al-thariqah.2021.vol6(2).7309
- Karim, A. A., Mujtaba, S., & Hartati, D. (2023). Penyusunan Bahan Ajar Berbasis Cerita Rakyat Karawang Sebagai Upaya Pembentukan Karakter Siswa Di Smp Al Muhajirin Tegalwaru. *Jurnal Wahana Pendidikan*, 10(1), 47. https://doi.org/10.25157/jwp.v10i1.8770
- Pujiati, S. (2020). Akulturasi Tradisi Merti Dusun Terhadap Nilai Hukum Positif, Islam dan

- Adat. Sabda: Jurnal Kajian Kebudayaan, 15(1). https://doi.org/10.14710/sabda.15.1.%p
- Sugiarti, Andalas, E. F., & Bhakti, A. D. P. (2023). *Motif Durhaka dalam Cerita Rakyat Nusantara*. 0341, 593–605. https://doi.org/10.22219/satwika.v7i2.31388
- Suryanto, E., Sumarwati, S., Anindyarini, A., & Hadiyah, H. (2024). Cerita Rakyat sebagai Sarana Berliterasi Kearifan Lokal: Pendekatan Ekologi Sastra. *Indonesian Language Education and Literature*, 9(2), 328–341. https://doi.org/10.24235/ileal.v9i2.14802
- Syahira Azima, N., Furnamasari, Y. F., & Dewi, D. A. (2021). Pengaruh Masuknya Budaya Asing Terhadap Nasionalisme Bangsa Indonesia di Era Globalisasi. *Jurnal Pendidikan Tambusai*, *5*(3), 7491–7496. https://doi.org/10.31004/jptam.v5i3.2186
- Uswatun Khasanah, Fathurohman, I., & Setiawan, D. (2022). Pendidikan Karakter Dalam Cerita Rakyat Genuk Kemiri. *Jurnal Educatio FKIP UNMA*, 8(1), 60–64. https://doi.org/10.31949/educatio.v8i1.1611
- Waryanti, E., Puspitoningrum, E., Violita, D. A., & Muarifin, M. (2021). Struktur Cerita Anak Dalam Cerita Rakyat Timun Mas dan Buto Ijo Dalam Saluran Youtube Riri Cerita Anak Interaktif (Kajian Sastra Anak). *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, 4, 12–29.