

**ANTI-DISCRIMINATION AND HUMANISM VALUES IN
JAVANESE FOLKLORE "BATURADEN"**

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Abstract

Each country has a law, including Indonesian, like the law in folklore. One of them is in Baturaden legend. Baturaden is the famous legend in Central Java's folklore. This study analyzes about anti-discrimination and humanism value. There are so many social culture shows in this folklore, one of them is discrimination. It uses descriptive qualitative and sociology of literature theory. This research study reveals there was a king's daughter who did not care of the social class, wanted to fight for love although without the blessing of her father.

Keywords: folklore, social value, social culture, sociology of literature

Introduction

Folklore is traditional beliefs, customs, and stories of a community, passed through the generations by word of mouth. Every culture has its own unique folklore, including different types of songs, stories, and legends. There are some types of folklore in Indonesia, such as fable, legend, myth, sage and parable. The development of folklore is something very interesting (Fajar, 2016). Especially in Indonesia. Folklore giving a history to an area, so that it can be an icon of each region.

Folklore is intangible local wisdom. Many of folklore is in the form oral literature has many noble values that greatly maintain the harmony of life between human and nature. Indonesian folklore has many cultural diversity and noble values. Maybe if it is calculated, folklore in

Indonesia is up to millions. Folklore from place to place has different characters (Fajar, 2017). The role of folklore strongly supports a harmonious relationship between humans.

Baturaden is one of the famous legend stories in Indonesia. The place is very beautiful, plus there are interesting legends, make many people interested in coming and knowing about the story behind it. We can take some moral values from this story. Such as giving respect to your parents and other people, don't discriminate other people, be kind and be tolerant. Those kinds of aspects are really interesting to be analyzed.

Humans have a special position and are more capable than other creatures because they have spirituality. The view of humanism

makes people aware of the dignity and dignity of humans as spiritual beings. Spiritual ethics underlies humans to take responsibility in life in the world. The Baturaden story has given a view of upholding dignity for spiritual satisfaction, which sometimes makes people do beyond their reasoning.

Literature Review

A. Indonesian Folklore

Folklore of Indonesia is known in Indonesian as dongeng (lit. "tale") or cerita rakyat (literally "people's story" or "folklore"), refer to any folklore found in Indonesia. Its origins are probably an oral culture, with a range of stories of heroes associated with wayang and other forms of theatre, transmitted outside of written culture. Folklore in Indonesia is closely connected with mythology.

Indonesian folklore reflects the diverse culture of Indonesia as well as the diversity of ethnic groups in Indonesia. Many ethnic groups have their own collection of tales and folklore that have been told for generations. The stories are usually told to children as bedtime stories and have pedagogical values such as kindness, benevolence, modesty, honesty, bravery, patience, persistence, virtue, and morality. For example, one popular theme is "the truth will always prevail, and evil will always be defeated."

While most Indonesian folkloric stories have happy endings and 'happily ever after' themes, some employ tragedy and have sad endings.

B. Humanism

Humanism comes from Latin, humanist; humans, and ism means understanding or flow. Humanism is a term that is often used in Indonesian society as a word that expresses something related to humans, a stream that aims to revive a sense of humanity and aspire to a better social life (Awalia, 2017).

Originally humanism was a movement with the aim of promoting human dignity. As ethical thinking that upholds human beings. Humanism emphasizes dignity, role, responsibility according to humans (Awalia, 2017).

The humanism itself is very related to the activities of people's lives related to humanism related to learning education to students, religious-related humanism, to universal humanism that includes One World, One Nation, Human Nation born in this earth so that many connect between humanism with problems and issues related to humans (Awalia, 2017).

C. Anti-Discrimination

In human social behavior, discrimination is treatment or

consideration of or making a distinction towards, a person based on the group, class, or category to which the person is perceived to belong. These include age, color, criminal record, height, disability, ethnicity, family status, gender identity, generation, genetic characteristics, marital status, nationality, race, religion, sex, and sexual orientation. Discrimination consists of treatment of an individual or group, based on their actual or perceived membership in a certain group or social category, "in a way that is worse than the way people are usually treated". It involves the group's initial reaction or interaction going on to influence the individual's actual behavior towards the group leader or the group, restricting members of one group from opportunities or privileges that are available to another group, leading to the exclusion of the individual or entities based on illogical or irrational decision making.

Anti-discrimination may include protections for groups based on sex, age, race, ethnicity, nationality, disability, mental illness or ability, sexual orientation, gender, gender identity/expression, sex characteristics, religious, creed, or individual political opinions. Also designed to prevent discrimination in employment, housing, education, and other areas of social life, such as public accommodations. Anti-discrimination are rooted in

principles of equality, specifically, that individuals should not be treated differently.

D. The Legend of Baturaden

This legend comes from Central Java exactly in Purwokerto. The name Baturraden is derived from the Javanese words Batur ("manservant") and Raden ("nobleman/ noblewoman"). According to local legend, the young daughter of a local king fell in love with a young man who worked in the stables. But when the servant came to apply, he was even imprisoned without being fed or drunk. As their feelings were mutual, the two furtively had a relationship before ultimately eloping, without their parents' blessings. Shortly after their first child was born, the noblewoman's father marched on their home with his army and demanded that she return home. When she refused, the king had the stableman stabbed with a keris. The noblewoman, in despair, took the keris from her husband's body and killed herself. The king, before leaving, had their child killed as well, and all were buried in the area.

Research Method

Methods centered on the analysis of humanism and discrimination aspects in Indonesian folklore, "Baturaden" story. Some Indonesian folklore is in the form oral literature has many noble values that greatly maintain the harmonious relationship between

human. Environmental wisdom in advance rather than local wisdom. Considering that the wisdom of the environment is the attitude and behavior typical of local people, the popular concept is known next is local wisdom. Amrih (2008) refers to wisdom as a form of willingness to see, feel, initiate, and then obey the norms; the willingness to see and act according to the natural law of the Creator; and the form of consciousness to be part of nature to create a unity of harmony.

This research uses descriptive qualitative. Descriptive-qualitative is used because it describes a social phenomenon (Moleong, 2007). The social phenomenon that exists in this research the relationship between human.

Discussion

Anti-Discrimination and Humanism Value

Social status has a close relationship with the culture of society. Social status is related to cultural elements, especially elements of social systems and social organizations. The social status that classifies that community into certain layers, such as high social status, middle, and low. This distinction is called social stratification that occurs because of different groups and structures in society. As a member of a group, a person has a certain position in the group. The problem in this study is

how social status as part of society culture is represented in Indonesian folklore.

a. Not Looking at Social Status

We all know that ancient people greatly upheld the dignity of their families. Therefore, they always make family relations with equal families. It is inappropriate if a noble marries a servant and vice versa. No matter the feelings of others, the important thing is that their nobility is maintained. This is one form of discrimination against social status.

The princess who is actually a nobleman does not care about the status of servants whose she loves. She continued to choose and maintain her relationship with the servant, even though she received much opposition from her father whose a king. The waiter also seemed to ignore his low status, and bravely continued to fight for the princess. This shows that the princess and servant (her lover), have an anti-discrimination attitude, also have a high tolerance. Because everyone has the same rights, whatever their status.

b. Get Rid of Noble Tradition

Humans "consciously" participate in the symphony of love that is playing in the universe. By developing love in the right place, humans find how they are able to show it in the right way. Therefore,

by not abusing the spirit of love and for love as it really is, everyone should be willing to offer real help and support to others. This is done to protect the shared harmony that already exists.

Because of her high sense of humanism, the princess could not remain silent seeing the person she loved in prison was not even given food and drink, only because he proposed to her. Therefore the princess chose to flee and leave all the traditions of the nobility (matchmaking of fellow nobles), and live a simple life with her beloved servant.

c. Love is Humanism

For the sake of her love, the princess chose better to die with loved ones, namely her husband and child, rather than having to return to her kingdom. For her, death is a more pleasant thing than a luxurious life without the people she loves. This shows that the feeling relationship between humans is very strong. And love is the strongest thing in the world because it's able to turn a person's life around.

Conclusions

Reading and understanding of legend stories critically are important. That way we can know the implicit messages that exist and learning from mistakes inside. So we can avoid the same bad things, which can happen in real life.

The role of folklore strongly supports a harmonious relationship between humans. There are some moral values from Baturaden's story. Such as giving respect to your parents and other people, don't discriminate other people, be kind and be tolerant.

Social status has a close relationship with the culture of society. We must respect each other so that a good and harmonious relationship is established. Individuals should not be treated differently, having a high tolerance attitude is needed in community relations.

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