

## VALUES OF LOCAL WISDOM Folklore THREE DEWA FOUNDERS OF JAGAT BESEMAH KOTA PAGAR ALAM SELATAN

Margareta Andriani<sup>1</sup>, Fitra Aulia<sup>2</sup>

Bina Darma University; Indonesia

correspondence e-mail\*, m.andriani@binadarma.ac.id<sup>1</sup>  
0811718389\*

Submitted: 11/01/2023

Revised:

Accepted:

Published:

Abstract	This study examines the values of local wisdom in the folklore of the Three Gods Founder of Jagat Besemah. This study aims to describe the values of local wisdom in the folklore of the Three Dewa Founders of Jagat Besemah. The method used in this study is a qualitative method. Data collection techniques used are interview techniques, note-taking techniques, recording techniques and analysis techniques. Data analysis techniques are data reduction, data exposure, and drawing conclusions. The data objects were taken from the folklore book Tiga Dewa Founder of Jagat Besemah by Dian Susilastri and sources of information from people who really know and understand Folklore of the Three Founding Gods of Jagat Besemah as informants. Based on the results of data analysis, conclusions were drawn regarding the four values of local wisdom in the folklore, (1) the value of honest attitude, (2) the value of positive thinking, (3) the value of religion, (4) the value of interacting politely.
Keywords	<i>Folklore, values, local wisdom</i>



©2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Indonesia is a country that has various tribes, ethnicities, languages, religions and customs, all of which are a reflection of a pluralistic nation. Each country has its own uniqueness and local wisdom. With the local wisdom that each country has, it can be said that the country has its own identity, one of which is that the South Sumatra Province has a local wisdom identity as Indriani (2014) said, every region in South Sumatra has different local wisdom or folklore.

In general, local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. Local wisdom is all forms of wisdom based on good values that are believed, applied and continuously maintained for quite a long time (from generation to generation) by a group of people in a certain environment or area where they live. Etymologically, local wisdom (*local wisdom*) consists of two words, namely wisdom (*wisdom*) and local (*local*). Other names for local wisdom include local policies (*local wisdom*), local knowledge (*local knowledge*) and local intelligence (*local genius*). Local wisdom is the original knowledge of the local community as was also the case with Indonesian people who lived in rural areas about three generations ago, this original knowledge is useful for regulating human life both in regulating human relations in a society, human relations with nature and humans. Original knowledge like that used to be passed down from one generation to another. Local wisdom and local community knowledge that can be utilized to improve welfare and create peace in society is essentially the truth that society craves.

The values of local wisdom are the original wisdom or knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. These local wisdom values are local cultural values that can be used to regulate the order of people's lives wisely or wisely (Sibarani, 2011). The values of local wisdom can also be said to be something valuable, something useful, important that is useful for humans. The Big Indonesian Dictionary defines values as characteristics (things) that are important or useful for humanity, something that perfects humans according to their nature (Offline Version V). The broad understanding of value is defined as something that is true, good, and beautiful. Meanwhile, the notion of culture is the mind or reason contained in humans. From these two meanings, the value of local wisdom can be interpreted as an abstract concept in humans about what is good and what is bad. . Likewise with the values contained in the Folklore of the Three Founding Gods of Jagat Besemah. Folklore is a manifestation of past events which are then packaged in the form of stories that are passed down from generation to generation through various generations. A folktale is not only a historical narrator, but also a 'book'

which contains various noble values that can be guided by in living life, both in relationships with fellow humans, nature, and the Creator (Djamaris, 2004).

Ardesya (2021) found that the value of local wisdom is the first layer of an ideal culture or customs. The value of local wisdom is an abstract layer and a broad scope. This level is the ideas that conceptualize the most valuable things in people's lives. A local wisdom value system has dimensions and conceptions of the people's thinking that they believe is very valuable and is a form of manifestation of their lives in the past, (Fatimah, 2017) states that the value of local wisdom comes from the thoughts of people who are trusted and considered good. Thoughts and attitudes to human life based on wisdom are considered capable of providing peace and happiness in life for fellow human beings in society. As a thought, wisdom will produce noble values and norms for the benefit of living together. In the process of application, wisdom will direct the application of these values and norms in the form of correct behavior, not diverting these values or norms for individual interests. certain ethnicity obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and may not necessarily be experienced by other communities. These values will be very strongly attached to certain communities and these values have gone through a long journey of time, throughout the existence of that society.

The world of communication, information and entertainment has made speech literature as a cultural heritage of our ancestors even more pressing. If left without significant conservation efforts, the media for inheriting values and traditions of indigenous peoples is threatened with extinction. This is also experienced by the speech art of the Besemah tribe in the Pagaralam City area, Lahat Regency, and Empat Lawang Regency in South Sumatra. Besemah is also called pasemah, a Dutch heritage term for the Besemah tribe (TP. Kompas Journalistic Report, 2010). This is evidenced by Hanifa's research (2021) stating that today's young generation tends to have low interest in simply reading or finding out about culture in Indonesia. Archipelago Folktales are considered outdated and no longer relevant to today's times. Archipelago folklore that is present on the market is not packaged visually attractively, looks old school and is not attractive to the younger generation. Folklore is currently not well known, especially among the younger generation in South Sumatra. Along with the times, folklore is slowly being forgotten by the community, especially the younger generation or children. There are so many young people today who tend to forget folklore in the era of globalization which continuously displays or presents modern culture.

Based on the findings of previous research, the researcher found the previous differences,

namely the research data, location and place of research. Therefore, the researcher will analyze and interview one of the local communities regarding local wisdom values. The foundation of this theory directs this research to examine: (1) the wisdom values contained in the Folklore of the Three Founding Gods of Jagat Besemah.

## **METHOD**

This study uses qualitative methods. Qualitative research is a form of research that aims to understand phenomena holistically, about things experienced by research subjects like behavior, perceptions of motivation, actions and others by describing them in the form of words or language, in a special context that is natural and utilizes various natural methods (Moleong, 2017).

This research is defined as a research process to understand human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed views obtained from information sources, and carried out in a natural way (Gunawan, 2017 )

The data collection techniques in this study are interview techniques. Previously the researcher had made observations first, the researcher also used interview techniques and recording techniques. In analyzing the data, the writer uses two stages. The first stage was recording and recording stories from informants, namely the Folklore of the Three Founding Gods of Jagat Besemah, the researcher deliberately recorded and recorded the stories conveyed by the informants so that the researcher could analyze the values contained in the stories. Recording technique is a technique that records the use of language in spoken form. Mahsun (2012) explains that the note-taking technique is an advanced technique that is carried out using the listening method with advanced techniques.

In collecting data, the researcher first analyzed the data for several days. After analyzing the data from the book Folklore of the Three Founding Gods of Jagat Besemah, the researcher also interviewed one of the informants to retrieve the researcher's data as well as recap the conversation delivered by the informant

## **FINDINGS AND DISCUSSION**

### **Findings**

Based on the results, positive thinking, religious values, polite interaction values, and honest attitude values were found.

The value of positive thinking is a way of thinking logically that sees or perceives something from a positive side, both concerning oneself, other people and the environment. Positive thinking in our lives such as happiness, joy, health and success.

**Example: "O, Dewa Gumay!" cried Dewa Semidang, "That's not entirely your fault," he comforted, "That has become the destiny of the Almighty," said Dewa Semidang wisely,**

So the example above is a way of thinking logically by not prejudice to other people.

Religious values which state that, the value of honest attitude is honesty and behavior to act truly and as it is, not lying and making or not hiding honest behavior that is carried out in an effort to make oneself a person who can always be trusted in words and actions.

**Example: "Mahadewa advised the three gods to act wisely and wisely in dealing with imasumai. After all, masumai are also God's creatures. When hearing Dewa Atung Bungsu's story, Dewa Gumay felt ashamed to himself,**

Therefore the quote above shows that in order to always remember God.

The value of interacting politely is in accordance with the customs or norms that apply in daily interactions between humans, having an attitude of mutual respect, speaking kind words and being humble.

**Example: "Semidang sister, I'm sorry," said Dewa Gumay, "I haven't given news about wealth for a long time because as soon as I came down from heaven, I was in this shell fruit,"**

Therefore, the existence of the quotation above shows that the story of the three founding gods of jagat besemah still has the value of polite interaction.

The value of honesty is honesty and behavior to act truly and as it is, not lying and not making things up or not hiding honest behavior that is carried out in an effort to make oneself a person who can always be trusted in words and actions.

**"Who are you? Are you really the god Gumay?" asked Dewa Semidang carefully. "Yes, that's right, I am Dewa Gumay," answered a voice from inside the shell,**

Therefore they say they are not lying, by answering other people's questions honestly by not denying them.

## DISCUSSION

With the results obtained about the values of local wisdom in the Folklore of the Three Founding Gods of Jagat Besemah by Dian Susilastrin. The writer found several aspects of local wisdom values in the folklore.

This is in line with the statements of several studies below:

According to Mustari (2011) the value of honest attitude is a behavior that is based on efforts to make himself a person who can always be trusted in words, actions, and work, both towards himself and other parties. Honest is a moral character that has positive and noble qualities.

Peale interprets the value of positive thinking as a way to maintain a passion for life and achieve the desired goals and the tendency of individual thinking in dealing with circumstances or situations, especially situations that are not pleasant, (Nursiyah, 2007).

The value of the religious aspect is the attitude and behavior that obeys in carrying out the teachings of the religion they adhere to, is tolerant of the implementation of other religious worship, and lives in harmony with followers of other religions (Sibarani, 2014).

According to Oetomo (2012) The value of interacting politely is morphological and in behavior, polite in speech, manners and good behavior in accordance with local customs and culture that we must do.

In general, the importance of the values in the folklore of the three founding gods of jagat besemah is because today's young generation seems to have grown up without knowing Indonesian folklore. Even though folklore is part of a culture that has moral values that can actually be instilled as strengthening character education from an early age for those whose values can be applied in everyday life.

## CONCLUSION

Based on the results of the research and discussion that have been described, regarding the values of local wisdom in *Folklore of the Three Founding Gods of Jagat Besemah* there are some of these values include the value of honest attitude, the value of positive thinking, religious value, the value of interacting politely. In detail the four values will be concluded as follows:

**It was found that the value of positive thinking was found in 3 quotations in the Folklore of the Three Founding Gods of Jagat Besemah which are illustrated as follows:** (1) "O, Dewa Gumay!" cried Dewa Semidang, "That's not entirely your fault," he comforted, "That has become the fate of the Almighty," said Dewa Semidang wisely, (2) "That's right," said Dewa Semidang, "We still

have a lot of work to do and we don't have much time," he continued, "Therefore, we must immediately complete our task," invited Dewa Semidang was full of enthusiasm, (3) "O Queen Masumai, listen to what I have to say," said Dewa Atung Youngest with authority. "Can't you live thousands of years? Humans also want their lives to last a long time, even if not for thousands of years. They extend their generation by having children or offspring. Thus, children are the next generation. They will also be very sad if their family is lost."

**This religious value is found in 3 quotations in the Folklore of the Three Founding Gods of Jagat Besemah, which are illustrated, among others:**(1) "Mahadewa advised the three gods to act wisely and wisely in dealing with imasumai. After all, masumai are also God's creatures. When hearing the words of Dewa Atung Bungsu, Dewa Gumay felt ashamed of himself, (2) "Revenge is not a noble thing. I feel sure that masuma is not a bad ghost. You are diligent in worshiping according to your beliefs, of course, because you want good to be created in your world. Everything has a way out if we are patient and consult." (3) "As for livestock, you must not be greedy. Animals and plants on this earth are the creation of the Almighty.

**The value of interacting politely is found in 3 quotations in the Folklore of the Three Founding Gods of Jagat Besemah, the value of interacting politely is illustrated, among others:**(1) "Semidang younger brother, I'm sorry," said Dewa Gumay, "I haven't given news for a long time because as soon as I came down from heaven, I was inside this shell." (2) All right," said Dewa Gumay, "Then you are the older one, sister," continued Dewa Gumay, smiling and patting her patted Dewa Semidang gently, (3) "Look, Sis," said Princess Kenantan. Frothing with joy, "While Adinda was washing rice in the river, suddenly a fish entered this basket of washing rice," said Princess Kenantan. he asked

**The value of this honest attitude is found in 3 quotations in the folklore of the Three Gods Founder of Jagat Besemah. Honest attitude is illustrated, among others:** (1). "Who are you? Are you really the god Gumay?" asked Dewa Semidang carefully. "Yes, that's right, I am Dewa Gumay," answered a voice from inside the shell, (2). "So," said Dewa Semidang, "for several full moons after coming down to earth, you have not been able to prepare the new place, Dewa Gumay?" "That's what happened," said Dewa Gumay half regretfully, (3) O Dewa Atung Youngest!" cried Queen

LubukUmbai, "Why do you occupy my land?" "This is my land," answered Dewa Atung Bungsu, "if you don't believe it, look at the coconut and this," Dewa Atung Bungsu explained.

## REFERENCES

- Adriyanti, N. D., Kelvin, S., & Subiyantoro, S. (2019). The Value of Local Wisdom in the Folklore of Batu Gajah in Kudus Regency. in *Proceedings of the National Seminar "Innovations in Indonesian Language Learning in the Era of the Industrial Revolution 4.0"* (pp. 82-85).
- Andiriani, M. (2014). Folklore Bujang Buntu Learning Ignoring Moral Messages. *Language Development Journal*, 39-52.
- Anoegrajekti, N., Macaryus, S., Izzah, L., ASRUMI, A., BUSTAMI, A., ZAMRONI, M., ... & SUHALIK, S. Folklore Module. <https://repository.unej.ac.id/handle/123456789/98058>
- Ardesya, F. D. (2021, December). The value of local wisdom in the story of mbah Ajang, the folklore of the Enim people. in *Proceedings of the National Seminar on Postgraduate Programs at the University of PGRI Palembang*.
- ENRICHMENT BOOK. *Literacy: Journal of Indonesian Language and Literature as well The learning*, 6(1), 152-160.  
<https://ejournal2.undip.ac.id/index.php/gk/article/view/3580>  
<https://jurnal.unigal.ac.id/index.php/literasi/article/view/6231>  
INDONESIA (Doctoral dissertation, Srivijaya University).  
<https://repository.unsri.ac.id/67118/>
- Inriani, K. (2017, October). The Value of Local Wisdom in the Legend of Muntok Folklore: A Study of Character Education. in *Seminar on Indonesian Language and Literature* (Vol. 1, No. 1, pp. 167-177).
- Njatriani, R. (2018). Wisdom local in perspective culture Semarang city. *Egg yolk Justice*, 5(1), 16-31.
- Nugrahani, F., & Hum, M. (2014). Qualitative research methods. *Solo: Cakra Books*, 1(1), 3-4.
- Archipelago. *Journal of Language and Research*, 3(2), 98-107.  
<http://download.garuda.kemdikbud.go.id/article.php?article=2486374&val=23633&title=Value%20Wisdom%20Local%20in%20Stories%20People%20Nusantara>
- To install Susilastri. (2016) *Folklore of South Sumatra The Story of the Three Founding Gods of Jagat Besemah*. South Sumatra: Language Development and Fostering Agency of the Ministry of Education and Culture.
- Syarif, S., Hudaidah, H., & Susanti, L. R. (2018). Exploring the Value of Local Wisdom of the Besemah Tribe Through Guritan Culture. *Criksetra: Journal of Education History*, 7(2) <https://ejournal.unsri.ac.id/index.php/criksetra/article/view/6897>
- Trisnasasti, A. (2020). Local Wisdom Values in Folklore
- Warin, I. (2014). The Values of Local Wisdom (Local Wisdom) Memitu Tradition in the Cirebon Community Study of the Setupatok Village Community, Mundu District. *Edunomic Journal of Economic Education*, 2(1).
- Sibarani, (2014). "The Role of Local Wisdom in Character Building." Paper in a one-day seminar "The Role of Language and Culture in the Development of National Identity" at the Indonesian Methodist University, Medan.
- supiyah. (2017). explore the value of the local wisdom of the Besema tribe through the culture of guritan. *history education fkip unsri*, 1-59.





No: 3652/LoA/Scaffolding/VIII/2023

26th of August 2023 Regarding: *Letter of Acceptance*

Dear Author;

**Margareta Andriani1, Fitra Aulia2**  
12 Universitas Bina Darma; Indonesia

Thank you for sending articles to be published in the Scaffolding Journal with the title:

**Values of Local Wisdom Folklore Three Dewa Founders of  
Jagat Besemah Kota Pagar Alam Selatan**

After going through the peer-review stage and the editorial team's recommendations, the article is declared **Acceptable** for publication in the Scaffolding Vol. 5, No. 3 (2023).

Thus this information is conveyed, and thank you for your attention

**SCAFFOLDING**  
*Jurnal Pendidikan Islam dan Multikulturalisme*  
Managing Editor,



**Wahyu Hanafi Putra, M.Pd.I**