

# Local Wisdom and Function in *Burung Pipit Ajaib* Folklore and Its Existence as a Reflection of the National Culture on Modernization Era

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**Abstract:** The study is aimed at describing the wisdom and social functions in the *Burung Pipit Ajaib* folklore and its existence as a reflection of the nation's culture in the modernization era. The existence of folklore as a reflection of the national culture needs to get attention from society because it delivers the moral messages which related to the norms, customs, and traditions that can be conveyed by the teacher at school or by parents to their children at home. The study used a descriptive qualitative method by literary anthropology approach. The data source is informant, Mukrim Ikram, as the story teller. The folklore was used Melayu Sambas West Borneo folklore entitled of *Burung Pipit Ajaib*. Based on the research findings it can be concluded that, first, the wisdom value which related to divinity is affection. Then, the local wisdom values were related to the personality 1) patience, 2) honesty, 3) hard work. Second, social functions in *Burung Pipit Ajaib* story can be used as 1) education, 2) entertaining, 3) self-identity. Besides that, the existence of folklore is still strongly needed as a reflection of national culture which is useful in re-introducing the value of local wisdom owned by the ancestors of Indonesian national to the young generation.

## 1 INTRODUCTION

Modernization was caused the emergence of a new civilization that can destruction of nonmaterial civilization as a reflection of Indonesian culture such as Melayu Sambas folklore began to be forgotten and began marginalized by the younger generation. The younger generation would prefer to be with their mobile and laptop. This would lead to ignoring the folklores. Although, there were studies that helped in the process of dissemination of the folklore but to ensure that younger generation favor the stories would be a difficult task (Rahim, Affendi, and Pawi, 2017, p. 32). Therefore, this kind of view must be immediately transferred by re-actualizing the Indonesian culture, especially oral literature such as Melayu Sambas folklore that has the content of functions and local wisdom that is very relevant to the substance of Melayu Sambas society and the Indonesian people are universally very fundamental. The cultural peculiarities of society members are including the way of life, especially in regulating the social actions of their citizens, belief systems, social

heritage, and physical environment (Zekriady, 2008, p. 295; Wang and Long, 2014, p. 91).

One of the Indonesian cultures is the Melayu Sambas culture that is found in West Kalimantan Province. Melayu Sambas is a tribe that inhabits the western north coast of West Kalimantan. In general, Melayu Sambas culture cannot be separated from the Islamic teachings. Malay people teach culture to their people through oral literature (folklore). Folklore is an intrinsic part of our daily lives that introduces an understanding of the culture and folklore is also an informal culture studies emphasize two main ideas, namely, members of groups participating in the tradition, and belief system group.

Folklore is one of the cultural expressions that lived and developed into the possessions of society in the past that are maintained by their hereditary supporters. Janthaluc and Ounjit (2012, p. 219) were explained that folklore consists of stories that have been passed on to become an important cultural heritage. There are many things that we can get from folklore about the culture community, especially the local wisdom and the function of folklore.

Furthermore, according to Fatimah, Sulistiyo, and Saddhono (2017, p. 181) the value of local wisdom was derived from the society's thought that have long been believed as a good knowledge. The thinking and the behavior of people who are based on the values of local wisdom are assumed to be able in creating happiness and peaceful life for each people in the society. Alus (2014, p. 2) was argued that local wisdom can be understood as wisdom of local idea and knowledge, good-value and virtuous, possessed, guided and practiced by all members of the community. Furthermore, Pornpimon, Wallapha, and Prayuth (2014, p. 628) stated that local wisdom suggests cultural identity in the local as well as knowledge of local constructive party ideas to take advantage of people to sustain their livelihood in the blessed society.

Fatimah, Sulistiyo, and Saddhono (2017) described the value of local wisdom in the Sayu Wiwit folklore in the form of confidence, creative, and never give up. The research method was used descriptive qualitative method. The difference of this study from previous research is this study not only described the local wisdom value but also review the function of folklore. The next difference is the research approach. This study was used literary anthropology approach used in previous research.

This paper was based on thinking to revealing Melayu Sambas culture in order to be unforgotten by the people themselves and also can be known by many people. The research purpose was described the wisdom and social functions in the Burung Pipit Ajaib folklore and its existence as a reflection of the nation's culture in the modernization era. The research advantage is Melayu Sambas folklore can be a reference in the life of the society.

## 2 METHODS

This study was used descriptive qualitative method. The research approach was used literary anthropology. Robson, Sumara and Luce-Kapler (2011, p. 5) reveals that literary anthropology aims to use literary identification and interpretation as a site for collect and subject to critical analysis the emergence of personal and public expression and expression of identity. The research steps including of a) data collection, data was collected by recording technique. Data source is informant as storyteller that is Mr. Mukrim Ikram. The research data is the folklore of Melayu Sambas West Kalimantan entitled of Burung Pipit Ajaib. b) The next step with the interview. Interviews were conducted by meet

the informants; c) analysis and interpretation, namely activities to understand the elements studied, the conception and the relationship between elements systematically every element under study; d) drawing conclusions, formulated and inference of analysis and interpretation.

## 3 RESULTS AND DISCUSSION

Melayu Sambas society was constructed local wisdom as a cultural reflection. Musanna (2011, p. 593) was explained there are five categories of local wisdom: first, wisdom in the form of a view of life; secondly, the wisdom in the form of social attitude and counsel expressed in the form of proverbs, parables, pantun (poetry), poems and folklore; third, the wisdom in the form of traditional ceremonies; fourth, the wisdom in the form of principles, norms, and rules formed into a social system, and fifth, the wisdom in the form of social habits. In this research, local wisdom was focused on social life attitude and advices were expressed in the folklore.

The function of folklore is important for society because it encompasses all knowledge, values, behavior, assumptions, feelings, and beliefs scattered in oral form. Related to that, Bascom (in Danandjaja, 2015, p. 82) was mentioned the function of folklore for human life, including of 1) projective system; 2) as entertaining means; 3) validating culture; 4) as child education means; and 5) as means of applying social pressure and exercising social control).

### 3.1 Local Wisdom of Melayu Sambas Society in the Burung Pipit Ajaib Folklore

#### 3.1.1 Local Wisdom Related to the Divinity Values

The divinity values were contained in the Burung Pipit Ajaib folklore related to the Islamic teachings. Therefore, local wisdom that contained in folklore cannot be separated from the Islamic teachings. Every religion was taught about affection both with fellow human beings and with other living beings. Amaluddin (2010, p. 52) was stated that value of affection or love is very important for the harmony of human life throughout the universe. In Islam it is forbidden to kill animals because it is a creation of God who has the right to live in this universe. Rashid (2005, p. 233) was stated that according to Islam man must be guided relationship between man

and God, what is prohibited by God becomes a matter that must be avoided by human. On the contrary, what commands needs to be done as well as possible.

### 3.1.2 Local Wisdom Related to the Personality Values

The personality value that appears in the Burung Pipit Ajaib folklore is patience. Patience is an important thing that must be possessed by human beings because human beings as God's creatures must always try and endeavor to become a better human being. The character of the story is resistant to trials. The younger brother is always complying with his brother's wishes but he is not dying to put heartache on his brother. According to Asis (2015, p. 139) patience means resistant to trials, undespair, not hurry and not impetuous. Meanwhile patience related to peace of mind in face the trials.

The other personality values were contained in the story is the value of honesty. According to Lickona (2015, p. 74) honest is a behavior based on the effort to make himself as a person who can always be trusted in words and actions. The honesty of the figure in the story because tell the event that experienced from the beginning to the younger sister getting the golden egg after she ate the sparrow. Nowadays people rarely want to tell the truth about what they do. Furthermore, the other personality values were contained in the Burung Pipit Ajaib folklore are hard work. According Subiyantoro (2012, p. 106) hard work is the behavior that shown the effort in earnest (fight to the death) in completing various tasks, problems, work, and so forth as well as possible. In the story was described that this family has the nature of hard work because the father is not only doing one job to meet the family needs.

## 3.2 The Function of the Burung Pipit Ajaib Folklore in the Social Life of Melayu Sambas Society

### 3.2.1 Serves as Education Means

Folklore was often interpreted as a result of many cultural expressions containing moral and truth teachings. According Humaeni (2012, p. 168) which revealed that folklore has a function to educate children because folklore serves as a tool to control the morale and behavior of society. The story of "*Burung Pipit Ajaib*" has a function as education means because in it contained moral teaching that as a human must have affection, honest, patient, and

work hard. These traits should be taught by parents to their children so that children have a noble character. Therefore, the *Burung Pipit Ajaib* story is very worthy told to the children because in addition to maintaining the existence of folklore but also be used as means of moral values introduction.

### 3.2.2 Serves as entertainment means

Folklore one of culture form from the results of oral literature also can be used as entertainment means. The story was considered entertaining because folklore is a literary work created based on the desire to get a beautiful set of language (Firdaus, 2013, p. 42). The *Burung Pipit Ajaib* story has an entertaining function because it can be directly perceived by listening or telling. This is related to the old Melayu Sambas habits, this story is often used as a means to entertain their grandchildren because there is a part of the story when the story telling process should be sung.

### 3.2.3 Serves as the Self-Identity

As a system that exists in the life of society, the fact or reality of the influence created from a story needs to be realized. Firdaus (2013, p.42) was stated that folklore as self-identity is a literary work that makes itself a place where humanity values are naturally held, preserved and disseminated, especially in the midst of modern life marked with advances in science and technology. In the story of *Burung Pipit Ajaib* was appeared the identity of Melayu Sambas society that it has a kinship and friendliness to the Melayu Sambas society or other community.

## 4 CONCLUSIONS

Folklore as cultural reflection has local wisdom and function for its society, including Melayu Sambas society. Based on findings on local wisdom and social functions in the Burung Pipit Ajaib story can be summarized as follows. First, the local wisdom was related to the divinity is the affection value. Furthermore, the local wisdom values were related to the personality value (1) patient, (2) honest, and (3) hard work. Secondly, the social function in the Burung Pipit Ajaib story can be used as a means of (1) educating, (2) entertaining, and (3) self-identity. One of way to deal with the modernization era is that parents should introduce local wisdom to their children so that the culture of the Indonesian nation is not forgotten by the next generation. This can be done in a simple way that is by storytelling. The

existence of folklore is still indispensable in modern life because through the story, the local wisdom values were expected to be a reflection of culture and become the young people's life view so they do not forget their nationhood identity.

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