# CHAPTER 1

# INTRODUCTION

## 1.1 Background of the study

Java Island is known as part of the Sunda Arc which is a volcanic arc of the Tertiary age until the Quarter. This volcanic arc is formed as a result of the subduction in the south Java Island, namely the subduction of the Ocean plate India under the Eurasian continental plate. Java Island is still a relatively young island and is surrounded by volcanic activities which are seen from the lines of volcanoes surrounding the island. The island is bordered by the other 4 major islands of Indonesia and the Indian Ocean. Administratively, Java Island consists of several provinces namely East Java, West Java, Central Java, Banten, and the Special Region of Yogyakarta. (Bachri, 2014)

The people from provinces in Java honor the relationship between humans and the nature around them. All of them seek to teach people to understand that whatever actions a human takes would be reciprocated by nature depending on whether their intentions are good or bad. Furthermore, the people of Java's province's beliefs surround themselves with animism where they believe that all natural phenomena like humans, nature, the environment, and animals are connected in one vitality or higher power. Hence the culture believes that humans and nature could live side by side. The traditions and cultural beliefs of regions like East Java, West Java, and Central Java emphasised on human and nature relationship. While the traditions and arts in regions such as the Special Region of

Yogyakarta and Banten emphasized weaving their religious beliefs. (Murdiyastomo, H. Y. et al ,2017; Sauri, S., & Purlilaiceu, P. , 2019; Magnis Suseno, Franz. 1984)

However, even though these provinces are a part of Java Island and share common cultural background, simply considering its people's identity as Javanese solely based on their location on Java Island is not appropriate. According to Magnis-Suseno (1984), the people of Java are meant for the people who live on Java Island but come from different ethnicities and cultures while Javanese people are the people who conjure their personalities based on different cultures but still manage to create a unique personality for themselves. Thus people from provinces such as West Java and Banten, aren't allowed to refer to themselves as Javanese people because the language they used is not traditional Javanese but Sundanese and a mixed Sundanese-Javanese language. Meanwhile, people from Central Java, East Java, and the special region of Yogyakarta could refer to themselves as Javanese people because they all use the same Javanese language. Unfortunately, the difference in language wasn't enough to determine the exact identities of each province. Various aspects such as clothing and building all around Java Island and each province must be utilized to determine which one is East Javanese, Central Javanese, *Orang Yogya*, Sundanese, or Bantenese. These aspects used to recognize a physical place's relation to a person's identity are called place identity.

Proshansky (1978) coined "place identity" when he recognized that the physical world of an individual could be one of the bases of their identity. He stated that place identity's cognition is involved around a person's engagement

with their environment both through conscious (actions) or unconscious (memories and imagination). Fundamentally, place-identity explores the role of place in the creation, formation, and confirmation of identity and to resolve the connection between one's self and their place. (Hugh-Jones and Madill, 2009: 601) Paasi as cited in Peng, et al (2020) categorized two aspects of place identity, the first one is 'Place identity of a place' which refers to features like nature, culture, and people used in the discourses of science, politics, etc to distinguish one place from others and the second is 'People's place identity' which used as an identification of one individual with a place.

This study will not conduct field research but rather study Place identity representation in the main characters of folktales from Java Provinces. There are five folktales from different provinces of Java island titled *Lutung kasarung* (West Java), *Keong mas* (East Java), *Pandeglang* (Banten), *Bawang Putih bawang Merah* (Special Region of Yogyakarta), and *Suwidak Loro* (Central Java). The stories are chosen due to their similarities in raising the issue that the story brought upon the transformation of their characters, either physically or mentally. Lutung Kasarung foresees the transformation of a cursed princess and a cursed prince, Keong Mas foresees the transformation from a girl then to an animal and then back to a girl again, Bawang Putih Bawang Merah sees the transformation of bad habit into a good one, Pandegelang foresees a transformation of a prince cursed into an old man, and finally, Suwidak Loro foresees the transformation of ugly appearance into a beautiful one.

In addition, the stories showcase the relationship between the human characters of the story with their surroundings as the landscape became an important setting of the folklore in showing the humans' relationship with nature. The main characters go from one landscape to another to finish their story arc, like the protagonist in Keong Mas, who is going through several landscapes from Castle, the Sky, the Sea, and the Forest before finally being able to transform herself back into a human. Meanwhile, the protagonist in Pandeglang went through the Forest, the sea, and the valley before transforming into a younger man again. These folktales originated as oral literature, and their adaptation is composed through the written text and visual text in children's picture books entitled *Seri Cerita Rakyat 34 Provinsi* written by Dian Kristiani will be used as the data.

Children's Picture books portrayed stories in two distinct media, written text, and visual text. Since children couldn't foster their knowledge as adults do, with picture books children can easily understand the stories they read because the pictures in the book give the children a visual of what the written text meant. Therefore a text filled with bright colors and wide pictures interests them and meets their attention, which is more suitable for children to understand. (Nobelman, 2008) with the concept of the visual elements accompanied by the textual elements of the stories, this research uses the Folktale adaptation in the form of children's picture books in hopes to be able to analyze the representation of place identity in their main characters and since place identity centers on the idea of the physical environment surrounding the person, the space and place

surrounding the main characters in the story would be necessary to analyze its representation as it provides the settings of the story.

Hunt (2015) in the book *Space and Place in Children's Literature, 1789 to the Present* defined the 'inner space' within the story as something that is essentially fictive, often addressing the psychological areas of conflict, tension, and resolution that provide the unique driving-force of serious children's literature, and are, in that sense, metaphorical or symbolic. While the 'outer places', in contrast, may seem to provide a solid grounding in 'reality' and are based on real-life places, both the space and place work to bridge the gap between fiction and the world around children and between the child and the adult.

In accordance with Hunt, Feingold (2012) stated that children whose identities are still "out of place" kept changing, and often found themselves in search of their place. This was symbolized by place in the books that tend to be based on a real or mythical construction of a geographical location. Feingold then added that this place works as a metaphorical new world in the eyes of the children who are still developing themselves, with this place also they and their young protagonists will through a process of growth and acculturation together. Moreover, Renaud (2016) stated that both mental and geographical spaces play a central role in bringing a sense of cohesion to specific and unique fictional worlds. This was achieved by the book's writer by using the geographical structure of the real map as part of the design of the space in the story. Renaud added that by using this method, the writer blurred the line between fiction and reality, thus creating a metafictional space where the character realizes that they are part of

fiction and symbolises the space in the books. An example taken by Renaud is how space is symbolized as a tree that the protagonist of the book climbed up to escape from their grief and when they climbed down from the tree (as they escaped the space), they already grew from the grief, therefore reforming themselves into a new person.

To analyze the interactions between the main characters and their setting, Peter Hunt's concept of space and place with Garrad's theory of Ecocriticism and definitions of each culture in Java Province are utilized. While the use of Kress and Van Leeuwen Social Semiotic and Todorov's narratology are used to analyze the written and visual text from the Javanese Folklore Children's Picture Books.

Several previous related studies have been conducted by other researchers, on the issue of place identity. First, O'Toole and Grey (2020) analyze place identity in life boating communities in seven different geographical locations across Ireland and the United Kingdom, by adopting an exploratory case study approach which allowed for the combination of different sources of evidence such as interview data, documentary data, and participant and nonparticipant observation. The main research method was a program of 43 semistructured interviews which were conducted with individuals at all levels of the organization; they achieved an understanding that one's identification with a place might be crucial to someone's behavior such as self-realization, their research concluded with the knowledge that place identity affects someone's intention towards their environment and it is to be noted that since place identity changes over time, the notion of 'place' itself would develop in a person throughout their whole life.

Second, Hugh-Jones et, al. (2009) analyzed the quantitative research on how residents of a small English village talk about themselves and their environment, by using a discursive approach. Ten semi-structured interviews were conducted with 14 residents across nine households. In total, there were eight women and six men. One couple was in their 70s, with the other participants in their 40s and 50s. All were white British nationals. Three residents had lived in the village for 2–3 years but the others had lived there between 11 and 25 years. The interviews were designed to gather information about what it is like living near the quarry in Massinhill (village pseudonym) and what catalyzes complaints about it, particularly given that the quarry operates within the permitted ranges for blasting noise and vibration levels. The participant information sheet introduced the research as exploring the effects of living near an active quarry. Hugh Jones and Madil conclude that place identity is related to the negative and positive view of the place connected to their subject since the place is concerning to the subjects.

Third Ritalahti (2008) searched and examined the websites of various tourism businesses, towns, and other stakeholders to provide a comprehensive understanding of how the study area's identity was presented there. The objective is to evaluate indications of place and belonging. The Eastern Uusimaa region, 50 kilometers east of Helsinki, is the focus of this analysis, which examines the regional identity from two perspectives: place identification and regional identity. There are two steps to this continuous study process. The first focuses on how to place identities are interpreted, including an investigation of rival regions nearby. The second phase is concerned with regional identity among tourism industry

participants. The same research was carried out by the authors on nearby places to look for boundaries that might have been drawn between them by social actors. They next contrasted the study location as perceived by visitors with the place identities assigned by tourism participants.

Fourth, Brace (1999) investigated the representations of the Cotswolds and the rest of England in topographical writing, fiction and non-fiction rural writing, guidebooks, periodicals, and essays. Researchers also examined other publicly accessible resources related to place identification, such as advertisements.

Fifth, Keegstra (2009) identified a variety of identities ascribed to various groups, such as governments, farmers' organizations, and tourism-related organizations by gathering screenshots of online adverts from a range of French Loire Valley social actors. A series of codes are applied to a photograph to conduct a systematic analysis of the study data. Following the use of content analysis, each code reflects an association or aspect of the representation. The study focuses on how local actors portray this area through visual resources and how they uphold the idealized landscape claim made by UNESCO.

The works mentioned above mostly studied quantitative research on place identity based on in-field observations and interviews as well as the study of place identity based on the thematic focus of the data collected from texts, discourses, and narratives about an area. study on how place identity is represented, especially in children's picture books had not yet been conducted. Therefore, this study will analyze how place identity is represented in the main character of the children's picture book on a folktale from Java's provinces. . Toin about the representation

of place identity through children's picture books, Kress and Leeuwen Social Semiotics and Todorov's five stages of a narrative is needed. An ecocriticism reading in the space and place analysis is adopted to disclose how the setting in the story would relate to the development of place identity in the main characters.

## 1.2 Research Question

This study will analyze the textual and visual elements found in five Javanese Folklore Children's Picture Books published in 2018. The question that arises from the study is:

1. How much scope do the space and place in Java Provinces Folktale children's picture books have on the culture of the provinces in Java?

2. How do the space and place in the 5 picture books relate to the relation of humans and nature according to Garrard's Ecocriticism?

3. How do the written elements from the 5 picture books represent the place identity of the main characters?

4. How do the visual elements from the 5 picture books represent the place identity of the main characters?

5. How do the main characters represent the place identity of their regions?

### 1.3 The Purpose of The Study

The study aims to discover the textual and visual elements of the books from Javanese Folklore Children Picture and analyses how they represent the development of the place identity of the main character whilst discovering how the space and place in Java Province's Folktale Children Picture book could affect the outcome of place identity of the main character of the story.

### 1.4 Scope of the study

The scope of this research is limited to 5 (five) folktales from five Java provinces presented in a children's picture book series by Dian K with its visual and written elements. the folktales are namely *Lutung Kasarung, Keong Mas, Suwidak Loro, Pande Gelang, and Bawang Putih Bawang Merah.* The focus of these stories pointed to the Place Identity of their main characters represented by the visual and written elements while the space and place of the stories are intertwined to pinpoint how much scope of the culture from Java Provinces represented there. The main characters are assorted not only based on the common theme in the five stories: transformations of ourselves and the relation between humans and nature.

### 1.5 Significance of The Study

The study supports the development of social-semiotic analysis and encourages more research on children's literature and children's picture books involving the study of place, identity, and place identity. The writer hopes that this study is able to give a contribution to the study of cultural picture books.