

Using Character Education Forms and Values of Folklores in Brebes Regency as the Old Literature Learning Materials

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DOI: 10.20884/1.jli.2021.12.1.3949

Article History:

First Received:

25/02/2021

Final Revision:

22/04/2021

Available online:

30/06/2021

ABSTRACT

This research aimed at analyzing the character education forms and values contained in the folklores of Brebes Regency including their relevance for the old literature learning materials at higher education institutions. This research used a qualitative method with an ethnographic approach. The data were collected using an observational study, in-depth interview, note-taking, and documentation. The results show that the folklores in Brebes Regency are in the form of legends and myths. Besides, the folklores of Brebes Regency also contain 13 educational character values consisting of religiosity, hard-working, nationalism and patriotism, appreciating achievements, friendly/communicative, environmental awareness, responsibility, curiosity, discipline, democracy, honesty, tolerance, and social awareness value. Thus, the folklores of Brebes Regency are considered relevant to use as the old literature learning materials at higher education institutions since they are not only appropriate and functional in providing adequate experiences for the students but also containing noble values to follow.

Keywords: *folklore; old literature; learning materials; character education*

INTRODUCTION

The essence of literature is telling stories (Wibowo, 2013). Old literature or commonly referred to as traditional literature is the state-of-the-art literary work that was created and developed before the entry of modernization elements into the literary work. Old literature as a noble character tries to describe human life and its world through the truth of the description of what is to be described as the main criterion. In it are depicted noble values that can guide humans to be polite, have a noble personality, and have a broad spirit.

Higher education is not only tasked with educating the nation but also has a significant role and responsibility in shaping student character. As intellectual resources, students are expected to play a role in contributing to society in improving the quality of human resources. Through culture-filled teaching, which contains noble values and behavior patterns, it is hoped that it can prepare students

to live in a society that has motivation and ability and can play an active role in virtuous self-actualization.

Learning old literature in higher education should be able to guide people to have noble character, be able to raise identity awareness and at the same time to simultaneously increase appreciation and tolerance for the diversity of local cultures that exist in the surrounding community besides fostering their interest in studying and doing research on literature. In the work of literature, as we know it generally discusses the value of life so that it is closely related to character education. Thus, the formation of human character is indirectly related to literary learning (Wibowo, 2013).

Learning is a process that a person goes through to acquire knowledge without neglecting cognitive, affective, and psychomotor aspects. Wibowo (2013) argued that literature learning is directed at the growth of appreciative attitudes towards literary works. Learning literary works that suits local culture must be prioritized because it will guide students to understand their culture before knowing other cultures.

Old literature learning is deeply rooted in the cultural background of the local area of education. One of these cultural roots is folklore whose existence needs to get a place and attention to be preserved. Not only related to locations, attentions to the local folklore also greatly support its preservation throughout the archipelago. The diversity of regional folklore in both form and content is one of the enhancements to national culture. One form of preservation of regional folklore is through education such as utilizing regional folklore as one of the teaching materials in learning.

Old literature teaching materials are generally focused on two types of literature, namely oral literature and written literature. Oral literature is often known as folktale or folklore, which has become a tradition, has been developed, lived, and maintained by the society. Bringing folklore into the learning atmosphere is not easy, because the less availability of folklore to study. One way to make folklore learning effective is to take advantage of the social environment, namely by bringing students into the community to appreciate it. The forms of folklore as old literary teaching materials include myths, legends, and fairy tales.

A common term for *folklor* is folklore. *Folklor* is a borrowed word from English, namely folklore which can be interpreted as a part of the culture that is owned by a community group that has a tradition passing down from generation to generation in oral form and gesture as a reminder. Folklore is part of traditional culture that existed in the past that was owned by a certain group of people. As a traditional culture, the spread of folklore is carried out traditionally from mouth to mouth from generation to generation.

Amir (2013: 17) argued that folklore is not merely entertainment but has a function as a binder of identity and community solidarity. Another more important function of folklore is as a means of education, where the positive values contained in it can be used as learning materials. One of them is by imitating the positive nature of the characters and the messages implied in them which have a relationship between the story and the character figures. Next Derevianko, Larichev, and Komissarov (2009) emphasized the relationship between folklore and figures. Although the reader may not always be able to recognize the characters that are implied in a story. However, they felt the emotional impact.

Apart from being a lesson, the values contained in folklore can also be used as an effort to form student character which can be used as a way of life in the academic environment and society following the national morals to carry out daily life. This is because the character values stored in folklore are following our social, religious, and environmental context (Amir, 2013).

Bascom (1965) in Dananjaya (1991) divides folklore into three major groups, namely: myths, legends, and fairy tales. Myths are folk prose stories that are considered to have happened and are considered sacred by the story owners, endorsed by the gods, happened in other worlds, and happened in the past. Legend is the people's prose that is considered to have happened but is not considered sacred by the people who own it, is secular, is characterized by humans, and tells historical events that occurred in the real world. This was stated by Constantine (2018) that legendary folk tales are usually popular traditional stories and are considered to tell historical events. Whereas fairy tales are stories that are not considered to have happened by the owner community, are not bound by time or place, are shown to be entertaining animals but contain moral lessons.

Character education as one of the goals of education in Indonesia academically is another term for character education (Trianton, 2013). Character education is teaching the development of a person's character or behavior by appreciating good values that become a role model for a society that is used as a way of life (Zuriah, 2008). In other words, character education is an effort to instill moral values that can be internalized.

Character education can be interpreted as an effort to instill good values in students which are done consciously and deliberately through all learning activities as an effort to improve the human self in line with the noble ideals of society. The Ministry of National Education defines that character education is education that instills and develops noble characters in students, so that they have that noble character, apply and practice it in their lives as part of a family, a society and citizens of the State (Wibowo, 2014).

Character education is the basis for shaping the character of the nation in the future. The most effective education can usually be channeled through role models that can be imitated from prominent figures used as role models in life. In the context of Indonesia, the Ministry of National Education (in

Wibowo, 2014) formulates character education materials for teachers and students in higher education which is formulated based on the diversity of cultural values in Indonesia which includes eighteen aspects, namely religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of homeland, achievement appreciation, friendliness, peace lover, reading lover, environmental care, social care and responsibility.

Introducing local culture-based folklore values character education to students through learning old literature is very important. Through learning old literature, it is expected students' interest will be fostered in maintaining and preserving human creations and works such as folklores having local cultural traditions as their priority. Through community support and participation, learning old literature is expected to be able to develop the implementation of learning with a multicultural perspective. Ideally, through old literature learning students know their culture as their nation identity.

Brebes is one Regency in Central Java Province with an area of 1.769,62 km². Brebes Regency has 17 districts divided into 5 sub-districts and 297 villages (Brebes Regency Statistics, 2020). Brebes Regency which is famous for shallots and salted eggs products is also rich with regional cultures. One of cultural assets is folklore spread in several villages. Although the sources related to the stories, writers, events, and truths are still unknown, those stories are still preserved by the society. However, the spread is now decreasing since not adequately preferred by the young generation. The folklore which still exists and lives in a society can be used as an effective means of transferring knowledge and instilling noble values to young generation. The existing folklore in the middle of society Thus, the folklore should be well preserved to prevent from extinction and forgotten due to the rapid development of information and technology.

METHOD

The type of research that used in the research is descriptive qualitative research. The approach in this study uses an ethnographic approach. The data generated in this study are folklore texts. Previously, folklore texts were in the form of oral form which was the result of interviews by researchers with informants which were then transcribed in writing and compiled into folklore texts. The target of this research is focused on four sub-districts in Brebes Regency where each sub-district is taken by one of the most prominent folk tales. There are four folk stories in this study which were taken from four sub-districts in Brebes Regency. The four folk tales are *Jalawastu: Dayeuh Lemah Kaputihan (JDLK)* in Cisureuh Village, Ketanggungan District , *Asal Mula Desa Galuh Timur (AMDGT)* in Galuh Timur Village, Tonjing District , *Asal Muasal Desa Jipang (AMDJ)* in Jipang Village, Bantar Kawung District , and *Telaga Ranjeng (TR)* in Pandansari Village, Paguyangan

District. The data analysis technique in this research is an interactive model analysis which consists of three main components, namely data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

Based on the conducted observations, the researchers have found many folklores existing in Brebes Regency, yet not complete and no key informants. Therefore, the focus of this research is only in four villages/areas in Brebes Regency. Of four villages/areas, the researchers took one complete story supported by a key informant. Therefore, the objects used in this research were four stories entitled (1) *Jalawastu: Dayeuh Lemah Kaputihan (JDLK)* in Ciseureuh Village, Ketanggungan District. obtained from an interview with DYN as Board of Kokolot and DSM as Chief of tribal council in Kampong Jalawastu, (2) *Asal Mula Desa Galuh Timur (AMDGT)* in Galuh Village, East of Tonjong District obtained from an interview with YSF as the former secretary of East Galuh Village in the period of 1990-1998 and the former East Galuh Village head in the period of 1998-2013, (3) *Asal Muasal Desa Jipang (AMDJ)* in Jipang Village, Bantar Kawung District obtained from an interview with SGR as the village official and observers of arts and cultures in Jipang Village, and (4) *Telaga Ranjeng (TR)* in Pandansari Village, Paguyangan District obtained from the interview with RKM as cultural observer and KRK as a local resident inheriting the folklore from the ancestors.

Story Forms

In general, there are three forms of folklore, namely myths, legends, and fairy tales. Of the four folk tales in this study, three of them are in the form of legend and one is in the form of myth. The three legends are included in the category of local legends. This is because legends have an infinite number of basic types and there are so many.

Folklore in this study is included in the form of local legends, namely *JDLK*, *AMDGT*, and *AMDJ*. Meanwhile, *TR* is a myth. In connection with the form of folklore, *JDLK* is considered a local legend because it has the basis for forming a habitual behavior event that can become local history so that habits that occur in the past inspire people in their lives. Folklore legends form the basis of many religious beliefs, value systems, the way we see our place in the world, and our interactions with other creatures. Several places or sites in *Jalawastu Village* also form the basis of a belief and value system such as the *Gedong Pesarean* which is inaugurated as a location for carrying out the *Ngasa* traditional ceremony.

The explanation why the *JDLK* folklore is considered a local legend as described above is also applied to *AMDJ* and *AMDGT*. *AMDJ* folklore is included in the form of a local legend because this folklore tells the origin of the naming of an area, namely *Jipang Village* which was previously named *Sindang Wanoh*. Folklore embodies many peculiarities such as character names, geography, elements

of daily life and cultural details are specific features of this genre. In the *AMDJ* folklore, the figure of *Arya Penangsang* is a symbol of the behavior of the *Jipang* people in general who are very protective of their area from outside community disturbances who want to disturb the peace of their territory.

Furthermore, similar to *JDLK* and *AMDJ* folklores, *AMDGT* folklore is the one developed in *Galuh Timur Village*. This form of folklore is also included in the local legend category because it tells the origin of the naming of an area, namely Galuh Timur Village.

In naming the origin of a place as in the folklore of *JDLK*, *AMDJ*, and *AMDGT* which is the formation of place names based on the names of the characters in the story so that they can be called the etiology of places. This is in line with the opinion of Djamaris (1990: 47) which states that the etiology of a place or occurrence of a place is a story about the origin or naming of a place or event that exists in several regions.

The form of TR folklore is a myth because it is supernatural but is considered to happen and is holy so that it forms the consciousness of the community. This folklore is characterized by a supernatural being, namely Mbah Ranjeng and his soldiers, the village dhayang or mbaurekso, and the elders of Pandansari Village who inhabit the lake. This is also reinforced by a statement from Maloney, Kim, and Tereschenko (2014) In his research, it is stated that myth is the first form of collective consciousness, a part of the world picture in which the elements of religion, art practice, science, social and subsystems are integrated.

Value of Character Education

Folklore as a national cultural heritage has long served as a vehicle for shaping the character of the nation. Through the values or virtues contained in it, it can provide an example to young people as the nation's next generation. One of these values is the value of character education. Character education is an effort to instill good values in students which are carried out consciously and planned through all learning activities as an effort to improve the human self in line with the noble ideals of society.

The value of character education in folklore in Brebes Regency is a hermeneutic reading process of folklore texts obtained from interviews with community sources who own the stories. The discussion about the value of character education contained in folklore is based on research results that prove that the four folk tales that are still alive and are preserved by the community contain quite varied character education values. There are thirteen forms of character education values contained

in the folklore in Brebes Regency. The thirteen values of character education are contained in each folklore, along with the explanation.

The values of character education contained in the *JDLK* folklore include the values of religious character exemplified by the *Begawat Sajala-jala* character who is described as a pious person and believes in the greatness of God as a power provider of the knowledge he will get through asceticism. In *JDLK* folklore, God is described as *Batara Windu Sakti Buana* who is the incarnation of *Sang Hyang Tunggal*; The character honoring the achievements described by the *Kaliongki-ongki* figure to what had been predicted by *Syarif Hidayatulloh*. *Syarif Hidayatulloh* predicted what would happen to the *Kaliongki-ongki* family and this prediction finally came true. As an appreciation for the achievements of *Syarif Hidayatulloh* who had predicted his family, then *Kaliongki-ongki* was encouraged to give gifts to *Syarif Hidayatulloh* which he felt would be useful for others. The friendly/communicative character shown by the characters *Begawat Sajala-jala* and *Prabu Niskala Wastu Kencana*. The meetings and cooperation that they had fostered during their meditation in *Gedong Sirap* so that the place where they met was immortalized for the name of a village or hamlet, namely *Jalawastu*. The character of responsibility exemplified by *Begawat Sajala-jala*. After he was given an heirloom by *Batara Windu Sakti Buana*, he had to stay at *Pesarean Gedong*. Because *Pesarean Gedong* was a holy place, he had to protect the place from bad things which would harm himself and everything in that place. By living in *Pesarean Gedong*, it proved that he had carried out the responsibility given by *Batara Windu Sakti Buana* which was his obligation.

The values of character education contained in *TR* folklore include the values of disciplined character shown by the people of *Pandansari Village* who routinely carry out the *Ratiban* tradition that has been passed down by their ancestors. The *Pandansari Village* community is not only disciplined in carrying out the *Ratiban* tradition which is carried out once a year. They are also disciplined in obeying all the rules that apply at *Telaga Ranjeng*. The democratic character is shown by the ancestors of *Pandansari Village* who protected *Telaga Ranjeng* through the rules or restrictions that apply to *Telaga Ranjeng*. These rules and restrictions apply not only to residents of *Pandansari Village* but also to all visitors to *Telaga Ranjeng* who come from outside the *Pandansari Village* area. This shows a democratic attitude which is reflected in the rules made by the ancestors of *Pandansari Village*, namely equalizing the obligations, rules, or prohibitions that apply in *Telaga Ranjeng*. The character of environmental conservation that is strived by the people of *Pandansari Village* towards *Telaga Ranjeng* is by making rules in the form of a prohibition on taking the fish in the lake. This rule or prohibition applies to the public, meaning not only for the residents of *Pandansari Village* but also for the people who visit *Telaga Ranjeng*.

The values of character education in the *AMDJ* folklore include honest character values which are reflected through the taboos or prohibitions that apply in *Astana Luhur* to be able to instill honest character values in the people of *Jipang Village*. These prohibitions or prohibitions are forcing because even whoever violates them, there will be dangers that will befall *Jipang Village*. The public is afraid of the dangers arising from acts that violate these rules, so this demands that the community be honest. The character of tolerance is illustrated by the attitude of *Sindang Wanoh* residents who were previously soldiers from the Sundanese Kingdom who had Sundanese language, traditions, and culture with their openness to accept the presence of soldiers from the Demak Sultanate who brought different religions, traditions, and cultures. The character of hard work is related to *Ki Sagara's* earnest effort to learn the powers of *Aji Macan Liwung* and deepen the magic of *Gagak Rimang* that he already has. This effort was made with the aim that when Sutawijaya and his troops found him, he could defeat them with the powers he already possessed.

And finally, the character education values in the *AMDGT* folklore include the character values of curiosity which can be seen through the attitudes and actions shown by *King Sumedang Larang*. When *Princess Galuh* brought the figure of a young king from her trip to the eastern region of *Tatar Pasundan*, the King did not necessarily accept *Princess Galuh's* wish to marry the King. The character of love for the country is illustrated by the figure of *King Sumedang Larang* towards his country, namely the Sunda State. After the *Battle of Bubad* occurred due to a dispute between *Mahapatih Gajah Mada* from the Majapahit Kingdom and *Maharaja Prabu Linggabuana* from the Sunda Kingdom. Sundanese people are prohibited from having kinship with people who come from the Majapahit Kingdom. The character of social care is reflected in the character *Mangkujaya*. He is a village head in *Galuh Timur*, a good figure, and likes to help his people. Helping people is a form of help given to others. Helping the people is a form of social care. And the third character value is social care. Social care is an attitude or action for someone to help others. The value of the character of social care is reflected in the character *Mangkujaya*. He is a village head in *Galuh Timur*, a good figure, and likes to help his people. Helping people is a form of help given to others. Helping the people is a form of social care.

Based on the explanation above, it shows that every folklore in Brebes Regency has a character education value that should be emulated by the younger generation as the nation's successor. The values of character education are conveyed explicitly and implicitly so that they require understanding. Thus, to know the values contained in the folklore, one must know the contents of the folktale completely and fully. The values of character education found in folklore in Brebes Regency are in line with the findings from Arief Setyawan and Slamet (2017) which shows that the value of

character education in folklore includes religiosity, honest, hard work, creativity, curiosity, national spirit, respect for achievement, love of peace, caring for the environment, social care, and responsibility. In line with this research, this research also uses the value of character education formulated by the Ministry of National Education in 2011 concerning Guidelines for the Implementation of Character Education.

Folklore as Old Literary Teaching Materials

Folk stories need to be presented in old literature learning in universities. One of the topics of old literature is folk literature. Folk literature discusses folklore, folk traditions, folk songs which the process of spreading is carried out orally from generation to generation in a collective. Based on Bronner's (2012) opinion Oral literature is an integral and important part of our daily life. Thus it can be concluded that oral literature is an art in the form of language which is an important part of life with a variety of poetry and aesthetics.

In folklore, many noble values can be used as lessons. Besides, the folklore also contains exemplary character values.

Folklore as oral literature is often known as folklore as well as in the form of oral traditional texts that have a tradition, lived, developed, and formed a law that is defended by the people who own it. Affirmed by Miller (2019) that a certain "oral traditional text" from a given area is part of an oral tradition that forms a law to govern society.

Bringing folklore into the learning space is not easy, because the availability of folklore is still very minimal to study. One way to make folklore learning effective is to take advantage of the social environment, namely by bringing students into the community to appreciate folk tales.

The forms of folklore as old literary teaching materials include myths, legends, fairy tales. Folklore in Brebes Regency is in the form of legends and myths, in which it contains the values of character education that can be used as teaching material, in this case, a source of education and educational media. Through the character education values contained in the folklore in Brebes Regency, students are expected to be able to preserve the cultural values that exist in folklore, because folklore is the root of the nation's cultural heritage. The value of character education that is educational can provide a good example so that it deserves to be followed by students. This is in line with the statement from Atmazaki (Amir, 2013: 41) that the old literary works provide educational, social, and aesthetic values. Further research results of Madi (2017) reveal that old literature has a suitable and functional discussion to provide adequate moral and character experience in addition to presenting and instilling it appropriately and innovatively to students.

CONCLUSION

Based on the discussion of the research results, the following conclusions can be drawn: First, the form of folklore in Brebes Regency is dominated by legends and myths. Of the four titles of folklore, three of them are the form of legends, while there is only one form of myth. Second, the folklore in Brebes Regency contains thirteen values of character education including religion, honesty, tolerance, discipline, hard work, democracy, curiosity, love of homeland, respect for achievement, friendly/communicative, environmental care, social care, and responsibility. Third, the folklore in Brebes Regency which has been analyzed based on the form and value of character education is relevant to be used as old literature teaching material in universities. Folklore in Brebes Regency has a suitable and functional discussion in providing adequate experience to students in addition to noble values that are exemplary.

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