

Cultural Literacy on the Myth of *Seni Barongan Kudus* as a Local Wisdom Value

(Literasi Budaya dalam Mitos Seni Barongan di Kudus sebagai Nilai Kearifan Lokal)

Maulida Laily Kusuma Wati¹, Fathur Rokhman², Rahayu Pristiwati³, Khamaruddin Isayah⁴
maulidalaily18@students.unnes.ac.id¹, fathurrokhman@mail.unnes.ac.id², pristi@mail.unnes.ac.id³,
khoksai@gmail.com⁴

^{1,2,3}Ilmu Pendidikan Bahasa, Fakultas Bahasa dan Seni, Universitas Negeri Semarang, Indonesia

⁴Malay Language Program Study, Thaksin University, Thailand

Info Artikel :
Sejarah Artikel :

Diterima
 21 Februari 2024
 Disetujui
 8 April 2024
 Dipublikasikan
 30 April 2024

Abstract

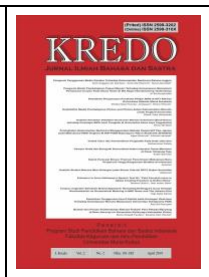
The aim of this research is to attempt to conduct research with the title "Cultural Literacy on the Myth of "Seni Barongan Kudus" as a Local Wisdom Value". This story contains interesting local wisdom values that can be developed to form local cultural literacy in elementary school children. The research method used is an ethnographic approach as a qualitative research strategy. This research data collection technique combines two main methods, namely in-depth interviews and observation. Data analysis techniques using interactive models (interactive model analysis) are an approach commonly used in qualitative research. In the context of this research, data analysis involves three main components, namely data reduction, data presentation, and drawing conclusions. The results of the analysis of local wisdom values contained in the story of Barongan Art in Kudus, several conclusions can be drawn: (1) wisdom in discipline and skills; (2) peace and religious diversity; (3) respect for local culture; (4) maintenance of natural balance; (5) responsiveness to change; (6) wise leadership. The importance of preserving and appreciating local wisdom, especially through folk tales such as "Singo Barong" in the Kudus Barongan Art. The moral and cultural messages contained in this story reflect the harmony between local traditions and social change, as well as the importance of maintaining balance in people's lives. Cultural literacy not only helps children understand the identity of the Indonesian nation but also promotes attitudes of tolerance and appreciation for the cultural diversity that exists throughout the archipelago.

Keywords :
culture, literacy, story, value, wisdom

Abstrak

Tujuan penelitian ini berupaya untuk melakukan penelitian dengan judul "Literasi Budaya pada Mitos "Seni Barongan Kudus" Sebagai Nilai Kearifan Lokal". Cerita ini mengandung nilai kearifan lokal yang menarik yang bisa dikembangkan untuk pembentukan literasi budaya lokal anak Sekolah Dasar. Metode penelitian yang digunakan adalah pendekatan etnografi sebagai salah satu strategi penelitian kualitatif. Teknik pengumpulan data penelitian ini menggabungkan dua metode utama, yaitu wawancara mendalam dan observasi. Teknik analisis data menggunakan model interaktif (interactive model analysis) adalah pendekatan yang umum digunakan dalam penelitian kualitatif. Dalam konteks penelitian ini, analisis data melibatkan tiga komponen pokok, yaitu reduksi data, sajian data, dan penarikan kesimpulan. Hasil analisis nilai-nilai kearifan lokal yang terdapat dalam cerita Seni Barongan di Kudus, dapat diambil beberapa kesimpulan: (1) kearifan dalam disiplin dan keterampilan; (2) kedamaian dan keberagaman agama; (3) penghargaan terhadap budaya lokal; (4) pemeliharaan keseimbangan alam; (5) sikap tanggap terhadap perubahan; (6) kepemimpinan yang bijaksana. Pentingnya melestarikan dan menghargai kearifan lokal, terutama melalui cerita rakyat seperti "Singo Barong" dalam Seni Barongan Kudus. Pesan moral dan budaya yang terkandung dalam cerita ini memang mencerminkan keharmonisan antara tradisi lokal dan perubahan sosial, serta pentingnya menjaga keseimbangan dalam kehidupan masyarakat. Literasi budaya tidak hanya membantu anak-anak memahami identitas bangsa Indonesia tetapi juga mempromosikan sikap toleransi dan penghargaan terhadap keberagaman budaya yang ada di seluruh nusantara.

Kata Kunci :
budaya, cerita, literasi, nilai, kearifan



INTRODUCTION

Indonesia is indeed rich in cultural diversity, which is one of the uniqueness and richness of this country. This cultural diversity is reflected in various aspects of life, from customs, arts, language, to traditional clothing. Every ethnic group in Indonesia has unique tangible and intangible cultural heritage. Tangible cultural heritage includes various types of handicrafts, traditional architecture, and other historical objects (Sari, 2023). Meanwhile, intangible cultural heritage includes customs, traditional ceremonies, dances, music, and various other cultural practices. For example, Barongan art is one of the intangible cultural heritages of the Javanese people. Barongan is a form of traditional performing arts originating from Java. Barongan performances usually involve dancers wearing costumes depicting fantasy creatures or animals, such as lions, tigers, or horses. Barongan performances are not only for entertainment but also have religious and cultural values. Some Barongan performances are often accompanied by gamelan music or other traditional Javanese music. These performances can also be found in various traditional ceremonies, such as religious holidays or other traditional events.

Barongan art reflects the mythological and spiritual richness of the Javanese people. The costumes used in this performance are often adorned with bright colors and distinctive traditional motifs. Besides being part of the cultural heritage, Barongan art is also an attraction for tourists who want to experience the beauty of traditional Javanese art and learn more about Indonesia's cultural diversity. This diversity is a draw for both local and

international tourists who want to learn more about Indonesia's cultural wealth. Furthermore, efforts to preserve and develop this cultural heritage are important to maintain the identity and sustainability of Indonesian culture amidst globalization. The origin story of Barongan in Kudus, Central Java, is closely related to the local religious and cultural values. Although there may be various versions of the story, generally, this tale reflects the cultural roots and spirituality of the local community. One version of the Barongan story in Kudus is related to the figure of Sunan Kudus, one of the Wali Songo (nine saints) believed to have played a significant role in the spread of Islam in Java. According to the story, Sunan Kudus had a close relationship with wild animals, including tigers. The tiger was believed to be an animal obedient to Sunan Kudus.

Over time, this story has become the inspiration for Barongan performances in Kudus. Barongan in that area often depicts the tiger as part of the show, and the dancers who portray the tiger are believed to have a spiritual connection with Sunan Kudus.

Barongan performances in Kudus are not only seen as entertainment but also as a way to honor and celebrate the religious heritage and commemorate Sunan Kudus's role in the history of Islam in Java (Djaya, 2020). Therefore, Barongan in Kudus is not just an expression of traditional art but also holds deep religious and cultural values. The presence of Barongan in Kudus is an integral part of the local community's identity and is an attractive tourist attraction for visitors who want to explore the cultural richness of Central Java.



Kredo 7 (2024)
KREDO: Jurnal Ilmiah Bahasa dan Sastra
Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat
Jenderal Penguatan Riset dan Pengembangan,
Kementerian Riset, Teknologi dan Pendidikan Tinggi
Republik Indonesia
Nomor: 23/E/KPT/2019. 08 Agustus 2019
<https://jurnal.umk.ac.id/index.php/kredo/index>



Local culture plays a key role in maintaining the sustainability of cultural heritage and building the identity of the local community. Local culture serves as a reference for the identity of a village, district, or province. The superior cultural values embedded in local wisdom reflect its own special characteristics and uniqueness. Local cultural assets can take various forms, including customary traditions, performing arts, local cuisine, regional languages, traditional architecture, and so on. This reflects the richness of cultural heritage that needs to be preserved ([Salma, et. al., 2022](#)). Cultural patterns create a unique identity for each region or community. Factors such as language, traditions, arts, customs, and local values contribute to shaping the diverse cultures in each place. Although culture has different expressions and patterns in each place, the concept of culture itself is universal. People around the world have the ability to create, inherit, and transform culture ([Purbasari 2019](#)). Folklore is an integral part of the culture of a region. Folklore includes various types of narratives passed down from generation to generation through oral and written culture. These stories reflect the experiences, values, beliefs, and cultural heritage of the local community. Folklore is not only for entertainment but also serves as a means to convey values, morals, and wisdom from one generation to the next. By preserving folklore, communities can maintain their cultural roots and provide valuable heritage for future generations ([Khoirunnisa, et. al., 2022](#)).

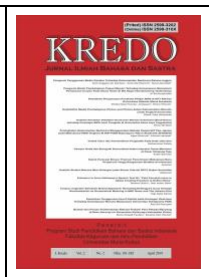
The Barongan art in Kudus Regency, Central Java, apparently has deep roots in the history and life of the local community. Information about its origins

from the elders in the Barongan village, named Mbah Kyai Barong, adds historical value and local wisdom to the art. Barongan performances involving elements of music, dance, and theatricality, used as a ritual medium in ruwatan ceremonies or as a means of warding off evil, reflect the multifunctionality of traditional art. Such ritual functions indicate that Barongan art is not only for entertainment but also holds spiritual significance and can be involved in religious or customary activities. The importance of preserving traditional arts like Barongan is not only to safeguard cultural heritage but also to maintain the values and practices inherent within them. By understanding the background and function of Barongan art, society can better understand and appreciate the cultural values it embodies. Hopefully, efforts to preserve and develop Barongan art in Kudus will continue so that future generations can continue to enjoy its cultural richness and traditions.

The importance of implementing cultural literacy in the context of understanding Bulusan folktales and the broader cultural richness of Indonesia is highly relevant, especially in elementary school education. Cultural literacy helps children understand and appreciate the Indonesian national identity. By understanding cultural richness, they can feel more connected to the history and values that form the basis of national identity. Folktales and the cultural wealth of Indonesia often contain moral and ethical lessons. Through cultural literacy, children can gain an understanding of good character and positive values that shape personality. Indonesia has incredibly rich cultural diversity. Cultural literacy helps children recognize and appreciate the



Kredo 7 (2024)
KREDO: Jurnal Ilmiah Bahasa dan Sastra
Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat
Jenderal Penguatan Riset dan Pengembangan,
Kementerian Riset, Teknologi dan Pendidikan Tinggi
Republik Indonesia
Nomor: 23/E/KPT/2019. 08 Agustus 2019
<https://jurnal.umk.ac.id/index.php/kredo/index>



various cultures across the archipelago. This can foster attitudes of tolerance and appreciation for diversity. The theory of cultural literacy aims to understand and explain how various cultural elements relate and interact to form a comprehensive understanding of culture. This theory emphasizes the importance of understanding symbols, values, norms, and traditions within a society ([Fransori, et. al., 2023](#)).

Research by ([Shinta 2021](#)) titled “Anthropological Study of Literature in Folktales of Banyuwangi Regency in the Using Community.” Literary anthropology is a theory or approach to literary studies that focuses on the relationship between literature and culture. This study aims to observe how literature is used in everyday life as a tool in social actions. In this context, literary anthropology not only observes the structure of literature, such as novels, short stories, poetry, drama, and folktales, but also connects them with the concept or context of the social and cultural situations of the community.

The method used in literary anthropological research is similar to anthropological research in general. This research is directed towards the ethnographic or cultural elements of the community, including the mindset of the community, the tradition of cultural inheritance over time, and ongoing practices. The data obtained are then processed and analyzed using descriptive portrayal patterns.

The aim and desired outcomes are to provide a description of anthropological elements, such as language, religion, myths, law, customs, found in the folktales of Banyuwangi Regency. Thus, this research can uncover and explain various

cultural aspects reflected in their traditional literature.

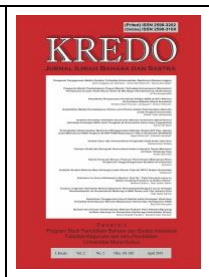
Furthermore, this study also aims to fill in any knowledge gaps that may exist, particularly regarding the stories of the Kudus Barongan Art. Further understanding of these stories can bring renewal in terms of cultural literacy and the values of local wisdom. The conclusion of this research can provide deeper insights into how local literature plays a role in preserving and transmitting cultural values and local wisdom in Banyuwangi Regency.

Based on the background described above, the researcher aims to conduct a study titled “Cultural Literacy in the Myth of 'Kudus Barongan Art' as Local Wisdom Values.” The researcher is interested in the story of Kudus Barongan Art because it contains intriguing local wisdom values that can be developed for the formation of local cultural literacy among elementary school children. Research on the folktales of Kudus Barongan Art will at least help lay the groundwork for historians and literary researchers. This is because folktales serve as auxiliary knowledge for historians and efforts to preserve them.

LITERATURE REVIEW

Folklore

Folktales are a type of oral or written literary work that originates, lives, and evolves within traditional societies. The main characteristic of folktales is their dissemination orally from one generation to the next. In line with this ([Nugraheni, et. al., \(2022\)](#)) it is stated that folktales are often conveyed through word of mouth. This means that these stories are told directly by one person to another without



involving writing. Storytellers play a role as a link between one generation and the next. These stories can be passed down both in literate societies and in societies that are illiterate. Folktales are characterized by their survival nature, anonymity, and dissemination among specific collectives over a considerable period ([Harahap, 2020](#)).

Many folktales contain survival elements, either in the form of adventures of heroes overcoming obstacles or stories that impart life lessons and practical knowledge for survival in everyday life. Folktales can be considered fantasy stories because their events often involve magical, mythical, or legendary elements. Although the events in folktales do not actually occur physically, these stories possess symbolic, moral, or historical values that are experienced and passed down through oral processes.

The opinion of [Prihatin \(2023\)](#) about folktales is that they are fantasy tales not based on real events. These tales are usually conveyed orally by storytellers and are part of a society's cultural heritage. Literary works, including oral literature, evolve from ongoing historical processes and are reflected in the life and understanding of the society where the literary work emerges. Folktales are not only for entertainment but also reflect the life, beliefs, and values that evolve within a society. The oral storytelling process by storytellers plays a crucial role in ensuring the continuity and sustainability of folktales. Storytellers are not only storytellers but also guardians of cultural heritage passed down from one generation to the next. In line with this, [Annisa & Indiatmoko, \(2017\)](#) states that folktales are cultural heritage containing stories about a

region, characters, or even animals. These stories form a unique narrative and represent the cultural identity of a society. Folktales are not just for entertainment but also contain moral values, norms, and local wisdom passed down from generation to generation. The importance of studying folktales lies in preserving and understanding the values contained within them. This study can be conducted by researchers, literary experts, or competent cultural authorities.

Thus, folktales are not just considered a collection of fictional tales but also an integral part of a society's cultural identity, which continues to live and evolve over time.

Barongan Kudus Art

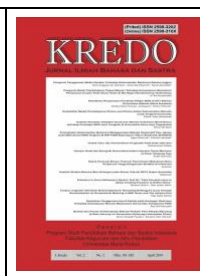
The Barongan art in Kudus is part of the distinctive performing arts tradition of the region. Barongan is a traditional dance involving dramatic costume performances and movements. In Kudus, Barongan art is an integral part of the culture and performing arts of the community. Characteristics of Barongan Art in Kudus:

a. Colorful Costumes

The costumes used in Barongan performances in Kudus are usually very colorful and adorned with various traditional motifs. These costumes often reflect the characters of animals or fantastic creatures that are part of the Barongan story.

b. Dynamic Movements

Barongan performances are characterized by dynamic and energetic movements. Barongan dancers use dramatic hand, foot, and body movements



to portray the characters or stories being performed.

c. Plot Complexity

Barongan often involves stories or battles between good and evil characters. These stories are often moral or mythological in nature and can vary depending on the version and interpretation of the local community.

d. Traditional Musical Instruments

Music plays a significant role in Barongan performances. Traditional musical instruments such as gamelan are often used to accompany the dance and provide a distinctive atmosphere.

e. Community Participation

Barongan art often involves community participation, both as spectators and as additional performers. This creates a lively atmosphere and strengthens the community's involvement in this artistic tradition.

Barongan art in Kudus is not just entertainment but also a part of the cultural identity of the local community. These performances can be held on various occasions, such as religious celebrations, traditional events, or local festivals. Barongan art plays a role in preserving traditional values and enriching the cultural heritage of the Kudus region.

Introducing various cultural traditions, such as Kudus Barongan Art, indeed plays a very important role in preserving and enriching the cultural heritage of a community ([Lestari, 2023](#)). Cultural traditions reflect the identity of an ethnic group or region. Through Kudus

Barongan Art, for example, the people of Kudus can feel and understand their cultural roots, which are an integral part of their identity. This tradition helps preserve the identity and uniqueness of a community.

Cultural traditions, such as performing arts, provide entertainment and aesthetic experiences for communities. The Barongan Art performances in Kudus not only serve as entertainment but also foster a sense of togetherness and pride within the community. This can enrich social life and strengthen interpersonal bonds. Learning about and appreciating cultural traditions helps build appreciation for cultural diversity worldwide. It can open minds, stimulate curiosity, and promote intercultural tolerance.

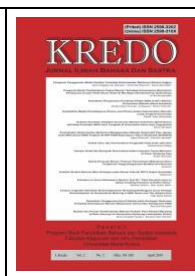
By preserving and respecting cultural traditions, communities can experience the richness and beauty of their own heritage and contribute to global diversity and intercultural understanding.

Cultural Literacy

Etymologically, the words "literacy" and "citizenship" provide deeper insights into the concepts of cultural literacy and citizenship. The etymology of "literacy" from "littera" reinforces the connection between literacy and writing or literature. Therefore, cultural literacy encompasses not only understanding culture orally but also through written works and literature, which are integral parts of cultural heritage. Meanwhile, the etymology of "citizenship" from "citizen" indicates that citizenship literacy focuses on understanding and actively participating in the life of citizens, including rights, obligations, and responsibilities in the context of society and the state.



Kredo 7 (2024)
KREDO: Jurnal Ilmiah Bahasa dan Sastra
Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat
Jenderal Penguatan Riset dan Pengembangan,
Kementerian Riset, Teknologi dan Pendidikan Tinggi
Republik Indonesia
Nomor: 23/E/KPT/2019. 08 Agustus 2019
<https://jurnal.umk.ac.id/index.php/kredo/index>



The National Literacy Movement, driven by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), can be seen as Indonesia's effort to improve literacy, including cultural and citizenship literacy, within society. Strong understanding of these aspects is expected to shape a society that is more aware of its rights and obligations as citizens and more appreciative of Indonesia's cultural diversity.

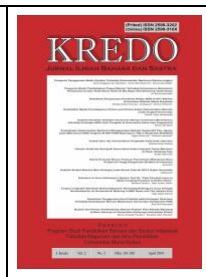
Cultural literacy plays a crucial role in education and is often overlooked in formal curricula. Cultural literacy helps dispel stereotypes and prejudices that may arise from a lack of understanding of other cultures. Education that includes an understanding of cultural differences can stimulate empathy, mutual understanding, and reduce tension between individuals or groups.

Indonesia is known for its rich cultural diversity. Cultural literacy helps students understand and appreciate this diversity. By gaining a better understanding of different cultures, students can build inclusive attitudes and tolerance. Deep understanding of culture can encourage students' creativity and expression ([Hidayatullah, et. al., 2020](#)) They can express themselves through art, literature, music, and other creative activities inspired by cultural richness. It is important for education to pay special attention to cultural literacy to support holistic student development, shape cultured citizens, and ensure that Indonesia's cultural diversity is respected and preserved.

According to ([Oktafianti, et. al., 2024](#)) cultural literacy is described as the ability of individuals and communities to know, understand, and write texts in the context of culture and citizenship. This indicates that cultural literacy not only encompasses aspects of reading and writing but also deep understanding of cultural context and citizenship values.

Principles of cultural and citizenship literacy: (1) Culture as a mindset emphasizes that culture is reflected in language and behavior, highlighting that cultural literacy involves not only knowledge but also understanding of cultural patterns and actions. (2) Art as a cultural product acknowledges the role of art and creativity as an integral part of culture, indicating that cultural literacy involves appreciation for art and other cultural products. (3) Multicultural and participatory citizenship emphasizes the importance of active participation in citizenship, especially in multicultural contexts. (4) Nationalism refers to nationalism as one of the principles of cultural and citizenship literacy, indicating the connection between understanding national culture and awareness as a citizen.

The goal of developing cultural and citizenship literacy aims to enhance understanding and awareness of other cultures, create more competent citizenship, and support community success in facing challenges in the era of globalization ([Rafifah, 2024](#)) Cultural literacy can be applied in both formal learning contexts and everyday activities involving cultural interaction. This emphasizes the relevance and applicability of cultural literacy concepts in various aspects of life. With these aspects of cultural literacy, it is hoped that



communities can become more open to cultural diversity, more competent in citizenship participation, and more successful in facing the dynamics of globalization.

Value of Local Wisdom:

The content of local wisdom found in oral traditions, such as folktales, often contains deep-seated local wisdom. The values, norms, and knowledge embedded in these stories may not be fully revealed and become a "hidden lesson." Understanding these hidden aspects can provide deeper insights into the culture and wisdom held by the community. Local wisdom found in oral traditions is an integral part of a community's cultural heritage. This heritage enriches the identity and unique characteristics of a community and therefore needs to be preserved from loss or oblivion ([Iswara, 2023](#)). Local wisdom is considered a form of wisdom or knowledge derived from the values embedded in the cultural traditions of a community. This emphasizes its authenticity and uniqueness as a guide for community life. The implementation of a curriculum containing local content, including local wisdom, is one effort to promote learning focused on local values and potential. Thus, future generations are expected to internalize and inherit these values.

The importance of learning about local wisdom is to teach future generations awareness of the potential around them and inherit the positive values of local wisdom. In curricula that have incorporated local content, such as in history learning in independent curriculum, this effort becomes an important step in maintaining the sustainability of local wisdom. Thus, such

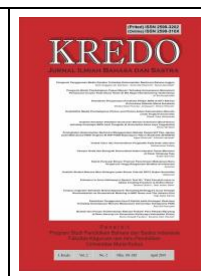
practices in education will help maintain the continuity of local wisdom ([Maharani, 2024](#)).

Tradition, as one form of local wisdom, encompasses a number of values that cover various aspects of life. Some mentioned values include religious values, aesthetic values, mutual cooperation values, moral values, and tolerance values. This indicates that local wisdom is not only practical but also includes dimensions of values and ethics ([Simanjuntak, 2023](#)). Local wisdom is not only related to daily life but also encompasses spiritual, artistic, cooperation, moral, and tolerance aspects. This reflects the complexity and completeness of the wisdom contained in cultural traditions. Local wisdom is considered to have a function in regulating the order of community life. This shows that the values and norms contained in local wisdom are considered as guidelines that shape the social and cultural order of a community.

Through understanding and applying local wisdom, communities can preserve their cultural identity, create harmony in communal life, and pass down noble values to future generations.

RESEARCH METHODS

This research method uses a literature research method, which utilizes literature sources as the primary basis for understanding, evaluating, and synthesizing information related to a topic. The ethnographic approach is one of the qualitative research strategies. According to [Juherni, et. al., \(2021\)](#) The ethnographic approach is an in-depth approach to understanding and describing a cultural group or community. Ethnography is conducted in a natural environment,



meaning researchers are in the field to observe and document the daily lives of the group being studied. Ethnography includes places where daily life takes place, such as homes, schools, workplaces, or places of worship ([Rosmiati, 2021](#)).

The data collection technique for this research indicates the use of literature methods ([Yusanto, 2020](#)). The use of books as a data source indicates that the research utilizes literature that can provide theoretical foundations and in-depth insights related to the research topic.. According to [Ardiansyah, et. al., \(2023\)](#) Stating that the inclusion of journals indicates a desire to access recent research and scholarly contributions that have been peer-reviewed. The use of documents includes both printed and electronically available sources, demonstrating diversity in the types of data sources used. The selection of relevant books, journals, and websites related to the research topic signifies a commitment to thorough analysis and data selection that support the research objectives.

The interactive model analysis data analysis technique is a commonly used approach in qualitative research. In the context of this research, data analysis involves three main components: data reduction, data display, and conclusion drawing. Here is a more detailed explanation of these three components:

1. Data Reduction:

Data reduction is the initial stage of analysis involving the organization and simplification of collected data. Researchers will identify patterns, themes, or major issues that emerge from the data ([Endarto, 2022](#)).

The data reduction process may involve coding, categorization, and grouping of similar findings. The goal of this stage is to organize complex data into a more orderly and explainable form.

2. Data Display:

After data reduction, data display involves presenting findings visually or in easily understandable forms. It aims to make patterns and relationships between themes or categories clearer. The data display process may involve creating tables, diagrams, or other visual representations. In this way, researchers and readers can easily understand and interpret key findings.

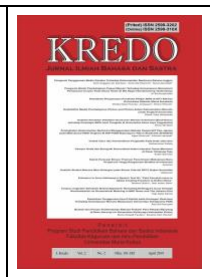
3. Conclusion Drawing:

The conclusion drawing stage involves interpreting and further understanding the identified findings. Researchers attempt to give meaning to the data and formulate in-depth conclusions

The conclusion drawing process involves reflection on the findings, linking them to relevant theory or literature, and forming a narrative or story that explains the significance of the findings.

RESULTS AND DISCUSSION

Localness refers to values, norms, or rules that originate from local culture or the beliefs of local communities. Localness serves as a guiding principle highly esteemed and passed down from generation to generation as part of ancestral heritage ([Wibisono, 2021](#)). These values reflect the identity and characteristics of each region, playing a significant role in regulating societal behavior.



Folktales have a close relationship with local wisdom values because folktales often serve as a means to convey, imbibe, and pass down the inherent values of a society. Folktales often contain moral and ethical teachings reflected from local wisdom values. Through their unique narratives, folktales can convey messages about truth, justice, simplicity, and wisdom. Many folktales contain local wisdom values related to the relationship between humans and nature. These values include understanding ecosystem balance, appreciation for environmental sustainability, and harmonious living with nature. Local wisdom values often emphasize balance and harmony in life. Folktales can depict wisdom in maintaining a balance between human life, nature, and social life. Characters in folktales often serve as examples or symbols of wise attitudes and local wisdom values. These stories can motivate and shape the character of the younger generation in society. Through folktales, local wisdom passed down by ancestors can spread widely to future generations. Folktales become a medium for conveying the knowledge, experiences, and wisdom possessed by ancestors. By absorbing local wisdom values, folktales form a strong cultural foundation and help preserve cultural heritage. Folktales become a form of local knowledge passed down from generation to generation, providing guidance and inspiration for people in their lives.

Local Wisdom Values in Kudus Barongan Art

Local wisdom values encompass a set of norms, beliefs, and practices that develop within a particular society or culture. According to [Alby, et. al., \(2022\)](#)

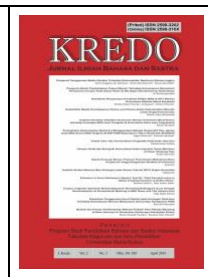
It states that these values provide guidance for behavior, interactions with others, and daily life. These local wisdom values can vary between communities and cultures. The importance of these values lies in their role in shaping character and harmony within a community and how they can serve as guides for individuals in their daily lives ([Rahmawati, et. al., 2023](#)). In the stories of Kudus Barongan Art, there are local wisdom values that can be analyzed. Here are some local wisdom values that can be found in these stories:

A. Discipline

Discipline indeed encompasses behavior aimed at making someone obedient to regulations, including punctuality ([Rohman, 2018](#)). Discipline involves adherence to established rules and regulations. Discipline includes actions that align with norms and regulations. One important aspect of discipline is punctuality. This includes adherence to completing tasks, fulfilling duties, or complying with regulations according to the established schedule. Discipline is defined as a gradual process of training one's mind and character. It reflects an effort to develop self-control and shape positive behavior.

“Selain sifatnya yang baik, pintar, jujur, disiplin, sopan, dia juga dekat dengan masyarakat”

Mbah Jalatunda in Kudus, who has skills in construction and was trusted by Sheikh Subakir to build a well. Mbah Jalatunda has skills in construction, so he was trusted to build a well by Sheikh Subakir. These skills reflect his expertise and knowledge in the construction field. Although in the past construction tools



were not as advanced as they are now, Mbah Jalatunda never gave up on making the well. His determination to overcome technological obstacles shows strong determination. Mbah Jalatunda's disciplined nature influenced the completion of the well. His discipline may include punctuality, orderliness in work, and focus on job quality. Thanks to the discipline he possessed, the well could be completed on time. It reflects efficiency and effectiveness in completing construction projects. This story contains values such as perseverance, discipline, and positive contributions to society. This story not only reflects technical expertise in the construction field but also emphasizes the importance of positive qualities in achieving project success and gaining community support.

B. Peace and Harmony in Life

The actions of Penthul and Tembem in spreading Islam are considered a threat to peace and harmony in the Majapahit Kingdom. This reflects local wisdom values that emphasize the importance of living together without interreligious conflicts.

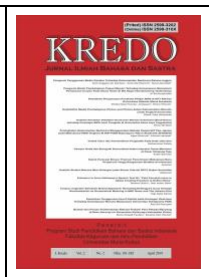
“Baiklah Singo Barong. Kau kuampuni,” kata Penthul dan Tembem secara bersamaan. Kemudian Tembem memberikan air minum kepada Singo Barong yang kehausan. “Singo Barong. Ada dua syarat yang harus kau patuhi,” kata Penthul. “Syarat apa itu?” tanya Singo Barong. “Pertama, kau tidak boleh makan atau memangsa jatah Bathara Kala. Apabila bila kau tidak sanggup, maka kau harus diruwat. Kedua, Kau juga tidak boleh memangsa binatang ternak, seperti kambing, sapi, kuda, kerbau dan sejenisnya. Karena

binatang-binatang itu membantu para petani untuk menyelaraskan alam”, jelas Penthul. “Baik. Aku patuh. Dan aku ikut dengan kalian berdua,” jawab Singo Barong. Sejak kejadian itu, Singo Barong tidak pernah pulang ke Majapahit menemui Prabu Dhamarwulan. Ia mengikuti dan membantu Penthul dan Tembem dalam menyebarkan agama Islam di wilayah Kudus.

The statement reflects the view that the actions of Penthul and Tembem in spreading Islam are considered a threat to peace and harmony in the Majapahit Kingdom. The view that spreading Islam is considered a threat indicates the importance of interreligious harmony in Majapahit society. Local wisdom values here may emphasize the need to live together without interreligious conflicts to maintain peace and common prosperity. The view that the spread of Islam is seen as a threat may reflect the community's efforts to maintain existing religious traditions. Local wisdom values may assess these traditions as an important foundation for peace and stability in society. Thus, the view that the actions of Penthul and Tembem are considered a threat highlights the importance of local wisdom values that emphasize harmony in life and maintaining balance between religions. This analysis provides insight into how local values play a role in assessing religious changes and diversity in a society.

C. Appreciation for Local Culture

The appointment of Singo Barong as the King of the Forest throughout Java shows appreciation for local wisdom and its existence as a symbol of Javanese culture. This shows local wisdom in



preserving and respecting local traditions and beliefs.

“Singo Barong. Ada dua syarat yang harus kau patuhi,” kata Penthul. “Syarat apa itu?” tanya Singo Barong. “Pertama, kau tidak boleh makan atau memangsa jatah Bathara Kala. Apabila bila kau tidak sanggup, maka kau harus diruwat. Kedua, Kau juga tidak boleh memangsa binatang ternak, seperti kambing, sapi, kuda, kerbau dan sejenisnya. Karena binatang-binatang itu membantu para petani untuk menyelaraskan alam”, jelas Penthul. “Baik. Aku patuh. Dan aku ikut dengan kalian berdua,” jawab Singo Barong.

The appointment of Singo Barong as the King of the Forest throughout Java can be interpreted as an action that reflects appreciation for local wisdom and the symbol of Javanese culture. Singo Barong, with his existence as the King of the Forest, can be considered a symbol of Javanese culture that is recognized and respected. This appointment emphasizes the importance of preserving and celebrating local cultural elements in the context of royal policies. This action can be interpreted as an effort to maintain and protect Javanese local wisdom. By appointing Singo Barong as the King of the Forest, the kingdom may seek to ensure that local values and traditions remain and are respected. As the King of the Forest, Singo Barong is likely given the responsibility to maintain the balance between nature and humans. It reflects wisdom in understanding and appreciating the harmonious relationship between humans and the natural environment. Through this appointment, the kingdom may seek to integrate local wisdom into

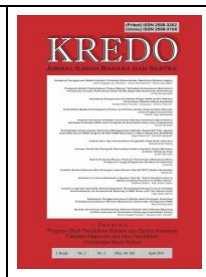
the governance structure and preserve Javanese cultural heritage. This analysis highlights the importance of respecting and understanding local values as part of the wisdom to create balance and harmony in society.

D. Preservation of Environmental Balance

Singo Barong uses disturbances in the Pati Ayam forest to lure Penthul and Tembem. This action reflects an understanding of environmental balance and how humans can interact with their surrounding environment.

Penthul dan Tembem sedang tapa ngrame di tengah hutan Pati Ayam. Mereka berdua bersemedi menghindarkan diri dari segala bentuk keramaian dunia. Karena mendengar huru-hara yang menguncang hutan Panti Ayam, maka mereka berdua bangun dari tapa ngrame-nya. Ia ingin mengetahui, apa dan siapa yang menyebabkan huru-hara tersebut. Mereka mencari penyebab huru-hara itu. Dalam pencariannya itu, mereka bertemu dengan Singo Barong.

As the King of the Forest, Singo Barong may have a deep understanding of the ecological system of the Pati Ayam forest. The disturbances he creates may be a way to disrupt the ecosystem balance and provoke reactions from forest inhabitants, including Penthul and Tembem. Singo Barong's actions using disturbances in the Pati Ayam forest to lure Penthul and Tembem can be analyzed as actions that reflect an understanding of environmental balance and the relationship between humans and their surrounding environment.



Understanding of environmental balance can reflect Singo Barong's sustainability in preserving the environment. By understanding and respecting environmental balance, Singo Barong can become a protector of his surrounding environment and ensure that human interactions do not damage the ecosystem. Thus, Singo Barong's actions reflect an understanding and wisdom in interacting with nature. This analysis highlights the importance of understanding environmental balance in everyday life, especially for those who have roles as nature protectors or preservers of local wisdom in forest environments.

E. Responsive Attitude Towards Change

Prabu Dhamarwulan's concern about the spread of Islam demonstrates a responsive attitude towards changes in society. This reflects local wisdom involving a wise approach to change and religious diversity.

Prabu Dhamarnwulan resah karena sebagian rakyatnya sudah tidak lagi melaksanakan ritual keagamaan sebagaimana biasanya. Ritula kegamaan yang telah menjadi tradisi masyarakat Majapahit, yakni agama Hindu dan Budha. Sebagian rakyat Majapahit telah terpengaruh oleh ajaran Islam yang disebarkan oleh cemaniloka bernama Penthul dan Tembem dari Kerajaan Demak. Bagi Prabu Dhamarwulan, hal itu merupakan ancaman bagi keutuhan Kerajaan Majapahit. Dalam keadaan resah memikirkan rakyatnya yang sudah banyak terpengaruh oleh ajaran Islam yang disebarkan Penthul dan Tembem, maka Prabu Dhamarwulan menyuruh para Punggawa Kerajaan

Majapahit memanggil Singo Barong ke hadapannya.

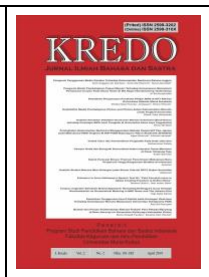
Prabu Dhamarwulan's concern not only reflects worries about the spread of Islam but also reflects wisdom in facing religious diversity. It shows a positive attitude towards religious diversity as part of community life. Prabu Dhamarwulan's concern can be interpreted as a readiness to face social and religious changes in society. Awareness of changes and readiness to overcome challenges reflect local wisdom that appreciates the evolution and dynamics of society. The sustainability of religious traditions that have been adhered to for a long time is an effort to preserve cultural identity.

Prabu Dhamarwulan may consider that the spread of Islam could threaten existing cultural identities, and his concern reflects local wisdom to preserve these values. Thus, Prabu Dhamarwulan's concern about the spread of Islam can be understood as a wise response to changes and religious diversity in Majapahit society. This analysis provides an overview of how local wisdom can reflect wise attitudes and positive responses to social and religious dynamics.

F. Wise Leadership

Singo Barong, appointed as the King of the Forest, is given the responsibility to capture Penthul and Tembem. This demonstrates the importance of wise leadership in handling complex situations.

“Singo Barong Sejak sekarang kau diangkat menjadi Raja Hutan di seluruh tanah Jawa,” titah Prabu Dhamarwulan kepada Singo Barong. “Waduh, terima kasih sekali Sang Prabu. Paduka telah mengangkat



hamba menjadi Raja Hutan di seluruh tanah Jawa,” jawab Singo Barong,” Lalu, apa yang hamba dapat persembahkan kepada Sang Prabu,” lanjut Singo Barong.

The appointment of Singo Barong as the King of the Forest and giving him the responsibility to capture Pentul and Tembem shows Prabu Dhamarwulan's trust in Singo Barong's leadership abilities. The entrusted leadership must correspond to the complexity of the situation faced. Singo Barong shows courage by being willing to confront challenges to capture Pentul and Tembem, who are considered threats to the kingdom. Wise leadership requires the courage to take necessary actions in facing difficult situations. The importance of wise leadership in this story indicates that a leader must be able to deal with complex situations with wisdom, courage, and understanding of the social and natural context. Overall, wise leadership can play a key role in achieving stability and harmony in a society.

This story provides an insight into how local wisdom values are manifested in the actions and decisions of characters in the story. By analyzing these values, we can gain a deeper understanding of the moral and cultural messages conveyed through this tale

CONCLUSION

The story of Barongan Art in Kudus depicts various important local wisdom values for the community. The moral and cultural messages in this story highlight the importance of maintaining a balance between local traditions and social changes, as well as harmony among various aspects of life. Through understanding and appreciating the values of local wisdom, communities can strengthen their cultural identity and achieve harmonious balance with nature and fellow beings.

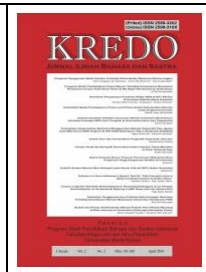
Furthermore, cultural literacy plays a crucial role in fostering understanding and appreciation of cultural heritage such as Barongan Art in Kudus. By recognizing and valuing cultural richness, children can feel more connected to the history and values that shape national identity. Cultural literacy also helps them understand and appreciate various cultures in Indonesia, fostering tolerance and increasing appreciation for diversity. Therefore, it is important to understand and appreciate cultural heritage as an integral part of Indonesia's identity and cultural sustainability amid globalization.

REFERENCES

- Alby, H. M., Subiyantoro, S., & Suyitno. (2022). The Functions and Values of Local Wisdom in the Folklore of Kudus Regency with the Relevance of Learning Indonesian Language in Schools. *ANP Journal of Social Science and Humanities*, 3(2), 51-56. <https://doi.org/10.53797/anp.jssh.v3i2.9.2022>
- Annisa, A. I., & Indiatmoko, B. (2017). Representasi Sistem Pernikahan Budaya Yogya dalam Novel Perempuan Jogja Karya Achmad Munif. *Jurnal Seloka*, 6(1), 74-84. <https://doi.org/10.15294/seloka.V6i1.14768>



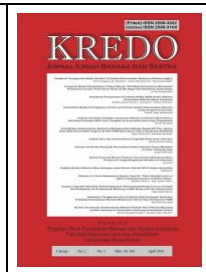
Kredo 7 (2024)
KREDO: Jurnal Ilmiah Bahasa dan Sastra
Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat
Jenderal Penguatan Riset dan Pengembangan,
Kementerian Riset, Teknologi dan Pendidikan Tinggi
Republik Indonesia
Nomor: 23/E/KPT/2019. 08 Agustus 2019
<https://jurnal.umk.ac.id/index.php/kredo/index>



- Ardiansyah, Risnita, & Jailani, M. S. (2023). Teknik Pengumpulan Data dan Instrumen Penelitian Ilmiah Pendidikan pada Pendekatan Kualitatif dan Kuantitatif. *Jurnal Ihsan: Jurnal Pendidikan Islam*, 1(2), 1-9. <https://doi.org/10.61104/ihsan.v1i2.57>
- Djaya, T. R. (2020). Ritualisasi Kesenian Barong dalam Estetika Budaya: Studi Eksploratif Komunikasi Intra Personal Masyarakat Kota Beribadat. *Jurnal Simbolika: Research and Learning in Communication Study*, 6(1), 23-40. <https://doi.org/10.31289/simbollika.v6i1.3240>
- Endarto, I. A., & Martadi. (2022). Analisis Potensi Implementasi Metaverse pada Media Edukasi Interaktif. *Jurnal Barik*, 4(1), 37-51.
- Fransori, A., Irwansyah, N., & Parwis, F. Y. (2023). Pemertahanan Bahasa dan Budaya pada Masyarakat di Era Literasi Digital. *Journal on Education*, 5(2), 4410-4420. <https://doi.org/10.31004/joe.v5i2.1161>
- Harahap, E. P. (2020). Menulis Cerita Rakyat Guru-guru Bahasa Indonesia SMP Muaro Sabak Tanjung Jabung Timur. *Seminar Nasional Pendidikan Bahasa, Sastra, dan Budaya*, 7(2), 809-820.
- Hidayatullah, A., & Kanzunudin, M. (2020). Analisis Struktur, Fungsi, dan Nilai pada Folklor Nawangsih untuk Pendidikan Karakter Siswa Sekolah Dasar. *Kredo: Jurnal Ilmiah Bahasa dan Sastra*, 4(1), 148-167. <https://doi.org/10.24176/kredo.v4i1.4845>
- Iswara. (2023). Nilai Kearifan Lokal pada Cerita Rakyat Kemilau Embun di Balik Rumput Karya Dhanu Priyo Prabowo Fauzan. *Jurnal Penelitian Pendidikan, dan Pembelajaran*, 18 No 3.
- Juherni, M., Wardiah, D., & Fitriani, Y. (2021). Budaya Masyarakat Besemah dalam Cerita Rakyat Kisah Tiga Dewa Pendiri Jagat Besemah Karya Dian Susilastri (Kajian Antropologi Sastra). *Kredo: Jurnal Ilmiah Bahasa dan Sastra*, 5(1), 98-120. <https://doi.org/10.24176/kredo.v5i1.5721>
- Khoirunnisa, K., Kanzunudin, M., & Fajrie, N. (2022). Dongeng Kancil dan Buaya Sebagai Stimulasi Keterampilan Berbicara Anak Usia 8-9 Tahun. *Jurnal Educatio*, 8(2), 410-414. <https://doi.org/10.31949/educatio.v8i2.1892>
- Lestari, K. P., Lathifa, D. Z., & Falaq, Y. (2023). Tradisi Barongan Gembong Kamijoyo Dersalam Kudus: Keunikan dan Relevansinya dalam Budaya Jawa. *Arima: Jurnal Sosial dan Humaniora*, 1(1), 14-19. <https://doi.org/10.62017/arima.v1i1.350>
- Maharani, R., & Jauhari, N. (2024). Relevansi Nilai-nilai Kearifan Lokal Kirab Sesaji di Desa Wonosari Gunung Kawi pada Pembelajaran Sejarah Kurikulum Merdeka. *Cetta: Jurnal Ilmu Pendidikan*, 7(1), 1-13. <https://doi.org/10.37329/cetta.v7i1.2972>



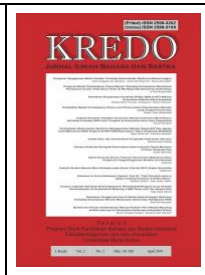
Kredo 7 (2024)
KREDO: Jurnal Ilmiah Bahasa dan Sastra
Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat
Jenderal Penguatan Riset dan Pengembangan,
Kementerian Riset, Teknologi dan Pendidikan Tinggi
Republik Indonesia
Nomor: 23/E/KPT/2019. 08 Agustus 2019
<https://jurnal.umk.ac.id/index.php/kredo/index>



- Nugraheni, L., Suyitno, Waluyo, H. J., & Wardani, N. E. (2022). The Influence of Wayang Beber (The Legend of Wasis Joyokusumo) as a Character-based Learning Media on Students' Critical Thinking Ability. *International Journal of Instruction*, 15(3), 267-290. <https://doi.org/10.29333/iji.2022.15315a>
- Oktafianti, M., Dewi, D. A., & Hayat, R. S. (2024). Peranan Cerita Rakyat Nusantara dalam Meningkatkan Literasi Budaya dan Kewargaan Siswa. *Indo-MathEdu Intellectuals Journal*, 5(1), 1073-1079. <https://doi.org/10.54373/imeij.v5i1.718>
- Prihatin, Y., Sari, R. H., & Nugraha, A. S. (2023). Struktur dan Nilai Pendidikan dalam Buku Inventarisasi Cerita Rakyat Jombang Jilid 2. *Journal of Education Research*, 4(1), 185-196. <https://doi.org/10.37985/jer.v4i1.146>
- Purbasari, I., & Fajrie, N. (2019). Pendampingan Pengembangan Bahan Ajar Sejarah Makanan Tradisional Kudus. *Muria Jurnal Layanan Masyarakat*, 1(1), 33-41. <https://doi.org/10.24176/mjlm.v1i1.3113>
- Rafifah, T., Dewi, D. A., & Hayat, R. S. (2024). Pembinaan Karakter Anak Sekolah Dasar melalui Pembelajaran Literasi Kewargaan di Era Digital. *Inspirasi Dunia: Jurnal Riset Pendidikan dan Bahasa*, 3(1), 133-141. <https://doi.org/10.58192/insdun.v3i1.1806>
- Rahmawati, I. S., Sutrisna, D., & Nisya, R. K. (2023). Nilai-nilai Kearifan Lokal dan Pendidikan Karakter dalam Cerita Rakyat Lutung Kasarung. *Jurnal Educatio*, 9(2), 1147-1157. <https://doi.org/10.31949/educatio.v9i2.4397>
- Rohman, F. (2018). Peran Pendidik dalam Pembinaan Disiplin Siswa di Sekolah/Madrasah. *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab*, 4(1), 72-94. <http://dx.doi.org/10.30821/ihya.v4i1.1467>
- Rosmiati, Muhdar, E. S. (2021). Netnografia. *Composição Revista de Ciências Sociais Da UFMS*, 2(24), 17-26. <https://doi.org/10.36066/compcs.v2i24.12575>
- Salma, R., Fajrie, N., & Khamdun, K. (2022). Kemampuan Kognitif dalam Karya Gambar Tema Budaya Lokal Kudus pada Siswa Sekolah Dasar. *Jurnal Basicedu*, 6(5), 8005-8017. <https://doi.org/10.31004/basicedu.v6i5.3234>
- Sari, D. P. (2023). Literasi Budaya pada Mitos Cerita Legenda *Bulusan* sebagai Nilai Moral-Lokalitas Kudus. *Jurnal Pendidikan Berkarakter*, 1(4), 230-237. <https://doi.org/10.51903/pendekar.v1i4.323>
- Shinta, L. E. W. (2021). Plagiarism Checker X Originality Report. *Jurnal Edudikara*, 2(2), 3-5.
- Simanjuntak, E. E., & Capah, Y. S. (2023). Analisis Struktural dan Nilai Kearifan Lokal Cerita Rakyat *Pelleng Penepuh Babah* dari Etnis S Pakpak dan *Berhala Fosi di Selatan* dari Etnis Nias. *Jurnal Motivasi Pendidikan*, 1(1). <https://doi.org/10.59581/jmpb-widyakarya.v1i1.483>



Kredo 7 (2024)
KREDO: Jurnal Ilmiah Bahasa dan Sastra
Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat
Jenderal Penguatan Riset dan Pengembangan,
Kementerian Riset, Teknologi dan Pendidikan Tinggi
Republik Indonesia
Nomor: 23/E/KPT/2019. 08 Agustus 2019
<https://jurnal.umk.ac.id/index.php/kredo/index>



Wibisono, P., & Sari, Y. (2021). Analisis Semiotika Roland Barthes dalam Film Bintang Ketjil Karya Wim Umboh dan Misbach Yusa Bira. *Jurnal Dinamika Ilmu Komunikasi*, 1(1), 30-43.

Yusanto, Y. (2020). Ragam Pendekatan Penelitian Kualitatif. *Journal of Scientific Communication (Jsc)*, 1(1), 1-13. <https://doi.org/10.31506/jsc.v1i1.7764>