Discourse of education equals with concept of transfer knowledge, culture negotiate, dialectic of value and idea or relationship between educator-learner. Even so, variable of character and human knowledge can’t be separated from education concept as process of human building who begins to see, know, understand, and believing. In this aspect, culture plays an important role to building construction of think, act, and speak. Later, thought developing from myth, mythological, and functional period to achieve their cultural strategic. Meanwhile, folklore working area to build mythology idea upon the fact which is represented by local-knowledge production/indigenous knowledge.

Dewi Sri’s Folklore is based on the context of agricultural society and culture chart that surrounding whole character and attitude of society. The story tells about concept of Dewi Sri as symbol of fertility and food security guards through symbolism of ritual and tradition. It symbolises the beginning of thought about the progress of agriculture which is characterised by life-cycle or fertility. The story says that everyone has a responsibility to protecting the staple food, humans have an obligation to maintain mankind welfare. In addition, Dewi Sri’s Folklore with many variations is also expressed in agrarian society such as ritual, spells for cycle rice planting, character and manners educate to children, these all interrelated promoted by ancestor belief from generation to generation, especially Javanese people.

On this point, Dewi Sri Folklore will be discussed as cultural tools to dissect back character value in education, besides rejuvenation identity and personality of nation-state that reflected in folklore, so national culture too. This paper will discuss about the linkage between education as part of culture strategy through Dewi Sri’s folklore, especially its Character educational on maintaining nature’s balance and sustainable food security.

Keywords: Education, Cultural Strategy, Character of Decolonisation, Dewi Sri’s Folklore


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Introduction

"...The Asian-African Conference was convinced that among the most powerful means of promoting understanding among nations is the development of cultural co-operation. Asia and Africa have been the cradle of great religions and civilisations which have enriched other cultures and civilisations while themselves being enriched in the process..." (Final Communiqué, Asian-African Conference, 18-24 April 1955)

From that point, we start to discussing sub-grand theme of civilization that is culture product, a product which based consciousness dialectic human space-time with their nature, and make a creation effort, feel, and works. Moreover, this combination result a humanitarian concept in cultural dimension or civilising human. Later, education can do a knowledge-work or cultural valued knowledge. And so, when discussing a Asian-African cross-civilization, a place where cultural values and education, become important things to awakening personality or nation-state character. This problem demand a role of culture simbolisation
(unlimited to rite/ritual), but refer to daily activity objective with harmonisation among nature, human, and God.

But, those harmonisation has been challenged by “octopussying” globalisation and consumerism climate, with economical transaction mind-set, and causes culture value, knowledge consciousness-space reducted in capital frame. As told in Olsen, 2004;7 that cultural globalization had made many indigenous groups, therefore, view globalization as a renewed form of colonization, threatening to destroy their cultures and exploit their peoples. Jane Kelsey, 2002: 10 gives a biting account of these effects, as follows: Global capitalism reduces the natural and spiritual world to tradeable commodities and rationalizes its (and their) exploitation. This destroys the enduring relationships and balance between economic, social, cultural and spiritual life and denies their responsibility as the guardians of that lifeworld. Exclusion from, or exploitation on the periphery of, this global economy compounds the powerlessness, poverty and dispossession of previous eras1.

Especially, educational problems in Asian-African countries connected with historical era that resulted by colonialism period, with hybridisation and mentality figuration, which reducting their genuine personality and “missing-link” Asian-African civilisation. Therefore, early focus of post-independence to many of Asian-African countries were re-building nation-state character and re-making of national concousness. As told by Kwame Nkrumah in Addy, 2004;7 when leaded Ghana (1957-1966) The importance of education, especially in developing countries like ours today, cannot be over-emphasized. Education is the firmest foundation of all for any national building process. It is therefore the cornerstone upon which rests our surest hope to build in Ghana a structure of society which will be worthy of a respectable place among the civilized nations of the world2.

These thing become consideration for author to discussing a relationship between folklore which meant as cultured knowledge in character education terms in cultural strategy framework. Later, positioned as new orientation of education which purposed to consientisation and decolonisation in nation-state context. So that, will get a new understanding that education by cultural product in folklore as one of the way to re-discovery nation-state character which reflected in that story.

**Education: from Knowledge to Character Decolonisation**

The function of education in nation-state living which consist of natural resources and human resources, require increasing quality and quantitative to all human potential themself, so education positioning to reach development nation and state. Although, morality decadence reflected corrupt attitude, and colectivism spirit/gotong-royong has been fading, become daily scenery in output of Indonesian education, beside budgeting problem which indistinctness alocation. All the things has been happening caused by vagueness of education purpose, and figurating mentality colonialist character, so that directed to producing cheap man-power in industrialisation climate3. Whereas, concept of education should be stage of human development to getting their freedom, so can understand a reality and able to decide their mind-methods to causality, so resuscitate themself to be un-oppresed people. As presented by Freire in William A. Smith, 2001; 30, that:

‘‘Thus, if they not yet concretely “finding” who are their oppressor and their own consciousness, they almost showing fatalistic attitude to their lifes...Crudely, their fatalism, sometimes interpreted as nationally pursuance. Fatalism undercover as pursuance causes of history and sociologist life, not from primary behavior society characteristic...’’4
The System of education is not only conveying content, but correct think. Praising student thought for their known is method of correct think because this system would be praise existence of knowledge, and reasoning kind of knowledge and relation that knew by themself. Freire emphasized distinctness and critical knowledge that equalised by ethic and aesthetic. So, involving a dynamisation and dialectic change between teaching and inhabitant to whether they are doing. Furthermore, education is not only information transfer or skill training, but processing from whole individu to dialogues and solving problem together. Thereby, education discourse depended to consciousness, Freire devided human consciousness to three various, that are magical consciousness, naive consciousness, and critical consciousness, which whole of that perspective argued how human behaving an problem.

Therefore, education has similarieties with discovering of knowledge science and conscious process, almost same with character of decolonisation itself through society conscious to get freedom life without “knowledge-represion”, that made with critical consciousness to think-together and find solution to common problem for “domination-myth” or knowledge-power space. In addition to, education problem as regard to how knowledge production had resulted to knowledge-power space in relation between educator-learner, or power subject-power object. Moreover, in colonial discourse surely related with colonial knowledge and indigenous knowledge as antithese.

As the beginning, colonial knowledge production in cultural-space is appreciable as Indigenous Peoples stigmatitation who chategorised equals with flora and fauna, hierarchi typology human evolution and many of recording system filled by new invention, map area where scrambled by European. Smith, p.86, 2003, linked Indigenous People and arranged by number based on: nearly human, almost human, or sub-human as analysed in Dip Kapoor. 2009; 1 that Ideo-cultural (including education) processes, formal or informal, of “differentiating/racialising” colonial peoples or “specific ways of seeing and representing racial, cultural and social difference were essential to the setting up of colonial institutions of control”, i.e., the “economic plunder, the production of knowledge and strategies of representation depended heavily upon each other”.

Therefore, colonial thinking should be eliminated and also guarded by character education, which according Ki Hadjar Dewantara named as budi-pekerti (kind hearted-character) or character that is allied human soul as a spirit that based social conscience of man. A person who own their character perspicacity, always thinking and feeling used a measure, consideration, certain and permanent valuable. So that, understanding of character purposes to create civilised human (or, generally, collection of civilised human/civilised nation-state). Through character, human desire to make creation, feel, and work coul be increasing in personality frame. Thereby, relationship between educator-learner, can be meant as among, tut-wuri handayani, and tringa (ngerti, ngrasa, nglakoni/knowing, feeling, doing) with purposed to liberating each other critical-space and knoledged consciousness in learning process.

Furthermore, three-center education concepts, that are school, family, and society. To build system of national education not only located in school, but family participation and society could be figure success or failed that system. Because of, the correct education not only transfering intelectual skill, but pupil’s
spirit or conscience and physical healthy. Education concept from Ki Hadjar Dewantara, manifesting in institution named *Taman Siswa* based on *Panca Dharma*, as follow:

a. Nature power  
b. Freedom  
c. Cultural  
d. Nationality  
e. Humanity

Generally, concept of educational chararacter and education as liberation are general frame to understanding how to figure civilised human in character values and critical consciousness to change better orientation. Relation between those, resulted a new consciousness to “sovereignty-indigenous knowledge” because of character educational ideas emphasized to natural power aspect which understanding as nature condition where human lived, not fatalism which hand-over all decides from natural-rules, but liberate each other between human freedom and nature condition or can be called as harmonisation to civilised human.

**Making education as cultural strategy**

Discussing about cultural strategic so could be interesting discourse when the understanding meaning of cultural that occasionally experiencing constriction so only knowing as formality, procedural, and eventual. Ideally, culture is more directed to creating, controlling, and processing of human being values. Bakker, 1984:22 said that culture included human effort to humaniting nature raw-matter and that result. Therefore, physical nature and social nature, identificated and developed so perfectly. Nature-civilising, life-humaniting, completing human being relation are unite and not-separated each other.

Relation to history, anthropology, nations referred to cultural growth as social and tradition legacy, which is followed by life-order, *way of life*, attitude, and tangible in artefact/art things. As same which presented by *Lekra’s* (*Lembaga Kebudayaan Rakyat*/People Cultural Institution) Preface that cultural figuring through companionship and clash, serving and antoginistic of one thousand one experiences, one thousand one memories. Through a historic journey, so cultural is result of whole human effort consiously, to fulfill highest life-needs materially and spiritually, always progress and never finish it.

Thus, in cultural strategic aspect centred it studies to mind-set descriptive proccess, mentality, and realisation interaction inter-human, human and nature become a design to figuring human civilising strategy or cultured human. Van Peursen, 1988; 30 said those strategies which regulate relation between human and power, that full of image and idea, so if simpled and mapped forming simple scheme. Cultural map that called cultural design. The function of design are not only called one by one symptoms, but rather supplying orientation to cultural policy. Moreover, Van Peursen distribute these three stages, as follow:

1. Myth mind.
   In this phase, myth seen as story which giving reference and direction to group of people. Main idea of story are symbol sparked-off pre-historic human experience, good-evil symbol, sin-sanctification, marrying-fertility, paradise-hereafter. Myth also giving direction to human behaviour and reference to human-wisdom. Through that myth, human could be take a part to event surrounding themself, get perceive natural power/participation. So, the function of myth resumed as follows; showing power, to guaranting todays, give understanding about world/world-view. Later,
myth knowing as relation between human and mythologis, with no separation between them, and crystalised in value/norm. This is the usage as society-control.

2. Ontologist mind

The function of ontologist mind to make a map about anything that coped human. This attitude effort to showing transcendent world and can be knew. Therefore, ontologis explaining happening process in universe and human-being based eternal law, myth still use, but as tool to explain something or narrating complicated problem. Moreover, ontologis also use to give understanding about world, but ontologis emphasized something causlities and connected with another phenomenon. Finally, these process will give human, a space to find “self-identification” and substantialism.

3. Functional mind

This concept has a meaning as thought about relation, contact, and connect, and so easily deed and human-being type. So that, functional min could be seen as liberation, including theory and practice, and ethical attitude and artistic-work, creative-work aspect and politics deciding. Thus, attitude to find-out relation all of that, role, and function which whole played and contacted.

Each stages represented development of interaction and connection between human and their nature. Even so, those stages reputed as phase of human knowledge product development in language, knowledge system, social organisation, equipment-life system and technology, based-needs system, religy system, and art. Finally, those unity think out identity or called “collective memory” which always remembering, extractive, collected, and re-storied. Those identity would became eternal when, memories has filling society collective mind, so continually move in space and time.

So, identity opened to reconstructed and re-interpreted by many forms; memory, narration, and myth. Furthermore, if cultural seen as mankind school, so could be named endless education in this school as long as human historical relation. For Van Peursen, this thing is human nature could be facing borders, obstacle, and possibility. Systemic series from these strategy figuring how human carry out whole stages that mentioned above. Dynamics among actor-system-network would be main aspect in Zeitgeist (Spirit Age) which “social-order” should be re-formatting, however kind of relationship among state, market, and societ. As example, literary tradition to Indonesian area connected with civilisation history series that forming Indonesian itself, this thing could be seen from many of sign which made by ancestral or “traditional” documentation type until information technology era.

Furthermore, literary tradition meant in media aspect will be tend to communication-domain, which mold machine had began, indirectly has been giving influence to spreading national-liberation idea, at early 1900’s periode. Through those literary tradition, cultural values in education could be emphasized, although many of Folklore methods conveying verbally. But, important things to discuss cultural strategy, in verbal tradition or literary are cultural within it products resulted by interaction between human and their nature. Conscious process, among mind, thought, creation, to make cultured human and aware science-knowledge utilization. These things become reference to educational paradigm consentititation or decolonisation, like Prof. Saleh Puradisastra, had gave meaning of ‘folklore’ words in Sundanese as ‘kabinangkitan rakyat’ / people awakening where education concept took based on critical consciousnesss, as antithese colonialism education in knowledge construction or The Others.
These things were reaction of colonisation knowledge as analysed by Smith, 1999:141 said that academic research science had showed effect of Western occupying to indigenous society and theorized as advancement phase from (1) discovering and early contact, (2) population reduction, (3) acculturation, (4) assimilation and (5) reconstruction as ethnic culture hybrid. Whereas, indigenous perspective showed a gradual move forward, such as (1) contact and invention, (2) genocide and annihilation, (3) resistance and survival and (4) recovery as nation-indigenous. Finally, education concept which based on culture-values and indigenous knowledge become alternative to build nation-state, because consciousness to counter colonialism are desire to return ancient civilisation value/indigenous, or called decolonisation and consientitation in Freirean terms. Paulo Freire had critised one of colonisation knowledge results were bank education as a typically mind-colonizing educational paradigm, in this paradigm a commodity (knowledge) is ‘deposited’ by those who have it (the teachers) in the minds of those (the pupils) who don’t have it; the task of both is basically passive: the former’s, to transmit and the latter’s to absorb ‘knowledge’, and finally, also resulted “forgotten” aspect to character and history, along with dead of critical consciousnessness.

Culture standarisation, images and experiences about The Others have been described fundamental difference European nations with other nations. Finally, cultural subjugation can be proved by European knowledge superiority to coloured people, and put down as “big project” called Enlightened must be gave to areas identified barbarian, unclever, and weak. As, exampled by Mudimbe in Blay, p.11, 2011 about definition Africa area by European.

"...One of the first steps in advancing the notion of European superiority in the minds of both Europeans and Africans was the explorer’s metaphorical construction of Africa as the “Dark Continent.” Described as an impenetrable and hostile environment whose balmy heat and rampant disease “invited mental prostration and physical debility” (Jarosz, 1992, p. 106), Africa represented everything that the “Enlightened” West (Europe) was not. Thus, “logically,” any people able to survive in what was later termed the “White Man’s Grave” represented everything that Europeans were not—barbaric, unintelligent, and powerless.

Historically, an effort to increasing indigenous knowledge had commited in Indonesian historical journey that people knowledge produce reflected in people cultural, who meshing daily event, and conveting educational values, life-critics, had made stimulant and creating people mind-set. Through folklore had staged performance in kethoprak, ludruk, drama, wayang, dance or sings able to society attention, at 1950’s-1960’s. Culture art had become revolutionary instrument to created well-educated society, and spirit to release from feudal restraint, because in that periode, people-culture inserted their constructive notice for people-mass with interesting performance and barrier-reef to foreign culture. All the stories were adopted from many region which purposed to empower people-culture, as wrote by Ariyanti 2008:367, that;

"...Protecting good legacy from people make us faithfull to people, with their appreciation and interest. Loyal to their own and meaning our rejection to dogmatism, and also people cultural appreciation, which consist of patriotism idea."

Folklore and Myth

As a definiton, folklore originally come from words “folk” and “lore”, folk are people and lore is knowledge, so combination of folk and lore resulting folklore words that meaning people-knowledge or called story/fairy tale, as noted by Oxford Advanced Learner’s Dictionary of Current English, “Folk”, p.303
collective, used with) people in general, dan “Lore”, p.504 is learning or knowledge, handed down from past times, or possesed by a class of people.16 Moreover, in Benjamin Botkin explanation as cited by Sims, 2005;10 mentioned as follow:

“...Folklore is a body of traditional belief, custom, and expression, handed down largely by word of mouth and circulating chiefly outside of commercial and academic means of communication and instruction. Every group bound together by common interests and purposes, whether educated or uneducated, rural or urban, possesses a body of traditions which may be called its folklore. Into these traditions enter many elements, individual, popular, and even “literary,” but all are absorbed and assimilated through repetition and variation into a pattern which has value and continuity for the group as a whole. (1938)17

One of base characteristics from folklore are conveying methods based on verbal communication and taking informally, eventhough some of folklore had documented in many of research science or literacy. These things refers to folklore idioms which created in 19th century and tend to tale, beliefs, and traditions that un-written from European peasants as counter to well-educated elite classes. Those studies refers to anthropology science and literary than ethnology-domain, or cultural verbal art, and then in those stories consist many epoch, tale, myth, and magical elements, with morale message and life-education to society. As justified by Sims, 2005;8.

“...Folklore is informally learned, unofficial knowledge about the world, ourselves, our communities, our beliefs, our cultures and our traditions, that is expressed creatively through words, music, customs, actions, behaviors and materials. It is also the interactive, dynamic process of creating, communicating, and performing as we share that knowledge with other people.”18

Furthermore, the relationship between folklore and myth are substance that connected among nature, human, goddess, or occurrence of natural creation. Myth itself consist symbol, icon, and analogue as representation of specific happening, as like Dewi Sri who incarnating snake as effort to protect rice-field. Crystalization of myth, symbol, and folklore has been justifying to rite or eventual ceremony, and following natural phenomenon. As told by Sumintarsih, 2007;136 that myth giving example type of gods and mystical-ancestor, where every human action justified by those myth as reference19. The story in myth consist notices to support myth, and whole of those notices indistinct in stories path. Myth also consists symbolic elements which meaningful and notices to human-being, in social relation or daily social life. Mythology acknowledgement by endorser/society as historical fact or narrative event. More than it, mythology has important function to daily-life society.

As presented in Literacy Report Resolution, Lekra, in National Congress 1st, Solo 1959. Folklore was mentioned as entertainment people-art and people tradition need to be praised and appreciated correctly with the take care way. Developing positive sides and eliminating negative sides, and blooming to best art-stage, and stand on to people-reality. So that, folklore as art from, by, and for people need to observing and learning, proccessing, and announcing as same with progressive artful taste from people. Then, re-discussing a folklore as indigenous knowledge surely facing a pedagogy education concept, which verbal communication method or oral-culture become important. Even though, this case not main problem because verbal method or literary from folklore can be relevance to cultural strategy in character education. Therefore, written documented folklore would be increasing story value in society. Even less, all the
things relate with myth, tale, mythology always justified as mystical, irrational, pre-modern (not yet modern), pre-historic or traditional

Dewi Sri’s Folklore, symbol or role-model?

As like many rural society or agrarian in Java or whole of Indonesia (and surely Asia-Africa region), identification about myth, mythology, or folklore are accompanying as seen picture below (fig.1). Relationship made of nature, human, and Gods, or macrocosm-microcosm world, must be handled by harmonisation, along with symbolic representation from nature event which surrounding human. As example, Yoruba in Nigeria, who symbolising society social-control and gods society, and myth about origins of rice in sunda with Nyi Pohaci symbol. As explained by Van Der Meer in Bolman, 2006:15 that in ancient Indonesia, agricultural techniques, ritual and philosophical prophecy were all closely interwoven and adjusted to a special cosmological pattern of daily life. The Javanese, but also the Balinese, arranged their entire social system in relation to the cosmic classification of the four cardinal directions and the centre. This Hindu-rooted classification they also applied to the organisation of agricultural activities. A vast system of rituals and taboos govern the life of all farmers. They always attempted to control the vengeance of evil spirits who might bring disease and misfortune to their household, animals and crops.

![Cosmological View of Rural Communities in Indonesia](image)

Figure 1. A cosmological view of rural communities in Indonesia (source: Gibson in Bolman, 2006:28)

Also like that, with Dewi Sri folklore who believed as value to balancing among nature, human, and Gods, so that character education forming in rite which interpreted as indigenous knowledge. In the end of story, Dewi Sri has been incarnating to snake and Raden Sadhana become bird. Both of them, had changed to prosperity Gods and dedicating themself to lands fertility and food-needs in Java. Thus, woman symbolisation in Asian mythology as fertility symbol whose showed in archaeological inheritance (lingga-yoni) or rite/Selametan Tingkeb Tandur and Methik, as reflection from agriculture cycle that starting from planning process, ploughing, sowing, maintenance, harvesting, and post-harvest processing.
"...Sri and Sedono long to “mingle” (kepingin campur). In East Javanese slang the second term also indicates sexual intercourse with mutual consent. The union will come to pass only if the villagers consistently care for the rice on their fields, following the prescripts originally laid down by Mbok Sri. As a result they will be rewarded by an abundant harvest of rice (sri) and obtain money ([se]dana), enabling them to properly contribute to the donations for the life-cycle rituals...

Generally, in many version told about story plot in Dewi Sri folklore, as follows, Dewi Sri leaving a place-Origins of middle-room gave sesaji-Origins of pedaringan gave lamp and sesaji-Dewi Sri meets Buyut Radhima and Umbul Manggala-Dewi Sri gave advice in order to rice in lumbung avoided from plant-diseases-Dewi Sri meets Buyut Wangkeng from Medangwantu-All giants helped Wilmuka birds-Dewi Sri escaped Wilmuka bird-Dewi Sri meets Raden Sadhana-Raden Sadhana establishing Dukuh Sri Wanganti-Ditya Pulyawa king making war to Sri Ngawani village-Dewi Sri and Raden Sadana cursed by Batara Narada-Origins of snake and bird- The snake as Dewi Sri manifestation-Dewi Sri become fairy and back to heaven-Raden Sadhana become Gods and back to heaven

At the beginning, in Dewi Sri stories explained about Lakshmi goddess and Vishnu gods, who both of them are omen of world-maintaining power, in Hindu beliefs, through food-plant symbolisation represented by rice, one of primary-food from Javanese society. Also explained, by Wojowasito in Kalsum, 2010:80 said that origins of Dewi Sri has been remembering to the Lakshmi name or Čri, Vishnu’s wife, both of them in daily-life called as fertility-Goddess or prosperity-Goddess and wealth-God. For rainy season, Vishnu has been sleeping in big-dragon whom mythed as fertility characteristic. About Vishnu and Lakshmi or Čri, later marked many of folklore, that related with prosperity and wealth. Furthermore, Batara Guru’s power as “master of gods”, who giving divine to all Gods and Batara Narada as messenger from heaven to all Gods.

Thus, it can be understandod that Dewi Sri is supra-natural creatures who interpreted as Goddess or macrocosm as nature guard balancing. This thing could be seen to heaven as Dewi Sri’s place to get divine from Batara Guru, with her brother Raden Sedhana, because of refusal to live in palace and escaping, both of them cursed as snake and bird. When, they have begin to live in the world, many threat coming from Ditya Kalandaru giant, who represented as plant-disease, even both of Gods-Goddess meets their mortality and bring-up to heaven again by Batara Guru. Thus, after Dewi Sri and Raden Sedhana had died, many of plant-foods blooming surrounding them. Eventhough, Dewi Sri begging to back in the world to help people who has been facing Ditya Kalandaru giant’s threaten, until incarnate to snake and Raden Sedhana become bird which eats disease-plant.

...in all the versions in which Sedhana appears along with Sri, they end up separated from each other, through either death, wandering, or a refusal to be married. In the version offered in Sri Mahapunggung, rice and other crops already seem to exist, and so Sri is not transformed into them. She sends Sedhana to gather them and settles down with the farming couple to a sedentary life. In all the other versions Sri herself is the source of the crops...

Previously, incarnating process of Dewi Sri to snake prefaced with her journey to Wiratha, in that place, she had slept in the center of rice field, near of Wasurita village. At the same time, village-head Wasurita named Kyai Wrigu, who had learned to Resi Wisama, and his pregnant’s wife Ken Sanggi. Later, Resi Wisama said, “Dear Wrigu, you would be gave child by Gods, if your destiny is good and bring fortune to you. But, you must find-out Yoga’s water, that consist of four various, that are a) Water from Earth, b) Water from Sky, c) Water from
Plants, d) Water from soulful manner. One day, Kyai Wrigu had met a snake, which located in yellowing rice, and can be catch by white-cloth and gave fragrant flower to it. After had caught, that snake ate green-frog, but after his Kyai Wrigu’s child was born, that snake want eat sesaji sirih ayu, flower, and fragnant aroma, setanggi/burning incense and lightful lamp. Those are origins of rite to Dewi Sri’s worship or ceremony tools, called sesajen-offering to Gods-Goddess through series rite activities.

Those sesaji are mattress, arranged pillow-bolster. Thus, lamp, waterful kendì (a tool to keep a water), kinang ayu (a kind of betel vine mixed with turmeric plant) and boreh flower (a combination flower consist of rose, jasmine, champac), and burn-out setanggi, where located in pajangan (a place to put sesaji), also prepare sisik-melik mat (a mat made of pandanus leave) and baraban pillow (a pillow made of kapok tree) as preventive. Every friday’s night, pajangan should be cleaned, change-out kendì’s water, put sesaji boreh flower and burn-out setanggi. For everyone, who obey my order, primary-goods would be fullfil their needs. “And i prohibited to not wagging any clothes when night have come, and brush-off and clean-up your bedrrom, before sunset. When morning have come, and sunrise, clean-up your homeyard and clean-up again your bedroom”.

Furthermore, a journey of Dewi Sri and her accompanist, had arrived to Boga village. Buyut Waharas and his wife Ken Pi, were discussed how to ward-off disease-plant attack. Because of, their rice plant which keep in lumbung (a palce to keep rice and food-plants), had damaged by plant-disease Bubumerah. Both of them are agree to get prequirement, in order their rice avoided from plant-disease. When they had met Dewi Sri, and tell their problems. Dewi Sri was advised to replace their name. Pitengan had changed to Ken Martani, her husband change to Buyut Muksala. Perhaps, this is tools to vanishing Bubumerah plant-disease, then both of them had teach how to make spells. Lastly, Dewi Sri said again; “If you go up to lumbung, a body must be purified before, on friday’s night, burn-out incense. And, if you disclosing rice, give it sesaji sirih ayu (a kind of sesaji consist of betel vine), pisang agung (big bananas) and fragrant flower, don’t forget to burn-out setanggi, along with spells which i had gave to you”.

This story was telling us, how fertility symbolise and wealth that reference to Dewi Sri (woman), after his died when facing Ditya Kalandaru giant (evil power/plants irritant), around of Dewi Sri’s corpse, sprout-out food-plant. From her body appear sugar palm tree, from her head coconut tree, bot of her hands trees and fruits, and both of her legs rooted plant, like cassava. Whereas, evil power from Ditya Kalandaru has been formed to coarse grass who disturbing plant fertility or parasiticm symbiosis. Other interpretation, manifestation of Dewi Sri as snake and Raden Sedhana as bird are ideal to food cycles system, where sustainable ecology/nature, but existence of coarse grass and planti-disease are symbolised as parasit/evil power.

As explained before, friendship between Dewi Sri and human/Buyut Wangkeng facing Ditya Kalandaru and Ditya Mayangkara, and they have helped by Wilmuka bird, to kidnap Dewi Sri and fight with Winanteya bird from Vishnu’s pet animal. Thus, finally located in Sri Wanganti village, Raden Sedhana was helped by Buyut Wangkeng and Buyut Sondong and able to beat all of giants. From those stories, could be seen how human helpful effort to Gods-Goddess as
good power symbols to facing giant or evil power, so in this folklore concluded about harmonisation human, nature, and Almighty Creator to human wealth.

Towards Cultured Knowledge and Character Decolonisation

Finally, to re-thinking cultural value and education in folklore are interpreted as making up original character in nation-state, so culture similarities representation, which rooted each ancestral, through using decolonisation term in economy, politic, and culture so. Furthermore, this term included so many things, started colonial character liberation, colonial mentality, colonial mind, until colonial culture. Surely, all of these things reached by education which located in cultural strategy. Re-awakening cultured knowledge believed as one way to build nation-state civilisation.

In Dewi Sri story, author conclude that through the stories in society about rice-guard myth which reflected in rite and gods-society symbolisation, so human social control to nature could be doing. Therefore, using back myth and existence of cultured knowledge needed to escorting harmonisation among nature, man, and God. Moreover, Dewi Sri story placed to agrarian-society context, where agriculture aspect and food-security become main factor, and fertility symbolisation useful to maintaining food plant cycle, then influence to future of nation-state condition. This description seen in some rite, myth, or folklore which symbolised rice as food plant, and also Dewi Sri as nature guard role-model.

As example, in the thing named lesung and gejog lesung/kothekan lesung rite which resulting belief that things is symbol of human-life and food matter used to continues life. Finally, when discussing about lesung, so this memories aim to harvest ceremony, as long with building gotong-royong/collectivity rular type, and also rite series as fertility symbolisation and life-guarding or food security and life-cycle, where Dewi Sri takes a role. This indigenous knowledge become foundation to education based on cultural strategy with purpose to mentality decolonisation/nation-state character.

And Lastly, "...Thus, the cultures of Asia and Africa are based on spiritual and universal foundations. Unfortunately contacts among Asian and African countries were interrupted during the past centuries. The peoples of Asia and Africa are now animated by a keen and sincere desire to renew their old cultural contacts and develop new ones in the context of the modern world...”


Footnotes

1. Olsen, Mark.et.al. 2004.Education Policy:Globalization, Citizenship, and Democracy. Sage Publication: London, p.6 He said that condition of cultural globalization is largely transmitted by the expansion of the transnational enterprises, such that, as the 1998 Nobel prize-winning economist, Amartya Sen (1999: 240), has commented: “...The contemporary world is dominated by the West, and even though the imperial authority of the erstwhile rulers of the world has declined, the dominance of the West remains as strong as ever – in some ways stronger than before, especially in cultural matters. The sun does not set on the empires of Coca-Cola or MTV...”


confident questions the validity of a Eurocentric education offered by mission schools: ... under such a system of education the youth of Africa is not prepared to meet any definite situations of the changing community except those of the clerical activities and occupations for foreign commercial and mercantile concerns ... any educational program which fails to furnish criteria for the judgment of social, political, economic, and technical progress of the people it purports to serve has completely failed in its purpose, and has become an educational fraud.

4. Smith, A. William. 1987. The Meaning of Conscientizacao: The Goal of Paulo Freire’s Pedagogy. Massachusetts; University of Massachusetts. Amherst , Center of International Education. p. 5. Conscientizacao is finding out answers cooperatively for unsolved problems that faced by groups. Also see Freire, 2004;15 in The politic of education, culture, power, and liberation. 1999. Research of Education and Dialogue and Pastaka Pelajar:Yogyakarta. "Conscientiation is not only simplify prise de conscience. When this conscientiation have resulting solution to false conscience, semi-intransitive or conscience-full, conscientiation implicating position of critical conscienced man to reality where mythe is broken-up.

5. Ibid. p. 55-57. Magical conscience is society’s conscience whose not be able to view factor causalities, and tend to see supra-natural factor and natural. Naive conscience is conscience that see a human as problem causes. Critical conscience is conscience to see system,structural as source of society problems.


7. Wardani Kristi. 2010. Peran Guru dalam Pendidikan karakter menurut Konsep Pendidikan Ki Hadjar Dewantara. Proceedings of the 4th International Conference on Teacher Education; Join Conference UPI & UPSI, bandung, Indonesia, November, 8-10, 2010. Also explained, that nine pillars character which origins from universal noble values, that are 1) character to loving God and His Creatures, 2) indendent and responsible, 3) honest, diplomatic, 4) respectful and good-manners, 5) generosity, helpful, and gotong-royong/collectivity, 6) self-hel and hard-worker, 7) leadership and justice, 8) kind-hearted, 9) tolerance character, peaceful and unity, p. 326


12. Hersri Setiawan, op. cit


14. Dascal, Marcelo. Colonizing and Decolonizing Minds. Tel Aviv University. The metaphor ‘colonization of the mind’ highlights the following characteristics of the phenomenon under scrutiny here: (a) the intervention of an external source – the ‘colonizer’ – in the mental sphere of a subject or group of subjects – the ‘colonized’; (b) this intervention affects central aspects of the mind’s structure, mode of operation, and contents; (c) its effects are long-lasting and not easily removable; (d) there is a marked asymmetry of power between the parties involved; (e) the parties can be aware or unaware of their role of colonizer or colonized; and (f) both can participate in the process voluntarily or involuntarily.

of natives’ minds, and the integration of local economic histories into the Western perspective” (Emphasis his, p. 2), organized and transformed Africa into a fundamentally European construct. Given the ideological foundations of European/White nationalism, of which colonialism was a necessary outcome, this “transformation” was predicated on Manichean imaginations of the religious, social, economic, and political ordering of the world....


20. Omajola, Bode. 2011. Rhythms of the Gods: Music, Spirituality and Social Engagement in Yoruba Culture. The Journal of Pan African Studies, vol.3, no.9, June-July 2010. As John and Margaret Drewal have argued in their discussion of gèlèdé masks, performers have “the performative power to marshal the forces in the Yoruba cosmos for society’s well-being. It is at once spectacle and ritual. It is entertaining and it is efficacious. But it is perceived to be more than a mode of persuasion. It is an instrument with which the “gods of society” maintain social control.” (Drewal and Drewal, 1983: xvi). p.233.

21. Heringa, Rens. 1997. Dewi Sri in Village Garb:Fertility, Myth, and Ritual in Northeast Java, Asian Folklore Studies, Volume 56. Netherlands.Rijksuniversiteit Leiden, p.36. That’s why in Javanese weddings in the area each married female guest contributes uncooked rice (beras), while each married man donates a gift of money (dhana/dana). The family of the groom also donates several sacks of rice, a head of cattle, and spices. In return, each guest will be offered a portion of rice with meat soup and receive the same food wrapped together into one package, thus expressing the unity of the community. One week after the wedding, the groom’s family receives a wooden food carrier filled with steamed rice topped with a container filled with meat soup. This return gift, cooked and joined into the prescribed set of female and male elements, is considered proof of the marriage.


24. Wessing, Robert. 1990. Sri and Sedana and Sita and Rama : Myths of Fertility and Generation. Asian Folklore Studies, Volume 49, 1990. Netherlands: Katholieke Universiteit Nijmegen,p.243. Wessing also explained that In three versions there is a close association between the goddess and a snake. Both she and snakes are sources of wealth (rejeki) (KATS 1916, 189; compare JORDAAN 1984, 107-1 12; STEEL1 929, 178-184), and snakes are closely associated with water (CROOKE 1955, 415), as is Sri (see also JORDAAN19 87, 123). Sedana, however, may also represent wealth, although of a different kind (dunya) (KATS 1916, 189).

25. As explained in Dewi Sri’s folklore about kethokan lesung sounds that interesting her, and with her accomapnist, she close on to person who pounding that rice. Thus, she has meet Buyut Wangkeng and says, “As long i been here, after rice had pounded, end this work with kothekan in order to entertain my heart. In that place, give a roof to take shelter, and don’t forget every Friday’s night, clean-up and burn-out setanggi (burning incense)...” Furthermore, lesung is tools to pounding rice, and often used to gejog-lesung/kethokan lesung activities which sang in various rhythm. Central Java’s Folklore Manuscript Compiler Team. Dewi Sri. Folklore from Central Java. Cultural Media Development Project. Culture General-Directorate, Departement of Education and Culture, Republic of Indonesia,p.22

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