

Pengujian Plagiasi Karya Ilmiah

by Herry Porda Nugroho Putro

Submission date: 11-May-2022 10:12PM (UTC-0400)

Submission ID: 1834266942

File name: SPS_PRO_PIPS_ISSSHE_2018_SB1_Herry_Porda_N_P.pdf (429.87K)

Word count: 3407

Character count: 18165



**THE VALUES IN NYAI UNDANG LEGEND FOR LEARNING
SOCIAL SCIENCES IN CENTRAL KALIMANTAN**

Herry Porda Nugroho Putro
pordabanjar@gmail.com
Universitas Lambung Mangkurat

Abstract : Communities in Kapuas Regency, Central Kalimantan have a legend about Nyai Undang. The Nyai Undang legend is celebrated every year in traditional ceremonies by the Dayak people in Kapuas. This study aims to find out the legend of Nyai Undang, analyze the relationship between the legend of Nyai Undang and history in Kapuas Regency, and explore the values of the legend of Nyai Undang, analysis the legend of Nyai Undang for learning Social Sciences in Kapuas District. This research was carried out with a qualitative approach, interviews were conducted with the community and Dayak community leaders in Kapuas District, and document tracking was carried out in the form of old texts, observations were made on historical relics that were in the location and owned by some members of the community. The results showed that Nyai Undang was a female figure in Kapuas District, namely Tanjung Pemantang Sawang. Nyai Undang has maintained its pride from an impolite attitude from a guest. Nyai Undang defended his territory from attacks by enemies who would seize his territory. The legend of Nyai Undang has values related to norms, morals, and enthusiasm. These values are found in the competencies of social science subjects. The conclusion of the study is that the legend of Nyai Undang contains a history of a female character and nasal proposal somewhere in the Kapuas District of Central Kalimantan. The values in the legend of Nyai Undang can be a material for learning social science in Central Kalimantan, especially Kapuas District.

Keywords : legend, Nyai Undang, Kapuas, social science education

I. INTRODUCTION

Legend holds traditions, norms, and values in society. Legend can be a guideline for community life, religion and culture. Legend in a society is recreational and educational, because legend is often conveyed in stories, traditional arts (songs, dance, acting), people enjoy through festivals, or electronic media. Legend in a society is an educational tool to introduce values, morals, figures in legend can be role models (examples) about leadership, mutual cooperation, defending the weak, and working hard (Sudian, 2014).

Legend is found in every region in Indonesia, is a regional culture. Legend is a local culture, inherited by previous generations. Legend has cultural values for political, social, economic, and religious life. Legend as a local culture includes: local identification, local wisdom, local genius, creative culture, cultural independence, socio-cultural spheres (Pranoto, 2005: 865) Villages that have "punden" legitimacy from myths, legends, folklore, and traditional arts, are not easily fragile, can elevate social prestige, a vehicle for community stability, can function to balance nature and life (Arybowo, 2005: 909) . Mount Tambora on Sumbawa Island in 1815 had erupted, the eruption



of Mount Tambora had inspired and gave birth to local folklore. Said Idrus is an Arab who has been trading in the Kingdom of Tambora. Said Idrus saw a dog enter the mosque, he told the guards to expel the dog. The dog belongs to the king, because someone said he was an infidel, the king was angry. Said Idrus was invited to eat by the king with dog meat. Said Idrus was angry, the king told him to kill Said Idrus at Tambora Peak. Allah SWT was angry, the king and his people were punished by the eruption of Mount Tambora (Sjamsuddin, 2005).

Kalimantan has a tribe called the Dayak tribe, the term Dayak is a mountain person. There are some Dayak people who call Daya, which means strength, beautiful or mighty (Riwut, 1993: 230). The legend of the Dayak tribe originating from the seventh sky (according to tetek tatum) was revealed by Palangka Bulau by Ranying Hatalla Langit meaning Allah or God (Riwut, 1993: 231).

Kapuas Regency in Central Kalimantan has a legend that has been passed on to each generation, this legend is Nyai Undang a woman from the Dayak Ngaju Tribe. The Nyai Undang story is inherited from generation to generation, every year in Kapuas Regency traditional ceremonies are held as a tribute, this ceremony has become a tradition. The story of Nyai Undang is well known in the community, and in schools. Nyai Undang was a female figure who had succeeded in defending her area by leading a war against the enemy, Nyai Undang had developed her area namely Bataguh to become a residential area of the Dayak people in Kapuas. The leadership and spirit of Nyai Undang can be an inspiration for learning Social Sciences in Central Kalimantan, namely character education.

II. METHOD AND RESEARCH DESIGN

This research is qualitative research, data is collected by observation, interview, and document study. Observations were made on the Kuta Bataguh site in Kapuas District, a traditional ceremony, learning Social Sciences. Interviews were conducted with Balian, Dayak Leaders in Kapuas, Education Office, Social Sciences Education teachers in Kapuas, members of the community in Kuta Batagu. Document studies are carried out on old books belonging to individuals, traditional ceremonial drawings, newspapers, old maps, the Web.

The study was carried out on historical objects in Kuta Batagu, and historical objects about Kuta Batagu owned by individuals.

III. RESULTS AND DISCUSSIONS

3.1 Study Area and Data Collection

In the search of the writing team, the location of Kuta Bataguh / Tanjung Pematang Sawang on Kupang Island and Handel Alai, Bataguh District, Kapuas Regency, Central Kalimantan was in the form of paddy fields and dense forests. Likewise, in the search through satellite imagery on a three-dimensional site, showing similar natural conditions.



Source : www.google.com

Figure 1 The lost city location of Kuta Bataguh / Tanjung Pematang Sawang on Kupang Island and Handel Alai, Bataguh District, Kapuas Regency, Central Kalimantan

Location of Tanjung Pematang Sawang (Kuta Bataguh) in Handel Alai, Pulau Kupang Village, Bataguh District, Kapuas Regency, Central Kalimantan according to Riwut, C (Mansyur, 2017: 107):

A little note about Kupang Island Pematang Sawang. The city was passed down from generation to generation, who became kings there. And the city also changes frequently. Only in *tetek tatum* is not told about the change of the city. Today in that place there are cannons and traces of relics. There was also a ditch named Terusan Bataguh. Until now it is often called the city of Bataguh. Ironwood which is the pillar and the city wall is not less than 5 square kilometers.

Kuta Bataguh / Tanjung Pematang Sawang is only an archaeological site. It is no longer in the form of a "former territory" settlement because of the location found only in ironwood debris. The presentation of the Legend of Nyai Undang always has mystical aspects, so that Legend of Nyai Undang cannot be presented in the form of historiography written by the scientific method.

The legend of Nyai Undang and the pangkalima, and its inhabitants became a mystery, until now it has not been revealed. The kingdom of Tanjung Pematang Sawang and the City of Bataguh became the lost city in the wilderness of the Kapuas River (DAS). In 1950-1960 the kingdom of Tanjung Pematang Sawang began to be revealed, with artifacts or objects such as rocks, steering wheel, jewelry, playground equipment and statues as if to reveal a hidden legend.

In December 1986 there were residents who found valuable objects in the form of pieces of gold, so the wild excavations were enlivened. At first it was only done by the community around the location, but it could not be covered. Finally, it involved thousands of people working day and night, coming from outside the province, especially South Kalimantan. The findings are in the form of 16-carat to 23-carat gold jewelry, then various weapons, beads, gemstone fragments and the rest of the Kuta pillars or ironwood buildings.



Figure 2 Published Book Regarding His Legend Invites
Source: CV Adicita and Ministry of Education and Culture.

Legend of Nyai Undang has historical value. All of these contributed to the historical writing of the area of Kapuas Regency, Central Kalimantan. One thing that needs to be observed if it is used as a source in historical writing, it is necessary to source criticism so that the value of historical scholarship can be justified. In this case it requires precision and sharpness in producing interpretations.

The relationship with the location or place of Nyai Undang ruled, Tanjung Pamatang Sawang (Kuta Bataguh) site in Handel Alai, Pulau Kupang Village, Bataguh District, Kapuas Regency, Central Kalimantan Province, Nyai Undang Legend had news sources from the scene of historical events.

In general review, the problem of place often has a connection in an event, for example, the events of Rengasdengklok, the preparation of the text of the proclamation, and the place of proclamation. The place is a witness of history that is capable of being an oral source. Historical facts have several forms (Kuntowijaya, 1995): 1. artifacts, which are all objects in whole or in part produced by human hands, 2. social facts are historical facts that have social dimensions, for example, inter-human interactions and traditional clothing, 3. mental facts, namely facts that are abstract in nature, for example, beliefs (beliefs).

Its relationship with the Legend of Nyai Undang contains all three historical facts because it has a source in the form of artifacts, that is, all objects whether in whole or in part the results are made by human hands. In this case the Tanjung Pamatang Sawang (Kuta Bataguh) site in Handel Alai, Pulau Kupang Village, Bataguh District, Kapuas Regency, Central Kalimantan Province. Then there are relics of other artifacts in the form of looms, money, the rest of Kuta settlements Bataguh, dice, ironwood statues, tops, and other artifacts.



Figure 3 Jewelry Artifacts, Pottery, Beads and Currency on the Kuta Kuta Site

Source: researcher documentation, 2016.

In addition, there are social facts, namely the fact that the social dimension is historical, for example, inter-human interaction and traditional clothing related to the Nyai Undang Legend. For example, the emergence of the slave group (jipen) in the strata of the Dayak people in Kapuas District that still existed until the 19th century. Then the clothing of the Dayak and Army of the Sawang Kingdom (Philippines) was kept by the people in Handel Alai, Pulau Kupang Village, Bataguh District, Kapuas Regency.

Then with the Legend of Nyai Undang also contains mental facts, namely facts that are abstract in nature, for example, beliefs (beliefs). Based on the story in the oral sources of Tetek Tatum, this, the Dayak Ngaju tribe believes that the first wife of Sempung, Nyai Nunyang who gave birth to a daughter named Nyai Undang who later became known as a Pangkalima Bawi or brave female leader and respected enemy who lives in Bataguh City / Tanjung Pematang Sawang.

3.2 Nyai Undang Legend

Documents and results of interviews indicate that the Legend of Nyai Undang is a beautiful woman in Tanjung Pematang Sawang (Kuta Bataguh Kapuas Regency). Nyai Undang's beauty is famous to the other side of the ocean. Nyai Undang was betrothed to his cousin named Sangalang.

One time a guest named Nawang arrived with his troops from across the sea, the guest was the king's sister from the islands of Mindanao (Philippines). The ceremony is carried out to welcome guests, drink tuak and dance to honor, accompanied by the beating of gandang and garongs (gong). Nawang is interested in the beauty of Nyai Undang, wants to apply. Nawang was told that Nyai Undang already had a fiancée. Nawang forced to have Nyai Undang. Nawang meets Nyai Undang at the Betang house (a traditional Dayak house) to apply. Nyai Undang refused politely, Nawang insisted, he forgot about of norm. Nyai Undang was offended and embarrassed, he drew Duhung and was stabbed into Nawang. Nawang's troops are angry, rampaging. Nyai Undang with the people of Pamatang Sawah defeated the Nawang forces. The surrendering forces were made slaves (Jipen).

Nawang's brother is Raja Sawang was angry and wanted to retaliate. Nyai Undang sent a password (totok bakaka) to all villages along the Kapuas River, Kahayan, and Katingan. Then a bull of defense was made at Tanjung Pematang Sawang, the area was



called Kuta Bataguh. Dayak tribe led by Nyai Undang summon eagles through the manajah antang ceremony (ordered instructions).

Twenty-five pecalang boats landed in Kuta Bataguh led by Raja Sawang, Through Rambang, Raja Sawang was invited to negotiate, but was refused. Raja Sawang's troops with thousands of people attacked. Nyai Undang troops welcomed Mandau, poisonous blowpipe and damek. The Banteng Kuta door is very strong, made of thick ironwood. Nyai Undang faced King Sawang. Nyai Undang with Duhung weapons defeated King Sawang. The army of the king of Sangsang who surrendered was made a slave (Jipeng), a marriage was held with residents of Kuta Bataguh and given a title.

After the war was finished, a ceremony to clean the land was held, so that it would cool again the ceremony is also for the merciful because it has caused war and many victims. Dayak ethnic delegates throughout Kalimantan were invited to the ceremony.

3.3 Values in Nyai Undang Legend for Social Sciences Education

The Legend of Nyai Undang has a value for Social Sciences Education, from a moral side: Nyai Undang as a woman holding on to adat (values, norms, morals). Women for the Dayak tribe are highly respected, so Dayak women always take care of themselves politely, may not Dayak women receive guests or men without the permission of their families, guests or men must maintain politeness when dealing with Dayak women, guests will be prosecuted in custom meeting. Nyai Undang is a brave woman, she leads the army to drive out the enemy. Nyai Undang fought hard to defend Kuta Bataguh, so the enemy did not seize it. This shows the spirit of nationalism. Willing to sacrifice was shown by Nyai Undang, by participating in battles with his troops. Nyai Undang figure shows that Dayak women in the Kapuas are brave women, along with men fighting to defend their area. Nyai Undang has human values, enemies who surrender are carried out by marriage and given titles according to adat Daya. The value of unity can be seen from the gathering of 21 Pangkalima, each of them has troops. Nyai Undang built a bull defense from ironwood, this shows the creative value for Kuta security and defense Bataguh. The skill of making weapons, various weapons are made to face the enemy. The weapon used is Mandau, chopsticks with chopsticks (Damek).

The values in the Nyi Undang Legend in accordance with the objectives of social science education can foster moral and student competencies (religious, character, social). The curriculum on social science education has topics on society, culture, history and space (Banks, 1990).

Social science education teachers can develop subject matter with expanding community. Students are invited to understand concepts with local events, then in a wider direction. Nyi Undang legend can develop students' interest, because the story is already known by students.

Integration of legends in learning social science can foster student identity (Leming, 1996) in legend there are values that can be used to live in a society. The values in the Nyai Undang legend show that the Dayak tribe in Kapuas Regency had norms and characters for



a long time and were inherited from generation to generation, those values were the identity of the Dayak tribe.

The learning model developed to integrate values into learning Social Sciences is cooperative learning and Contextual teaching learning. The form is role playing, problem solving, then students in groups tell stories alternately. The values of the Legend of the Law can be cultivated through learning models, as a nurturant effect.

Another learning model is writing skills, because writing is a form of thinking skills, students are invited to make summaries, synthesis, analytical and critical writing, and creative writing (Banks, 1990: 166-171). Reading can also be used in learning social science, so that it has social vocabulary, facts, and concepts (Banks, 1990: 174). Students write and analyze the legend of Nyai Undang, students read the Nyai Undang Legend so they can understand events and take values.

Integration of legends in learning social science can foster student identity (Leming, 1996) in legend there are values that can be used to live in a society. The values in the Nyai Undang legend show that the Dayak tribe in Kapuas Regency had norms and characters for a long time and were inherited from generation to generation, those values were the identity of the Dayak tribe.

The learning model developed to integrate values into learning Social Sciences is cooperative learning and Contextual teaching learning. The form is role playing, problem solving, then students in groups tell stories alternately. The values of the Legend of the Law can be cultivated through learning models, as a nurturant effect.

Another learning model is writing skills, because writing is a form of thinking skills, students are invited to make summaries, synthesis, analytical and critical writing, and creative writing (Banks, 1990: 166-171). Reading can also be used in learning social science, so that it has social vocabulary, facts, and concepts (Banks, 1990: 174). Students write and analyze the legend of Nyai Undang, students read the Nyai Undang Legend so they can understand events and take values. individuals.

IV. CONCLUSION

Legend Nyai Undang in Kuta Bataguh Kapuas Regency, Central Kalimantan Province can be proven with oral artifacts and stories. The scene of the incident was Tanjung Pematang Sawang on Kupang Island and Handel Alai, Bataguh District, there were sites, ironwood (the rest of the building), household appliances.

The Legend of Nyai Undang has values for the purpose of Social Sciences Education. These values are related to the heroism of the Act to defend the area from enemy attacks, and tradition.

Social Sciences Learning can be developed with the integration of the Legend Nyai Undang on topics related to history and culture. Students can learn in groups, write, and read.

REFERENCES



- Arybowo, S. (2005) "Legendan Pantai Utara: Sebuah Catatan Lapangan." *Sejarah dan Dialog Peradaban: Persembahan 70 Tahun Prof. Dr. Taufik Abdullah*. Jakarta: Lembaga Ilmu Pengetahuan Indonesia.
- Banks, J. A. (1990). *Teaching Strategies for The Social Studies: Inquiry, Valuing, and Decision-Making*. New York: Longman.
- Leming, J. S. (1996). *Teaching Values in Social Studies Education Past Practices and Future Possibilities*. Massialas, B.G., Allen, R. F, 1996. *Crucial Issues in Teaching Social Studies K-12*. Belmont: Wadsworth Publishing Company.
- Porda, H. N. P., Anis, M.Z., Mansyur. (2017). *The Lost City: Menelusuri Jejak Nyai Undang dari Kuta Bataguh dalam Memori Suu Dayak Ngaju*. Yogyakarta: Penerbit Ombak.
- Pranata, S. W. (2005). "Budaya Daerah dalam Era Global." *Sejarah dan Dialog Peradaban: Persembahan 70 Tahun Prof. Dr. Taufik Abdullah*. Jakarta: Lembaga Ilmu Pengetahuan Indonesia.
- Riwut, T. (1993). *Kalimantan Membangun: Alam dan Kebudayaan*. Yogyakarta: Tiara Wacana.
- Sjamsuddin, H., (2005). "Letusan Gunung Tambora Tahun 1815: Dampak Lokal dan Global." *Sejarah dan Dialog Peradaban: Persembahan 70 Tahun Prof. Dr. Taufik Abdullah*. Jakarta: Lembaga Ilmu Pengetahuan Indonesia.
- Setyorini, N., Riskiana, S. (2017). Kajian Arkeptipal dan Nilai Kearifan Lokal Legenda di Kota Purwoketo Serta Relevansinya Sebagai Bahan Ajar Mata Kuliah Kajian Prosa. *Literasi, Jurnal Pendidikan Bahasa, Sastra Indonesia dan daerah*, 7(2), Juli 2017. (Online) <https://journal.unpas.ac.id>. [29-10-2018].
- Sudan, H. (2014). Analisis Legenda Dewi Bungur Sari, Obat Jawara Paledang, dan Buyut Kutan Manglayang Jeung Buyut Kunta Palasara di Masyarakat Uju Berubg Bandung (Struktur, Konteks Penuturan, Proses Penciptaan, dan Fungsi). *ejournal*. (online) upi.edu. [29-10-2018].
- Syuhada., Murtadlo, A., Rokhmansyah, A. (2018). Nilai dalam Cerita Rakyat Suu Dayak Tunjung Tulus Aji Angkat di Kutai Barat: Kajian Folklor. *Jurnal Ilmu Budaya* (online), <https://media.neliti.com/media/publications>, 2, (2), April 2018 e-ISSN 2549-7715 Hal: 188-195 188 Program Studi Sastra Indonesia, Fakultas Ilmu Budaya Universitas Mulawarman
Pos-el: syuhada.sajalah@live.com

Pengujian Plagiasi Karya Ilmiah

ORIGINALITY REPORT

4%

SIMILARITY INDEX

2%

INTERNET SOURCES

1%

PUBLICATIONS

3%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

3%

★ Submitted to Universitas Negeri Jakarta

Student Paper

Exclude quotes On

Exclude matches Off

Exclude bibliography On