

Procceding-ICLE-2022-STKIP- PGRI-PACITAN

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Submission date: 03-Aug-2023 02:05AM (UTC-0500)

Submission ID: 2140742393

File name: Procceding-ICLE-2022-STKIP-PGRI-PACITAN.pdf (711.31K)

Word count: 4265

Character count: 22046

ISSN 2962-4711



PROCEEDING

**International Conference
on Learning and Education (ICLE)
Volume 1, 2022**



**INTERNATIONAL CONFERENCE ON LEARNING AND EDUCATION (1ST ICLE)
STKIP PGRI PACITAN 2022**

Theme:
"The Demand for Innovation and Connectivity in Education"

Host:
Lembaga Penelitian dan Pengabdian kepada Masyarakat
STKIP PGRI Pacitan

Published By:
Lembaga Penelitian dan Pengabdian kepada Masyarakat Press STKIP PGRI Pacitan
(LPPM Press STKIP PGRI Pacitan)
Jalan Cut Nyak Dien No 4A Ploso Pacitan

Editor: Afid Burhanuddin [et.al]
Volume 1, 2022

Proceedings can be accessed:
<http://icle.stkippacitan.ac.id>



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Volume 1, 2022

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PREFACE

First of all, Let us praise The Almighty Allah SWT, who has given health and opportunities to all of us, so that today we can carry out the International Conference on Learning and Education (1st ICLE) STKIP PGRI Pacitan in 2022. Hopefully, this activity will provide blessings and benefits for all of us.

On this occasion, we would like to express our sincere gratitude to the speakers who are willing to share with us in this seminar. This seminar raised the theme "Demand for innovation and education connectivity". It is hoped that it can unravel the demands for innovation and educational connectivity, as well as disseminate various ideas, thoughts, and results of scientific research as well as empirical experiences related to these themes in order to make government programs successful with the jargon of independent learning. The output of this seminar will be published in the International Seminar Proceedings of STKIP PGRI Pacitan. This seminar will also be held regularly every year with an up-to-date theme and present competent speakers from within and outside the country.

We thank all of you for your participation, and we wish you all the best for participating. Thus, if there are things that are less pleasing, I sincerely apologize to all of you. May we always be given health and given ease in all our affairs.

Pacitan, 22 July 2022
Committee Chairman

ttd

SUGIYONO, M.Pd.

SPEECH FOR INTERNATIONAL CONFERENCE

Assalamu'alaikum Warahmatullah Wb.,
Blessings to all of us.

The Excellency:

1. The Governor of East Java, Hj. Khofifah Indar Parawangsa, in this case was represented by the Deputy Governor of East Java, Dr. Emil Elistianto Dardak, M.Sc
2. The Chairman of the PGRI of East Java Province, H. Teguh Sumarno, M.M.,
3. The Regent of Pacitan, Mr. Indrata Nur Bayuaji
4. Associate Professor Roger Chen (Department of English, Tzu Chi University Taiwan)
5. Associate Professor Dr. Anis Malik Thoha (UNISSA Brunei Darussalam)
6. The Chairman, and all Management of PPLPT STKIP PGRI Pacitan
7. Invited guests (Head of Education Office, Head of Branch Office, College Colleagues, Chancellor and Chairperson)
8. Vice Chairs, Heads of Study Programs, Heads of Bureaus, Heads of Institutions, Heads of Technical Services Units, and staff
9. Lecturers, presenters wherever you are,
10. Students, alumni and all seminar participants.

For a moment, let us praise and thank Allah SWT who has given His mercy, taufiq and inayah, so that we can be present virtually at the International Conference on Learning and Education (1ST ICLE). Let us give shalawat and greetings to the Prophet Muhammad SAW, hopefully one day we will get his intercession, amen.

Dear virtual guests,

First of all, I would like to welcome, virtually, to all ladies and gentlemen in the City of 1001 caves, the city where the 6th President Susilo Bambang Yudhoyono (SBY) was born. Pacitan is a city, which is very charming, comfortable, friendly, beautiful and scenic. This city is well worth it for anyone to visit.

This international seminar was very special, because the Deputy Governor, Chair of the PGRI of East Java Province, and the Regent of Pacitan were pleased to join us all online. On behalf of the leadership and the entire academic community of STKIP PGRI Pacitan, I would like to express my sincere and infinite gratitude. Their presence certainly confirms to all of us for their commitment, dedication and concern for the quality of education, including higher education. We would also like to thank all the resource persons who are willing to spend their time and thoughts in this forum. Moreover, we would also like to express our gratitude to all the committee members who made this event a success.

Dear Ladies and Gentlemen.

This international seminar is actually a series of activities on the 30th Anniversary of STKIP PGRI Pacitan. Carrying the theme "Demands for Educational Innovation and Connectivity". This theme emphasizes that this campus is very serious in improving institutional capacity, quality of graduates and preparing themselves to respond to the challenges of the times. We ask for prayers, blessings, support and assistance, ladies and gentlemen, especially to the Governor of East Java who was represented by the Deputy

Governor, The Chair of the PGRI of East Java Province and the Regent of Pacitan so that this Campus would be of higher quality, standing firm, and highly competitive.

Ladies and gentlemen, in virtual space wherever you are,
We hope that this international seminar can be a medium for transfer of knowledge and transfer of value for lecturers, teachers, education staff, students and the wider community who are engaged in education. The various knowledge gained later, hopefully can be a provision to face the changes and demands of life in this era.

Welcome and congratulations on attending the seminar, hopefully you will be enlightened. That's all we have to say, for all our mistakes, we ask for forgiveness. To conclude this speech, we ask the Regent of Pacitan and the Deputy Governor of East Java to give a speech. *Wallaahu muafiq ila aqwamitthariq, wassalamu'alaikum warahmatullahi wabarakatuh.*

Wassalamualaikum wr. wb.

Pacitan, 22 July 2022

Chairman,

signed

Dr. Mukodi, M.S.I.

THE CORRELATION BETWEEN HUMAN BEINGS AND NATURE IN THE COASTAL FOLKLORE OF PACITAN REGENCY

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Abstract: This study aimed to result in 1) the description of the correlation between human beings and nature in coastal folklore of Pacitan Regency; 2) the description of humans' responses towards natural conditions in urban folklore of Pacitan Regency. Methodically, the study used a qualitative approach. The data was analyzed by using a description. The research data was in the form of folklore originating from the southern coastal area of the Pacitan Regency. Data were obtained by recording, transcription, and translation. While the validity of the data was carried out by triangulation of data sources and member checks to ensure the truth of the story. The results of the analysis indicated that: 1) the correlation between human beings and nature, namely a) nature was the source of life; b) respected nature; and c) safeguarded nature. 2) Humans' responses towards natural conditions namely: a) tapping into natural resources; and b) maintaining natural resources

Keywords: Folklore, Human Beings, Nature.

1. INTRODUCTION

Humans' contact with nature was almost in every aspect of life. Hence, nature has been an inspiration to them in producing cultural products. For instance, there is a life philosophy that spreads in Java, namely *Memayu Hayuning Bawana*. The concept became the basis for Javanese people's behaviors and conducts in relationships with the Almighty God, relationships with fellow humans, as well as human relationships with nature.

The relationship between humans and nature is not only at the level of daily behavior but also at the ritual level. For example, in the village clean ritual. Aside from being a form of gratitude, village cleanliness is also a form of respect for nature and human efforts to live in harmony with nature. The main purpose of it is to entertain.

In addition to traditional ceremonial forms, the product of human thought with natural objects is also contained in folklore. The results of Sujarwoko's research (2016: 378), showed that myths of *Nusantara* are used for the preservation of the forest, water, and air environment. This study shows that human attention and concern for nature are enormous.

Meanwhile, Prabowo (2018: 57) stated that the ecological values of Java have been preserved in various ways by the customs, both in spoken speech and written Javanese literature. One of the Javanese literary works that still exist today is folklore.

Folklore or fol⁵ale according to Bascom (Danandjaja, 2002: 50), can be divided into three major forms, namely: (1) *Mite* (myth), (2) *Legenda* (legend), and (3) *Dongeng* (folktale). *Mite* or myth is a folktale that contains stories about saints who can live in two realms. While legends are stories that tell about great or heroic people, the origin of places. Meanwhile, folklore contains stories with the main purpose to entertain the reader. Thus, it is considered a story that never happened for real.

To underlie this research, used the ecocritic concept. Ecocritics were first developed in the 1960s. Simultaneously with the movement cares about exploding popul⁴ation. In literary studies, one of the important figures is Cheryll Glotfelty with her essay entitled, *The Ecocriticism Reader: Landmarks in Literary Ecology* in 1996. According to Harold Fromm (in Zulfa, 2021:53), the

emergence of the theory of ecocritics begins with Glotfelty's desire to find a connection between literary works and the surroundings.

Garrard (in Chomisah, 2020: 86) views ecocriticism as a study of the relationship between humans and non-humans, human history, and culture that relates to the critical analysis of humans and their environment.

Concerning nature, Garrard (2004) limits ecocritic's concept to pollution, wilderness, disasters, housing, animals, and the earth.

This research used the concept of ecocritics to describe the correlation between humans and nature in Pacitan coastal folklore. The geographical of Pacitan consists of hills that border directly to the southern coast of Java island. The entire southern part of Pacitan is directly adjacent to the Indian Ocean. There are seven sub-districts out of 12 sub-districts in Pacitan that are directly adjacent to the beach. The six sub-districts are Donorojo, Pringku, Pacitan, Kebonagung, Tulakan, Ngadirojo, and Sudimoro sub-district.

Although it is located in the coastal region, the geographical condition of the hilly Pacitan surely varied in different cultural characteristics from the flat coastal region of the northern coast of Java. The uniqueness of this culture would also undoubtedly be featured in such derivative products as folklore. Thus, folklore that was born was not "empty" and must have reflected the thinking of its creator's society.

Based on the background above, this research focused on how are the correlation between humans and nature and the humans' responses to nature that were contained in Pacitan coastal folklore.

2. RESEARCH METHOD

This research type was qualitative. The data were analyzed descriptively. Data was in the form of quotations of words, sentences, and discourses taken from Pacitan coastal folklore.

The source of the data was folklore collected from 12 sub-districts throughout the Pacitan regency. It was compiled through interview method, recording, note, story transcript, and translation.

Whereas the informant came from the community that owned the story. To ensure the validity of the story, used the triangulation of sources to support the research. So the story that was used as the source of the data, was the most believed to be true by its adherents. In addition, it was also done "member check" towards the stories that have been obtained to ensure the truth.

The data were analyzed by following steps (1) examining the source of data/folklore of Pacitan regency; (2) classifying folklore that has environmental elements; (3) finding data based on research focus; (4) interpreting research data based on the focus of the study; (5) concluding the results of the analysis.

3. DISCUSSION

3.1 Correlation Between Humans and Nature

Ecologically, humans are part of their environment. They are formed by the environment and vice versa, humans form their living environment. Human survival depends on the integrity of their living environment. Thus, there is a reciprocal relationship between the environment and humans (Soemarwoto, 2005:35). In good relations, humans and nature benefit one another and vice versa.

The Coastal Folklore of Pacitan was part of the cultural products of the community, and also represented the correlation between humans and nature. There were several stories that expressly or implicitly indicated that there was a close correlation between humans and the environment. There were some forms of the human relationship with nature in the Pacitan coastal assembly story.

3.1.1 Nature as the Source of Life

Bouman (1980: 54-58) stated that one of the differences between traditional society and modern society was in its relationship with nature. Traditional society was relatively dependent on nature or the environment, while modern society was able to break away from the environment to survive. The more traditional a group is, the more dependent it is on nature.

The dependence of the Pacitan coastal people on nature was also apparent in folklore. In the story of *Pancing Kyai Pancer Segara*, the sea became a source of livelihood because there were fish that could be caught.

One day, Kyai Pancer Segara made a hook from gold. After the hook was completed, Kyai Pancer tried to fish by using the hook in the southern sea (Fishing Rod of Kyai Pancer Segara).

Besides, relying on the sea, society, and coastal communities are also in dire need of fertile land for cultivation and clean water for daily needs.

In the story of *Babad Lorog*, the character of Kyai Bandung while he wanted to find a residential area that was considered a source of spring water and fertile land, even though the area was on the shoreline. It was seen in the following quote.

In the area, he felt happy, because the area was fertile and there was pretty much water. Originally, the cleared area was the area to the south, near the sea. Until now, the area is still fertile and is called the Bandung area (*Babad Lorog*).

The folklore of *babad lorog* above showed that, although the sea provided a source of livelihood, coastal communities also needed fertile land and fresh water. They also made springs and fertile soil becomes one of the criteria for a livable area.

The source of livelihood of coastal communities besides the sea was also rivers and forest plants. As in the story of *Kyai Durrahman ing Poko* and the story of the Origin of Kunir beach.

Based on the story, Kyai Durrahman broadcasted Islam while fishing, and hoeing. According to the news, as well, Kyai Durrahman wanted to join a cockfight to get closer to the people
(Origins of Poko)

The above quotation indicated that, despite being in the coastal Area, the Poko's people, in this case, were represented by the figure of Kyai Durrahman also fished in the river. Meanwhile, in the story of the origin of Kunir Beach, the dependence on forest nature for coastal communities was shown by the activity of concocting medicinal materials derived from the forest. It could be seen in the following excerpt.

With full of excitement, Limit looked for some ingredients mixed in the forest. After getting the ingredients, he immediately concocted and gave them to the people. After a few days, the disease was gone. A kind Kunir was praised by the villagers. They told about his kindness to others.
(The Origins of Kunir Beach).

3.1.2 Respecting the Nature

Human and nature are one harmony that gives each other roles. For the coastal communities in Pacitan, nature is a part of life that must be respected. There are two ways to respect nature that has been done by coastal communities. First through ceremonies and secondly through daily activities.

First, holding reverence by ritual. In Pacitan coastal folklore, rituals that were held to respect nature were commonly found. For instance, in the cleaning ceremony of the Pindul tree, in the story *The origin of the Pindul river*. This ceremony was a form of respect for the Pindul tree so that it remained sustainable and had benefits to human beings.

While on the way to going home, Mbah Kamis explained the ritual performed as a form of respect for the Pindul tree. A long time ago before the water source was found, the place was believed to be haunted. So that the people around were very careful when they were in that place (*Origin of Kali Pindul*)

Meanwhile, personal's honor through daily behavior was shown in the following Story of the Origin of Telaga Mati:

Then Kadiman replied "we must not take eel fish from this lake, because it can cause bad thing, this lake can recede and there will be no more water." (Origins of *Telaga Mati*)

The above quotation referred to behaviors that protected nature from wrath. The origin of *Telaga Mati* has told us that the water was shrinkage due to someone's improper behavior. As a result of the violation of these taboos, the lake that was originally full of water became so dry. So it was later named *Telaga Mati / Tlaga mati*.

3.1.3 Safeguarding the Nature

Taking care of nature is the same as taking care of yourself. Therefore, to ensure self-safety, one does by safeguarding nature. As in the following story of Mbah Tegeng.

Since then, it has been forbidden to litter the burial place of Mbah Tegeng. If you violate it, you will get scourge (Mbah Tegeng)

The above quote showed that keeping the environment clean was the same as taking care of yourself and vice versa. If you treat nature so badly, then nature will retaliate with a disaster.

3.2 Humans' responses to Nature

Not all human needs are easily available in nature without real effort. Some human needs are only available after struggling and going through the real and tough process. There were three human responses to responding to the existence of nature. First look for the ones that have not yet existed, take advantage of the existing ones and preserve them.

3.2.1 Tapping into natural resources

Humans were not only making use of the available things but also searching for the undiscovered ones. They looked for resources that have not existed yet, to complete their needs. In the story of Ki Ageng Kalak, it was said that the character Prawirayuda opened the forest to be used as a rice field.

Back to the two young sons of King Brawijaya. They eventually opened a *padepokan* or dojo in the Kertati forest. They also declared the forest to be used as rice fields until many people helped to build houses in the area (Ki Ageng Kalak)

Geographically, Kalak village was not a potential lowland area for rice fields. However, in the story of Ki Ageng Kalak, it was said that the character Ki Ageng Kalak when he lived in Kertati (still the area of Kalak village) had tried to have rice fields by cutting down the forest.

Meanwhile, in the origin story of the Kuning river, it was told that getting clean water, it could be done by digging a well first.

Immediately, a very clear spring appeared and came out of the ground. After being approached and observed the color of it seemed to turn to be golden yellow. It was from here, that the name of Kalikuning Village was taken because the color of the water from the source was yellow. (Origin of Kalikuning)

The folklore of Ki Ageng Kalak and the Origins of Kalikuning showed that humans must strive to meet their needs by maximizing the functioning of nature.

3.2.2 Maintaining Natural Resource

Besides, tapping into natural resources, humans had an obligation to maintain natural resources well. So that, the correlation between humans and nature can be harmonious. Maintaining the existence of natural resources in addition to arranging their use as well as by controlling human interaction with nature. As in the following story of the Mbedog river.

Even the river supplied local people with water to feed and drink from it. As the elders said that taking the water from the river had to obey rules, ethics, manners, and behavior to maintain safety and peace for the local community (Mbedog River).

Based on the quotation above, humans had rules in interacting with rivers. The rule that was implemented while you were in the river, such as you must keep your manner, customs, and behavior. It was believed that good interaction would keep the river stay durable and vice versa.

In addition, to set the rules of interacting, maintaining nature could also be done by managing how to take advantage of natural products. For instance, in the story The origin of Kasap Beach.

4. CONCLUSION

Based on the analysis, it was found that not all of the southern coastal people's needs in Pacitan were accomplished by the sea. The society which was explained in this context represented by humans as personal or story characters needed something else beyond what the sea provided. In Pacitan coastal folklore, it concluded that coastal people's needs were not only marine stuff, but also fresh and clean water, fertile soil for farming, and rivers.

Meanwhile, the human's response to nature was to seek out and tap the existing natural resources also safeguarding them well. Both concepts point to the necessity of nature. Those necessities were divided into two, they were already available such as fish in the sea or rivers, and those that are not yet available such as rice that must be prepared and planted in the rice fields first.

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