

Magic Realism In Central Java Folklore

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ABSTRACT

The influence of literary schools in the magical realism can be seen in Indonesian literary works. This paper describes the characteristics of magical realism theory in Indonesian folklore. The problem discussed is the erosion of culture, especially in Indonesia, based on elements that characterize magical realism and the context of folklore in terms of the narrative strategy. In this study, data was obtained through data collection methods using elements from concepts that were compiled based on magical realism theory to answer the problems. The concept used in explaining the problem is categorization of data. Based on this, the research was carried out through the stages of data collection, descriptive and interpretive data analysis, and making conclusions. In the discussion, it is found out the characteristics of magical realism theory in Indonesian folklore. Through these characteristics and the relationships between elements, the issue of myths in Indonesia is underlined.

Keywords: folklore, magical realism, myth

INTRODUCTION

In modern times, science and technology are developing rapidly and influencing the way people think. Modern humans assess objectivity and empiricism as benchmarks for arguing and getting to the truth. Basically what can be a start in life is not reason but experience based on sensation and reflection. 'Reason will not give birth to knowledge but what gives rise to knowledge are ideas or ideas that are generated based on experience' (John Locke, 1632).

Modernism with a logical system as described is a product of Western culture. The western way of thinking is considered more advanced, more acceptable, more measurable, and judged to be more civilized than thinking only as a belief. 'Westerners specifically have a higher statistical distribution supported by more advanced thinking that puts them in a leading position' (Henrich, 2010).

These two social facts are problematic situations. The problem is

when the west views the east as uncivilized because of its traditional or primitive system of thought and culture. 'Countries that are very strategically located or at the edge of borders tend to have higher scores in terms of thought and culture' (Turner, 2010). One of the things that the West judges is how the East still believes in the occult or mystical.

Legend stories are considered absurd and questionable authenticity. According to the empirical view, myths cannot be proven by logic because their existence cannot be investigated by scientific studies. Unfulfilled judgments and curiosities (Darmdjo 1985) Indirectly, folklore can also educate people in their attitude towards the environment and fellow human beings. Judging from the definition, folklore contains an interpretation of the universe or the existence of a place such as the origin of a place. 'They guess at events that occur or natural phenomena they see using existing thoughts and assumptions' (Darmodjo, 1985) Javanese people still believe and assume that the story is true.

Many folklores are spread in Indonesia, especially in the Central Java area, making more and more evidence that can be used to help analyze the elements of magical realism in Central Javanese folklore. Presenting evidence of elements that exist in magical realism, such as presenting evidence of elements of Irredurable Element, Phenomenal World, Unsettling Doubts, Merging Realism and Disruption of time, space, and identity.

This research has two objectives. First, analyzing the text of Indonesian folklore because it is still thick with myths that are developed and believed by the people of Indonesia. Second, it is theoretically useful to use the magical realism theory by Wendy R. Faris in order to find the elements of the magical realism theory concept contained in Indonesian folklore.

The benefit of this research is to provide readers with more knowledge about the effects of magical realism on folklore from the topics raised. Makes the reader better understand the elements of magical realism contained in the folklore of the archipelago. Readers can also indirectly compare what happened in the story with what happened in real life.

This study also uses two previous studies which were also used as the basis for looking at the paradigm of Magical Realism. The first research is Magical Realism in the Delirium of the Prophet's Bowl by Triyanto Triwikromo (2018). This paper describes the elements of magical realism in Delirium Bowl of the Prophet. The problem discussed in this short story is how the narrative of the magical and the real is based on the elements that become elements of magical realism and the context of the short story in terms of the story. In contrast to previous research, this study focuses more on discussing the elements of magical realism in the folklore of the Central Java archipelago. This study will also analyze the evidence of elements of magical realism in folklore.

The second research is the Magic Realism of the Novel Rumah Jadah

by Royyan Julian (Zhahroh, 2020). This research was also conducted to describe the forms of magic that exist in Tanjung Mayang that affect the behavior and attitudes of Tanjung Mayang residents. In contrast to previous research, this study focuses more on discussing the elements of magical realism in the folklore of the Central Java archipelago. This study will also analyze the evidence for elements of magical realism in folklore.

This study aims to analyze the elements of magical realism by using the 5 characteristics of Wendy B. Faris' magical realism in Indonesian folklore. This topic was chosen because the folklore of this archipelago has the 5 characteristics of Wendy B. Faris' magical realism or not. The folklore of the archipelago of Central Java was chosen as the primary source of research because the researcher believes that the folklore of the archipelago above has elements of magical realism. Based on an analysis that uses five concepts from the magical realism theory of Wendy B. Faris. It can be concluded that the folklore of the Archipelago, especially those originating from Central Java, contains many myths that are very thick and mystical. And it is still believed by the public.

Folklore that contains mystical content is considered more effective in educating humans in their attitude towards the environment and fellow human beings. Analysis, the researcher proves that the folklore of the archipelago from Central Java contains all the elements of the magical realism concept of Wendy B. Faris. All these concepts are irreducible elements, phenomenal, unsettling doubts, merging realism, disruption of time, space, and identity. The researcher found evidence of quotations from one to two quotations for each element or elements in the concept of Wendy B. Faris' magical realism theory.

METHOD

This research was started from October to February. This research was conducted in the library using materials in the form of texts, story books and fairy tales. How to retrieve data is seen in the previous study. The data collection technique in this study uses library research techniques, namely reading in depth on the folklore of the Central Java archipelago and marking and identifying data related to the research problem that will be raised. This technique is used because the data source is written. 'The collected data is then analyzed using textual analysis or text analysis' (Gadamer in Selden, 1991; 1220). Text analysis aims to interpret the data found by using related theories in this case the magical realism of Wendy B. Faris (2004)

Through the approach of critical spiritualism and magical realism theory by Wendy B. Faris in order to reveal the elements in the folklore of the archipelago. According to Wendy B. Faris magical realism has 5 important elements in it. Through his book *Ordinary Enchantments* (2004), Faris conveyed the 5 important elements, namely Irreducible elements, Phenomenal world, unsettling doubts, Merging realism, and disruption of

time, space, and identity. An irreducible element is an element that cannot be reduced. In accordance with the opinion of David Young and Keith Hollaman Irredurable is something that cannot be accepted by the laws of the universe that have been set by western empirical thinkers, such as logic, science, and espoused beliefs (Faris, 2004).

Phenomenal word aims to keep the world intact (Faris, 2004). Magic that is present in the real world is not just a fantasy that is not clear, but is an element of mystery that moves. Unsettling doubt is the doubt that will arise from the reader when reading a work of magical realism (Faris, 2004). Readers will feel contradictory or contrary to reality. Doubts can also arise from cultural backgrounds if they live in a background that has a lot of magical things then they will be normal. However, if the reader does not have a cultural background that has never been in touch with magical realism, the reader will feel awkward.

Merging realism is to unite two realms, namely the real world and the unseen world (Faris, 2004). The merging process that almost eliminates the boundary between fact and fiction by eliminating the resolution of conflicts between different realities. The distortion of time, space, and identity is the last element that says that traditional special and temporal forms are being eroded by the hegemony brought by realism (Faris, 2004).

FINDINGS AND DISCUSSION

Mythological Creatures Included in The Irreducible Element

An irreducible element is an element that cannot be reduced. This story tells that Ki Hajar and Nyai Selakanta wanted to have a child. Ki Hajar also decided to go meditate to pray to the powerful. Ki Hajar had been gone for months and some time later Nyai Selakanta was pregnant

'Ia pun berfikir bahwa dirinys sedang hamil. Dan ternyata benar, semakin hari perutnya semakin membesar ... Namun alangkah terkejutnya anak yang dilahirkan bukanlah seorang manusia namun seorang naga.'(Al Mudra, 2018:701)

'She also thought that she was pregnant. And it turned out to be true, day by day his stomach was getting bigger... But what a surprise the child who was born was not a human but a dragon'(Al Mudra, 2018:701)

It is told here that a human can give birth to a dragon. Where the real dragon is not proven by common sense. Dragons are considered the most famous mythological creatures in the world. Usually each country has its own characteristics about the Dragon. The dragon is an animal in the form of a four-legged snake that can fly into the sky. Here we can see that there are elements that cannot be accepted by common sense. How can a human give birth to a dragon.

Jaka Tarub went towards the waterfall and saw some nymphs bathing there. Jaka Tarub, who was fascinated by the beauty of the angels, also intended to become his life companion. Finally, Jaka Tarub kept one of the shawls belonging to the angels so that they could not return to heaven.

*'Namun, salah satu bidadari tidak menemukan selendangnya'
(Al Mudra, 2018:372)*

'However, one of the nymphs did not find her scarf'(Al Mudra, 2018:372)

It is told that the angels are bathing in the waterfall. Angels can also be called fairies because they have the power to do something. Bidadari is also one of the trusted methodologies. Here we can see that there are elements that cannot be accepted by common sense, such as the existence of angels who are mythological creatures.

Spears and Sticks Included in the Phenomenal World

Phenomenal word aims to keep from leaving the world intact. The objects below are some of the objects in the folklore of the Central Java archipelago, entitled Rawa Dizziness.

'Batu kelinting kembali ke pesta dan membawa sebatang lidi. Setibanya di keramaian, ia menancapkan lidi itu ketanah'(Al Mudra,2018:703)

Batu Kelinting returned to the party and brought a stick. Arriving in the crowd, he stuck the stick into the ground' (Al Mudra,2018:703)

"Tapi bu, apakah ayah mempercayai dengan tubuh seperti ini?" tanya batu kelinting dengan ragu ... Bawalah pusaka tombak Baru Klinthing ini sebagai bukti' (Al Mudra,2018:701)

"But mom, do you trust me with a body like this?" asked Batu Kelinting hesitantly... Bring this heirloom of Baru Klinthing's spear as proof (Al Mudra,2018:701)

The two quotes above prove that the folklore of the archipelago is in the midst of society and has some of the same items in real life, although the efficacy of the items in the story cannot be proven true. This is included in the Phenomenal word element which has the aim of keeping the folklore of the Central Java archipelago still in the original world.

The second story, entitled Jaka Tarub. The objects below are some of the objects in the folklore of the Central Java archipelago, entitled Jaka Tarub.

'Jaka Tarup menganga melihat kecantikan mereka. Tak jauh dari telaga tergeletak selendang mereka. Tanpa pikir panjang diambilnya salah satu selendangnya, lalu di sembunyikannya'(Al Mudra,2018:372)

'Jaka Tarup gaped at their beauty. Not far from the lake lay their shawls. Without thinking he took one of his shawls and hid it'(Al Mudra,2018:372)

The quote above proves that clothing can also be used as evidence of the Phenomenal World element. The scarf is one of the complements in dressing. Usually the scarf will be used by women to beautify the clothes that are used. Then this item can also be used to keep the original world from being mixed with the world in the story.

Marriages That Include Unsettling Doubt

Unsettling doubt is the doubt that will arise from the reader when reading a work of magical realism. In the first story, the Legend of Rawa Pening. After giving birth to her child who is a dragon, Nyai Selakanta decided to isolate herself with her child.

'Namun, disini lain ia merasa sedikit kecewa. Sebab, betapa malunya ia jika warga mengetahui jika ia melahirkan seorang naga. Ia pun mengasingkan diri agar tidak ketahui warga bahwa ia melahirkan seekor naga (Al Mudra, 2018:701)

'However, on the other hand he felt a little disappointed. Because, how embarrassed he would be if the people found out that he gave birth to a dragon. He also secluded himself so that the residents did not know that he gave birth to a dragon.' (Al Mudra, 2018:701)

According to the empirical view or people who have high intellectual. Humans giving birth to dragons are completely unacceptable to common sense. How can humans give birth to a dragon even though they have a human husband and do not have sex with their husband. Meanwhile, if people live in areas that still believe in such myths, it will be different. They will believe the story is true.

In the second story, Jaka Tarub. Nawang Wulan also saw her scarf which was kept at the end of the barn room.

'Dengan segera di pakainya selendang itu dan menemui suaminya ... Kata Nawangwulan, kemudian ia terbang menuju ke khayangan' (Al Mudra, 2018: 373)

She immediately put the shawl on and met her husband ... Nawangwulan said, then he flew to heaven'(Al Mudra, 2018: 373)

According to the view of the imiris or people who have high intellectual. How a scarf worn can be used to fly. The shawl is only a long cloth that is usually used to complement clothing, but in this story it is told that the shawl can be used to fly. They believe that angels have the power to fly and change things into more. That is the power of an angel.

In the third story, it is narrated from the Legend of the Kidang Crater, Princess Shinta Dewi was proposed by Prince Kidang Garungan. Surprised by her appearance, Princess Shinta tried to thwart the marriage and made a serious request, namely to make a large well.

'Ia pun bersihkeras agar pernikahannya dengan pangeran berwajah Kidang itu batal' (Al Mudar,2018:544)

'He was also very clean so that his marriage with the Kidang-faced prince was canceled'
(Al Mudar, 2018: 544)

A marriage can happen to anyone. Men marry women. A prince marries a princess. Like the quote above. A princess tries to thwart her marriage to a prince because the prince has a kidang face. From here we can get the Unsettling Doubt element, which is an unusual activity but can happen.

Conversations of Mythological Creatures with Humans That Are Included in Merging Realism

Merging realism is to unite two realms, namely the real world and the unseen world. It is told in the story of Rawa Pening. After receiving the blessing of his mother, Batu Klinthing immediately went to his father who was imprisoned in the mountain.

"Maafkan saya tuan, jika kedatangan saya mengganggu ketenangan tuan" kata Batu Kelinting. Betapa terkejutnya pertapa itu ketika melihat seekor naga dapat berbicara.' (Al Mudra, 2018:701)

"I'm sorry sir, if my arrival disturbs the peace, sir," said Batu Kelinting. How surprised the hermit was when he saw a dragon could speak. (Al Mudra, 2018:701)

This proves that there is a union of two realms, namely the real world and the unseen world. Proven a dragon that can talk to humans. Dragon is a mythological creature. If dragons can meet humans and talk to them, then the quote is one proof of the unification of two realms, namely the human realm and the mythological realm.

In the second story, Jaka Tarub saw 7 beautiful women bathing in the river.

'Di telaga tampak 7 perempuan cantik tengah bermain air ..."Nimas, ayo segera naik kedarat. Waktu sudah sore, saat nya kita kembali ke Khayangan" kata bidadari tertua. Bidadari yang lain pun naik kedarat.' (Al Mudra, 2018:372)

'At the lake there are 7 beautiful women playing in the water... "Nimas, let's go ashore. It's late afternoon, it's time for us to return to Khayangan," said the eldest angel. The other angels also rose to the ground.' (Al Mudra, 2018:372)

It is said that the nymphs came down from heaven to bathe and when it was late afternoon they were required to return to their world. Indirectly they meet the two worlds between the earth and the world of heaven.

The power of Mythological Beings included in the Disruption of time, space, and identity

Disruption of time, space, and identity is the last element that says that the traditional special and temporal forms are eroded by the hegemony brought by realism. The first story is Rawa Dizziness. After Nyai Selakanta became pregnant and gave birth. He was also surprised by his son.

'Ia menamai anak itu Batu Klinthing ... Ajaibnya, meskipun berwujud naga, Baru Klinting dapat berbicara seperti manusia. Nyai Selakanta pun terheran heran bercampur haru melihat keadaan itu.' (Al Mudra, 2018: 701)

'He named the child Batu Klinthing... Miraculously, even though he was in the form of a dragon, Baru Klinting could talk like a human. Nyai Selakanta was surprised and mixed with emotion to see the situation.' (Al Mudra, 2018: 701)

This proves that in the folklore, the legend of Rawa Pening contains elements of Disruption of time, space, and identity because a dragon can speak like a human which destroys its identity. He had the identity of a human or a dragon.

In the second story, Jaka Tarub does not listen to Nawang Wulan's words, which causes Nawang Wulan to lose his magic.

"Pantas padi di lumbung tidak pernah habis. Rupanya istri ku bisa memasak setangkai padi menjadi nasi satu kukusan penuh" ucap Jaka Tarub. (AlMudra, 2018:373)

"No wonder the rice in the barn never runs out. Apparently my wife can cook a sprig of rice into a full steamed rice," said Jaka Tarub. (AlMudra, 2018:373)

The meeting of the two worlds results in friction in time, place and identity. Where they no longer know where the angel figure came from and lives like a human. This is one proof of the Disruption of time, space, and identity. An angel who can use her magic on earth.

In the third story of the Legend of the Kidang Crater, Princess Shinta Dewi was proposed to by Prince Kidang Garungan who she believed was a handsome and mighty man but it turned out not to be what he imagined.

"Ternyata, pangeran itu bertubuh manusia tapi berkepala Kidang! ... Pada saat itu juga pangeran Kidang segera melakukan permintaan yang di inginkan oleh Putri Shinta Dewi menggunakan kesaktiannya dan juga tanduknya yang kuat." (Al Mudra, 2018:544)

'Apparently, the prince has a human body but a Kidang head! ... At that time, Prince Kidang immediately carried out the request that was wanted by Princess Shinta Dewi using her supernatural powers and also her strong horns." (Al Mudra, 2018:544)

The quote proves that the Legend of Kawah Kidang contains elements of Disruption of time, space, and identity because a human with the face of a kidang destroys his identity because he has two identities, namely half human and half animal.

CONCLUSION

Based on an analysis that uses five concepts from the magical realism theory of Wendy B. Faris. It can be concluded that the folklore of the Archipelago, especially those originating from Central Java, contains many myths that are very thick and mystical. And it is still believed by the public.

Folklore that contains mystical content is considered to be more effective in educating humans in their attitude towards the environment and fellow human beings. , Unsettling Doubts, Merging Realism, Disruption of Time, Space, and Identity. The researcher found evidence of quotations from one to two quotations for each element or elements in the concept of Wendy B. Faris magical realism theory.

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