

EDUCATION VALUES IN PEMALANG FOLKLORES

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Abstrak

Karakter merupakan kata yang selalu menjadi topik paling menarik bagi kebanyakan orang dan erat kaitannya dengan perilaku seseorang. Banyak sekali karya sastra yang menggunakan tokoh sebagai topik cerita pendek, khususnya dalam pembelajaran teks naratif. Ada beberapa jenis teks naratif dan salah satunya adalah teks cerita rakyat. Folklor adalah kebudayaan manusia yang diturunkan dari generasi ke generasi. Folklor biasanya digunakan untuk kepercayaan tradisional, mitos, dan dongeng, sehingga folklor sebagai bagian dari fiksi. Terdapat masalah yang penulis coba selesaikan dalam penelitian ini, masalahnya sejauh mana cerita rakyat berperan dalam pembentukan karakter siswa Kabupaten Pemalang. Tujuan dari penelitian ini adalah untuk mendeskripsikan struktur cerita dan nilai-nilai pendidikan yang terkandung dalam cerita rakyat Pemalang. Penelitian ini menggunakan metode kualitatif dalam menganalisis cerita. Data tersebut berupa kata, frasa, dan kalimat. Ada beberapa langkah dalam mengumpulkan data. Yaitu metode perpustakaan, pengklasifikasian, dan pengelompokan. Semua data dianalisis dalam konteks psikologis. Data dikumpulkan melalui kutipan dari cerita. Dalam penelitian ini menggunakan cerita "Nyi Widuri". Setelah melakukan beberapa analisis, ada beberapa karakter yang dapat membentuk karakter siswa berdasarkan kurikulum pendidikan di Indonesia, di mana Kompetensi Dasar poin 3.8 dalam pembelajaran teks naratif. Dari uraian di atas, penulis menyimpulkan bahwa karakter adalah sikap yang dapat dibentuk melalui pendidikan karakter di sekolah, dan guru sebagai pendidik.

Kata kunci: Folklor, Struktur Cerita, Karakter Siswa.

Abstract

Character is a word that always becomes the most interesting topic for most people, closely related premises a person's behaviour. There are so many literary works that use character as a topic for the short story, especially in narrative learning. There are several types of narrative text and one of them is folklore text. Folklore is human culture that is passed from generation to generation. Folklore usually used to refer to the traditional beliefs, myths, and tales, so that folklore as a part of fiction. There is a problem the writer tries to solve the study, the problem is to what extend do folklore take part in the Pemalang Regency students' character formation. The purpose of this study are to describe the structure of the story and education values contain in Pemalang folklore. This study uses qualitative method in analyzing the story. The data are in the forms of words, phrases and sentences. There are some steps in collecting the data. They are library method, classifying, and grouping. All of the data are analyzed in term psychological context. They are collected through quotation from the story. The story in this study is Nyi Widuri's story. After doing some analyzes, there are some character can be form students' character based on the education curriculum in Indonesia, in which basic competency point 3.8. in narrative learning. From the description above, the writer concludes that character is attitude that can be form through education of character in school, and the teachers as educators.

Keywords: Folklore, The Structure of the Story, Students' Character

Introduction

Curriculum changes emphasize character-based education that aims to build the character of students. This is based on Law Number 20 of 2003 concerning the National Education System, article 3 explains the function of national education is to develop capabilities and shape character in the context of the intellectual life of the nation; and the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are

healthy, knowledgeable, capable, creative, independent, democratic and responsible. However, at this time the community is seen that the quality of the moral attitude of the younger generation is declining. According to the Ministry of Education and Culture, there are 18 Character Education Values, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, enthusiasm, nationality, love for the homeland, appreciate achievements, friendly or communicative, love peace, love to read, care for the environment, care about social, responsibility.

According to Fitri (2012:156), character education can be integrated into learning in every subject. One example is English lessons. In English subjects there are ways to build students' character. The learning materials contained in each subject must be related to the norms or values that need to be developed, related to the context in everyday life. Like Indonesian subjects, English subjects also discuss folklore. Folklore has a strategic role in learning. However, many students rarely know local folklore. This happens because the folklore is now rarely or even never told again by parents. Pemalang Regency has many folklores in the form of fairy tales, legends, myths. However, now the development of folklore is not as fast as it was then, possibly due to the influence of technology or also due to loosening of traditions and ignorance of society, especially because of the younger generation. Currently the literary tradition in the Pemalang Regency is starting to fade, along with the presence of online games that look more interesting. Indirectly it makes students far from social life, and fades the character values that must be owned by students. To overcome or prevent the decline in the character values of students as stated above, character education has a very important role.

Methodology

Data Collection

Method of collecting data is important thing in the research. According to Cresswell (1998), method of collecting data is a process that determine to the result of research. Based on the definition above, it can be concluded that the purpose of data collection is to obtain information to keep on reading, to make decision about important issues, or to pass information on others.

1. Library Method

Library method is the appropriate method of collecting data in this research.

It is clear that the data is in form of reading.

2. Classifying

In this research, the writer classify the data that related to the topic, that is students' character. In addition, the writer analyze the data that include the way to Pemalang folklores.

3. Grouping

After classify the data, the writer will grouping the data it into representative form.

4. Instrument of the Study

The instrument of this research is the reading narrative text, the writer used Pemalang Regency Folklore (Nyi Widuri) to forming the student's character, after reading the text, character in Pemalang Folklore can be improving or developing the student's character, from there I applied as the data to be analyzed and forming the student's character based on the curriculum in Indonesia.

Technique of Data Analysis

Data analysis is the most important part of the research. It provides the core of the research. Method of collecting data is very important thing in the research. According to Cresswell (1998), method of collecting data is a process that determine to the result of research. In this research, the writer applies the qualitative approach since the data are words or speech that cannot be counted systematically like numbers. The analysis technique of data used in the research is structural analysis and interactive model analysis developed by Miles and Huberman. This interactive model analysis includes three important components that influence each other, namely data reduction, data presentation, and drawing conclusions. More clearly, the analysis of the interactive model is presented in the following figure:

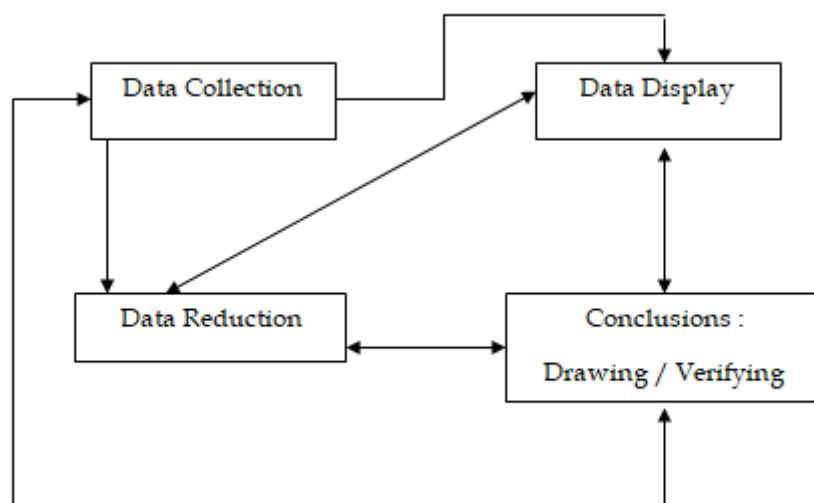


Figure 01. Interactive Model

Based on the picture above, the data analysis in this study was carried out with several components:

1. Data reduction

In reducing data, each researcher will be guided by the objectives to be achieved. The main objective of qualitative research is on the findings. Therefore, if researchers in conducting research, find anything that is considered unfamiliar, unknown, does not yet have a pattern. That is what should be a concern of researchers in reducing data.

2. Data Display

After the data has been reduced, the next step is to display the data. In qualitative research, the presentation of data can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. The most often used to present data in qualitative research is with a narrative text. By displaying data, it will be easier, to understand what is happening, to plan further work based on what has been understood.

3. Verivication

The last step in qualitative data analysis is drawing conclusions and verification. The conclusion in qualitative research is a new finding that has never before existed. Findings can be in the form of a description or description of an

object that was previously still dim or dark so that after examination it becomes clear, it can be a casual or interactive relationship, hypothesis or theory.

Finding Discussion

The Structure of the story

The assessment of the structure of the folklore of Pemalang Regency is defined as the study of the composition of folklore. The composition in folklore covers the intrinsic elements of stories such as themes, plot, characterization, setting, and message contained in folklore contained in Pemalang Regency, Structural studies are carried out on Nyi Widuri's story.

Folklore story of "Nyi Widuri"

a. Theme

The theme of the folklore "Nyi Widuri" is her loyalty and honesty towards her husband. This right exists when injuring his finger just to prove that Nyi Widuri has never betrayed him.

b. Plot

The plot used in the "Nyi Widuri" folklore is the flow forward or straight path.

1. Exposition

A married couple named Ki Pedaringan and Nyi Widuri lived a simple life. Her husband's daily life is farming.

2. Inciting moment

Pemalang coastal areas often occur chaos, both chaos committed by the actions of the herd robbers who looted property and belongings of the community. Including the expansion of the seizure of power in the Cirebon Sultanate to the east.

3. Rising action

One day a Pangeran, Pangeran Purbaya, came to the house of Nyi Widuri. Apparently he was seriously injured because he was fighting against Paselingsingan, the envoy from the Sultanate of Cirebon. Then Nyi Widuri wanted to help him, and this made him unable to deliver food to the garden for Ki Pedaringan as usual.

4. Climax

Because Nyi Widuri never came to the garden where her husband worked, Ki Pedaringan returned. But when Ki Pedaringan arrived home, he was suspicious and prejudiced against Widuri because he had received a male guest when Ki Pedaringan was not at home. And there was a fight between the two.

5. Falling action

Nyi Widuri shows her loyalty by injuring her fingers with a keris given from Pangeran Purbaya. Ki Pedaringan regretted his actions and he apologized for his prejudice and negative thoughts towards Nyi Widuri. Ki Pedaringan also said goodbye to his wife that he wanted to follow Pangeran Purbaya. He wants to apologize directly for his negative accusations. He felt guilty because he had been prejudiced.

6. Denouement

The departure of Nyi Widuri's husband made her nervous, sorry for not preventing her husband's actions. He did not know how to make amends. Then he remembered the Simongklang kris given from Pangeran Purbaya. For months

he waited for the arrival of Pangeran Purbaya but never came to take the kris. But Pangeran Purbaya did not arrive. Finally Nyi Widuri gave the kris to the Duke of Pemasang.

c. Character and Characterization

The main character in this story is Nyi Widuri

1.1) She has a good character, merciful, it can be seen from the quotation below:

"Please Nyi, give me a drink and a little food. And treat my wound as soon as possible. I must continue the task that must be completed," continued Prince Purbaya. Nyi Widuri immediately obeyed Prince Purbaya's request. Then while allowing him, Nyi Widuri rushed out to look for leaves around her house that her husband used to teach for a wound medicine". (Ulil Albab et al., 2019:166).

From the part of the story above, Nyi Widuri is a helper merciful, because she wants to help Pangeran Purbaya the person that Nyi Widuri just met.

1.2) Honest

Nyi Widuri is also a honest person, it can be seen from the quotation below:

"Then Nyi Widuri talked with her husband about the recent events. She felt like a dream there was a Prince from Mataram who was willing to stop by her hut. Understandably as a remote village people far from the center of the kingdom had never imagined before" (Ulil Albab et al., 2019:170).

From the part of the story above, Nyi Widuri was saying honestly what had happened, and said that she was not cheating to Prince Purbaya.

1.3) Responsibility

In addition, she is responsibility person, it can be seen from the quotation below:

"Sorry, Kanjeng Adipati, this Keris from Prince Purbaya is more appropriate to be here. I leave it to Kanjeng Adipati ". (Ulil Albab et al., 2019:179).

From the part of the story above, because Pangeran Purbaya never came to see her to take the kris as he had promised, finally Nyi Widuri gave the kris to the Duke, to be more awake and safe. This illustrates the responsibility of Nyi Widuri in carrying out the mandate from Pangeran Purbaya.

d. Setting

The setting that stands out in Nyi Widuri's folklore is the setting of the place. The setting of the story where Nyi Widuri treats Pangeran Purbaya's wound, so he forgets to bring lunch to her husband. Then her husband came home and there was a dispute between the two, namely at the Nyi Widuri's house.

e. Message

Honesty is very important. This was done by Nyi Widuri on the basis of the truth of proof of her husband. With that message can be taken so that humans have an honest attitude and responsibility even though they have to sacrifice.

Educational Character Values in Nyi Widuri's story

Based on this study, several educational values have been found along with study quotations from each of these folklore that have been stated in the study results.

a. The Value of Honest Character Education

Behaviour that is based on efforts to make himself as a person who can always be trusted in words, actions, and work.

Found in "Nyi Widuri" story:

"Because he was worried about the safety of his wife, who was holding a keris, afraid something would happen, Ki pedaringan tried to seize it. Nyi Widuri reflexively tried to avoid the gap of her husband's hand, and accidentally, Nyi Widuri's left hand was struck. Instantly fresh blood flowed. Instead of pity and quickly treat his wife's bloody hands".

Through this folklore, it can be an example for students. Given the importance of character education for students who will become leaders, it is therefore very important that this honest behavior is the basis of character that must be cultivated and possessed for every new generation of the Indonesian nation. Honest behavior is the basis because without honesty, a person cannot be trusted to do anything. A person who is good at lying will harm many people and it is very clear that he will abuse the trust he will carry in the future. Therefore, honesty is one of the important bases of character education for future future nation leaders.

b. Value of Creative Character Education

Thinking and doing something to produce a new way or result of something that is already owned.

Found in "Nyi Widuri" Story:

"Then while inviting, Nyi Widuri rushed out to look for leaves around her house that her husband used to teach for a wound medicine concoction."

This folklore provides an example of a "Nyi Widuri" creative attitude. It is hoped that through this folklore it can motivate students to have creative characters. In other words, so that students can understand the lesson in their own way. These active and creative students are Indonesia's provisions for the future. What is expected to be a generation of national pride that can build Indonesia for a better future.

c. Value of Friendly / Communicative Character Education

The attitudes and actions that drive him to produce something that is useful for the community, and acknowledge, and respect the success of others.

Found in "Nyi Widuri" Story:

"But what can I do for you? While my husband hasn't come home, he is still in a far field, "Nyi Widuri said, somewhat nervous and trembling".

In the folklores, it contains friendly or communicative character education. It is hoped that this can motivate the students to build their character. Friendly is a relationship that involves fun, trust, mutual respect, mutual support, and attention, allowing people to express attitudes, words and actions that cause others to feel happy and secure in their presence.

d. Value of Social Care Character Education

The attitudes and actions that always want to provide assistance to others and communities in need.

Found in "Nyi Widuri" Story:

"Nyi Widuri immediately obeys Pangeran Purbaya's request. With a feeling of nervousness and trembling because somehow the heart beats fast, he also welcomed him a fresh watermelon which just happened to he picked yesterday and improvised food".

Followed by:

"Her heart keeps trembling and his heart beats fast, when pounding the potion becomes a panacea. Even her heart feels like it will burst, when attaching the medicinal herbs to the wounds of Pangeran Purbaya".

In the folklore, it contains social care education. It is hoped that this can motivate students to build that character. Attitudes and actions that always want to provide assistance need to be developed in students. Social care needs to be developed so that students do not have negative character, such as arrogant, individualism, picky friends and the fading of the culture of mutual cooperation. Social care is an attitude and action that always wants to provide assistance to other people and communities in need.

e. Value of Character Education Responsibility

The attitude and behavior of a person to carry out their duties and obligations, which he should do, towards oneself, society, the environment (natural, social and cultural), the state and God Almighty.

Found in folklore "Nyi Widuri"

"Sorry, *Kanjeng Adipati*, this *Keris* from Pangeran Purbya is more appropriate to be here. I leave it to *Kanjeng Adipati*". Prune Nyi Widuri ends its words.

In this story contains the value of responsible character education. A student must be responsible to the teacher, parents, friends, and themselves. Responsibility is needed by students in the learning process, so that each student can be aware of and carry out what has been assigned to them as well as possible in order to achieve maximum results.

Conclusion

There are a some conclusions from the results of research on the teaching of literature in schools. In detail the implications can be stated as follows: Pecalang Regency folklore contains educational values that need to be conveyed to the students. Based on the results of research and discussions that have been carried out, the following conclusions can be drawn: the value of character education contained in the story includes: (1) honesty, (2) creative, (3) friendly or communicative, responsibility, (4) social care, and (5) responsibility character education. This is in accordance with the values of character education according to the Ministry of Education and Culture in the 2013 Curriculum. As an English teacher, it should be a tool to overcome this. Indirectly this will have a positive impact on the selection of folklore stories as teaching material in school literature is more varied.

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