

“She Fades In Our Memories:” Rural Jepara Women’s Reception To Ratu Kalinyamat Folklore

Herpin Nopiandi Khurosan¹, Muhammad Faalih¹

¹Indonesian Literature Study Program, Faculty of Humanities, Universitas Diponegoro, Semarang, Indonesia

Abstract. This study examines the reception of Rural Jepara Woman to Ratu Kalinyamat folklore: How is Ratu Kalinyamat imaged; what is the perception of the Rural Jepara woman towards the ideal woman figure; and whether there is a correlation between the figure of Ratu Kalinyamat and the idealization of women by the community. In-depth interviews were used to collect data in the form of perceptions toward Ratu Kalinyamat and ideal women, by targeting rural Jepara woman. The results of the study show that Ratu Kalinyamat fades in the collective memory of rural Jepara women and is not perceived as an ideal representation of women. This is evidence of the lack of formal culturalization and formal institutionalization of Ratu Kalinyamat as a role model who has made a major contribution to national history through [political] activities in the public sphere.

¹ Corresponding author: herpinnk@lecturer.undip.ac.id

1 Introduction

Up to this point, research on Ratu Kalinyamat has emphasize six point. First, research on the spiritual dimension of Ratu Kalinyamat [1,2]. Second, a study on the erotic and exotical aspects of Ratu Kalinyamat [2,3]]. Third, Study on the impact of Ratu Kalinyamat to Socio-economic development of Jepara Regency [4-6]. Fourth, research on moral values in Ratu Kalinyamat Story [7,8]. Fifth, historical aspect of Ratu Kalinyamat [9,10]. Sixth, feminism study of Ratu Kalinyamat [10–12]. Based on the six trends above, it can be seen that there is no research that examines the perceptions of rural Jepara women, towards the figure of Ratu Kalinyamat.

This study aims to fill in the gaps in previous research by focusing on how rural Jepara women perceive the figure of Ratu Kalinyamat. Two research questions were raised in this regard: 1] How Ratu Kalinyamat is imaged by rural Jepara women; 2] how the idealization of women according to Jepara society. 3] is there a correlation between the figure of Ratu Kalinyamat and the idealization of women. Aside from being a topic of discussion for this research, the three questions also function as a form of mapping the image of the ideal woman according to the rural Jepara community.

This study assumes that even though Ratu Kalinyamat is from Jepara, many people, especially women, in Jepara do not know the figure of Ratu Kalinyamat well. Nor did they make the figure of Ratu Kalinyamat as an ideal woman concept. The lack of public understanding of Ratu Kalimat is due to the lack of institutionalization of the transmission of the Ratu Kalinyamat folklore and other [formal] cultural forms.

2 Result and Discussion

Transcription of the Legend of Teluk Awur

This research is a qualitative research whose main objective is to emphasize the description of the data on three things. First, the perception of the rural Jepara community towards Ratu Kalinyamat. Second, the perception of the rural Jepara community towards the ideal female figure. This research aims to test whether there is a correlation between the figure of Ratu Kalinyamat and the idealization of women by the rural Jepara suburban community, which in this case is represented by women from the Teluk Awur Village area, Tahunan District, Jepara Regency. Teluk Awur was chosen because it is located at the tip of the North Coast of Jepara, which is considered to represent the rural community of Jepara Regency. Thus this research can also measure how

the culturalization or institutionalization of the figure of Ratu Kalinyamat outside its center in the Mantingan area.

This research uses in-depth interviews and focus group discussion [13] to obtain data related to the perception of the ideal woman and the figure of Ratu Kalinyamat in the eyes of rural Jepara women. In-depth interviews were conducted with twelve women representing three different ages and levels of education: from teens, adults, to middle age; and from elementary, secondary, to higher education levels.

Three stages of analysis were carried out to describe and interpret the data that had been collected. The first is reduction. This is done to select and classify data related to perceptions of the ideal woman and perceptions of the figure of Ratu Kalinyamat. The second is the presentation of data which is aligned with the research focus. After that, verification is carried out by making conclusions related to the fundamental research questions.

The results showed that Ratu Kalinyamat was described by most of the respondents as a beautiful woman. All female respondents in Teluk Awur admitted that they only knew that Ratu Kalinyamat was a beautiful ruler, whose beauty was well-known everywhere.

"I only know that Ratu Kalinyamat is a beautiful Queen," Siti Zulaikha, 32 years old.

"Many of my generation do not know Ratu Kalinyamat. It's a popular story among my parents or older." Dhira, 33 years old.

The results also show that there is a lack of transmission of Ratu Kalinyamat folklore. Likewise with the cultural socialization and institutionalization of Ratu Kalinyamat in rural Jepara.

"I know Ratu Kalinyamat through the parades held in Kota (Jepara)." Amida, 48 years old.

"When it comes to inspiration, I am more inspired by R.A. Kartini. Because there are Kartini museum, and on Kartini's day there is also a requirement to wear traditional clothes for school children." Dhira, 33 years old.

In addition to general perceptions regarding Ratu Kalinyamat, this study produced data showing the ideal female figure according to the Jepara women's community. For the people of Jepara, the ideal female figure is a woman who has the attributes of being loyal to her partner and has strong religious beliefs. They make religious figures as patrons, not political figures.

"What I often use as a role model and ask for opinions are Kyai." Dwi Khotimah, 50 Years Old.

"I want a daughter-in-law who is pious, loyal, and understands her partner." Nur Walidah, 48 years.

The findings above show that rural Jepara woman do not receive well transmission, socialization, and institutionalization of Ratu Kalinyamat folklore. This is shown by the fading of the figure of Ratu Kalinyamat in the collective memory of women in Jepara itself. This is an irony where Ratu Kalinyamat is a very important figure and have great influence in the region [1,5,10].

Ratu Kalinyamat is an important figure in history, as well as being a representation of women who are active in the non-domestic public sphere. But so far Ratu Kalinyamat is not considered as a figure that represents the image of an ideal woman for the suburban Jepara community. For the people on the rural Jepara, Ratu Kalinyamat is an elitist story that takes part in the public (political) sphere, not portraying women in general. This shows that the people on the outskirts of Jepara consider that the ideal woman is a woman who is primarily engaged in the domestic sphere. Activities in the public domain are only complementary.

From these two conditions it is necessary to take further action from stakeholders. There must be a culturalization of the figure of Ratu Kalinyamat in rural Jepara. Current efforts have not shown any significance to people's collective memory. The great figure of Ratu Kalinyamat was in fact not internalized as a role-model for Jepara women themselves Ratu Kalinyamat has great potential to become an inspiration for women, especially in Jepara Regency, to become progressive women and not limit themselves to the domestic sphere.

3 Conclusion

The folklore of Ratu Kalinyamat has been dememorized among women in Jepara, which is the cultural domain of Ratu Kalinyamat. This was due to the lack of formal transmission and culturalization of Ratu Kalinyamat. The lack of these two efforts has resulted in the figure of Ratu Kalinyamat not being imaged as an ideal woman and not being used as a role-model for progressive women in the public sphere who have big contribution in history.

References

1. Mustolehudin R. Spiritualisme Ratu Kalinyamat: Menelusuri Kearifan Lokal Tradisi Baratan di Desa Kriyan Kalinyamatan Jepara. *Al-Qalam*. 2019 Jul 8;25[1]:147.
2. Rochman KL. Spiritualitas-Erotis Ratu Kalinyamat. 2015;16[1].

3. Jumaiyah J, Wahidullah W, Rusydi MK. The Exotism oOf Artworks of The Ratu Kalinyamat 1551–1574 in Jepara Regency in Accounting Study. *Assets J Akunt Dan Pendidik*. 2022 Dec 28;11[2]:123.
4. Fadillah IZ, Naam MF. Batik Sumber Ide Ratu Kalinyamat dan Ornamen Masjid Mantingan Jepara. *TEKNOBUGA J Teknol Busana Dan Boga*. 2022 Oct 18;10[2]:85–95.
5. Rejeki SK. Peranan Ratu Kalinyamat dalam Perkembangan Kota Jepara [1549-1579]. 2019;11[2].
6. Saputra MT, Nadira SP. Analisis Dampak Pertapaan Ratu Kalinyamat terhadap Kondisi Sosial dan Ekologis Masyarakat Dukuh Sonder Era Modern. *IJTIMAIYA J Soc Sci Teach*. 2021 Oct 8;5[2]:145.
7. Fatmawati N, Kudus I. Nilai Pendidikan Karakter dalam Folklor Ratu Kalinyamat Jepara. 2023;1[1].
8. Wardani ER, Fathurohman I, Kuryanto MS. Nilai Karakter Religius Cerita Rakyat Pertapaan Ratu Kalinyamat untuk Siswa Sekolah Dasar. *Progres Pendidik*. 2021 Jan 11;2[1]:48–54.
9. Nurhayati N. Identifying The Figure of The Queen Kalinyamat In a Historical Text Using Transitivity System. *Cult J Cult Lit Linguist Stud*. 2021 Jun 17;5[1]:23–33.
10. Sofiana A. RATU KALINYAMAT PENGUASA WANITA JEPARA TAHUN 1549-1579. 2017;5[3].
11. Sugiarti S, Qur’ani HB. Kekuatan Tokoh Perempuan dalam Novel Ratu Kalinyamat Karya Murtadho Hadi. *J Pendidik Bhs Dan Sastra*. 2020 Jan 9;19[1]:18–26.
12. Wiyatmi W. Queens in Folklores as Representation of Indonesian Feminism. *Poetika*. 2023 Jun 27;11[1]:22.
13. Okoko JM, Tunison S, Walker KD, editors. *Varieties of Qualitative Research Methods: Selected Sontextual Perspectives*. 2023