
Impact and Functions of the Legend of Joko Lancur and Dewi Amirah's Forbidden Love for the People of Ponorogo

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ABSTRACT

The legend of the forbidden love relationship between Joko Lancur and Dewi Amirah is much more than just an oral story. This story is still believed to be true so that it affects the socio-cultural life of the Ponorogo community in Indonesia. This study aims to describe the impact and function of the legend in the life of the people of Ponorogo. This study uses a sociology of literature perspective. Data were collected through 1) observation, 2) documentation, and 3) interviews with some informants. The results showed that the legend of Joko Lancur and Dewi Amirah is still deeply rooted in the social fabric of the people of Golan Village and Mirah Hamlet in Ponorogo. This legend is believed to be true by the communities in the two regions so it has an impact on the way they view the social relations between the two regions. The people of both regions believe that members of Golan community will never be able to live together with those of Mirah community. If this taboo is violated, bad things will happen. Even so, this legend functions as a means of 1) legalizing social institutions, 2) regulating community norms, 3) supporting education, and 4) strengthening community solidarity.

Keywords: *Ponorogo legend, impact, function, Joko Lancur, Dewi Amirah*

INTRODUCTION

The existence of oral literature enlivens the dynamics of the development of literary works, especially in Indonesia. Oral literature had been born before written literature began to exist. However, in its development, written literature is more popular and continues to experience updates on genres, themes, language styles, and issues represented in literary works (Endraswara, 2018: 10). Few of the new generation are familiar with and aware of the existence of oral literature that developed in the area or place where it is situated. As time passes, the existence of oral literature is being eroded by various developments in storytelling. One of the forms of oral literature that have become a cultural heritage is legend.

Legend is a type of oral literature that developed locally or is regional and tells stories of origins or histories in the past that are still believed today

and even preserved consistently by the local people (Amandangi et al., 2020: 163 ; Widiarti & Rivaldi, 2017). This happens because different legends were born with different historical backgrounds, origins, social conditions, geographical distributions, and belief systems. This fact causes the nature of legends to be divided into 4 parts, namely local legends, legends of things, individual legends, and religious legends (Brunvand, 1968; Danandjaja, 2007: 67).

Legend is also considered semi-historical oral folklore built from various elements of storytelling (Firmansyah & Rokhmawan, 2018; Rukmini, 2009). These elements work together to form a systematic and related series of stories. The relationship between the elements is what is referred to as a structure. Structures in legends can be of time relationships, logical or dramatic (Sudikan, 2015: 35). Each of these

elements can reveal the meaning conveyed in folkloric stories.

Although the story presented in a legend did not necessarily happen in the past, its existence can have a positive influence or a negative influence on people's lives. This happens because people present legends to influence the lives of people who believe in them (Luftiansa, 2018: 12). People who believe in a legend that developed in their area often connect certain happenings or phenomena with the legend. In addition, legend also has values that contain messages that want to be conveyed, obeyed, and preserved from generation to generation.

The power of the legend that is still firmly believed by the local community influences various aspects of life. Legends also function as a counterbalance in a culture. Like a literary work, a legend opens to different interpretations from different readers or communities due to different understandings and backgrounds (Ratna, 2011: 282).

There are still a lot of pieces of oral literature across the island of Java. The most prominent are legends that have a function in and impact on the lives of the local people whose actions and behaviors reflect their belief in and respect for those legends. In East Java region, particularly in *Kabupaten* Ponorogo, there is a legend that still has a powerful influence on the people of *Desa* (village) Golan and *Dusun* (hamlet) Mirah of *Desa* Nambarngrejo in *Kecamatan* (district) Sukorejo, namely the legend of forbidden love relationship between Joko Lancur and Dewi Amirah. Their belief in the legend has caused the two regions unable to co-exist in the same area until now.

This legend tells about two powerful *waroks* (warriors of Ponorogo), namely Ki Ageng Honggolono from Golan who had a son named Joko Lancur and Ki Ageng Mirah who had a daughter named Dewi Amirah. Joko Lancur and Dewi Amirah fell in love with each other, but when Honggolono asked Dewi Amirah to marry his son, Ki Ageng Mirah expressed that he opposed his daughter's marriage to Joko Lancur because of the boy's belief that is different from his daughter's and his bad temperament. Ki Ageng Mirah was actually reluctant to refuse the marriage proposal because it was against the Javanese norms that condemn people who hurt others' feeling, show off strengths, and the like. These behaviors are considered causing resentment and an insult (Sartini, 2009: 31). The refusal harmed the two *waroks'* relationship, and

there was also a cheating scandal that made situation worse leading to Ki Honggolono declaring a number of prohibitions.

An interesting phenomenon concerning the legend of Joko Lancur and Dewi Amirah's forbidden love is the enduring belief of the people of Ponorogo in the legend. Of all the many legends in Ponorogo, only few of them carry traditional values that are still firmly upheld. Most people forget about legends from their culture and consider them as merely fictitious stories that constitute a part of the traditional culture in their home region. Contrary to this tendency, people in Golan Village and Mirah Hamlet preserve and at the same time believe in the cultural values of particular legends.

Terjemahan Inggris. The existence of the legend of Joko Lancur and Dewi Amirah's forbidden love brings about its function and implication that is related to particular taboos or prohibitions for the local people. In light of this fact, this study focuses on: (1) the function of the prohibitions that originated in the legend of Joko Lancur and Dewi Amirah's the forbidden love in the lives of the people of Golan Village and Mirah Hamlet and (2) the impact of the prohibitions on its readers (the people of Golan Village and Mirah Hamlet). Referring to the problem statements above, the purpose of this study is to (1) understand and describe the function of the prohibitions originated in the legend of Joko Lancur and Dewi Amirah's the forbidden love in the lives of the people of Golan Village and Mirah Hamlet and (2) describe the impact of the prohibitions on its readers (the people of Golan Village and Mirah Hamlet).

So far the researcher has not been found any studies that explore the function and the impact of prohibitions originated in the abovementioned legends on the lives of the people of Golan Village and Mirah Hamlet, but there are several studies that use similar data source and focus. The first is a study by Aristama (2020) titled *Dampak dan Fungsi Mite Semar bagi Kehidupan Masyarakat Lereng Gunung Arjuna*. This study aims to find the impact and function of the myth of Semar for the lives of the people who believe in its values. The result shows that the myth of Semar has affected the growth of the people's spiritual and social values. The existence of tombs and some prohibitions serve as a basis for their societal norms, education, and social glue.

The second is a study conducted by Suprayitno

(2018), *Representasi Nilai Moral Dalam Cerita Rakyat Golan Mirah di Desa Nambangrejo Kecamatan Sukorejo Kabupaten Ponorogo*. The study aims to find the moral values conveyed in the folktales from Golan Mirah that concern humans' relationship with God, with other humans, and with themselves that are related to patience and sincerity.

The third is a study with a similar topic, which was carried out by Nofrialdi et al (2018), *Struktur Dan Fungsi Sosial Legenda Setempat Sampuraga di Desa Sirambas Kecamatan Panyabungan Barat Kabupaten Mandailing Natal*. The study describes the legends' intrinsic elements and their function as an educational tool, a support for identity formation, an entertainment, and an instrument of solidarity between individuals.

The three studies mentioned above imply that pieces of oral literature such as myths and legends are influential in shaping religious, spiritual and social values. Therefore, the topic in this article is worth studying and can give some interesting insights. Legends contributes to the formation of cultural values in society. The legend of forbidden love from Mirah and Golan, in particular, is not just a story. It is also a belief and a reinforcement of social norms as well as part of education, solidarity and Javanese philosophy for Ponorogo people.

To better understand the impact and function of legends and to examine the function of prohibitions in the legend of Joko Lancur and Dewi Amirah's forbidden love, this study uses a related theory by Alan Dundes. Legends as part of folklore function as an educational tool for young people, a support for solidarity in groups, a basis for social sanctions for individuals who act arrogantly or humiliate other individuals, a means of social protest, an escape from reality, and a way to turn a tedious work into a play as in delusion (Dundes, 1965: 277).

According to Bascom, the functions of folklore are as follows. It is a) a form of amusement, b) a way of validating culture, its rituals and its institutions for those who perform and observe it, c) an educational tool, particularly, but not exclusively, for non-literate societies, and d) a way of maintaining conformity to the accepted patterns of behavior (Bascom, 1954; Dundes, 1965). The 4 functions also include a) a form of entertainment, b) a means of ratifying cultural orders and institutions, c) an educational tool, and d) a means of coercion and supervision so that the

prevailing social norms will always be adhered to. The four functions are one group under the folklore's function as a way of maintaining cultural balance (Bascom, 1954: 348). Accordingly, oral narratives such as legends can be considered a type of folklore that can function as an educational tool, a source of entertainment, a symbol of social protest, and the embodiment of pent-up desires (Danandjaja, 2007: 4).

In addition, this study uses the classification of the sociology of literature by Wellek & Warren, namely reader acceptance (sociology of readers) to explore the influence of the legend under study—Joko Lancur and Dewi Amirah's forbidden love—in the lives of the people of Golan Village and Mirah Hamlet. This sociology of readers deals with the readers and their role in affecting people's lives (Wellek & Warren, 2014). In studying the sociology of the reader, the researcher needs to provide limits on the reader according to the categories determined by the researcher himself (Andalas, 2017: 23). Through readers, different understandings or interpretations of literary works can be explored. Differences in such understanding or interpretation are caused by the different backgrounds of the readers (Ratna, 2013: 282).

This is a qualitative-descriptive study. The data consist of interviews or narratives, thoughts, and actions related to the problem statements. These were analyzed to reach a number of conclusions. Qualitative method is used for the reason that the analysis is based on the description of the problems as a whole, followed by an analysis that leads to a result and thus a conclusion (Ratna, 2013: 351). The process of the study relies on the data obtained from the field and guided by the objectives of the study.

This study uses a sociology of literature approach to examine the impact and function of the taboos or prohibitions conveyed in the legend of Joko Lancur and Dewi Amirah's forbidden love for the people of Golan Village and Mirah Hamlet. Studies in literary sociology are divided into three classifications. The first is the sociology of the author, which studies the author's social status, ideology, economic condition, political affiliation, and other background information. The second is the sociology of literary works whose focus is the literary work to explore what is implied in it and the messages it seeks to convey. The third is literary sociology, which addresses the readers and their social influence on

society (Wellek & Warren, 2014: 100). Literature is not only influenced by the social reality but is also able to exert an influence on social reality for which literary sociology plays a role as an approach to the study of the documentary aspects of literature. It is underpinned by the assumption that a literary work is an imagery or portrait of social phenomena (Muslimin, 2011: 131).

The source of data in this study is the people of Golan Village and Mirah Hamlet in conjunction with the legend of Joko Lancur and Dewi Amirah's forbidden love. 5 informants who are well-informed about the legend were selected. They are Mbah M (an elder/caretaker of Golan village), Mr. M (*Modin*/a ritual leader in Mirah), JW (one of Golan Village residents), Mr. SH (a caretaker of Mirah's tomb), and Mr. SH (a trusted citizen of Mirah Hamlet). They have knowledge about taboos that have taken root in the society until now. Interviews with these informants were conducted from 20 December 2020 to 20 February 2021. The criteria used in selecting the informants are: 1) having information regarding the data needed, 2) a preserver oral tradition, 3) having the credibility as an informant, 4) native to Golan Village and Mirah Hamlet, and 5) non-analytical.

The techniques involved in the documentation are: 1) observing, 2) shooting, 3) interviewing, 4) recording, and 5) recording (Hikmat, 2011: 83). The interview activities in Mirah hamlet and Golan village were carried out using Samsung gadgets. The techniques involved in data analysis are transcription, the transfer of discourse from oral to written, and translation. Transcription and translation were used to analyze the impact and function of prohibitions conveyed in the legend of Joko Lancur Dewi Amirah's forbidden love on the lives of the people of Golan Village and Mirah Hamlet. As stated by Sudikan, the techniques involved transcribing the contents of the recordings to change them into written texts for analysis (Sudikan, 2015: 253). To test the validity of the data, data triangulation technique was used (Kriyantono, 2006: 196-197).

This research is important to do because it is intended to be a development of previous researches on the same topic, and the influence of the prohibitions arising from this legend is interesting to study. The researchers are natives of Ponorogo so it is easier for them to collect the data and to understand the language spoken by the informants during interviews.

FINDING AND DISCUSSION

The taboos conveyed in the legend of Joko Lancur and Dewi Amirah's forbidden love has a strong influence on the lives of its readers, i.e the people natives to Mirah Hamlet and Golan Village. The natives of the two regions have successfully preserved the legend as one of local wisdoms from generation to generation. The taboos that are narrated in the legend has been long established as a binding social norm for people living in the two regions. Hence, the taboos or prohibitions has an impact on and function in the societies of the two regions. It influences their beliefs, views, and actions of those people who are the readers of the legend.

The Impact of the Prohibitions Narrated in the Legend of Forbidden Love on the Lives of the People of Mirah Hamlet and Golan Village

There is social prohibitions in Mirah Hamlet and Golan Village that originated in the legend of Joko Lancur and Dewi Amirah, who are the son and daughter of the ancestors of the Golan and Mirah people respectively. This legend was born in the western part of Ponorogo Regency, specifically in Mirah Hamlet, which is a sub-part of Nambangrejo Village, and Golan Village, both of which are parts of Sukorejo District, Ponorogo Regency. It is a story of Dewi Amirah, the daughter of a *warok* (a powerful and respected warrior in Ponorogo in the past), called Ki Ageng Mirah, who fell in love with Joko Lancur, a son of *warok* from Golan, Ki Honggolono.

When Ki Honggolono proposed Dewi Amirah for his son, Ki Ageng Mirah turns the proposal down because of Joko Lancur's different beliefs, bad temperament and habit for gambling and cock fight. Ki Ageng Mirah felt bad for refusing the proposal and hoped that his refusal would not cause an animosity between the two families.

For this reason, he made two demands on Ki Hanggolono. First, he wanted him to make a dam that could provide water for the rice fields in Mirah. Second, Ki Hanggolono should present him with a granary filled with rice as a wedding gift, and he should make the granary come to the wedding avenue on its own instead of delivering it to the wedding. Because of his extraordinary power, Ki Honggolono was able to meet the demands. Unfortunately, Ki Ageng Mirah played

a trick to make Ki Hanggolono fail in his efforts. Ki Ageng Mirah asked Klunthung Wuluh to help him with the plan, but it was discovered by Ki Honggolono's man, Bajul Kowor. Klunthung and Bajul fought, and Bajul won the fight.

Until the day before the wedding, Ki Honggolono had not successfully fulfilled the requirements, so he used black magic to turn soybean skins (*titen*) into rice. However, when heading to the wedding, the rice in the 'walking' granary turned into *titen*. Ki Honggolono was enraged, and got into a deadly fight with Ki Ageng Mirah. Seeing them fighting, Joko Lancur and Dewi Amirah committed suicide together. Devastated by his beloved son's death, Ki Honggolono, in front of the people of Mirah, decreed 5 prohibitions. These prohibitions are still obeyed by the people of the two regions until now. The first is that the Golan's residents and Mirah's residents cannot marry each other. The second is that Golan cannot bring in any goods from Mirah, and vice versa. The third is that goods from Golan and those from Mirah cannot be in the same place. The fourth is that Golan's residents are forbidden from making thatched roofs. The fifth is that Mirah's residents are forbidden from planting, storing and cooking food made from soybean.

a. The Social Impact of the Taboos

The existing prohibitions in Mirah and Golan are still upheld and obeyed as guidelines of social life. The people of Mirah and Golan believe that the existence of the taboos is part of the social norms that they firmly conform to. Mbah M, an elder from Golan village, explains how the taboos originated in the legend affect the society.

"Sejatine masio legenda iki wes kedaden suwi, nanging pepeling sing diomongno leluhur Golan tetep ngaruh kuat lan kudu di cekel kenceng gawe mbentuk etika kanggo njalani urip. Sopo wae sing nglanggar bakal nemu apes. Wes enek akeh wong sing tanpo sengojo nglanggar larangan iku, mbuh wong njero utowo wong njobo akhire awak e ugo keluargane ngalami keapesan. Mulo masyarakat kudu bener-bener nurut lan ngregani aturan leluhur yen pengen uripe slamet ora keno musibah. (Interview, January 1, 2021)"

"Even though this legend has been occurred for a long time, the caution from Golan ancestors

still have a strong influence and must be adhered to shape ethics in life. Anyone who violates it will find disaster. There have been many people who accidentally violated the prohibition, either insiders (of the village) or outsiders (of the village), so that in the end he/her and the family experienced disaster. Therefore, people must really obey and respect the rules of their ancestors if they want their lives to be safe and avoids disaster."

Although this legend (the forbidden love relationship between Joko Lacur and Dewi Amirah) happened a long time ago, the warnings uttered by the Golan ancestors still have a strong influence and serve as an ethical principle in the society. Anyone who violates them will have a bad luck. There have been many people who have accidentally violated the prohibition, both the native inhabitants of both regions and the new comers have encountered problems. Thus, people in Golan and Mirah must obey and respect the rules of their ancestors if they want their lives to be safe, not to be hit by unfortunate happenings.

It is evident that the legend has a significant impact on the society where it originated in, namely it provides a basis for ethical and social norms in the society that have been passed down by its ancestors. In addition, the ethical harmony will maintain harmonious coexistence between humans and nature, between humans and humans, and between supernatural beings. Violation of the prohibitions that have been determined and declared by the ancestors in the past will be harmful for the person who violates them. The legend is continuously passed down from generation to generation so that the people who inherit it will not do actions that break their ancestral rules. The people of both regions believe in the ancestors' power to give blessings or to create catastrophes.

The people of Golan and Mirah believe that the ancestral spirits around them are capable of giving happiness, safety, fortune, and even calamity (Setyowati, 2007). They have always respected and never underestimated the ancestral rules. They are aware that humans' actions or actions towards nature or the world whether sacred or not (profane) will affect the natural conditions (Pranoto, 2007: 52).

The strong belief in the prohibitions spoken by their ancestors in the past entails their belief in their view of anything mysterious or strange, that is, they

tend to associate strange occurrences in their society to the prohibitions. Golan and Mirah's residents assume that anything mysterious happening to them is as a result of the violation of the prohibitions.

There was once a Mirah's resident who suffered from illness and did not recover. When an attempt made to trace the source of the ailment, they found that he has been storing soybeans in his house. Another mysterious occurrence is when Mirah's people held a celebration feast, and there were Golan's people attend the event. what happened was that the rice was not cooked well and the wind was blowing fiercely. Finally, they asked the Golan's people to go home first. After the Golan's people left, the rice became mysteriously cooked quickly and the strong wind subsided. There was also an occurrence when some Golan's residents accidentally bought wood coming from Mirah. They suddenly became disoriented, circling the grounds of Golan village many times unintentionally. When an elder found out about the problem, he asked them to return the wood to Mirah Hamlet. These incidents are few examples that have a strong impact on the Golan and Mirah's people that make them continue to adhere to the prohibitions and always connect strange events to the violation of them.

The people of Mirah Hamlet and Golan Village firmly believe in natural laws and in the Javanese philosophy, namely *Ngunduh Wohing Pakarti*, which means everyone is responsible for all of their actions. If one does good, one will be led to goodness. If one does bad, one will be led to bad things. This is in line with the expression that whoever plants, will reap the rewards. However, some also believe in the saying *Yitna Yuwana Mati Lena*, which means even good people get woe for the lack of caution. Many Javanese believe that human fate in the world has been set by the universe, and therefore they behave in *nerimo* way, that is, surrendering to the destiny that has been set (Koentjaraningrat, 2002: 347).

b. The Cultural Impact of the Taboos

The people of Mirah and Golan believe that the graves of Ki Honggolono in Golan, Ki Ageng Mirah in Mirah, together with Joko Lancur and Dewi Amirah's in Mirah can give them blessings and help the pilgrims achieve what they want to achieve. This phenomenon is connected to the fact that humans are not only affected by the physical and social conditions of their environment, but also the positive and negative

aspects of the environment (Sulistyorini & Andalas, 2017: 174).

There are specific nights such as Thursday nights and the nights before 1 *Suro* (the first day of the Javanese calendar year in the month of Suro) when many of them visit the graves and hope for some blessing to come to their life. This is because they believe that all the wishes of those who visit the graves of their ancestors and pay respects to their spirits will be fulfilled. Indeed, they believe that the spirits of the ancestors who have lived in the afterworld can help them in certain way (Munandar, 1990).

The prohibitions originated in the legend have a strong impact because Javanese people has a belief that people lives in two realms (cosmos), that the supernatural world coexists with the human world with all the implications they made to the realities in their world. Because of this belief, some Javanese people visit the graves of the ancestors of Mirah and Golan to do some meditation, focusing their mind on the search for peace and tranquility. This distinctive attitude towards life shapes the Javanese's behavior in three kinds of action, namely distance, concentration, and representation (Jong, 1985: 15-36).

Distance is an attitude of distancing oneself from the world and all its possibilities. One must be willing to give up everything he has, accept everything that happens to him with pleasure, and live life patiently and appreciatively. Concentration is an attitude of focusing on something to develop a positive attitude and have a constructive life. This concentration, among other things, can be done using asceticism or meditation so that one is consciously aware of the relativity of one's existence. Representation means to free oneself from the world. Representation is the ultimate attitude of distance and concentration in fulfilling all the obligations of life. The obligation that must be done in this context is filial piety.

However, an interview with Mr. SH revealed that some people in the regions and outside the regions have performed negative activities.

"Sakliyane nglakoni kegiatan positif marang petilasane leluhur, isih ono masyarakat njero lan tekan njobo moro nang makam gawe nggolek pengasihane amergo akeh seng percoyo lemah sing ono ning makam Joko Lancur lan Dewi Amirah iso gawe jiwat lan pengasihane gawe ngrusak keluarga sing wis omah-omah lan menang adu pitik. (Wawancara, 20 Desember 2020)"

“In addition to positive activities in relation with the ancestral graves, there are still people, both from within the village and outside the village, who go to the graves to look for a grace spell (a spell used for romantic affairs) because many of them still believe that the soil from the tombs of Joko Lancur and Dewi Amirah can be used as amulets and spells to harm people who already have families and win cockfighting.”

This means that although there are people who do positive activities in the cemetery of the ancestors, there are also those people coming from outside the area that take some soil from the ground of Joko Lancur and Dewi Amirah's graves and carry it with them as a talisman or a charm to help them achieve a wicked goal such as ruining someone's marriage or winning a cock fight.

The abovementioned traditions in the Mirah and Golan communities show that the legend has a cultural impact that is able to encourage both good and bad actions. In addition, it brings a harmony in the relationship between the religious and the non-religious people.

Those kinds of action shown by the Golan and Mirah's communities illustrate one of the characteristics of Javanese world view that the actual reality can play a role in the harmony of human life, nature, and anything that is considered sacred (Yana, 2010: 17). Therefore, the behavior and attitude they show here are the result of the social realities that are influenced by the Javanese philosophy of life and Javanese culture (Andalas, 2017: 27).

Functions of the Prohibitions Narrated in the Legend of Forbidden Love in the Lives of the People of Mirah Hamlet and Golan Village

The prohibitions originated in the legend have particular functions in lives of the people in Mirah and Golan. The presence of the functions show the magnitude and the complexity of the legend's role in their social life. As part of their folklore, the legend can function as an educational tool, a source of entertainment, a means of social protest, and the embodiment of pent-up desires (Danandjaja, 2007: 4). According to Alan Dundes, the functions of folklore in general are 1) an educational tool for young people, 2) a support for group solidarity, 3) a basis for

social sanctions for individuals who act arrogantly or humiliate other individuals, 4) a means of social protest, 5) an escape from reality, and 6) a way to turn a dull work into a play. These six functions are the common functions of folklore (Andalas, 2017: 29). However, only a few functions are depicted in the life of the people of Mirah Hamlet and Golan Village: a means of validating social and cultural institutions, an educational tool, a support for or a reinforcement of solidarity and an enforcer of social norms.

a. The Legend as A Means of Validating Social and Cultural Institutions

Mr. M, a *Modin* of Mirah, elaborated on the function of the legend as follows.

“Selain itu, sumpah Ki Ageng Honggolono yaiku Barang utowo isen-isene ndunyo deso Golan Kang Awujud kayu, watu, banyu lan sakpinunggalane ora biso digowo menyang Mirah (Benda atau isi bumi desa Golan yang berwujud kayu, batu, air dan sejenisnya tidak bisa dibawa ke Mirah). Keberadaan larangan tersebut juga membuat masyarakat patuh karena apabila dilanggar maka akan terjadi masalah dan tersesat (Wawancara, 30 Desember 2020).”

“In addition, the oath of Ki Ageng Honggolono is that objects or the contents of the land of the Golan Village in the form of wood, stone, water, etc. cannot be brought to Mirah. The existence of this prohibition also makes people obey because if it is violated there will be problems and get lost.”

The prohibition against bringing the produce of Golan village to Mirah hamlet shows that it exist as part of the regions' social institutions. Society always maintains certain orders in the social system. Prohibitions serve as the cultural order for the peoples of the two regions that carries the customary rules that had been set by their ancestors. Thus the cultural provisions that have been passed down from generation to generation will remain strong even though the currents of time continue to advance.

The social order that had existed since a long time ago demand adherence from the people of the two regions. This social institution functions as a guide for behaving in the society (Luftiansa, 2018: 5). In this sense, the legend acts as an order that regulates

behavior in society within specific region. It shows its function as a means of validating social and cultural institutions, and at the same time respecting the ancestral rules.

b. The Legend as An Educational Tool

This particular function was revealed through the following information conveyed by a trusted informant, namely JW.

“Berawal dari kemurkaan Ki Ageng Honggolono kepada Ki Ageng Mirah yang membatalkan pernikahan Joko Lancur dengan Dewi Amirah karena tidak terpenuhinya 2 syarat yaitu membuat bendungan yang mengaliri sawah di Desa Mirah dan seserahan berupa lumbung berisi padi dan harus berjalan sendiri sampai ke tempat pernikahan dan melihat putranya bunuh diri, Ki Ageng Honggolono yang sangat sakti mengucapkan sumpahnya atas rasa sakit hatinya. “Golan lan Mirah turun-temurun ora oleh ngenekake mantu” yang sampai sekarang dipatuhi turun-temurun dari generasi ke generasi baik muda ataupun tua. (Wawancara, 27 Januari 2021).”

“It was started from the anger of Ki Ageng Honggolono to Ki Ageng Mirah who canceled Joko Lancur’s marriage to Dewi Amirah because of 2 conditions that could not be fulfilled, that was making a weir so the water can flows through the rice fields in Mirah Village and making a granary contained rice having to walk alone to the wedding venue to see his son committed suicide, Ki Ageng Honggolono, who was very powerful, took his oath for his anger. “the descendants of Golan and Mirah ought not to have marriage” which until now has been obeyed from generation to generation, both the young and old generation.”

The above explanation shows that the prohibition against marriage of a couple coming from the two regions affects people’s lives despite the prevalence of modern way of thinking. People from both regions continuously use this legend of Mirah and Golan to educate the next generation about what they have to do and obey. This is proof that there are many traditions that still uphold the messages that the ancestors have left behind. In this context, the prohibitions that are narrated in the legend function

as a lesson about the importance of conforming to the prevailing social norms, respecting the ancestors, and not violating the established customary laws.

In fact, to this day, none of Golan’s residents ever been in love or married Mirah’s residents. Thus The prohibitions narrated in the legend of Joko Lancur and Dewi Amirah’s forbidden love has indirectly become part of an educational tool for the people of Golan Village and Mirah Hamlet. Kinds of oral literature such as legends in their relation to the younger generation is important to study to see how much young people are motivated to preserve their local tradition to prevent it from extinction (Sulistyorini & Andalas, 2017: 15). In this context, legends can function as an educational tool that helps the younger generation in both regions learn what is allowed and what is forbidden to do according to the rules passed down by their ancestors. This conformity to the tradition is a cultural value upheld by the society is a positive value and is important to build a more advanced society (Sanusi, 2015: 28).

c. The Legend as An Enforcer of Social Norms

The prohibitions expressed in the legend of Joko Lancur and Dewi Amirah’s forbidden love function as a basis for establishing and maintaining social and ethical norms in the society in which the legend originated.

“Dalam kehidupan masyarakat Mirah dan Golan, interaksi antara kedua wilayah tersebut sangat minim. Dalam sumpahnya Ki Ageng Honggolono mengatakan bahwa Barang-barange wong Golan lan Mirah ora biso awor dadi sidji, Wong Mirah ora oleh nandur, nyimpen lan gawe panganan soko dele, Wong Golan ora oleh gawe iyup-iyup tekan damen (Barang-banrang orang Mirah dan Golan tidak bisa bersatu, orang Mirah tidak boleh menanam kedelai dan orang Golan tidak boleh membuat atap dari jerami). (Wawancara, 20 Februari 2021)”

“In the life of the Mirah and Golan people, the interaction between the two regions is minimal. In his oath Ki Ageng Honggolono said that the stuff of people from Mirah and Golan cannot unite, the Mirah cannot grow soybeans and the Golan cannot make roofs from straw.”

These three prohibitions are the guidance for the people of Golan and Mirah in enforcing the

customary rules in their territories. The prohibitions regulate their collective mindset that establish the norms of what is allowed to do and what is not allowed to do. Thus the prohibitions function as a regulator of the prevailing social norms and values that have been passed down by the ancestors. The elders act as the link between members of the society as well as the mentors in implementing the social norms. In this way, social harmony and balance can be maintained. In short, the prohibitions function as an enforcer of social norms.

A human being is essentially an integral part of the social environment. As a member of a society, one must uphold the prevailing norms to be able to live in harmony with others. The norms play an important role in guiding and governing people's lives. In Golan Village and Mirah Hamlet, the legend of Joko Lancur and Dewi Amirah's forbidden love has functioned as the producer of several norms that expect Golan and Mirah's people to conform to the customary laws that have been upheld in their society. The norms act as the principles how the residents should behave and respect the ancestors by visiting their graves and commemorating certain events.

d. The Legend as a Reinforcement of Community Solidarity

The prohibitions narrated in the legend reflect the local community's acceptance of and belief in the legend's power. However, these prohibitions can only unite the people living in one region. They cannot unite the peoples of two regions because their adherence to the legend's sacred values is stronger than the solidarity between the Golan and Mirah's peoples. The people of Mirah always take care of and clean their ancestral graves together as well as carry out the destruction of their ancestral graves during certain events in their territory. Golan's people do the same in their own territory. Their actions of maintaining their tradition in their own area are motivated by their belief in and respect for the prohibitions that originated in the legend of Joko Lancur and Dewi Amirah. In short, the legend indirectly strengthen the friendship between residents in the same area.

CONCLUSION

The prohibitions or taboos that are originated in the legend of forbidden love relationship between Joko

Lancur and Dewi Amirah is not just part of Mirah Hamlet and Golan Village's peoples' folklore or cultural wisdom. The taboos are the evident of these peoples' belief in the truth and influence of the legend. The Golan and Mirah's peoples as the both the readers and the preservers of their oral literature consider the prohibitions expressed in the legend as cultural values and moral messages for them, which means the guidelines on thinking, speaking, and acting in society. In this sense, they believe in the prohibitions conveyed by their ancestors, and this belief has an impact on their social life. The impact is apparent in the acts of paying respects to the ancestors, seeking blessings through them, searching for peace, and other belief-related acts that have been encouraged by the existence of the legend.

The legend of Joko Lancur and Dewi Amirah's forbidden love gives a clear picture of the principles in Javanese people's life in relation to the prohibitions that have become the social and cultural orders for Golan and Mirah's peoples. Javanese people, especially those in Mirah and Golan, adhere to the Javanese philosophy that says *Ngunduh Wohing Pakarti* dan *Yitna Yuwana Mati Lena*, which means that everyone is responsible for everything he/she has been done, and even good people will have problems if they are not careful in their actions. Accordingly, Javanese people behave judiciously in everything they do to avoid misfortune and accept everything that has been determined by the universe.

The Javanese people values the attitude of *nerima* highly. The Mirah and Golan's peoples' belief in the legend that is reflected in their daily life and that has been passed down from generation to generation is evident in the roles that the prohibitions/ taboos narrated in the legend play in their life as a society. These prohibitions function as an enforcer or reinforcer of social norms, an educational tool for young people, a means of validating social and cultural institutions, and a support for community solidarity although it is a kind of solidarity that is limited to the members of the same society and the same territory because of the prohibition against social interaction between Golan's people and Mirah's people.

STATEMENTS OF COMPETING INTEREST

The authors herewith declares that this article is free from any conflict of interest regarding the data

collection, analysis, editorial process, and publication process in general. The authors also would like to thank the Rector of the University of Muhammadiyah Malang and the Head of the Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, the University of Muhammadiyah Malang for supporting this research.

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