

## Legend of Salatiga City: Relevation and Folklore in Ki Ageng Pandanaran's Religious Trip

*(Perspective, Historical, Social Cultural and Educational Value)*

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### Abstract

This research has purpose to test and comprehend deeply about the Legend of Salatiga and its correlation with Ki AgengPandanaran's religious voyage. Moreover it can be divided into: 1. To find Salatiga's folklores dan the correlation to Ki AgengPandanaran's religious journey; 2. To reveal the connection among folklores in Central Java and Salatiga's legend; 3. To discover historical, social-cultural, and educational value contained in Salatiga's legend; 4. To unearth link between Salatiga's legend and the present.

The method oh this research is qualitative with Ethnography approaching research. It can be classified as qualitative because it gather as many information as it can from informant or historical manuscript to gain valid data. Folklore interpretation research also used to build basic theory of the research topic, and approaching used to gain language, culture, and historical setting in the past. This research takes places in, Kabupaten Semarang, Salatiga,and Kabupaten Boyolali.

Whereas Grounded Research arrange practical theory based on: 1. Document from Salatiga, Semarang, and KabupatenSemarang government about historical relic; 2. Documentation from Salatiga, Semarang, and KabupatenSemarang tourism official about socio-cultural and linguistic research result; 3. University document; 4. Salatiga's legend informant. Data collection technique which used in this research: interview, observation, and focus group discussions. To sustain the validity of data research, triangulation data validity is used for data basis and method.

This research, from historical, social cultural and Educational Value aspect, takes places in: Bancaan, Salatiga, Boyolali, Teras,t, Nogosaren Village, Bancaan Village, Mulungan Village, KarangBawang Village, Gejayan Village, RawaPening, SendangSenjaya, Sawo Village, Kali Prambanan, Pojok Village, WatuBengkah Village, Sucen Village, KedungLengkong Village, and Gunung Tugel. Most of the legend of Salatiga regency bear educational values, some of them are about morality, tradition, religion education, historical education, and conduct of life.

**KEYWORDS:** Legend of Salatiga, Ki AgengPandanaran, Religious Trip

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## INTRODUCTION

Studies of folklore associated with the history, social and cultural, up to now there are still rare. It is in line with the opinion of Abdul Syukur Ibrahim (2003) dan Shaleh Saidi (1989) which explained that studies of folklore associated with social history and culture until now still not received pay serious attention from the linguist. Scarcity of the study main author push to examine the problem.

There was no doubt that research on the history and socio-cultural very important for the study of folklore. In other words the history and socio-cultural study trying to assess background of a particular event on social affairs, so it can be obtained the meaning of an event (Abdul Syukur Ibrahim, 1992:205-206). Folk tales as part of the social life of culture of the people of its existence in bad condition and tend to be discarded by the community of his supporters (Setya Yuwana Sudikan, 2008). In fact folklore has strategic meaning as one of the community (Herman. J. Waluyo, 2008), further Sarwiji Suwandisuggested that folk tales as part of the old time was the link culture a culture of currently living and who has a noble values tending to going to become extinct in the face of the era of globalization and development today, if not taken seriously (Sarwiji Suwandi, 2008).

Because of it to development in a region achieved with good necessary development and utilization of all potential and ability that there is, with insight based on regional identity. That potentials can be developed and utilized can include geographic: potency, demographic, the condition of social and cultural community, history; which were all it can be called as the potential social and cultural regions and local wisdom, and including in it is folklore.

The province of Central Java having turns wealth of folklore or to legends which is quite complete. Following the example of some areas having folklore namely the city of Semarang, the district of Semarang, Salatiga, and district Boyolali. These regions there are many stories of the people, especially pertaining to legend, namely the story of the people concerned with the names of an area or village. For example the names of villages in Salatiga, Jangkungan derived from folk tales Kyai Jangkung, Togaten village of folklore Tathagatha/Kyai Gati, Tingkir village of folklore Joko Tingkir, Ambarawa folklore, Banyubiru, Rawa Pening, and others. Although there are many stories the people, but the main focus in this research is the folklore about the origin of the city Salatiga who has links with the folklore of these areas.

Based on a field study writer do so far, there has been no the writing of folklore in the area (Semarang city, district of Semarang, and city of Salatiga) who publishes in adequate scientific about the story for people in the three areas in a complete manner. Papers about new existing scientific topical (in the form of history, tourism, social and cultural) in the form of paper, book, articles, a thesis and a dissertation, for example: *Riwayat Solotigo* (Handohoyo, 1975), *Peninggalan Sejarah di Salatiga* (Progdi Sejarah FKIP –UKSW, 1999) *Potensi Sosial Budaya Salatigadan Kepariwisataaan* (Tri Widiarto, 2000), *Menguak Hari Jadi Salatiga* (Esther Arianti, 2006), *Semarang Tempo Doloe* (Amen Budiman, 1972) *Cerita Terjadinya Danau Rawa Pening* (Depdikbud Jateng 1982). Referring to an explanation on front, business and research folklore the area in order to identity the formation of local resident is very necessary. The assessment is

based on the research, etimologis, history, the value of education, social and culture in the city are the stories about KiAgengPandanaran. According to observations with the author of this story deals with Semarang, people in the city and Semarang, Salatiga, Boyolali, and Klaten.

## LITERATURE REVIEW

The study of folklore actually been done. But efforts to put folk tales as a scholarly field started the 19th century. As the structural pioneered by Vladimir Lakovievich Propp, Tzvetan Todorov in Rusia, A. J. Greimas in Eropa, it is an approach as deconstructisifism, constructisifism and still more (Goldman, Lucien 1973: 1). Meanwhile, in Indonesia the study much more in folklore pragmatik or receptions literature (Halilintar Latief 2003:12, Ariel Heryanto 1992:3).

Study of literary work, developing narrative theory since the days of Aristotle in poetica (stories and text). Efforts over quite a long time developing a variety of studies literature of the period prastructuralist, structuralist the period, and the period of post-structuralist. Some of the characters who have important roles in this research among other:

1. Vladimir Iakovievich Propp, the structuralist figure of narrative structure that discuss in depth. Vladimir Propp did research about Russian folklore concluded that, all the stories of the people surveyed had a similar structure.
2. Tzvetan Todorov, in focusing on the study about fibula and sjuzet and develop the concept of discours and historire; to analyse the figures by doing three dimensions, namely: the will, communication and participation.
3. Algirdas Julian Greimas, combining concept between the paradigmatis sintagmatis and models. The aim is to sharpen the grammatical narrative universal.

The story is the result of authors' creativity that made as if being told as the lives of ordinary people vividly. The community which is told even in the form of fictitious, but able to is told as with communities in behold. In the study of literature known three areas that became the center of the study, which is literary theory, literary history, and literary criticism. The theory of literature is a study literature which studies the theory of fields or literary concepts, for example whether literary work, a kind of literary theory, the theory style of language, the assessment of literary theory, even the theory of literary criticism and literary history. Historical literature is literary field of study that studies the development of literature from it's birth until latest development, for example when Indonesia's emergence, how literary periods, the development of modern poem, the development of modern novel. While literary criticism is the study of literature that discuss literary works directly, for example the analysis of literature, literary interpretation, and literary judgement (Rachmat Djoko Pradopo, 1995: 93).

In connection with the study of folklore, Sartono Karto-dirdjo (1992:35) said that folklore is part of the study of oral history in having the function of the main bridge in giving over a series of historical stories that empty with giving facts spoken of the story of folklore, thus the story folk can provide assistance for the perspective of history. This historical perspective of having three dimensions which are (1. the aspect of the past tense and 2. the aspects of the present and 3. the aspects of the future would come. Further

SartonoKartodirdjo mention that the perspective of the history always putting a phenomenon in the community in setting history as well as community structure that supports it.

Folklore in Salatiga having Salatiga'ssetting and community structure on its time.Pertaining to the perspective of history on the process the creation of folklore,Herman J Waluyo (2005: 8)said that things were history for the process of the creation of folklore also has an important role in giving the meaning of the story.Folklore always photographing certain times and will be reflection also certain times, so the interpretation of rule folklore that refers to the reality history will more tangible and approached meaning actually of the people in intent.

The form of a story the people who use the community as a setting and strengthened with time and space, are often practiced by a writer or narrator.Folklore born as answer of intellectual and literer against problems of an age events by using the past tense as an ingredient of reflection.Of historical novels do not need to figures showing history as a figure in your novel. Georg Lukasc(1974: 45), reality history appear in a novel can be seen from historical authenticity (the authenticity of the history of), historical faithfulness (allegiance history), and authenticity of local color (the authenticity of the color of local).

If this can be done by the literati, hence the presence of his historical novels will help historyemphazising. In etymology "history" in Indonesian language derived from the malay language, and the malay language took over from the arabic word "syajaratun".In arabic a root word "tun" can be replaced by 't'.While letters 't' itself can be changed into 'h'. In the Malay language change the reality of the letter this can identified from the words; *ibadat* become *ibadah*, *amanat* become *amanah*, *berkat*become *berkah*, and others. Malay language after it has occurred acculturation of Indonesian culture with Islamic cultural since the XIII AD century, and finally settled the enunciation be history.At first the words of Saudi that connote "tree trunks" who ramify.The meaning literally understanding is then worn to men which is connected with ancestry or the origin and also have identify with a pedigree.But at first the sons of it does not apply to the public, but devoted to family tree king or dynasty in certain.The sons of the elite of the palace described in a systematic and will establish a chronological the branches of heredity (IbraimAlfian, 1992:31).Modern understanding about a new history obtained after the initiation of the western culture that has been acculturated in Indonesia.This fact marked by the inclusion of the term *geschiedenis* or *hitorie*(Netherlands) in the XV century. "Geschiedenis" containing meaning events that have been made of human being, this is what it was commonly called of historical events.Historic meant only human which could make history. By the inclusion of the term from the Dutch, not only affect Indonesian understanding of history itself, but also led to the development of the science of history.

Literally, history means events made by nature.However in relation to understand history can be traced through theories as follows (Barnes 1963: 17)

- a) *"Branch of knowledge dealing with past event political, socian, culture, economic of countrycontinent"*
- b) *"Train of events connected with a person or thing interesting or event full past carrier"*

c) "Orderly description of the past events"

From description of about whose terms are with regard to the history, both from Arab, Indonesia, Dutch, and English, then we can conclude that history, containing at least three aspects are, namely: (1) history is a significant event,(2) history is story,(3) history is a the branch of independent science.

According to Wilhelm Buer(in Carre 1961: 46) history is the science that examines and formulate the phenomenon of life, that deals with changes occurring because of human relations with the community choose the phenomenon with regard to causes at the time and its quality and focus the changes in accordance with the time and will not happen again (irreproducible).E.Bernheim(in Carre 1961: 50) said that the science of history is the science which investigate and tell the events in time and space connected with the development of human activity whether they are individual and group as community life in a reciprocal relation between spiritual and physical.Based on the statement,the history can be found the fact, space and time, and third this element is importantin understanding the history critically.

According to RoeslanAbdulgani in his book, Indonesian Socialism (RuslanAbdulgani 1964: 17), formulated history as one of the field of science that examines and investigate systematically the overall development of the community and humanity in the past tense, with all the events with intent to later consider critically the results of research and the inquiry, to finally be used as guidelines for the assessment of the treasury and the determination of the state of now and the direction of the program future. History as an art has functions as the following: 1. scientific function,2. imaginative function, and 3. literature function.In addition the history of time in a process aimed at linking the past, now, and present.

In this research the legend of the city Salatigawill be examined about the relation betweenKi AgengPandanaran's journey and historical fact that there are in the city and surrounding Salatiga.It turns out the legend of the city by its historical fact about history Salatigawhich support the establishment of the city historically; Salatiga mentioned in Plumpungan inscription, the contents of the inscription was told of a ruler named Bhanu that give a gift the ground with the goddess' bless, for purposes of religion on Tuesday the date of saka 21-May-671.Given the land which is called village by TrigoshiVillage then added that both into "*perdikan*" (the tax free) region.The inscription on the obvious explained that both the village and the sanctuary or place for Hinduism.

## **METHOD**

This research aims to describe and assess in depth,Salatigafolklore.The study on the legend of the city Salatiga concentration focused on historical perspective, social and cultural, education and values.It is a qualitative approach with research grounded research and ethnography, because in accordance with the problem of research.Qualitative intended to get information from the purchase or manuscript sources, folklore, and history in accordance with the theme of research, this qualitative study in the search data serious scrutiny valid (HbSutopo: 13 2006).Researchers conducted in 4 different place namely: 1. Ki AgengPandanaran's travel inSemarang city (the main story); 2.District of Semarang (Legend of Nogosaren,legend of Mulungan, the legend of Karangbawang, the legend of Gejayan); 3).Salatiga City (legend of RawaPening, the

legend of SendangSejaya, the legend of PrambananRiver); and 4).Boyolali (the legend Pojok Village, legend of PetilasanKeboKanigoro, the legend of DukuhWatuBengkah, Sucen, and Kedunglengkong, the legend ofTugel village).The study of the city to do related with the story of Ki AgengPandanaranheld on April of 2012 until April of.2014 with the steps 1).The improvement of the proposal, (2).The observation, (3).The instrument, (4).Collecting the data, (5).The analysis and verification of data, (6).The preparation of the report.Technical data collection, which is used by observation interviews, and studied the document. A technique used in triangulation validity with the data, triangulation technique, informant and to review. The process of analysis of data in this research using method of interlacing, content with using a technique that is the researchers analysis.

## RESULT AND DISCUSSION

Geographically, Salatiga located in the center of “*Joglosemar*”(Yogyakarta,Solo, and Semarang.Salatigalocated at the height of 600 meters above sea level, located in a Merbabu Mountain slope merbabu.

Besides that Salatiga areas have also been influenced by RawaPening.Lake with broad 2500 acres this been deeply influenced by the fertility of soil in Salatiga.Further explained that the combination of elements from the mountain ash and water (rawa) will make the fertility of soil, and in turn will lead to the concentration of the inhabitants of nearby seawater.Land conditions and temperate at Salatiga allows local communities develop this economic system; by the application of advanced technology in the field of arrangement irrigation the local governments get self-sufficient in the field of rice crops and fruits, such circumstances it would appear that has been held since the days of tense, is based on empirical study that Salatiga areas already be a means of human life throughout its history.

Ki AgengPandanaran’s journey in the early XVI has marked distribution the religion of Islam to Central Java thus converting community structure which was originally Hindu-Budhareligious turned into the religion of Islam.This long struggle journey ended by purpose of life searching quest on Mount Jabalkat,Klaten and trigger the story inSalatiga and the surrounding areas, such as:the legend ofRawaPening, legend ofSendangSenjaya, legend ofDusunSawo, the legend of Kali Prambanan; legend in district ofBoyolali(the legend ofDusunPojokdanpetilasanKeboKanigoro), the legend ofDukuhWatuBengkah, Sucen, danKedunglengkkong, legend of Tugel mountain; legend in district of Semarang (legend ofNogosaren Village, the legend ofMulungan Village,the legend ofKarangbawangVilage, the legend ofGejayan Village).

Afther that, the legend in Salatigawhich built based on the story of a Ki AgengPandanaran’sjourney turns alignment with Plumpungan inscription, in an inscription written word “*tri gosti*” that can be given meaning as Salatiga.

Likewise in the story of King AgengPandanaran’stravel was written the word “wongtelu” that can be translated into Salatiga; likewise in some of a literary work mentioned said Salatiga about a word, for example the book a chronicle the of Jawi, the chronicle of Demak, the chronicle of Walisongo, and some of a literary works.

The values of education that there are in the legend of the city Salatiga namely the value of common educational values of: found can be understood according to historical data, socio-humanistic, socio-geografi, socio-historic, socio-cultural, socio-economic, sosio-politic, sosio-justisia, sosio-religious. Educational value of literature: values of literary works of historical edukatif- historical values, that folklore contains historical significance of what data, who, when, where, why and how, as the findings in historical perspective. The study of the legend is the scientific study that focus on important events about what people do in the past in certain place and a certain room. Meaning of a legend is that if a scene conducted a person, the community or nation which has capability of bringing the positive impact for change, the development of, and progress for many communities. The story of Ki Ageng Pandanaran's journey has created legend in Salatiga and the surrounding areas.

## CONCLUSION

This research conducted in four different places that has the story of the people concerned between with each other. Those places are: 1. Ki Ageng Pandanaran's travel in Semarang city (the main story); 2. District of Semarang (Legend of Nogosaren, legend of Mulungan, the legend of Karangbawang, the legend of Gejayan); 3). Salatiga City (legend of Rawa Pening, the legend of Sendang Sejaya, the legend of Prambanan River); and 4). Boyolali (the legend Pojok Village, legend of Petilasan Kebo Kanigoro, the legend of Dukuh Watu Bengkah, Sucen, and Kedunglengkong, the legend of Tugel village).

The value of education contained in Salatiga legend are: socio-humanistic, socio-geography, sosio-historic, sosio-cultural, socio-economic, sosio-politic, sosio-justisia, sosio-religious. The meaning of a legend is that if someone is a moment, the people or nations can bring positive impact to change, the building and for many of the people. The story of Ki Ageng Pandanaran's journey has made the legend of Salatiga and its surrounding areas.

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