

The Value of Heroicity in The Folk Sianak Gold Tales of Radin Jambat by Yuliadi M.R.d

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Abstract: Heroic values can be used as an example for humans reflected in the characters contained in folklore. Overall, the heroic value in the story has a strong appeal and provides many benefits for the reader or audience. This study aims to describe the heroic value contained in the folklore of The Golden Child of Radin Jambat by Yuliadi M.R. using media technology. The data in this study are in the form of quotations or conversations obtained from the folklore of The Golden Child of Radin Jambat by Yuliadi M.R. This study uses a qualitative descriptive approach. The results showed the existence of heroic values in the folklore of The Golden Child of Radin Jambat by Yuliadi M.R. in the form of courage, loyalty, and self-sacrifice.

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Introduction

Folklore is a literary work that is born, lives, and develops in several generations in a traditional society that is transmitted orally over a long period of time (Yusnan, 2022). Folklore is passed down from generation to generation because it functions as a history that exists in a particular society. Folklore is a means of knowing (1) the origin of ancestors, (2) the merits or examples of the lives of our predecessors, (3) kinship relations (genealogy), (4) the origin of places, (5) customs, and (6) the history of heirlooms (Sani, 2019). The theme of folklore in each community varies greatly, for example in the theme of individual legends including heroism, justice, leadership, courage, resilience, and so on.

Traditional folklore is increasingly rare. This has resulted in many speakers forgetting the folktales they have heard (Olang et al., 2021). The habit of parents passing down folktales to their children by storytelling before bed is increasingly being pushed out by the existence of entertainment that has "modern" connotations such as television, radio, comic stories, cassettes, vcd/dvd, and so on. With advances in technology and modern lifestyles, parents may be more inclined to present more contemporary entertainment such as movies, video games or modern books to their children. Folklore may be considered outdated or less interesting compared to modern forms of entertainment that are more visual and interactive. If parents recognize the

importance of folklore, they can try to incorporate these stories into their children's daily lives, whether through story books, games, or other creative activities. (Putro et al., 2022).

Folklore has an important role in cultural, moral and educational contexts. In a cultural context, folklore represents the cultural heritage of a society. Folktales contain knowledge, wisdom, values and traditions that are passed on from generation to generation. By telling and learning folktales, we can maintain and honor our cultural identity, and appreciate the richness and uniqueness of our own culture. In a moral context, folktales often contain useful moral messages. They teach values such as honesty, heroism, hard work, courage, friendship and respect for nature. Morals are teachings about good life behavior based on a worldview. (Darmawan et al., 2018).

Morals in literary works are usually intended as advice related to certain moral teachings that are practical, can be taken through the story in question (Sari et al., 2020) In an educational context, folktales can be used as an effective educational tool. They help improve children's language skills, vocabulary, narrative comprehension and social skills. (Engliana et al., 2020). In this case, researchers focus on the value of heroism contained in a folklore. Heroic values can be used as an example for humans reflected in the characters contained in folklore. Overall, heroic values in stories have a strong appeal and provide many benefits to readers or viewers. They inspire, build morality, and influence social change, while providing entertainment and deep emotional experiences. The heroic value can be the value of courage, the value of loyalty, and the value of self-sacrifice. (Mangguali dkk, 2014).

The value of courage is the virtue of the soul, not afraid of great things if their implementation brings goodness and defending them is commendable. does not recognize the fear of criticism, but makes people continue with calmness and fortitude in dealing with it. The heroic value of loyalty can take the form of loyalty to the homeland, army, group, superiors, subordinates, and colleagues. Loyalty is a valuable set of beliefs with firmness and obedience to a relationship (agreement/regulation). (Mangguali et al., 2014).

In addition to the value of courage and the value of loyalty, there is also the value of sacrifice. Muhammad (2011) states that sacrifice is more aimed at giving something for the benefit of others, for example, cost sacrifice (orphan compensation, funds for victims of war or natural disasters); sacrifice of feelings (already helped even angry, already served well even grumble anyway); and sacrifice of energy (working beyond official hours, teaching without honorarium, or rescuing flood victims). So, what is meant by the value of willing to sacrifice is a set of beliefs to give everything without expecting anything in return with a sincere feeling of sacrificing one's body and soul. Heroic values make a person have a tough, brave, and exemplary personality. These values without realizing it become our guidelines in thinking and acting both for ourselves and others. (Indiarti, 2017).

One of the folktales that is full of noble values, especially the value of heroism that is still in line with today's life is the folktale of The Golden Child of Radin Jambat from North and West Lampung. This folktale tells the story of a young man's adventure in finding his life companion. With this research, it is hoped that the younger generation will like literature from

their region, especially Lampung, parents' attention in storytelling to children can grow again, and the preservation of regional literature. In addition, the heroic value in this story can be utilized as teaching material in learning.

Research related to the value of heroism in literary works has been carried out, including by Nur Kayati (2017) found that the heroic value varies but is more dominated by the spirit of struggle, courage, and chivalry. Research by Pidrawan (2022) found heroic values contained in short stories, namely: willing to sacrifice, care, and courage. But as far as researchers are concerned, research related to the value of heroism in the folklore from Lampung The Golden Child of Radin Jambat has never been done, so further research needs to be done.

Based on the background that has been described, the researcher feels the need to examine "The Value of Heroism in the Folklore of The Golden Child of Radin Jambat by Yuliadi M.R." The focus of this research is how the value of heroism in Lampung folklore The Golden Child of Radin Jambat with Paul Ricoer's hermeneutic perspective. This theory aims to decipher the content and apparent meaning to the hidden meaning

Methods

This research uses Ricoeur's hermeneutic study approach, namely hermeneutics as a system of interpretation as a process of deciphering from visible content and meaning to hidden meaning. So, hermeneutics as a science or system of interpretation decomposes the content and meaning contained in the text of folklore/legends to reveal the value of the hero character.

This type of research is descriptive qualitative research. Bogdan and Miller (in Moleong, 2006) suggest that qualitative research is research that produces descriptive data in the form of written or spoken words from people or observed behavior. For Satoto (2012) the purpose of descriptive research is to make a systematic, factual, and accurate description of the facts of the population or about a particular location.

The data collection technique used as described by Arikunto (1998) states that data collection methods are the methods used by researchers to collect data. In collecting data, researchers used the technique of take note.

Research Results And Discussion

Folklore is a class of stories that live and develop from one generation to the next. It is called folklore because this story lives among the people and almost all levels of society recognize the story. The value of heroes in this folklore is studied based on Ricoeur's Hermeneutics study. Hermeneutics is related to language because human activities are always related to language as a medium to interpret something in question. The following is hermeneutics according to Ricoeur (2002). "Language is central to all human experience. We associate with society using language, express ourselves through language, understand things with the terms contained in language. However, language also has weaknesses, because we understand language through language, so we can understand or not understand the language.

Through hermeneutics, all problems contained in the philosophy of language can be answered through interpretation.”

The researcher agrees with the idea of hermeneutics according to Ricoeur (in Ahmala, 2004), namely hermeneutics as a system of interpretation as a process of deciphering from visible content and meaning to hidden meaning. Researchers and interpreters of texts must be able to project themselves in understanding the text itself. Heroism is a person who is brave, loyal, willing to sacrifice, has strength or magic, and is meritorious in defending the tribe, nation, defending self-respect, dignity, and upholding the truth. (Mangguali dkk, 2014). In simple terms, heroes have a fighting spirit to strive and fight persistently to fight for everything for the benefit of the people. In particular, the researcher chose three characters of heroic values that are most prominent in the folklore of The Golden Child of Radin Jambat. These values are the value of courage, the value of loyalty, and self-sacrifice.

The value of courage is a virtue of the soul, not afraid of great things if their implementation brings goodness and defending them is praiseworthy. does not recognize the fear of criticism, but makes people continue with calmness and fortitude in dealing with it. (Juarman dkk, 2021). In the folklore of The Golden Child of Radin Jambat, there are three most visible manifestations of the value of courage, namely daring to fight the enemy, daring to accept challenges and risks, and having tenacity. The researcher took two data regarding the value of courage as follows. “At one point, Radin's journey was interrupted. There was a big snake blocking his boat. Its size was immeasurable, thirty fathoms long. Its mouth was agape, eager to devour. Then, Radin prayed and stood up. With prayer and God's help, Radin Jambat's sword wounded the snake.” (SAERJ:32)

The data describes Radin Jambat's struggle while wandering in search of a life companion. On his way, he was blocked by a very large snake. With his persistence and courage, he managed to defeat the snake, which turned out to be a disturbing genie and tempter of humans. After a long journey, Radin Jambat and his two bodyguards stopped at a village that was holding a competition for Putri Betik Hati. Radin Jambat was interested and participated in the competition. He always won against champions from various countries, until finally in the final battle he was challenged by the famous and brave minak prince, as described in the following quote. “In the final battle, Radin Jambat will be challenged by Prince Minak. Prince Minak was known for his skill with the sword. He was very strong and brave. He had an heirloom spear called beringin. None of the fighters had yet been able to win from Prince Minak” (SAERJ:33)

The data illustrates the strong and brave figure of Prince Minak. The battle between Radin Jambat and Prince Minak was fierce. Radin Jambat finally defeated Prince Manik and won the competition with his skill. The heroic value of loyalty can take the form of loyalty to the homeland, army, group, superiors, subordinates, and colleagues. The value of loyalty can also take the form of being loyal to agreements, obeying messages, and being loyal to friends. (Mangguali dkk, 2014). The form of loyalty to colleagues is described in the following quote. “The long journey of Radin Jambat and the two punakawan begins. Hopefully, the Golden Child Radin Jambat will find his heart's desire and get the life companion he is hoping for. The

joy in him radiates. The two punakawan are always faithful to accompany and guard him.” (SAERJ: 29-30).

The data illustrates the loyalty of the two punakawan (bodyguards) to accompany Radin Jambat on his odyssey. Although the journey took many days, was tiring, and draining, they remained faithful to accompany Radin Jambat. Not only that, they also always protected Radin Jambat from all dangers until Radin Jambat finally found his life companion, Princess heart Betik. In addition to the value of courage and the value of loyalty, there is also the value of being willing to sacrifice. Muhammad (2011) states that sacrifice is more aimed at giving something for the benefit of others. The value of willing to sacrifice has a form of being happy and sincere in helping others. The value of willing to sacrifice in the folklore of The Golden Child of Radin Jambat is described in the following quote. ”Then, the king went to meditate. The king asked God to give him a child to continue his descendants. In his hermitage on Pesagi Hill, the King prayed sincerely.” (SAERJ: 15-16)

The data above describes the sadness of King Tanjung, a king in the great and prosperous land of Pasar Turi with seven wives who are all kind. Despite the abundance of wealth and prosperous people, the king was still sad because he had no offspring. Until finally the king's advisor suggested that the king perform asceticism on Pesagi Hill. Because of his great desire to have offspring, the king was finally willing to meditate for days even though in his hermitage he experienced various obstacles. In addition, the king also experienced various disturbances, until finally the king got a medicinal herb and red fruit from his long hermitage. The medicine and fruit were eventually processed and given to the empress. Shortly after the incident, the empress became pregnant and gave birth to a son who was named Radin Jambat.

Conclusion

Based on the results of the research, it can be concluded that the folklore of The Golden Child of Radin Jambat has heroic values reflected in the story and described according to the behavior and words of the characters in the story. Heroic values have characteristics reflected by the characters that can be divided into the values of courage, loyalty, and self-sacrifice.

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