

# Candisari Site: Cultural Heritage of the Lamongan Community

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## ABSTRACT

This research examined *Candisari* in *Pandanan* hamlet, *Sugio* village, *Sugio* District as one of the cultural heritages of *Lamongan* Regency with the aim of (1) describing the narrative structure and (2) the cultural value of *Candisari*. This research was descriptive qualitative research with data collection techniques carried out by (1) observation, (2) interviews, (3) recording, (4) note-taking, (5) transcripts, and (6) translation. Data analysis used Miles and Huberman's qualitative data analysis with stages of data reduction, data presentation, and conclusion. The research results were (1) analysis of Ala Maranda's narrative structure with *terem* and *functions* to produce storyline, characterization, and good and bad functions. There were six characterizations, there were ten functions, namely six good functions and four bad functions, and (2) cultural values produced (b) the value of human trust in God, (b) the value of humans and humans, and (c) the value of humans and nature, there were two sources research data.

**Keywords:** *Candisari*, narrative structure, cultural values

## INTRODUCTION

There are many historical heritage sites in *Lamongan* Regency. The number of these sites is around 25 cultural heritage sites. However, of the 25 cultural heritage sites,

only 15 cultural heritage sites have been verified and validated by the Ministry of Education, Culture, Research and Technology of Indonesia, including the *Gentong* in front of the *Lamongan* Grand Mosque, the *Water Toren Alun Alun* Monument, the *Patakan* Temple Site in *Sambeng* District, the *Candisari* Site in *Sugio* District (Sudjarwo, 2023). Many cultural heritage sites in *Lamongan* Regency have stories or legends that are behind them and are interesting for the public to know.

Legend is folk prose that has characteristics similar to myth, which is considered to have happened but is not considered sacred. In contrast to myths, legends are characterized by humans, although sometimes these characters have extraordinary qualities and are often related to supernatural creatures. According to Indriyawati (2009:59), legends are stories passed down from ancient times that tell of the deeds of heroes, population movements, and the formation of local customs.

Discussing the legends found in an area will be related to the existence of traditions and culture which form an inseparable unit. The more interesting traditions and cultures that develop in an area, the more it will influence the attractiveness of legends to research. One of them is the legend of *Candisari*, *Pandanan* hamlet, *Sugio* village, *Sugio* district, *Lamongan* regency. Hopefully, this oral story will be an effort to save cultural wealth. *Candisari* is a cultural heritage that needs to be analyzed and

preserved. With this research on *Candisari*, hopefully, we can conserve the cultural richness of the *Lamongan* people and learn that there is a legend behind it which has a story that contains cultural values.

To find out the cultural values contained in the *Candisari* site, first, it is necessary to reveal the narrative structure of the site. Hutomo (in Sudikan, 2015:35) believes that structure is the relationship between the constituent elements in the overall arrangement. In this case, the relationship between these elements can be a dramatic, logical, or time relationship. So, in a narrative structure, there are units of constituent elements and composition. These forming elements are operational units that can be used for multiplying, subtracting, trying, and others. One theory that can be used to reveal the narrative structure of a legend is Ala Maranda's narrative structure analysis.

Sudikan (2015:38) states that analyzing narrative structures (stories) can use the terms *terem* and function. *Terem* is a symbol that defines a social and historical context and also appears as a dramatic character, magical actor, natural phenomenon, and others, namely the scale of an object that can act or play a role. These terms should not be defined arbitrarily but should be based on the story itself. Meanwhile, the function is the role of the term. This is thoroughly researched through oral texts to find out the moral message and values it contains, especially cultural values.

Koentjaraningrat (2000:25) argues that cultural values are values that are composed of ideas that live in the mind about what the majority of society considers very noble. The value system in society functions as a direction and standard of behavior. Thus, a person's cultural values influence the choice of available alternatives, methods, tools, and manufacturing goals. Humans and culture are a duality because the two cannot be separated, where there is a group of people, there is a culture that is produced. Culture is useful for humans or society to protect themselves from nature, regulate between

humans, and as a container for all human feelings. Therefore, culture will greatly influence human ethics and morals. This means that a cultured human is a human who has control and acts according to cultural values, especially the ethical and moral values that exist in that culture (Bintarto & Hadisumarmo, 1982 in Badeni and Saparahayuningsih, 2022).

Kluchohn (in Koentjaraningrat, 2015:30), states that cultural values can be grouped into five basic problems of human life, namely (1) the problem of the essence of human life, (2) the essence of human life's work, (3) the essence of human position in space-time, (4) the nature of humans and the natural world around them, and (5) the nature of humans and each other. Simply put, the five things above refer to three core points found in culture, first is the nature of human life (humans with God or with themselves), second is the essence of human life with the natural surroundings, and third is the essence of humans and fellow humans.

The narrative structure (story) and cultural values contained in the legend of the *Candisari* site in *Sugio* District, *Lamongan* Regency are quite interesting to explore in a study. The story of *Candisari* is evidence of historical heritage in *Pandanan* hamlet, *Sugio* village, *Sugio* district, *Lamongan* regency. In short, *Candisari* was formed from a fragment of the story of the journey of a *Resih* (*Resih* (*Jv*): title for ascetics) named *Sukma Wirata*. He was ordered by the King of *Majapahit* to build a temple in *Nyi Pandansari's* territory (*Nyi* (*Jv*): respectful title for women). This aspect of the story structure contains detailed narrative elements and is interesting to research. Apart from that, a piece of the story about the origin of the founding of the *Candisari* site contains a lot of cultural value. Therefore, this research analyzes the narrative elements and cultural values contained in the *Candisari* site in *Pandanan* hamlet, *Sugio* village, *Sugio* district, *Lamongan* regency.

## METHODS

This research used descriptive qualitative methods. According to Setyosari (2020:33), the qualitative method aimed to describe all events, conditions, and anything related to and needed in the research. The data in this research were (1) story excerpts related to narrative structure and cultural values contained in the origins of the *Candisari* story in *Pandanan* hamlet, *Sugio* village, *Sugio* district, *Lamongan* regency. The data was collected by (1) direct observation with the informant, (2) direct interviews with the informant, (3) recording any information conveyed by the informant, (4) recording related data sources obtained, (5) transcripts of data sources, and (6) translation of data source results. Data analysis used Miles and Huberman's qualitative data analysis with stages of narrative structure and cultural value data reduction, presentation of narrative structure and cultural value data, as well as data inference on narrative structure and cultural value of the *Candisari* site in *Pandanan* hamlet, *Sugio* village, *Sugio* district, *Lamongan* regency. In qualitative research, the description or analysis of objects was carried out coherently, so that they could be studied appropriately (Aljamaliah and Darmadi, 2021).

## RESULT AND DISCUSSION

Based on the problems described above, in this section, we will discuss the form of narrative structure and cultural values contained in the *Candisari* site in *Pandanan* hamlet, *Sugio* village, *Sugio* district, *Lamongan* regency.

### NARRATIVE STRUCTURE OF THE CANDISARI SITE

Analysis of the narrative structure of the *Candisari* legend used narrative structure analysis developed by Ala Maranda (Sudikan, 2015:36-37). In the theoretical concept developed by Maranda, he used the terms *terem* and *function* to analyze the structure of oral literature. *Terem* (term) was a symbol that was equipped with a social

and historical context. Apart from that, *terem* also takes the form of dramatic personas, magical actors, natural phenomena, etc., namely all subjects who could act and play a role in a story. Meanwhile, the function was a role held by a term. *Terem* could change, while its function remained. Thus, terms that appeared in a variant could be replaced by terms that performed the same function. Before analyzing the narrative elements of the story using the *Terem* and *Function* elements, the storyline of the *Candisari* legend would first be explained as follows.

(1) King of *Majapahit*, (2) *Resih Soloko Gading* as the Great Advisor to the King of *Majapahit*, (3) *Resih Sukma Wirata* a student of *Resih Soloko Gading*, (4) *Nyi Pandansari* as the ruler of the *Sugio* region, (5) once the King of *Majapahit* ordered *Resih Soloko Gading* to build a temple in *Nyi Pandansari*'s territory, (6) then *Resih Soloko Gading* sent his student named *Resih Sukma Wirata* to carry out the King's orders, (7) *Sukma* began his journey looking for *Nyi Pandansari*, (8) after arriving at the location, *Sukma* did not find her settlements and only dense forests surrounded him, (9) when he felt confused, *Sukma* met an old hermit, (10) after receiving instructions from the hermit to look for two twin *trembesi* trees, *Sukma* continued his journey, (11) after successfully finding 2 twin *trembesi* trees, *Sukma* entered the tree, (12) suddenly there were two big snakes that suddenly blocked *Sukma*, (13) *Sukma* was forced to fight with the snake, (14) suddenly appeared the figure of an old hermit that *Sukma* met during the journey, her face suddenly changed into a beautiful face and claimed to be *Nyi Pandansari*, (15) then *Sukma* built a temple with *Nyi Pandansari*'s permission which was named *Candisari*, and (16) then *Sukma* married *Nyi Pandansari* and named the area *Pandansari* village (which now known as *Pandanan* hamlet).

Based on the storyline of the *Candisari* site, analysis of the narrative structure based on

terem and functions can be described according to the following storyline.

**Table 1.1 Candisari Narrative Structure Flow based on Terem and Function**

<p>N = a1 (x1) a2 (y1) b2, b3 : a2, a3 (y2) a1 :: a3, b1 (y4) a3 :: a3 (y5, y2) a1 (y1) b2, b3// : b1 (y4) a3 (y5) b1 (y4) :: a3 (y6) b1, a3 (y3) :: a3, c1 (x5) c2 (x3) a3 // a3 (x4) c2 : a3 (x4, z2) a3 :: a3, b1 (x5) b3// a3 (z3) b3 : b3 (z4) a3 (y1) b2 :: a3 (y1) b2 :: a3 (z5) b3 //</p>
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If you look at the characters itself, the storyline of *Candisari* was as follows.

**Table 1.2 Characterization Line of the Candisari Story**

<p>N = a1, a2, b3: a2, a3, a1: a3, b1, a3: a3, a1, b3//: b1, a3, b1: a3, b1, a3: a3, c2, a3// a3, c2: a3, a3: a3, b1, b3// a3, b3 : b3, a3 :: a3, a3, b3//</p>
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The flow of characterization in the table was that the King of *Majapahit* ordered his advisor *Resih Soloko Gading* to build a temple in the *Nyi Pandansari*'s territory, and then *Resih Soloko Gading* ordered his student *Resih Sukma Wirata* to build the temple. *Sukma Wirata* met the old hermit, then continued his journey to the *Nyi Pandansari* area and looked for two *trembesi* trees. After finding two *trembesi* trees, *Sukma* met two big snakes, and met

*Nyi Pandansari*, then *Sukma* built a temple and married *Nyi Pandansari*.

Analysis of the function of goodness and justice in the *Candisari* story was greater than the bad function. This was in line with the story's intention to always pay attention to and balance the relationship with God, relationships with others, and relationships with the universe. This analysis could be proven from the following description of the storyline.

**Table 1.3 The Function of Kindness and Justice in the Candisari Story**

<p>N = a3 (y2, y1) a1 b2 + b3, a3 b1 (y4) a3 + a3 (y5, y2) a1 (y1) b2, b3 + b1 (y4) a3 (y5) b1 (y4) + a3 (y6) b1, a3 (y3) + a3 (x4, z2) a3 + a3 (z3) b3 + b3 (z4) a3 (y1) b2 + a3 (y1) b2 + a3 (z5) b3 &lt; a1 (x1) + a3, c1 (x4) + c2 (x3) // a3 (x4) c2 + a3 (x4) z2 a3 + a3 b1 (x5) b3</p>
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To understand the codes in the table above, the code description can be observed as follows.

<p><b>Terem:</b>  a = Journey  a1 = King of Majapahit  a2 = Resih Soloko Gading  a3 = Resih Sukma Wirata  b1 = Old Hermit  b2 = Temple  b3 = Nyi Pandansari  c1 = 2 twin Trembesi trees  c2 = 2 big snakes  <b>Function:</b>  x = Badness  x1 = Order  x2 = Breaking in  x3 = Blocking  x4 = Battle</p>	<p><b>Function:</b>  y = Goodness  y1 = Founding  y2 = Carry out orders  y3 = Travelling  y4 = Ask  y5 = Answer  y6 = Be thankful  <b>Function:</b>  z = Justice  z1 = punish  z2 = Won  z3 = State the aims and objectives  z4 = Welcome  z5 = Married  <b>Special Code</b> N = <i>Candisari</i> Site</p>
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### CULTURAL VALUE OF THE CANDISARI SITE

Based on the analysis carried out by researchers on *Candisari*, several cultural values could be found, including: (1) the essence of human life's work towards God, (2) social values relating to humans and other humans, and (3) cultural values that relationship between humans and the

universe. These three things could be described as follows.

#### The Value of Trust was Closely Linked between Humans and God

Divine values were values that were closely related between humans and God regarding human life (the essence of life). These values could be found in the values of their religious beliefs. The value of trust was a

value that originated from human trust and confidence. The cultural value in question could be proven according to the following quote.

(1) People believe in the thanksgiving ceremony (Ind: sedekah bumi) event in the temple area, praying and eating together, as a form of respect for their ancestors in the hope of smoothness and blessings during the harvest season. (01/NKMdT/SC)

Data (1) explained that religious values were visible in the Thanksgiving ceremony. This Thanksgiving ceremony was one of the local wisdoms in *Pandanan* hamlet. Local wisdom is a culture that results from the human thought process to adapt its existence in the natural environment which could be manifested in real works in the built and intangible environment (Dahlioni et al., 2015). Local wisdom was always changing,

because it followed cultural dynamics and could not be separated from human thought patterns.

This Thanksgiving ceremony was carried out once a year right during the harvest season by the people of *Pandanan* hamlet which was located in the temple area. In the Thanksgiving ceremony activity, people carried an upward *tumpeng* (*Tumpeng (Jv)*: ceremonial dish of yellow rice served in a cone shape) which indicated that the purpose of human life was conical to God Almighty. This was both local knowledge and practice that was important for the public to know (Pratiwi, 2019 in Khoiroh and Syukur, 2023). After the joint *tahlilan* event, all residents ate *tumpeng* rice as a form of gratitude for being given good fortune. The following was a picture of the *Candisari* site which was used every year as a place for the Thanksgiving ceremony.



Figure 1: Stone Ruins of the Candisari Site, in Pandanan Hamlet, Sugio District

Apart from that, people also brought snacks to be eaten together to strengthen ties between communities. *Tumpengan* was defined as an expression to ask for safety and sustenance from Allah SWT. This was done as a form of gratitude to Allah SWT for the blessings that had been bestowed on the people of *Pandanan*.

Based on the statement above, it could be concluded that the value of belief displayed in this context was a form of human love for God which was realized through traditional ritual processes. This process was an expression of solidarity and an expression of social piety among others. So that it became a place for family gatherings as well as a social, cultural, and religious transformation

in the current era of maturity. Efforts to preserve this belief had also resulted in *Candisari*'s blessings. This form of realization is realized through efforts to appreciate the legend with a sense of belief in the blessings given by God through traditional events such as the Thanksgiving ceremony. People still believe that this group prayer event was a means of honoring their predecessors and immediately getting closer to Allah SWT. In this case, cultural values became a reference for the behavior of most members of the community concerned (Fadhilasari dan Rahmanto, 2021).

### **Social Values Relating to Humans and Other Humans**

Social values were concepts about what was considered good and bad, beautiful or not beautiful, and right or wrong. It was hoped that these values could create norms, regulations, and peace in living life. This social value was created because of the relationships between humans and other humans. Thus, below we also see the social value of the story of the *Candisari* site.

(2) *The king ordered his advisor Resi Saloko Gading to build a temple in the Nyi Pandansari area. (01/NSMdM/SC)*

In data (2) there are cultural values in the form of social relations when the king ruled *Resih Soloko Gading*, as an advisor you must obey the king wholeheartedly, and respect others, values that relate between humans and other humans are also called social values, such as togetherness, harmony, and kinship, where these values could not be separated in everyday life. Apart from data (2), the quote below also showed cultural values in the form of human relationships with other humans.

(3) *Resih Soloko Gading then gave orders to his student, Resih Sukma Wirata, to carry out the King's order to build a temple in the Nyi Pandansari area. (02/NSMdM/SC)*

Data (3) above showed that *Resih Soloko Gading* gave the task to *Resih Sukma Wirata* to carry out orders from the King, this indicated a family atmosphere that was deeply reflected, in which *Resih Soloko Gading*, who was ordered by the King, gave the order to his student *Resih Sukma Wirata*, signifies obedience in the family. Apart from that, there were also social and cultural values outside the *Candisari* story as follows.

(4) *Thanksgiving ceremony events, namely praying and eating together at the temple, as well as tahlil and istighosah at the mosque. (03/NSMdM/SC)*

This data was reflected in the culture found in the *Pandan* hamlet community when

carrying out the Thanksgiving ceremony event. This value was contained when residents flocked to the temple area to carry out a thanksgiving ceremony, *tahlil*, prayer, and eating together. The aim of this social value was as a social value to create an atmosphere of concord and harmony in society, this social value could prevent friction or social conflict between people. The importance of social values in culture as learning that created concern for fellow humans.

### **Cultural Values Relating to Humans and Nature**

As fellow creatures, humans should be able to maintain a harmonious relationship with nature by caring for and protecting the environment, and not destroying it. This was the background to the formation of cultural values related to the universe. This is a quote that shows the value of nature contained in the story of the *Candisari* site.

(5) *When Sukma Wirata found two twin Trembesi trees, Sukma broke through the trees. (01/NBMdA/SC)*

Cultural values relating to humans and nature in data (5) above included incidents of violence committed by *Sukma Wirata*, namely *Sukma* forcing his way through two *trembesi* trees. This had a very deep meaning that every human being living around the natural environment should not damage or even destroy nature as a place for other creatures to survive, but should be maintained and preserved. What had been enjoyed from the natural surroundings should be balanced with the preservation of the surrounding natural ecosystem.

Apart from that, natural values were also contained outside of oral literary texts in cultures related to *Candisari*. The following was a transcript of an excerpt from an interview with the informant:

(6) *Thanksgiving ceremony was carried out in the temple area, as a form of gratitude to God and asking for smoothness during the rice harvest season. (02/NBMdA/SC)*

This data showed that the thanksgiving ceremony occurred when the harvest season arrived, this event was intended as a form of gratitude for the abundance of the universe and the events or powers given by God through natural events that could not be reasoned with by the human mind. This indicated that awareness of loving the universe was very important in the process

of life. This natural value was a guide for a servant who lives on earth not only as a human but also side by side with the universe. Humans should also examine the reciprocal relationship with the universe. The universe must also be respected and preserved as God's creation. The following was a picture of the former temple stone mound.



Figure 2: The stone mound of Candisari Site, in Pandanan hamlet, Sugio district.

## CONCLUSION

Based on the results of the analysis regarding the form of narrative structure and cultural values contained in the Candisari site, in Pandanan hamlet, Sugio village, Sugio District, Lamongan Regency, it could be concluded that the narrative structure of the Candisari site, in brief, is the storyline. Candisari was formed from a fragment of the story of the journey of a Resih named Sukma Wirata, he was ordered by the King of Majapahit to build a temple in Nyi Pandansari's territory. After receiving orders from Raden Wijaya, the king of Majapahit, Sukma Wirata began to travel. After arriving at the location, Sukma Wirata did not find any settlements and only dense forest surrounded him. When he felt confused, Sukma Wirata met an old hermit, then Sukma asked and was given instructions by him, namely to find two twin trembesi trees. After thanking him, Sukma immediately continued his journey according to the hermit's instructions. It didn't take long for Sukma to find two twin trembesi trees. He barged in. However, suddenly the tree turned into two big snakes to drive Sukma into the forest. Sukma and the two snakes fought a great battle. In the

end, the battle was won by Sukma Wirata. After that, suddenly the figure of the hermit he met previously appeared who then turned into a beautiful woman who claimed to be Nyi Pandansari. After learning that the woman was Nyi Pandansari, Sukma Wirata immediately stated his aims and objectives for the area. After that, Nyi Pandansari invited Sukma Wirata to build a temple in her area. After building a temple, Sukma married Nyi Pandansari and named the area Pandansari village, which was now known as Pandanan hamlet.

The cultural values contained in the story of the Candisari site consist of three things, namely (1) the essence of human life's work towards God. This cultural value is proven by the thanksgiving ceremony activity which is carried out every year after the harvest season by the Pandanan hamlet community in the temple area. This was done as a form of gratitude to Allah SWT for the blessings that have been bestowed on the people of Pandanan. (2) Cultural values relate to social values between humans and other humans. This cultural value could be seen in the Candisari storyline which depicts a harmonious relationship between the king (leader) and his subordinates. Apart

from that, the harmony of human relations can also be seen during the thanksgiving ceremony which was carried out together and in harmony. (3) Cultural values relating to humans and the universe could be seen in the storyline when *Sukma* meets two trembesi trees as well as the thanksgiving ceremony procession which shows gratitude towards God by making food (*tumpeng* rice) sourced from the produce of the earth (nature) of *Pandanan* village.

For research results related to the *Candisari* site to obtain more in-depth results, future researchers should be able to develop research data to search for the meaning of the symbols and reception of the *Pandanan* hamlet community towards the site.

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