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Local wisdom on Java manuscript in Banyuwangi: study of Indonesia culture's value

Sabiduría local sobre el manuscrito de Java en Banyuwangi: estudio del valor de la cultura de Indonesia

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ABSTRACT:

An attempt to study Indonesian culture in the Java region is being made to explore the values of wisdom found in one of Banyuwangi's most influential manuscripts. This study reveals richness culture value written on Lontar Yusuf as java manuscript, which mostly influenced by the Islamization process using content analysis. The aim of this cultural research on selected java manuscript is to study literary works that are part of indigenous Indonesian culture; explore the culture of Banyuwangi, mainly to search the local wisdom behind this cultural heritage that could be used for the counseling purpose.

KEYWORDS: Counseling, Java manuscript, Local wisdom, Lontar Yusuf.

RESUMEN:

Se está intentando estudiar la cultura indonesia en la región de Java para explorar los valores de la sabiduría que se encuentran en uno de los manuscritos más influyentes de Banyuwangi. Este estudio revela el valor de la cultura de riqueza escrito en Lontar Yusuf como manuscrito de Java, que fue influenciado principalmente por el proceso de islamización mediante el análisis de contenido. El objetivo de esta investigación cultural sobre el manuscrito seleccionado de Java es estudiar obras literarias que son parte de la cultura indígena indonesia; explora la cultura de Banyuwangi, principalmente para buscar la sabiduría local detrás de este patrimonio cultural que podría usarse para el propósito de asesoramiento.

PALABRAS CLAVE: Asesoramiento, manuscrito Java, sabiduría local, Lontar Yusuf.

1.INTRODUCTION

Manuscripts containing these literary works are found written on “lontar” leaves, “lontar” fronds (*Rontal-Borassus Flabellifer*). All the traditional literary works found in Java are written in the Persian Arabic alphabet, indicating the process of Islamization in Indonesia through the pre-existing Hindu-Buddhist art activism, which already well established. Therefore, it is continued as much as possible to accommodate Islamic teachings or dogmas; this tradition influenced by Sufistic Islam or Indian Islam, where the spread of Islam through merchants from Gujarat, India (Relin et al.: 2018, pp.155-163). Manuscripts on palm leaves, which are often called “Gebang” found, but they are often only kept as family heirlooms, unreadable; even these people regard the manuscript as an ancient phenomenon.

Therefore, in this study, it is crucial to study the manuscript of “Lontar Yusuf” from Banyuwangi, which is one of the oldest manuscripts in Java and has a considerable influence on the culture of Banyuwangi. This research aims to study literary works that are part of indigenous Indonesian culture, exploring the Banyuwangi’s culture and the local wisdom behind this manuscript as cultural heritage. In order, it can be utilized in counseling implementation, which is in line with the opinions of experts who recognize the need for educational counseling (Anoegrajekti et al.: 2018; PRASETYO et al.: 2018, pp.2003-2009) and enrich the greater knowledge of science.

2.METHODS

This study uses content analysis in a qualitative approach to examine the value of an object studied. The documentation analyzed, namely, text, images, symbols, and so forth. In this research, the object studied is “Lontar Yusuf.” We examine the content of the messages contained in the book verses so that the meaning is as close as possible to the manuscript (Sebayang et al.: 2018; Beatty: 2012, pp.173-194).

Source of data in this research is a written source in the form of a textbook or book that is “Lontar Yusuf,” and related books that are stored in the Library and Department of Culture and Tourism of Banyuwangi Regency. Also, the principal data sources are the people who are related to the primary data source by interviewing indigenous tribes from Banyuwangi called “Osing”. Recording through interviews or participant observation is the result of a combined effort of viewing, hearing, and inquiring activities (Paramita et al.: 2018).

In this section, we describe the data collection techniques to find the text/books used as the source of the study data; the following activities are carried out:

Visiting the office of Library, Archives, and Documents of Banyuwangi Regency; to the Office of Culture and Tourism of Banyuwangi Regency; and to the Custom House or “Osing” Traditional Cultural House in Kemiren Village, Glagah Sub-district, Banyuwangi District.

The book of data source study is selected to be “Lontar Yusuf” book. The selection of books or scriptures based on the consideration that this book is used for the inherent of indigenous traditions which are close to the society namely “Mocoan” is like reading a religious book in traditional events, and the performance of art “Pacol Goang” that favored by “Osing” people in Banyuwangi. However, still, this book is untouched by cross-cultural research counseling as a contribution of the counselor in the Banyuwangi area.

For this research, data analysis is directed to conclude the cultural values or local wisdom which can be utilized in counseling. The procedures are. First, identified Data or chapter from “Lontar Yusuf” is numbered; secondly, Developing categories, whereas researchers as instruments, collect their data by performing observations or reading data sources repeatedly to obtain the necessary data. In this process, data that has the same meaning or message are grouped into one category.

The first four stages of content analysis research used randomly according to the situations and conditions developed during the study; the first four stages are:

Data formation:

By reading and reviewing the books as a data source involving the initial reflection process, reading the introduction, reading the chapters carefully, and reading the chapters in-depth, data is generated.

By selecting the values of "Osing" culture in the book of Lontar Yusuf containing wisdom or counseling value, assisted by practitioners (Budayawan/humanist) and colleagues data is also generated.

Criteria determine practitioners as follows: "Osing" People, located in Banyuwangi; dabbling as a devotee of Banyuwangi art and culture. Peer is determined by criteria; "Osing" people can read and understand "Osing" language; minimum has undergraduate education and; understand "Osing" culture (Kumar: 2013).

The inference is needed to make findings of the study "Lontar Yusuf" according to the original and utilized in developing the counseling framework. The testing techniques chosen in this study are a triangulation of source and peer-debriefing [6]. Triangulation of sources using multiple sources is an attempt to match the truth of the findings contained in the data source with other sources or documents. In this study, the book chosen as the primary source is the book of "Lontar Yusuf." Peer debriefing is done by asking the person who is well informed about the methodological issues, and issues studied, the purpose of exploring the aspects studied, which the author may not have thought. Accordance with this, peer debriefing is done by requesting the help of a cultural research expert in "Osing" to examine the validity of "Osing" culture values contained in the book of "Lontar Yusuf."

In this research, the qualitative content analysis is done with the help of a matrix, which includes variables to be analyzed. Several stages conducted in this content data analysis, problem identification, research- focused including conceptual refinement and data coding, integrate all data findings with the interpretation of the researcher and key concepts in different drafts or formats.

3.RESULTS

There are 1.56 million people in "Osing" society, which are indigenous people of Banyuwangi, precisely in the village of "Osing" Kemiren Tour. Banyuwangi Regency is one of Besuki Residency District in East Java Province, located at the tip of Java Island between 8°.00 - 8°.45 south latitude and between 114°.00-114°.30 east longitude, adjacent to Situbondo Regency, Jember and Bondowoso districts, Indonesia Ocean and Bali Strait. Consist of 35 districts with an area of approximately 5.782,50 km².

The religious system of "Osing" society that majority, which is Muslims adheres to almost all their life activities with spiritual values and teachings of Islam. It results in Islamic art and culture, namely performance art from Aljin, a famous figure from "Osing" society, which brings Islamic literary products like Lontar Yusuf. It is then combined with other art forms such as comedy, gending, parikan, short drama, and even dance of Seblang Subuh originating from ancestral honor dance, in a form that strongly influenced by Sufism, the mystic of Islam.

Mocoan art is the art of recitation, also known as waosan or ngaji, a literature work by sung (Marrison: 2018, pp.83-91), which is born from the womb of the culture of the people of "Osing", a society that is considered as a native of Banyuwangi. "Mocoan or Mocopatan" recited from the Lontar Yusuf gives messages of criticism and advice of life values packed in Aljin performances combined with jokes that make the audience enthusiastic about continuing following this event to completion, which is called "Pacol Goang."

Mocoan art is the result of the acculturation process (cultural compound). The identifiable cultural elements within the compound are elements of pre-Islamic culture and elements of Islamic culture. The form of literary works represents Pre-Islamic cultural elements in the form of "Lontar," developed in the period before the arrival of Islam in the archipelago. While the characteristics of Islam in "Mocoan" represented by the contents of the story in "Lontar" Banyuwangi, which contains the story of Prophet Yusuf in Islamic teachings. Hence the "Lontar" used in "Mocoan" is called Lontar Yusuf. Cultural compositions in "Mocoan" cannot be separated from the activities of interpreting, uniting, and developing the "Osing" community

from time to time. Therefore, "Mocoan" cannot be said to be an Islamic or pre-Islamic product but has already become a product of "Osing" culture.

"Lontar Yusuf" is traded in "Osing" society as "Mocoan or ngaji," whether it is popular "Mocoan," which combined with another art, or a conservative Mocoan which is conducted in all 34 districts in Banyuwangi Regency. This conservative Mocoan is currently only found in several adjoining villages in Glagah and Giri Barat sub-districts in Banyuwangi. Mocoan conservative is conducted in a local "Mocoan" group called "Pirukunan Mocoan" or "Mocoan" unity.

The second use of "Mocoan" is the fulfillment of the promise called "Nadar," that is means after what a person's wishes have been fulfilled. "Mocoan" is also used in performing rituals such as in ritual ceremonies, sometimes "Mocoan" can also be done for request or forgiveness for the future (prospective). The Popular "Mocoan" is "Mocoan Pacul Gowang" or "Mocoan" popular, which involving the activities of singing trembling songs, staging jokes, and dancing in partially accompanied by musical instruments (PRASETYO et al.: 2018, pp.2003-2009).

The author of "Lontar Yusuf" is Ki Ageng Ronggo Janur, who is also the author of the Book titled "Ambyo" which is about the Prophet's stories. He is originally from the Demak Palace in the XVI century, written in the Ki Ageng Ronggo Janur's notes (Creese: 2016). Users of the "Lontar" book of Joseph (Lontar Yusuf) mostly do not care much about the origins of "Lontar" Yusuf and are interpreted as the work of the elders. Two opinions stated that "Lontar Yusuf" was from Surakarta in Central Java. While the second opinion, "Lontar Yusuf" came from the time of the Legendary God's messengers, who were the Islamic carriers who entered Java in the sixteenth century. These show that "Lontar Yusuf" perceived as a work originating from outside Banyuwangi.

All the traditional Javanese literary works in Banyuwangi are written in Arabic ala Persian alphabetical. Alphabet of "Lontar Yusuf" is written in the Javanese language named "Kawi" using Arabic ala Persian (Pegon). "Lontar" terminology means manuscript or literary work, papyrus here does not mean "Lontar" leaf as paper material for writing the book of "Lontar Yusuf." As other manuscripts, no title is found in the text of "Lontar Yusuf." Due to several things, i.e., the author does not include the title of the manuscript either in an autograph or classic manuscript; the copyist forgot to write the title or because the text is in the form of an anthology which covers various things.

The thickness of "Lontar Yusuf" consists of 122 sheets, including front and back covers, with 1-120 numbered contents in sequence. "Lontar Yusuf" as the primary data obtained from the private collection of the elder of traditional tribes "Osing" Banyuwangi in the village of Kemiren Glagah district Banyuwangi, because it is not available in the district library of the Banyuwangi Government. "Lontar Yusuf" is routinely copied and reproduced in Banyuwangi area for the use in conservative "Mocoan," however, it is not written in Latin or Javanese characters (Kurniasari et al.: 2019, pp.158-163).

The Book of "Lontar Yusuf" as it is in Banyuwangi is a Banyuwangi "lontar" which contains the story of Prophet Yusuf, one of the Twenty-five messengers of God according to Islam. The contents of the story of Joseph in "lontar," are not much different from the contents of the story of Joseph in Surah Yusuf, in the 13th letter of the 144 letters of Qur'an. This Special Letter is written in Qur'an at the end of juz 12 and the beginning of juz 13, with the number 111. The translation process is likely to be associated with the importance of Islamization committed by the saints in Java, from the historical data of Blambangan (another name of Banyuwangi), which states that in the sixteenth century there has been a process of Islamization in the center of Blambangan kingdom (Creese: 2016).

"Lontar Yusuf" contains the life story of Joseph's prophet from childhood to adulthood, from the age of 12 when he dreamed the sun, moon, and 11 stars bowed to him until he ascended the throne of Egypt after his explanation of Pharaoh's dream. The story of Joseph's life became the dominant story in "Lontar Yusuf." In addition to the story of Joseph, there are also names of the other Prophets and characters mentioned. The Prophets mentioned in the "Lontar Yusuf" namely Prophets of David, Prophet Moses,

Prophet Solomon, Prophet Salih, and Prophet Muhammad. The mention of some the Prophets often also uses the word prefix “Bagindho” means Your excellency (Haryono: 2018, pp.4923-4930).

While other figures mentioned in “Lontar Yusuf” is Ashabul Kahfi, a group of youth that is in the story as a group who spread kindness but must hide in a cave because of being hunted to be killed. This group of young men fell asleep for hundreds of years with a faithful dog until the time changed (Arps: 2005). The group woke up and found that the dog had become a skeleton, and their money was gone. From that event, they realized they had been asleep for hundreds of years, and began spreading kindness because they lived in a different era, whereas the people have changed. The story of the dog explains the linkage of “Lontar Yusuf” with the Islam belief, who believes in there are five animals that inhabit heaven; one of them is the dog, which is written in “Durmo” part of “Lontar Yusuf.”

“Lontar Yusuf” contains a four-chapter called “pupuh”, namely Kasmaran, Durmo, Pangkur, and Sinom.

This finding is very different from the initial reference (pre-research) found by the author through the secondary data (previous research books) in which most of the “Mocoan” artists mention “Lontar Yusuf” contains six “pupuh”, namely “Kasmaran”, “Durmo”, “Pangkur”, “Kusumadiyo”, “Arum- arum”, and “Rancagan”. It was later denied by the elder of “Osing” tribe who taught “Mocoan” “Lontar Yusuf”; It is not six Pupuh, but only 4 Pupuh, namely Pupuh Kasmaran, Durmo, Pangkur and Sinom, other Pupuh only ordinary verses.

In detail, “Lontar Yusuf” consists of 4 Pupuh and 581 couplets. Each couplet in the Lontar Yusuf’s Pupuh has the following meaning of contents: “Pupuh Kasmaran” is Introduction about the evil of the Prophet Joseph’s brother did on him, and the kindness of Joseph when facing problems. “Pupuh Durmo” is about the glory of the five animals that will go to heaven, and the beautiful queen Juleka charmed Joseph in her dream, and “Pupuh Pangkur” is about Tawheed forms a healthy person. Meanwhile, “Pupuh Sinom” is about the glory of the heart and the mastery of Joseph in interpreting people’s dreams to solve the various problems of life; and when Joseph crowned as the King of Egypt.

“Lontar Yusuf” contains truth-values derived from the teachings of Islam in each “Pupuh,” which is believed that is implemented by the people of the tribe “Osing” in Banyuwangi, to achieve happiness in this world and afterlife.

4.CONCLUSION

The importance of traditional values informal education is in line with Law No. 20 of 2003 on National Education System in Indonesia, which implies that in the National education, informal education plays an important role that will support the achievement of national education objectives. Thus, the traditional organization in every culture has an essential role in the national education system. In this regard, school counseling should be developed based on the nation’s cultural values, which are the specific values of each ethnic culture in Indonesia.

As a Javanese literary work that tells the life of a prominent figure of the Prophet, “Lontar Yusuf” is very appropriate to be a role model in the life of today’s society. It is undeniable that Javanese literature contains images of past lives, but it is instrumental if the wisdom value of the virtues contained therein is excavated, expressed, and disseminated to the younger generation. These specific cultural values are expected to be used as a guide for counselors, especially school counselors in Banyuwangi, in providing assistance services to students or counseling in schools so that no barriers / cultural biases between counselors and counseling that will determine the results of their counseling.

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