

Legend of Tengger Village: Harmony Relationship Between Human and Nature

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Abstract— Tengger is one of the tribes in the cultural area of East Java whose community identity is built by a narrative in a legend. The legend contains the story of the region formed in the Tengger area. The event of the formation of the region began with the story of the character Ki Dadap Putih who traveled to explore the forest and did *babat alas*. *Alas* or what can be interpreted as the forest is one part of nature that contains flora and fauna. Tengger, which was originally a forest, has become a village that is now inhabited by the community. This shows a reciprocal relationship between humans and nature. The naming of the village in Tengger is also taken from the *babat alas* incident. This study attempted to describe the relationship between humans and nature, especially through the legend of the village formation in Tengger region. The method used was descriptive qualitative. The data collection technique was done through interviews and literature studies that include conducting library data research, reading, and recording research data. Results, *First*, a description of the village of Wanasekar taken from a forest that was overgrown with many beautiful flowers; *Second*, the narrative of the village of Tosari which was taken from the name Tirta Sari. Tirta means water and Sari means beautiful. This happened in a forest that had a very clear and clean

spring; *Third*, the village narrative SapiKerep was taken from the story of Kek Bima who was given a large number of cows by Ratu Buana Keling as a gift for the pedestal tripe. The motive of the legendary perch strongly illustrated the reciprocal relationship between humans and nature.

Keywords— *legend, Tengger Village, human-nature relations, ecocritic.*

I. INTRODUCTION

Indonesia is known as a country that has many ethnicities and cultures. Those tribes are spread throughout Indonesia, including in East Java. One of the tribes that occupies the area in East Java is the Tengger Tribe. The Tengger tribe is a tribe that lives in the Bromo-Tengger-Semeru mountain area. Tengger has many legendary narratives. A legend is a folk tale in ancient times that deals with historical events. The legend contains

the story of the area formation in the Tengger area.

A legend is a form of oral literature. According to Hasanuddin WS (2009: 555), legends are taken from

the English term, legend, which is a folk tale that contains certain characters, events, or places that mix historical facts with myths. According to Emeis (in Djamaris, 1990: 98), legends are part of folk tales that are thought to have occurred, where the stories are still ancient and half are based on history and half are wishful thinking.

This article discussed oral literature in the form of a legend with a literary ecocritics approach. Ecocriticism comes from English ecocriticism which is a formation of the word ecology and the word criticism. Ecology is defined as the scientific study of patterns of relationships between plants, animals, and humans with each other and with their environment. Meanwhile, criticism can be interpreted as a form of assessment of the quality of something. So environmental criticism is environmentally friendly criticism.

Ecology is defined as the study of the relationship of organisms or groups of organisms with their environment, or the study of the relationship between living organisms and the environment. Ecology can be used for good or bad, depending on

the culprit. Ecology can be used to protect or exploit nature, determine what can and cannot be used for the necessities of life, even to criticize society radically.

The event of the formation of the area began with the story of the character Ki Dadap Putih who wandered through the forest and did *babat alas*. *Alas* or it can be interpreted as a forest that is one part of nature that contains flora and fauna. Ki Dadap putih is an influential figure in the formation of villages in Tengger. According to Hefner's records (in Sukmawan, 2018: 49), Kiai Dadap Putih was a priest from around the Majapahit kingdom. This pastor is meditating in the Tengger mountains. It was in this place that he met a woman from Majapahit named Rara. This woman was meditating on a Grinting pedestal. At the same time, there was a young man from Tengger Village named Jaka Seger who was looking for his missing uncle. While in prison. During his retreat, he met Rara, fell in love, and got married with the blessing of Kiai Dadap Putih.

The wealth of flora and fauna in Indonesia is very abundant, but humans are too greedy so they are unable to properly cultivate nature. Supposedly, humans know that nature provides all the necessities needed for survival. Forests that are home to animals and plants undergo changes in function. Tengger,

which was originally a forest, has become a village which is now inhabited by the community. This shows a reciprocal relationship between humans and nature.

The relationship between man and nature has the same linkage and mutual involvement and is not negotiable. This relationship is dynamic, meaning that it is interwoven consciously, deeply, and is used as the basis for the human personality itself. The naming of the village in Tengger is also taken from the babat alas incident. Basic cutting is often defined as cutting trees/clearing forests to open new land. Through the legendary narrative of the formation of the region in Tengger, it will be known the relationship between humans and nature. So that humans do not act casually towards nature and vice versa.

II. RESEARCH METHOD

The method used in this research was descriptive qualitative. This method was used to determine the status of the community, situations, and events in society. The initial step used in this study was to interview related parties. The resource person named Mr. Kariadi (48) comes from a resident who lives in the Bromo-Tengger-Semeru area. After obtaining data through interviews, the next step is to conduct a literature study. A literature study was done by collecting

library data, reading, and recording research data. The data obtained were in the form of three narratives of the Tengger village legend. First, Wanasekar Village. Second, Tosari Village. Third, SapiKerep Village.

III. FINDING AND DISCUSSION

ART PLANTS AS A MAIN NEED OF HUMAN

The origin of the village of Wanasekar began when Ki Dadap Putih made a ritual journey through the wilderness with several people to find an area that would later become a village with the belief that his children and grandchildren lived and grew up in the area in the future. Many things have happened and many amazing things that Ki Dadap Putih can discover every step of the way through the endless forest or green expanse. But soon, Ki Dadap Putih stopped his steps when he found a beautiful view of the forest that he was about to pass.

He saw many beautiful flowering plants growing in the forest with flowers that were no more than half the length of two human fingers with beautiful radiating flower colors. The stem was filled with long finger leaves. After that, Ki Dadap Putih also advised his traveling companions that he gave the name of the

forest filled with flowers the name Wanasekar. One day, these flowers will be known as senikir which stood for like to think, and will be part of a large ceremonial offering, namely Yad Kasada.

Often senikir flowers are considered wild plants because they have a pungent odor. Senikir or kenikir is a herbaceous plant with crossed and opposite compound leaves. This plant has a distinctive odor, compound flowering, and taproot. The leaves are long with yellow, slightly orange, red, orange, or yellow flowers. However, it is known that the senikir or kenikir plant has several benefits. Kenikir leaves can be processed into food by boiling it or eating it raw. Javanese people often use senikir leaves to complement pecel, urap-urap, and others. Besides that, senikir can also be used as a medicinal herb. By consuming senikir it is believed to increase appetite, weak stomach, strengthen bones, and repel insects.

The benefits provided by the senikir plant are felt by humans. This shows that nature provides what humans need and humans cultivate what nature has prepared. This relationship is called symbiotic mutualism, meaning that creatures need each other.

WATER AS THE BASIS OF TOSARI VILLAGE CREATION

People now know him as Tosari, but according to legend, the name Tosari comes from two words, namely Tirta and Sari. Tirta means water and Sari means beautiful. If combined, Tirta Sari can be interpreted as beautiful water. This story began with Ki Dadap Putih's journey, who continued to travel to find springs and return to the dense forest until finally, he finds a very beautiful spring, the water was also clear, which also cooled the air and eased thirstily.

Water is a natural element. Water is a clear, colorless, tasteless, and odorless liquid needed for human, animal, and plant life, which chemically contains hydrogen and oxygen. The existence of water is needed by all living things. Living things need water to quench thirst, fertilize plants, eat, wash, and so on.

The relationship between water and humans does not always work out well. There are times when water is needed most by humans and there are times when water brings disaster to humans. Often people are less grateful for God's gifts. Humans always complain when it rains without stopping and vice versa humans also complain when it doesn't rain. On the other hand, humans are also able to treat water better. Water is

used as a resource capable of supporting human needs. This is what states that humans are ecological creatures.

THE ROLE OF COWS AS ANIMALS MEETING HUMAN NEEDS

Cows play an important role in the formation of Sapi Kerep village. This incident is based on a legendary narrative told about a Tengger native 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 called breaking up? Because there is already such a thing as a decision village. Then Kek Bima walked again until he reached a large forest where the babad at its base was Ratu Buwana Keling. After being cut down, Kek Bima came there. There, Kek Bima was given a large number of cows. Because of the large number of cows lined up, the place is called the Desa Sapi Kerep. (Sukmawan, 2019: 96)

The majority of Tengger people are Hindus whose people consider cows to be sacred animals. Many humans use cows for consumption. Meat, milk, skin, bones, energy, dirt, etc. are used to meet human needs. Beef contains many vitamins that can boost the immune system, maintain weight, accelerate wound healing, maintain liver function, and maintain

healthy skin. Behind the many vitamins that beef has. Beef also has disadvantages. One of them, beef can cause inflammation such as tonsils and ulcers.

Cow's milk is also used to meet human needs. Humans need cow's milk for body development, especially for bone development. Cow's milk is not only beneficial for humans but also beneficial for plants. The milk content can be used to get rid of fungus on plant leaves. This shows that animal-human-plant need each other.

Cows have skin with beautiful patterns. The colors black, white, brown, and so on often attract human interest to process them into crafts. For example, humans use cowhide for making drum and tambourine. Drum is a large drum that is hit to tell prayer times. Meanwhile, a tambourine is a round flat drum made of a short wooden tube with a slightly wide tip, one part of which is given a skin.

Cow manure and power are also used by humans. Cow manure is used as fertilizer as well as natural gas. Fertilizer is useful as plant fertilizer and plants are needed by humans for basic needs. Cow power is also used by humans to do jobs such as plowing fields. This shows a reciprocal relationship between animals, plants, and humans.

IV. CONCLUSION

The results of this study were 1) Senikir or kenikir has benefits as medicine and medicine for humans. 2) Water is used as a resource capable of supporting human needs. This is what states that humans are ecological creatures. 3) Cows as animals that have many benefits. Meat, milk, skin, bones, energy, dirt, etc. are used to meet human needs. This research is expected to be a reference for other researchers.

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