



Analysis of Sumur Deringo Stories in Sumuranja Selatan Village for Elementary School Children

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ABSTRACT

Background: Folklore is cultural literature that is passed down by word of mouth to be passed down from generation to generation to the next generation. However, there are many generations today who are not aware of the existence of folklore or storytelling, even though there is a lot of learning involved.

Purpose: The purpose of this research is to find out the story of Sumur Deingo in the village of South Sumuranja as well as to analyze the intrinsic and extrinsic elements contained in the story of Sumur Deringo for elementary school children.

Design and methods: The method used in this research is ethnographic method with a qualitative approach. Data collection techniques in this ethnographic method are through interviews, observation and documentation.

Results: The results of the study show that the story of Sumur Deringo is a story formed from an activity carried out by the community. The story has indeed been trusted by the surrounding community which has been passed down by word of mouth from generation to generation to the next generation. Likewise, some elementary school children already know the story. The story contains lessons for children. From the results of the analysis, the story contains intrinsic elements consisting of themes, plot, characters and characterizations, setting, point of view and message, as well as other elements. external which consists of the cultural background and moral values contained in the story.

Keywords: Culture, Folklore Stories, Sumur Deringo

Introduction

In people's lives, you will definitely get to know a culture of society. Where every region in Indonesia usually has its own uniqueness. Culture is a way of life to develop that comes from the human mindset that is owned by a person or group of people so that it becomes a legacy for the next generation (Antara & Yogantari, 2018). The cultural wealth in each region will be preserved if the surrounding community is able to pay attention to the existing culture. Communities in Indonesia have a great diversity of uniqueness both in terms of culture, traditions, food characteristics, clothing to folklore that circulates among the people. There are many ways to preserve existing culture, one of which is by knowing and preserving every folklore in the area.

Folklore is a cultural literature that is passed down by ancestors or ancestors which is passed on by word of mouth to be passed down from one generation to the next. So that basically folklore usually still adheres to the existing oral traditions from past lives. On the other hand, folklore is considered as a collective cultural work (work belonging together) in the area itself (Kanzunnudin, 2017). The contents of folklore cannot be separated from an

event that involves the way of thinking or acting of community groups. However, the spread of folklore is usually limited, so that only the area itself knows the story.

Folklore is part of folklore which is divided into several types such as legends, folklore, and myths or mythical stories (Halimatussakdiah et al., 2019). Folklore is also referred to as the traditions of the people in certain areas which are passed down from generation to generation, with various types of collectives, traditionally with different versions, both orally and through sign language or other reminder aids as a way of conveying the story. . The story told should have been preserved. However, in reality the development of folklore or storytelling is currently very minimal where there are many young people who do not know about storytelling even in their own homes. This is because there are so many children now those who are already enjoying the sophistication of technology so that they do not pay attention to existing cultural works. So that it causes the fading of storytelling or folklore in the area (Luthfa & Ahmad, 2021). Even though the story or folklore has an influence on the development of children's character, especially in children at the elementary school level.

Similarly, the village of Sumuranja Selatan, which is located in Pulo Ampel District, Serang Regency, Banten Province, also has stories to tell in the life of its people. The story is a source of pride and is used as a belief by the community. So that the story should be passed down from mouth to mouth to the next generation to be preserved, so it's not only the ancestors or ancestors who know the story told. Stories also contain intrinsic and extrinsic elements that can be used as learning by children. The story told in Sumuranja Selatan is about the Sumur Deringo.

The Sumur Deringo was made by the hands of the local people, who saw a source near the randu and Deringo trees and then dug the soil to form a well that has a depth of approximately 1.5 m.². After being excavated, finally the source came out of the underground with more and more swiftly. So the well is called a Deringo well because the location of the well is near a tree Deringo. The water is used as a water center for people's lives and it is also believed that the De well also has a story told in which the story is told orally by the local community.

A number of studies related to folklore have been carried out before by several researchers, among others, to identify the social relations of society with folklore and describe strategies resolution conflicts based on the local wisdom of the community and behind the customary prohibitions that exist in folklore (Prasetyo et al., 2020), to find out how the content of folklore, the uses of folklore, community traditions and community opinions regarding folklore (Belinda, 2021; Fusnika & Febriani, 2020) to review folklore and the development of the meaning contained in folklore (Aryawana, 2021; Susilo et al., 2022) and also other research reveals that to analyze the educational values contained in folklore which is used as material learning literature in elementary school students (Wardhani, 2017; Iman & Sulaeman, 2019; Indriyani & Kulsum, 2021; Merdiyatna, 2019; Umri & Syah, 2021).

The research method that is often used by previous researchers on folklore is a qualitative method with the semiotic theory approach of the Ronald Bathers model (Prasetyo et al., 2020), qualitative with folklore studies (Belinda, 2021), qualitative (Aditya Wardhani, 2017; Aryawana, 2021; Susilo et al., 2022), descriptive qualitative (Fusnika & Febriani, 2020; Iman & Sulaeman, 2019) content analysis (Umri & Syah, 2021) and descriptive analysis (Indriyani & Kulsum, 2021; Merdiyatna, 2019). Meanwhile, the analytical techniques used by previous researchers were interviews (Aditya Wardhani, 2017; Susilo et al., 2022), observation, interviews and documentation (Belinda, 2021; Fusnika & Febriani, 2020; Indriyani & Kulsum, 2021; Umri & Syah, 2021) sampling using sampling and snowball techniques (Prasetyo et al., 2020) content analysis (Iman & Sulaeman, 2019) structural

analysis (Merdiyatna, 2019) and literature study through data reduction, presentation and drawing conclusions (Aryawana, 2021).

Based on the picture above, the research that has not been done by previous researchers is regarding the analysis of the story told by Sumur Deringo in Sumuranja Selatan Village for elementary school children. The purpose of this research is to find out the story told by Sumur Deringo in Sumuranja Selatan village while at the same time to analyze the intrinsic and extrinsic elements contained in the story told for elementary school children.

Methods

The method used in this research on the story of Kampung Sumuranja Selatan is an ethnographic method with a qualitative approach. Ethnographic research is a research method that understands phenomena in activities or activities and also community traditions. While qualitative is research that describes in descriptive form. This ethnographic method is also related to describing people and how they behave in community life, either as individuals or as part of a group, which is accompanied by existing traditions. According to Jacob, ethnography is a research method for understanding culture in a community group (Raco, 2010). The research location is on Jl. Ki. Muh. Idris No. 2 Sumuranja Village, Pulo Ampel District, Serang Regency, Banten Province.

Data collection techniques in this ethnographic method are through interviews, observation and documentation. The first step in this research activity was to conduct interviews with several elementary school children and also to community leaders as resource persons who were considered to be able to provide information regarding the problem under study. The media used is in the form of cellphone media to carry out voice recordings related to interview activities. The second step is to make observations to observe a place that is being researched, namely in the form of a well that has a story told in the village of South Sumuranja, and the third step is to carry out documentation to strengthen the existing data in the form of taking photos related to the object being studied. Data collection tools that can be used in ethnographic research are non-participant observation or participant observation, in-depth interviews, existing documents and also audio and video recordings (Hanurawan, 2016).

Instrument used in this study is to use an interview guide grid and an observation guide grid. With this instrument, it can help researchers to get more in-depth information related to the data needed. The data analysis technique used in this study is content analysis. Content analysis techniques are techniques used to analyze and understand the content of an information needed in research.

Findings & Discussion

Findings

Based on the results of observations and interviews with several elementary school students and community leaders regarding the story of the Sumur Deringo, information was obtained that elementary school students already knew the story from their parents. As well as obtained some information about the Sumur Deringo.

South Sumanja Village is one of the villages in Sumuranja Village, Pulo Ampel District, Serang District, Banten Province. Sumanja village is located west of Mangunreja village or Kedungsoka village and north of Pulo Ampel village. In general, Sumuranja village is a highland area, with a height of 30 meters above Mount Gede and Mount Merdeka. Sumanja Village is a village which consists of several villages, one of which is the South Sumuranja Village. South Sumanja village is a village that has storytelling or folklore. The story is made into a work that comes from people's behavior. The story told in the village of South Sumuranja is the story of Sumur Deringo.

Pada zaman dahulu hiduplah sepasang suami istri bernama ibu Marhama dan bapak Mubri di sebuah rumah sederhana di kampung sumuranja selatan. Untuk kehidupan sehari-harinya mereka mengandalkan hasil dari pertanian yang mereka tanam. Marhama selalu membantu suaminya dalam merawat tanamannya di pagi hari dimana pak Mubri menanam banyak tanaman di pegunungan sebagai bentuk penghasilan untuk keluarga. Letak pegunungan itu dekat dengan sebuah sumur deringo yang merupakan pusat sumber mata air bagi masyarakat kampung sumuranja. Mereka pun mengambil air dari sumur deringo untuk kebutuhannya. Mereka juga terkadang membersihkan rumput yang ada disekitar sumur. Karena disisi sumur tersebut cepat sekali ditumbuhi oleh rumput.

Suatu ketika desa sumuranja mengalami musim peceklik atau disebut musim kemarau panjang. Saat malam hari sepasang suami istri tersebut pergi ke sumur deringo yang ada di kampung sumuranja untuk mengambil air. Mereka pun berangkat dengan membawa sebuah senter kecil untuk penercahayaan. Ditengah perjalanan seorang istri terpeleset karena tanahnya yang licin dan tempatnya yang gelap tetapi mereka tetap melanjutkan perjalanan dengan berhati-hati. Setelah sepasang suami istri tersebut tiba di sumur deringo mereka beristirahat dahulu sebelum mengambil air. Ketika mereka hendak mengambil air, mereka mendengar suara harimau yang sedang mengaum yang semakin lama semakin kencang akhirnya mereka menjauh dari sumur itu untuk mencari tempat persembunyian. Ternyata mereka melihat seekor harimau yang mendatangi sumur deringo dan minum air sumur itu. Setelah minum, harimau tersebut pergi meninggalkan sumur dengan seketika. Ibu Marhama merasa takut dengan harimau tersebut lalu ibu Marhama mengajak suaminya untuk segera pulang ke rumah dan tidak melanjutkan untuk mengambil air.

Akan tetapi bapak Mubri tidak begitu meyakini dengan kejadian tersebut sehingga keesokan malamnya bapak Mubri pergi kembali ke sumur sendirian, karena istrinya merasa takut untuk menemaninya. ia mendatangi sumur tersebut bukan untuk mengambil air akan tetapi untuk membuktikan kedatangan harimau. Ketika ia sampai di sumur itu ia mendengar kembali suara harimau mengaum dan melihat harimau itu minum air sumur. Harimau tersebut tidak mengganggu, hanya untuk meminum air sumur, karena setelah minum harimau tersebut akan pergi meninggalkan sumur itu. Lalu bapak Mubri kembali pulang untuk menceritakan kepada istrinya dan ia mempercayai datangnya harimau itu di malam hari pada musim kemarau. Setelah kejadian tersebut mereka pun bersepakat untuk tidak mengambil air sumur ketika malam hari. Sehingga setelah adanya kejadian tersebut mereka hanya mengambil air di pagi atau siang hari saja. Mereka tidak lagi melakukan aktifitas di sumur itu jika malam hari. Bahkan letak sumur tersebut juga memang sangat gelap sehingga dikhawatirkan terjadi hal yang tidak diinginkan. Mereka pun menceritakan kejadian tersebut kepada masyarakat sekitar dan masyarakat pun mempercayai cerita itu. Dari adanya cerita tersebut tidak ada masyarakat yang datang ke sumur ketika malam hari.

Discussion

Story telling is a cultural work of a society which is passed on by word of mouth to the next generation. The next generation should have preserved the story. With patience from parents and the community around future generations will be able to know the story. Through the introduction of the story, the generations will know about cultural heritage. Even some people already know the existence of a well which until now the well is still maintained and used by the surrounding community. Even though the story was not recorded in a book and when it was distributed, the story was only in outline, but the story was still being told to the next generation.

The story contains several intrinsic and extrinsic elements which will be presented in this discussion. Intrinsic elements are elements contained in the story which consists of themes, characters, characterizations, plot, setting, point of view and message.

Theme

The theme is the main idea in the story. The theme is the main idea that underlies the course of a story (Surbakti et al., 2021). The theme contained in the story of Sumur Deringo is cultural preservation. Where in the story it tells about the habits of the people where the Sumur Deringo is used as a central source of water for the community, even the husband and wife also take water from the well for their life.

Characteristics

Characters are people who play a role in the story. Characters are actors who are told in a story (Surbakti et al., 2021). Meanwhile, characterization is the character of a character in a story. The characters and characterizations in the story of Sumur Deringo say that Mubri has a brave and hard-working character, being brave means having a steady heart, being confident and not being afraid to face problems (Jumianti, 2018). The story quote is "*he went to the well not to fetch water but to prove the arrival of the tiger*". In the quote it is explained that Mubri has a brave nature where he will go to the well the next night to prove the arrival of the tiger. Meanwhile, hard work is someone's real effort in doing a job (Hartono & Anshori, 2019). Quotes on the story "*Pak Mubri grows many crops in the mountains as a form of income for the family.*" The quote explains that Mubri worked hard to provide for his family by trying to grow lots of crops as a form of income for the family.

Meanwhile, Marhama has a cowardly and obedient character. Fear means feeling horrified in the face of something that is considered dangerous (Amita, 2020). story quote "*Marhama was afraid of the tiger, so Marhama's mother asked her husband to come home immediately.*" The quote shows that she has a fearful character, so when she saw the tiger, she asked her husband to come home immediately. Meanwhile, obedience means obedience or discipline in doing a job (Wardhani, 2017). story quote "*Marhama always helps her husband in caring for his plants.*" The quote explains that the husband obeys as a wife to follow orders and help her husband for family needs.

Plot

Plot is the sequence of events in a story. The plot in the story of Sumur Deringo is using backward plot. Story quote "*Once upon a time there lived a married couple....*" Where the story is an event that happened in the past (Surbakti et al., 2021).

Background (Settings)

Setting consists of place, time and atmosphere. The setting of the place in the story is the village of Sumuranja Selatan and the mountain. The background of the village of Sumuranja Selatan in the story quote "*the husband and wife went to the Sumur Deringo in Sumuranja village to fetch water.*" The quote explains that they have a habit of taking water from the well for their daily needs. While the mountain background quotes the story "*Pak Mubri grows a lot of plants in the mountains*". The quote explains that they also carry out activities on the mountain to plant trees. The time setting is morning and evening. Quote in the morning "*Marhama always helps her husband in taking care of his plants in the morning.*" The quote states that Marhama helps her husband take care of the plants in the morning. Night time quote "*At night the husband and wife went to the Sumur Deringo.*". Where they take water to the well at night. While the background is alert. To be alert according to KBBI is to be careful, on guard and alert. story quote "*they heard the sound of a tiger roaring which was getting louder and louder, finally they moved away from the well to find a hiding place.*" The quote explains that they felt alert when they heard the roar of the tiger, so they looked for a place to hide.

Point of View

Point of view is the author's way of telling the contents or events in a story (Surbakti et al., 2021). The point of view of the story is the third person's point of view, where the author only tells an incident that is experienced by other people and also places the main character as a person with the pronoun when, namely he or they).

Mandate

The message is the message contained in the story. The message is the message contained in the story, both express and implied (Surbakti et al., 2021). The message of the story is that we are taught to be able to manage time well. So that we can set when to do activities and also rest. Because if we insist on continuing our activities, especially at night in a vulnerable place, it will endanger ourselves. story quote *“they forced to leave, they left with a small flashlight for lighting. In the middle of the trip a wife slipped because the ground was slippery but they continued on their way”*. This message can be taught to elementary school children, as well as from the results of interviews with elementary school children that they have heard of the story, because of the patience of parents so that children can be taught the message contained in the story, such as children being taught to be able to organize and divide time for study, rest and activities. while extrinsic elements are elements that build the contents of the story from the outside which consists of the cultural background and values contained in the said story.

Cultural Background

The cultural background of the story of Sumur Deringo is that in ancient times there was a community called Buyut Buncil who built houses near the mountains. Near the settlement there is a kapok and Deringo tree whose soil always emits water. Great-grandfather buncil who lived in the mountains finally dug the ground to form a well with a depth of approximately 1.5 M². So the well is called a Sumur Deringo because the location of the well is near a *treederingu*. The well's water never runs dry, no matter what the weather conditions are. The well is also widely known by other people because it is located near the road where the whole community often passes this road when going to the mountains. So that the source is used as the center of water for people's lives. There are even some people who have drunk the source water directly without having to cook it first. Until now, the water is still used by the community.

Moral Values

Moral values are messages that teach humans to do good in life in society. The moral value in the story is caring for the environment and helping and working hard. Caring for the environment is implementing a clean life and always maintaining the cleanliness of the surrounding environment (Amril & Pransiska, 2021). story quote *“They also sometimes clean the grass around the well”* from that quote they are taught to be able to maintain the cleanliness of the environment so as to avoid disease. Helping is an attitude of caring for others (Amril & Pransiska, 2021). story quote *“Mrs. Marhama always helps her husband in taking care of his plants where Mr. Mubri grows many plants in the mountains as a form of income for the family”* in that quote we are taught to have the nature of helping each other to fellow human beings in terms of goodness and taught to work hard in doing something so that what we want to achieve can be achieved.

Conclusion

Based on the description of the results and discussion, it is concluded that the researcher has uncovered a story told in the village of South Sumuranja in the form of a story told by Sumur Deringo. The story of the Sumur Deringo is a story told in the village of South Sumuranja and is also believed by the community. The story is formed from activities in people's lives. Therefore, the story should be told to the next generation as a form of cultural preservation. From the results of the analysis, the story has intrinsic elements, namely themes, characters and characterizations, plot, setting, point of view and message. Extrinsic elements consist of cultural background and moral values contained in the story. Stories are told by word of

mouth to the next generation so that the noble values that exist in a society are maintained and their sustainability is maintained. Where the said story contains lessons that can be applied to elementary school children such as the moral values contained in the story.

As for suggestions for future researchers, that is being able to dig up storytelling in each area so that they can find out the elements or values contained as well as a form of cultural preservation.

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