

Functions of Folklores in Vernacular Settlements: A Geo-mythological Exploration of the Gunung Gamping Folklore in Indonesia

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Abstract

The folklore of Gunung Gamping in Yogyakarta, Indonesia describes us the story of two servants in the Mataram Kingdom of Yogyakarta under the leadership of Sri Sultan Hamengku Buwono 1. The story is also the basis for an annual tradition called *Saparan Bekakak* in the month of Sapar in the Javanese calendar. This oral literature describes to the relationship between past natural events with the mystical and sacred things. The avalanche of Mount Gamping is the basis for the creation of this folklore. Starting from that, this folklore emerged as a propaganda media of the royal government policy at that time. The Mataram Kingdom of Yogyakarta at that time wanted the swift mining of Mount Gamping as the source of raw material for the construction of the palace. However, the other function behind the emergence of this story that has been passed down between generations has not been realized.

This research examines the relationship of Gunung Gamping folklore with historical records and past geological events in the realm of geomythology to find new functions of Gunung Gamping folklore. The perspective used is the theory of oral literature function. Data were collected through field observations, interviews, literature studies, and documentation.

The findings show that Gunung Gamping folklore contains four functions in general, namely (1) the function of the projection system; (2) cultural validation; (3) child education; and (4) social norms. In addition, there is one new function found in this study, namely the function of legitimizing past political policies. The finding of this new function is an advantage and novelty of this research and can be a reference for folklore studies in the future.

Keywords: folklore, Gunung Gamping, function, geomythology

Introduction

Gunung Gamping folklore is an oral literature that developed in the community of Yogyakarta, Indonesia. Gunung Gamping itself is a karst mountain location in Kapanewon Gamping, Sleman, Yogyakarta, Indonesia. This folklore describes a story about two servants of the Mataram Kingdom of Yogyakarta who lived in the 1750s named Kyai Wirasuta and Nyai Wirasuta who died during the avalanche. The story is built by connecting the natural event with the presence of a supernatural figure in the form of a *buto*, a monstrous figure in Javanese mythology. The supernatural figures are named Ki Poleng and Nyai Poleng who are believed to be the guardians of Mount Gamping (Muryasari & Retnowati, 2020).

According to historical records written by Junghuhn (1984) in "Java Album", Gunung Gamping is a vast karst hills with limestone hills reaching heights of 150 feet, or more than 50 m, from the ground. The record also tells us that in the 1750s there was massive mining of Gunung Gamping, coupled with the need for the Mataram Kingdom of Yogyakarta to build the palace. Massive exploration of Mount Gamping was carried out for the needs of the palace construction in 1755-1756. In fact, the royal government at the time issued *Pranatan*, a regulation by the King of Mataram Yogyakarta Sri Sultan Hamengkubuwono 1 in 1883 which allowed the exploration of Mount Gamping. Eventually, the continuous excavation left only a 10m-high boulder in the 1950s (Boli, 2022).

The folklore of Gunung Gamping is also the basis for the emergence of the *Saparan Bekakak* tradition. According to Handayani (2022), this traditional ceremony is held to restrain the anger of Ki Poleng and Nyai Poleng. The time of the *Saparan Bekakak* ceremony has been set every Friday in the month of Sapar, the name of one of the months in the Javanese calendar, between the 10th and 20th (Muryasari & Retnowati, 2020).

The folklore of Gunung Gamping and the *Bekakak* ceremony have become the substantial part of Yogyakarta society with various functions in them. The existence of Gunung Gamping folklore forms a society appreciating cultures and traditions of the ancestors. According to Lowthorp (2019), people who live with folklore and traditions build senses of mutual care among people and better environment. According to Munna & Ayundasari (2021), there are several functions of understanding folklore and carrying out traditions, namely remembering the past, knowing the history of an event, instilling character, controlling social, knowledge, and understanding positive norms for the next generation.

The folklore of Gunung Gamping has been manifested by the community in traditions and stories passed down from generation to generation. However, not many people understand it. People's understanding tends to be in the context of preserving culture, but not in-depth on the function of oral literature itself (Munna & Ayundasari, 2021). Like folklore in other places, Gunung Gamping folklore has a function in its appearance. The functions that have been found include learning about values in society that build character and preserve moral and religious values in society. Values derived from local wisdom, such as folklore, are the basis for the formation of a more organized community system that respects the environment.

This research specifically aims to find the facts in the emergence of Gunung Gamping folklore. The fact-finding is conducted by re-exploring the historical data of Mount Gamping as well as other accompanying histories. In addition, this research also seeks geological facts from the phenomenon of Mount Gamping. This concept adapts the realm of geom mythology, an approach that combines oral literature, history, and geology.

The facts are then used as the basis for analyzing the function of oral literature. This research aims to find the functions of Gunung Gamping oral literature based on the historical and geological facts. According to previous research, the function of folklore is limited to the discovery of oral literature projection systems, cultural validation tools, children's education tools, and enforcing social norms. Folklore research with a historical and geological approach in the realm of geomitology has not been conducted much. Research on the function of folklore so far has only been limited to finding functions in accordance with existing theories. This raises the opportunity for further and in-depth research related to folklore with a geomitological approach. Linking data on historical facts, geological facts, folklore, and the implementation of traditions to explore the function of Gunung Gamping folklore in more depth.

Based on these, there is a need for a deeper study of folklore through function analysis with a historical and geological approach in the realm of geomythology. Therefore, this study examines the oral literature of Gunung Gamping with a geomythology approach. In this context, this research proposes the following question.

“How does the oral literature of Gunung Gamping function in the exploration of geomythology?”

Based on the research question, this study aims to find a new field in the study of literary works through the approach of other fields of science, in this case, history and geology in the realm of geomythology. This effort to study oral literature with a different approach is expected to find new functions in the emergence of oral literature. In detail, the following are the objectives of this research:

1. Discovering the relationship of Gunung Gamping oral literature with historical and geological facts in the realm of geomythology.
2. Finding new facts in the analysis of Gunung Gamping oral literature as a reference for subsequent research.
3. Finding new functions in the oral literature of Gunung Gamping based on historical and geological facts in the realm of geomythology.

Theoretical Basis

Folklore has become a substantial part for the development of societies in various regions of the world. Folklore is considered as a mythological structure that reflects the way humans think about the world and themselves (Lévi-Strauss, 1958). Folklore often includes elements of beliefs, cultural values, and collective experiences of a group of people. According to Geertz (1976), folklore is a cultural text that can be interpreted to understand the meaning behind the story.

Folklore holds many mysteries through its appearance. The mystery can be in the form of stories about major events in the past that make people respond to them (Dundes, 1965). The response can be in the form of science fiction stories (Shah, Qadri & Khwaja, 2018). Folklore has a role as a means by which past societies adapted to live and nature-oriented (Sherman, 2008). Much folklore has been ignored by scientists over the years. In recent years, interest in these stories has come back to increase. New hypotheses are made and new facts of nature are discovered.

Folklore is anonymous and part of the social development of a community that is considered and generally builds traditions or rituals to convey messages or meaning being contained (Propp, 1975; Dundes, 2007; Olajide and Billy, 2010). There are several functions of folklore, according to Bascom (1953) the functions of folklore are 1) projection system, 2) cultural validation, 3) child education, and 4) forcing the enactment of social norms.

As part of folklore, myths exist throughout the world as part of the development of human civilization. According to Campbell (1949), mythologies are symbolic stories that describe the human journey in search of the meaning and purpose of life. Meanwhile, Eliade (1954) states that mythology is a form of religious experience that connects time and eternity. It can be concluded that mythology is a collection of mythical stories or narratives related to the beliefs, traditions or beliefs of a community group. Myths often serve to convey cultural and moral values, as well as to explain the origins of the universe, human existence, and natural phenomena.

The relationship between myths and natural events is analyzed by searching for data and historical documents. Geomythology analyzes how geological events are recorded and understood in people's oral traditions. Geology is concerned with processes related to tectonic and volcanic activity, while mythology is the study of folklore manifested in the form of myths or and considers what value ethnographic evidence has for understanding the socio-cultural history of a society (Tepper, 1999; Sherman, 2008; Hamacher & Norris, 2010; Barnes et al., 2013; Chester, Duncan & Dhanhani, 2013; Nurwicaksono, 2013; Unjah & Halim, 2017; Harris et al., 2019).

Literature Review

Folklore research has been carried out using various methods and connecting it with other fields of science in interdisciplinary research. This allows new findings to emerge in folklore studies. Bhat et al. (2023) connect Bilhana with literary works in society. According to him, Bilhana's historical narratives make a significant contribution to the development of Indian historiography, both in terms of content or literary styles. In addition, literary studies with other fields of science have been carried out by Jugli, Chakravorty and Meyer-Rochow, (2020) who say that folklore helps people understand why some animal species are hunted and consumed, while others are killed and simply ignored. Hamacher and Goldsmith (2013) explore the relationship of Aboriginal oral traditions with Australian meteorite craters. According to them, there is a relationship between the emergence of Aboriginal oral traditions and meteorite craters in Australia. Similarly, Jones & Brown (2015) found that folklore and myths of certain communities reflect their understanding of geomorphological processes.

Many other studies on folklore have been conducted to uncover various facts and explore meanings. According to Brown & Johnson (2018), folklore remains relevant in shaping collective identity and values. Karim et al. (2023) who analyzed the story of Nyai Sabirah have found the fact that folklore has intangible and tangible local cultural heritage values which include four categories of folklore (myths, legends, sagas, and proverbs) as well as values and social education embodied in batik motifs.

Research Methods

This study of Gunung Gamping folklore uses a qualitative research with the aim of obtaining actual and natural exposures (Merriam, 2013). The qualitative approach was chosen because it allows researchers to explore the meaning, cultural context, and subjective interpretations in folklore. According to Creswell (2009), qualitative is a type of research that explores and understands meanings in a number of individuals or a group of people derived from social problems.

The research uses an ethnographic strategy; an emic approach, meaning that the analysis of the Gunung Gamping folklore is sourced from the community's point of view as the owner and appreciator. In addition, understanding from an emic point of view enriches the researcher's insight into the existence of the oral tradition under study (Endraswara, 2013). This study is a descriptive qualitative research, aiming to detail and describe important elements in oral literature.

The data in this study were obtained using the following techniques.

Interviews

Data came from in-depth interviews with informants consisting of one historian from Sleman Regency, one Javanese culturist from Kapanewon Gamping who is also the caretaker, and one archaeologist from Sleman Regency. In-depth interviews were conducted with practitioners who directly have full enculturation with the local culture (Barnes et al., 2013; Wade, Richard, 2015; Wiles, 2020). The research was conducted in Kapanewon Gamping, Sleman Regency, Yogyakarta Special Region Province. Interviews were conducted using a structured technique in which the researcher prepared a list of questions to obtain the expected data (Ryan and Bernard, 2012; Miles & Huberman, 2014). The main instruments are interview guidelines and audio recording equipment. The interview guideline will be used as a guide in directing the interview, while the audio recording will help in accurately documenting the information.

Document Survey

In addition, data were obtained through document surveys; published or unpublished documents on the history and geological events of the past. The documents used were specifically in the form of records containing the history of Mount Gamping and documents on geological events during the same period as the duration of Mount Gamping's history. Historical

records were obtained from the Yogyakarta City library. In addition, historical records were also obtained from books that had been digitized.

Direct Observations

Observing, recording, and documenting the location were conducted to obtain a clearer picture of the site conditions. Direct observation aims to obtain an overview of the current condition of the main research location, namely Mount Gamping. Recording was conducted to write down important points in an effort to explore information about the object of research. Documentation was conducted to provide researchers and readers with a realistic picture of the conditions at the location.

The analysis technique used is an interactive technique. Activities in qualitative data analysis are carried out interactively and continuously until the final stage so that the data becomes saturated. The level of data saturation is indicated when no new data or information is found (Spradley, 2007; Creswell, 2009; Yin, 2009; Seliger & Shohamy, 2012).

Data analysis will be conducted inductively. Interview transcripts will be analyzed to identify themes, motifs, and narrative structures that appear in the oral literature. Thematic and narrative approaches will be used to gain an in-depth understanding of the meaning and context of folktales. This technique was chosen to obtain the accuracy of the folklore versions obtained to be combined with historical and geological document data (Seliger & Shohamy, 2012).

Data validity was conducted using data and source triangulation techniques (Yin, 2009; Fusch & Ness, 2018). Source triangulation was conducted by comparing the results of interviews with several informants. The version of the story from the interview has the possibility to differ in some parts with historical documents about folklore in Yogyakarta, so a process of combining the results of interviews with historical documents is needed (Yin, 2009). Below is the flowchart of this research.

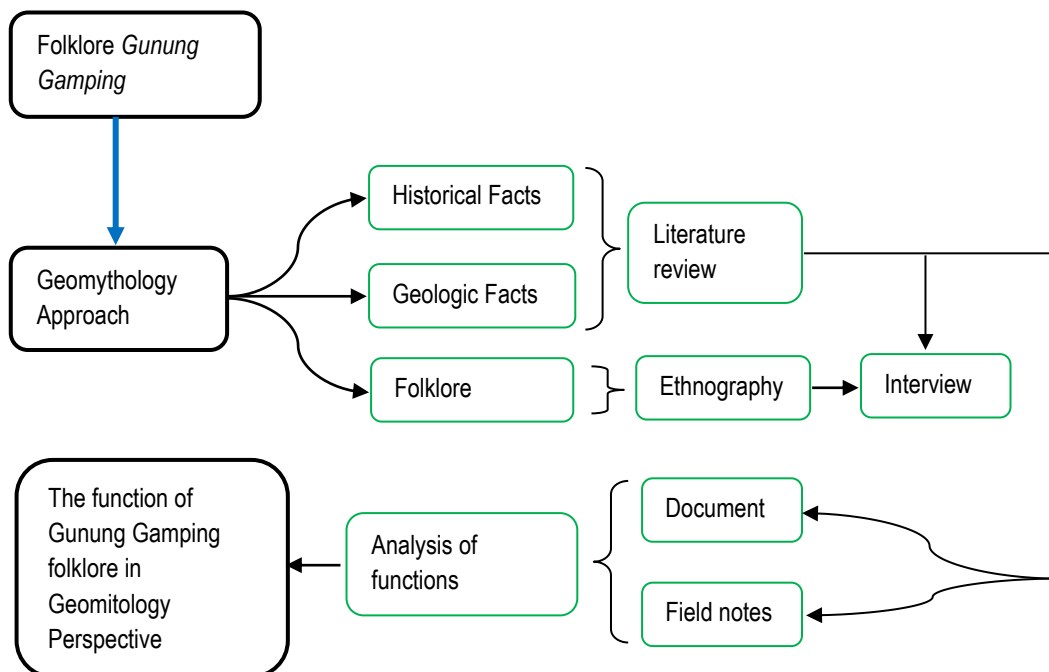


Fig 3: Research flowchart

Source: Author

Findings and Discussion

1. The Folklore's Functions of Gunung Gamping

The research was conducted in Kapanewon Gamping, Sleman, Yogyakarta Special Region, starting it by direct observation during the implementation of the Saparan Bekakak tradition, a tradition of the community around Mount Gamping which is held on Friday in the month of Sapar in the Javanese calendar. The observation was made on Friday, September 1, 2023. The implementation of the tradition was attended by thousands of people along the route of this ceremony. Javanese people call it Kirab, in which they walk side by side in a traditional ceremony from one point to another. Observations in the field show that even though thousands of people from various regions and backgrounds attended the ceremony, the community orderly joined the series of ceremonies from beginning to end.

Saparan Bekakak tradition is one of the manifestations of Gunung Gamping folklore. This tradition is carried out as a form of 'tolak bala' or avoiding bad luck. In the folklore of Gunung Gamping, it is told that Sri Sultan Hamengkubuwono 1, as the king of the Mataram Kingdom of Yogyakarta, asked the community to perform the ceremony of slaughtering bekakak, a human-shaped doll. The doll is made from sticky rice which is then shaped to resemble a male and female human figure. The bekakak figure is then slaughtered as a symbol of sacrifice. The folklore of Gunung Gamping is associated with the main figures of Kyai Wirasuta and Nyai Wirasuta, two courtiers or royal servants who died in an avalanche on Mount Gamping.

Next, an interview was conducted with Mr. S, a cultural actor and caretaker at Gunung Gamping. The following are the results of the interview with informant Mr. S about the projection function of Gunung Gamping folklore.

"The folklore of Gunung Gamping exists as part of the expectation of the Gamping community to avoid dangers. The Javanese say "tolak bala", which is an effort to prevent bad things that will happen through traditional ceremonies."

Furthermore, the results of field observations were analyzed by combining the results of field observations and interviews with historical records in the Java-Album book written by Junghuhn (1984). After that, the researcher made further analysis in the form of oral literature functions using Bascom's theory (1953), namely folklore as 1) projection system, 2) cultural validation tool, 3) child education tool, and 4) forcing the enactment of social norms.

Table 1: Findings of the Functions of Gunung Gamping Folklore

Source: Author

Function of Gunung Gamping Folklore	Findings	Data Collection Techniques	Explanation
1. Projection systems	a. Sri Sultan Hamengkubuwono 1 as the king at the time ordered the anticipation of the Gunung Gamping avalanche through the tradition of offering ceremonies.	Interview and historical records	Sri Sultan Hamengkubuwono 1 as the king saw the potential for landslides to occur continuously on Gunung Gamping after the death of Ki Wirasuta and his wife (two courtiers of the Yogyakarta Palace), so based on community beliefs about interference from supernatural beings, it is necessary to anticipate in the form of a tradition of offering

Function of Gunung Gamping Folklore	Findings	Data Collection Techniques	Explanation
			ceremonies. It contains projections so that there will be no more landslide disasters in the future.
	b. Many disasters on Gunung Gamping did occur in the month of Sapar (Javanese Calendar) so that the tradition of offering ceremonies is carried out in the month of Sapar in the Javanese calendar.	Historical records	<ol style="list-style-type: none"> 1. The selection of Sapar month as the time of the offering ceremony tradition has the aim that disasters on Gunung Gamping <i>will</i> not happen again because landslides often occur in that month. 2. The month of Sapar in the Javanese calendar is one of the months that is considered good in Javanese belief.
2. Cultural validation	a. People around Gunung Gamping believe that the folklore of Gunung Gamping describes the origin of their region.	Interview	People around Gunung Gamping believe that the avalanche on Gunung Gamping and the characters in the folklore of Gunung Gamping are real.
	b. The tradition of offering ceremonies is still practiced by the people in Kapanewon Gamping, Sleman, Yogyakarta until today.	Field observation	The community around Gunung Gamping provides stories about the history of Gunung Gamping through a folklore version to their next generation to be preserved as the identity of the Gamping Community, Sleman, Yogyakarta.
3. Child's education	There are character values that can be chosen from the folklore of Gunung Gamping and used as learning materials for children, either through the community or through learning at school.	Interview	Character values from the characters in Gunung Gamping folklore and character values from the plot of Gunung Gamping folklore can be used as materials for children's character education through education in the community or bringing Gunung Gamping folklore into one of the learning materials at school.
4. Social norms	a. The function of social norms is realized in the	Interview and historical records	The social norm that can be taken is that Sri Sultan Hamengkubuwono 1 as

Function of Gunung Gamping Folklore	Findings	Data Collection Techniques	Explanation
	Gunung Gamping folklore through the character of Sri Sultan Hamengkubuwono 1 as the king at that time, who was sad when he lost two of his best courtiers.		the highest leader at that time felt responsible for the loss of two of his best courtiers due to the avalanche of Gunung Gamping.
	b. The next function of social norms in Gunung Gamping folklore is the caring attitude of the surrounding community towards the timing of landslides that often occur in the month of Sapar.	Interview and historical records	<ol style="list-style-type: none"> 1. The community felt concerned about the people who had become victims of the landslide on Gunung Gamping, so they observed the times when the disaster occurred, and it was found that many of these events occurred in the month of Sapar in the Javanese Calendar. 2. Sri Sultan Hamengkubuwono 1 as the highest leader also has the ability to analyze the situation by ordering the implementation of the offering ceremony tradition in the month of Sapar in the Javanese calendar.

Based on the data description in the Table 1, it shows that the folklore of Gunung Gamping has a complex function in its existence in society. The following is a detailed explanation of the data and data collection techniques in the table above.

a. The function of Gunung Gamping folklore as a projection system

The projection system of Gunung folklore means that the story has a function of expectation for the future for the people who believe it. It was started when Sri Sultan Hamengkubuwono 1 as the king at the time ordered the anticipation of the avalanche of Mount Gamping through the tradition of offering things to the ancestor ceremonies. The people around Mount Gamping who at that time were also afraid of unwanted things finally fulfilled the king's order. They did not want what happened to the two previous courtiers, Kyai Wirasuta and Nyai Wirasuta, happen to them and their families.

This data is in accordance with the statement of historian Mr. MIB in an interview on Wednesday, September 5, 2023 in Sleman, Yogyakarta Special Region. He says,

"In fact, there were dreads that bad things would happen again after the death of Kyai Wirasuta and Nyai Wirasuta, so the community finally fulfilled the king's order to make offerings in the form of the Saparan Bekakak ceremony."

The finding that the Gunung Gamping folklore has a projection function is in line with research (Nurchotimah et al., 2023) which analyzes the Begalan tradition in Banyumas, the sharing common of these two studies is that, from the tradition that takes place, there is a philosophical function of each stage passed, in this case the hope function of the tradition actors.

b. Mount Gamping folklore functions as cultural validation

The function of cultural validation means that the folklore of Gunung Gamping is created and preserved as the identity of its speakers, namely the people in the Kapanewon Gamping area, Sleman, Yogyakarta. The people of Gamping consider the folklore of Mount Gamping to be part of the life and history of their ancestors who were passed down in the form of folklore and cultural traditions. These findings are supported by the results of an interview with Mr. SM, a culturist in Kapanewon Gamping, Sleman, Yogyakarta Special Region. The researcher has conducted an interview with Mr. SM on Friday, September 8, 2023, related to the function of Gunung Gamping folklore as cultural validation with the following explanation.

"The people around here (Mount Gamping) have been living together with this culture, this tradition, and the folklore for decades. Yes, because they already consider this an ancestral heritage and the cultural recognition is realized through traditions that are still carried out today."

The findings are in accordance with research by Zolotova (2017) which states that folklore in many communities is the basis of knowledge and attitudes of the community to live life. This means that folklore has become part of the identity of the people who speak it. In line with that, according to Brown & Jones (2015) literature can function as a projection tool that shapes people's views of themselves and their social environment. Meanwhile, Smith (2017) states that literature is a means of projection that allows readers to see reality through an imaginative lens.

c. The function of Gunung Gamping folklore as cultural validation

The folklore of Gunung Gamping has a function as a tool for children's education as shown by the story being passed down from generation to generation through the stories and traditions that accompany it. Many educational values are contained in the folklore of Gunung Gamping, among which are presented in the following table:

Table 2: Analysis of character value functions in Gunung Gamping Folklore excerpts
Source: Author

Figure	Character Value	Behavior Example
King (Sri Sultan Hamengkubuwono 1)	Wise, caring, respect for achievement	<ol style="list-style-type: none"> 1. Sri Sultan Hamengkubuwono 1 as the king determined the policy to carry out the tradition of offering ceremonies in the month of Sapar to avoid disasters due to the disturbance of supernatural beings. 2. Sri Sultan Hamengkubuwono 1 has a caring attitude towards two servants who died due to landslides.
Abdi dalem (Ki Wirasuta and Nyai Wirasuta)	Hard work, love of country, compassion	<ol style="list-style-type: none"> 1. Ki Wirasuta and Nyai Wirasuta remained loyal to the Kingdom until the end of their lives. 2. Ki Wirasuta and Nyai Wirasuta have a love for their homeland, with the depiction in the story that they both <i>moksa</i> or merge with the earth so that their bodies are not found.

Figure	Character Value	Behavior Example
Gamping Community	Respect for achievement, love for the country, social care	In the folklore of Gunung Gamping, <i>it is</i> told that the community began to worry and did not want another casualty on Gunung Gamping, so with a high sense of care, they asked the King, Sri Sultan Hamengkubuwono 1, for a solution to determine what to do.

Based on the analysis in table 2. above, it is known that some character values contained in the folklore of Mount Gamping can be used as a means of child education. The results of the analysis are supported by the results of an interview with a historian, Mr. MIB on Wednesday, September 5, 2023 in Sleman, Yogyakarta Special Region, the following is an excerpt from the interview with MIB:

"Folklore of Mount Gamping can be brought into classroom learning as a tool to introduce local culture, maintain it, and deliver the character values in it."

Based on the results of the interview, other benefits of this research were found, namely finding the function of character values in Gunung Gamping folklore which can be used as learning materials at school or through stories in the community. Teachers can use local folklore as contextual learning material for students. In addition, the community can also instill character values in children from the folklore and the traditions that accompany it. These results correspond with research (Rahiem and Rahim, 2020) which explores the function of folklore as a medium and source of education. They tried to raise folklore as a medium and source of education. In line with that, Patel (2018) stated that folklore in India can be used as a learning resource in primary schools, enriching the curriculum and supporting literacy development. Meanwhile, Kaur and Sharma (2019) stated that folklore can be integrated in the college curriculum in India, giving students a deep insight into their cultural heritage.

d. The function of Gunung Gamping folklore as a social norm

The next function is the function of social norms in Gunung Gamping folklore. In the Gunung Gamping folklore, social norms play an important role in shaping the characters' behavior and illustrating the cultural values held by the people in the story. The following are several functions of social norms in Gunung Gamping folklore.

Table 3: Function of social norms in Gunung Gamping folklore

Source: Author

Function of social norms	Explanation
1. Organizing Social Interaction	Social norms govern the interactions between characters in the story, such as the relationship between the King, the courtiers, the villagers and the Jinn. They follow social and ethical rules in their relationships.
2. Explaining Character Behavior	Social norms help explain characters' actions and attitudes. For example, when Bekakak (the name of a jinn-like spirit believed to inhabit Gunung Gamping) refuses to compete with the King for control of the mountain, it reflects the character's modest and humble values.
3. Teaching Cultural Values	The story can be used to teach cultural values such as humility, courage, cooperation and sacrifice to the reader or listener of the story. The social norms in the story illustrate these values.
4. Celebrating Local Traditions	Folklore is often part of local cultural heritage and celebrates social norms unique to a particular society. It helps maintain and celebrate those traditions.

Social norms in Gunung Gamping folklore play a role in shaping the narrative and guiding the characters' actions, while also carrying moral messages and cultural values to the listeners or readers of the story. These social norms reflect the values that are respected and upheld by the people in the Gunung Gamping folklore. This finding is in accordance with research (Sulistiyono, Purwasito & Prameswari, 2023) which discusses the preservation of local and traditional elements in a religious context. It aims to bring about social control through the presentation of traditional elements in the context of religion through ornaments, representations of figures in religion, and techniques for delivering religious teachings.

2. New findings on the function of Gunung Gamping folklore using a geomythological approach

This research found the fact that the folklore of Gunung Gamping has a function like folklore in other places, moreover researchers also found different things contained in the folklore of Gunung Gamping. The finding is in the form of another function of the creation of Gunung Gamping folklore at that time.

This research found novelty in the analysis of Gunung Gamping folklore. The new function found in the folklore of Gunung Gamping is the legitimization of political policies. The legitimacy function of the Gunung Gamping folklore serves to legitimize the policies of the Yogyakarta Palace Government at that time by Sri Sultan Hamengkubuwono 1. We found this function in a deeper analysis by combining historical facts and geological facts in the folklore of Mount Gamping. Researchers found the fact that according to historical records:

1. The reign of Sri Sultan Hamengkubuwono 1 is from 1755 to 1792.
2. He occupied the position as the first king of Mataram Yogyakarta after the Giyanti Agreement (an agreement on the separation of the power of the Mataram Kingdom into two parts, namely Mataram Surakarta and Mataram Yogyakarta) on February 13, 1755.
3. Historical records also show that the mining of Mount Gamping also began in the 1750s.
4. Another record of the construction of the Yogyakarta Palace was carried out in 1755 to 1756.
5. Based on the folklore of Gunung Gamping, the characters of Kyai Wirasuta and Nyai Wirasuta died after being hit by the avalanche of Mount Gamping in 1755 when Sri Sultan Hamengkubuwono 1 stayed at their house while waiting for the construction of Yogyakarta Palace.

Based on the historical data, the researcher found a time correlation between the five events above. Therefore, the researcher re-analyzed the Gunung Gamping folklore by combining historical, geological, and storyline facts to reveal other functions of the creation of the Gunung Gamping folklore.

Based on the results of the analysis, the researcher found the fact that there is a political function in the creation of the Gunung Gamping folklore, namely the legitimization of government policies with the emergence of the story. The function is to provide a sense of security for the community and kars mining workers of Mount Gamping, which is the main material in the construction of the Yogyakarta Palace. This is supported by historical documents written by Junghuhn (1984) in "Java-Album", Gunung Gamping is a vast karst hill with limestone hills reaching a height of 150 feet, or more than 50 m, from the ground.

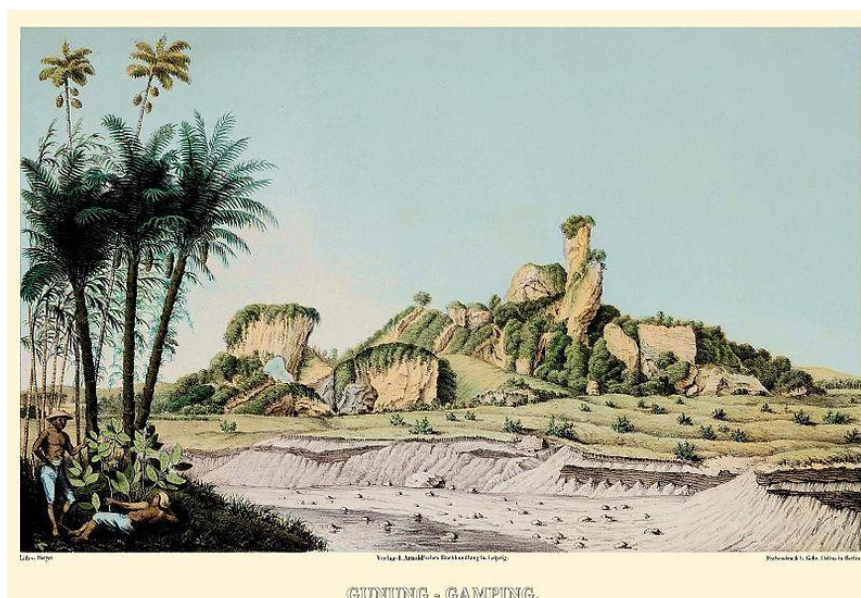


Fig. 3: Sketch of Mount Gamping in 1849

Source: Junghuhn: Java-Album. Leipzig, Arnoldische Buchhandlung

The records also describe that in the 1750s there was massive mining of Mount Gamping, coupled with the need for the Yogyakarta Mataram Kingdom to build the palace area. Massive exploration of Mount Gamping for the needs of palace construction occurred in 1755-1756. In fact, the royal government at that time issued a Pranatan in 1883 which allowed the exploration of Mount Gamping. Eventually, the continuous excavation left only a 10 m high boulder in the 1950s. The site was successfully immortalized by Swiss geologist Werner Rothpletz in 1956, showing the remaining Eocene limestone boulders (Boli, 2022). The following is a picture of the current Gunung Gamping site that was successfully captured by researchers.



Fig. 4: Mount Gamping site in 2023

Source: Author

Based on the findings above, the researcher revealed a new function in the Gunung Gamping folklore in the form of a political policy legitimization function. This finding is new in folklore analysis. This research raises the fact that Gunung Gamping folklore does not only have a general function, but has other functions in its creation.

Conclusions

The following are some conclusions that can be drawn based on the results of the analysis of the function of Gunung Gamping folklore. This is related to the purpose of this research.

Based on the relationship of Gunung Gamping oral literature with historical and geological facts, it can be stated that there is a relationship between the creation of Gunung Gamping oral literature and past historical records. In addition, Gunung Gamping folklore is also related to past geological facts recorded in history, namely the avalanche of karst mountains due to excessive mining for the construction of the Mataram Yogyakarta palace during the reign of Sri Sultan Hamengkubuwono I.

The discovery of new functions in Gunung Gamping oral literature is based on historical and geological facts. Based on the results of field observations combined with interviews and literature studies, it is found that the creation of Gunung Gamping oral literature is closely related to the need for the Yogyakarta Mataram Kingdom to launch the mining process of Mount Gamping for the construction of the palace. This gave rise to a new function of the creation of Gunung Gamping folklore, namely as a legitimization of the political policies of the past government.

The analysis of folklore with the approach of other disciplines is still very open as a new field in literary analysis. This research connects oral literature, historical records, and geological facts in the realm of geom mythology. Similar research can still be developed further for wider interests. This research can also be a reference in the next oral literature research as well as a reference in the development of literature and oral traditions in every region in Indonesia in particular.

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