

Memory Transmission: The Past as the Source of Determinism Image of Teluk Awur Society

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Abstract. The image of the people of Teluk Awur is attached to the impression of determinism. It is seen as due to the beliefs that exist among the people of Teluk Awur related to the story of the origin of the name Teluk Awur—which is believed to be history—itself. Thus, the research will attempt to look at the process of intergenerational memory transmission that has occurred among the people of Teluk Awur regarding the origin story of Teluk Awur so that it can continue to be accepted by the current generation of villagers. Thus, the research, as a qualitative research, will base the analysis process on the postmemory approach to see the memory transmission of the past story from the previous generation to the post-generation. This research found that the transmission process that occurs collectively is a form of affiliative transmission by bringing the story of the origin of Teluk Awur in the community. In addition, this story also forms a cultural memory for the people of Teluk Awur regarding Islam and the position of women..

1 Introduction

Folklore, basically, is not a unique creation created by one individual; but a story about something that exists with various versions and variations of stories without a single, original and authoritative form; this story is generally formed according to the customs of the place where it develops and is passed down through oral transmission [1]. This orally inherited form is an important value of preservation efforts in the form of writing or bookkeeping because folklore is one of the nation's cultural assets [2]. Like many regions in Indonesia, Jepara, which is one of the regencies in Central Java, has a wealth of folklore. These folktales have been written and recorded by the relevant parties—in this case the Balai Bahasa Jawa Tengah—with the title "Cerita Rakyat Jawa Tengah: Kabupaten Kudus dan Jepara". This writing is an effort to record oral literature circulating in Kudus and Jepara districts..

One of the exciting folktales in Jepara is the origin of the small village named Teluk Awur. This village is one of the small villages in Jepara. The existence of story of the origin of the village name Teluk Awur is not only seen as a fictional story for the villagers. However, this story with all the characters in it is believed to be a factual story that has occurred as part of the history of the people of Teluk Awur.

Thus, this story is believed to carry the memory of past generations of the people of Teluk Awur, which did not go so well as the content of the story. This is seen as a form of sense of living connection.

The existence of the origin story of Teluk Awur—with the characters Den Ayu Roro Kemuning, Sheikh Abdul Azis, and Joko Wongso—which is believed to have occurred in the 15th-16th century period places the characters in the story as a generation of memory creators or even trauma that continues to be passed on to the next generation. This phenomenon is then seen as post-memory in Marianne Hirsch's terms. Postmemory describes the relationship of the second generation to powerful, often traumatic, experiences that preceded their births but that were nevertheless transmitted to them so deeply as to seem to constitute memories in their own right [3]. The connection between the early generation and the next generation is still strong through the belief in the story that is still being told and passed down behind the origin of the name Teluk Awur.

From such a view, the memory of a generation can be transmitted in certain ways. Memory transmission usually occurs within family life, but it does not rule out the possibility of strong memory transmission occurring outside the family environment as a result of human interaction as social beings so that memory can be transferred inter-generationally and intra-generationally [4]. Thus, post-memory, in addition to discussing the structure of intergenerational memory

transmission, describes the relationship that a generation experiences regarding the personal, collective, and cultural trauma of the pre-existing generation - experiences that they remember only from the stories, images, and behaviors around where they grew up [5]. Therefore, the post-generation "allows" its memory to be dominated by narratives shaped by its ancestors or previous generations [6].

The issue in this research will try to explain the process of memory transmission that occurs among the people of Teluk Awur related to events that occur based on a story that is considered folklore or myth. Regardless of the truth, the people of Teluk Awur live by living the story in the midst of their lives. The story that is still strong and believed is what the process of intergenerational memory formation within the community structure of Teluk Awur is trying to explain.

2 Result and Discussion

The position of the story of the origin of the name Teluk Awur is an interesting phenomenon. On the one hand, it is believed to be a folktale with fictional elements. However, at the same time, this story is not only believed to be a story with fictional elements but a story about a person with magical abilities in his time. This belief shown by the people of Teluk Awur makes the story of the origin of Teluk Awur somewhere between fictional and factual.

The story contains several elements that make it appear as a complex story. There is no black-and-white story of good versus evil. Involving three named characters as well as other additional characters, the story centers on a betrayal committed by a subordinate to his superior [7]. In this case, the subordinate is a soldier of a king in what is now Teluk Awur. However, this betrayal was created for a logical reason beforehand. The misunderstanding that led to the king being killed by his own soldiers could not be separated from the soldiers' inability to identify the king in a royal system that prohibited subordinates from seeing their superiors.

From this event, the interesting thing afterward is that there is a belief among the people of Teluk Awur that any leader - who is not good or violates the rules - will be in a position to fall in a relatively short time. This is interesting because the growing belief actually places the position of the leader as a vulnerable figure. If you look at it by connecting it with the story, the leader who was killed by his own soldiers was seen as a wrong person because he was unable to show his identity as king. The belief that emerges then seems to place the soldiers who are in fact the early generation of the Teluk Awur community are not seen as guilty. It is this narrative that tries to continue to be formed through the inheritance of the story of the origin of Teluk Awur that the

actions of the early generations of the community are not a mistake that should be regretted by the post-generation.

2.1 Transmission: Memory and Narration of the Past

The process of memory transmission that occurs by bringing the story of the origin of Teluk Awur occurs within and outside the family. This occurs in the provision of narratives from parents to children about the history of the stories they know about the story of Teluk Awur. However, by tracing the approximate year of the events in the story, it is difficult to get the relationship of the generation directly involved with the next generation. However, for the people of Teluk Awur itself, this story has been transmitted from generation to generation in a narrow village environment because it has become the collective memory of the community. This memory transmission does not only occur for the original people of Teluk Awur but also strengthens for the migrants who later live in Teluk Awur. Through their interactions with the locals, stories about Teluk Awur are believed by them.

This transmission of memory through storytelling brings a narrative that binds the post-generation with the life of the generation that created the memory. On the one hand, this seems to bring the relationship between generations closer. However, on the other hand, this, for some people, is seen as an image of the past that has an unfavorable impact on the people of Teluk Awur that there are mistakes in the past that they have made. In other words, there is a deterministic attitude for some people of Teluk Awur regarding their lives if they are hit by difficulties.

However, the narrative that is trying to be transmitted through the story of the origin of Teluk Awur in the community is that the community is not entirely wrong for their mistakes. The trauma that may have been felt by the early generations in the form of wrong actions in killing someone is tried to be removed by emphasizing the belief that it is difficult for a leader to act badly in Teluk Awur if he does not want to be harmed.

On the other hand, the memory projected from the origin story of Teluk Awur makes it a cultural memory in the form of oral history. In addition, this story also carries other identities that bind relationships from the past to the present and even the future. This story brings identity narratives about gender, race, and religion that now shape the cultural perception of the people of Teluk Awur.

2.2 Reinforcing Memory: the Presence of Sites and Rites

Most foreigners who hear a folklore or legend will find it difficult to place it as a story with a strong factual basis. However, this is different from the story of Teluk Awur. This story is not only seen as a myth whose truth is questionable, but the people of Teluk Awur believe that the story and its characters really happened. This form of belief in this story is not only believed by the indigenous people of Teluk Awur but also by the migrants who live in Teluk Awur..

This cannot be separated from the existence of sites and rites in Teluk Awur village. These include the tombs believed to be the resting place of Roro Kemuning and Joko Wongso in Teluk Awur village and the tomb of Sheikh Abdul Azis—or known as Sheikh Jondang—in Jondang village. The existence of these tombs seems to indicate that the characters in the folklore are real and the stories should be believed. Not only that, these tombs are also often a place of pilgrimage by many pilgrims from Teluk Awur or by people outside the village.

In addition to these sites, rites that are still performed today by the people of Teluk Awur make the story of the origin of Teluk Awur on the threshold of fiction and fact. The rite performed by the people of Teluk Awur is to hold a haul or commemoration of the death of the figure of Roro Kemuning in one of the tombs in Teluk Awur. From this, the post-generation identifies the memory through the narrative of the past given by the previous generation. With the existence of sites in the form of tombs and rites in the form of haul, the post-generation finds it difficult to see the origin story of Teluk Awur as mere fiction. In addition, the existence of a tomb caretaker who is trusted for generations strengthens the existence of the story of the origin of Teluk Awur among the people of Teluk Awur because of his role as a storyteller who corroborates the truth of the contents of the story.

3 Conclusion

From the explanation above, the memory of the post-generation community that is so far away from the first generation - based on the origin story of Teluk Awur - still has a strong memory to receive the story through an affiliative transmission that is collectively accepted by the people of Teluk Awur. The existence of the site and the implementation of rites in the midst of the people of Teluk Awur around the story between Roro Kemuning, Joko Wongso, and Sheikh Abdul Azis make the story of the origin of Teluk Awur continue to be remembered and believed to be true. Not only that, the memory carried by this storytelling also forms a cultural memory for the post-generation in questioning narratives of religion, gender, and race. However, two

cultural things that strongly shape the people of Teluk Awur are religion and gender. In this case, cultural narratives about Islam and the role of women in society. This has shaped the community of Teluk Awur with a strong image of Islamic religious values and the position of women who believe that a good woman is faithful like Roro Kemuning. However, this past event that created the name Teluk Awur itself also continues to create a deterministic image in the community.

References

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