

PEKALONGAN FOLKLORE *DEWI LANJAR* FOR TEACHING LEARNING A Feminist Study

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Abstract

Folklore has important role as the part of society and education. Folklore as local wisdom can be used for teaching current issues of society, such as gender issues. The objective of the study aims to analyze the Pekalongan Folklore “Dewi Lanjar” as the local wisdom from feminist perspective. This study uses descriptive qualitative method and feminism theory. The findings of this study are “Dewi lanjar” folklore has bias gender in presenting her character, action and role. It is caused by the domination of patriarchy systems. The teacher should give the understanding to the students of the gender bias so that students can understand and tolerance to gender issues.

Keywords: folklore, local wisdom, gender bias

Introduction

Each region has a local wisdom that can be their identity. Local wisdom becomes something that cannot be underestimated. Local wisdom is a capital to restore a national identity that is being unrivaled over foreign cultural contestation. According to Rosidi (2010, p. 1), local wisdom introduced by Quaritch Wales by calling "local genius" with a sense of local cultural ability in the face of foreign cultural influences when the culture is in contact.

Local wisdom has two characteristics, tangible and intangible (Suwarnindyah, N. R. R., 2007). Tangible is very and still held by the community up to now, although it has been further eroded by digital era. This intangible characteristic suffers more because society attitude is very indifferent to this intangible thing. This is because intangible local wisdom is not visible. The community regards this local wisdom as superstitious, mythical and has no direct beneficial impact on the immediate community.

Folklore is one of intangible (invisible) local wisdom. Folklore is today considered a living lullaby in the middle of modernity. Most people regard folklore as illogical thing. Yet every nation has various

wealth of folklore. For example in Indonesia, this country has a variety of cultures, languages, tribes and customs are in each region. But the flow of globalization and modernity are always ready to crush. This is due to the cultural contest that presents all the time, especially in the middle of the life of the digital era and mushrooming of social media as part of the need.

Folklore in the form of oral tradition is very vulnerable to extinction. Not well documented is one factor of the loss of oral folklore. Technology makes far gap between generations. In Indonesia, the generation gap is very high. The older and younger generations have considerable differences, one of problems is technological mastery. Parents cannot manage their children like the 90s. In this digital age, the young generation can master the technology than the generation of their parents. This gap affects directly with cultural conservation, particularly the oral tradition.

The flowing of globalization and the digital era that presents this intercultural contestation should be addressed wisely. It needs a special strategy that must be done by a society to defend and conserve the locality and the wisdom of the community. It needs

collective awareness to protect and maintain the value of locality and cultural wisdom. However, to grow the awareness, it is needed media that can maintain the tradition and the local wisdom, especially folklore of oral tradition. The medium that can be used today is education. Education has a special role in maintaining local wisdom. Education has become an alternative to overcome it.

In Indonesia, local wisdom-based education curriculum has been implemented. In that case, the curriculum gives local wisdom space to play the role in education. The curriculum invites local wisdom to play a role in each subject. For example in Pekalongan district, it has local batik content lesson. It is expected that the younger generation does not forget the cultural identity.

How is about folklore of oral tradition? Some education in Indonesia has included some folkore in education curriculum. This has been done since long time (Permendikbud RI No. 64 year 2013). Folklore has become part of the subject matter, let's call the story of Lake Toba. The story of Lake Toba that comes from the folklore of North Sumatra is known by all the people of Indonesia. Yet, it is known that Indonesia has a variety of culture and culture. The introducing of folklore occurs because the curriculum includes it in Indonesian language learning materials.

However, it still creates a problem, namely the position of local folklore in a particular community and society. A localized story will not be seen by some people because of the difference in portion. Folklore that has been nationalized will covers the stories or folklore which does not have a chance in the curriculum.

In many places like Pekalongan, folklores are less explored for the improvement of local character. This local character is very necessary when in a neighborhood or community that has identity crisis. Maybe people only know that Pekalongan Indonesia only known as the batik industry. Pekalongan is very famous for the production of batik. Therefore

folklore of Pekalongan should be re-explored to maintain local wisdom.

Pekalongan has many folklores. It can be seen from the naming of a places in Pekalongan. The names of the places in Pekalongan cannot be separated from the history of an event or the stories of the past. Well the wealth of local wisdom including folklore is the capital to strengthen the character of the community.

As mentioned above, folklore can stand harmoniously in the frame of education. According to William R, Bascom, The emeritus professor of folklore at the University of California at Berkeley is 4: (a) as a projection system, that is, as a means of reflecting the delusion of a collective; (B) as instruments of ratification of institutions and cultural institutions; (C) as a child education tool; And as a tool of coercion and supervision so that the norms of society will always be adhered to its collective members (Bascom, 1965: 3-20). From the last function it seems that folklore is very beneficial for society.

The people of Pekalongan and the north coast of Java island are very familiar with the legend of Dewi Lanjar. Dewi Lanjar is regarded as the ruler of the northern sea of Java island up to now. Some Pekalongan people still believe the figure of Dewi Lanjar mystically. Dewi Lanjar goddess figure also according to the myth she can be the media as selling soul to the devil or we call it *pesugihan* with certain covenants people who worship can gain wealth. But researchers are not interested in researching the mystical sphere, but in skeptical view of the myth academically. Of course the legend of Dewi Lanjar can be seen from the positive point of view.

This study will review the folklore of Dewi Lanjar through the study of feminism. With the study of feminism it will be known how deviations made by the patriarchal system in silencing women's dominance and gender bias in Dewi Lanjar figures. This gender review is very well studied considering that gender equality studies are an up-to-date and unresolved issue.

Methodology

To study the gender issues in Dewi Lanjar story, the theory of feminism is needed. This theory is quite recent and is still used as an analysis of gender studies. With this theory is needed when looking at the injustice received by women.

Feminism strives for two things that women generally do not have in common, their equality with men and autonomy to determine what is good for them in many aspects. The position of women in society is lower than men, even they are considered as "second sex", second class citizens. This suggests a kind of gender discrimination that compares between men and women.

But the struggle of feminism today is much misunderstood. According to Muslikhati (2004, p. 18) misunderstanding about the struggle of feminism is how women will weaken the position of men, violating customs and so forth. Though this feminism is not at all disturbing or weakening the position of men. This feminism will actually invite men to fight together for the injustices that occur in society. So this feminism is not just the demands of women.

This research uses descriptive-qualitative. Descriptive-qualitative is used because it describes a social phenomenon (Moleong, 2007). The social phenomenon that exists in this research is gender bias in a Dewi Lanjar folklore.

Findings and Discussion

Dewi Lanjar Folklore

Once upon a time in Pekalongan lived a beautiful widow. Her husband died after some time married. That's why Dewi Rara Kuning then famous as Dewi Lanjar. (Lanjar, a call for a divorced woman or widow from her husband at a young age and has no children). Then she decided to leave her hometown.

The journey of Dewi Lanjar reached Opak river. She met the King of Mataram along with Mahapatih Singaranu who was meditating on water over the river. In that meeting Dewi Lanjar expressed her heart and also said not to marry again. Panembahan Senopati and Mahapatih Singoranu advised her to meditate on the South

Coast and to face the Ratu Kidul (the Queen of South Ocean).

In the story, when she arrived at the South Coast looking for a good place to meditate. And finally she could meet with Ratu Kidul. In the meeting Dewi Lanjar begged to be her subordinate or student, and Ratu Kidul did not mind. One day Dewi Lanjar with the genies were instructed to disturb and prevent Raden Bahu or Bahurekso who was opening the forest of Gambiren. Because of the supernatural powers of Raden Bahu, obtained from Ngalong meditation (meditation like Bat), all the temptations of Dewi Lanjar and genies can be defeated. Because Dewi Lanjar failed to fulfill the task, she decided not to return to south coast, but then she requested permission to Raden Bahu to be able to live in Pekalongan. Raden Bahu was approved. Dewi Lanjar is allowed to live on the north coast of Central Java especially in Pekalongan (<https://www.cintapekalongan.com/legenda-mengenal-sosok-dewi-lanjar/>)

The above story is the most widely common version in pekalongan society. In general, maybe the story is not too problematic. From feminist perspective, it will be found some gender bias from folklore Dewi lanjar.

In this study, the figure of Dewi Lanjar character becomes a representation of women. From this point of view then, there will be some gender bias experienced by women. Some of the things that become the study of gender bias will be summarized as follows.

1. The Leader is a Man

From the story above, Dewi lanjar has gone through several obstacles, from her husband died, journey to the south, became a student of Ratu Kidul. But at the ending of the story, Dewi lanjar fought against Raden Bahurekso and lost. Seen from ending, that struggle of Dewi Lanjar is silly and worthless. Shee as the figure of a poor woman who has gone through a long process only becomes the loser Bahurekso.

When we viewed in detail, the gender bias that occurs is, the figure of women is not worthy of being a ruler. Bahurekso as the man representation who only use the Ngalong (meditation by hanging like a bat) can defeat genies of Dewi Lanjar. When viewed from the process

of Dewi Lanjar, she learned to the South Coast, from Ratu Kidul, she had hard effort to make her strong. But her effort is nothing with Bahurekso process (meditation by hanging like a bat). It is suspicious that there is a feud in seizing the social position, between men and women. Women are forced to lose with The man represented by Raden Bahurekso. So the message derived from the folklore is, no matter how hard the women's struggle will not be able to defeat the position and the social role of men. Men remain leaders in the social life of society.

2. Women's Right Limitation

The ending the story of the Dewi Lanjar after the defeat of Bahurekso begging to be given a place to live in Pekalongan. According to the myth, Dewi Lanjar given place in the North Sea of Java Island. It is seen gender bias in this story. Dewi Lanjar as the women representation admits the defeat and begs to be able to live in Pekalongan. This is very harassing the position of women, after the defeat of men, this female figure legitimizes the position of men as leaders. So it will be understood that only men can give social decisions.

In addition, living in the northern sea is also a symbol of the oppression of women's rights. In the Javanese tradition, everything-that is *bala* 'or negative things must be thrown in the sea, or often called an throwing unlucky or jinx. Furthermore, the granting of power over the North Sea of Java could be a form of discrimination against the position of women. Women regard as unfit to occupy the position of the leader or ruler. The terminology of "ruler of the sea" is a form of patriarchal language. Because when looking from the sea as a place of waste, the "ruler of the sea" is also an insult to the position of women. Women were banished by Bahurekso under the pretext of being a ruler of the sea.

The placement in the Sea is also a symbol of limitation on women's rights. To reduce the movement and gait Dewi Lajar, then in the story, Bahurekso invite Dewi

Lanjar to occupy the sea. In other words bahurekso constrains Dewi Lanjar' rights.

The sea does have a pretty good symbol, but logically what can someone do that has power in the sea? Still the mainland has a strong share in social life, eg political power, social power, power that concerns the lives of many people. Here it appears that Bahurekso limited the political space and rights of Dewi Lanjar. Bahurekso did not want his power in Pekalongan rivaled by a woman. Whereas Dewi Lanjar may be culturally entitled to master because she is original from Pekalongan

Conclusion

Folklore is indeed one of the local wisdoms. However, the form of local wisdom such as folklore needs to be re-read. This rereading is for gender rights and avoids injustice attitudes. From the folklore Dewi Lanjar, teachers and educators should teach good things and re-criticize things that are considered injustice. Teachers must equip the fairness principles in the delivery of their learning materials and should provide a space for discussion where attitudes or ideologies are incompatible with the principle of justice, especially the issue of gender bias.

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