

Research Article

Revealing Indonesian Identity in National and State Life: Putri Petong Folklore

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Abstract.

According to RI Law Number 3 of 2022, the Republic of Indonesia's Capital City will be in East Kalimantan, which covers the areas of Sepaku District, North Penajam Paser Regency, and Kutai Kartanegara Regency. This study was conducted with the aim to conserve the indigenous ethnic knowledge values of the IKN people, which are on the verge of extinction, and to enhance Indonesian identity, which supports the development of the IKN in the life of the nation and state. This shift must be anticipated to protect indigenous ethnic local wisdom values in the region. The character values included in the folklore "Putri Petong" is the focus of this investigation. The study aims to describe the story's Indonesian identity (character values). The research problem is as follows: What are the values of character education in Putri Petong's story, and how are these character values implemented in the nation's life based on Putri Petong's story? It is a descriptive qualitative study. The discourse analysis theory of Van Dijk is utilized to analyze Indonesian identity, which is expressed in the content of character values. In character education, published by the Ministry of Education in 2011, Indonesian identity consists of 18 characters. The findings demonstrate that religious character, discipline, hard labor, democracy, love for the motherland, communicative/friendly, peace-loving social concern, and responsibility reflect the Indonesian identity of life as a nation. Putri Petong, the main character in this folklore, manages, develops, and protects her kingdom with the strength of her character as a statesman who upholds democracy, loves the country, and accepts responsibility, which is subsequently replicated by her subordinates.

Keywords: Indonesian identity, character education, folklore, East Kalimantan, Capital of the Archipelago

1. INTRODUCTION

According to RI Law Number 3 of 2022, East Kalimantan will be the location of the archipelago's capital city. It is envisaged that the development of this new capital city will reflect the identity of the Indonesian nation, which has a population of over 237 million people and a rich heritage of approximately 1100 ethnic groups and 700 local languages.

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The identity of the Indonesian nation (Indonesian identity) is embodied in the concept that a nation and a state consisting of various diversity and differences can unite because it is based on Pancasila as the basis of the state and national ideology and is framed through Unity in Diversity [1]. Based on Pancasila, Indonesian identity can also be defined as a notion that embodies the values, culture, history, and features of the distinctive character inherent in the Indonesian nation. Character is a way of thinking and acting unique for everyone to live and work together in the family, society, nation, and state. For the character developed in everyone to reflect the characteristics of Indonesian identity with Pancasila ideology, five pillars that are the official and foundational philosophical theory of Indonesia, character education is required [2]. Character education is a system that instills in a person's character values that include knowledge, awareness, will, and action for him to carry out these values towards God Almighty, himself, other people, his environment, and his nation and country. The Indonesian nation's particular identity is articulated through a set of character education ideals that include (1) religious, (2) honest, (3) tolerant, (4) discipline, (5) hard work, dedication, (6) creative, (7) independent (8) democratic, (9) curious, (10) national pride, motherland love, (12) appreciating success, (13) sociable and friendly, (14) peace-loving, (15) enjoying reading, (16) environmentalism, (17) social concern, and (18) responsible [3]. This distinct identity is derived from the ideals, teachings, and life philosophy of religion, Pancasila, and culture, as well as the national education objectives [4]

It is not impossible for the growth of IKN to “eliminate” the community from attempts to conserve the indigenous tribal wisdom values of the potentially endangered IKN population and reinforce the Indonesian identity that supports the development of IKN in national and state life. IKN is a new home that accommodates and defends the diversity of many ethnicities from across Indonesia; as a result, a character that supports the ideals of Indonesian identity as indicated in the 18 characters specified by the Ministry of National Education in 2011.

The moral teachings provided in the folktale “Putri Petong” will be investigated in this study. This research aims to describe the Indonesian identity (character values) in the story. The “Putri Petong” folktale comes from the Penajam Paser tribe, an indigenous clan that lives in parts of the National Capital. The Paser tribe has been an indigenous group in the Penajam Paser region for millennia [5]. It is known that Sadurengas, a kingdom, once existed in the Penajam Paser area. The Language Institution of East Kalimantan released a folk tale named “Putri Petong” as part of an anthology of folklore [6]. The following issues are addressed in this study: a) what character education

ideals are transmitted in Putri Petong's story, and b) how these character values are incorporated into the story's depiction of national life.

The folktale "Putri Petong" is examined using Van Dijk's discourse analysis theory. Text, social cognition, and social context are the three components of this discourse analysis [7]. This research is entirely concerned with textual analysis. There are three types of text structure: macrostructure, superstructure, and microstructure. The text's introduction, expansion, and conclusion are referred to as the macrostructure. The macrostructure governs the overall growth and organization of the text. Superstructure aspects include the narrative storyline, exposition sequence, and schemas found in various texts. Microstructure includes the links between sentences, phrases, and words. Microanalysis comprises three parts: syntax, semantics, and pragmatics. The microstructure affects the comprehension of the text's meaning and information. A paragraph's microstructure involves sentence arrangement, referential coherence, and linking words to express its topic effectively. This study examines the macrostructure, superstructure, and microstructure of Indonesian identity-reflecting character values.

2. METHODS

This study is qualitative descriptive since it tries to investigate the character values inherent in the folklore "Putri Petong" as it is. The Language Institution of East Kalimantan released the folklore work "Puteri Petong" as part of a collection of Paser and Berau folklore [6]. The data for this study are extracted from the text "Putri Petong" as lingual units in the form of words, expressions, sentences, paragraphs, themes, and events that suggest Indonesian identity in the form of 18-character Ministry of National Education-issued characters [4].

The information was organized and analyzed in various ways. The material is read repeatedly allowed for analysis, which was done so that the moral values of the folklore could be understood and investigated. Character values in folklore could be deduced from the story's main topic, which was an example of the macrostructure; the section on how conflicts were resolved was an example of the superstructure; individual words, phrases, and paragraphs were examples of the microstructure. The classification of character values in the macrostructure, superstructure, and microstructures is related to the 18-character education values that reflect Indonesian identity in national and state life. These values might be found in the macro, superstructure, and microstructures.

3. RESULTS AND DISCUSSION

3.1. State life

The life of the country and state of the Sadurengas kingdom while being governed by Putri Petong is shown to be the primary focus of this narrative through a macro-structural analysis. A consensus among the populace led to the founding of the kingdom of the Sadurengas. According to Rosseau [8] in his book *Du Contract Sociale*, the state's foundation is its citizens' social agreement. Pak Pego first sought the Sadurengas people for permission to form a kingdom, and the people gave it to him. At that time, the Sadurengas people lived their lives without any restrictions. This agreement is a social pact that guarantees the parties' safety and prosperity, while Putri Petong is the leader. In addition to this, Putri Petong has fulfilled the role of the welfare state, also known as the country of welfare, according to the definition of a current state. The goal of a welfare state is to ensure that its citizens have access to the highest possible standard of living concerning their fundamental requirements. It prevents starvation and other forms of deprivation [9].

3.2. Indonesian Identity

Indonesian identity is constructed through local identities considering Indonesia is multiethnic, multilingual, and multireligious. The primary theme (macrostructure); multiple events (superstructure); words, expressions, sentences, and paragraphs (microstructure); and the Indonesian identity that is represented in the character values in Putri Petong's folklore are all components that contribute to the story's macrostructure. Putri Petong and her subordinates exhibited behavior as a reflection of their character while in charge of the kingdom of Sadurengas is outlined below.

3.2.1. Religious

A religious mindset and way of behaving include being faithful to the teachings of one's religion, being tolerant of the practice of worship belonging to other religions and living in harmony with followers of other faiths [2]. The moment that Pak Pego greeted Putri Petong after she was born illustrates these core principles of his character. He cast magic. "When it came time to cut the newborn's umbilical cord, the baby's

grandfather, Pak Pego, remarked, “Diyan mekus iyo upuku. Buen yo olo endo taka nape penyombolum taka yu usang”. With the birth of this grandson of mine, we had better leave our old life behind [6]. It is possible to interpret mantras as a method for inculcating mental formulations into one’s consciousness. Spells that hold magical power and take the form of words or utterances are known as verbal spells [10]. Because it is uttered as part of a ritual of devotion or obedience in carrying out his belief in supernatural powers, the mantra that Pak Pego supplied indicates religious character. It is because the mantra is recited. In this instance, the mantra is recited as a prayer in the expectation that the arrival of Putri Pego will usher in a new hope or a life that is superior to the one that existed previously (i.e., before the birth of Putri Pego).

3.2.2. Discipline

Demonstrating ordered behavior and obeying a variety of rules and regulations is an act known as discipline [2]. Discipline is applied by administering appropriate punishment for wrongdoing, such as giving appropriate punishment to robbers [6]. The imposition of a punishment based on the provisions that were in effect at that time indicated disciplinary action because citizens were required to comply with all applicable regulations. The punishment imposed was based on the provisions that were in effect then. To keep the peace and preserve order in the community, citizens are subject to penalties if they commit offenses.

3.2.3. Hard work

Working hard is a behavior that demonstrates genuine effort in overcoming various learning and assignment challenges and completing tasks to the best of one’s ability. Hard work is a symptom of someone dedicated to their studies [2]. This laborious effort is depicted in folklore by the event in which Saipao continued to work even though she was pregnant [6]. In the event of Putri Petong’s success in progressing and growing trade to Singapore, one needs only look at the amount of effort that was put in [6].

3.2.4. Democratic

A democratic way of thinking, doing, and acting places value on the rights and responsibilities of the individual and the community [2]. Several events showing a democratic

character were represented by Pak Pego when he gathered Rekan Tatau Datai Danum residents and asked for their opinions when establishing the Sadurengas kingdom [6].

When Petong's daughter convened a meeting to debate the surplus of food for the sake of the prosperity of the Sadurengas people, this is just one example of the many instances that illustrate the nature of democracy. Putri Petong interviewed Mangku Bumi, Salera, Jinan, and Uncle Kutoi for their point of view [6]. Additionally, Putri Petong requested that consideration be given to issues relating to safety in several border regions [6]. Concerning the challenges surrounding commerce, Putri Petong requested discussions on how to expand trade to improve her people's welfare [6].

3.2.5. Motherland love

To think, act, and behave in a manner that demonstrates loyalty, concern, and a high level of appreciation for the nation's language, physical, social, cultural, economic, and political surroundings is to "love the motherland." This thinking, acting, and behaving method can be summed up as "love the motherland" [2]. In terms of welfare [6] and border security [6], Putri Petong's affection for her country is evidenced by her constantly considering her people's condition. Sunan, a subordinate of Putri Petong, led the warriors to defeat the robbers, exemplifying his patriotism. Sunan and his soldiers fought valiantly against the frontier bandits [6]. The struggle of the soldiers who defended the Sadurengas kingdom against the attacks of the Sadurengas bandits until their last drop of blood [6] is another instance that exemplifies patriotism.

3.2.6. Sociable and friendly

Sociable and friendly behavior is a sense of enjoyment in interacting, associating, and working with others [2]. Communities in the kingdom of Sadurengas are receptive to cooperating with traders from outside the region, such as Banjar and the kingdom of South Sulawesi, to engage in *olo pakut* 'messaging each other' or bartering every month [6]. When the chief of Setarap Village prepares a welcoming ceremony for Sunan, who has come to help exterminate the robbers, Sunan's affable nature is also disclosed. Sunan and his forces are treated with respect and courtesy and communicatively by the village chief's greeting and hospitality [6], demonstrating a delight in interacting, associating, and collaborating with others [2].

3.2.7. Love peace

Love and peace are attitudes, words, and deeds that make others feel joyful and safe in their presence [2]. Sadurengas residents value peace because their lives are becoming more harmonious, safe, successful, and prosperous [6]. Putri Petong is always concerned with maintaining security and quiet in border areas, such as Setarap Village, by assigning troops to deal with criminals [6]. Following the abolition of thieves and the restoration of security in various border areas, locals can resume their everyday lives, such as gardening, farming, and collecting forest products, without fear [6].

3.2.8. Social Care

Social care is an attitude and activity of always being willing to help others and communities in need [2]. The Sadurengas people practice gotong royong as a form of care in their daily life, such as when producing crops using a shifting cultivation system or hunting animals in the forest. There is even a term for it called gawi segumi [6]. Residents came to assist Saipao when she was about to give birth to Putri Petong, further demonstrating the social and loving nature of the character [6].

Furthermore, Putri Petong demonstrates social responsibility by utilizing large crop yield opportunities to prioritize the Sadurengas people's well-being [6]. In addition, Putri Petong's compassion for her people was demonstrated by the fact that she dispatched Sunan and his men to Setarap Village to end the robberies that had been going on there [6]. Putri Petong's care for her subjects was held up as an example by her subordinates, most notably by Mangku Bumi. Immediately, Mangku Bumi provided medical assistance to all injured soldiers and locals. Almost quickly, he called for a doctor to heal the injured soldiers and bury those killed in the conflict with the bandits [6].

3.2.9. Responsibility

The attitude and behavior of a person towards fulfilling his duties and obligations to himself, society, the environment (natural, social, and cultural), the state, and God Almighty are examples of what is meant by the phrase "responsibility" [2]. Putri Petong, as the leader of the Sadurengas kingdom, demonstrates her responsibility to carry out her duties and obligations to her subjects by considering how to exploit surplus food for the Sadurengas people's prosperity [6]; negotiates with his subordinates to keep

his empire safe [6]; instructs troops to patrol the border region and eliminate village robbers [6]; and looks over places (villages) that are remote from the royal capital [6].

The activities of Putri Petong's subordinates demonstrate a responsible nature. This figure appears in several situations when Sunan performs his duties to guard the villages from thieves with full responsibility and courage [6], evaluates to ensure Setarap Village's security [6]; two soldiers carry out their duties to watch the night [6]; Mangku Bumi is in charge of leading troops to assist in the eradication of thieves, summoning healers to treat wounded soldiers and dead burial soldiers [6].

4. CONCLUSIONS

It is possible to conclude, since the findings and the analysis, that the life of the nation and state in the kingdom of Sadurengas reflects Indonesian identity. It is because it demonstrates religious character, discipline, hard work, democracy, love of the motherland, friendship, peace-loving, social care, and responsibility. The novel "Putri Petong" depicts the existence of the nation and state following the aim of the founding fathers of the Indonesian nation to make Indonesia a sovereign nation that is also just and affluent. Putri Petong is continually working towards the goal of the kingdom or state being present so that it may fulfill its job of ensuring the prosperity of its people while also ensuring their safety. This narrative has the potential to be utilized in the field of character education because it possesses virtuous elements that encourage a love for one's country. This story evokes feelings of nationalism, unity, concern for national interests, and collective progress, particularly in building a new capital city in East Kalimantan.

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