
| RESEARCH ARTICLE

Exploration of Social and Cultural Values in Indonesian West Java Folklore

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| ABSTRACT

This research describes the social and cultural values contained in Indonesian West Javanese folklore. This research is important to provide an overview of the existence of folklore that developed in the West Java region. The research method used was descriptive qualitative. Data collection used the read and write method. The data source in this research is the Anthology of West Java Folklore. The subject of this research is to explore the social and cultural values in West Java folklore. The data in this study are in the field of sentence quotations contained in the Anthology/Collection of West Java Folktales. The results of research related to social values contained the value of empathy, mutual cooperation, tolerance, cooperation, and compassion between the community in daily life or in society as cageur, bageur, bener, pinter, tur singer (healthy, careful, proper, brilliant, creative). Cultural values provide symbols of attitudes or behavior that exist because they are implemented in the community. It is essential to emphasize and introduce folklore to new generations. The large variety of folklore is one of the efforts of researchers to introduce and conserve folklore, especially in the region of West Java. Folklore such as Sangkuriang, Lutung Kasarung, Nyai Anteh the Moon Watcher, Ciung Wanara, and Situ Bagendit contain a lot of social and cultural values that are often implemented by communities in West Java still today.

| KEYWORDS

Folklore, social values, culture values, Indonesian

| ARTICLE INFORMATION

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1. Introduction

The diverse folklore that developed in the West Java region contains many values, either social or cultural, as the essential locality of the region. However, some communities currently ignore folklore as a guide for life. However, much literature contains values, messages, and meanings that could be derived (Soraya, A. I., Nurani, & Anjanette, 2022). In this case, efforts to sustain and conserve literature certainly become a responsibility of society in general. Therefore, the exploration of folklore is one of the efforts to sustain the existence of locality in society, especially for the younger generation (Retnasari, H., Rahayu, A. P., Veronica, N., & Wahono, 2023).

Furthermore, foreign culture accompanied by the increasing development of technology as a challenge in the modern era impacted the interest of the younger generation to avoid caring about the exploration of folklore local area. As a consequence, culturists are struggling to conserve local culture because of the global currencies of foreign culture and the disinterest of the younger generation to be concerned with folklore (Nakano, 2009). Therefore, special attention needs to be given to all sectors of society to prevent the young generation from becoming illiterate about folklore as a local culture. In that regard, comprehension of folklore and literature requires a lot of time beyond comparison with other media, such as movies and dramas (Ratih Puspitasari, 2021). Oral literature is one of the options for learning about the culture that exists in the region. Oral literature contains great cultural values that are part of literary creativity (Kusmana, S., & Jaja, 2019).

West Java was established as one of the most popular folklore-producing regions in the nation. It was created by imaginative authors who illustrated the life stories of local communities in West Java during the literary period associated with the philosophy and ideology of the society at that particular time (Abdulwahid et al., 1998). In Tatar Sunda, there are many stories and cultures that became a behavioral standard for the communities occupying areas in the region; this could become a guideline on beliefs developed, conceived, and retained by the communities that inhabit the region. Culture is a complex entity comprised of knowledge, beliefs, arts, morals, science, traditions, and behaviors practiced by the local community (Agustin, 2019).

Culture and society represent two components that are interrelated with each other to determine the existence or non-existence of the two components (society and humans). Moreover, both components must be attended simultaneously in life. Such as folklore that was popular in the West Java region, even throughout the Nusantara, included the folklore of Sangkuriang, Lutung Kasarung, Nyai Anteh Sang Penunggu Bulan, and Situ Bagendit (Rahmawati, I. S., Sutrisna, D., & Nisya, 2023). Beyond the five stories that are popular in West Java, these include social values and cultural values of great importance to the community as a guide to life, especially for the younger generation.

Accordingly, this study's purpose is to analyze the social and cultural values contained in West Java Folklore in order to provide knowledge of social and cultural values as a lifestyle of the Sundanese community contained in the folklore.

2. Literature Review

Oral literature is a story developed in the community that was heritaged from generation to generation orally. Folklore is a local identity contained in traditional community life scattered and inherited from generation to generation, expressed orally or written (Juwati, 2018). Folklore usually describes events in the past that are considered important by the local community concerned because they provide information about the social, cultural, and belief aspects of community lifestyles (Endaswara, 2009). According to Endraswara and Hutomo (1991), the function of folklore consists of enforcing social norms, regulating social control, and educating children.

Folklore originated in Indonesia across the country as a historical and cultural achievement based on prose and characteristics of a particular region (Firmanda, G. E., Effendy, C., & Priyadi, 2018). Folklore is part of traditional literature. Folklore becomes a reinforcement of socio-cultural values applied in society and transmitted from generation to generation (Barone, 2011). Folklore is defined as literature spread orally (Danandjaja, 2007). According to Sakillah et al. (2021), folklore is a story derived from the community and developed in the community during the past that becomes a characteristic in every nation based on multicultural consisting of the various cultural and historical heritages each nation already has.

Additionally, oral literature is disseminated based on social and cultural values, which play an important role in the dissemination of this literature. Social values have a form or shape in their delivery. Social values are formed of several types and sub-values, as follows: a. Loves (affection) 1) Forms of devotion, 2) Forms of helping others, 3) Forms of kinship, 4) Forms of care, and 5) Forms of loyalty. b. Responsibility 1) Empathy 2) A sense of belonging to one another c. Life Harmony (harmony of life) (Rahmawati, 2021). Cultural values are manifested in a way that is generally recognized by the community. Cultural values are formed in several ways, including the following: a. Cultural values can be in the form of symbols, slogans, or other things that are visible to the eye; b. Cultural values include attitudes, behaviors, and gestures that arise because of the slogans or mottos that are enforced; c. Beliefs become a frame of reference in behavior and behavior (invisible) (Koentjaraningrat, 2009 & Rahmawati, 2021).

On this issue, considering the previous studies, Choirudin & Ratnawati's research (2018) titled "Cultural Values in the Folklore Book of Paser and Berau." The results of this research indicated several cultural values contained in the folklore of the Paser community according to the seven dimensions of culture, consisting of the equipment system for human life as many as 6 citations, the lifestyle system has 5 citations, the subsistence system contains 5 citations, the community system has 5 citations, and the language system has 3 citations. Meanwhile, Musdalifa's research (2016) titled "Cultural Values in Three Tolaki Folktales (Literary Sociology Approach)" results indicated from the four values described the aspects of cultural values contained in three Tolaki folklore were existing cultural values in daily life of the Tolaki community and being useful in daily life included the value of belief, the value of philosophy, ethics, and morals, the value of resolve, the value of harmony and the value of love.

3. Methodology

This research uses descriptive qualitative research with the read and write method. Qualitative research is a research procedure that produces descriptive data in written or verbal words from actual persons and observed behaviors (Creswell, 2014). The data source of this research is the anthology of West Java Folklore Collection. The subject of this research is to discover social and cultural values in West Java folklore. The data for this research are the sentence citations contained in the anthology/Collection of West Java Folktales. The data collection is done by "reading and recitations," carefully and repeatedly reading all the stories that become the object of study (Arikunto, 2011). Therefore, this research applied the instrument of documentation using the data

analysis card. The data in this research was verified by triangulation. The data analysis technique implemented the concept of Miles & Huberman (2014) and included data reduction, data presentation, conclusion drawing, and verification.

4. Results and Discussion

Based on the analysis of the five folklores, some social and cultural values appeared in the table below. Folklore contained in West Java is related to literary systematics, therefore becoming a source of guidance for local communities (Rystyana, 2021). However, this characterization has been conserved from generation to generation until recently. Literature that contains social and cultural values is greatly relevant to community life, especially in the West Java region of today. These values could theoretically be found in the following table.

Table 1.
Results of Social Value Analysis of Folklore Existing in West Java

No	Title of Folklore	Data	Social Values
1	Sangkuriang	<i>Dayang Sumbi lantas meminta bantuan masyarakat sekitar untuk menggelar kain sutra berwarna merah di sebelah timur kota. Ketika melihat warna memerah di timur kota, Sangkuriang mengira kalau hari sudah menjelang pagi. Ia langsung menghentikan pekerjaan dan merasa tidak dapat memenuhi syarat yang diajukan oleh Dayang Sumbi.</i>	The social value contained in this Sangkuriang folklore requires humans to help each other.
2	Lutung Kasarung		According to that story, Lutung Kasarung expressed loyal devotion to Purbasari because he accompanied Purbasari from the beginning of her expulsion until he returned to the palace.
3	Situ Bagendit	<i>Pernah juga Ketika musim kemarau tiba, beberapa warga datang meminta air di sumur milik Nyai Bagenit. Kebetulan di desa tersebut hanya janda itu satu-satunya yang memiliki sumur dan airnya pun melimpah ruah. "Nyai Bagendit, tolonglah kami, biarkanlah kami mengambil air di sumurmu untuk kami pakai masak. Kami sangat haus dan kelaparan.</i>	On the social value contained in "Situ Bagendit" folklore, there's respect for each other. The residents gathered up around Nyai Bagendit and requested water from Nyai Bagendit precisely because everyone respects each other's ownership of the water.
4	Nyai Anteh Sang Penunggu Bulan	<i>Raja dan Ratu sangat menyayangi keduanya, meski sebenarnya kedua gadis itu memiliki status sosial yang berbeda. Putri Endahwarni adalah calon pewaris kerajaan Pakuan, sedangkan Nyai Anteh adalah hanya anak seorang dayang kesayangan sang ratu.</i>	The social value contained in the folklore of "Nyai Anteh Sang Penunggu Bulan" includes the value of love. The King and Queen loved Nyai Anteh deeply as their biological daughter, although the daughter of a dayang (court lady).
5	Ciungwanara	<i>Ternyata, bayi Ratu Naganingrum ditemukan oleh sepasang suami istri tua yang bermukim di desa bernama Geger Sunten yang tertelak di tepian sungai Citanduy Bayi yang ditemukan kemudian dibawa pulang dan dirawat dengan penuh kasih sayang. Seiring berjalannya waktu, bayi itu tumbuh dewasa menjadi seorang pemuda.</i>	One of the social values contained in Ciung Wanara folklore is love. We should love each other, although it doesn't include blood relations.

Source: Results of Research 2024

The social values contained in the West Javanese folktales in the table above can provide a source of guidance for life in the Sundanese community of West Java. The whole story mentioned has values related to the characteristics of Sundanese society. This means that Sundanese society has values and doctrines that have existed since the earliest times and that have become advice for the Sundanese community. The stories are complemented by the plot and themes presented in the stories, offering ideas of social values as local wisdom.

The social values created resulting in human behavior and attitudes are also found in the five folklores, especially in devotion, helpfulness to others, solidarity, respect, and loyalty to traditions based on the social values of the community enveloped in Sundanese cultural elements that embrace values such as cageur, bageur, bener, pinter, tur singer (healthy, careful, proper, brilliant, creative)(Utami, 2021).

Table 2.
Results of Analysis of Cultural Values of Folklore Existing in West Java

No	Title of Folklore	Data	Culture Values
1	Sangkuriang	<i>Pada cerita Sangkuriang, terdapat elemen-elemen yang berkaitan dengan dunia gaib seperti roh-roh dan makhluk halus. Kepercayaan pada dunia gaib merupakan bagian penting dari budaya Jawa Barat yang mewarnai berbagai aspek kehidupan masyarakat setempat.</i>	The cultural value of the Sangkuriang story is very condensed with mystical beliefs and the supernatural world that are believed by the community today.
2	Lutung Kasarung	<i>lutung Kasarung selalu menggembirakan Purbasari dengan mengambilkan bunga bunga yang Indah serta buah buahan bersama teman temannya. pada saat malam bulan purnama lutung Kasarung bersikap aneh ia berjalan ke tempat yang sepi lalu Bersemedi ia sedang memohon sesuatu kepada Dewata ini membuktikan bahwa lutung Kasarung bukan makhluk biasa tidak lama kemudian tanah di dekat lutung merekah dan terciptalah sebuah telaga kecil, airnya jernih sekali.</i>	Meditation is one of the guides or beliefs of Lutung kasarung in respecting the Gods to obtain a miracle.
3	Situ Bagendit	<i>Pada cerita Situ Bagendit, terdapat nilai budaya yaitu Nyai Bagendit mengadakan selamatan atas hartanya yang semakin bertambah banyak. Tradisi selamatan merupakan bagian penting dari budaya Jawa Barat yang melibatkan upacara atau perayaan untuk mengucapkan rasa syukur atas berkah yang diterima. Dalam cerita Situ Bagendit selamatan tersebut dipandang sebagai bentuk penghormatan dan ungkapan terima kasih Nyai Bagendit kepada Tuhan atas rezki yang telah diberikan.</i>	The cultural value in the Nyai Bagendit story emphasizes the religious ceremony, selamatan. Selamatan contains values such as myth, religion, and includes high cultural values because it serves to establish a good relationship between the family and the local community.
4	Nyai Anteh Sang Penunggu Bulan	<i>Pada cerita Nyai Anteh Sang Penunggu Bulan terdapat nilai budaya yaitu saat istana kedatangan tamu pangeran Anantakusuma dan keluarganya yang bertujuan untuk melamar putri Endahwarni, kerajaan Pakuan menjamu tamunya dengan penuh sukacita. Tindakan Nyai Anteh dan dayang lainnya menunjukkan nilai sosial cara menyajikan makanan kepada tamu mencerminkan nilai sosial menghormati tamu dengan hangat dan ramah. Hal ini, menjukkan nilai budaya yang sangat penting dalam masyarakat Jawa Barat.</i>	The cultural value contained in the story of Nyai Anteh the Moon Waiter is serving guests. Serving guests is a great expression of respect for guests because it is considered respectful.
5	Ciungwanara	<i>Pada cerita Ciung Wanara, didalamnya terdapat aspek-aspek yang masih kental berhubungan dengan sihir, dunia gaib orang-orang terdahulu yang mana itu menjadi warna budaya untuk masyarakat Jawa Barat.</i>	The cultural value of the Sangkuriang story emphasizes mystical beliefs and the supernatural world that society has believed until now.

Source: Results of Research 2024

The social values that are dominant in the five folklores include cultural values upheld by the local community. Cultural values were preserved and continued to develop without reducing the actual meaning, such as beliefs that are still characteristic of the community in the five folklores above. Folklore often contains cultural values that are still conserved as a lifestyle of the community, for example, by upholding magical and mystical or supernatural things in daily life. The Sundanese community practices the social values of helping, love, respect for each other, and obedience to parents. The social values contained in this West Javanese Folklore can become a source of life advice and community guidance on sustaining the principles of social values that were carried out by the ancestors generations ago until now.

Meanwhile, the many cultural values contained in West Java Folklore enable the West Javanese community still to uphold and conserve their heritage today, such as the cultural value in the West Java Folklore tradition, which is a *Selamatan* tradition that contains local wisdom values inherent in the communities of Java Island, especially the Sundanese ethnic group (Setiawati, 2019). The tradition of *Selamatan* has values contained in myth, religion, and culture and included a high cultural value because of its function to establish good relations between families and the local community (Jakaria, Jahra, H. A., Syaka, D. A., & Fauzi, 2023). According to (Salim, 2013)(Abdulwahid et al., 1998), *selamatan* is the most generally religious ceremony ritual in the world. Several traditional forms of *selamatan* practiced by the community of West Java are wedding ceremony, *selamatan khitan* (circumcision ceremony), *Selamatan panen* (harvest ceremony), *sedekah bumi* ceremony, praying for the dead, the celebration of newborns, etc (Busro, B., & Qodim, 2018). According to the discussion above, the previous research is relevant to review from Debi Setiawati's research, "Selamatan in the Spiritualism of the Javanese People in the Past and Present," IKIP Budi Utomo Malang, "Selamatan in the Spiritualism of the Javanese People in the Past and Present," IKIP Budi Utomo Malang. The research of Debi Setiawati, "Selamatan in Javanese Spiritualism from the Past to the Present," IKIP Budi Utomo Malang, is in line with the above discussion. The research describes the tradition of *selamatan* which is a culture of Javanese society and still conserved today. The research also discusses the various kinds of *selamatan* with their role in Javanese life. Spiritualism of Javanese perspective related to the meaning of inner peace, harmony and stability also became an interesting topic discussed in this article (Setiawati, 2019).

Beyond *selamatan*, a tradition that is often practiced by West Javanese communities is the tradition of serving guests (Nurazizah, 2022). Serving guests is a great respect because such tradition is considered to appreciate the guests coming. The process of serving guests in West Java is not just about providing food and drinks but also includes traditional values of politeness. This includes politeness, appropriate food serving procedures, friendly attitudes, and respectful and loving treatment of guests. Based on (M. Anugrah Arifin, 2021), received and greeted guests with a friendly attitude, loved the smaller guests, and respected the older ones, it is advisable to say greetings to guests, provide the best food possible for guests with no pressure (according to the host's ability), if the guest wanted to stay overnight, then the host was obliged to accommodate him for three days and three nights. Serving a guest for more than three days is considered charity (Hidayat, A. F., Surana, D., & Hayati, 2022). It also emphasizes the respect West Javanese communities afford to their guests.

5. Conclusion

Based on the results of the research, West Java Folklore has social and cultural values that are relevant to the characteristics of the community in the West Java region, which are inherited from generation to generation. Social value in caring and helping others is the most dominant value in the folklores. Social values provide deep empathy, *gotong royong*, tolerance, collaboration, and affection for each other in daily life. The cultural value provides symbols of attitudes or habits applicable in the community in the tradition of *selamatan* and serving guests. Therefore, the folklore that developed in West Java contained social and cultural values that were needed for the upcoming generation to retain the local cultural heritage.

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