



Analysis of cultural values in the folklore of Putri Mandalika

Fersa Maulida Al-Madia¹, Muhammad Ichsan¹

¹Universitas Djuanda, Jawa Barat, Indonesia

ABSTRACT

Background: Mandalika is used as an international event, where the name of the place comes from Lombok folklore.

Purpose: This study aims to determine the cultural values of the folk tale entitled Putri Mandalika which is found in Lombok, West Nusa Tenggara.

Design and methods: This research was conducted using a qualitative approach to content analysis methods with descriptive analysis techniques. The data source used is a document in the form of a book entitled Putri Mandalika folklore.

Results: The results of the study revealed that there are three groups of cultural values contained in the Putri Mandalika folklore, namely, cultural values of human relations with nature, cultural values of human relations with society, and cultural values of human relations with other people.

Keywords: cultural values, folklore, Mandalika

Introduction

Literary work is the author's idea that explains his own life experiences and is inspired by life in society. Before written communication, literary works were carried out in oral communication. Oral literature that is conveyed by parents to their children usually contains folk tales. Folklore is a story of oral literature, passed down from generation to generation.

Folklore has three values that can be taken and practiced by the community: 1) moral values, 2) religious values, and 3) cultural values (Ahmadi, Ardianti, & Pratiwi, 2021). These three values can shape people's way of thinking, behavior and individuality. Values are implicit or explicit ideas that distinguish individual or group characteristics and thus influence people's behavior. Values are not only systems that are expressed by people personally, but also attitudes adopted by social groups and society (Rismayani, Mursalim, & Purwanti, 2019). Its value changes over time and other circumstances.

Moral values are good and bad actions of a human action (Fitriyani, Erwandi, & Firdiansyah, 2021). Morals are associated with social rules and customs, with regard to acts of kindness and personal integrity, and are always highly valued (Sa'ida, 2020). Social value is a principle that is considered valuable by a person, and is an assessment of the presence or absence of an attitude shown in social life (Nugroho & Yasafiq, 2019). Principles that are considered valuable by the community are included in customs, such as rules that are respected and obeyed from generation to generation.

Folklore contains many religious and human values that describe the cultural life of humans at that time. Religious values are values related to beliefs, beliefs and perceptions about human behavior that radiate faith in God Almighty. Religious values include three

lines of relationship: relationship with Allah SWT, relationship with oneself, and relationship with other social beings (Winda & Wulandari, 2021).

Culture is something complex consisting of seven, namely: 1) knowledge, 2) belief, 3) art, 4) morals, 5) law, 6) customs, and 7) other habits acquired by humans (Tylor in Tilaar, 2002). :39 ; Merdiyatna, 2019). This means that culture can be formed or used as a reference for someone to consider his ideas and create something of value. Cultural value is a very important and valuable concept in human life and is used as a way of life (Sinamo, Siregar, & Halawa, 2021).

Cultural values are grouped into five patterns of relationships, namely, cultural values in human relations with God, cultural values in human relations with nature, cultural values in human relations with society, cultural values in human relations with other people or with each other, and cultural values in relationships. humans with themselves (Wibowo, 2019).

The folklore of Putri Mandalika developed by the Sasak ethnic community in Lombok, West Nusa Tenggara. From the legend of Putri Mandalika, it is now the name of the circuit in Indonesia for the Moto GP. The naming of Mandalika as an area is taken from the name of the legendary figure of the Sasak Tribe, namely Putri Mandalika or also known as Putri Nyale. The area which is in the Mandalika Special Economic Zone, Central Lombok, West Nusa Tenggara, was inaugurated on Friday, November 12, 2021. The Mandalika Circuit is planned to be one of the hosts for the 2022 Moto GP event. (Finpedia, 2021)

Based on research related to cultural values that conducted by (Sinamo, Siregar, & Halawa, 2021) examined the meaning contained in the signs in the Sampuren Sindates folklore. The study used a qualitative descriptive methodology. By creating nine letters or symbols in the folklore Sampuren Sindates. These signs are very close to people's lives because they are considered as ancestral heritage and values that must be implemented. Subsequent research was conducted by (Merdiyatna, Cultural Values in Panjalu Folklore, 2019) who conducted research to determine the structure of the Panjalu folklore. This research uses descriptive analysis by producing exemplary leader characters and cultural values that are appropriate to be used as lessons in the life of the nation and state.

The next research conducted by (Ananda, Mussadat, & Dewi, 2022) examined the development of a picture story book based on the Putri Mandalika folklore as a companion for learning Indonesian. This study uses a Research and Development (Research and Development) approach, by producing a picture story book that was developed very suitable for use in the learning process. And further research is carried out by (Desnayanti & Kailani, 2019) who conducted research to determine the form of presentation of Putri Mandalika theatrical performances. The research presented in this article focuses on knowing the extent of the cultural values contained in the Putri Mandalika folklore.

The aspect studied in this study aims to determine the cultural values in the folklore entitled Putri Mandalika which is found in Lombok, West Nusa Tenggara.

Methods

This research uses a qualitative approach with a descriptive type of research. The data collection technique in this study was a document in the form of a book written by (Soraya, Romadoni, & Permana, 2018). The research method used is content analysis or content analysis. The data taken is in the form of sentences containing cultural values in the folklore of Putri Mandalika. Cultural values contained in folklore are based on five categories of human relations including: cultural values of human relations with God, cultural values of human relations with nature, cultural values of human relations with society, cultural values of human relations with others, cultural values of human relations with oneself.

Findings & Discussion

Folklore Oral Literary Forms Literary

Works are the author's thoughts about the description of his own life experiences or inspired by life that occurs in society which is poured into written form. Before the written tradition, literary works were carried out in the oral tradition. Folklore is a story of oral literature, passed down from generation to generation. This means that in other words, folklore that is conveyed through oral literature to the public through the sense of hearing (Soleh, 2020)

Indonesia has a lot of cultural heritage from various regions, including folklore. Each region and local folklore has different characteristics and stories. Folklore allows people to learn about traditions and cultures that existed before birth and can be used as examples of life. Some storytellers believe that what is described in the story actually happened. The characters in the story are considered as ancestors who will be passed down to the next generation based on past generations.

Characteristics of Oral Folklore

Characteristics of folklore, namely, spread by word of mouth, born in rural communities and do not know letters, describe the cultural characteristics of a society, because oral literature is a cultural heritage that describes the past, it is not known who the author is, therefore belongs to the community, is poetic, regular, and repetitive, does not attach importance to facts and truth, places more emphasis on imaginary or fantasy aspects that are not accepted by the community that owns it, consists of various versions, and uses everyday language (Fitrianingrum, 2016). The folklore of Putri Mandalika is assumed to have noble values of the nation's culture. This is because a folk tale that is told is closely related to the area.

Princess Mandalika

Folklore tells the story of a beautiful, elegant and virtuous royal princess named Putri Mandalika. Princess Mandalika's beauty and nobility made kings and princes from all corners of the world want to ask for her hand to become empress. Princess Mandalika became indecisive and restless in her decision, until finally Princess Mandalika threw herself into the sea and disappeared without a trace. Not long after, a light appeared from the surface of the sea, all the people approached the light and the light came from the appearance of a very large number of small animals. The appearance of animals in the middle of the sea is believed to be the incarnation of Princess Mandalika. The animal is a sea worm, which is named nyale. The Nyale can be enjoyed by everyone without any bloodshed.

With the folklore of Putri Mandalika from Lombok, West Nusa Tenggara, but now it is better known as the Bau Nyale Festival. (Fazalani, 2018) Bau Nyale which means catching sea worms, the simple meaning is the tradition of catching Nyale in the sea. The Bau Nyale tradition has its own meaning for the Sasak people, especially those in the south. Cultural values contained in the Bau Nyale tradition include the story of patience, the sacrifice of a mandalika princess for the welfare of society, avoiding conflict and upholding peace. (Wahidah, 2019) The Bau Nyale tradition has been passed down from generation to generation by the Sasak people when the appearance of Nyale is known based on the Sasak calendar which falls on the 20th of the 10th month. When the date has been determined, the Sasak people come to the south coast of Lombok such as Seger Beach Kuta Lombok, Tanjung Aan, Kalimantan and other southern areas to wait for Nyale to appear.

Classification of Cultural Values in the Putri Mandalika Folklore

In the Putri Mandalika folklore there are cultural values. Cultural values are defined as valuable thoughts and reasons, valuable power, and awareness that all lead to the good.

(Koentjaraningrat 2015:31-32; Rismayani, 2019) cultural values are based on five categories of human relations including: cultural values of human relations with God, cultural values of human relations with nature, cultural values of human relations with society, cultural values of human relations with others, cultural values of human relations with oneself.

The cultural values in Putri Mandalika folklore can be divided into three groups, namely:

Cultural Values in Human Relations with Nature Human

Relations with nature, namely how humans view nature because each culture has a different perception of nature (Ayuningtyas, 2015:11; Wibowo, 2019). To survive, a person needs nature to be able to meet all his needs. Because nature is the source of life. Humans need to respect and protect the natural environment. Cultural values relating to nature, including the best use of nature in the folklore of Putri Mandalika, include:

*“Hasil alamnya yang melimpah membuat negaranya maju. Pembangunan merata di segala bidang dan raja selalu mengutamakan kepentingan rakyat.”
(Hlm 6)*

“Raja Lipur terkenal sangat baik, gagah perkasa, tegas namun santun dan ramah terhadap rakyatnya. Kerajaan Lipur terkenal makmur dan hasil buminya melimpah.” (Hlm 20)

The two quotes above describe a wise king, so that the abundant and fertile natural products can be utilized by humans. Therefore, humans must be wiser to be able to process the natural resources around them. So that by taking care of nature, humans can live in prosperity. In the folklore of Putri Mandalika, the cultural value related to humans and nature is protecting the environment. The data that represent the cultural values in this story are as follows.

“Dipercayai Nyale atau cacing laut itu adalah Putri Mandalika yang telah menukar tubuhnya menjadi cacing laut untuk dapat dinikmati oleh seluruh rakyatnya” (Hlm 47)

The quote above can describe the relationship between humans and nature, which until now, people in Lombok have always tried to catch flame. Nyale is very delicious and more and more people are coming to Lombok to catch it.

Cultural Values in Human Relations with Society

Humans always establish communication within community groups. This can affect one member to another. Because community members in groups cannot live alone. Community members are interested in promoting a sense of unity and using cooperation in the division of labor. The cultural value of human relations with society in the Putri Mandalika folklore, among others, emphasizes mutual respect, responsibility, and the public interest. Below will describe data relating to cultural values in human relations with society

*“Raja Raden Panji Kusuma atau dikenal dengan sebutan Raja Tonjeng Beru adalah raja yang arif bijaksana rakyatnya hidup makmur, sejahtera. Raja memimpin dengan adil sehingga rakyatnya sangat peduli dan loyal.”
(Hlm 4)*

The quote above shows how a leader is very responsible for his obligations. A good leader, responsible, and caring for his members is one of the cultural values of human relations with his community. If the leader is good and responsible, he will surely be

respected and respected by his members. In addition to being responsible, and sympathetic to other communities. Cultural values in human relations with society are not only responsible, as quoted below.

“Raja memimpin kerajaan dengan demokratis. Semua permasalahan dan pengambilan keputusan kerajaan selalu dimusyawarahkan dan meminta pertimbangan pada penasehat kerajaan. Semua keputusan yang diambil merupakan hasil musyawarah.” (Hlm 6)

The quote above shows how a leader always puts the public interest first, and invites his people to always consult for the welfare of all.

“Putri tumbuh menjadi gadis yang sopan, santun, ramah, dan lembut. Bila berpapasan dengan rakyatnya putri selalu menyapa dengan ramah dan santun. Keluhuran jiwanya, kemurahan hatinya, dan kecantikannya membuat putri sangat disayang sama semua rakyatnya.” (Hlm 11)

The quote above shows humans who have a polite nature, speak good language and respect each other. The two quotes above can be seen that a human being is a social creature, and must respect each other, respect each other. The cultural values of human relations with other people include helping each other, living in harmony, and exemplary

Cultural Values in Human Relations with Other People

Cultural values in human relations with other people show that humans as social beings need other people, and cannot live alone. As social beings, humans need other people to fulfill their needs. Communication between humans is a form of social interaction in society. Below will describe data related to cultural values in human relations with other people

“Ketiga kerajaan hidup berdampingan dengan aman, tentram dan damai. Tidak ada kerajaan yang saling mengganggu satu sama lain. Ketiga kerajaan menjalin hubungan kerja sama dengan baik, saling menghargai dan menghormati sehingga rakyatnya hidup rukun.” (Hlm 8)

The quote above shows how one of the cultural values of human relations with other people, is mutual respect and respect so as to create peace.

"Dan Putri pun menaati segala perintah raja. Raja semakin hari kondisinya semakin melemah Putri pun tidak putus asa untuk selalu berikhtiar untuk memberikan pengobatan untuk kesembuhan raja."

The quote above shows how Princess Mandalika is an example and obedient to her father's orders. The cultural values of human relations with other people include helping each other, living in harmony, and exemplary.

Conclusion

Based on the results of research and discussion of cultural values in folklore, there are five groups, namely, cultural values of human relations with God, cultural values of human relations with nature, cultural values of human relations with society, cultural values of human relations with others, cultural values of relationships. man with himself.

The cultural values in the Putri Mandalika folklore are divided into three groups, including the cultural values of human relations with nature, where there are points that we

can take, one of which is that we as humans must be able to protect and make the best use of nature. In that way, nature becomes fertile and the results are abundant. Furthermore, the cultural value of human relations with society in the Putri Mandalika folklore is to emphasize mutual respect, responsibility, and the public interest. Furthermore, the last is the cultural value of human relations with other people in the folklore of Putri Mandalika. The value we can take is that humans are social beings who cannot live alone, and must have good speech and respect for each other, respecting each other in order to create peace.

Suggestions for further research, based on research that has been done. A more comprehensive and detailed study of the folklore of Putri Mandalika is needed. This research needs to be completed, hopefully it will be better than the research I wrote. Future research may not only focus on cultural values, but also on the name Putri Mandalika, which is now used as the name of the Mandalika Circuit.

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