

THE VALUE OF CHARACTER EDUCATION IN ANDAI-ANDAI FOLKLORE AND ITS USE AS LEARNING MATERIAL FOR LITERATURE SUBJECT IN ELEMENTARY SCHOOL IN INDONESIA

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Abstract

This research departs from many variations of folklores in Indonesia specifically in Kedurang society which contain many value of character education that can be taught in literature learning for pupils in elementary school because It is important to teach good character early. The purposes of this research are to describe values of character education in Andai-Andai folklore in Kedurang society and to describe the use of Andai-Andai folklore as material for literature subject in elementary school. The method used in this research is content analysis. Data in this research were collected by observation, documentation, interview, and recording. Technics of data analysis were (1) collecting data (2) selecting data (3) interpreting data and (4) taking conclusion. The results of this research showed that: (1) Seven Andai-Andai folklores found in this research contain many values of character education such as social empathy value, religious value, compiliance value, hardwork value, creativity value, patience value, and keeping a promise value. (2) The Andai-Andai folklores in Kedurang Society in Indonesia can be used as learning material for literature subject in elementary school because most of the major characters in that folklores are children and animals. It also can be taught by doing story-telling method with hypnoteaching technique and making a reading text for pupils. It makes students more motivated and enthusiastic to learn. Therefore, the Andai-Andai folklore is ideal to be used as learning material for literature subject because it contains many good values of character education so that it is needed to maintain and to tell the folklores from generation to generation.

Keywords: Character Education, Andai-Andai Folklores, Literature, Elementary School

1. INTRODUCTION

A great education cannot be separated from internalization of good character values for pupils because they should not only good at academic but also at good character. In the other hand, it can be said that education is the great way to enhance attitude, mindset, and student physic which is consistent with nature and society (Wibowo, 2013:2). Muslich (2013:15) states that character education has to be taught since in kinder garden, elementary school, junior high school, senior high school, and university. Therefore, internalization of character education values have to be begun basic level of formal education and have to be aplicated in various environment such as in school, family, and society life. Realization and goal of impelemtation of character education is expected can make pupils have the good skills, good knowledges, and morality.

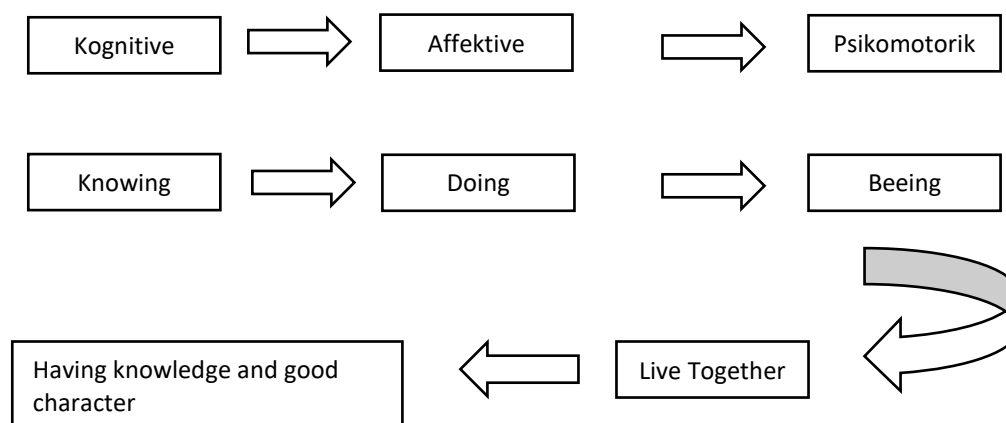
Pupils should be not only good at academic but also good at character. It is because of academic ability and

awesome intelligence have to be completed with good moral. Thus, education will result outstanding output with great character (Youpika, 2016:49). However, phenomena in our life is not like what we hope. For example many facts relate to aberration of electronic and social media use such as facebook, Instagram, paying game more, and the others happen in our life. The using of internet is lack of control so children can access it freely.

Furthermore, base on the result of observation conducted by researcher in SD Negeri 70 South Bengkulu, still many pupils needed appropriate program about character educations such as discipline, responsibility, doing homework on time, polite to friends and teachers, and honesty. These components had to be improved by themselves. Base on the fact, some folklores well-known as *Andai-Andai folklores* which are from South Bengkulu can be one of some alternatives of learning material for pupils in Elementary School. *Andai-Andai* is not a title of a folklore but general name called by society to call a collection of the folklores. Awang (1985:21) mentions that folklores have functions as an entertainment, teaching material, to encourage the society to articulate the polite words, to appreciate literature as a basic for creating a following literature work. On the other hand, *andai-andai folklores* contain some good values of character education that can be a good role model. Next, base on survey and interview with chieftain of kedurang society in South Bengkulu, nowadays the folklores are not known anymore by the children. Not only for internalization of character education values for pupils in Elementary School, this research is also very useful as a great strategy to maintain the local wisdom of Indonesia, particularly *Andai-andai* folklore in South Bengkulu.

2. THE AIMS AND COMPONENTS OF CHARACTER EDUCATION

Character education is a program implementing truth of character to learners. Megangawai (in Arifin and Barnawi: 2012:23) defines that character education is an effort to educate children to make a wise decision and apply it in their daily life. Thus, they can contribute to environment. Arifin and Barnawi (2012:28) state that model of character education is not only to introduce some rules and its definition but it focuses on attitude and responsibility aspect. The character education has an affective domain,. It is not only measured by survey and question on examination but it is in themselves. Process and purpose of character education are to change quality of these aspects: cognitive, affective, and psikomotorik. Next diagram shows the information about the goals of character education in the school (Arifin and Barnawi, 2012:28)



Agung (2011:349) states that there are three focus of character education that can be implemented: values of teaching, clarification value, and moral development. Meanwhile, Sugirin (2011:1) says that character education is something prominent to practice the good values in daily life. Education in this context is to teach about values, moral, and character education that have goals to maintain kindness value and to do it in daily life. Wiyani (2013:27-28) affirms that character education is a process of giving role model for pupils to become truth human who have character in their heart, mind, physic, feeling, and intention.

Asmani (2011:36) identifies values of moral/character in five main categories. These main five groups are according to the study of various religions, social norms, law, academic ethics, and principles of human rights. These five main groups are (1) character value relate to God, (2) character value relate to our self, (3) character value relate to other people, (4) character value relate to environment, (5) Nationality value. Furthermore, kemendiknas (in Suyadi, 2013:8-9) describes character values particularly become religion, honesty, tolerance, discipline, hard work, creative, autonomous, democracy, curiosity, spirit of nationality, loving country, appreciating to achievement, friendly and communicative, loving to peace, loving to read,

social empathy, and responsibility. In the other side, Fathul Mui'in (in Arifin and Barnawi, 2012:27) states that there are six prominent values in human: respect, responsibility, citizenship-civic duty, fairness, caring, dan trustworthiness. Samani and Hariyanto (2012:138) divides character values be personal values and social values. Personal values are related to honesty (faith, candor, commitment, godly, responsibility) and intelligence (creative, careful, autonomous, discipline, initiative, critical). Social values are relate to care (affection, attention, forgiving the others, affable, believing the others, tolerance) and toughness (diligence, enthusiastic, hard work, patience, a firm attitude, bravery, happiness)

3. THE VALUES OF CHARACTER EDUCATION IN ANDAI-ANDAI FOLKLORES

The method used in this research is content analysis. It is a method to make infrences that can be observed again with true data and can be noted the context (Krippendorff, 2004:18). The purpose of content analysis is to understand content or meaning in a research object such as document, drawing, dance, song, and literature. For this research, researcher uses literature (folklores) as research an object. Here is decription of the result in this research.

3.1 Social Empathy Value

In the collection of Andai-Andai Folklores there are many social empthy values. These values more dominate than the others in the folklores. Almost all of the folklores contain this value such as in the following quotation of folklore with the title "Kecerdikan Sang Piatu (The Ingenuity of An Orphan)".

One day Sang Piatu and his grandmother wanted to plant rice in the King's land. The King allowed them to do it because the king would not plant the rice in that land, since it was located near a well.

Base on the quotation above, we can see the kindness and social empathy of the king to his citizenry. It describes the character of the king that allows Sang Piatu and his grandmother to plant rice in his land.

Afterwards, in the folklore with the title "Sang Piatu yang miskin (The Poor Orphan)" has also social empathy such as in this quotation.

Yet, after having struggled to look for his teacher, he eventually found him getting lost and did not seem to know the way back. Sang Piatu was empathic towards him. He finally went back to the village together.

According to quotation above, we can know how the character Sang Piatu who has care and empathy to his teacher when he found at him getting lost. Sang Piatu cares to him so he try to help him in that condition.

In the other hand, the folklore with the title "Si Sumpit (The Chopsticks)" also has social empathy value such as this following quotation.

One day Bujang Bekurung felt so hungry. A princess struggled to find some food for her brother. She went to the garden in the forest. She found a guava. But, unfortunately the guava was not ripe yet. Based on their agreement, the guava was kept in the kitchen for several days.

The quotation above decribes how the attitude of Bujang Bekurung who is very care to his sister when she is hungry. He struggles to look for some food in the forest.

Furthermore, the folklore with title "Beteri dan Naga (The Princess and Dragon)" also describes the kindness of Hawk to help the princess of the king to go back palace such as this following quotation.

The Princess cried out for help. Suddenly The Hawk heard her voice clearly. Then, the Hawk came down to give her some assistances. In the end, the Hawk managed to help, so the princess was flewed with The Hawk went back together to the Palace.

Afterwards, in the folklore with the title "Sang Piatu dan Neneknya (An Orphan and The Grandmother)" also contains the social empathy value like this quotation.

"I do beg you, do not kill me, bring me back" said Mouse Deer. Hearing that made Sang Piatu fall compassionate and put off to kill it".

The quotation above tells us about kindness of Sang Piatu who will not kill the Mouse Deer and do its will.

Afterwards, in the folklore with the title "Janji Sang Kerbau (The Promise of A Buffalo)" also has this value such as this quotation.

"Do not be afraid, Buffalo, I've got a great idea. I'll try to help you" said Mouse Deer.

The quotation above describes the social empathy and kindness of Mouse Deer that want to help the Buffalo

that has confusing. The Mouse Deer makes sure dan makes the Buffalo be spirit and more motivated to solve his problem faced.

3.2 Religious Value

Andai-Andai folklores also contain religious value such as in this following quotation. The folklore with the title "Sang Piatu yang Miskin (The Poor Orphan)" also has religious value. You can find it in this quotation.

Sang Piatu went to the village to learn how to recite Alquran. His teacher was proud of him. He was always asked to come early. He was usually asked to supply some water in the mosque so people could do some wudhu by using it.

From the quotation above, we know that Sang Piatu always do sholat as a Muslim. He always do wudhu before doing it. He never forgets to learn reciting Al-quran in the mosque. It indicates that Sang Piatu is religious person.

Furthermore, the folklore with the title "Sang Piatu Beserta Neneknya (An orphan and The Grandmother)" also has religious value that seems in this quotation.

"My dear grandson, it does not matter if we have to eat vegetable for keeps such as eggplant and jackfruit. It is good for us. Don't worry about me. It is better for us. We have to say thanks to our God for anything we have had" said Sang Piatu's Grandmother".

The quotation above shows the character of Sang Piatu's grandmother who always says thanks to Allah for every condition faced. She always be happy for everything given by God even though it is so hard for both Sang Piatu and her.

3.3 Compliance Value

The folklore with the title "Kecerdikan Sang Piatu (The Ingenuity of An Orphan)" has compliance value like in this quotation.

"My Grandson, wrap a big bundle of rice. Afterwards, i will go to the King and let He taste rice from our great harvest " said Grandmother.

"Alright, my Grandmother" answered piatu.

Sang Piatu shortly wraps the rice in a bih bundle ".

From the quotation above, we can realize that Sang Piatu everlastingly does whatever commanded by his grandmother. It never argue his grandmother so they even always lives on good terms and happy.

Afterwards, the folklore that gets title "Poor Boy and The Mother" also has compliance point describing on this following quotation.

"Be patient my son, I will go to blaze our land first, you just stay at home! Instructed the mother to her child. Her child was obedient to what is commanded by his mother. The Child lives alone in the home".

The quotation above words just how a child which do ever obey whatever which commanded by his mother. He always do the instruction doing by his mother despite sometimes it shall be stayed behind alone.

On folklore that gets title "Janji Sang Kerbau (The Promise of A Buffalo)" also has compliance point that shows on this following quotation.

"Above all, do what I tell you to. Then, let me take care of The Tiger", answered Mouse Deer.

"Okay then" said A Buffalo". The Buffalo finally dug several holes. When the Tiger came, The Mouse Deer said that six of Tiger's friends were died in the six of those holes. Then, one left was for him.

The quotation above shows that a good cooperation both a Mouse Deer and a Buffalo will result the great thing. Also, compliance is the most important thing that have to have by both of them. It seems when a Buffalo obeys and does what the Mouse deer command so Buffalo eventually is safe from the danger coming from The Tiger.

3.4 Hardwork Value

The folklore that gets title "The Chopsticks (Si Sumpit) " contains hardwork value points that seems on this following quotation.

The Princess did not give up although her spirit little was deteriorating. She kept on trying to look for help and she finally met a cat.

The quotation above describes the efforts of The Princess who everlastingly strives to look for some helps. it never gives up even though many difficulties faced and sometimes its spirit gets down.

Afterwards, the folklore that gets title “Sang Piatu yang Miskin beserta Neneknya (The Poor Boy and His Grandmother)” also has hardwork points such as on this following quotation.

One day The Child got hungry and asked something to eat to his mother. But, everytime He asked for food his mother, the food never seemed to come. Then, his mother went to blaze the land again.

The quotation above tells us the efforts and hardworks of the mother. She always try to give something the best for her son. She everlastingly struggles to seek some food for the child who are getting hunger.

3.5 Creativity Value

One of the folklores in Indonesia specifically in Kedurang Society with the title “Beteri dan Naga (The Princess and Dragon)” has creativity value such as in this following quotation.

One day, A Dragon asked A little fish to stay in the queen’s bucket. Then, the little fish did it . The queen did not know if the little fish had stayed in the bucket so it reached in the palace to get some information about the life there.

The quotation above explains about the creativity of Dragon’s idea that asked the Little Fish to stay inside the bucket so the Little Fish got some information about the king life.

Afterwards, the folklore “The Promise of A Buffalo” has also the creativity value such as this quotation.

So, you have to dig and make seven holes until you find water inside them! Commanded the Mouse Deer to the Buffalo. The holes were used as the trap for Tiger.

That quotation shows us the creativity of Mouse Deer so It can help The Buffalo from the danger from The Tiger. The great idea from the Mouse Deer to make seven holes is success for making the Tiger be afraid and to lam.

3.6 Patience Value

The folklore with the title “Si Miskin dan ibunya (Poor Boy and The Mother)” also has patience value. We can look at the value in this following quotation.

He died because of hunger for waiting for some food from his mother for a long time. The mother did not come to him instead. He waited since his mother went to blaze the land, plant rice, and then until the rice was ready to eat.

The quotation above tells us about the patience of a poor boy in waiting for his mother go back home so long time. He is very patient to wait for the mother from day to day even he was die because of waiting for. This taught us that patient is no limit. We have to be patient in our life.

In the other hands, the folklore with the title “An orphan and The Grandmother” has the same values like in this quotation.

Every morning Sang Piatu checked out the trap in the forest. He hoped that he would get an animal. After looking over the grap, he found that it was broken. He repaired it. He hoped that tomorrow he would get an animal that he wanted. After repairing it, he eventually went back home.

According to the quotation above, we can know and realize about the patience of Sang Piatu in facing every difficulty that he has. He is often patient even though the decoy was broken. He is very patient and always struggle to try.

3.7 Keeping A Promise Value

Except the other values of character education that have been explained before. The folklores of Kedurang Society in Indonesia also contain keeping a promise value. The folklore with the title “Beteri dan Naga (The Princess and Dragon)” has the value such as described in this following quotation.

In the end, The King and his family expressed their gratitude to The Hawk that helped the princess. They also gave the Hawk some chickens and some other things as a promise of the princes that she had said before”.

From the quotation, we can know that Kings family keep a promise to The Hawk. They appreciate the kindness of The Hawk by giving it some chickens.

Then, the folklore with the title “Janji Sang Kerbau (The Promise of A Buffalo)” has a keeping promise value such as in this following quotation.

“Alright, if so, but please do not be a liar, said The Tiger”.

“Alright, I will never lie to you” said The Buffalo.

Then, The Tiger leave the thin Buffalo”.

From the quotation above, it seems clearly that a Buffalo and a Tiger have an agreement as a result of their talking. Buffalo has promised to The Tiger to keep it while The Tiger must keep it as well.

This table shows the values of character education in Andai-Andai Folklores in Kedurang Society In Indonesia

Folklore Titles	The Value of Character Education
Kecerdikan Sang Piatu (The Ingenuity of An Orphan)	Social Empathy, compliance
Sang Piatu yang miskin (The Poor Orphan)	Social Empathy, religious,
Si Sumpit (The Chopsticks)	Social Empathy, hardwork,
Beteri dan Naga (The Princess and Dragon)	Social Empathy, creativity, keeping a promise
Si Miskin dan Ibunya (Poor Boy and The Mother)	Compliance, hardwok, patience
Sang Piatu Bersama Neneknya (An orphan and The Grandmother)	Social Empathy, patience, religious
Janji Sang Kerbau (The Promise of A Buffalo)	Social Empathy, compliance, kreativiti, keeping a promise

4. IMPLEMENTATION OF USING ANDAI-ANDAI FOLKLORE AS MATERIAL IN LITERATURE SUBJECT

This children literature learning in elementary school using some of Andai-andai folklores has already conducted in Elementary School 70 South Bengkulu. Pupils in the school were so enthusiastic to participate in the class. This indicates that the folklores is really relevant and useful as a content of learning material for them. Base on the implementation of literature learning using those folklores, researcher knows that children in the school specifically in the fifth grade of elementary school prefer to learn by listening than reading. Therefore, the implementation of literature learning in this research used story-telling method in which the teacher with higher motivation told to pupils in front of the class. Many great responses which come from the pupils while the teacher was explaining or telling some folklores by using story-telling method. Furthermore, this is how teaching and learning steps done in this research.

Pre-Teaching Activity

1. Teacher said greeting
2. Teacher set pupils to be ready to learn
3. Teacher askes to leader of the class to lead pray together
4. Teacher checked student presence list
5. Teacher did apperception by questioning and answering about nationality

6. Teacher explained about learning objectives

Main-Teaching Activity

1. Teacher and pupils did questioning and answering about variation of folklores in Indonesia
2. Teacher explained about variation of unsure of folklore such as theme, setting, character, mandate, etc.
3. Teacher told some Indonesia folklores such as Si Miskin and Sang Piatu with high motivation and full keenness using hypnoteaching technique.
4. Student listened seriously and keenly folklores which is told by teacher.
5. Teacher gave some worksheets.
6. Pupils answered worksheets.
7. Teacher led pupils in filling worksheets
8. Teacher and student were sharing about something did not understood by pupils.
9. Teacher announced about the score which was reached by pupils.
10. Teacher gave more explanation and affirmation to pupils about the materials and homework that has been done.

Post-Teaching Activity

1. Teacher and pupils concluded the learning
2. Teacher closed learning by saying pray together
3. Teacher said greeting as closing activity

Learning has been already conducted by asking pupils to make them more focus on listening activity. The role of teacher in this context was not only as for doing transfer of knowledge but for coaching motivation to learn. Teacher also taught by combining both story-telling method and hypnoteaching technique. Hypnoteaching is a way which is conducted by teacher to anesthetized pupils or to take attention from them so that they will totally focus on material that explains (Nugraheni, 2012:92). Literature learning in fifth grade of Elementary School 70 South Bengkulu was done success. Teacher was success in implementing story-telling method and hypno-teaching technique maximally.

Although learning was conducted by telling, teacher always had to make great and complete plan. It means that teacher also have a obligation to make some exercises related to competences and learning objectives that have to be reached by students. In this context, researcher made some items which is related to content of folklores. Those items are talking about unsures and content of folklores such as theme, characters, setting, conflicts, mandates, and the other parts of those folklores. Base on the result of this research, students look enjoyable and more motivated to learn. Furthermore, most of them also got high score in answering some questions given by the teacher.

5. CONCLUSION

Base on the result of this research, Andai-andai folklores contain some values of character education that consist of social empathy value, religious value, compilance value , hardwork value, creativity value, patience value, dan keeping a promise value. In the other hand, most of folklores in Inodnesia specifically in Kedurang of south Bengkulu generally contain social empathy values. Researcher found many of the value in every title of the folklores. Furthermore, the folklores are not only having the values of character education but also very relevant to be used as a content of literature learning material in fifth grade of elementary school. Also, the folklores could be taught in the class of fifth grade in elementary school by doing story-telling method with hypnoteaching technique. Pupils in the fifth grade in SD Negeri 70 South Bengkulu are very enthisiastic and enjoyable to learn.

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