

The Representation of Prophetic Messages in Folklore of Tegal Regency

Representasi Pesan Profetik dalam Cerita Rakyat dari Kabupaten Tegal

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Abstract

Statement of the problem in this research was 'The Representation of Prophetic Messages in Folklore of Tegal Regency'. Long time ago, folklore was used as a medium of communication between parents and their children in teaching Javanese values. Here are some messages and values in every folklore delivered in communities constructed particular character building in every communities. That message has mediated social and transcendent dimensions, it is well known as prophetic ethics which enhance humanization, liberalization, and transcendence. This research was qualitative approach regarding the description. Several studies related to substance of folklore have been conducted by some researchers are Duija (2005), Martinoska (2005), Lukin (2008), Hukantaival (2012), Galieva (2015), Taylor (2003), and Malik (2018).

Keywords: Folklore, Prophetic Messages, Local Wisdom.

Abstrak

Pernyataan dalam penelitian ini adalah 'Representasi Pesan Profetik dalam Cerita Rakyat dari Kabupaten Tegal'. Dahulu, cerita rakyat digunakan sebagai media komunikasi antara orang tua dan anak-anak mereka dalam mengajarkan nilai-nilai Jawa. Di sini ada beberapa pesan dan nilai di setiap cerita rakyat yang disampaikan di komunitas-komunitas yang dibangun khusus untuk pembentukan karakter di setiap komunitas. Pesan itu telah memediasi dimensi sosial dan transedental, itu dikenal sebagai etika profetik yang meningkatkan humanisasi, liberalisasi, dan transendensi. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Untuk beberapa penelitian yang terkait dengan substansi cerita rakyat telah dilakukan oleh beberapa peneliti sebelumnya yaitu Duija (2005), Martinoska (2005), Lukin (2008), Hukantaival (2012), Galieva (2015), Taylor (2003), dan Malik (2018).

Kata Kunci: Cerita Rakyat, Pesan Profetik, Kearifan Lokal.

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Introduction

The cultural shift and imbalance of science lead the shift of civilization and life expectancy values. Although the aims of science in the beginning is to lead the light of civilization, but because of the contestacy of cosmopolitan life lead a different direction from the original aims. That's why repositioning of science role in term of strengthening the honesty science idealism become important part to be pursued. One of the ways repositioning this science role is by reviving and mainstreaming the local folklore as the learning media to spread out the local characters and wisdom.

It's been long time ago, several communities especially in Indonesia has oral folklore tradition. It's been long time ago, several communities especially in Indonesia

has oral folklore tradition. It was communicated to children by his parents, for the reason of character building until they are 8 years old (Handayani, 2016). Folklore spoken to children, because this tradition was often delivered from the eldest in particular communities orally and mixing by using rhymes and songs. This folklore contains many lectures of local wisdom, values, and characters. How they construct the relation towards other group of communities, and how they should be respect to environment which gave them food and life. These messages have three dimensiaon of life, humanization, liberation, and transcendence. In other words, it can be assumed that folklore has prophetical ethics.

Folklore is basically a process of dialogue. Various problems and contemplation of the condition of society expressed in form of language other art works. That means, the story is a form of life response. Considering the story means considering the various miniature models of life without giving dogma to the reader. Basically, folklore was a medium of values transformation communicated by the parents to their children and the next generation. This process happened simultaneously from one to others orally, as argued by (Tebba, 2008) communication as a mechanistical process between personal, mechanical process means a building form values transformation process from one point to another point simultaneously. Therefore, folklores have particular values to be thought for the listener or children.

Therefore, Kuntowijoyo (Kuntowijoyo, 2005) has given the idea of transcendental literature. Kuntowijoyo combines humanitarian literature and liberal literature with transcendental literature called prophetic literature. In the prophetic literature, Kuntowijoyo not only discussing the rules of basic prophetic literary activities but also discussing prophetic ethics. Kuntowijoyo explained more that prophetic literature from the side of writing technique is democratic literature. It is not authoritarian by choosing only one premise, theme, technique, and style, both personal and standard. In fact, prophetic literature can be tangible folklore. On the other hand, folklore has local wisdom. Local wisdom was formed by dialectical process between humans with knowledge of his life. Knowledge taken from life then reflected to help humans make sense of life. As community guidance, local wisdom provides a clear guidance to reach human behavior. Local wisdom is contained in local cultural values. Koentjaraningrat (Koentjaraningrat, 1984) said that cultural value is a broad abstract layer of scope. At this level there are some ideas conceived the most valuable things in people's lives. A cultural value system consists of conceptions live in the minds of communitities considered as valuable in life.

Trianton (Trianton, 2015) has been clearly argued that work of literature has very close relation toward culture. Etimologically, it can be understood as a medium to direct, teach, guide, and instruct the communities on track correctly while culture is all human activities including science, beliefs, moral, law, tradition, ethnicity, and other tradition formed by learning process. Therefore, work of literature and culture share equal position in forming human characters and values. Folk tradition tried to express and communicate the nature through written form, constructing new world as 'world in word,' as results, it has been created several work of literatures such as poems, novel, play, folklores, etc. it can be concluded that, work of literature is integrated part of culture contained character building values and nation ethics. These works of literature are always called ethnic, regional, or traditional literature. Therefore, this research focus on the Representation of Prophetic Messages in Folklore of Tegal Regency.

Several studies related to substance of folklore have been conducted by some researchers. Duija (Duija, 2005) discussed the importance of oral and written traditions to observe the cultural political history. Research focused on folklore in certain areas has been conducted by Martinoska (Martinoska, 2005), this research tried to see ethnicity in Macedonian folklore and their reflections in contemporary Macedonian literature as well as Lukin (Lukin, 2008) saw the authenticity of folklore from the Nenets in Russia. A similar study has also conducted by Hukantaival (Hukantaival, 2012) seeking folk religion in Northern Europe. Meanwhile the complex relationship between myths, folklore, and literature in the context of avant-garde cultural awareness, and culture, on the other hand (Galieva, 2015; Taylor, 2003). Further research focusing on aspects of prophetic literature including humanism, transcendence, and liberalism (Efendi, 2012; Masbur, 2016; Qomariyah, 2015; Zahavi, 2008). This paper described three prophetic ethical principles. The definition of humanism refers philosophically to those who regard individuals as the guardians of values, to lead rational creative, moral, and human developmental developments. Liberalism refers to individual's ability to lead a freedom and prosperous life. Meanwhile, the transcendental aspect is a human relationship towards the Creator. Thus, folklore which is an integral part of the culture of local wisdom is considered to have a prophetic message influenced and formed reader values, belief, and characters.

The similarity of this research and previous research was on the object of the study. The distinction with previous study was on the specification of the study objects. Besides that, Malik (Malik, 2018) it also focuses on discussing the tradition. He wrote 'Cultural Identity and Social Interaction of Indigenous Peoples in the Middle of Modernization.' Here, he argued that tradition let the people of Kasepuhan Banten were not changed their cultural identity although it was changed in their daily life process. Folklores is the part of tradition, by understanding, and implementing the values of folklores, he expected that the people will not lose their cultural identity.

Methodology

This research was qualitative approach regarding the description data (Bogdan & Taylor in (Moleong, 2010)). The object of the study in this research was folklores from Tegal Regency. These folklores chosen for several reasons, Tegal regency is the main intersection of north coastal area (*Pantai Utara*) to Central Java, so it is assumed there may be cultural diversity mixed up. In addition, Tegal has many religious tours are found that are closely related to prophetic literature.

Formal object in this research was prophetic ethics as a Javanese wisdom representative. The sources of data in this research were folklores which has three prophetic ethics humanization, liberation, and transcendency.

The method of collecting data in this research was referencing then continued with noticing. Mahsun (2007) argued that referencing is a method focused on language used both spoken and written. Therefore, this research used referencing to refer the text part which showed 'The Representation of Prophetic Messages in Folklore of Tegal Regency.'

Result and Discussion

There are four folklores in Tegal contained the representation prophetic ethics; humanism, liberation, and transcendence. They are '*Asal-usul Desa Dukuhrandu*' (the Origin of Village Dukuhrandu), Ki Ageng Tarub, '*Asal-usul Desa Pesayangan*' (the

Origin of Village Pesayangan), and ‘*Asal-usul Desa Guci Bumijawa*’ (the Origin of Village Guci, Bumijawa).

‘*Asal-usul Desa Dukuhrandu*’ (The Origin Story of Village Dukuhrandu)

Prophetic Ethics: Humanism

Maintaining a Good Relationship to others

The folklore titled ‘*Asal-usul Dusun Dukuhrandu*’ told that Ki Barahan and Ki Klepu is brother. To overcome their good relationship, Ki Klepu visited Ki Barahan regularly. This good relationship is quoted in this citation. Ki Klepu's visit to his brother, Ki Barahan is an aspect of humanism from this story. As we know that maintaining a good relationship with someone, especially with our brothers, has many benefits. Good relationship will bring people closer to each other. While maintaining good relationships a person has a tendency to express prayers and good wishes. It can create a harmonious social environment. As social beings, the action is certainly good for social life.

“Sepekan sekali Ki Barahan dikunjungi saudaranya yang bernama Ki Klepu dari Dusun Surodadi kunjungan itu tidak hanya silaturahmi tetapi juga kunjungan dagang yang sederhana” (Once a week, Ki Barahan was visited by his brother, Ki Klepu from Surodadi Village, the visit was not only hospitality but also a simple visit for trading) (Zubaedy, 2014).

Ki Klepu’s visitation to his brother is humanism aspect in this folklore. As known well that maintaining a good relationship especially with brother contributes some benefits. This good relationship lead closer relationship and it lead an intention to express prayers and good wishes and it creates harmony for social life.

Prophetic Ethics: Liberation

Trading/Exchange

Ki Barahan is visited by his brother Ki Klepu from Surodadi Village, this visit not only visitation but also a simple visit for trading and exchange. This is shown in these sentences.

“Biasanya Ki Klepu membelikan gula, garam, minyak, ikan asin, jambu, rambutan dan durian. Semua itu menjadi barang dagangan karena jaminan nama Ki Barahan yang sudah terkenal. Dengan cara itulah mereka mempererat tali persaudaraan. Sudah sejak lama Ki Barahan berpesan kepada Ki Klepu untuk mengajarkan anaknya berjualan” (Usually Ki Klepu buys sugar, salt, oil, salted fish, guava, rambutan and durian. All of these became merchandise because of the guarantee of the famous Ki Barahan name. That way they strengthen the brotherhood. Ki Barahan has long advised Ki Klepu to teach his children to sell) (Zubaedy, 2014).

There some benefits in trading activities such as overcoming a person from poverty and the mindset of being a beggar. In trading, a person must sell his or her merchandise/goods to others through different ways and good paths. It is also good because he has to think and act so that his goods are sold so he has no time for daydreaming. The profit from trading is allocated for living cost, capital, and investment. This activity is regularly done repeatedly and continuously until he can move from one condition into high economy condition.

Today, trading become popular profession loved by the communities with the argumentation that trading has free time, produce a huge financial poverty, and provide employment or jobs for other people. Trading also become popular profession for people in the past. Ki Klepu is a trader, seller, merchant, and buyer. He has achieved all

tricks in trading, networking become vital part in trading. He asks his brother, Ki Barahan, participating in marketing his goods. Of course he has a strong reason that is because networking owned Ki Barahan is very broad. However, he realized that he can not depend on Ki Barahan everytime. He should try to develop a personal branding and his own networking to sell his goods well.

Prophetical Ethics: Transcendence

1. *'Tirakat'* (Contemplation)

When his lovely wife dear went leave him, Ki Barahan did not lay him self on sad prolonged. He chose to take some contemplation called *'tirakat.'* *'Tirakat'* is an effort to get closer with the Creator. One of *'tirakat'* is to hold back the human passionate and find out the answer of all problems of life by being alone in a quiet and deserted place. That is found in the following quotation:

"Sejak istrinya menghilang, Ki Barahan berjanji untuk tidak menikah dan akan melakukan tirakat, agar istrinya selalu damai di mana pun dia berada" (Since his wife disappeared, Ki Barahan promised not to get married and would do *'tirakat'*, so that his wife would always be peaceful wherever she was) (Zubaedy, 2014).

Ki Barahan decision to get contemplation is an aspect of transcendence in this folklore, because it is a form of people engagement towards their Creator. *'Tirakat'* is always done in quiet and silent place, it contributes deeply mind contemplation. When the mind gets calm, rilex, and quiet, it leads a sensitive mind to catch nature and God's signals (many religious people practice this *'tirakat'* (contemplation). Even the prophet Muhammad, before given the revelation, he had been contemplating for several times in the cave of *'Hira'*). This effort was very good, especially for people who have a huge intent to be granted by the Creator. In the folklore *'Asal-usul Dusun Dukuhrandu,'* Ki barahan asked God to give salvation to his lovely wife.

2. *'Ridha'* (Sincere)

When his wife went leave him, Ki Barahan promised not to leave away in the day of his wife leave away. Just like other human being in general, Ki Barahan forgot with his promised. He went away in that critical day so that his promise led a disaster. He turned into a snake, big snake. He never thought that he would be transformed snake with supernatural powers. Realizing that was because of his mistakes, he accepted his destiny. His mistake forgetting the critical day led him transform into a snake. He was not angry and not cursing God for this destiny. His sincerity accepting this destiny is transcendence values contained in this folklore.

The acceptance or sincerity of Ki Barahan of God's destiny imposed on him is an aspect of transcendence in this story. Allah, in Hadith Qudsi says, *"Whoever is not pleased with My statutes and will not be patient with My battles, let him seek a God besides Me."* The hadith asserts that God commands every one of His servants to accept all God's destiny with the good commandment of God is of great benefit to him because when Allah strikes him with His provision, Allah will also love him, and when Allah loves, his life will be waged and facilitated by Him.

The acceptance or sincerity of Ki Barahan of God's destiny given to him is an aspect of transcendence in this story. Allah the Creator, in Hadith Qudsi (Muslim guide sentence besides Qur'an) said, *"Whoever is not pleased with My statutes and not be patient with My hardship, let him seek a God besides Me."* That hadith declares that God commands to His people to accept all God's destiny with good acceptance. It leads some benefits for people, when the God loves the people, their life will be waged and get simplified by Him.

Folklore of Ki Ageng Tarub

The folklore of Ki Ageng tarub is a story about the 'da'i' (Islamic missionary preacher) in Java who adapted the Javanese tradition in spreading Islam.

Prophetical Ethics: Humanism

'Da'wah' (Preaching of Islamic missionary) adapting local tradition

Syeikh Maulana Maghribi was Islamic preacher from Middle East, who spreading out Islam in Java using local tradition manners of Javanese communities. It is a proverb in Bahasa Melayu, "*Di mana bumi berpijak, di situ langit dijinjing*" which has complementary in English "*When in Rome, do as Romans.*" Method and manner of preaching Islam in Java is done wisely by Syeikh Maulana Maghribi. He did not implement the same method of 'da'wah' in Arabic, because he recognize the different tradition and culture.

Prophetical Ethics: Liberation

Never give up, keep struggle

Besides Syeikh Maulana Marghribi, this folklore has other main characters, that is Jaka Tarub. Even, the name of Jaka Tarub is propagated as the name of district, the district of Tarub. It could be the Jaka Tarub durable attitude becomes the arguments why people in this district propagated his name. It is proofed, by several village name given based on the sory of Jaka tarub's struggle in looking for some birds. It was narrated that Jaka tarub was targeting for '*Burung Perkutut*' (Kitten Birds), but he experience failure by failure, he was never give up and never been tired. Tho following quoted shows Jaka Tarub persistente and struggle in looking for beautifully sounded bird.

"...karena kemauannya yang keras, Joko Tarub terus berusaha mengejar dan melacak ke arah selatan dimana burung perkutut tadi terbang" (...because of his strong will, Joko Tarub kept trying to catch up and trace to the south where the Kitten Birds had flown) (Zubaedy, 2014).

Indeed, people must possess the struggle and never give up manner and attitudes so that what he expected could be accomplished. When you have that attitude, you will really try to fulfill your dreams. It does not care about all the obstacles hit you, because you have been focused with your dreams.

Prophetical Ethics: Transcendence

'Tawakal' (Trustworthiness)

'Tawakal' is a form of expression of the purpose of human life growing a sense of submission to the destiny of God. Tawakal is the attitude of people who entrusts himself, his whole path, and all his work to God, in perfect and unconditional belief (Bafadal, F.A. & Saefullah, 2006). This following quote shows that the attitude of tawakal in this story.

"Sementara Dewi Kasihan ditinggal wafat suami tercintanya yang bernama Aryo Pananggungan, dan belum dikaruniai keturunan. Saking sayangnya Dewi Kasihan terhadap suaminya, setiap malam Dewi Kasihan menemui makam suaminya dan ia menyerahkan segala permasalahannya kepada Tuhan" (While Dewi Kasihan was left behind by the death of her beloved husband named Aryo Pananggungan, and not yet blessed with offspring, so much love Dewi Kasihan towards her husband, every night Dewi Kasihan met her husband's grave and he gave all his problems to God) (Rochani, 2014).

Dewi Kasihan had complete trustworthiness to God. Allah proclaims in Qur'an, Soorah At-Talaq, verse 3 "*and He gave people sustenance from an unexpected*

direction. And who trust Allah, Allah will provide for his necessities. Verily Allah does His business. Indeed, Allah has provision for everything.”

It is explained in this verse that people with complete trustworthiness to God, then God facilitates all people affairs and give people a way out for each problem in a way that never seemed to them. In this story, it is proved that Dewi Kasihan who has fully trust in God for the death of her husband, regarding this attitude God gave her a child named Joko Tarub.

Folklor The Origin of Vilage Pesayangan

This folklore narrated about an ‘*Ulama*’ (Islamic scholar) who very loved with his wive. ‘Pesayangan’ name given from the root word ‘Sayang,’ in English is ‘Love.’ Pesayangan has meaning a loved one.

Prophetical Ethics: Humanis

Sharing Knowledge

Long time ago in the past, communities in Village Pesayanagan had not been recognized Islam well. However, since the arrival of an Islamic Scholar (*‘Ulama*) named Al Faqih, communities in Village Pesayangan began to studying Islam, and apply it values in everyday life. This following quote shows that through studying Islam, people lives getting better.

“Dulunya warga masyarakat belum begitu mengenal agama Islam dengan baik, setelah adanya Al Faqih. Maka mulai terbentuk kegiatan mengaji, maka lama kelamaan kehidupan warga masyarakat menjadi berubah baik dalam sisi beragama. Dulu orang bekerja tidak mengenal waktu untuk sholat, maka setelah mengaji mereka tahu tentang sholat, maka mereka dalam bekerja ada waktu istirahat untuk mengerjakan sholat” (Formerly the community did not really know Islam well after Al Faqih. Then the study activities began to recite so that over time the lives of the citizens of the community became changed both on the religious side. In the past, people who worked did not know the time for prayer, so after recite they knew about prayer, then they were at work having a break to pray) (Rochani, 2014).

It is unexpected that Al Faqih bring a big change to the people of Pesayangan Village, especially related to the religious life. His provision of religious knowledge does not make him miserly spread the knowledge. He spreaded his knowledge free of charge to the village community through teaching and learning activities. His struggle was not in vain because gradually, the village became a communitiy with good religious manners. For example, in the past, people worked without knowing the rest time for prayer, but now they immediately stop their work for a moment when prayer time comes. This positive change of community’s attitude leads the security, comfortable and peaceful communities.

Prophetical Ethics: Liberation

Hard Worker

Hard working become tradition and habit in the community of Pesayangan Village, it means people in this communities never stop working to reach prosperity in their lives. It is shown in the following statement:

“Warga masyarakat dalam bekerja tidak pernah mengenal lelah, sehingga kehidupan di desa tersebut masyarakatnya menjadi sejahtera” (The community members at work never get tired, so that the life in the village becomes prosperous) (Rochani, 2014).

Hard worker is not belonging to them who stuck waiting the chance greets them. They are people who serious in work. Therefore, people who have hard effort in working later or sooner will get successful and end the poverty. In line with Arabic proverb, *'man Jadda wa jadda'* whoever serious with their efforts, they'll get successful.

Prophetical Ethics: Transcendence

'Da'wah' (Preaching Islam)

While selling and trading his merchandise and goods, a Persian merchant named Al Faqih taught Islam. Every day he did this activity until he settled in a village called *'Pesayangan'*. The following quote shows that preaching done by the characters in this story:

"Dalam perjalanan hidupnya, ia kemudian berdagang sambil menyebarkan agama Islam di desa tersebut. Setiap hari pedagang Persia tersebut mengajarkan ajaran agama Islam sehingga lama-kelamaan banyak warga yang datang untuk mendengarkan tentang kisah-kisah agama Islam" (In the course of his life, he later traded while spreading Islam in this village. Every day this Persian merchants teach the teachings of Islam so that many people come to listen to the stories of Islam) (Rochani, 2014).

'Da'wah' is God's command to His people. This commandment is in accordance with His word in Qur'an Soorah Al-'Ashr, *"For the sake of time. Truly human beings are in loss except those who believe and doing good and advice for the truth and exhort each other for patience."* The verse explicitly explained that if people want to be lucky, then they must doing good and tell the truth. *'Da'wah'* is a good act because in that activity only the truth is delivered. Through *'da'wah'*, the verses of Allah are well conveyed to all human being.

Folklore Guci Bumijawa

It was narrated Raden Aryo Wiryo opened the land on the slopes of Mount Slamet. Formerly this region called *'Kaputihan,'* but since the epidemic disease happened there and Sunan Gunungjati brought the container called *'Guci'* to take some hot waters there for villager to heal the skin epidemic disease, this region was named *'Guci.'*

Prophetical Ethics: Humanism

'Sedekah' (Charity)

'Ruwat Bumi' is one of tradition which has meaning caring the earth. *'Ruwat Bumi'* is one of village communities' of *'Kampung Keputihan'* traditions as a prayer medium to God. This ritual is performed by slaughtering goats and vegetables that will be distributed to the poor. This tradition is shown in the following quotation.

"Pada saat itu Kampung Keputihan sedang dilanda wabah pageblug seperti banyak tanah longsor dan penyakit gatal-gatal (gudigen), sehingga Kyai Elang Sutajaya mengajak Raden Aryo Wiryo dan warganya untuk berdoa kepada Allah SWT, dengan ritual yang sekarang dikenal sebagai Ruwat Bumi dengan menyembelih kambing kendit dan sayur mayur yang akan disedekahkan kepada fakir miskin. Acara ritual tersebut terjadi pada bulan Suro atau bulan Muharram dan turun temurun sampai sekarang" (At that time the Keputihan Village was being hit by the *'pageblug'* outbreak like many landslides and itching (*'gudigen'*), so Kyai Elang Sutajaya invited Raden Aryo Wiryo and his citizens to pray to Allah SWT, with a ritual now known as *'Ruwat Bumi'* by slaughtering a goat jug (*'kambing kendit'*) and vegetables that will be donated to the poor. The ritual

event took place on the 'Suro' month or the month of Muharram and passed down to the present) (Zubaedy, 2014).

Human was created by God into individual beings and social beings. An individual being is related to his personal life, including his relationship with the Creator. While social beings are closely related to how humans relate to their fellow human beings to the communities. Charity is one of the ways people live according to their nature as social beings. When realizing this, the human who has been given prosperity of financial power should immediately set aside some of his wealth for those who live impoverished and poor. In addition to maintaining the nature, through a pattern of life like this, it is expected that the social gap between the prosperity, and poverty is closed.

Prophetical Ethics: Liberation

Hard Effort

Besides running the 'Ruwat Bumi', several efforts had been taken by Raden Aryo Wiryo and Kyai Elang Suteja is drinking and splashing water given by Sunan Gunung Jati to the village. It aims to heal the community village from endemic disease or natural disasters. This is shown in the following quotation.

"Pada saat berdoa, dengan Tasyakuran, Tahlilan dan Manaqib waktu itu, Kanjeng Sunan Gunungjati berkenan hadir secara ghoib dan memberikan sebuah guci sakti yang sudah diisi dengan doa Kanjeng Sunan agar supaya penduduk Kampung Keputihan yang terjangkit wabah gatal segera meminum air guci tersebut, lalu dipercikan air guci tersebut untuk menghilangkan kerusakan akibat bencana alam" (At the time of praying, with Tasyakuran, Tahlilan and Manaqib at that time, Kanjeng Sunan Gunungjati was pleased to attend ghoib and gave a magic jars which had been filled with Kanjeng Sunan prayers so that the population of Keputihan Village who had contracted the plague immediately drank the water from jars, then sprinkled water these jars to eliminate damage caused by natural disasters) (Zubaedy, 2014).

These efforts done by the villagers in fighting against disease is belong to liberation aspects, they liberated themselves from many disease and natural disasters.

Prophetical Ethics: Transcendence

Praying

Kyai Elang Sutajaya, a student of Sunan Gunung Jati arrived in 'Kampung Keputihan' when the villagers were hit by 'pageblug' endemic disease. This condition is capitalized by Kyai Elang to invite villagers to know more about Islam. He invited them to pray to God, so that the endemic disease could be disappeared. This is shown in the following sentence.

"Pada saat itu, Kampung Keputihan sedang dilanda wabah 'pageblug seperti banyak tanah longsor dan penyakit gatal-gatal ('gudigen'), sehingga Kyai Elang Sutajaya mengajak Raden Aryo Wiryo dan warganya untuk berdoa kepada Allah SWT dengan ritual yang sekarang dikenal sebagai 'Ruwat Bumi' dengan menyembelih kambing kendit dan sayur mayur yang akan disedekahkan kepada fakir miskin" (At that time the Keputihan Village was being hit by the 'pageblug' outbreak like many landslides and itching ('gudigen'), so Kyai Elang Sutajaya invited Raden Aryo Wiryo and his citizens to pray to Allah SWT, with a ritual now known as 'Ruwat Bumi' by slaughtering a goat jug ('kambing kendit') and vegetables that will be donated to the poor) (Zubaedy, 2014).

As Muslims, when getting in trouble, it should be immediately raised their hands up (praying) to get praying so that Allah remove the problems inflicted upon him. Even though we already know that all problems plagued to us are the destiny of God, we should not be arrogant or reluctant to pray to Him. As stated in Qur'an Soorah Ghafir, verses 60, And your Rabb said: *"Pray to Me, I will permit you. Those who boast from My worship will go to Hell in a contemptible state."*

These four folklores have given the proof of the representation of prophetic message implemented by the communities. The community should maintain their relationship in spreading and transforming the local wisdom values without ignoring cultural aspects. They also learnt the work hard, trade, and struggle values from the characters of the folklores. Besides that, trustworthiness and sincerity become important aspect in achieving the goals. Folklore could be reformulated in form of android app, so it can large the target reader and listener.

Conclusion

There some folklore in tegal regency contained three etchics of prophetic ethics. These folklore are as follows. In *'Asal-usul Desa Dukuhrandu'* (The Origin Story of Village Dukuhrandu) there was representation prophetic message of maintaining good relationship (form of humanism), trading/exchange (form of liberation), contemplating and sincerity (form of transcendence). In *'Ki Ageng Tarub'* there was representation prophetic message of preaching Islam by adapting local values (form of humanism), never give up (form of liberation), and truth-worthiness (form of transcendence). In *'Asal-usul Desa Pesayangan'* (The Origin Story of Village Pesayangan) there was representation prophetic message of sharing knowledge (form of humanism), hard workers (form of liberation), and preaching Islam (form of transcendence). In *'Asal-usul Desa Guci Bumijawa'* (The Origin Story of Village Guci Bumijawa) there was representation prophetic message of charity (form of humanism), struggle (form of liberation), and praying (form of transcendence). Moreover, Folklore could be reformulated in form of android app, so it can large the target reader and listener.

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