

Moral Value in Tengger Legend as the Basis of Choosing Batik Color

Siti Meisaroh
Universitas Brawijaya
Malang City, Indonesia
sitimei@student.ub.ac.id

Sony Sukmawan
Universitas Brawijaya
Malang City, Indonesia
sony_sukmawan@ub.ac.id

Abstract— Tengger is a tribe that upholds traditional values. These traditional values are uniquely contained in the Tengger legends. The lack of documentation of the Tengger regional legend in a more concrete form and limited understanding of the legends among young people today is still an unsolved problem. This research is a concrete effort to identify traditions in Tengger which begins by describing the moral values contained in the Tengger legend. After going through the stage of describing moral values, they will be visualized into a color manifestation as a form of beauty. In addition to containing moral values, the color itself can be a symbol and a reflection of the character of life in society. In certain colors, people understand color as something sacred. These colors will later become the basis of color for the Tengger stamp batik motif. The research method used is descriptive qualitative with interview techniques and *literature study* using data sources from the legend of *Wonosekar Forest*, *the origins of Tosari Village*, *Jimat Klontong*, and *Sapi Kerep*. The results of this study are in the forms of moral values; hardworking, honesty, giving the right to life for other living beings, and respecting nature. As for some moral values in the legend that has been described through the embodiment of color on the Tengger stamp batik, black symbolizes a strong and courageous psychological attitude. The yellow color is believed to bring gifts and blessings that have been given by God. The white color is a symbol of ancestral sanctity and the brown color is a symbol of the earth element.

Keywords— *Legend, Moral Value, Color*

I. INTRODUCTION

Tengger is one of the tribes who inhabit the highlands around the Bromo mountain area. The Tengger people themselves still adhere to traditional values as manifested in various traditional ceremonies. The legend in Tengger is a myth/belief, while the reality in Tengger society can be traced through historical events. The history at Tengger was initially not supported by historical evidence and archaeological evidence. Tengger itself has a lot of legends that are being told from generation to generation.

Moral values are also contained in the legends in Tengger. Magnis (in Sudarwati, 2016: 42) stated that morals always refer to the good and bad of humans as humans. Furthermore, Magnis stated that the moral field is the field of human life in terms of its goodness as a human being. Good and bad aspects of humans can determine the right or wrong of human attitudes and

actions. Actions can be called moral if they do not violate accepted habits and are supported by social / community authorities.

So far, the existence of legends has only survived through oral transmission which is carried out hereditary, but now it is also very rarely done. Therefore, to maintain the moral values in the legend, more serious handling is needed, namely through a more applicable implementation. This implementation is done by exploring the moral values contained in the myth/legends then visualized in colors that describe the moral values. Moral values were explored and then described.

After going through the stage of describing moral values, they were visualized into a color manifestation as a form of beauty. One of the functions of color, psychologically, is that it can have a certain effect on our temperament and the life of our soul. Color can strongly influence the human soul or can influence human emotions and describe a person's mood (Darmaprawira in Harini, 2003: 293). These colors will later be used as the basis for coloring the stamped batik motifs at Tengger. In addition to containing moral values, the color itself can be a symbol and a reflection of the character of life in society. In certain colors, people understand color as something sacred.

These colors are often chosen by humans to meet the "taste" they have and want.

II. RESEARCH METHOD

The research method used was a quantitative method with a descriptive approach. This method aimed to explain and describe the moral values contained in the legend of *the Wonosekar Forest, the origin of Tosari Village, Jimat Klontong, and Sapi Kerep*. Data collection was carried out by interviewing one of the members of the Bala Daun community, Mr. Karyadi. Bala Daun itself is a group of people who care about the environment, nature conservation, and culture in the Tengger area. Apart from being active in nature conservation, apart from being active in nature conservation, this community also cares about empowering women through various productive economic business programs in the form of local culinary, either with independent capital or with NGO assistance. The potential factor of caring, sensitive, and creative human resources will support this service program. Other factors are local wisdom, unique traditions, and beautiful natural landscapes as tourism attractions. Other data collection was carried out with a *literature study*

III. FINDING AND DISCUSSION

The Legends of Tengger Village

11. The legend of Wonosekar Forest and Tosari Village

In ancient times there was a region called Walandir. The area was inhabited by holy people. The area was ruled by a very famous man, even among the kings. The person was named Ki Dadap Putih. The kings competed to send people from his kingdom to be able to study with Ki Dadap Putih. Ki Dadap Putih himself is believed to be directly connected to God. he knows many things that will happen in the future. It was that privilege that made the kings pray and ask for help for the problems that occurred in his kingdom through the offerings made on Mount Bromo.

One day Ki Dadap Putih performed a ritual of combing the jungle with some people to find the areas that will be turned into a village. Ki Dadap Putih had the belief that his grandchildren will live and grow up in the area in the future. At every step he combs, Ki Dadap Putih finds many things that make him amazed, the green fields and forests that he searches for seemingly endless. A few seconds later he stopped his steps and found a very beautiful view in the forest that he was going to pass.

Ki Dadap Putih saw a lot of plants adorned with beautiful flowers in the forest. The petals of the flower are no larger than half a human finger, the color of the flower shines beautifully. The stems of the plant are filled with long and pointed leaves. After that, Ki Dadap Putih told his traveling companion if he gave the name of the flower-filled forest area with the name Wanasekar. In the future, the flowers will be better known as Senikir which means happy to think, and will be part of a great ceremonial offering that is Kasada Ceremony.

Ki Dadap Putih's journey not only got there, but he also continued his journey and found a lot of territories. There are eight districts and across the west. Ki Dadap Putih and his colleagues had to penetrate the jungle to find the source of the spring. Until finally he and his colleagues found a source of clear springs, very beautiful, even cooling the air and thirst. Ki Dadap Putih again told his colleague that he named the place Tirta Sari at some point later when the era is more advanced than now there will be a village in this place and will also be known as Tirta Sari.

"Mbesok nek wis ana rejane jaman, desa iki tak jenengi Tirta Sari"

"Later in the future, if there is a plan of time, this village will be named Tirta Sari"

The village is now known as Tosari Village.

12. Legend of Jimat Klontong/Ontikusumo Shirt

Once upon a time, in the range of 1930, there was a village known as the Tosari Village with its friendly, hardworking, and honest villagers. On a full moon night, to be precise the Sari Karo Moon on the Tengger calendar, villagers who were doing their usual activities were curious about foreign objects that resembled lanterns floating in the sky. The villagers who saw this flocked to follow the fall of the foreign lantern, the object seemed to have fallen in Tunggul Wulung Village, which was on a high hill.

When the residents reached the place they were shocked and amazed because it was not a lantern that existed as they thought, but rather a garment without stitches that resembled the peel of human skin. The clothes without stitching were later called by the villagers Ontokusumo. As the times have continued, and the village community's tradition has continued to develop, the local people use the Ontokusumo shirt to be part of the Yad Karo ritual, the klontong amulet.

13. Legend of Sapi Kerep

It is said that there is a native of Tengger named Kek Bima. Kek Bima was a giant who made Mount Botok and Segara Wedhi. Kek Bima walked from Bromo crater to Putus village. Why is it named breaking up? Because there is already called the decision village. Then Kek Bima walked again until he arrived at a large forest where the babad at the base was Ratu Buwana Keling. After being cut down, Kek Bima came there. There, Kek Bima was given a large number of cows. Because there are so many cows lined up, the place is called Sapi Kerep Village (Sukmawan, Sony, et al. 2019. Green Folklore. Malang: UB Press).

Moral Values

In the psychological dictionary, it is stated that moral refers to morals that are in accordance with social regulations, or concerning social, legal, and customary regulations (Chapin in Setyorini 2019: 520). The moral value of hard workers in this legend has always existed. The moral value of hard workers is shown by Ki Dadap Putih who tirelessly continues to explore the wilderness to find areas that will later become villages. Until finally Dadap Putih found eight regions and at the opposite side of the Kulon (west) where he traveled. The moral value of respect was also shown when he paid tribute to a plant that had beautiful flowers while carrying

out his journey by giving the name Wanasekar. The flower is called the flower of kenikir. Until now this flower is still and will forever be part of the ceremonial offerings, especially the Kasada ceremony. According to Negara et al (dalam Negara, 2018: 143), in their research on the Tengger community, it is emphasized that the Tengger community is a society that obeys customary norms, has high morals, the condition of the community is peaceful.

According to the results of the interview with Mr. Karyadi, Tosari village has friendly, hardworking and honest villagers. This honest attitude can be seen when we can put our vehicle wherever there will be no residents who will take the vehicle. As for the loss in a year, then the laws of nature will speak. The hardworking attitude of the Tengger community is shown when from morning to evening the community continues to work on the fields to meet their daily needs.

In the life of the people of Tosari village itself, they have an attitude of life *as a five loyal, guyub rukun, sanjansin* (visiting each other), *sayan* (mutual assistance, helping each other) which are based on the motto "sepi ing pamrih, rame ing gawe", and *strong genten* (mutual help) are the basic

provisions governing human-human relations. Third, the attitude of life that considers the natural environment (water, land, forest, moor) as a *panguripan of life resource* regulates human relations with the natural environment.

Visualization Of Moral Value In Color

A visualization is a form of conveying information that is used to explain something with pictures, animation, etc. According to McCormick (in Hayadi, 2017: 17). Visualization is a human effort in describing a specific purpose into a form of information that is easier to understand. Color is the most dominant element and also the most relative aspects of design and life. Perception of color involves human psychological and physiological responses, when viewed from human psychology or emotions, the meanings and meanings of the existing colors can show the impression of feelings about something, objects, light, eyes, and the brain involved in complex sensation and perception processes. From the explanation above, it can be explained that in addition to only being seen with the eye, it turns out that color can convey messages to influence a person's behavior, influence aesthetic judgments and also determine whether someone likes an object or not.

From the results of interviews that had been conducted with Pak Karyadi, he succeeded in describing the colors that reflected the moral values and life of the people of the Tengger area. The choice of black symbolized a strong and courageous psychological attitude. In Tengger, the yellow color is believed to bring gifts and blessings that have been given by God for the gifts he has given to the Tengger people. The Tengger people are also known to have various traditions and traditional ceremonies that are still strong. So, choosing white as a symbol of purity towards ancestors. Finally, the choice of brown color as a symbol of the earth element manifestation. This can be seen from the abundant crops of the Tengger community, including potatoes and various other crops.

IV. CONCLUSION

A visualization is a form of conveying information that is used to explain something with pictures, animation, etc. According to McCormick (in Hayadi, 2017: 17) [1]. Visualization is a human effort in describing a specific purpose into a form of information that is easier to understand. From the results of interviews that have been conducted with Pak Karyadi, he succeeded in describing the colors that reflect the moral values and life

of the people of the Tengger area. The choice of black symbolizes a strong and courageous psychological attitude. In Tengger, the yellow color is believed to bring gifts and blessings that have been given by God for the gifts he has given to the Tengger people. The Tengger people are also known to have various traditions and traditional ceremonies that are still strong. Therefore, they choose white as a symbol of purity towards their ancestors. Finally, the choice of brown color is because it is a symbol of the earth element manifestation. This can be seen from the abundant crops of the Tengger community, including potatoes and various other crops. The application of these colors to the batik motif is as follows:

Tengger has a lot of local wisdom, tourist attractions, and economic potential. Since ancient times, the Tengger area has had many moral values which until now are still passed down from generation to generation. This moral value is reflected in the many legends in Tengger. Some of the moral values include moral values; hardworking, honest, giving the right to life for other living beings, and respecting nature. There are also moral values and a reflection of the life of the Tengger people who are visualized in colors that are believed by the community to be sacred. Black symbolizes a strong and courageous

psychological attitude. The yellow color is believed to bring gifts and blessings that have been given by God. The white color is a symbol of ancestral sanctity and the brown color symbolizes the element of the earth.

These colors will be included in the batik motifs of the Tengger area. This color is a form of concrete documentation of limited understanding, especially young people today regarding legends. It is said that it is also a concrete effort to recognize traditions in Tengger which begins by describing the moral values contained in the Tengger legend.

References

- [1] Sudiro. 2001. *Legenda dan Religi Sebagai Media Intergrasi Bangsa*. Vol xxi No 1 <https://media.neliti.com/media/publications/11953-none-6438df41.pdf> (diakses 8 November 2020)
- [2] Sudarwati. 2016. *Nilai-Nilai Moral Dalam Legenda Gunung Bromo*. Vol 16 No 01. <http://jurnal.untagsby.ac.id/index.php/parafrese/article/download/677/606> (diakses 8 November 2020)
- [3] Harini, Novita. 2013. Terapi Warna untuk Kecemasan. *Jurnal Ilmiah psikologi Terapan*. Vol 01 No 02. Retrieved from <http://202.52.52.22/index.php/jipt/article/download/1584/1688> (diakses 8 November 2020)
- [4] Sukmawan Sony, Dkk. 2019. *Green Foklore*. Malang: UB Press.
- [5] Setyorini, Sukirno. 2019. Nilai Moral Lingkungan Hidup Dalam Cerita Rakyat Nusantara. *Jurnal Pendidikan, Bahasa, Sastra dan Budaya* Vol 6 No 11. Retrieved from <http://ejournal.umpwr.ac.id/index.php/bahtera/article/download/5549/5058> (diakses 8 November 2020)
- [6] Negara, Purnama. 2018. *Budaya Malu Pada Masyarakat Tengger Dan Pengaruhnya Terhadap Budaya Hukum*

Penghindaran Konflik. *Jurnal Hukum* Vol 1 No 2. Retrieved from <http://publishing-widyagama.ac.id/ejournalv2/index.php/yuridika/article/download/743/680> (diakses 8 November 2020)

- [7] Fatmawati. Tanpa tahun. *Peran Pemanngku Adat Suku Tengger Dalam Menjalankan Sistem Hukum Adat*. Retrieved from <http://ejurnal.ujj.ac.id/index.php/REC/article/download/126/122> (diakses 8 November 2020)