

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

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Abstract

This research departed from many variations of folklore in Indonesia especially in Kedurang society which contains many values of character education that can be taught in literature learning for pupils in elementary school because It is important to teach of good characters early. The purposes of this research were 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 was a qualitative method with content analysis technique. The data in this research were collected by doing observation, interview, and recording. The techniques of data analysis were by (1) collecting data (2) selecting data (3) interpreting data and (4) drawing conclusion. The results and discussion of this research showed that: (1) Seven *andai-andai* folklores having been analysed in this research contain many values of character education such as social empathy value, religious value, compilience value, hardwork value, creativity value, patience value, and promise-keeping value. (2) The *andai-Andai* folklores in Kedurang Society in Indonesia can be used as learning material for literature subject in elementary school in-as-much as the major characters in those forklores are children and animals. It can also be taught by doing story-telling method with hypnoteaching technique and making a reading text for pupils. The implication of the result of this research for pupils is to make them more motivated and enthusiastic to learn with good characters. Then, for the society in Kedurang, this research can hopefully be one way in preserving folklores. Therefore, the *andai-andai* folklores are ideal to be used as learning material for literature subject since 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 be good at academics but also having good character. In the other hand, it can be said that education is a great way to enhance attitude, mindset, and student physic which is consistent with nature and society (Wibowo, 2013:2). Muslich (2013:15) stated 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 has to be begun at basic level of formal education as well as to

be applied in various environments such as in school, family, and society life. Realization and goal of implementation of character education is expected can make pupils have the good skills, good knowledges, and morality.

Pupils should be not only good at academics but also in terms of character. It is on account of academic ability and awesome intelligence have to be completed with good morality. Thus, education will result in outstanding output with great characters (Youpika, 2016:49). However, the phenomena in our lives are not as what we expected. For example, many facts related to aberration of electronic and social media use such as facebook, Instagram, paid game more, and the others happen in our lives. The use of internet is lacking of control that the children can access it freely. Furthermore, based on the result of observation conducted by the researcher in SD Negeri 70 South Bengkulu, still many pupils needed appropriate program about character educations such as discipline, responsibility, doing homework on time, being polite to friends and teachers, and honesty. These components had to be improved by themselves. Based on the fact, teacher still found pupils who do not care about others, they came late, and they did not do their homework. In the house, they usually spent their time playing online game, using social media, and watching Television

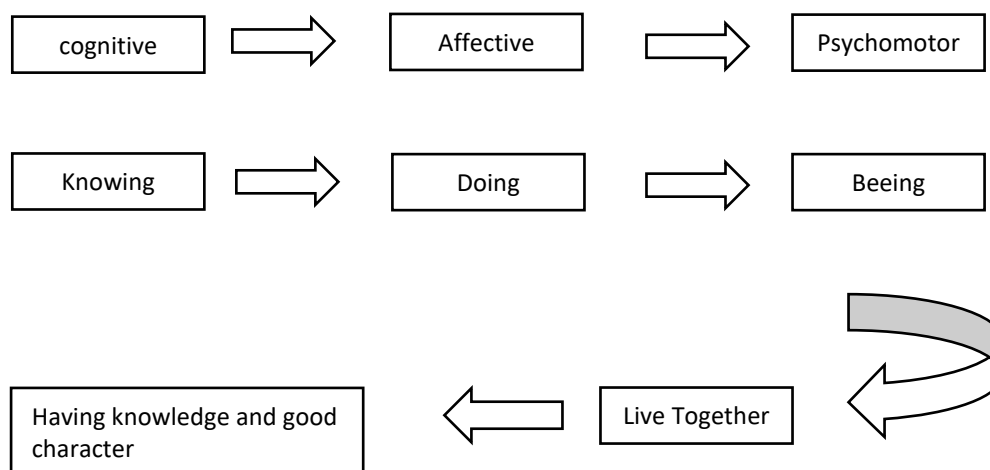
Some folklores well noted as *andai-andai folklores* originated from South Bengkulu can be of some alternatives of learning material for pupils in Elementary School. *Andai-Andai* is not a title of a folklore but general name called by society to call a collection of the folklores. Awang (1985:21) mentions 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. The research about the character education was also already done by several previous researchers such as Istianingsih (2016) that did her research with the title "Character Education of The Most Developed Countries in ASEAN". Istianingsih (2016:35) stated character education is a way to do anything in the school. It does not focus on a particular program but it focuses on everything we do. Schools have always been interested in improving these three aspects: skills, knowledge, and character. Agboola and Tsai (2012:166) in their research entitled "Bring Character Education into Classroom" stated character education should be one of the prominent components embedded in curriculum. Romanowski (in Agboola and Tsai, 2012:166) mentions that character education also will be relevant to students' life and also challenge them intellectually, emotionally, and socially.

Anggraini and Kusniarti (2016:26) also did the research about character education entitled "Implementation of Character Education Model based on Empowerment Theater for Primary School student". Anggraini and Kusniarti mentioned that the implementation of character education model should not be limited to only learning in the class room, but it could also be implemented outside of the class, such as through extracurricular programs. Also, the reality on field proved that proper character education program should be launched and implemented at the school if it is supported by families, schools, and communities. That opinion seems to be in line with the rule of the President of Indonesia (2017:3) stating that extracurricular activities are a program to develop character, potention, skills, ability, personality, cooperativeness, and personal independence of pupils. Furthermore, the rule explains that character education has to be implemented in formal, non-formal, and informal education.

Next, based upon some survey and interview with chieftain of kedurang society in South Bengkulu, nowadays the folklores have not been well-known any longer by the children. Therefore, this research is important to do both for internalization of character education values for pupils in Elementary School and useful as a great strategy to maintain the local wisdom of Indonesia, particularly *andai-andai* folklores in South Bengkulu. By using *anda-andai* as material learning, pupils will know about their own cultures in Kedurang society. They also will realize that they have to maintain that unique culture. Also, by doing this research, people in Kedurang will know and understand that they need to keep *andai-andai* folklore by telling it from generation to generation.

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) defined that character education is an effort to educate children, to make a wise decision, and to apply it in their daily lives. 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 the aspects of attitude and responsibility. The character education has an affective domain, It is not only measured by surveys and questions on examination but it is in themselves. the process and purpose of character education are to change quality of these aspects: cognitive, affective, and psychomotor. Next diagram shows the information about the goals of character education in the school (Arifin and Barnawi, 2012:28)



Agung (2011:349) stated that there are three focuses of character education that can be implemented: values of teaching, clarification value, and moral development. Meanwhile, Sugirin (2011:1) said 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) affirmed that character education is a process of giving role model for pupils to become truthful human who have good character in their heart, mind, physic, feeling, and intention.

Asmani (2011:36) identified values of moral/character in five main categories. These main five groups are according to the study of various religions, social norms, laws, academic ethics, and principles of human rights. These five main groups are (1) character value relate to God, (2) character value related to our self, (3) character value related to other people, (4) character value related to environment, (5) Nationality value. Furthermore, kemendiknas (in Suyadi, 2013:8-9) described character values particularly become religion, honesty, tolerance, discipline, hard work, creative, autonomy, democracy, curiosity, spirit of nationality, loving country, appreciating achievements, friendliness and communicativeness, loving peace, loving reading, social empathy, and responsibility. on the other side, Fathul Mui'in (in Arifin and Barnawi, 2012:27) stated that there are six prominent values in human: respect, responsibility, citizenship-civic duty, fairness, caring, dan trustworthiness. Samani and Hariyanto (2012:138) devided character values into 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 related to care (affection, attention, forgiving others, being affable, believing others, tolerance) and toughness (diligence, enthusiasm, hard work, patience, a firm attitude, bravery, happiness)

3. THE VALUES OF CHARACTER EDUCATION IN *ANDAI-ANDAI* FOKLORES

The method used in this research is a qualitative method with content analysis technique. Bogdan and Biklen (in Frankel, et al, 2015:424) stated Qualitative method has five characterctics such as (1) the research is the key instrument, the data collected were in the form of words or pictures instead of number, concerning with process as well as product, tending to analyze the data inductively, and focusing on how people make sense out of their lives. Afterward, analysis content is a technique 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 made use of literature (folklores) as the research object. Here are the decriptions of the result in this research.

3.1 Social Empathy Value

In the collection of *andai-andai* Folklores there are many social empty values. These values were more dominating than any other values 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 the 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.

Based on the quotation above, we can see the kindness and social empathy of the king toward 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 the quotation above, we can know how the character Sang Piatu who has care and empathy to his teacher when he found him getting lost. Sang Piatu cared about him so he tried to help him in that condition.

In the other hand, the folklore with the title "Si Sumpit (The Chopsticks)" also has some 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 describes how the attitude of Bujang Bekurung who was very attentive to his sister when she was getting hungry. He struggled 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 return to the palace as reflected in 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 flew 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 the kindness of Sang Piatu who did not kill the Mouse Deer and did 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 which was being confused. The Mouse Deer made sure and made the Buffalo more spiritfull and more motivated to solve his problem.

3.2 Religious Value

Andai-Andai folklores also contains religious values such as in this following quotation. The folklore with the title "Sang Piatu yang Miskin (The Poor Orphan)" also has some 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 did sholat as a muslim. He always did wudhu before doing it. He never forgot to learn reciting Al-quran in the mosque. It indicates that Sang Piatu is a religious person.

Furthermore, the folklore with the title "Sang Piatu Beserta Neneknya (An orphan and The Grandmother)" also has a religious value as we can see 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 said thanks to Allah for every condition faced. She was always happy for everything given by God even though it is very hard for both Sang Piatu and her since the gift or blessing was in the package of test.

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 did whatever commanded by his grandmother. He seemed to never argue againsts his grandmother so they could live along so happily and thankfully.

In addition, the folklore under the title "A Poor Boy and his Mother" also has compliance point described 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 shed light on how a child which did obey whatever commanded by his mother. He always did the instruction doing by his mother even though sometimes he needed to linger alone.

On another folklore entitled "Janji Sang Kerbau (The Promise of A Buffalo)" also has a compliance point that can be beheld in 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 showed that a good cooperation both a Mouse Deer and a Buffalo would really yield great things. Also, compliance is the most important thing needing to have by both of them. It seemed that when a Buffalo obeyed and did what the Mouse deer commanded so Buffalo eventually was safe from the danger coming from The Tiger.

3.4 Hardwork Value

The folklore entitled "The Chopsticks (Si Sumpit) " contains hardwork value points as reflected in this following quotation.

The Princess did not give up although her spirit 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 strove to look for some help. she never gave up even though many difficulties faced and sometimes its spirit gets down.

Then, the folklore with the title "Sang Piatu yang Miskin beserta Neneknya (The Poor Boy and His Grandmother)" also has hardwork points which are loaded in 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 tried to give something the best for her son. She everlastingly struggled to seek some food for the child who was getting hungry.

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 values as pictured 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 as can be seen in 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 managed to help The Buffalo from the danger from The Tiger. The great idea from the Mouse Deer was making seven holes is success for making the Tiger afraid and lam.

3.6 Patience Value

The folklore with the title “Si Miskin dan ibunya (Poor Boy and The Mother)” also has patience values. 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 to go back home after quite a long time. He was very patient to wait for the mother from day to day even he died for waiting for. This teaches us that patience has 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 trap, 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 figure out and realize about the patience of Sang Piatu in facing every difficulty that he had. He was often patient even though the decoy was broken. He still remained very patient and always struggled to try.

3.7 Promise-Keeping Value

Aside from the other values of character education that have been explained before. The folklores of Kedurang Society in Indonesia also contain promise-keeping value. The folklore with the title “Beteri dan Naga (The Princess and Dragon)” has the value 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 kept their promise to The Hawk. They appreciated 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 the same values as loaded 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 had 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 Values of Character Education
Kecerdikan Sang Piatu (The Ingenuity of An Orphan)	Social Empathy, compliance
Sang Piatu yang miskin (The Poor Orphan)	Social Empathy and religious
Si Sumpit (The Chopsticks)	Social Empathy and hardwork,

Beteri dan Naga (The Princess and Dragon)	Social Empathy, creativity, and promise-keeping
Si Miskin dan Ibunya (Poor Boy and The Mother)	Compliance, hardwok, and patience
Sang Piatu Bersama Neneknya (An orphan and The Grandmother)	Social Empathy, patience,and religious
Janji Sang Kerbau (The Promise of A Buffalo)	Social Empathy, compliance, kreativty, and promise-keeping

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 have become really relevant and useful as a content of learning material for them. Based upon the implementation of literature learning using that folklores, researcher knows that children in the school especially 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 came 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 asked the leader of the class to lead pray together
4. Teacher checked students' attendance 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 variations in elements of folklores such as theme, setting, character, and mandate
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 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 which were 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 were already 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 had 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 also for coaching motivation to learn. Teacher also taught by combining both story-telling method and hypnoteaching technique. Hypnoteaching is a way conducted by teacher to anesthetize 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 successfully. Teacher was successful in implementing story-telling method and hypno-teaching technique maximally.

Although learning was conducted by telling, teacher always had to make great and complete plans. It means that teacher also had an 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 the elements and content of folklores such as theme, characters, setting, conflicts, mandates, and the other parts of those folklores. Based 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

Based upon the results of this research, *andai-andai* folklores contain some values of character education that encompass social empathy value, religious value, compiliance value, hardwork value, creativity value, patience value, and promise-keeping value. In the other hand, most of the folklores in Indonesia especially in Kedurang of south Bengkulu generally contain social empathy values. Researcher found many of the values in every bit of the folklores. According to this fact, it can be concluded that social empathy values could be taught to pupils by using the collection of *andai-andai* folklores as learning material so that pupil will care about each other. This value is really important to teach because it will give positive effects and inputs to pupil's affectiveness. 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. 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 SDN 70 South Bengkulu were very enthusiastic and excited to learn.

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