

THE ECOLOGICAL WISDOM OF BANYUMAS FOLKLOR AS LITERACY MATERIAL FOR CHILDREN

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ABSTRACT

This study aims to describe the ecological wisdom contained in Banyumas folklore. The aim is to find out the forms of ecological wisdom of the Javanese people. The data source for this research is Banyumas folklore in the form of stories. Some of these stories include: Asal Mula Sungai Serayu; Kerajaan Dayeuhluhur Cikal Bakal Kabupaten Cilacap; Sepatnunggal; Lengger Dempet; Asal Usul Dusun Sitinggil. The research method used is qualitative with a literary ecological approach. Data were collected by means of literature study and interview techniques. Data analysis techniques were performed using interactive analysis techniques. Data analysis was carried out by collecting data, reducing data, presenting data, and drawing conclusions. The results of the study show that the various forms of ecological wisdom of the Javanese people in Banyumas folklore. The ecological wisdom of the Javanese people in the story includes wisdom in managing natural resources and wisdom in preserving nature. Natural resources are one of the sources of human life. Natural resources are considered as something important in life. For this reason, humans are given teachings to protect natural resources. Utilization of natural resources must be carried out in a balanced way with activities to preserve nature. Efforts to manage and preserve natural resources are hereditary teachings that are conveyed in the story.

Keywords: Kearifan ekologis; Folklor; Jawa; Banyumas

A. INTRODUCTION

Folklore is part of the culture society. An area can have diverse folklore. The diversity of folklore is the cultural wealth of the community. Mankinds interact each other in society and create their own culture. The culture is taught and learned by the people. The development of folklore occurs because humans continue to interact and innovate according to their creativity. Folklore that develops in one region has differences from other areas. Folklore has special characteristics because it contains a series of social cultures. The way of life of ancient people can be learned through folklore. The teachings of community life can also be learned through folklore. Society gives messages of life through folklore.

Important advice is conveyed through interesting stories to be listened to and told to the next generation. Folklore in society is manifested in the form of stories. Messages to live in a good way are conveyed in the form of stories. Storytelling is a fun activity. Humans have a habit of telling stories and listening to stories. These activities are highly developed in the community. For this reason, advice for living a good life is taught through stories. With stories that develop in society, important messages can be learned and preserved. Folklore in the form of stories is very popular and known from one generation to the next. Stories are a medium for setting good examples, examples of good activities, and good

teachings. The culture of the community regarding storytelling activities is developing. Certain stories have good messages and need to be reconstructed according to the times and preserved. People like to explain events with stories so that important lessons can be drawn from these stories. Folklore contains traditions and messages in a society.

Harahap (2020) explains that in the form of stories it is part of the culture of society. Folklore is part of the culture that is passed on to the successors of present and future life (Aisah, 2015). Komariah (2018) explains that folklore is part of the community's belief system which is maintained by the people who own it. Folklore describes the condition and behavior of the community to increase insight into its successors (Junaini et al., 2017). Folklore is part of an oral tradition that has been passed down from generation to generation in the life of a society. Folklore has special characteristics and is passed down from generation to generation as learning material for generations (Merdiyatna, 2019).

The special characteristics of folklore can be seen through the messages contained in it. Youpika & Zuchdi (2016) explain that folklore always contains important messages to be conveyed to their successors so they can take lessons from the lives of their predecessors. This folklore is closely related to the values of life that can be used as role models in today's life. (Zulkarnais et al., 2018). Stories that develop in each area and tell legends that happened in an area (Ramdhani et al., 2019). Folklore is developed orally, contains noble values of society, is traditional, and is available in many versions (Hijiriah, 2017).

Folklore needs to be developed and reconstructed to be preserved. Kanzunudin (2017) explains that folklore has many functions. Folklore as a means of education. Folklore serves as a medium to introduce the social rules of society. Folklore functions as a medium for spreading good values. Folklore serves to convey social criticism and communication media. These functions position folklore as an important form of community culture. Folklore can be a means of forming the character and identity of a society (Rosmana, 2010; Noviani, 2016).

Folklore also has a strategic role in introducing the world of literature as a form of children's literacy. Merdiyatna (2019) explained that the function of folklore is as an educational tool for children and as a means of entertainment. As an educational tool for children, the meaning is that a story can take its positive value. Stories are used as a medium used in providing a good understanding of children. Educational value can be drawn from advising children not to be at odds or hostile to fellow human beings and to live in harmony with one another. The second function is as entertainment. The story shows that there is a vehicle for the community to relieve fatigue for a moment with various forms of oral literature so that listeners and speakers are entertained and can even laugh when they hear and say something interesting or funny. Thus, folklore has a very important role as an educational tool, as a means of entertainment, and as a means of spreading good values that can be applied in society.

Appreciation and preservation of folklore has been done before. Some of them Khalis & Wicaksono (2018) made folklore documentaries to add insight into folklore from various regions. Larasati (2022) reconstructs folklore into animated videos that are liked by various groups. Gusliati, Eliza & Hartati (2019) integrate folklore into learning media in schools. Rahmasantika & Prahmana (2022) introducing folklore to children through e-comics. Purnamasari & Wuryandani (2019) introducing folklore to children through big book media. Some of these things show that efforts to preserve folklore have been carried out in various forms to make it easier for children to get to know folklore.

Efforts to preserve folklore that contains good values are important to do. Several researchers

conducted research on character education in folklore. Jayapada, Faisol, and Kiptiyah (2017) folklore contains character education values that can be used as a medium for character education and moral literacy. Wahidah, Suwignyo & Widiati (2017) folklore is preserved to be material for moral literacy. Sari, Puansyah & Yamin (2020) Mandailing folklore can be used as a medium for character education. Sari (2022) researched that Kalimantan folklore can be used as teaching material for introducing biodiversity. Kuswara & Kusmaya (2020) folklore can be used as a medium for character education.

The content of character education in folklore needs further research. Research on folklore from various regions needs to be carried out. In this study will conduct a study of Banyumas folklore. Various Banyumas folklore contains messages of love for the environment. The wisdom of the Banyumas people in preserving nature can be researched through folklore. Furthermore, folklore containing messages of love for the environment can be preserved as ecological literacy material for children to have a strong character of loving the environment.

B. METHOD

This research using qualitative approach. The data sources in this study are several Banyumas folklore. The folklore includes stories entitled Asal Mula Sungai Serayu; Kerajaan Dayeuhluhur Cikal Bakal Kabupaten Cilacap; Sepatnunggal; Lengger Dempet; Asal-Usul Dusun Sitinggil. The research was conducted using a literary ecological approach to explore messages of ecological wisdom in literary works. Data was collected using literature study techniques to determine the content of environmental wisdom in Banyumas folklore. The data is complemented and validated by interview techniques to determine the content of ecological wisdom in Banyumas folklore. Data analysis techniques were performed using interactive analysis techniques. Data analysis was carried out by collecting data, reducing data, presenting data, and drawing conclusions.

C. RESULTS AND DISCUSSION

The existence and sustainability of nature and the resources available in it require ecological wisdom from the people who use it. Wisdom is a series of abilities to think and act based on knowledge, understanding, reason, experience. A group of people have their own wisdom in protecting and preserving their environment. Ecology refers to the human relationship with the surrounding environment. Natural resources can be used to support human life. For this reason, humans must always protect and preserve nature. The ecological wisdom of a society is very necessary to learn. Puspitasari (2019) explains that ecological wisdom is the cultural wealth of a particular place which contains worldviews, policies, and living wisdom towards the environment. Human efforts in providing greenery, geobiological radiation liberation; paying attention to the chain of human-nature dependency, utilizing natural resources in a balanced manner and paying attention to benefits for everyone are some of the wise tasks of humans on earth.

Ecological wisdom contains knowledge, understanding, insight, customs and ethics that guide human behavior in life to be wise towards the environment (Keraf, 2010; Julaeaha, Saripudin, Supriatna & Zulfiar, 2019). Cultural wisdom in society is not only about knowledge and understanding of society about humans and how good relations are between humans, but also about knowledge, understanding and habits about humans, nature and how relations are among all the inhabitants of an ecological community. For this reason, there is wisdom in society in protecting and preserving nature and its building resources.

Ecological wisdom is documented in folklore.

The Banyumas people have a number of stories that contain ecological wisdom. These stories include Asal Mula Sungai Serayu; Kerajaan Dayeuhluhur Cikal Bakal Kabupaten Cilacap; Sepatnunggal; Lengger Dempet; Asal-Usul Dusun Sitinggil. These stories have been documented by Eri Agus Kurnianto, et al. with the title *Cerita Rakyat Jawa Tengah*. The story entitled "Asal Mula Sungai Serayu" raises the character of the Five Pandavas. The figure received an order from his father to build a temple on the Dieng plateau. After a long journey, arrived at a very quiet village. The village is part of the Banyumas region. The village is very beautiful and has abundant natural wealth. Every full moon night the villagers are required to give offerings. One day the villagers forgot to give offerings. The Bakasura figure depicted in the story is a giant figure. Bakasura was angry with the residents. This anger has a bad impact. Every day Bakasura eats people. The life of the residents is not calm. Their agricultural land is not maintained. The cattle died of starvation. Drought struck. Bima, the enforcer of the Pandavas, succeeded in fighting Bakasura with his powerful weapon, Gada Sakti. One day, with his power, Bima revived a spring. Now, the spring has become a river with a swift flow. The river is named Serayu River. Bima advised residents to always protect the universe. Humans may take natural resources to meet the needs of life. However, humans must maintain the existence of nature. If humans do not protect nature then disaster will come again. Now the village is bustling again and the residents live peacefully with abundant natural products. Villagers use it for agricultural fields and plantations.

The second story, entitled Kerajaan Dayeuhluhur Cikal Bakal Kabupaten Cilacap. The story begins with a description of the royal setting on the banks of the Cijolang River with very beautiful green valleys, cliffs, trees and rice fields. The kingdom was led by Prabu Niskala Wastu Kencana. Prabu Niskala has a younger cousin named Raden Gagak Ngampar. While he was hunting, he built a village that he led. He promised his people with his words which read "Satya kelima, "Lemah cae jeung saeusina alam ieu the getih jeung nyawa nadika anu kudu dipusti-pusti jeung diagungkeun" meaning "The king must love, respect and care for his own homeland". The people take good care of the environment and preserve nature. The area became very fertile. His success in leading and prospering his people cannot be separated from "Rineksa Panca Satya". This philosophy is not only practiced, but actually has an impact on the welfare of the country, the nature of harmony, mutual cooperation, and mutual help which is a picture of the daily life of the Dayeuhluhur people.

The third story, entitled Sepatnunggal. The story is set in the kingdom. A very prosperous kingdom surrounded by mountains, hills and abundant natural resources. The royal area was named the Yellow Temple palace. A powerful young man who lived around the temple palace named Panembahan Dalem Reksapati. He was given the task by Panembahan Senapati to expand the kingdom's territory. In the middle of his journey, he met a beautiful girl. The girl's name was Ratna Kencana. Reksapati fell in love with the girl. He proposed Ratna Kencana to be his wife. Ratna Kencana's father gave his blessing on the condition that he would comply with all of his son's requests. Reksapati showed his power to open villages. They married and lived in a village in the middle of the forest. One day, Ratna, who was pregnant, had a dream that Reksapati was required to fish and eat fish in the river. After obeying his wife, they fished and ate the fish. Ratna's parents were very shocked and cried when they saw their child eat the fish. It turns out that the fish is the only fish that lives in the river and is believed to be the future life of the village community. As a result of this incident the village was cursed and hit by a disaster. All natural products disappear. Reksapati is required to be responsible. Reksapati admits his mistake and promises to always

be wise towards nature. With his power, the fish came back to life. The village is beautiful again and has abundant natural resources.

Fourth story, entitled *Lengger Dempet*. The story tells the story of a toy seller who utilizes natural resources in making it. The young man named Karta. He worked as a toy maker and seller. He chose wood waste to be made into toys that children like. If he had to cut wood, he would choose fruit wood that no longer bears fruit. Karta's character has a child whom he loves very much. One day his son became very ill. Finally, the child died. Card is very sad. He entertained himself by being a street singer. While busking, he carries a wooden doll. The doll became excited because it was made like her child. The doll is very unique and a special attraction. People call it the busker "*Lengger Dempet*". Apart from busking, Karta is a farmer who cultivates crops and owns plantations that villagers can use as a source of food and livelihood.

The Fifth Story, entitled *Asal Usul Dusun Sitinggil*. Before having the name Dusun Sitinggil, this area was called Dusun Combo. The area is very cool, comfortable, lots of trees, rice fields, and abundant natural products. Most of the people have jobs as farmers. They live in prosperity and abundance with abundant natural products. One day, the character Ki Cokro leaves his wife to open a new farm. They separated for a very long time. Ki Cokro managed to open up a lot of agricultural land. The area has abundant natural resources. All its citizens always protect and preserve nature because nature is their livelihood and food source.

The stories above are folklore originating from Banyumas. The stories contain messages of love for the environment. The message is embodied in a variety of interesting stories. The main message conveyed in these stories is the importance of natural resources for human life. Natural resources can be utilized for the needs of human life. Utilization of natural resources for the common good. Natural resources need to be conserved together. Greed in exploiting natural resources will bring disaster to human life. Disasters will bring difficulties to human life. The following table contains messages of love for the environment in the form of ecological wisdom contained in Banyumas folklore.

Table 1. Ecological Wisdom in Banyumas Folklore

No	Folklore	Ecological Wisdom inside The Stories
1	<i>Asal Mula Sungai Serayu</i>	Nature and the environment as a source of life. Humans may use according to their needs. Greed in exploiting natural resources can bring disaster to human life.
2	<i>Kerajaan Dayeuhluhur Cikal Bakal Kabupaten Cilacap</i>	Wisdom towards nature is realized by conserving natural resources. Efforts to preserve nature must be carried out together, mutual cooperation, with the aim of the country's prosperity.
3	<i>Sepatnunggal</i>	Natural resources need to be maintained to meet the needs of human life now and in the future. Excessive exploitation of natural resources can lead to disaster.

4	<i>Lengger Dempet</i>	Natural resources are used wisely as a source of human life
5	<i>Asal-Usul Dusun Sitinggil</i>	Abundant natural resources can be utilized together in harmony. Sustainable nature brings comfort to human life.

The five folktales above present messages about nature as a source of human life. The character Bima in the story of Asal Mula Sungai Serayu gives a message that humans use natural resources wisely. Natural resources can bring both good and bad. Good will come, if humans have good behavior towards nature. Conversely, bad things in the form of disasters can also come if humans are greedy in exploiting nature. The story entitled Kerajaan Dayeuhluhur Cikal Bakal Kabupaten Cilacap also conveys a message about the importance of being wise towards nature. The message was conveyed through a story character named Prabu Niskala. He has a strong ecological wisdom philosophy. Natural resources belong to all humans. For this reason, existing natural resources need to be maintained together, preserved together, used together in harmony by all humans. Mutual cooperation in preserving nature is one of the good actions and brings goodness to nature. The story entitled Sepatnunggal also gives a message to humans to always be wise towards nature. Existing natural resources are not only for humans living today. However, for human generations to come. Natural resources must be maintained and preserved. In the story entitled Lengger Dempet which contains the story of the character Karta and his simplicity in life. Despite all the limitations of Karta's life, he can live well because of natural resources. Karta utilizes natural resources in the form of wood waste and wood from fruit trees that no longer bear fruit. The wood is made equipment for children to play. He sells playthings for children. These tools come from wood, a natural resource. In addition, wood is made into dolls that can comfort Karta's sad heart. The doll that is always carried in her arms, resembles the child that Karta always misses. The story entitled *Asal-Usul Dusun Sitinggil* also emphasizes the importance of nature for human life. Prosperity of life will be achieved if humans live in harmony with each other in utilizing nature.

Folklore has a close relationship with the culture of society. Folklore was developed to provide information to listeners. Discourse construction in folklore is interconnected with various discourses that develop in society. Mikols (2014) explains that humans have a close relationship with other humans and their environment. Therefore, they have knowledge and experience which is then shared. Stories were passed on from one person to the next. Folklore developed throughout the region. One of them is Banyumas folklore which is part of Javanese culture.

Banyumas people have a distinctive culture. Language, behavior, and artistic development in Banyumas have special characteristics that are different from other regions on the island of Java. Suharto (2018) explains that the people of Banyumas have special characters that can be learned through values in everyday life. Furthermore, Khoeriyah & Sariyatun (2018) explain that the character of the Banyumas people can be learned through the Chronicle of Banyumas and Banyumas folklore. Some ancient Banyumas people had livelihoods as farmers. The topography of the Banyumas area strongly supports its people to carry out farming activities (Sukardi, 2017; Muslihudin, Rosyadi & Santoso, 2019). Stories in the form of novels written with Banyumas backgrounds, such as Ahmad Tohari's novels, describe the people of Banyumas who have wisdom in preserving the environment (Yulisetiani, et al., 2018; Sugiharti, 2019; Yulisetiani, et al. 2020). In line with this, the Banyumas community is described as a community that has many activities to preserve natural resources (Ahmad, Saraswati, Rahajuni, 2017). Furthermore, Suwarno, et al. (2022) explained that the people of Banyumas have a strategy to protect and preserve nature based on local beliefs that have been passed down from generation to generation. Banyumas people have strong ecological wisdom.

The study of folklore is very important to continue. Folklore that has appeared for a long time needs to be studied and published for its usefulness (Merdiyatna, 2019). With further studies, researchers can contribute their best ideas through their research results. Readers can read to find out the content of folklore. Certain folklore also needs to be presented through learning in schools. The best stories can be interesting literacy material for children. Folklore as a means of education to guide children to behave well. One of the children's mentoring starts with providing ecological values that can be obtained from reading folklore.

Folklore has an important role in shaping character through the values contained in the story. One of them, ecological value. Folklore also has a strategic role in introducing the world of literature as a form of children's literacy. Merdiyatna (2019) explained that the function of folklore is as an educational tool for children and as a means of entertainment. As an educational tool for children, the meaning is that a story can take its positive value. Stories are used as a medium used in providing a good understanding of children. Kanzunudin (2017) explains that folklore has several functions and purposes. The first goal, folklore serves as a means of education. The second objective, folklore serves as a means to legitimize social institutions that must be obeyed by every member of society. The third goal, folklore serves as a means to spread good and religious values. The fourth goal, folklore as a means to convey criticism of human actions that deviate from the rules. The fifth objective, folklore serves as a means to form character. The sixth goal, folklore serves as a means to form the identity of a society. The seventh goal, folklore serves as a means of recognition and understanding of the cultural values of a society. The eighth goal, folklore as a medium of communication between members of a society. The ninth objective, folklore serves as a means to entertain. Currently, folklore can also be used as an interesting literacy medium for children.

D. CONCLUSION

The form of ecological wisdom is well documented in several Banyumas folklore. Ecological wisdom is manifested in the form of wisdom in managing natural resources and wisdom in preserving nature. Natural resources are one of the sources of human life. Natural resources are considered as something important in life. For this reason, humans are given teachings to protect natural resources. Utilization of natural resources must be carried out in a balanced way with activities to preserve nature. Efforts to manage and preserve natural resources are hereditary teachings that are conveyed in the story. In several Banyumas folklore there are messages about nature as a source of human life. Humans must use natural resources wisely. Natural resources can bring both good and bad. Good will come, if humans have good behavior towards nature. Conversely, bad things in the form of disasters can also come if humans are greedy in exploiting nature. Natural resources belong to all humans. For this reason, existing natural resources need to be maintained together, preserved together, used together in harmony by all humans. Mutual cooperation in preserving nature is one of the good actions and brings goodness to nature. Existing natural resources are not only for humans living today. However, for human generations to come. Natural resources must be maintained and preserved. Nature has a very important role for human life. Prosperity and peace of life will be achieved by living in harmony, including harmony in utilizing natural resources. Folktales that carry messages of ecological wisdom need to be reconstructed as learning materials for listeners and readers. Reconstruction of the story adapted to the times. A story is expected to provide entertainment as well as learning for the attainment of a wiser and better life.

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