



Variant Motives The Volktale Asal Usul Pacitan (Literary Reception Study)

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Abstract. This study aims to produce a description of the variant folktale Asal-usul Pacitan. Reception theory is used in the analysis. The method used is descriptive qualitative. The data were taken from the book *Babad Pacitan* by R Gandawardaya which was rewritten by Pamarsudi Sastra Jawi Bojonegoro in 2014; and a book entitled "Folk Stories from Pacitan" written by Edi Santosa and Toyib in 2023. Meanwhile, folktale published in online media, namely the origins of Pacitan, were published in the online *mediamerahputih.com*, and *Suarajatim.id*. Based on two printed books and two stories taken from online media, it is concluded that there are differences in the causes of adventure in the story of the Asal-usul Pacitan. The first was caused by the war with the Dutch, while the second was the war against Prince Mangkunegara 1. The adventures carried out by Mangkubumi and Setraketipa became the origin of the word Pacitan. Although there are several variants of the origin of the word Pacitan. First, Pacitan, from the word Pacitan, is a type of snack or snack. Second, Pacitan comes from the word Pacetan or pace sapangetan (pace to the east). Third, Pacitan.

Keywords: variant, folklore

1 Background

The folklore "Asal-usul Pacitan" is spread in various media. Both print and electronic. However, while these stories have general similarities, there are some differences. These differences are also referred to as variants. According to the Big Indonesian Dictionary, variant/va.ri.an/n 1 is a form that is different or deviates from the original or from the standard and so on (<https://kbbi.web.id/variant>).

There are several printed books that have been published which contain the Origins of Pacitan. For example, Edi Santosa and Toyib entitled "Folk Stories from Pacitan" were published by Grasindo in 2003. Meanwhile, Qomarudin Sartono in 2005 published a book translation of the Pacitan chronicle entitled "Babad Tanah Pacitan and Its Development" which was translated from a book by R Gandawardaya dated 1912. The book by Gandawardaya also republished by Pamarsudi Sastra Jawi Bojonegoro in 2014 entitled "Babad Pacitan".

Apart from being in printed book form, the story of Pacitan's origins can also be found in several online media, for example, *suarajatim.id* which contains "Asal-usul

Pacitan" on December 6, 2021. Meanwhile, redputih.com in March 2016. The story of the origins of Pacitan when This can also be traced from several sources, which are not many.

Some of the stories about the origins of Pacitan that were found above, apart from having similarities, also have differences. This distinction is very common in oral literature. This is because oral literature, which depends on the memory and reception of the storyteller, has the potential to experience a shift. Sudjiman (1984:16) states that folklore (oral literature) is an anonymous story that is not bound by space and time, which circulates orally in society. One of the effects of this anonymous nature is that folklore can change over time.

Motive is the driving element of the story that acts as a driving force for the story to be more advanced, in other words, it gives more elements to bring a story to life. According to Danandjaja (2002: 53-54) the term motif in folklore is the elements of a story (narrative elements).

The text motif of a folk tale is an element of that story that stands out and is unusual in nature. These elements can be an object (a will), an extraordinary animal (a talking horse), a concept (a prohibition or taboo), an act (a test of dexterity), deception of a character (a giant or a god), a certain type of person. (Si Pandir, Si Kabayan), or certain structural characteristics (eg repetition based on sacred numbers such as the numbers three and seven). (Danandjaja, 2002: 53-54.)

Based on the background above, this study aims to produce a description of the variants of the Pacitan folklore that developed in Pacitan.

The basic theory used in this study is the reception theory of Hans Robert Jaus. Jauss's theory of reception aesthetics has a special pattern in literary studies, especially from the point of view of the recipient (reader) associated with its history.

Jauss appreciates cultural relativism and historical relativism, because basically he believes in the mutability of objects and mutability of literary works in the historical process (Fokkema, 1998: 175). Jauss believes that the interpretation of literary works by readers cannot be separated from the reader's historical background.

The relationship between literary works and readers has aesthetic value as well as historical understanding (value). The meaning of aesthetics lies in the fact that the first acceptance of a literary work by a reader involves examining its aesthetic value in comparison with the literary works one has read. In this case the historical meaning is that the understanding of the first reader will be supported and enriched in the chain of acceptance from generation to generation; in this case the historical meaning of the literary work will be determined and its aesthetic value will be explained (Sujarwa, 2012)

2 Research Method

This research method is a qualitative descriptive research method. Qualitative descriptive research is research that intends to understand the phenomenon of what is experienced by research subjects, for example behavior, perceptions, motivations, actions and so on as a whole and by means of descriptions in a particular context and by utilizing various types of nature (Moleong, 2014: 6).

This research uses data sources in the form of folk stories that have been written and distributed through print and electronic media. Print media, namely the book *Babad Pacitan* by R Gandawardaya which was rewritten by Pamarsudi Sastra Jawi Bojonegoro in 2014; and a book entitled "Folklore from Pacitan" written by Edi Santosa and Toyib in 2023. Meanwhile, folklore published in online media, namely the origins of Pacitan, were published in the online mediamerahputih.com, and Suarajatim.id.

Research data can be in the form of paragraphs, sentences, or phrases that represent differences in story patterns.

Data analysis techniques in this study used descriptive analysis techniques and content analysis techniques. Descriptive analysis techniques are carried out by describing facts which are then followed by analysis (Ratna, 2004:53). In this study, data were collected, compiled, analyzed and interpreted according to the theoretical studies used.

3 Discussion

3.1 Story synopsis

Chronicle of Pacitan, written by R. Gandawardaya

Kanjeng Sultan Mangkubumi fought against Kanjeng Prince Mangkunegara 1. Mangkubumi suffered a defeat so he had to flee. While on the run, Setraketipa as Mangkubumi's servant brought a beruk (Maja fruit that was dried to be used as a water or food vessel) containing Pace fruit. Mangkubuni ate the Pace fruit and was happy. Setraketipa received the prize of becoming Tumenggung in Nanggungan with the name Setrawijaya and was nicknamed Tumenggung Pace. Nanggungan changed its name to Pacitan. The name Pacitan is taken from the limited availability of food, not filling, just enough for Pacitan (snacks).

The Origins of Pacitan Essay by Edi Santoso and Toyip

Prince Mangkubumi fought against the Dutch. On the way mangkubumi starved. Setraketip was sent to look for food and drink. Setraketipa found the pace fruit and made Prince Mangkubumi healthy. Because of the joy of giving this fruit, Setraketipa received a gift in the form of a territory by Mangkubumi which was named Pacetan.

The origins of Pacitan, Published on angerputih.com

Prince Mangkubumi fought against the Dutch and was exhausted. Setroketipo, who at that time was a soldier, gave water from pace fruit, until finally Prince Mangkubumi was healthy and stronger as before. Apart from that, some say that the pace fruit is eaten with sticky rice and drinking water from the njero well taken directly from Sukoharjo Village. Nanggungan Village itself was once a kingdom led by Tumenggung Setroketipo. The name Pacitan is taken from the words Pace and Sticky Rice.

Origins of Pacitan Published on Suarajatim.id

In 1746 – 1755 there was the Mangkubumen War or the Palihan Nagari War. Prince Mangkubumi Putra Amangkurat IV Raja Kasunanan Kartasura fought against the VOC, he fled to Pacitan. During the escape, Prince Mangkubumi's condition was very weak, so he was given a drink from ripe pace fruit by his servant named Setraketipa. The Pace fruit drink had been soaked with legen coconut fruit, immediately the Prince's strength recovered. The area is then known as Pace Sapengetan and is often abbreviated as Pacitan, which for a long time eventually becomes Pacitan.

After the restoration of Prince Mangkubumi's strength, he finally managed to seize and gain control of the western part of Kartasura and became the first King of the Yogyakarta Sultanate under the title Sri Sultan Hamengkubuwana I in 1755 based on the Giyanti agreement.

3.2 Analysis

3.1.2. *Adventure/war motifs*

a) Mangkubumi vs Mangkunegara 1

The motive for the war between Mangkubumi and Mangkunegara 1 is found in the story of the origins of Pacitan written by R Gandawardaya. As a result of this war, an adventure occurred, namely the escape carried out by Mangkubumi.

b) Mangkubumi vs VOC

The motive for the war with the Dutch is found in the story of the origins of Pacitan written by Edi Santosa and Toyib, in the online mediamerahputih.com and the online media suarajatim.id. in suarajatim.com, it is told in detail the kinship arrangement of prince mangkubumi as the son of Amangkurat IV, the king of Kasunanan Kartosura.

3.2.2 *Place Motives*

Pace as a place is found in many variants of the folklore of the origins of Pacitan. For example, in the story of the origins of Pacitan written by Edi Santoso and on the media Suarajatim.com. Pacetan in the story of the origins of Pacitan by Edi Santoso means a place where there is a pace. Meanwhile, in suarajatim.com, pacetan comes from the word pace sepangetan or where there are Pace trees to the east.

3.2.3 *Food Motives*

a) Pacitan/ snacks

Giving the name Pacitan which comes from the name of the snack with the term Pacitan appears in the story written by R Gandawardaya. Only in that story is it not stated specifically that Pacitan comes from Pacitan snacks. In this story, R Gandawardaya said that some people say that, Pacitan comes from the word Pacitan snacks.

b) Pace and sticky rice

The word Pacitan comes from the word Pace fruit and sticky rice, which appears in a story published onmerahputih.com. In the story, it is said that Mangkubumi eats pace fruit together with sticky rice. The type of sticky rice food in this story is only found in stories published inmerahputih.com.

4 Conclusion

Based on two printed books and two stories taken from online media, it is concluded that the Variant of the Pacitan Origin story found differences in the causes of adventure and naming motives. The first was due to the war with the Dutch, while the second was the war against Prince Mangkunegara 1. The adventures carried out by Mangkubumi and Setraketipa became the origin of the word Pacitan. Although there are several variants of the origin of the word Pacitan. First, Pacitan, from the word Pacitan, is a type of snack or snack. Second, Pacitan comes from the word Pacetan or pace sapangetan (pace to the east). Third, Pacitan comes from the words Pace and Ketan.

Variant motifs in the story above are very common in folklore. Theoretically, all the stories above are true. As long as the supporting community still recognizes the truth. As a literary work, oral literature can be used as a tool to trace historical facts, but cannot be used as a historical scientific document.

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