

Prophetic Values in Pemalang Folklores as an Alternative Source of Islamic Education

Moh. Roqib¹, Ilham Nur Utomo²

¹²UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Purwokerto

¹moh.roqib@uinsaizu.ac.id

Abstract

The objective of this study was to determine the prophetic values in Pemalang folklore and the strategic position of folklore as an alternative source of Islamic education. Islam and local culture are often considered to be related because of their accommodative attitude. Therefore, it is necessary to discuss Islamic or prophetic values in local culture, one of which is reflected in the Pemalang folklore. This study used a literature review as the research method with a content analysis approach to determine the substance or values contained in a text or data. The folklore that was the focus of the study was the Pemalang folklore, particularly the Story of Patih Sampun and the Story of Prince Purbaya. The results of this study showed that Pemalang folklore had prophetic values. The prophetic values were shown by Patih Sampun and Prince Purbaya as characters in the folklore. The two figures reflected prophetic values, including *sidiq*, *amanah*, *tabligh*, and *fatolah*. The prophetic values in the folklore can be used as an alternative source of Islamic education, especially in introducing and providing examples related to good attitudes in Islamic teachings. The cultural and emotional closeness of students to folklore are expected to provide an easy-to-understand overview of prophetic values.

Keywords: Alternative Resources, Islamic Education, Local Culture, Pemalang Folklore, Prophetic.

1. Introduction

Nowadays, discussions about the relationship between Islam and local culture continue to be interesting to study deeper. It is not only relations from the literal aspect, but also the axiological aspect. Islam is a religion that upholds tolerance and is embraced by various tribes around the world. Islam can coexist with the local culture of the community. In addition, the moderation of religion upheld by Muslims also encourages people to easily accept Islam because of the flexibility inherent in Islamic teachings. Therefore, it is necessary to reiterate that discussions about the relationship between Islam and local culture will always be interesting and sustainable.

Islam explicitly and implicitly coexists with local culture. Islamic values can be accepted and become part of the local culture of the community that has been going on for generations. This underlies the argument that Islam gives space to local culture as long as it does not oppose Islamic law. Therefore, the debate regarding the distinction between Islam and local culture leads to intertwined intersections. This point can be seen in the lives of Muslims in Southeast Asia. As stated by Helmiati [1] Southeast Asian Muslims have a distinctive character and characteristics, different from the character of Muslims in other regions, especially in the Middle East which is the heart of the Muslim world.

In Indonesia, Islam and local culture are acculturated because Islam has a universality side that is accommodating to local culture [2]. One of these acculturations is contained in folklore and one of the most interesting is the folklore that developed in Pemalang. As an area located on the north coast of Java and well-known as the entry point for Islam in Java,

Pemalang is in direct contact with Islam which has historically developed over a long time. Therefore, Islamic values can be found in people's lives or the resulting cultural products, including folklore. However, no one has researched Islamic values that represent the characteristics of the Prophet Muhammad (prophetic) in Pemalang folklore.

Prophetic is simply defined by the attributes of a prophet or prophethood. The prophet has noble qualities, namely *sidiq*, *amanah*, *tabligh*, and *fatonah*. The Prophet is described as a figure who has positive qualities and can be used as an example by Muslims. These noble qualities can be taught to Muslims so that they can prioritize positive traits. Through prophetic education, prophetic traits can be introduced and taught to students or *santri* through various media.

So far, Islamic education in Indonesia has focused more on the life of the prophet and his companions to explain something related to Islam. This fact does not deviate, but it can lead to the possibility of students' obstacles in understanding Islamic teachings because of the long time gap and cultural differences between the Middle East and Indonesia. In addition to referring to other countries, the development of Islamic education is also important to explore the thoughts of Islamic philosophy and the noble culture of the nation which is then elaborated as a concrete footing in reforming Islamic education [3].

The folklore as the focus of the study in this article is the Pemalang folklore, namely the story of Patih Sampun and the story of Prince Purbayasa. These two folk tales are quite popular among the people in Pemalang. However, there are no research results that discuss the prophetic values in folklore. Therefore, it is important to examine the extent of the prophetic values in the folklore about Patih Sampun and Pangeran Purbayasa, especially in relation to their axiology for alternative sources of Islamic education.

2. Methods

This research used the descriptive-qualitative method by studying and reviewing library sources. Qualitative researchers prioritize the use of inductive logic, where categorization is from the researcher's encounter with informants or the data found [4]. The folklore in this study was based on a book that contains various Pemalang folk tales. In this case, folklore is not only developed orally but also developed in written or book form, so that it can be easily accessed by a wide audience. The story of Patih Sampun and the story of Prince Purbayasa are folk tales as the focus of this research. Patih Sampun and Prince Purbayasa as the main characters are told to live in the era of the development of Islam in the archipelago and are told as wise and wise figures in Pemalang folklore. Therefore, the two figures are not far from Islamic life which intersects with prophetic values.

To find out the values contained in a text, a content analysis approach is used. [5] defined content analysis as a research technique for making replicable and valid conclusions from text or other meaningful material in the context of its use. Content analysis can identify manifest messages and latent messages from a document or text being studied [6]. The folklore of Patih Sampun and the ancient Prince became the object of research that was analyzed. Through a content analysis approach, it can be seen the messages or meanings contained in the Pemalang folklore..

3. Result and Discussions

3.1 Folklore of Pemalang

Folklore is a narrative or story that has been passed down from generation to generation. In Indonesia, folklore develops in each region with its distinctive style. Folklore represents the noble values or culture in which folklore develops. The values contained in folklore are often positive, giving lessons to the community, including the folklore found in Pemalang. Pemalang folklore is divided into several themes, the theme of ancient times

before Islam developed, and the early days of Pemalang when Islam had entered and developed in the archipelago.

So far, Pemalang folklore is dominated by themes that talk about the early days of Pemalang, such as the folk tales of Prince Benowo, Patih Sampun, Prince Purbayasa, and Nyi Widuri. The dominance of the theme presents the time setting in the era of the founding of Islamic kingdoms in Java. For example, the folklore of Prince Benowo is told as the leader of the Duchy of Pemalang who came from the Kingdom of Pajang [7]. The folklore of Prince Benowo is very popular among the people of Pemalang, as well as the folklore of Patih Sampun and Prince Purbaya.

Folklore in Pemalang is passed down from generation to generation orally. In the present context, Pemalang folklore has been published or written in various forms, including in the form of books, articles on websites, and also illustrated stories. The media for delivering folk tales are diverse, supporting the preservation of folk tales because it ease the public to access them. In addition, it can introduce folklore from Pemalang. Thus, it is better known by the wider community.

3.2 Prophetic Values in Pemalang Folklore

Folklore passed down from generation to generation tells of the lives of great figures in the early days of Pemalang who were inseparable from the effect of Islamic kingdoms, such as the Kingdom of Demak, Pajang, and Islamic Mataram. Two of them are the folklore of Patih Sampun and Prince Purbaya. They are both considered to have a background related to the Islamic kingdom in Java. Therefore, Islamic or prophetic values are inherent in the story of Patih Sampun and Prince Purbaya.

Patih Sampun is told as a patih who is obedient and always capable of carrying out orders from his superiors, namely Adipati Ki Gede Connect Yuda. Patih Sampun's real name is Patih Djiwonegoro. Sampun is a nickname because he always answered "sampun" when ordered by his superiors [8]. Sampun means "finished" or "ready", which indicates responsibility for Patih Sampun to the orders of his superiors [7]. Besides being known as Patih Sampun, Patih Djiwonegoro also has an Arabic name, namely Sheikh Maulana H. Talabudin [9].

All orders were always completed by Patih Sampun quickly and precisely. He is trustworthy in carrying out orders and intelligent so that every order addressed to him can be completed properly. In addition, he is always honest in reporting the results of his work to Adipati Ki Gede Connect Yuda. Several orders were carried out by Patih Sampun, namely, building bridges and roads. More than 10 bridges were successfully built by Patih Sampun. Each bridge was completed within one week [8]. Patih Sampun's skill in completing the orders given to him received appreciation from Adipati Ki Gede Connect Yuda and the Pemalang community.

There are two versions of folklore regarding when Patih Sampun lived. First, Patih Sampun was told to live during the reign of Adipati Ki Gede Sambunf Yuda. Second, Patih Sampun lived in the early days of Pemalang and was established, under the leadership of Prince Benowo. These differences are commonplace and do not change the values contained in the folklore, especially related to the positive values contained in it that can be passed on to the next generation. From the story of Patih Sampun, it can be seen that he is honest, trustworthy, and intelligent. These characteristics contain prophetic values, namely sidiq, amanah, and fatonah.

Besides Patih Sampun, there is also the folklore of Prince Purbaya. He is considered to have lived in the 17th century AD and came from the Islamic Mataram Kingdom. He was ordered by the Islamic Mataram King to travel to the Cirebon Sultanate because the Cirebon Sultanate did not pay tribute to the Islamic Mataram Kingdom. On his way, Prince Purbaya

stopped in a village in Pemalang because a person from the Cirebon Sultanate named Ki Paselingsingan blocked him [8]. Prince Purbaya welcomed the arrival of Ki Paselingsingan well by answering greetings from Ki Paselingsingan.

Ki Paselingsingan had the intention to stop Prince Purbaya's journey to Cirebon. However, because he felt he had a responsibility to complete his task, Prince Purbaya in the end had to take decisive steps. The battle between the two people was unavoidable. The fight ended in a draw. Both of them lay on the ground and eventually died. Prince Purbaya was buried side by side with Ki Paselingsingan in Surajaya Village [8]. Until the end of his life, Prince Purbaya held fast to the responsibilities that had been entrusted to him. Therefore, Prince Purbaya's trustworthiness has a prophetic value because he could be trusted in carrying out the tasks that have been given to him, even though the stakes are deadly. Amanah is an important aspect for Muslims and is a prophetic trait. Amanah can show the quality and degree of one's faith [10].

3.3 Folklore as an Alternative Source for Islamic Education

As mentioned in the introduction, prophetic is prophetic traits. Prophetic values can be widely introduced and taught through various media, such as folklore. Folklore is not just "telling", it has certain values that can be used as a source of education. Folklore contains local wisdom values or moral messages that can be used as a source to educate children to become intelligent, noble, and dignified human beings [11].

Folklore as a cultural product found in each region has diversity and culture in it [12]. The values contained in the folklore of Patih Sampun and Pangeran Purbaya are not limited to the values of local wisdom but also contain prophetic values. These prophetic values include *sidiq*, *fatonah*, and *amanah*. This showed that the folklore of Patih Sampun and Pangeran Purbaya has its uniqueness because it is complex, and has local wisdom values and prophetic values.

Folklore that has positive values can be used as a source of education. It is not only character education, but also Islamic education. The utilization of folklore in Islamic education can be used as an alternative source to provide an understanding of Islamic teachings, including prophetic values. Folklore can be used as an alternative source of Islamic education because it contains prophetic values, and in a cultural context, it is closer to students because the background stories shown in folklore are still within the scope of the same region and culture.

3. Conclusion

Pemalang folklore has various themes, such as a theme that tells of life in the early days of Pemalang related to Islamic kingdoms on the island of Java. Folklore that developed in Pemalang, namely Patih Sampun and Prince Purbaya has prophetic values, there are *sidiq*, *amanah*, *fatonah*. The prophetic values in folklore can be used as an alternative source of Islamic education in Indonesia because it has a cultural closeness with students. thus, it is easy to understand. Folklore is not only understood as a literary work but also has a relationship with the world of education, including Islamic education.

References

- [1] Helmiati, *Sejarah Islam asia tenggara*, 1st ed. Lembaga Penelitian dan Pengabdian Masyarakat, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2014.
- [2] M. A. Burga, "Kajian Kritis tentang Akulturasi Islam dan Budaya Lokal," *Zawiyah: Jurnal Pemikiran Islam*, vol. 5, no. 1, 2019.
- [3] M. Roqib and A. Wachid, *Prophetic education: Kontekstualisasi Filsafat Dan Budaya Profetik Dalam Pendidikan*. Purwokerto, Jawa Tengah: STAIN Press, 2011.

- [4] G. R. Somantri, "Memahami metode Kualitatif," *Makara Human Behavior Studies in Asia*, vol. 9, no. 2, pp. 57–65, 2005.
- [5] K. Krippendorff, *Content analysis: An introduction to its methodology*. Los Angeles, California: SAGE, 2019.
- [6] Sartika, "Analisis Isi Kualitatif Pesan Moral dalam Film Berjudul Kita Versus Korupsi," *Jurnal Ilmu Komunikasi*, vol. 2, no. 2, pp. 63–77, 2014.
- [7] K. S. Yudiono, *Cerita Rakyat dari Pemalang, Jawa Tengah*. Jakarta, Jakarta: Grasindo, 2005.
- [8] U. Albab, *Cerita Rakyat pilihan Pemalang Pusere' Jawa*. Pemalang, Jawa Tengah: Pemerintah Kabupaten Pemalang, 2018.
- [9] T. T. Wahyono and I. Fibiona, *Patih Sampun: Satria Pembangun Pemalang*. Yogyakarta, Yogyakarta: Balai Pelestarian Nilai Budaya D.I. Yogyakarta, 2020.
- [10] I. Hermawan, N. Ahmad, and A. Suhartini, "Konsep Amanah Dalam Perspektif pendidikan islam," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, vol. 12, no. 2, pp. 141–152, 2020.
- [11] G. Jayapada, F. Faisol, and B. M. Kiptiyah, "Kearifan Lokal Dalam cerita rakyat sebagai media pendidikan Karakter Untuk membentuk Literasi moral siswa," *BIBLIOTIKA : Jurnal Kajian Perpustakaan dan Informasi*, vol. 1, no. 2, pp. 60–62, 2017.
- [12] A. Setyawan, S. Suwandi, and S. Y. Slamet, "Muatan pendidikan Karakter Dalam cerita rakyat di pacitan," *Jurnal Pendidikan Karakter*, vol. 8, no. 2, pp. 199–211, 2017.