

The Value of Folklore Characters in Literacy Reading Materials in Elementary School

¹Lili Agustina., ¹Isna Kasmilawati

¹[Universitas PGRI Kalimantan, South Kalimantan, Indonesia.](https://doi.org/10.33084/tunas.v9i2.6684)

Article Information	ABSTRACT
Received: April 2024	<p><i>Background:</i> Instilling character values in the present is very necessary to overcome the moral crisis, especially in the phase of children and adolescents. This research was conducted so that teachers can know the character values contained in folklore and can use folklore as a learning medium that will be used during literacy learning in elementary schools. The approach used in this study is qualitative descriptive research method. <i>Method:</i> Research methods that contain data quotations to give an overview of the presentation of research. The type of research used is library research. The source of data in this study is South Kalimantan Folklore and Nusantara Folklore published by Pustaka Sandrojaya. The data collection techniques used are literature study techniques and text observation techniques. <i>Result and Discussions:</i> The results showed that character values in the folklore of South Kalimantan and Nusantara found seven character values. The seven character values are 1) The character value of friendship that can be found in the folklore entitled Magic Crocodile and Suri Ikun, 2) The value of hard work character that can be found in the folklore entitled Pangeran Samudera, Putri Junjung Buih, The Story of Nini Kudampai and Si Angui, Galuh Rumbayan Amas, Malin Kundang and Timun Emas, 3) The value of social care characters that can be found in the folklore entitled Pangeran Samudera, Putri Junjung Buih, Putri Niwer Gading, Ular n'Daung, Suri Ikun and Si Putri Malam, 4) The value of environmentally caring characters that can be found in folklore entitled Asal Mula Telaga Biru and Buaya Ajaib, 5) The character value of responsibility that can be found in folklore entitled Pangeran Samudera dan Putri Junjung Buih, 6) The value of discipline character that can be found in the folklore entitled Putri Junjung Buih, and 7) The value of the curious character that can be found in the folktale entitled The Princess of the Night. Based on the character values found, the value of socially caring characters is the most common value found in folklore.</p>
Accepted: May 2024	
Published: June 2024	

Keywords: *Character values, folklore, literacy SD*



© 2024 Endang Sri Estimurti, Yuni Sriwihartati. Published by Institute for Research and Community Services Universitas Muhammadiyah Palangkaraya. This is Open Access article under the CC-BY-SA License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Corresponding Author:

Lili Agustina
Primary School Teacher Education Department,
[Universitas PGRI Kalimantan](https://doi.org/10.33084/tunas.v9i2.6684)
Road Sutoyo S. Gang Sepakat No. 11 Banjarmasin, South Kalimantan, Indonesia
Email: lili.agustina@stkipbjm.ac.id

Citation Information: Agustina, L., & Kasmilawati, I. . (2024). The Value of Folklore Characters in Literacy Reading Materials in Elementary School. *Tunas: Jurnal Pendidikan Guru Sekolah Dasar*, 9(2), 167–171. <https://doi.org/10.33084/tunas.v9i2.6684>

INTRODUCTION

Talking about character is very important and very basic. This is because this character distinguishes humans from animals. Someone who has a strong character will have good morals, morals and ethics, (Zubaedi, 2011: 1).

Character is also very essential in nation and state, the loss of character will cause the loss of the next generation of the nation. Character acts as a "rudder" and strength so that this nation is not swayed. Character does not come by itself, but must be built and shaped to become a dignified nation. In the context of nationality, character building is oriented towards "... three major levels, namely (1) to grow and strengthen the nation's identity, (2) to maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI), and (3) to form Indonesian people and society with noble morals and a dignified nation." (Zubaedi, 2011:16)

Character development can be done through the development of one's individual character. However, because

humans live in certain social and cultural environments, the development of one's individual character can only be carried out in the social and cultural environment concerned. That is, cultural and character development can be carried out in an educational process that does not release students from the social environment, community culture, and national culture.

One of the educational processes in developing culture and character is the promotion of reading literacy. One of the reading materials available at SD is South Kalimantan Folklore and Nusantara Folklore. This story cannot be separated from the child's world, because in folklore the world of children's imagination can be represented so that it can increase knowledge while instilling moral and educational values, especially to elementary school students. With the existence of character values in folklore can shape the character and personality of students so that they become people who have high moral values, noble morals, have tolerance, tough, and also behave well.

The importance of this research is so that students can find out the character values contained in folklore and teachers can use folklore books as a learning medium that will be used during learning to make it easier for students to understand the values contained in the stories read. This folklore is packed by local wisdom of the region so the implications are not only students. Being interested in studying literature is certainly an effort to appreciate literature, besides that it can also develop the character and identity of the nation.

Based on the explanation above, researchers are interested in carrying out research entitled "The Value of Folklore Characters in Literacy Reading Materials in Elementary Schools". This research is expected to find character values in folklore.

METHOD

The method used in this study is descriptive qualitative method. Descriptive qualitative methods are used to understand social interaction and can only be deciphered if researchers conduct research by participating, in-depth interviews of objects to be explored. Qualitative research is research conducted by not prioritizing numbers, but prioritizing the depth of appreciation of the interaction between concepts that are being studied empirically. The data collected are in the form of character values contained in literacy education reading materials in elementary schools, namely South Kalimantan Folklore books and Nusantara Folklore.

In this study, researchers act as the main instrument. The researcher in this case is the main instrument because he is in control in the process of collecting data, describing data, analyzing data, and drawing conclusions from research results.

Data exposure is carried out using descriptive methods. Descriptive method means a method that is carried out by analyzing data that has been collected in the form of words, images, and not numbers. Descriptive research is generally carried out with the main objective, which is to systematically describe the facts and characteristics of the object and subject under study precisely. The collected data is classified or grouped according to type, nature, or condition, after the data is complete, conclusions are made. The data in this study is the value of characters in South Kalimantan folklore books published by Rasindo. The source of data from this study is South Kalimantan folklore books and archipelago folklore published by Rasindo and Pustaka Sandro Jaya.

The data collection technique carried out in the research was to record all character values contained in South Kalimantan folklore books. The techniques used in this study are literature study techniques and text observation techniques. This literature study technique is a data collection carried out by collecting materials that are directly related to the object of research, (Yanti, 2021: 41). The data in question is a South Kalimantan folklore book.

The data analysis methods used in this study are as follows.

- a) Make observations about student literacy reading materials in elementary schools
- b) Conduct interviews with elementary school teachers about books or literacy reading materials in elementary schools

- c) Collecting data on character values contained in books or literacy reading materials in elementary schools, namely "South Kalimantan Folklore Book" by making research data cards.
- d) Analyze the collected data by interpreting character values in South Kalimantan folklore books.
- e) Describe character value data in South Kalimantan folklore books
- f) Draw conclusions based on the data that has been discussed.

RESULTS AND DISCUSSION

Results

The data obtained in this study is in the form of folklore contained in storybooks, literacy reading materials in elementary schools. Folklore books are read carefully, then analyzed the character values contained based on character value indicators according to the Ministry of Education. Folklore is analyzed and described according to the character value table and the proof of sentences containing the character value. In addition, the presentation of the value of the characters in each story is presented.

Character values that need to be instilled in children are universal values that all religions, traditions, and cultures must uphold. The character values to be internalized towards students through character education developed by Hidayati in the Ministry of Education, (2010: 9) include 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) democratic, 8) independent, 9) curiosity, 10) national spirit, 11) love of homeland, 12) friendship/communicative, 13) love to read, 14) care for the environment, and 15) responsibility.

Based on data analysis that has been carried out by researchers regarding the value of characters contained in folklore as literacy reading material in elementary schools, seven character values were found. The seven character values are 1) friendship, 2) hard work, 3) social care, 4) environmental care, 5) responsibility, 6) discipline, and 7) curiosity. In detail the seven character values found are spelled out below.

Friendship Character Values

Friendly: Actions that show pleasure in talking, getting along, and working hard with others. The character value of friendship can be seen from the fragment of folklore below.

Ketika jarak buaya sudah dekat, Towjaniwa mulai bersiap untuk melatikan diri. Tiba-tiba sang buaya menyapa Towjaniwa dengan ramah. "Jangan takut! Maafkan jika aku mengagetkanmu. Namaku Wituwe. Siapa namamu dan pa yang kamu cari di sungai ini?" tanya buaya

"Oh aku namaku Towjaniwa. Aku di sini sedang mencari batu tajam untuk membatu istriku melahirkan" Jawab Towjaniwa ketakutan.

Rasa takut Towjaniwa semakin lama semakin hilang karena buaya itu tidak seseram penampilannya. Pembicaraan mereka semakin akrab dan santai. "Kau tidak usah khawatir Towjaniwa. Aku akan menolong istrimu melahirkan," Kata buaya ajaib itu (BA/P/26).

The above passage illustrates that the characters communicate well and help each other. Initially, Towjaniwa was afraid of crocodiles which were said by the community to

be scary and dangerous. In fact, Towjaniwa can befriend the spooky crocodile. The crocodile also kindly introduces itself to Towjaniwa and is happy to help Towjaniwa.

The Character Value of Hard Work

Hard work is a behavior that shows earnest effort in overcoming various learning and task obstacles, and completing tasks as well as possible. The character of hard work is found in the fragment of Malin Kundang folklore below.

Karena tak ketahuan berita suaminya lagi, maka Mande Rubayah membanting tulang dengan berjualan kue. Setiap hari ia menjajakan kue ke kampung-kampung. Hasilnya lumayan juga untuk dimakan ia dan anaknya (MK/KK/32)

The quote above reveals that the character Mande Rubayah who is the mother of Malin Kundang is trying hard to support her and her child by selling. This he did to survive he and his son, Malin Kundang. Hard work was not only done by his mother, Mande Rubayah, but after Malin Kundang grew up, he also worked hard.

Social Care Character Values

Social care is an attitude and action that always wants to give help to others in need. The character of social care is seen in the fragment of the folklore entitled Putri Niweri Gading below.

Raja muda mengancam Amat Mude jika tidak berhasil, ia akan dihukum mati. Tapi Amat Mude tidak peduli dengan ancaman itu. Niatnya tulus hendak menolong istri raja muda. Ia pun segera berangkat meninggalkan istana (PNG/PS/7)

The social care in the above quote shows that Amat Mude cared about the wife of the Young King who was sick. Amat Mude tried hard to help and help the wife of the Viceroy even though the challenge was very difficult. The challenge that must be faced is to pass through an island inhabited by wild animals to be able to get ivory coconut trees. Folklore quotes that describe social care are also seen in the folklore entitled Snake N'Daung below.

Ular gaib yang menjaga bara gaib itu menurut penduduk desa akan memangsa siapa pun yang berusaha mendekati puncak tersebut. Tak ada yang berani pergi ke puncak gunung. Anak-anak perempuan itu hanya diam membisu. Tapi si bungsumelihat penderitaan ibunya, hatinya teriris-iris. Ia nekad keluar rumah untuk mencari obat bagi ibunya. Kedua kakaknya bukannya mendukung malah mengoloknya (UN/PS/50)

In the quote above, it can be seen that the character of the story, namely the youngest, intends to find a cure for his sick mother. The medicine that is believed to cure his mother is not easy to obtain because there is a supernatural snake guarding the top of the mountain where the medicine is located. It can be seen that the child is very caring and affectionate towards his mother who is sick even though his brother does not support him. His affection for his mother was able to overcome his fear of the supernatural ember waiting snake. This can be seen in the folklore fragment below.

Pada penggalan kutipan di atas terlihat bahwa tokoh cerita Demi ibunya ia memberanikan diri, "Wahai ular yang baik hati. Bolehkah aku meminta sebutir bara gaib? Bara itu akan digunakan merebus obat untuk ibuku yang sedang sakit keras (UN/PS/50).

Character Values Care for the Environment

Caring for the environment: Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has been damaged. Based on data analysis conducted in the data screening table, it was found that the value of

environmentally caring characters can be seen in the story fragment below.

Banjir air mata telah membentuk telaga kecil. Airnya sebening air mata dan warnanya sebiru pupil mata nona Endo Lisawa. Mereka berikrar selamanya akan menjaga dan memelihara telaga biru itu (AMTB/PL/121)

The quote above tells about the origin of the blue lake which began with the story of lovers who were in love. It also tells of a faithfulness. In the grief experienced by this folklore character he finally experienced deep sadness and wept. Tears that could no longer be restrained flowed so much that they drowned themselves, residents of the blue lake area promised to always guard the blue lake. Other folklore fragments that also contain environmental care can be seen in the folklore entitled Magic Crocodile as the passage below.

Towjaniwa sangat berterima kasih kepada si buaya ajaib. Si buaya ajaib hanya berpesan, "Towjaniwa, kau kau dan keturunanmu jangan ada yang membunuh atau memakan daging buaya. Jika kau langgar pantangan ini kau dan keturunanmu akan mati!"

"Ya aku akan ingat pesanmu ini hai buaya ajaib" kata Towjaniwa.

Towjaniwa dan anak turunannya memenuhi janjinya. Mereka bukan hanya melestarikan buaya di sungai Tami, hewan-hewan lain di sekitar sungai juga tidak mereka ganggu demi menghormati buaya ajaib, (BA/PL/127).

Caring for the environment depicted in the above passage is a promise kept by the story character, Towjaniwa, who does not kill and eat crocodiles around the Tami river. This can keep the preservation of crocodiles around the Tami river from becoming extinct.

Character Value Responsibility

The character of responsibility is the attitude and behavior of a person to carry out his duties and obligations. Duties and obligations are carried out towards oneself, society, the environment (natural, social, and cultural), the state and God Almighty. The character of responsibility can be seen in a fragment of folklore entitled "Lambung Mangkurat"

Ampu Jatmika merasa dirinya sudah tua, dan sering sakit. Ia berpesan kepada anaknya Ampu Mandastana dan Lambung Mangkurat. "Jika aku sudah meninggal, kalian tidak bisa menjadi Raja di daerah ini, karena kita bukan keturunan dari bangsawan. Ampu Mandastana dan Lambung Mangkurat sangat mendengarkan apa kata ibunya. "Jika aku sudah tiada, kalian berdua harus bertapa. Bertapa dua tahun untuk mencari raja di daerah ini, (PJB/T).

The character quote of responsibility lies in Lambung Mangkurat carrying out his father's orders through dreams and directly responsible for what he does. The responsibility is realized by carrying out the duties and obligations that Ampu Jatmika has given to his children, namely Ampu Mandastana and Lambung Mangkurat as in the section below.

Tidak lama beberapa hari Ampu Jatmika meninggal dunia.Si anak yang ingat pesan ibunya, lalu lah Ampu Mandastana pergi bertapa ke gua di bawah gunung dan Lambung Mangkurat harus bertapa di tepi air yang dalam, dua tahun mereka bertapa, kurang makan, minum dan tidur."Selama dua tahun bertapa tersebut, belum ada tanda-tanda hasilnya (PJB/D).

The responsibility is seen that Ampu Mandastana and Lambung Mangkurat as children carry out the task that has been given to him, namely asceticism to find the king.

Disciplined Character Value

Discipline is an action that shows orderly behavior and complies with various rules and regulations. The character of discipline can be seen in a fragment of folklore entitled *Lambung Mangkurat* as below.

“Tidak lama beberapa hari Ampu Jatmika meninggal dunia. Si anak yang ingat pesan ibunya, lalu lah Ampu Mandastana pergi bertapa ke gua di bawah gunung dan Lambung Mangkurat harus bertapa di tepi air yang dalam, dua tahun mereka bertapa, kurang makan, minum dan tidur.” Selama dua tahun bertapa tersebut, belum ada tanda-tanda hasilnya, (PJB/D)

The quote has the meaning that there was discipline when his mother Ampu Jatmika gave a mandate to her two children to meditate and each carried out the command even less to eat, drink, sleep and only focus on asceticism.

Character Value of Curiosity

Curiosity is an attitude and action that is always in the form of knowing more deeply and expanding oneself something that one learns, sees, and hears. Curiosity can be seen in the folklore fragment entitled *The Night Princess* below.

Pak Raje tak habis pikir melihat penyempit dapat melunasi utang-utang almarhum ayahnya yang berjumlah besar. “Dari mana kamu mendapatkan uang sebanyak ini? Jangan-jangan kamu telah mencuri ya. Aku tidak menerima harta haram,” Ucap Pak Raje. (SPM/RIT/63).

Mr. Raje's curiosity is even higher to see a constrictor who can pay off a large amount of debt. High curiosity and curiosity make Mr. Raje always want to know the secret of what the Narrower does.

CONCLUSION

Based on research on the Value of Folklore Characters in Literacy Reading Materials in elementary schools, seven character values were found. The seven character values are 1) The character value of friendship that can be found in the folklore entitled *Magic Crocodile* and *Suri Ikun*, 2) The value of hard work character that can be found in the folklore entitled *Pangeran Samudera*, *Putri Junjung Buih*, *The Story of Nini Kudampai* and *Si Angui*, *Galuh Rumbayan Amas*, *Malin Kundang* and *Timun Emas*, 3) The value of social care characters that can be found in the folklore entitled *Pangeran Samudera*, *Putri Junjung Buih*, *Putri Niwer Gading*, *Snake n'Daung*, *Suri Ikun* and *Si Putri Malam*, 4) The value of environmentally caring characters that can be found in folklore entitled *Asal Mula Telaga Biru* and *Magic Crocodile*, 5) The character value of responsibility that can be found in the folklore entitled *Pangeran Samudera* dan *Putri Junjung Buih*, 6) The value of discipline character that can be found in the folklore entitled *Putri Junjung Buih*, and 7) The character value of curiosity that can be found in the folklore entitled *Si Putri Malam*. Based on the character values found, the value of socially caring characters is the most common value found in folklore. With this research, it is hoped that schools can make folklore as literacy reading material in elementary schools in internalizing character values in children, especially elementary schools.

ACKNOWLEDGMENTS

The author would like to thank all parties who have helped this research, especially the campus, namely PGRI Kalimantan

University (UPK) which has provided funding in the implementation of research in 2023.

REFERENCES

- Abidinsyah, Lagiono, Ria Mayasari, Lili Agustina, Irni Cahyani, & Maryam Agustina. (2022). SOSIALISASI GERAKAN LITERASI MEMBACA PESERTA DIDIK SDN SEBERANG MESJID 1 BANJARMASIN. *Batuah: Jurnal Pengabdian Kepada Masyarakat*, 2(2), 68-76. <https://doi.org/10.33654/batuah.v2i2.1945>
- Agustina, Lili. (2017). Analisis semiotik dalam kumpulan cerpen Air mata ibuku dalam semangkuk sup ayam. *Stilistika: Jurnal Bahasa, Sastra dan Pengajarannya*. Vol. 2 No. 1 2017
- Agustina, L., Dodiet Enggar Wibowo, & Irni Cahyani. (2023). SOSIALISASI DAN PELATIHAN ASESMEN PADA KURIKULUM MERDEKA SDN 3 SUNGAI ULIN BANJARBARU. *Batuah: Jurnal Pengabdian Kepada Masyarakat*, 3(2), 71-77. <https://doi.org/10.33654/batuah.v3i2.2489>
- Fitriawati, F., & Agustina, L. (2021). Kearifan Lokal Dalam "1001 Peribahasa Banjar Pilihan" Karya Aliansyah Jumbawuya. *Lentera: Jurnal Ilmiah Kependidikan*, 16(2), 1 - 13. <https://doi.org/10.33654/jpl.v16i2.1500>
- Kuzairi, Hidy Maulida, Norliani, Lili Agustina, Desi Hidayanti, & I Made Darmayasa Wilantara. (2021). BELAJAR BERCERITA MELALUI PUPPET BOOK BERSAMA ANAK-ANAK GRIYA YATIM & DHUFA MENTAOS BERBAGI BANJARBARU. *Batuah: Jurnal Pengabdian Kepada Masyarakat*, 1(1), 21-30. <https://doi.org/10.33654/batuah.v1i1.1339>
- Luthfiyanti, Lita, dkk. (2019). Pendidikan karakter dalam buku banjar negeri harum 1001 gurindam karya haji iberamsyah barbary. *Stilistika: Jurnal Bahasa, Sastra dan Pengajarannya*. (4) 1 April 2019
- Hendriana, Cinda Evinna & Arnold Jacobus. (2016). Impelementasi Pendidikan Karakter di Sekolah melalui Keteladanan dan Pembiasaan. *Jurnal Pendidikan Dasar Indonesia*. Vol 1 (2) 2016.
- Hidayah, Nurul. 2015. Penanaman Nilai-Nilai Karakter Dalam Pembelajaran Bahasa Indonesia di Sekolah Dasar. *Jurnal Pendidikan dan Pembelajaran Dasar*. Vol 2. (2) 2015.
- Junaini, Esmas, dkk. 2017. Analisis Nilai Pendidikan Karakter dalam Cerita Rakyat Seluma. *Jurnal Korpus*. Vol 1 (1) 2017
- Masnur, Muslich. dan Gusti Ngurah Oka. 2011. *Pendidikan Karakter. Menjawab Tantangan Krisis Multidimensi*. Bumi Aksara. Jakarta.
- M.Lutfiannor, Hidy Maulida, & Lili Agustina. (2023). NILAI KARAKTER PADA CERPEN BUKU TEMATIK KELAS IV SEKOLAH DASAR. *Prosiding Seminar Nasional Bahasa, Sastra, Seni, Dan Pendidikan Dasar (SENSASEDA)*, 3, 109-114. Retrieved from

<https://mathdidactic.stkipbjm.ac.id/index.php/sensaseda/article/view/2607>

- Mustari, Mohammad. 2014. *Nilai Karakter: Refleksi untuk Pendidikan*. Jakarta: Rajawali Pers.
- Penyusun. 2016. *Panduan Gerakan Literasi Sekolah di Sekolah Dasar*. Jakarta: Direktorat Jenderal Pendidikan Dasar dan Menengah, Kementerian Pendidikan dan Kebudayaan.
- Sumayana, Yena. 2017. Pembelajaran Sastra di Sekolah Dasar Berbasis Kearifan Lokal (Cerita Rakyat). *Mimbar Sekolah Dasar* Vol. 4 (1) 2017.
- Tsauri, Sofyan. 2015. *Pendidikan Karakter: Peluang dalam Membangun Karakter Bangsa*. Jember: IAIN Jember Press.
- Wulandari, N. I., Winda, N., & Agustina, L. . (2022). INTERAKSI SOSIAL DALAM NOVEL ANAK RANTAU KARYA A. FUADI. *Jurnal Basataka (JBT)*, 5(2), 340–348. <https://doi.org/10.36277/basataka.v5i2.166>
- Zubaedi, 2011. *Desain Pendidikan Karakter*. Jakarta: Kencana.