Emprit Gantil Game as Alternative Media for Folklore Learning in the Kampung Budaya Piji Wetan Kudus Culture Village

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KEYWORDS	ABSTRACT
folklore, games, emprit gantil, learning media,	A kind of traditional-oral literature that has widely been spread in Indonesian Javanese culture is folklore. However, the Javanese people rarely understand it and they are uninterested in it. This is due to its performance which seems old-fashioned and monotonous. For this, the Kampung Budaya Piji Wetan Culture Village made a game based on the village folklore around the slopes of Mount Muria as a medium for folklore learning in the village. The study aimed to describe (1) the background of the Emprit Gantil game in the Piji Wetan Kudus Culture Village, (2) the revitalization of folklore carried out by the Kampung Budaya Piji Wetan Kudus Culture Village in the form of games, and (3) the effectiveness and benefit of the Emprit Gantil game in learning. This study used a descriptive-qualitative method. The data included information of folklore and the game of Emprit Gantil. The data sources covered the informants, performance events, games, and documents. The data collection techniques employed interviews, observations, and document analysis. The technique of data analysis used an interactive model. The result of the study shows that the folklore learning system at schools used a monotonous system and did not discuss local folklore. Similarly, it shows that the Emprit Gantil game was part of the cultural activity program in the Piji Wetan Cultured Village that performed folklore in the form of games derived from folklore in the village around the slopes of Mount Muria. Also, it states the effectiveness of the Emprit Gantil game as a folklore education medium for the millennial generation introduced by the Kampung Budaya Piji Wetan. This study describes the Emprit Gantil game and the efforts to make folklore as educational media in the Kampung Budaya Piji Wetan Culture Village.

INTRODUCTION

Indonesia has many cultures and traditions such as traditional and religious celebrations, local stories, and cultural sites from various tribes and races. The tradition of religious celebrations or cultural celebrations is regarded as acculturation. These diverse cultures are reflected in the diversity of characters, customs, and social dynamics. Thus, every community in a certain area has its cultural characteristics, based on respective backgrounds and way of life.

Act Number 5 of 2017 concerning the Promotion of Culture stipulates that ten cultural objects include 1) oral traditions/folklores, 2) manuscripts, 3) customs, 4) rites, 5) traditional knowledge, 6) traditional technology, 7) art, 8) language, 9) folk games, and 10) traditional sports. The research paper describes folklore preservation from being increasingly extinct.

According to Danandjaja (2007: 2), folklore is a collective culture spread and passed down from generation to generation orally or by a community's members. The kinds of folklore are very diverse. These are not only

in the form of historical objects and sacred places, but they are also in the form of myths in society. Legends and myths are also passed down from generation to generation by community members.

Cultural statistics data collected by the Ministry of Education and Culture of the Republic of Indonesia in 2020 recorded that Indonesia has 945 folk tales spread in each province. That number consists of 465 fairy tales, 385 legends, and 95 myths. In Central Java as one of the Indonesian provinces, there are 49 folk tales in the form of 13 fairy tales, 25 legends, and 11 myth stories (publikasi.data.kemdikbud.go.id). In its development, however, many are not fully- and well-documented, so people, especially the younger generation, have not understood them so much.

In Indonesia, the kinds of folklore are very diverse. These refer to many traditions and cultures that were born and spread in each community. The statistical data showed that every community has a different background tradition that influences a way of life. In particular, folklore is useful to build a way of life in a community group. Atmazaki (2007:138) states that oral literature has many functions. With oral literature, ancient people or ancestors expressed thoughts, souls, and reflections on life whether it is for solace, expressions of certain feelings, advice, or others. In other words, our ancestors often used oral literature to express expressions.

Danandjaja (2007:21) explains that oral folklore is a purely oral culture. As for oral folklore, there are several groups including, 1) folk speech such as accents, nicknames, and traditional ranks, 2) traditional expressions such as proverbs, proverbs, and memes, 3) traditional questions such as riddles, 4) folk poetry such as poems and gurindam, 5) folk prose stories, and (6) folk songs.

The weakness of oral literature, especially folklore, is that it does not often survive for a long time because it is easily eroded by a new culture. The continuity or survival of folklore or oral literature is dependent on the speakers who have stories and keep them. If the speakers and owners of folklore continue to consistently care for and tell it from generation to generation, then the folklore preserved will have stayed to be remembered and documented by the community. Therefore, Haviland (1984) suggested that the disclosure of literary culture is necessary to keep. One of the efforts is recording culture as an effort to strengthen cultural development.

Piji Wetan Cultural Village as a community that plays an active role and massive in preserving folklore on the slopes of Mount Muria develops its potential in various ways. The community, which has been established for two years, has been working on and caring for various folklore and cultures from the slopes of Mount Muria Kudus. Because the existence and or survival of the original culture on the slopes of Mount Muria was decreasing, it makes the people in the Kampung Budaya Piji Wetan Culture Village preserve it very seriously.

The potential folklore can be developed and kept in various ways; for example, the people in Kampung Budaya Piji Wetan Culture have preserved it. Additionally, they are making a cultural performance and educational game that raises folklore and myths in the local village. The educational game is based on folklore that developed in the village around the slopes of Mount Muria. This game is called Emprit Gantil, which is a transfer game from the folklore story of Emprit Gantil in Lau village. The packaging of the game is very modern, but it has been based on the folklore that developed in the village. Of course, this game can be an alternative media for folklore learning that can be applied in schools.

People are very grateful for the awareness and efforts to preserve folklore carried out by the Kampung Budaya Piji Wetan Culture Village because it has received various awards. Among them is the 2nd place winner of village cultural narrative writing held by the Ministry of Education and Culture of the Republic of Indonesia in 2020. In 2021, Kampung Budaya Piji Wetan Culture was among the 16 best winners at the

National Culture Week and included in the top three in Java and DIY at the Cultural Camp and Youth organized by the Ministry of Education and Culture of the Republic of Indonesia.

These awards documented the great potential of all forms of folklore revitalization carried out by the Kampung Budaya Piji Wetan Culture Village, especially in the education field. The game Emprit Ganthil, which is a form of the revitalization of folklore stories, can be an interesting learning innovation medium. Folklore has long been underestimated and has no potency; however, the people of the Kampung Budaya Piji Wetan Culture Village dismissed this assumption. They even manage well the potential of folklore into a useful thing.

Based on this fact, the research paper explores and describes the process of preserving folklore through the creation of new media into a game called Emprit Gantil. Thus, this game can be an alternative medium for folklore learning in formal schools. Apart from that, there is a great expectancy that more people, especially rural youth, will be able to do the same. That is to make folklore not underestimated, but it serves as a potency that can be managed for mutual prosperity. The problem statements of this study include the importance of maintaining the continuity of folklore, especially preserving it with folklore learning in schools, and an effort to make folklore preservation media more interesting by creating a board game of Emprit Gantil.

METHOD

This type of research is a descriptive-qualitative method by describing qualitative data about folklore and local wisdom. Because the purpose of this study is to describe the game Emprit Gantil, the qualitative research method is usually used for exploration and is generally used for "measurement by academics of mathematics and natural sciences (Darmalaksana, 2020a). This research happened in the Kampung Budaya Piji Wetan Culture Village, which is located at Piji Wetan Village, RT 04 RW 03, Dawe District, Kudus regency, Central Java, Indonesia.

The object of the study was the Emprit Gantil game as an alternative media for learning folklore while the subjects in this study came from the manager of the Piji Wetan Cultural Village, the creator of the Emprit Gantil game, and several children in the village who had tried the Emprit Gantil game. The primary data sources of the study research came from in-depth interviews with the creator of the game Emprit Gantil and the manager of the Piji Wetan Cultural Village. In addition, it is supported by secondary data sources from literacy sources or relevant research results.

The data analysis in this study used discourse analysis techniques. According to Peter Y Salim and Yenny Salim (2002), discourse analysis is a study that examines or analyses a language used naturally, both in written and oral form. Literary anthropology consists of two words, namely anthropology and literature. In short, anthropology (Anthropos + logos) means the science of humans while literature means a tool for teaching. Etymologically, the word group has not shown the meaning as intended in the real sense. Broadly, literary anthropology is a science of literary works analyzed in the form of anthropological problems. In other words, literary anthropology is an analysis of literary works in which anthropological elements are contained (Ratna, 2011).

The anthropological analysis is an attempt to try to give identity to the work, by considering it as a certain aspect, namely its cultural characteristics. The method intended by itself adheres to the definition of literary anthropology. Its characteristics include the past, primordial images, and archetypal images. Other characteristics, for example, contain aspects of local wisdom with their respective functions and positions, talking about ethnic groups with their subcategories, such as breeds, clans, and castes (Ratna, 2011). This

research will be taken from the results of analyzing the cultural aspects (language, religion, social, and politics) of the Emprit Gantil game in the Kampung Budaya Piji Wetan Kudus Culture Village.

RESULTS AND DISCUSSION

Folklore has been part of the culture of the Indonesian nation that has many functions and goals, one of which is to function as a medium of learning that has been used from the past to nowadays. In the current era, however, folklore is not very popular among the millennial generation. This happens because the image of folklore is only imagination and superstition that has no essence by young people whereas folklore has noble values which if studied more deeply will provide potential benefits to the current generation and community. Therefore, it is necessary to revitalize folklore in various forms and inheritance. Therefore, the current generation can easily understand and be interested in the continuity or existence of folklore. The following is a description of the results of the discussion.

Learning of Folklore and the Reality of Its Application

Literary treasures of the archipelago are numerous and varied. It belongs to every ethnic group in the Indonesian archipelago. There are hundreds of regional languages in Indonesia, showing that the development of literature is also abundant. According to Semi (in Amin et al., 2019), archipelago literature is broadly divided into three types, namely oral literature, written literature, and modern literature. One form of oral literature is folklore which develops in every community with specific-culture characteristics.

Folklore is a traditional prose tradition created by a certain community group, depending on the geography of a community. According to Hutomo (1991), folklore is a type of oral literature. It is a literature that includes literary expressions of the surrounding community and culture spread orally (mouth-for-mouth literature. The inheritance of stories from generation to generation is the cause of the lack of knowledge and clarity of information from each generation, especially the millennial generation. There often happens a disconnection in the source of the story or the inheritance of the story; so many generations today do not know why the culture or tradition in their society emerged.

The various kinds of oral folklore that exist certainly have an interesting function in the cultural development of a nation. According to William R. Bascom, a professor of folklore at the University (1972:290-297), there are four kinds of folklore functions. They function as 1) a projective system, namely as a means of reflecting collective thoughts; 2) a means of ratifying cultural institutions and institutions, 3) a pedagogical device; and (4) a coercive and supervisory tool so that community norms are always fulfilled by their collective members.

In its development, folklore has many functions in a community. As explained by Atmazaki (2007), oral literature has many functions. With oral literature, ancient people or ancestors express the turmoil of their souls and reflections on life whether it is for solace, expressions of certain feelings, advice, or others. Our ancestors often used oral literature to express them.

According to Vansina (2014: 193), the main message of oral literature is to express culture as a historical range. For this, of course, we can understand that folklore, which is part of oral literature, has been a cultural expression of a community according to its function and its historical values have been preserved currently.

Seeing one of the functions of folklore as a tool for children's education, of course, folklore has reflected values that are good for building, developing, and cultivating children's characters. In terms of learning, folklore is an instructional material for children so that many millennial generations today will have understood and appreciated it. As a form of Indonesian literature, folklore is introduced in learning in the form of legend. Because Indonesia has many types of folklore based on respective regions, its application in

learning, especially in schools, only stories that are popular in a community society are commonly introduced. This resulted in many students who have not understood the stories of the folklore around them, especially in their village or culture.

According to Endraswara (2018: 280), folklore in Indonesian schools has often been studied by students and used as a reference for life in school environments. However, in general, the students have not understood delivered by the teachers that what is being studied is called folklore. In schools, various cultures are often taught, such as the traditions of *grebeg, port, wiwit, sekaten, ruwatan,* but they have not yet been confirmed as folklore. Many teachers and students do not understand what is being studied is known as folklore. There are not many generations who understand folklore in the current era, so many do not introduce the term *folklore* and the essence of folklore to the wider generation.

However, understanding the current state of folklore, it is rarely enjoyed by the millennial generation. It is due to the disconnection of the inheritance of oral literature from the older generation to the next generation. Because the current generation does not enjoy it, the millennial generation thinks that folklore is merely a superstitious and monotonous story, so they find it very boring. Learning folklore in school also uses a monotonous or lecturing method by telling stories or reading only and the folklore that is raised is only a tale that is very well known and familiar to students. Thus, the current or the millennial generation feels that folklore is outdated and ancient.

Overcoming this problem, of course, as a millennial generation who has the extraordinary creative and innovative capability, must be aware of this concern. Of course, it is supported by creative ideas in building the sustainability of folklore respective villages or communities. Because folklore is not only a cultural tale, but it is also an educational tool for the community that keeps positive values. Rasna (in Leoni & Indrayati, 2018) states that local wisdom is various forms of local wisdom, traditional knowledge, and various forms of local culture such as customs and traditions that function to direct members to behave towards positive values.

Emprit Gantil as an Alternative Media for Folklore Learning

Emprit Gantil as folklore located on the slopes of Mount Muria has become very familiar to the people around Mount Muria. Especially the older generation or older people who are still very familiar with and understand the culture of the people around the slope of Mount Muria. As a belief and story passed down from generation to generation, Emprit Gantil turns into a story that is believed to be a sign for the people of the slopes of Mount Muria.

Kampung Budaya Piji Wetan Culture Village as a massive community preserving the culture on the slopes of Muria has made a lot of folklore and culture on the slopes of Muria reintroduced and preserved the wider community, especially the younger generation. They have developed a variety of innovations and creative processes to re-maintain the culture that was born on the slopes of Mount Muria. Likewise, the game of Emprit Ganthil is the result of innovation in the folklore on the slopes of Mount Muria in the form of a board game.

Folklore has become literature in a community that is built in the form of stories or myths. Since childhood, people have been introduced to and accustomed to enjoying folklore in everyday life. Folklore has been transformed into many tools for the community, both for solace, entertainment, reminders, advice, and especially for learning. The Emprit Gantil game is a learning medium to reintroduce folklore around the slope of Mount Muria to the millennial generation.

The Emprit Gantil game that has been made by the Kampung Budaya Piji Wetan Culture Village is in the form of cards that represents the characters of each figure in the folklore that developed on the slope of Mount

Muria. According to Rhy Husaini, as the creative team at the Kampung Budaya Piji Wetan Culture Village, in this game, the folklore Emprit Gantil is the main character with five other additional characters, such as Suket Kalanjana, Siker, Asmak Malaikat, Lembu Sekilan, and other inhabitants. Each card has its duties and functions according to the characteristics of the folklore that developed in the community.

According to Rhy Husaini, the people of Mount Muria call Emprit Gantil a bird that brings news of death or disaster. This Emprit Gantil bird will give a signal by whistling that it will experience bad luck or death. The implementation in this game is also the same. Emprit Gantil becomes an antagonist who brings havoc in a village that must be eradicated by the residents. Moreover, the residents in this game also have their respective roles according to their characteristics.

Emprit Gantil as the antagonist of this game, of course, has a protagonist who is the opponent of Emprit Gantil. These figures are Suket Kalanjana, Siker, Asmak Angel, Lembu Sekilan, and other inhabitants, who have their respective duties and advantages. Suket Kalanjana is part of the belief of the Mount Muria community where there is an unseen supernatural knowledge that is believed to be inherited from Kian Santang and developed as science used to demonstrate the soul. This kind of belief is indeed widely developed in the Java region with different names and uses. This kind of belief is part of the diverse repertoire of folklore on the slope of Mount Muria. Suket Kalanjana himself in the game Emprit Gantil has a role as a citizen who has the advantage of being able to see who is Emprit Gantil, but cannot tell openly to other residents.

Siker's role in the Emprit Gantil game is also almost the same as other cards, namely a citizen who can fortify or protect other citizens. In the folklore mythology that developed in the Muria community, Siket is believed to be a science that can fortify all supernatural things. These stories are still widely believed and developed on the slope of the Mount Muria community.

The Sekilan Ox in the Emprit Gantil game has a role as a strong citizen and cannot be easily killed by Emprit, Gantil, compared to other citizens. In the folklore that developed on Mount Muria, Lembu Sekilan is a science that can be immune from attacks that are in front of it. These stories are still developing among the Mount Muria mountain community, especially the elderly.

The next card is Asmak Malaikat, in this Empritgantil game, Asmak Malaikat has a role as a strong protector compared to other cards. The people around the slopes of Mount Muria know Asmak Malaikat in folklore which developed as science taught by Sunan Muria to the community to have strong protection by guarding the angels. This Asmak Angel teaching was taught by Sunan Muria with remembrance and prayers to get closer to Allah.

The last card in this Emprit Gantil game is a citizen who cannot know anything, only ordinary citizens who have full rights to vote. In the Emprit Gantil game, the citizens do not have the abilities of the other cards, but in the Emprit Gantil game, all cards act as ordinary citizens who cannot tell each other their roles.

This mature story development allows the millennial generation to easily understand the story and how to play this Emprit Gantil game. The packaging of folklore in the form of card media allows today's children to easily understand the role and content of the story behind the folklore of each card. Children will be given an understanding of the role of each card and play themselves as in the card. This card, in addition to reintroducing authentic folklore from Lereng Muria, certainly provides learning about the role of self and character education.

According to Rhy Husaini, the game concept of Emprit Gantil has the same components as Werewolf; so the game Emprit Gantil uses the concept of playing werewolf so that it is easy to play and be accepted by the

younger generation. Especially when the concept of the Emprit Gantil game was created, the Werewolf game was already so famous and became a game for young people. This is what made the Kampung Budaya Piji Wetan Culture Village create the Emprit Gantil game as a folklore learning medium by playing with the younger generation.

CONCLUSION

Based on the description that has been presented, it can be concluded, *first*, the importance of maintaining the continuity of folklore that is already owned by each region, especially preserving it with folklore learning in schools. Local content and interesting folklore learning media can make it easier for the current generation to understand their folklore. Knowledge of folklore by teachers must also be updated and reproduced so that the delivery of folklore is not monotonous.

Second, the game Emprit Gantil created by the Kampung Budaya Piji Wetan Culture Village is an effort to make folklore preservation media more interesting. Games based on folklore that developed on the slopes of Mount Muria can be easily understood by the current generation. In addition, this game can be an effective folklore learning media that is easily understood and accepted by students.

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