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## FOLKLORE SITE OF KARUMAN AS SOURCE OF STUDY OF HISTORY IN TLOGOMAS MALANG

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### Abstract

Folklore is a testimony passed down from generation to generation which can be in the form of a folklore. Folklore that develops in the Tlogomas community is in the form of the story of Bango Samparan and his companions the form of the legacy is the Karuman Site. This study aims to answer the origins of suggestion folklore site of Karuman, describes folklore site Karuman can become source history of Tlogomas, and to describe the social value of the Karuman Site in the Tlogomas community. Type of research used in this research is descriptive qualitative. Data collection technique used is interview. Source of the data used in this study is the result of interviews with stakeholders of the Karuman Site and some responses from the local community. Results research shows that around the area of the Karuman Site was formerly a princess area and flower gardens. Site of Karuman in the form of punden is Mbah Karuman's meal which was indicated as Bango Samparan, stepfather of Ken Arok. Folklore gets number of response from public around which form response of positive or negative.

**Keyword:** *folklore, Site of Karuman, Tlogomas*



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### Abstrak

Cerita rakyat merupakan suatu kesaksian yang diwariskan secara turun-temurun yang dapat berupa suatu cerita rakyat. Cerita rakyat yang berkembang pada masyarakat Tlogomas berupa cerita Bango Samparan dan kawan-kawan yang bentuk peninggalannya adalah Situs Karuman. Penelitian ini bertujuan untuk menjawab asal muasal dugaan situs cerita rakyat Karuman, mendeskripsikan situs cerita rakyat Karuman yang dapat menjadi sumber sejarah Tlogomas, dan mendeskripsikan nilai sosial Situs Karuman pada masyarakat Tlogomas. Jenis penelitian yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Teknik pengumpulan data yang digunakan adalah wawancara. Sumber data yang digunakan dalam penelitian ini adalah hasil wawancara dengan pemangku kepentingan Situs Karuman dan beberapa tanggapan masyarakat setempat. Hasil penelitian menunjukkan bahwa di sekitar kawasan Situs Karuman dulunya merupakan kawasan putri dan taman bunga. Situs Karuman yang berupa punden merupakan tempat makan Mbah Karuman yang diindikasikan sebagai Bango Samparan, ayah tiri Ken Arok. Cerita rakyat mendapat sejumlah tanggapan dari masyarakat sekitar, baik tanggapan positif maupun negatif.

**Kata kunci:** *cerita rakyat, situs Karuman, Tlogomas*

### Introduction

The diversity that exists in Indonesia makes Indonesia a country that varies various forms of culture, customs, and traditions. Society and culture become something that cannot be separated. Culture is a sign or symbol for public because it has represented character of public which has life on. It has environment. According to Soerjono (2009:150-151) culture has a different meaning complex cover knowledge, trust, law, custom, moral, and habit bunch public, so that meaning of culture created for carrying out life of public. Culture and history own link ages. Which is very strong, because history is a process of humans know the environment from time to time, then the results of this recognition was born as a culture that was attached to the perpetrators. There is history used as a medium or a tool to know the facts and phenomena that occurred in the past, inside of other history also as a reminder one's self public.

According to Ali (2012) that historical sources are all things that can take shape of anything and useful in research, the form can be in the form of artifacts, textual fossils and non-textual, object material until tradition oral. From statement the history

becomes a proof that history can be in the form of stories conveyed by a generation to other generations or can be called oral folklore. The statement is the same with Syah (2020) that oral folklore is a form of narrative or conversation between two persons or more. Wrong one for example for my story people which develop in the middle something village or public. In Tlogomas, poor area there is a story of history which becomes forerunner will form region on the period now.

Based on the description the researcher is interested in the study more about site of Karuman, then the problem formulation in this study is: (1) How origins of folklore in the Karuman site in Tlogomas? (2) How is the folklore of the Karuman Site to be able to as a source of learning history for Tlogomas? (3) What is the social value of the site of Karuman in the Tlogomas community? Based on the formulation of the problem of this research aims to: (1) To describe answers regarding to the origins of folklore on the site of Karuman which is a historical legacy of Tlogomas, (2) To describe folklore site Karuman capable becomes source of study of history for Tlogomas.

For describing the social value of the Karuman site in the Tlogomas community study which is relevant with folklore. This once done by Mahardika with title "Aspect of Social Culture in Folklore Grave Ki Ageng Balak and function for Public Village Mertan Sub-district Bendosari Regency of Sukoharjo: overview about Reception of Literature and Its Implementation as Teaching Materials for Indonesian Literature in High Schools". From the results found by Mahardika, there is a traditional community belief in stories in the form of positive responses that receive such trust and negative responses due to shirk. There are also social and cultural aspects found. Apart from that, in its implementation as a literature teaching material in high school, it can be appropriate and relevant used as learning material for literature. To the best of the researcher's knowledge, research with objects site of Karuman still not yet. There is, especially as source study history for public wide. In his research, Mahardika uses the folklore of Ki Ageng Balak's tomb as material of teaching of Indonesia in Senior High School suggest where research is conducted. This makes folklore as grave of grandma.

The second previous research that is relevant to this research is Pamungkas and Abdillah's research (2021) entitled: Gedibrah's Grave: An Overview of Historical Values in Folklore. This study uses descriptive qualitative research to

describe the study of folklore and symbolic meanings. This study uses an ethnographic approach to describe Gedibrah's grave.

The need for this research is to understand and interpret the historical value in the Gedibrah grave. Based on the result of the research, and the folklore which as a part of folklore has long lived in the community in certain area, including in Tambakagung Village, Klirong District, Kebumen Regency.

The third previous research that is relevant to this research is Yuliyanto's "Kajian Folklore Ziarah Wali di Makam Sunan di Makam Sunan Padangaran Desa Paseban, Kecamatan Bayat, Kabupaten Klaten". This study aims to describe the origins of the wali pilgrimage ceremony, the procession of the wali pilgrimage ceremony, the symbolic meaning of the offerings in the wali pilgrimage ceremony, the purpose of the wali pilgrimage ceremony, and the function of the wali pilgrimage folklore ceremony at the tomb of Sunan Padangaran in Paseban Village, Bayat District, Klaten Regency. The results of the research show that the study of the folklor pilgrimage of the saint at the tomb has five aspects, namely: 1). the origin of the wali pilgrimage ceremony at the tomb of Sunan Padangaran which tells of a wali who became a student of Sunan Kalijaga. The purpose of pilgrims visiting the tomb of Sunan Padangaran is that they have the desire to get success and peace in life. 2). The procession of the wali pilgrimage ceremony is in the form of: a). ablution, b). pilgrims meet the guard of the tomb, c). pilgrims pray. 3). The symbolic meaning of the means used in the wali pilgrimage ceremony are: a). flowers b). 4). The purpose of the wali pilgrimage ceremony is: a). to honor the ancestors. b). to understand grave pilgrimage. 5). The functions of folklore in the wali pilgrimage ceremony at the tomb are: a). religious function, b). tradition preservation function, c). economic function.

The fourth previous research that is relevant to this research is Desti's et.al research (2020): "Tradisi Ziarah Makam pada Masyarakat Melayu di Desa Bintan Buyu Kabupaten Bintan. This research aims to find out the meaning of the grave pilgrimage tradition in Bintan Buyu Village Bintan Regency. In this study using a qualitative research method with an approach descriptive with primary data sources, namely interviews with informants, namely caretakers, the community local community, non-local community and traditional leaders. From this research it can be seen that in the practice of visiting graves there are meanings contained.

The difference the previous research compare to this research is that this research also discusses community opinion about the existence of the grave at Karuman where not all people agree with the existence of activities at Mbah Karuman's tomb even though there are historical values in it.

Folklore is a term that refers to testimonies passed down from generation to generation further more in certain group of public. Draft folklore correlated with culture which more traditional which related with story of people, myth, legend, fairy tales, and mystical stories (supernatural beings). Danandjaja (in Oktavia and Brata, 2022) states that folklore is a collective culture that is spread and passed down traditionally in various versions. From the statement above it can be interpreted that Folklore can take the form of narratives or verbal utterances told by speakers. According to Endaswara (2013:2) folklore is a self-image of collective human habits, thus, uncovering folklore has the same goal as exploring a beautiful mystery man. Stories in folklore often aim to convey values and norms of social, as well as as an entertainment and wisdom to public. Although a number of story own origin which is clear. However, nothing can deny the existence of story of folklore which grow and develop in a way that is not clear and experience changes in society who believe it. Folklore can also be an important element as a cultural identity group or community so that it often becomes a symbol of pride in the group.

Dorson in Endraswara in Fitrianita, et.al (2018) states that folklore divided into: (1) oral literature or verbal arts or expressive literature (2) material culture, (3) social folk custom, y, (4) performing folk arts. Ramazan dan Riyani (2020) bahwa folkloreis a type of orally folklore because it inherited by the collectivity community verbally and from one generation to the next. Hidayatullah, Su'ad & M. Kanzunuddin (2020) states that folklore culture produced by society in the past and passed down from generation to generation to future generations.

On the other hand, history can also influence folklore, because folklore often used as a source of information to study the history of a region and culture. Even history which happens can form story of people which related with incident Sequence of history involves study, analysis, and interpretation from notes and artifact of history by understanding something incident and change social until culture which happen on public in certain period. Besides that, draft of history involves understanding that history is a record of past events made by humans, such as records written, archeology, and source of other which serve information about life in period of past. So that in reality the recording can have a different point of view different depending on who and what objective makes it as well as involves confession that history can always be interpreted by everyone.

History properly studied can lead to a better understanding about how the world will develop in the future. According to Ali (2012), there are several forms of historical sources. These include written sources, oral sources, object sources,

audio, visual, and audiovisual sources. Oral sources are sources that be delivered in a manner of oral by person which can be watched, heard, or experienced direct in history. For example, is tradition of oral, which is obtained through story period, then handed down from generation to generation, with the aim of knowing the origins of a region and society. It can be concluded that historical heritage is an important source of learning is very important because it provides knowledge about the past that can be used as a basis for understanding of history which forms atmosphere of life which the moment lived.

Historical heritage is not only limited to the historical aspect alone, but also affect social values. Social value is a concept that refers to principles that are considered important or valued by society in social interaction. According to Mahardikawati (2015) social aspect is a perspective on related matters with society. Soelaeman in Mahardikawati (2015) explains that meaning of social centered on social action and interaction and the resulting of social phenomena within process of thinking. Social life forms the norms which arrange behavior of individual in public. Social values influence social actions and decisions. Social values are universal because it is accepted and appreciated by all members of society, regardless of cultural and religious are different from social values do not only apply at a time or certain place, however, staying relevant throughout time.

## Research Methods

This study uses method of qualitative descriptive. Method of qualitative, i.e. one method of writing that uses data in the form of written or spoken words towards an object (Arifin, 2018: 172). According to Moleong (2018: 15) qualitative research is research that intends to understand seven events related to things that experienced by research subjects who are described in the form of words and language in a certain contextual scientific. Making the efforts for producing the description of matters which are appropriate to use to answer the formulation of the problem in this study, this research uses techniques of data collection with interview. Technique of data collection with interview is one way to obtain information from respondent directly through questions which have become the subject in this study. Determining informants using two approaches namely key informant and common informant. The data analysis technique by collecting and classificating data from informants; analyzed data, and making a conclusion.

## Results and Discussion

### General Profile of Location of Region Tlogomas

Based on the Tlogomas sub-district page, Tlogomas sub-district is located in the district of Lowokwaru which is at western area. Region Tlogomas own wide region of an area of 167.59 hectares. This sub-district is a strategic sub-district in advancing development aspects of the city of Malang due to being the gateway to the city area. In an aspect administrative area, Tlogomas is in the city and district of Malang. In the northern part of the Tlogomas area there is a village area, that is, Tegalweru, sub-district Dau Eastward of Tlogomas is the Tunggulwulung sub-district. In the western part it is bordered by Landungsari Village. (keltlogomas.malangkota.go.id)

In formation of region Tlogomas in the year of 1982 with the Tlogomas Village area code 35.73.05.1003 and the post code 65144.



Map of Village Area of Tlogomas (keltlogomas.malangkota.go.id)

### Origin of Folklore in Site of Karuman in Tlogomas

Site of Karuman is a village which contained grave of grandma Karuman and grandma Towongso, inside it there is also fragment statue, that is, Yoni, Nandi, as well as a number of pseudo which is now marked as grave stone. Site of Karuman there is in region Tlogomas which is covered with old frangipani trees. This tomb is a tomb of shadows which became a substitute for the existence of the temple in the past. Karuman itself goes inside as region of recommendation. Pararaton stated that area of Karuman as a place of settlement, and become residence of temporary Ken Arok. On period of Hindu-Buddhist, formerly in a building complex consisting of a temple, a courtyard, and



a flower garden as a means of offering. The Karuman site is part of the temple building which owns connection with engagement or source of water. Area of Karuman is area of park of flower or also called princess (daughter). According to KBBI of Ministry of Education and Culture, princess is someone which is supposed as special woman such as princesses of nobles and empresses. This can be proven by the existence of sources of water which is 35 meters from the Karuman Site.

According to the view of the Karuman Site, it was stated that in Book Pararaton mentioned that there was someone named Bangosamparan who lost while gambling at Karuman is unable to pay for it. Then Bangosamparan meditated on Rabut Jaluor what is known as the Wukir hill which is on Torongrejo Street, Junrejo District, Batu City. When he was meditating, Bangosamparan heard a voice asking him to come back to Karuman and told him that the one who would pay the debt was named Ken Arok. From the results of the interviews that have been conducted, it is indicated that Bangosamparan and Mbah Karuman are one and the same person. Ken Arok himself is the adopted son of Bangosamparan. Karuman which is the original residence of Bangosamparan is an ancient village which has a kingdom. When Ken Arok became king, he ordered temples to be built in the area of Tlogomas as a tribute or return of favor to his adoptive parents. Ken Arok too stipulates the Karuman area as a tax-free area which is marked with a stone of Sima.

#### Folklore of Karuman Site as Source of Study of History for Tlogomas

According to researcher, studying history at the present time can be done in various ways up-to-date and easy-to-reach methods, for example through available reading sources on history books or internet which are more easy access. However, it is remembered still needed interaction between men in social life as a study which discusses folklore as source of study of history, especially for

public life. For public which lay with history, the existence of community as interpreter key "very influential with true history which can be delivered". Footsteps activities are always held every year and are a source of historical learning for public. Besides that, in an activity, this evidence of history can keep going maintained and be well awaken. Through regular meetings which are held once a year in clean village Tlogomas, folklore as source of history was explored to public with various class like device of village, elderly until whole chairman social institution which there is meeting happens to conversation with various discussion of which one can deliver folklore forming story of history. History which is packed with relax talks and pleasant capability digested by public easily,



although it is not sometimes understood by whole story at least public owning knowledge about origin of region they stay so history did not just disappear.

### ***Social Site of Karuman in Public Tlogomas***

In the folklore of Mbah Karuman's tomb there are several things related to social aspects contained in the Tlogomas community. This can be proven by there is a clean village Tlogomas activity which is usually held in February or March. The clean village Tlogomas activity is a manifestation of gratitude to God and giving respect to ancestor which open region Tlogomas. In a preparation of clean village there is activity decorating all road including all alleys or blocks in the Tlogomas area with janur. Activities of preparing and decorating all the walk with the janur was carried out by members of the youth group from all RWs in Tlogomas. Activity of decorating the streets with coconut leaves is also followed by community service activities as a ritual effort for clean environment before activity of clean village held. Besides that, holding activity as a form of compensation to orphan child.

The next activity that shows the social aspect is the Napaktilas Tlogomas ancestors, namely at the Watugong Site, the tomb of Mbah Ider, the tomb of Mbah Wongso, and Mbah Karuman's grave. In the traces of activities on the Mbah Karuman Site, the activities that were carried out in the form of burning incense, praying in front of the grave, and the activity of scattering flowers which done by a number of figure public. Activity of preparation of Napaktilas like clean grave, making clean environment, preparing incense and flower in Site of Grandma Karuman held by community around. In all of activities which already had mentioned

in showing aspects of social form of mutual co-operation which can increase flavor of togetherness, helping and strengthening interaction between Tlogomas residents because Tlogomas people have the same ancestor. Karuman was as source of study of history of Tlogomas where source of study of history of Tlogomas was more wide coverage than learning materials of references in related literature.

Aspect of social which there is in all matter which relate with rituals of Napaktilas of the grave Site of Mbah Karuman also received different responses from the informant interviewed for asking the response about Site of Grandma Karuman. First Response delivered by EA, (21) a member of Karang Taruna RW 05 Tlogomas. EA, (21) stated that the existence of the Mbah Karuman Site in Tlogomas is a tool for to move members of Karang Taruna RW 05 Tlogomas to understand better history of region Kaharuman where Ken Arok once become

adoptive child of Grandma Karuman. Besides that, with the clean village activities and footsteps to the Mbah Karuman Site, you can also increase flavor of brotherhood and unity between members of Tlogomas. This can be seen in the responses of EA, (21) who was interviewed on April 14, 2023 below.

*"Yes, I am very happy with existence of grave of Grandma Karuman in this alley. I don't think it's nonsensical, it turns out that Mbah Karuman is Ken Arok's adoptive father. This is nice, I can look alone the form of legacy history. Moreover, this is related to the kingdom of Kanjuruhan. Great. Go on, that's for me I was happy, right when we were preparing for clean village and footprints, you know, we were told to be the same people look leaf, keep going ripe janur in all road. Happy because I can get to know the young boys in Tlogomas. Even though the number of our RW lots of cigarettes. But I know almost all the children involved in this event, you know". EA, (2023)*

The next response regarding Mbah Karuman's Site was also obtained from SO, (65) a member of community and former Head of RW 05 Tlogomas and has a place to live that is far away about 15 meters from the Mbah Karuman Site. SO, (65) gave the opinion that with the existence of Mbah Karuman's grave site can provide knowledge for the surrounding community about the whereabouts of Ken Arok's adoptive father and one day it might be historical tourism area that can be managed even better, which is supported by help from official or local government and archaeologist with existence of site. This is indirect to be able to add public economy. The opinion can be seen in response SO, (65) who was interviewed on May 16th 2023, as follows:

*"I was an original resident in Karuman. This feels proud of the grave site of Mbah Karuman. Do you know yourself, if in Tlogomas has several sites related to the Kanjuruhan Kingdom. There is the Watugong site, Mbah Ider's grave, Mbah Wongso's grave, and Mbah Karuman's grave. I supported the existence of clean village, existence of Napaktilas in that sites, especially in this Mbah Karuman. If there is an activity like this, we will be visited municipal officials. In the past, when Abah Anton was mayor, he also came here. When the officials come, it is alley 8 so they pay attention. I do people want, the officials also help how to get in this alley 8 it could be like a tourist resort, huh? It can increase people's economy here. I'm sure they want to help. I have the phone number, but I called, keep going, Sir. Heheheh" SO, (2023)*

From two responses, positive opinion, there is also negative response about site of Grandma Karuman. The comment is delivered by SH, (68) One of figures of religion around site of Grandma Karuman. SH, (68) gives comment that actually it is no problem I find alley Mbah Karuman had 8 sites, but with this site it has become a place for doing matter which no commendable, it seems like existence of ritual burning of incense and practices of that somebody can win gambling. Following is response of Sulikah about the site.

*"Wadoo. mas, I really want to go to the people to press the number to get a number, it's too bodiku disawang elek (my ugly body)", such that I passed by knocking duek ricikan (money), in around punden. There is again the program of Napaktilas, and giving report to burn the dupo and keep looking at the tomb. Wong ndungo ae how come you don't have the dupo goods. The grave is buried, and I myself live in my family, where are you? where do you come, Now in grave. SH (2023).*

(Wow, Sir, the place makes people from outside asking for number (gambling), like it makes us look bad. When I was passing I saw coins around the punden. It has been a long time, Sir. Not to mention during the Napaktilas event, what is the point of burning it? Praying in grave there.

## Conclusion

Culture and history own linkages which are very strong because history is the process of humans getting to know the environment from time to time, then the results of that recognition born as a culture that is attached to the perpetrators. The existence of history is used as a media or receptacle know facts and phenomenon which happens in a certain period in past, inside other

history also as a reminder of something in public life. History can develop in public life through folklore. Besides that, folklore also becomes the important element as the identity of culture for community life even and also becomes symbol of pride in the group. In line with the results of research that revealed origin area named Karuman, originating from Kaharuman. This matter is supported by the facts that history which was stated formerly, the location is both house or kaputren so that grew lots of flowers and cause scent of fragrant. SG (50) as an interpreter key of site of Karuman, Tlogomas, for implementing that folklore as source of study of history to public with various groups such as

village officials, youth organizations, the elderly to all heads of institutions in existing society. This was carried out the night before the anniversary of the region Tlogomas by creating a forum and telling factual historical stories. Then in the series of annual village activities various social aspects emerge in the form of mutual assistance, co-operation which can increase togetherness, help and strengthen the interaction between people.

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