

THE PROCESS OF ORAL COMMUNICATION TRADITION IN PRESERVING THE LEGEND AND MYTH OF SITU LENGKONG PANJALU CIAMIS DISTRICT WEST JAVA PROVINCE

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ABSTRACT

Legend and myth have been part of our belief. They exist and grow in the community. People are usually very familiar with the legend and myth through folklore that develop near the area where they live and generally can be recognized through speech communication tradition, which often take place continuously from generation to generation. Legend and myth are very valuable cultural heritage from our predecessor, which bring to us value of life, norms, and philosophical system of life. All these can be used as guidance and direction for us to behave in such a way that will keep a balance system within the community. By using a qualitative methodology, in this paper, the author will reveal the process of speech communication tradition in Situ Lengkong Panjalu, Ciamis District, West Java Province. The essence of speech communication tradition is investigated to optimize the communication processes in maintaining and preserving legend and myth of Situ Lengkong. This paper also describes the impact of the stories on social life and behavior of local community.

Key words: legend, myth, speech communication tradition, Situ Lengkong

ABSTRAK

Legenda dan mitos telah menjadi bagian dari kepercayaan kita. Cerita-cerita tersebut eksis dan tumbuh di masyarakat. Masyarakat umumnya sangat familiar dengan legenda dan mitos yang berkembang dekat dengan wilayah dimana mereka tinggal yang umumnya diterima melalui proses tradisi lisan yang disampaikan dari generasi ke generasi secara terus-menerus. Legenda dan mitos merupakan warisan budaya yang sangat bernilai, yang mewariskan kepada kita nilai-nilai kehidupan, norma-norma, dan kearifan-kearifan lokal. Semua itu dapat menjadi petunjuk dan arah dalam berperilaku sehingga terjadi keseimbangan baik secara social kemasyarakatan maupun dengan lingkungan alamnya. Dengan menggunakan pendekatan metodologi kualitatif, pada tulisan ini,

penulis mencoba untuk menguraikan bagaimana proses tradisi lisan yang ada di Situ Lengkong Panjalu Kabupaten Ciamis dalam mengoptimalkan pelestarian cerita legenda dan mitos yang ada di masyarakatnya. Tulisan ini juga mendeskripsikan dampak dari eksistensi cerita-cerita tersebut terhadap kehidupan sosial dan perilaku masyarakat lokal.

Kata Kunci: Legenda, Mitos, Tradisi lisan, Situ Lengkong

INTRODUCTION

Indonesia is a country that has a unique and abundant cultural heritage both tangible and intangible. Culture is a common possession and accepted in a society, which include; knowledge, works of community creativity, language, values, norms, beliefs, laws, customs, and abstract perceptions which lies behind human behavior and is reflected in their life. Culture is a very important concept because it can serve as a tool to do interpretation and analysis in understanding human behavior .

In line with the changes and the development of time culture has undergone changes that have an impact on the ways of people think, interact, behave, and ways of looking at and solving problems. Every day we are always dealing with culture, maybe fixing, completing, destroying or even destroying it. One element of culture that has changed value is the belief system in which includes myths and legends. The story of legend is a folklore that usually closely related to the origin of the creation of a place, an object, an event, and others with its own uniqueness. Culture that exists in a society, usually recognize something that is considered by society as sacred, magical, myth and others where the level of public belief to the occult is influenced by the environment. Krech et,all (1962:349) explains: "the belief system of a society includes all of cognition, ideas, knowledge, lore, superstitions, myths, and legends shared by most members of society and by the typical occupants of the various potitions in the society."

Today, the existence of legends and myths in the community is often forgotten even many young people who do not know it at all. Many argue that legends and myths are generally regarded only as fairy tales or just gave the impression of a mystical power to something or somewhere. one of the causes is the development of science and technology that requires people to think more rationally and override the things that are considered irrational. The extinction of legends and myths is also caused by the lack of socialization of the story to the next generation. In fact, if we research more deeply, in the story of legend and myth contained the values of life of the local community. Garna (1996: 168) explains that the value is a concept, namely the formation of a mentality that is formulated from human behavior so that becomes a number of assumptions so that it becomes a number of essential assumptions, good, and needs to be appreciated properly.

Stories of legends and myths reflect the symbols and norms of society. Symbols may include: language, objects, or certain symbols to present the inherent meaning related to each and every life event in a broad and intensive way. While the norm, namely the size or view of a number of behaviors that have been accepted and agreed by the

community. In addition the legends and myths are rich in the philosophy of life and reflect the quality of the people who have such folklore.

Situ Lengkong Panjalu located in Ciamis Regency, is one place that has legends and myths. The existence of the site is very sacred by the people. The people around, most believe that the legends and myths of Panjalu are true, so the authors are interested to examine in more detail. Based on the author's understanding, there are interesting phenomena to be studied in more depth. Panjalu community, until now, from various circles and generations generally know the story of the origins of Situ Lengkong. Communities acknowledge that they know the story was obtained from parents, guardians of the site and heritage sites, teachers at the school, and the elders of Panjalu.

The uniqueness is seen, where the power of legend and myth Panjalu associated with the existence of a procession of traditional ceremony "Nyangku", namely to clean up the heritage objects believed by the public as the legacy of the central figures who became the characters in the legend and myth of Panjalu. Panjalu community is an open society and not isolated. Generally, the community has enjoyed all the facilities provided by the development of technological progress and modern culture. However, they still believe in the sacredness of the values of their ancestors, guarding them as a binding kinship between generations, and strengthening the love and pride of Panjalu's heredity.

Based on the above background description, this paper will reveal how the process of oral tradition that took place in Panjalu so that, the habit can maintain continuity of speech. The tradition that lasts between generations has reinforced public credence to the truth of the events contained in legends and myths so that it preserves until this day.

DISCUSSION

a. Oral Communication Tradition as One of the Inheritance Process of Folklore Legends and Myths

Pudentia (1998: vii) argues that oral tradition is all discourse spoken to include oral and alphabetical. The spoken includes; knowledge, customs that are passed on from generation to generation orally. Something that is spoken must be a language, a meaningful expression system through sound, with its main units of words and sentences. Oral tradition in this paper is, communication is done in conveying the legend and myth stories that have been used by a community for generations.

The authors emphasize that humans as social beings must know the history of their lives. We understand that what is happening now is the result of a long journey from the previous generation. In addition to the history of the past that contributed to the birth of civilization and human culture as well as folklore such as legends and myths. Legends and myths are the core of folklore in which many express human values and can be used for didactic and entertainment purposes. The values that are packaged in the story need to be studied in more depth what meaning and mission is contained in it.

Literally legends can be defined as ancient stories relating to historical events. (Indonesian Dictionary, 1988: 508). While the myth is the story of a nation about ancient gods and heroes who contain interpretations of the origin of the universe, human

beings and the nation itself which has a profound meaning that is expressed in the occult. (Indonesian Dictionary, 1988: 588). The myth according to the understanding of anthropology is a story about the miracle of extraordinary events experienced by a person or community group that passed down from generation to generation (Garna, 2001: 175).

Krech, Crutchfield and Ballachey (1962: 349), explains that the legend combined with myth is the most important thing for the creation of folklore in a society. Krech stressed the importance of legend as the basis for the sustainability of social life and the culture of society. Even with these legends and myths, the world is playing a role and meaning. According to them legends and myths are part of the belief system of society. Legends and myths can help the robust culture growing in the next society. In line with the above phrase, Danandjaya (1997: 4) argues that besides as a vehicle in maintaining cultural values that exist in a society, the delivery of folklore in this case legends and myths, has a usefulness as educators, solace, social protest, and projected latent desires. And all that of course will only survive through a communication activity. Mulyana (2001: 6) explains social scientists recognize that culture and communication have a reciprocal relationship, like two sides of a single currency. Culture becomes part of communication and communication behavior also determine, maintain, develop or inherit culture.

Oral tradition is a communication activity that has long been done by humans. Oral tradition as a communication activity contributes significantly in maintaining the continuity of cultural heritage in the midst of society. Alfred Korzybski (in Mulyana, 2001: 6) further reveals that the human ability to communicate makes them time binders. Time binding refers to the human ability to pass knowledge from generation to generation and from culture to culture. They are able to pick up past knowledge, test it on up-to-date facts and predict the future. With these capabilities, human beings are able to control and change the future.

Based on the above description, communication and cultural inheritance cannot be separated. Both are mutually reinforcing, there will be no culture without communication and communication that occurs in a society is determined by the culture that developed in the community. And the oral tradition as a community communication activity essentially contains the process of philosophy, history, moral values, aesthetics, ethics, social, religious, customary, literary structures and social organizations structure. The oral tradition that is done can connect past, present and future generations.

b. Oral Tradition Process in Preserving Legends and Myths "Situ Lengkong" in Panjalu

The process of oral tradition communications carried out in passing the folklore of legends and myths, its success will be influenced by several things, including; ways of communicating stories, storyteller, storytelling intensity, tools, speech styles, speech language, audience emotional condition and situation, and the credibility of the narrator himself. All that will also affect how the capture and understanding of the community to the story that their heard. These things are also seen in Panjalu Kabupaten Ciamis. These

things are also seen in the ways of telling the story of passing on local culture in Panjalu Ciamis.

In general, Panjalu people know the existence of legends and myths about "Situ Lengkong" from previous generations orally. Telling about legends and myths is already a tradition of heredity. The story "Situ Lengkong" which is sacral and has the myth of its existence remains immutable and preserved in society. All that happens because the activities of oral tradition that people do in various patterns, namely:

- a) The oral tradition of the Panjalu elders to the people;
- b) Stories of parents to their children;
- c) Communication between elders Panjalu and local government officials.
- d) Oral tradition with fellow friends;
- e) Oral tradition between the keepers of sacred objects or the site area with visitors.

The oral tradition activities continue to be performed and the events occur in a continuous overlap. That is, everyone can hear and do these activities repeatedly in various occasions, but the content of the story still have in common. The ongoing process of oral tradition in these patterns, has unwittingly benefited the perpetrators. The author notes a number of benefits from the legacy of this legend and myth, including:

- Benefits for parents.
Parents instinctively seek to give advice to their offspring through experiences and references that have been known for a long time, the stories obtained from previous generations. Many cultural heritages that occur and are found in legends and myths "Situ Lengkong" such as; values, norms and philosophy of life. Parents are happy to have a topic to tell and there is a harmonious relationship across generations.
- Benefits for elders and clerics (ulama) to correct errors in understanding the existence of legend, myth and behavior in treating the sacred objects of the ancestral heritage. Elders and clerics often discuss to straighten the error of society so that there is no deviation from the values and norms actually mandated by the ancestors.
- Benefits for visitors.
Visitors who come to "Situ Lengkong" Panjalu usually not only to enjoy the natural beauty and entertainment facilities provided, but also for the purpose of pilgrimage to the ancestral graves of Panjalu. Visitors hear stories from the guards of the site so they know the history of Panjalu, the elders of Panjalu's orders, taboos, advices and others. The seriousness of the speakers in telling the story has helped pass the values so that the visitors who heard the story are very antusias to help maintain and respect the environment in the area of Panjalu site.
- Benefits for government and community in Panjalu.
Legends and myths "Situ Lengkong" is equipped with physical evidence that the community believes to be an ancestral heritage in accordance with the story. The existence of historic sites and objects has become a tourist attraction to visit

Panjalu. This has provided benefits to local governments, namely; benefit because it has unique regional identity, as well as economic benefits that help significantly to the economic development of the people of Panjalu and around.

- Benefits for education.

The site area of "Situ Lengkong" and its cultural heritage in the form of legends and myths in Panjalu, has complemented the learning in schools of local content that is very useful for the young generation to always love the heritage of ancestral heritage.

c. Factors Supporting Success of Oral Tradition Process in Preserving Legend and Myth "Situ Lengkong" Panjalu

In the previous description has been described that Panjalu is not a remote area far from technological advances and modern life. Many sons of the region have been successful in big cities. Likewise for the people who live in Panjalu, they are also used to access various progress of electronic media and other communication media to interact with each other. Thus, the advancement of the era which has been accepted by the community although not yet uniformly does not dampen the values of love to maintain and respect the existence of its ancestral heritage. It can not be separated from several supporting factors that writers can see in the community. Some factors that support the preservation of legends and myths in Panjalu include:

- a) The power of communicator (narrator).

In the area of Panjalu, there are still elderly figures who are considered to have influence and credibility. They are descendants of the Panjalu kings, government representatives and the site keepers of the descended area. In addition to elders in the community, the family's contribution in passing on Panjalu's historical values is significant. Parents in the family are usually passionate and full of inspiration to pass on the legend to the children and grandchildren.

- b) An enthusiastic listener to hear the story.

interest of listeners also contributed significantly to the preservation of legends and myths in Panjalu. For example, the people who come to the Panjalu site area are usually not only for nature tourism but also carry out pilgrimage tours. They believe that Panjalu's ancestors deserve to be respected as part of the history of the spread of Islam in the Land of Java.

- c) Community beliefs.

Community members who, from an early age, have been raised in an environment with sacred, magical and mythical values will usually have confidence in stronger belief values.

- d) Time and place to tell the story.

People in Panjalu say they can talk about the legend of "Situ Lengkong" anywhere, but there are a very good places compared to other locations; Small House (Bumi Alit) as a storage room of heritage objects and in Big land (Nusa Gede) as the ancestral cemetery ground of the Panjalu people who were sacrificed.

- e) Intensity in telling stories.

The frequency of listening to stories can help strengthen people's memories of legends and myths "Situ Lengkong". At least, the story about the legend of the creation of "Situ Lengkong" and the history of Panjalu can be exposed on the procession of ritual ceremony "Nyangku". This ceremony is a form of reverence for the descendants of the kings of Panjalu and the surrounding community to preserve the heritage of elders in the form of heritage objects, advices and prohibitions on the legends and myths.

- f) Inheritance of historic objects.

Relics of heritage objects that are considered ancestral heritage are highly respected by the people of Panjalu. They committed these things to be maintained and preserved. Respect, belief and love of the people of Panjalu to the sacredness of the heirlooms have made the existence of legends and myths in Panjalu keep well maintained.

d. Factors inhibiting Oral Tradition Process in Preserving Legend and Myth "Situ Lengkong" Panjalu

Apart from the supporting factors contributing to the preservation of legend and mythical stories in Panjalu, the author also finds some barriers in society. Many obstacles occur and require solutions to overcome them. Some seemingly visible obstacles, including:

- a) Limitations of the narrator who has a communicator ethos.

The elders acknowledged that fears of the decline of respect and love of future generations of Panjalu's ancestral heritage are quite high. Elders of the direct descendants of the kings of Panjalu are many who have died so that the credibility of the next narrator is not as strong as its predecessors, whether viewed from experience, authority, power, and influence in society.

- b) The language factor used to tell stories.

Language is an important element in oral tradition. Misinformation may cause the understanding / meaning to be corrupted. Initially the legends and myths "Situ Lengkong" Panjalu, delivered with ancient Sundanese script that is very difficult to be understood by the younger generation. Gradually the story is delivered using the Sundanese language used by people in everyday life and even often also delivered in the Indonesian language. Many words are difficult to explain in Indonesian so it is feared the meaning becomes changed.

- c) Prejudice.

Prejudice is a communication barrier that is difficult to overcome because of its subjective nature. Many people who come to Panjalu have different understanding. They argue that preserving and honoring an ancestral heritage is an act that can undermine their faith in God Almighty. In fact, it has been emphasized by the elders that maintaining an ancestral heritage is a tribute

that the process of execution must be in line with religious guidance and norms in society.

d) The Advancement of Science and Communication Technology.

It is undeniable that the advancement of science and communication technology has made it easy for mankind to live life in various aspects. However, often changes and developments of the times clash with conservation efforts. Many high-value cultural heritages are destroyed because they are considered incompatible with the present. Some generations today are narrow-minded in dealing with things that are considered incompatible with the development of the era. It happened to some people in Panjalu.

CONCLUSION

Legends and myths "Situ Lengkong" is a folklore that develops from the cultural roots of the community in Panjalu. Its existence remains strong because of the continuity of the communication process of the oral tradition of the community. Legends and myths are the heritage of ancestors who have with the values, norms, knowledge, local wisdom, and philosophy of life that can lead people to a balanced life both with other humans and the surrounding natural environment.

The oral tradition of the Panjalu community takes place in a variety of patterns and levels whose continuity is maintained through the collective awareness of the community from various circles. The existence of legends and myths is reinforced by the presence of traditional ceremony "Nyangku" which is the cleansing of heritage objects of the ancestors that by the people in Panjalu is very sacred. For people in Panjalu, the presence of legends, myths, and traditional ritual ceremonies "Nyangku" has become a strengthening sense of community love for the land of his ancestors. The younger generation, as the local son has been proud to be the descendant of Panjalu. This cultural heritage has contributed to the binding of kinship, solidarity, and a strong concern to respect the culture and forerunner of his birth. The identity and character of this regional love is not easy to remove, even though the legends and myths have been very long. Early birth of this legend and mythical story, which is believed by the community has been born since the 7th century AD. the birth of this culture coincides with the spread of Islam in Panjalu. thus, the stories of legends, myths, and ceremonies "Nyangku" in Panjalu are often associated with Islamic values.

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