

## *The Legend of the Milled Well in Sendangduwur Village, Paciran District (Study of Narrative Structure, Cultural Values and Community Reception)*

 Yoga Amar Pradana <sup>a,1</sup>, Sutardi <sup>b,2</sup>, Bisarul Ihsan <sup>c,3</sup>

Pendidikan Bahasa dan Sastra Indonesia, Universitas Islam Darul 'Ulum Lamongan, Indonesia

<sup>1</sup>yogaamar.2020@mhs.unisda.ac.id; <sup>2</sup>sutardi@unisda.ac.id; <sup>3</sup>bisarulihsan@unisda.ac.id

**ARTICLE INFO**
**Article history**

Received:

30-07-2024

Revised:

01-08-2024

Accepted:

02-02-2024

**Keywords:**
*Giling Wells; Narrative Structure; Culture value; Community Reception.*
**ABSTRACT**

*The legend of Sumur Giling is a famous oral story in Sendangduwur Village. This research focuses on narrative structure, cultural values, and community reception. This qualitative research uses Maranda's narrative structure theory, Koentjaraningrat's cultural value theory, and Nyoman Kunta Ratna's community reception theory. Data was collected through observation, interviews, recording, note-taking, transcription, transliteration and translation. Analysis shows that this story has a plot structure, characters and functions that are consistent with the values of good, justice and evil. The cultural values contained include belief in a creator, relationships between humans, and relationships with nature. People still attach importance to and believe in this legend, with elements such as the mosque appearing suddenly and the blessing of the milled well which is believed to be related to the Sunan Sendang karomah.*

**ABSTRAK**

Legenda Sumur Giling adalah cerita lisan yang terkenal di Desa Sendangduwur, penelitian ini berfokus pada struktur naratif, nilai budaya, dan resepsi masyarakat. Penelitian kualitatif ini menggunakan teori struktur naratif Maranda, teori nilai budaya Koentjaraningrat, dan teori resepsi masyarakat Nyoman Kunta Ratna. Data dikumpulkan melalui observasi, wawancara, rekaman, pencatatan, transkrip, transliterasi, dan penerjemahan. Analisis menunjukkan bahwa cerita ini memiliki struktur alur, tokoh, dan fungsi yang konsisten dengan nilai baik, keadilan, dan keburukan. Nilai budaya yang terkandung meliputi kepercayaan kepada pencipta, hubungan antar manusia, dan hubungan dengan alam. Masyarakat masih menganggap penting dan mempercayai legenda ini, dengan elemen-elemen seperti masjid yang muncul tiba-tiba dan keberkahan sumur giling yang diyakini terkait dengan karomah Sunan Sendang.

**Kata Kunci:** Sumur Giling; Struktur Naratif; Nilai Budaya; Resepsi Masyarakat.

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**Introduction**

Literature is a field that is often discussed and debated from time to time and generation to generation (Apri and Edy, 2018:1). Literature is often thought of as something imaginary and fanciful, and some even think that literature is only poetry and rhymes. However, literature enthusiasts have many views on the characteristics of literature. According to Sutardi (2011:1-2), literature is a picture of the reality of life. Literature is a medium of human creativity, reflecting the author's imagination, and this distinguishes humans from other creatures. Literature continues to evolve with human evolution. Ratna (2005:312) calls literature the result of imagination rooted in reality. Literature is an integral part of Indonesian life, being a cultural manifestation that involves both written and oral human expression, reflecting thoughts, experiences, and feelings.

Oral literature is literature that is passed on orally from generation to generation, becoming collective property without a known creator. The focus of oral literature is on oral texts that have literary

value, in contrast to oral tradition which emphasizes more on traditional cultural aspects such as customary laws and dances (Hutomo in Sedyaningsih, 2023: 12). Oral literature is important to preserve because it is part of Indonesian culture, and supporting its development is crucial.

Legends are folk narratives that are considered real events, although they often contain mythical elements. Unlike myths, legends focus more on everyday life and real world events (Danandjaja, 1986:66). Legends combine historical facts with myths, recounting specific characters, events or places. Narrative structure is an important element in Structuralism, serving to identify the elements in the story text. Examining the structure of legends allows the disclosure of detailed story content and teaches important values (Hutomo in Yuana, 2015: 35).

Cultural values are a system of rules developed by a group of people to face the challenges of adaptation from outside and integration from within. These rules are taught to new members as a way to understand, think and respond to problems. The elements of culture come in three forms: concepts, patterned actions, and human works (Koentjaraningrat in Sumarto, 2019).

Public reception is a response to literary works. Pradopo (2010: 206) states that reception aesthetics is the science of beauty based on consumer responses to literary works. Literature will not be meaningful without the response of its readers. Society's views influence the way literary texts are given meaning and interpreted, and the reactions that arise are influenced by certain historical contexts (Ratna, 2013:165).

The legend of Sumur Giling is an example of a legend that contains cultural values and community reception, owned by the people of Sendangduwur village, Paciran sub-district, Lamongan district. The story is about Sunan Sendang who moved the Mantingan Mosque to Sendang Duwur and found a water source that is considered sacred. Sendangduwur village is part of Paciran sub-district with a population of 1,960 and has no rice fields.

The researcher chose this research title because the Legend of Sumur Giling is an important legend in the north coastal area of Sendangduwur village and has never been the subject of research. This study aims to collect and analyze the narrative structure of the story, identify cultural values, and understand the community's reception of this legend.

## Method

The type of research used in this research is a type of descriptive qualitative research that aims to describe the conditions and traditions that occur currently in the research object environment. In other words, this descriptive qualitative research aims to obtain information about the existing situation. Danzin and Lincoln (in Moleong, 2021: 5). In this study, data were collected through interviews with informants. Data collection techniques include (1) direct observation, (2) interviews, (3) recordings, (4) recording, (5) transcripts, (6) transliteration, and (7) translation. Data analysis was conducted using descriptive analysis and content analysis.

## Results and Discussion

### 1. Narrative Structure

The analysis of the narrative structure of the legend of Sumur Giling Sendangduwur uses Ala Maranda's theory of narrative structure. Maranda introduced the terms term and function to analyze oral literature. Terems are symbols associated with culture and history, including elements such as magical actors, natural phenomena and dramatic figures. Function refers to the role played by the term. Terem can change, but function remains constant, so a terem that appears in a variant can be replaced by another terem that performs the same function.

We will apply the concept of terem and function to analyze the legend of Sumur Giling Sendangduwur. The : and :: signs indicate cause and effect relationships, the + sign indicates more than one behavior, and the // sign indicates the turn of the story. The code N refers to the legend of Mount Songgodulang. Terems are marked with a, b, c, etc., and functions with x, y, and z. The formulas used are: (a)x: (b)y::(b)x:(y)a-1. The term (a) is the first element that describes the dynamic element. The sign (b) is the second term, while the sign x is a special function on term (a). The sign y is the function opposite to x, giving uniqueness to the term (b) when it first appears. The a-1 mark indicates the change of the term to a function, reflecting that the formula is not linear. Before analyzing the narrative elements of the story, the researcher describes the storyline of the legend of Sumur Giling as follows:

1. Penyerangan oleh pasukan Ronggolawe Tuban ke Kerajaan Sedayu.
2. Dewi Sukarsih dan putranya, Raden Noer Rahmat, melarikan diri ke Sendang Duwur.

3. Raden Noer Rahmat diperintahkan oleh Sunan Drajad untuk mendirikan masjid dan pergi ke Mantingan, Jepara untuk menemui Mbok Rondo Mantingan (Nyai Ratu Kalinyamat).
4. Mbok Rondo menolak menjual masjid tersebut.
5. Sunan Sendang harus memindahkannya sendiri tanpa bantuan orang lain.
6. Sunan Sendang melakukan ritual tirakat dan berdoa selama 40 hari untuk memiliki masjid sebagai pusat penyiaran Islam di Desa Sendangduwur.
7. Raden Noer Rahmat menghentakkan kakinya tiga kali, dan masjid secara ajaib muncul di Desa Sendangduwur, dikenal sebagai Masjid Tiban.
8. Raden Noer Rahmat berdoa kepada Allah untuk meminta sumber air yang penting bagi masyarakat.

Based on the storyline, the narrative structure of the oral story of the legend of the milled well can be classified as follows:

Terem		Function	
a	: Sunan Sendang	x	: keburukan
a <sup>1</sup>	: Sunan Drajad	x <sup>1</sup>	: penyerangan
a <sup>2</sup>	: Dewi Sukarsih	x <sup>2</sup>	: memaksa
a <sup>3</sup>	: Mbok Rondo Mantingan	x <sup>3</sup>	: menolak
b	: Sendangduwur	y	: kebaikan
b <sup>1</sup>	: Kerajaan Sidayu	y <sup>1</sup>	: ritual tirakat
b <sup>2</sup>	: Ronggolawe Tuban	y <sup>2</sup>	: berdoa
b <sup>3</sup>	: Mantingan Jepara	y <sup>3</sup>	: melarikan diri
c	: masjid tiban	z	: keadilan
c <sup>1</sup>	: sumur giling	z <sup>1</sup>	: memindahkan
c <sup>2</sup>	: gilingan kayu	z <sup>2</sup>	: penyiaran Islam
c <sup>3</sup>	: sumber air	z <sup>3</sup>	: menghentakkan kakinya
		z <sup>4</sup>	: munculnya cahaya
		z <sup>5</sup>	: keistimewaan
		z <sup>6</sup>	: kesaklaran
		z <sup>7</sup>	: berkah

Special code N:

**The Legend of the Milled Well**

The storyline can be described as follows:

$$N = (b^2)_{x1}, (b^1) :: (a^2)_{y3}, (b) // (a), (a^1), (c), (a^3) : (a^3)_{x3}, (c) :: (a)_{y1, y2, z3} : (c)_{z1}, (a)_{z2} // (a)_{y2}, (c^3) :: (a)_{z4}, (c^1) : (c^3), (c^2) : (c^1)_{z5, z6, z7} //$$

Penyerangan oleh pasukan Ronggolawe Tuban ke Kerajaan Sedayu. Dewi Sukarsih dan putranya, Raden Noer Rahmat, melarikan diri ke Sendang Duwur. Raden Noer Rahmat diperintahkan oleh Sunan Drajad untuk mendirikan masjid dan pergi ke Mantingan, Jepara untuk menemui Mbok Rondo Mantingan (Nyai Ratu Kalinyamat). Mbok Rondo menolak menjual masjid tersebut. Sunan Sendang harus memindahkannya sendiri tanpa bantuan orang lain. Sunan Sendang melakukan ritual tirakat dan berdoa selama 40 hari untuk memiliki masjid sebagai pusat penyiaran Islam di Desa Sendangduwur. Raden Noer Rahmat menghentakkan kakinya tiga kali, dan masjid secara ajaib muncul di Desa Sendangduwur, dikenal sebagai Masjid Tiban. Raden Noer Rahmat berdoa kepada Allah untuk meminta sumber air yang penting bagi masyarakat.

If seen from the characters alone, the storyline of the legend of the milled well is as follows:

$$N = (a^2) // (a), (a^1), (a^3) : (a^3) :: (a), (a) // (a) :: (a) //$$

Raden Noer Rahmat diperintahkan oleh Sunan Drajad untuk mendirikan masjid dan menemui Mbok Rondo Mantingan (Nyai Ratu Kalinyamat). Mbok Rondo menolak menjual masjid tersebut. Sunan Sendang harus memindahkannya sendiri tanpa bantuan orang lain. Raden Noer Rahmat menghentakkan kakinya tiga kali, dan masjid secara ajaib muncul di Desa Sendangduwur, dikenal sebagai Masjid Tiban. Raden Noer Rahmat berdoa kepada Allah untuk meminta sumber air yang penting bagi masyarakat.

When viewed from its function, the storyline of the legend of the milled well is as follows:

$$N = x_1 :: y_3 // x_3 :: y_1, y_2, z_3 : z_1, z_2 // y_2 :: z_4 : z_5, z_6, z_7 //$$

Penyerangan oleh pasukan Ronggolawe Tuban ke Kerajaan Sedayu. Dewi Sukarsih dan putranya, melarikan diri ke Sendang Duwur. Raden Noer Rahmat diperintahkan oleh Sunan Drajad untuk mendirikan masjid dan pergi ke Mantingan, Jepara untuk menemui Mbok Rondo Mantingan (Nyai Ratu Kalinyamat). Mbok Rondo menolak menjual masjid tersebut. Sunan Sendang harus memindahkannya sendiri tanpa bantuan orang lain. Sunan Sendang melakukan ritual tirakat dan berdoa untuk memiliki masjid sebagai pusat penyiaran Islam di Desa Sendangduwur. Raden Noer Rahmat menghentakkan kakinya tiga kali, dan masjid muncul di Desa Sendangduwur. Raden Noer Rahmat berdoa kepada Allah untuk meminta sumber air.

The function of goodness and justice in the legend of the milled well is greater than the function of badness, this can be described as follows:

$$N = (a^3)_{x_3} + (c) < (a)_{y_1, y_2, z_3} : (a)_{z_1} + (b)_{z_2} // (a)_{y_2} + (c) :: (a)_{z_4} \\ + (c^1) : (c^1)_{z_5, z_6, z_7} //$$

Penyerangan oleh pasukan Ronggolawe Tuban ke Kerajaan Sedayu. Dewi Sukarsih dan putranya, Raden Noer Rahmat, melarikan diri ke Sendang Duwur. Mbok Rondo menolak menjual masjid tersebut. Sunan Sendang harus memindahkannya sendiri tanpa bantuan orang lain. Sunan Sendang melakukan ritual tirakat dan berdoa untuk memiliki masjid sebagai pusat penyiaran Islam di Desa Sendangduwur. Raden Noer Rahmat menghentakkan kakinya tiga kali, dan masjid secara ajaib muncul di Desa Sendangduwur, dikenal sebagai Masjid Tiban. Raden Noer Rahmat berdoa kepada Allah untuk meminta sumber air.

## 2. Nilai Budaya

Culture comes from social anthropology. In education, culture serves as a medium for transmitting knowledge. Culture is like software in the human brain that directs perception and attention (Sumarto, 2019: 145). Culture is a pattern of basic assumptions found by a group in overcoming problems of adaptation and integration. This pattern proves effective and is taught to new members as the correct way to perceive, think, and feel about problems. Culture has value or meaning. A legend that contains culture passes down the value of the culture that develops. Cultural values describe a society's mindset about what is important in life, thus directing people's lives.

Cultural values provide a life orientation that becomes a benchmark in individual and group decision-making or behavior. Awareness of cultural values gives birth to morality and views on whether an action is good or bad. Cultural values consist of concepts that live in the minds of community members and are considered noble. The value system becomes an orientation and reference in action, so that cultural values influence a person in choosing alternative actions (Koentjaraningrat, 2000: 25).

This research will examine the oral literature of the Sumur Giling legend from the point of view of cultural values based on Koentjaraningrat's theory. Kluckhohn (in Koentjaraningrat, 2015:30) states that cultural values can be grouped into five basic problems of human life: (1) the nature of human life, (2) the nature of human life's work, (3) the nature of human position in time and space, (4) the nature of humans with the surrounding nature, and (5) the nature of humans with each other. These five points refer to three core points in culture: the nature of human life (with God or himself), the nature of human life with the surrounding nature, and the nature of human life with fellow humans.

### 1) Belief Values that are Closely Related between Man and God

The value of belief related to the divine aspect is a form of belief and religion. This value is found in various beliefs or religions in society and is an absolute value derived from the beliefs of the community. An example is in an excerpt from an oral story:

*"...beliau memiliki prinsip dalam beribadah kepada Allah seolah-olah akan mati besok...."*

The data shows that the cultural value that connects humans with their creator is the essence of human spiritual life with God. This value is called the value of religiosity, stemming from absolute belief and devotion to God. This value is reflected in literary texts and daily life, for example in the story of Sunan Sendang, who gives advice about worshiping as if he will die tomorrow. This quote emphasizes the importance of the spiritual aspect:

*"...Sunan Sendang melakukan ritual tirakat dan berdoa kepada Allah agar dapat memiliki masjid sebagai pusat penyiaran Islam di Desa Sendang Duwur."*

The cultural value of religiosity is seen in Sunan Sendang's spiritual practice of praying solemnly to move the mosque from Mantingan, Jepara, to Sendangduwur. This shows how the value of belief and religiosity in literary texts is a manifestation of man's relationship with God. Another example:

*"...Sunan Sendangduwur segera bermunajat kepada Allah untuk meminta petunjuk agar dimudahkan dalam memperoleh sumber air."*

The prayer shows the spiritual depth of Sunan Sendang in trying to obtain a well to purify and fulfill the needs of the community. Apart from literary texts, the value of religiosity is also found in the culture of the community, as in the following interview excerpt:

*"...biasanya ada mbah lem dan mbah slamet yang setiap pagi setelah Shubuh itu yang bertugas menimba air bagi masyarakat untuk kebutuhan minum dengan harap ngalap barokah Mbah Sunan Sendang"*

The value of religiosity is seen in various ceremonies in Sendangduwur village. The community believes that the water from the milled well contains special blessings. This shows that the value of belief in the practice is a manifestation of human love and devotion to God through a rich, respectful, and solemn cultural procession.

### 2) Social Values Relating to Humans with Other Humans

Every society has social values that influence their way of life. These values result in norms that create order and tranquility. Social values arise from interactions between individuals. The following are the social values in the Legend of Giling Well in Sendangduwur Village.

*"...Raden Noer Rahmat diperintahkan oleh Sunan Drajad untuk mendirikan masjid."*

From the data, we can see the social value in Sunan Drajad's order to Sunan Sendang to build a mosque as a center for broadcasting Islam. This quote reflects the respect of Sunan Sendang, who although younger, respected Sunan Drajad's order. This shows the strong teacher-student relationship and the importance of their role in the spread of Islam.

*"...Mbok Rondo menolak menjual masjid tersebut, dan Sunan Sendang harus memindahkannya sendiri tanpa bantuan orang lain."*

From the data, Mbok Rondo refused to sell her mosque and stated that it would only be given to Sunan Sendang if she could move it herself. This process reflects the social values of trust and responsibility. This interaction shows the deeper aspects of social relationships and the values underlying the parties' decisions.

### 3) Values related to Nature

Humans coexist with others and the natural environment. Therefore, it is important to have awareness in maintaining the balance of the universe. This awareness forms cultural values about living in harmony with nature, as reflected in the legend of Sumur Giling.

***"...Sunan Sendang dan penduduk menggali tanah, dan tiba-tiba air mengalir deras dari dalam tanah."***

Based on this data, nature provides survival for humans who must be utilized wisely. The value of nature is reflected in oral literary and cultural texts such as the legend of Sumur Giling. In the story of Sunan Sendang, after praying, he found a source of water for the needs of the community, showing the importance of ecosystem preservation. The values of nature are also seen in the tradition of taking water from the milled well for the consumption of the surrounding community, as a form of caring for Sunan Sendang's legacy.

***"...mbah lem dan mbah slamet setiap pagi menimba air bagi masyarakat untuk minum dengan harap ngalap barokah Mbah Sunan Sendang."***

The relationship between humans and nature is inseparable; humans preserve nature through tradition. Caring for Sunan Sendang's relics shows a balance in enjoying and preserving nature. This value reminds us to coexist with nature, which needs to be respected and preserved.

***"...gilingan kayu digunakan untuk mengambil air dari sumur sudah ada sejak masa Sunan Sendang. Pada Ruwahan tahun 2024, gilingan diganti dan sumur dibersihkan. Sumur terakhir dibersihkan sekitar tahun 1950an."***

Maintaining and caring for historical relics is important to preserve cultural heritage and maintain a balance with nature. By taking care of historical sites, we value the past and contribute to environmental conservation for the sustainability of life in the future.

### 3. Community Reception

Reception is the response to a work or event. It reflects society's reaction to a text or discourse that has meaning in a particular context. Reception gives people's views on important works. The community's response to the legend of Sumur Giling is still believed today. This response is not only between the work and the reader, but also the reader in a particular historical context and period (Ratna, 2013:165).

Every oral story evokes a community response, which is influenced by prevailing norms. The Sendangagung Village community's reception of the Sumur Giling legend serves as a lesson to respect customary norms. Norms in society are often influenced by legends, including the story of Sumur Giling. The belief in the legend keeps the Sumur Giling story alive as a cultural heritage.

Analysis of the community's reception of the Sumur Giling legend shows a focus on events and beliefs about Sumur Giling. Community receptions include the belief in the blessing of the miraculous spring and the tiban mosque that is believed to have appeared suddenly. Based on interviews with several informants, community receptions can be classified into two: 1) The mosque that appeared suddenly due to the blessing of Sendang Spring. 2) The milled well that is believed to be blessed because of Sunan Sendang's karomah.

#### 1) The mosque that appeared suddenly because of the karomah of Sendang Sendang.

Karomah in Javanese means a specialty usually possessed by a saint of God. Tiban Mosque, which is believed to be the karomah of Sunan Sendang, is considered a concrete example. The following is an excerpt from an interview about a mosque that appeared suddenly and is believed to be the karomah of Sunan Sendang:

***"...masjid itu salah satu karomah Mbah Sunan Sendang, yang dari Mantingan tiba-tiba muncul di Sendang Duwur" (AF, 2024)***

***"...dulu setelah masjid itu tiba-tiba muncul, butuh sumber air..." (BR, 2024)***

***"...masjid itu terbang dari Mantingan. Sebelumnya mau dibeli tapi tidak boleh, jika mampu dipindah" (AL, 2024)***

People believe that the Tiban Mosque in Sendang Duwur is evidence of Sunan Sendang's specialty. This story illustrates the community's respect for Sunan Sendang and enriches the local cultural heritage.

## **2) The milled well is believed to be blessed by Sunan Sendang.**

Blessing is something that is hidden and given by Allah SWT. When a person is blessed, his life is facilitated. In the community, the milled well is considered a gift from Allah. The following are excerpts from interviews regarding their views on the blessing of the milled well:

***"...mbah lem dan mbah slamet menimba air setiap pagi untuk masyarakat dengan harapan ngalap barokah Mbah Sunan Sendang" (AF, 2024)***

***"...sumur giling dianggap sebagai sumber berkah. Airnya digunakan untuk minum dan berobat..." (BR, 2024)***

***"...mencari barokah dari Sunan Sendang, jangan sampai ditinggalkan..." (AL, 2024)***

The data above shows that people still use water from the milled well for consumption and seek spiritual meaning. They hope to receive a blessing from Sunan Sendang, who according to the traditional story, the milled well is the answer to Mbah Sunan Sendang's prayer and has special properties. This tradition shows how local beliefs and culture play an important role in daily life.

## **Conclusion**

This research is titled: *"Legenda Sumur Giling di Desa Sendangduwur Kecamatan Paciran."* The conclusions, described in Chapter 1 and Chapter 4, include an understanding of the narrative structure, cultural values and community reception of the Legenda Sumur Giling story from Sendangduwur Village, Paciran, Lamongan.

The narrative analysis using Maranda's method uses the term "terem" for important elements in the story, such as characters and natural phenomena, and "function" for the role of these elements in the storyline. This research includes: (a) the complete storyline, (b) the role of each terem including characters such as Sunan Sendang, Sunan Drajat, and Mbok Rondo Mantingan, and (c) the function and interaction of characters with magical and natural elements.

In addition, the research explored three cultural values in the Legend of Sumur Giling: 1) belief values that show man's relationship with God, 2) social values regarding human relationships, and 3) values related to nature and the environment. The research also assessed community reception, including: 1) The mosque that suddenly appeared as the karomah of Sendang Sendang, and 2) The blessing of the Mill Well and the hint of Sunan Sendang's karomah through the rays of light in the east of the mosque.

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