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Academic Role in Facing
Asean Economic Community (AEC)
Global Challenge, Local Act

ORGANIZED BY:





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PREFACE

Praise being said to Allah Almighty God for all the grace and guidance that has been given to us all, so the Proceedings of the 11th ADRI 2017 International Multidisciplinary Conference and Call for Papers Nganjuk, March 18, 2017 can be realized. Proceedings contains a number of articles and research papers from lecturers, teachers, students, researchers and / or observer of the development of science and technology.

Proceedings are published in book form only contains abstract, distributed to participants in the form of compact disks (full paper) and published online at:

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Hopefully, these proceedings may give benefit to us all, for the development of science, technology, arts, culture, and sports. In addition, is also expected to be a reference for the nation and state-building efforts so that science and technology become a strong pillar in the face of the ASEAN Economic Community.

Lastly, there is no ivory that is not cracked. We are sorry if there are things that are less pleasing. Thanks you very much.

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CULTURAL VALUES of THE LEGEND of JOMBANG, EAST JAVA

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Abstract. This research focuses on the cultural values of the Legend of Jombang, East Java. The aim of the research is to explore, investigate and disseminate the legend of Jombang East Java. The theories used are the concept of legend and the concept of cultural values, especially the concept of cultural value developed by Edwar Djamaris. The research approach used is a qualitative approach. The finding shows that cultural value applied in the legend of Jombang are the cultural value in human relationship with other human, the cultural value in human relationship with himself, and the cultural value in human relationship with nature. The cultural value in human relationship with other human is the value of loyalty shown by Surontanu and Kebokical. The cultural value in human relationship with himself is the value of courage, self-reliant and enthusiasm shown Nararya Wijaya or Sanggrama Wijaya and the value of ingenuity shown by Arya Wiraraja. The cultural value in human relationship with nature is the exploitation of natural resources. Nararya Wijaya opens the Tarik jungle and an area named *Trawulan*, *Antarwulan* becoming *Trawulan*.

Keywords: Legend, cultural value

I. INTRODUCTION

In the study of folklore, legend belongs to folklore. Danandjaja [3] folklore is a part collective culture, disseminating hereditary, and traditionary in different versions or followed with gestures or aids remember. [3] divides folklore into three parts namely: (1) verbal folklore, (2) partly verbal folklore, (3) non-verbal folklore. Based on division, the legend of Jombang can be categorized as verbal folklore and the existence of the legend of Jombang is maintained in the form of hereditary, disseminated orally and has many variants. Legend of Jombang is also categorized as local legend, that is, the story is related with a place, the name of a place, and topography form Legend at this point included in the story has received less attention because its existence is less desirable and the supporters are limited to certain circles. Another phenomenon that can be observed is the young generation particularly in Jombang are not interested in learning the traditional story spreading orally. Based on these phenomena it is essential to conduct the study about a legend emphasizing the origin of the legend of Jombang which analyzes on the Cultural Values.

Legend has utility value in the past, present and future. Legend is the wealth of nations which needs to be excavated and disseminated. Analysis of Cultural Values relearns conceptions of life in the mind of the community things that are valued in social life in the past. [4] states five categories of human relationship as a mirror of cultural values viz: (1) the cultural values in human relationship with God (2) the cultural values in human relationship with nature (3) the cultural values in human relationships with other human (4) the cultural values in human relationship with the society (5)

Based on the above explanation in background the s it can be explained that legend begins to be abandoned b supporters, especially the young people. Legends which traditional, hereditary and disseminated orally, increas faded even disappeared in future time unless there are ef to explore, investigate and disseminate. Research about legend of Jombang with the analysis of Cultural Valu one of the efforts to preserve and disseminate the legen the young generation so that the presence of legends exists and is increasingly loved as the discourse of cul development of the nation. The problem formulatio thathow are the cultural values of the origins of the legen Jombang, East Java.

[6] legend constitutes a story that does not really hap but this story is related with the events or facts in l nature such as, the history of mountain, river, lake, isl etcetera. According [3] legend has the quality of sec (earth) taken place nearly in the past and locaetid in nature now. Legend is often regarded not only as the l fantasy but also collective history. Based on this definit it is concluded that legend is a story of the past that does really happen, but this story is related with the event or t in local nature such as, the history of mountain, river, l island, etcetera, and legend is often regarded not only as hand fantasy but also collective history. According legend has characteristics as the following:

1. Legend is a traditional story because this s belongs to the society
2. The story is related with the events and things ta place in the past such as, the dissemination religion and the artifact such as mosque, to etcetera.

4. The relation among the events shows the logic relationship
5. The setting covers place and time. The setting of place is mentioned clearly or not clearly
6. The character and his deed are imagined as something really taken place, so the legends is taken place in real area and time.

According [5] legend is divided into four groups as follows :

1. Religious legend
2. Supranatural legend
3. Personal legend
4. Local legend

Local legend is a story related with a place, the name of the place, or topography form, that is the surface form of an area such as, hill, mountain, and barren. The research of the legend of Jombang includes in local legend telling the origin of Jombang.

The experts have the same opinions about cultural values. [5] cultural value is the very important, worth, and basic problem in the human's life regarded and believed as a very valuable thing. [1] adds that cultural value is human's knowledge believed validity by society concerned and become resources to assess. The assessment can be good or bad, worthy or not worthy. [7] divides cultural manifestation into four, namely culture as (1) the values of culture, (2) the culture system, (3) the social system, and (4) the set of elements of physical culture. [7] cultural value as a cultural manifestation is the first degree of ideal culture or customs. Cultural Values consists of the conceptions of life in the minds of most people about the things they should deem as the valuable thing in life. According [4] a system of cultural values can be classified into five categories of human relations, namely (1) the cultural values in the human relationship with God (2) the cultural values in the human relationship with nature (3) the cultural values in human relationships with other human (4) the cultural values in human relationship with the society (5) the cultural values in human relationship with himself. This study uses the concept of cultural values developed [4] classifying the cultural values into five categories of human relations

II. METHODS

Based on the data characteristic and analysis model, the research of Jombang legend applies qualitative approach [2] qualitative research is research process resulting descriptive data in the form of written data or oral from person or behaviour observed. An easy way to comply with the conference paper formatting requirements is to use this document as a template and simply type your text into it. The research object is a legend especially the legend of origin of area, place etcetera. The Jombang legend includes oral folklore in the form of folktale. The object of Jombang legend deals with some variants of the origin of Jombang.

The technique of data collecting in this research are observation, interview, recording, and transcription. 1) Observation, [9] the technique of observation is a technique of data collecting by using objective observation, these research applies direct observation toward the phenomena researched. 2) The technique of Interview. The

technique used in this research is unstructured interview, but it is done deeply. To answer the existence of the origin of Jombang, the interview is done toward a) the adult, b) the figure of society, and c) the person who has a wide experience about the origin of Jombang. 3) The Technique of taking note. In this technique of taking note, it is done to take a note the uncover recording, the recording of informant and research object, other source of related to interview as well. 4) The technique of recording [8] there are two types of the technique of recording, which are the recording using tape recorder to get oral tale data and a tale taken in the theater. The recording in the research is based on tape recorder to get oral tale data of the origin of Jombang 5) The technique of transcription. To transfer data from recording to written form, it is done via transcription from the recording of tape recorder to get written form. It is also rematched by using listening to recording.

III. RESULT AND DISCUSSION

1. The Origin Jombang

After King Kertanegara punished the messenger of Mongol by cutting his ear, King Kublakan was very angry and he sent his troops to punish Javanese king as it had been known in the story recorded in *Negara Kertagama* and other old manuscript that Nararya Wijaya or Sanggrana Wijaya, the son in law of Kertanegara that had made the policy of *cakrawala mandala*, ran away to Kudadu and Sungenep Madura to meet Arya Wiraraja. Furthermore, Arya Wiraraja sent the letter to Jayakatong or Jayakatwang, the Gelang-gelang king to accept prince Wijaya as subjected prince. On the other hand, they were waiting the arrival of the troops of Tartar. It was opened Tarik jungle and an area called *Trawulan*, *Antarwulan* becoming *Trowulan*. It is true that when invasion of Mongol to Jombang, it is predicted using 200 ships or *Jung*. Among 200 ships or *jung*, 199 ships or *jung* were painted red (*iv-abang*), so it is known as *jombang*, the ships of Mongol painted red (*iv-abang*). The name of *jung bang*, *jung bang*, the series of ships tied up along Brantas river from Canggah harbor to Megahub appears the name, in the tongue of Javanese, *Jombang* from the word *jung bang* or ship (*jung*) Painted red (*abang*) (It is told by Dian Sukarno, an artist of Jombang and it is interviewed by Cahyaningsih Pujmaharani).

When the opening of the area in Larik to the area of *Trawulan*, *Antarwulan* or *Trowulan*, a soldier found fruit Mojo which was bitter, so the area was named *Mojo-pabit*. The soldiers met a big river called Warantas or Brantas. Many bitter Mojo fruits were washed away in the Warantas or Brantas. The combination of *Mojo Kambang* meaning fruit Mojo that is floating (*kambang*) in the river Warantas or Brantas. From the word *Mojo Kambang* the name of Jombang appears. (It is told by Dian Sukarno, an artist of Jombang and it is interviewed by Cahyaningsih Pujmaharani).

When the attack of King Girindawardhana from Kediri to the era of Demak to Brawijaya V or Bhre Kertabhumi appeared ethos the tale of Kebokcak Karang Kejambon Jombang. In short, Kebokcak and Sarontanu learnt to

rahmin, Islam teacher or hermit. There are some versions of the tale of Kebokicak, that are Hindu version or Islam version. I will highlight cultural version near to Hindu version. Firstly, Surontanu was asked by Ki Ageng Sapayana or Ki Ageng Sumayana to seek an animal who had white feather as a sacrifice of Mojopahit kingdom area or Mojopahit area in the west was attacked by epidemic. It is told that the epidemic attacked in the morning and the victims died in the evening or vice versa. In his observation, Surontanu did not find the animal that had a white feather. Instead, he found a bull that at that time was possessed by a spirit of Liri Baya and Batang Baya. Liri Baya and Batang Baya were very angry because of the past evidence. They loved a woman named Wandan Manguri, Kebokicak or Jaka Tulus's mother. This bull could speak like a human being. When the bull would be killed by using an arrow by Surontanu. The bull asked not to be killed because the bull would protect him. He was ready to be his brother. Therefore, Surontanu declared brotherhood to the bull " *sabawa mukti sabawa pati tiji tibe*" meaning if Surontanu was glorious, so did the bull. In return, if the golden toenail bull died, so did Surontanu. When Surontanu backed to the Pancuran Cukir place led by Ki Ageng Sumayana or Ki Ageng Sapayana, it caused the fraction of quarrel because Ki Ageng Sapayana knew that there was a spirit inside the bull, so Ki Ageng Sumayana asked the animal. However, Surontanu took the animal away. Thus, Kebokicak, Tumenggung Kebokicak was asked to chase Surontanu. The chase between Kebokicak and Surontanu appeared 30 names of villages in Jombang. The name of Jombang appeared when Surontanu and Kebokicak fought in the clear pond. It is predicted that this pond was situated in the west Legi market in Jombang. When they used their power, at that time, there was a blue light came out from Surontanu's body and a red light came out from Kebokicak's body. Seen from this evidence, the name of Jombang appeared. (It is told by Dian Sukarno, an artist of Jombang and it is interviewed by Cahyaningsih Pujimahanani)

The name Jombang has relationship with the tale of Kebokicak Karang Kejambon. The origin of Jombang was due to the fight between two soldiers of Mojopahit, that are, Kebokicak fought against his cousin who did not obey because he could not fulfill the request. He was chased and the two soldiers died in this fight. When the fight took place, the blue and red light came out from their body. It is due to the name of Jombang, *ho* (blue) *abang* (red). (It is told by Nasrul Ilahi, a pensioner and it is interviewed by Cahyaningsih Pujimahanani).

B The Cultural Values of Jombang Legend

The cultural value in human the relationship with other human is the value of loyalty. Loyalty is the reflection of love, honor, and appreciation of someone to the other. The value of loyalty is shown by Surontanu and Kebokicak as seen in the following quotation:

Surontanu was asked by Ki Ageng Sapayana or Ki Ageng Sumayana to seek an animal who has white feather as a sacrifice of Mojopahit kingdom area or Mojopahit area in the west was attacked by epidemic. So Kebokicak, Tumenggung Kebokicak was asked to chase Surontanu. The chase between Kebokicak and Surontanu

appeared 30 names of villages in Jombang. The name of Jombang appeared when Surontanu and Kebokicak fought in the clear pond.

The statement means that both Surontanu and Kebokicak are loyal and appreciate their teacher. Surontanu is loyal to his teacher's order to seek an animal who has white feather. Kebokicak is also loyal to his teacher's order to chase Surontanu. He fights with Surontanu until dies. The value of loyalty is also shown by Surontanu. He has declared the brotherhood with golden toenail bull who could speak. It is seen in the following statement:

When the bull would be killed by using an arrow by Surontanu. The bull asked not to be killed because the bull would protect him. He was ready to be his brother, so Surontanu declared brotherhood to the bull " *sabawa mukti sabawa pati tiji tibe*" meaning if Surontanu was glorious, so did the bull. In return, if the golden toenail bull, so did Surontanu. When Surontanu backed to the Pancuran Cukir place led by Ki Ageng Sumayana or Ki Ageng Sapayana, it caused the fraction of quarrel because Ki Ageng Sapayana knew that there was a spirit inside the bull. Therefore, Ki Ageng Sumayana asked the animal. However, Surontanu took the animal away.

The statement means that Surontanu declares the brotherhood and takes an oath *sabawa mukti sabawa pati tiji tibe* meaning if Surontanu is glorious, so does the bull. In return, if the golden toenail bull dies, so does Surontanu. He should not obey his teacher's order to give the bull. Instead, he takes the bull away. The cultural value in human relationship with himself is the value of courage, self-reliant and enthusiasm. This value is shown by Nararya Wijaya or Sanggrama Wijaya as seen in the following quotation:

Nararya Wijaya or Sanggrama Wijaya, the son-in-law of Kertanegara that has made the policy of *cakrawala mandala*, ran away to Kudadu and Sungenep Madura to meet Arya Wiraraja. Furthermore, Arya Wiraraja sent the letter to Jayakatong or Jayakatwang. The Gelang-gelang king to accept prince Wijaya as subjected prince. On the other hand, they were waiting the arrival of the troops of Tartar. It was opened the Terik Jungle and the opened an area named *Trawulan*, *Antarwulan* becoming *Trowulan*.

The statement means that the value of courage, self-reliant and enthusiasm are shown by Nararya Wijaya. He comes to Sungenep Madura and he is ready to be the subjected prince while he is waiting the arrival of Mongol troops. Then, Prince Wijaya opens Tarik jungle and Trowulan. The other cultural value in the human relationship with himself is the value of ingenuity. It is shown by Arya Wiraraja as seen in the following quotation:

Arya Wiraraja sent the letter to Jayakatong or Jayakatwang. The Gelang-gelang king to accept Raden Wijaya as subjected prince. On the other hand, they were waiting the arrival of the troops of Tartar. It is opened the Terik

Jungle and the opened an area named *Trawulan*.
Antarwulan, becoming *Trowulan*.

It is true that Arya Wiraraja with his ingenuity tricks the gelang gelang king. First, he sends a letter to the king to accept Nararya Wijaya as subjected prince while they are waiting the arrival Tartar troops. He asks Nararya Wijaya to open jungle Terik as an area called Mojopahit. The value in the relationship between human and nature is the exploitation of natural resources. Opening the jungle and cutting the woods are the examples of the exploitation of natural resources as seen in the following quotation.

Nararya Wijaya or Sanggrama Wijaya, the son-in law of Kertanegara that has made the policy of *cakrawala mandala*, ran away to Kudadu and Sungenep Madura to meet Arya Wiraraja. Furthermore, Arya Wiraraja sent the letter to Jayakatong or Jayakatwang. The Gelang-gelang king to receive Raden Wijaya as subjected prince. On the other hand, they were waiting the arrival of the troops of Tartar. It is opened the Terik Jungle and the opened an area named *Trawulan*, *Antarwulan*, becoming *Trowulan*.

The statements means that Nararya Wijaya opens the jungle. The soldiers find Mojo fruit which is bitter, so this village is named Mojopahit. Nararya Wijaya also opens an area named *Trawulan*, *Antarwulan* becoming *Trawulan*

IV. CONCLUSIONS

The cultural value in human the relationship with other human is the value of loyalty. Loyalty is the reflection of love, honor, and appreciation of someone to the other. The value of loyalty is shown by Surontanu and Kebokicak. Both Surontanu and Kebokicak are loyal and appreciate their teacher. Surontanu is loyal to his teacher's order to seek an animal who has white feather. Kebokicak is also loyal to his teacher's order to chase Surontanu. He fights with Surontanu until they die. The value of loyalty is also shown by Surontanu. He has declared the brotherhood with golden totem bull who could speak and he should not obey his teacher's order to give the bull. Instead, he takes the bull away.

The cultural value in human relationship with himself is the value of courage, self-reliant and enthusiasm. This value is shown by Nararya Wijaya or Sanggrama Wijaya. He comes to Sungenep Madura and he was ready to be the subjected prince. While he was waited the arrival of Mongol troops. Prince Wijaya then opens Tarik jungle and Trowulan.

The other cultural value in human relationship with himself is the value of ingenuity. It is shown by Arya Wiraraja. Arya Wiraraja with his ingenuity tricks the gelang gelang king. First, he sends a letter to the king to accept Nararya Wijaya as subjected prince while they are waiting the arrival Tartar troops. He asks Nararya Wijaya to open jungle Terik as an area called Mojopahit.

The cultural value in human relationship with nature is the exploitation of natural resources. Nararya Wijaya opens the jungle. The soldiers find Mojo fruit which is bitter, so this

village is named Mojopahit. Nararya Wijaya also opens an area named *Trawulan*, *Antarwulan* becoming *Trawulan*.

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