

Character Values in Indonesian Folklore in East Java as Teaching Materials for Fourth Grade Students at Semboro 2 Elementary School Jember

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Abstract: *Character education is education related to good habits that students do in their daily lives. The purpose of this study is to describe the character values found in the folklore of the archipelago in East Java, to describe the factors that influence the conflict in the folklore of the archipelago in East Java, and to describe the use of the folklore of the archipelago in East Java as student teaching materials. fourth grade in elementary school. The type and research design used is descriptive research. The data in this study are in the form of writing in the form of words, paragraphs, sentences, dialogues of the characters in the folklore of the archipelago in East Java. The data collection method used in this study consisted of three activity processes, namely data reduction, data presentation, and drawing conclusions. Based on the results and discussion, character values in Indonesian folklore in East Java as teaching materials for fourth grade elementary school students can be used to instill character education values in elementary school age children.*

Keywords: *Value of Character Education, Indonesian Folklore.*

INTRODUCTION

Lickona (2013:82) states that character education is related to the concept of morality, namely knowledge, emotional morals, and moral attitudes. These three concepts have to do with how a person understands good things, wants good things, and does good things. It can be concluded that character education is education related to good habits that students do in their daily lives. Lack of integrity, courage, tolerance, caring attitude, mutual respect, good behavior and habits is an evaluation of the quality of an individual's moral character. (Maulana & Dyah, 2019:11)

The value of character education is inseparable from the relationship between humans and their God, humans with themselves, humans with each other, humans with nature, and humans with nationality. According to the Ministry of National.

Education number 21 of 2006 states that it contains 18 points of character education values developed in elementary schools, namely religious, honesty, tolerance, discipline, hard work, innovation, independence, democracy, curiosity, national spirit, nationalist, respect. achievement, friendly/communicative, love of peace, love to read, care for the environment, social care, and responsibility. Character education in the learning process should be able to bring students to inculcate cognitive values, appreciate affective values and experience values in real life.

The process of learning the character of students can be carried out by habituation which is indirectly included in the learning process. This can shape the personality of students by exploring values and believing in them. Learning the values of character education in learning activities, one of which can be taught in various ways. One of them is through the delivery and inculcation of the values contained in literary works.

Literary work is a concept of life that is poured back in oral form and has an element of beauty that can be enjoyed. Nurgiantoro (2010:3) states that, "Literature gives pleasure and understanding of life". There are various kinds of literary works such as drama, prose, and folklore, in this study the focus of the research is on the folklore of the archipelago in East Java.

Folklore is one of the literary works in the form of fairy tales or stories that developed among certain regional communities and disseminated orally using their respective regional languages according to the origin of the regional story. (Maulana,dkk. 2015:3). The focus of this research is the folklore of the archipelago in East Java. The selection of Indonesian folklore in East Java is expected so that students understand the cheerfulness of the people of the archipelago in East Java. Folklore usually contains stories that function as media to reveal the nature or behavior of the values of their lives, folklore in which contains the values of kindness, honesty, and others can be used for media in character building for students. The folklore of the East Java archipelago was chosen as the object of this research study because of several considerations, namely: (1) the folklore of the archipelago can be studied at all levels, and every sentence in the folklore of the

archipelago can be used as an enrichment of teaching materials so that teachers do not only use textbooks as teaching materials. (2) the folklore of the archipelago has character values and is entertaining, (3) there is no research that examines the values of folklore characters in the folklore of the archipelago of East Java, (4) the folklore of the archipelago is a collection of stories found throughout Indonesia. The use of archipelago folklore for teaching materials can be carried out in fourth grade students, namely at KD 3.9 and 4.9. In addition to using folklore teaching materials in East Java in learning in schools which are used as teaching materials for teachers so that they do not only use textbooks as teaching materials as well as a way for the culture in East Java to be known by the younger generation, it is also expected to form the character of students in accordance with the objectives of national character education. Based on the background described above, it is important to conduct a research entitled "Character Values in Nusantara Folklore in East Java as Teaching Materials for Class IV Students at SDN Semboro 2 Jember".

RESEARCH METHODS

The type of research used in this research is descriptive qualitative research because it discusses the values of character education, according to Masyud (2016:104) which states descriptive research, namely research that seeks to describe conditions, circumstances scientifically to obtain a clear picture without connecting with other conditions or circumstances or variables. In the formulation of the first and second problems using the method of documentation techniques. In the third problem formulation using interview techniques.

Based on the things described above, it can be concluded that descriptive qualitative research is a type of research that aims to provide a scientific description of objects or symptoms expressed in words or sentences, not the results of numerical measurements. This research was conducted by describing the values of character education in Indonesian folklore in East Java and the use of teaching materials in elementary schools.

The data in this study is the result of interpreting the character values in East Javanese folklore in the form of sentences, words, dialogues, and paragraphs contained in 8 folklores in East Java from 2 books used in the study, namely the book "Kumpulan Tales of the Archipelago Most Popular From 34 Provinces" published by Charissa Publisher 2019 and "Kumpulan Nusantara Stories" published by PT Elex media Komputindo 2020 publisher, and this research data was also obtained from interviews. According to Arikunto (2010:172), the data source is the source from which the data can be obtained. Sources of data in this study came from KI and KD on Indonesian content for Elementary Schools contained in the 2013 curriculum and the book "The Most Popular Archipelago Story From 34 Provinces" published by the Charissa Publisher Team 2019 and "Kumpulan Nusantara Stories" published by the publisher PT Elex Media Komputindo 2020, in addition to books, other supporting data sources are the results of interviews.

Analysis of qualitative data consists of three stages, namely data reduction, data presentation, and drawing conclusions (Miles dan Huberman dalam Sugiyono, 2016:337). Data reduction is a form of analysis that can focus, classify, guide, and select the data needed. The data obtained is data that contains the value of character education. In the data reduction carried out, namely coding to facilitate researchers in classifying data. The coding includes (NRG) religious, (NJU) honest, (NDS) discipline, (NKK) hard work, (NKR) creative, (NKM) independent, (NRIT) curiosity, (NGM) likes to read, (NTL) tolerance, (NDMK) is democratic, (NMP) respects achievements, (NBK) is friendly/communicative, (NCD) loves peace, (NPS) cares for social, (NTJ) is responsible, (NPL) cares for the environment, (NCTA) loves the homeland, (NSK) national spirit. The presentation of the data in this stage is the initial data that has been classified and then the data is presented in the form of a brief description, the relationship between the categories, and so on. Furthermore, drawing conclusions is the last step in the data analysis process, in this stage the researcher has obtained and analyzed all the important data needed for research. Before drawing conclusions, researchers should re-check all research data that has been collected in the previous stages. This aims to avoid unwanted fatal errors.

RESULTS AND DISCUSSION

Based on the data collected, the value of character education in Indonesian folklore in East Java includes: (1) the value of hard work; (2) the value of social care; (3) peace-loving value; (4) the value of honesty; (5) democratic values; (6) the value of curiosity; (7) the value of the national spirit; (8) the value of appreciating achievement; (9) the value of discipline; (10) religious values; (11) the value of responsibility; (12) friendly/communicative values; (13) creative value; (14) the value of love for the homeland.

Hard Work Value

Hard work is a behavior that shows a genuine effort in overcoming various obstacles and completing tasks as well as

possible and trying hard to achieve goals and ideals. The value of hard work contained in the folklore of the archipelago in East Java is found in the following data exposure.

Raden Banterang is still looking for his prey. He was known to be persistent even though it was dark and the conditions were dangerous, Raden Banterang continued to break through the thickets and forest trees. (AUNB, 2020)

This data shows that the male character in the story, namely Raden Banterang, has a hard-working character. The value of hard work is shown when the character of Raden Banterang insists on searching for his hunting in the forest even though it is dark and the conditions are dangerous, Raden Banterang continues to break through the thickets and forest trees. This story teaches to have a tough attitude as shown by Raden Banterang. The attitude of hard work makes a person not easily give up in reaching his desire, no matter how difficult it is. Therefore, this attitude must be taught from an early age.

VALUE OF SOCIAL CARE

Social care is an attitude and action that always wants to help other people and society in need. The value of social care contained in the folklore of the archipelago in East Java is found in the following data exposure.

"I am here to save myself from enemy attacks. My father has died defending the kingdom, as well as my bodyguards," he said softly.

Hearing the girl's explanation, Raden Banterang felt pity. Raden Banterang wants to help and invites him to his palace. (AUNB, 2020)

The data in this story shows that the character Raden Banterang in the story Origin of the Name Banyuwangi has the value of social care. This is shown by the fact that after hearing Surati's explanation, Raden Banterang felt pity. He wanted to help and took her to his palace. The data exposure teaches us to be socially concerned about our fellow living creatures to help each other. This story teaches that to have social care values like Raden Banterang, he still cares about others when others need help. Therefore, the social care attitude of Raden Banterang needs to be imitated and taught from an early age.

THE VALUE OF LOVE PEACE

Peace-loving is an attitude, word, and action that causes others to feel happy and safe for their presence and always prioritizes a harmonious atmosphere. The value of love of peace is also contained in the folklore of the origin of the name Banyuwangi. Here's a display of the data.

Rupaksa wants to invite Surati to take revenge on Raden Banterang. Surati was surprised and very sad, because she was already married to Raden Banterang. He is also indebted to Raden Banterang who saved him from the wilderness. Surati did not want to help Rupaksa. Rupaksa was angry to hear his sister's answer. (AUNB, 2020)

This data shows that Surati as one of the characters in the story has peace-loving values. This is shown when Surati refuses to be invited by his brother to take revenge on Raden Banterang because his kingdom caused his father's death, but Surati remains strong and does not want to help his brother, he is surprised and sad, he is already married to Raden Banterang and also feels lucky to have saved him from the wilderness. The data exposure teaches us to always love peace in order to prevent us from unwanted things.

HONESTY VALUE

Honesty is a behavior that is based on efforts to make himself a person who can always be trusted in words, actions, or work. The value of honesty is also found in the folklore of the origin of the name Banyuwangi. The following is a presentation of data that contains the value of honesty.

"All right, my husband! If the river water becomes clear and smells good, it means Adinda is innocent!" said Surati sadly. Raden Banterang immediately drew a dagger at Surati. At the same time Surati jumped into the river and disappeared. Suddenly, the river water turned fragrant. (AUNB, 2020)

From the description of the data, it shows that Surati, one of the characters in the story, has the value of honesty in him. This is clearly indicated by the sentence which states that suddenly the river water turns fragrant. Previously Surati said that if the river water becomes clear and smells good, it means Adinda is innocent! However, if it is cloudy and smells bad, it means Adinda is guilty. From exposure to the data, it teaches us to remain honest even though other people are not easy to believe. We can instill this attitude of honesty from an early age.

DEMOCRATIC VALUE

Democracy is a way of thinking, behaving, and acting that assesses the rights and obligations of himself as well as

others. Democracy relates to the idea or view that all people should be treated equally. Democratic values are also contained in the folklore of the archipelago, entitled Cindellars. Here's a display of the data.

"Hey young man, how about we pit our cocks. If you lose, then you must be punished, but if you win, then half of my wealth will be yours!" said King Raden Putra. "Well Your Majesty, I accept it!" Cindelaras replied. (CDL, 2020)

From the description of the data, it shows that Raja Raden Putra, one of the characters in the story, has democratic values. This is clearly shown by the sentence that says Hey young man, how about we pit our cocks. If you lose, then you must be punished, but if you win, then half of my wealth will be yours! Until finally Cindelaras agreed. This democratic attitude of the king needs to be taught in everyday life.

Curiosity Value

Curiosity is an attitude and action that always seeks to know more deeply and broadly from something that is learned, seen, and heard. Curiosity is also contained in the folklore of Cindellaras. Here's a display of the data.

"Well I admit defeat and I will keep my promise to you. Before, who exactly were you, young man?" asked the king Raden Putra. Cindelaras immediately whispered something to the chicken. Soon the rooster sounded, "Kukuruyuk... Tuanku Cindelaras, his house is in the middle of the jungle, the roof is coconut leaves, his father is Raden Putra". (CDL, 2020)

From the description of the data, it shows that King Raden Putra as one of the characters in the story has the value of curiosity. This is clearly indicated by the previous sentence who are you, young man?. Then Cindelaras whispered to the chicken. Until finally the chicken reads "Kukuruyuk... Tuanku Cindelaras, his house is in the middle of the jungle, the roof and coconut, his father is Raden Putra. King Raden Putra was very surprised to hear the crowing of the rooster. This story teaches us to have a sense of curiosity like King Raden Putra, he wants to know who this good young man is. This attitude of curiosity needs to be taught in everyday life. **Value of National Spirit**

The spirit of nationality is a way of thinking, acting, and having insight that

places the interests of the nation and state above the interests of themselves and their groups. The value of the national spirit is also contained in the folklore of the Legend of Goa Ngerong. Here's a display of the data.

"Kiai, what should we do to help people who are experiencing water shortages?" asked Raden Arya Bangah. "I will seek help from Empu Supa, the magic person," replied Kiai Jalak Ijo. (LGN, 2020)

From the description of the data, it shows that Raden Arya Bangah as one of the characters in the story has the value of the national spirit. This is clear from the Kiai's statement, what should we do to help people who are having water problems? Until finally the kiai answered that he would ask for help from Empu Supa, the magic man. From the explanation of the story of the Legend of Goa Ngarong, we can emulate the attitude of the national spirit and teach it in everyday life.

Value Appreciate Achievement

Appreciating achievement is a character who appreciates the achievements of others and personal self-participation. Appreciating achievements will be able to make others feel appreciated, so that it can lead to motivation to excel again. The value of appreciating achievement is also contained in the Keong Mas folklore. Here's a display of the data.

When the King came to the house of the two widows, there he just found out about the origin of the Conch Mas. The young king was very interested in seeing the beauty and weaving of the Conch Mas. Finally the King ordered the two widows to bring the Conch Mas to the kingdom. (KM, 2020)

From the description of the data, it shows that the King as one of the characters in the story has a value of appreciating achievement. This is clear by showing the sentence that the young king is very interested in seeing the beauty and weaving of the Conch Mas. Then after the King saw the results of the Keong Mas woven he ordered him to come to his kingdom. In the explanation of the story, we can imitate the attitude of the King, namely by respecting the achievements of others, this kind of attitude is what we need to instill from an early age.

Discipline Value

Discipline is an action that shows orderly behavior and obeys various provisions and regulations. The value of discipline is also contained in the folklore of the Origin of Reog. Here's a display of the data.

Ki Ageng Ketut Suryo Alam's firm and disciplined leadership paid off. Many of his students have succeeded in becoming soldiers who have the attitude and character of a knight. Therefore, Padepokan Ki Ageng Ketut

Suryo Alam quickly spread and became popular in several areas. (AUR, 2019)

From the description of the data, it shows that Ki Ageng Ketut Suryo, one of the characters in the story, has the value of discipline. This has been clearly shown by the words of Ki Ageng Ketut Suryo Alam's leadership that was firm and disciplined, producing results. From the results of this discipline, the result is that many of his students have succeeded in becoming soldiers who have the attitude and character of a knight. Until finally the hermitage became popular and spread to several areas. The explanation of the story teaches us to have a disciplined attitude in everyday life, this we need to teach from an early age.

Religious Value

Religion is an obedient attitude and behavior in carrying out the teachings of the religion they adhere to, being tolerant of worshiping other religions, and living in harmony with followers of other religions. The folklore of Cobanrondo's Origins also contains religious values, along with the presentation of the data.

At a time like that, Dewi Anjarwati remembered her mother's message. "I'm sorry mother. Gods protect us from this danger," he sobbed softly. (AUC, 2019)

From the description of the data, it shows that Dewi Anjarwati as one of the characters in the story has religious values. This is shown by the words of the Gods, protect us from this danger, he sobbed softly. In the explanation of the stories above, we as religious people should have a religious attitude in our daily life. We need to emulate this religious attitude and teach it from an early age.

Value of Responsibility

Responsibility is the attitude and behavior of a person to carry out his duties and obligations towards himself, society, the environment, the state, and God Almighty. The value of responsibility is also contained in the folklore of Cobanrondo's Origins. Here's a display of the data.

He knew that Joko Lelono was trying to snatch Dewi Anjarwati from his hands. At that time Raden Kusuma decided that he had to protect his wife as well as his pride. (AUC, 2019)

From the description of the data, it shows that Raden Kusuma as one of the characters in the story has the value of responsibility. This is shown by the sentence when Raden Kusuma decided that he had to protect his wife as well as his pride. He protected his wife because Joko Lelono wanted to take his wife. To make Raden Kusuma furious. The folklore teaches to have an attitude of responsibility as did Raden Kusuma. Whatever happens he is still responsible for his wife's safety. Therefore, the attitude of hard work needs to be instilled from an early age.

Friendly/Communicative Value

Friendly / communicative is an action that shows a sense of pleasure talking, hanging out, and working with other people. People who are friendly/communicative can convey ideas, thoughts, and views clearly both in speech, word choice, and sentence composition. Friendly/communicative values are also found in the Tanjung Frog folklore. Here's a display of the data.

O frogs ... thank you for coming to fulfill my call," said the saint opened the conversation. "I called all of you because I needed help," "What help, kiai?" asked a frog interjected. (TK, 2019)

From the description of the data, it shows that the holy man as one of the characters in the story has a friendly/communicative value. This is shown by the words, O frogs...thank you for coming to fulfill my call. The saint opened the conversation. From exposure to the data, it teaches us to be able to mingle or invite cooperation and easy to get along with other people and other creatures.

Creative Value

Creative is thinking and doing something to produce new ways or results from something that is already owned. Creative can be interpreted as a person who has the power to create. The creative value is contained in the Tanjung Frog folklore. Here's a display of the data.

"Calm down... calm down everyone. I beg you to calm down. I've thought about it, you guys are my choice," said the saint trying to calm the frogs. "But how?" "Listen, I'm not going to trouble you guys. I will first make your body bigger." (TK, 2019)

From the description of the data, it shows that the holy man as one of the characters in the story has creative value. This is indicated by the sentence I will not trouble you, I will first make your body bigger. The saint said to the frogs. The saint told the

frogs to line up neatly and be quiet. The saint immediately prayed for the help of the Almighty. Not long after, one by one the frog's body grew, becoming a giant until the forest on the outskirts of Bengawan Solo became crowded. This folklore teaches us to have a creative attitude as shown by the saints. We should be able to teach creative attitude from an early age.

The Value of Love for the Motherland

Love for the homeland is a way of thinking, acting, and acting that shows loyalty, care, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation. The value of love for the homeland is also contained in the Ronggolawe folklore. Here's a display of the data.

When Raden Wijaya fought against Jayakatwang and expelled the Tar-Tar army from China after successfully destroying the kingdom of Kediri, Ronggolawe also appeared to fight bravely. (RGL, 2019)

From the description of the data, it shows that Ronggolawe as the main character in the story has the value of love for the homeland. This is clear as indicated by the sentence Ronggolawe also appeared to fight valiantly. Ronggolawe participated in helping Raden Wijaya fight against Jayakatwang and expel the Tar-Tar army from China. This folklore teaches us to have an attitude of patriotism as shown by Raden Wijaya. An attitude of love for the homeland that makes a person not easily give up when his kingdom is attacked. Therefore, this attitude should be taught as early as possible.

Factors Influencing Conflict in Indonesian Folklore in East Java

Factors That Influence Conflict In The Folklore Of The Origin Of The Name

Banyuwangi

1) Internal Factor

Internal conflict is a conflict that occurs in the heart, soul of a character (or characters) in the story. For example, there is a conflict between two desires, beliefs, different choices, expectations, or other problems. Raden Banterang's psychological conflict was influenced by Banterang's hard heart and even thought that his wife was lying. This can be seen in the following paragraph.

All right, my husband! If the river water becomes clear and smells good, it means Adinda is guilty!" said Surati sadly. Raden Banterang immediately drew a dagger at Surati. At the same time, Surati jumped into the river and disappeared. (AUNB:16)

This incident became a factor in the emergence of the conflict experienced by Raden Banterang. Suddenly, the river water smelled sweet. Raden Banterang was very surprised, he cried regretting his actions.

2) Eksternal Factor

External conflict is a conflict that occurs between a character and something outside himself, perhaps with the environment or with other people. The paragraphs that show the factors of other people as triggers for the conflicts experienced are as follows.

Rupaksa explains who killed their father. It turned out that it was the kingdom of Raden Banterang who attacked their kingdom. Rupaksa wanted to invite Surati to take revenge on Raden Banterang. (AUNB: 15)

The incident in the paragraph states that Surati's brother wanted to take revenge against the Raden Banterang kingdom because the Banterang kingdom first attacked his kingdom. This caused his father to die in the war. Surati was surprised and sad because she had been married to Raden Banterang. He was also indebted for saving her from the wilderness.

Factors influencing conflict in Cindelarar folklore

1) Eksternal Factor

The paragraphs that show the factors of other people as triggers for the conflict contained in the Cindelarar story are as follows.

The king also had a concubine who was always jealous and envious of the empress. He wanted to replace the empress position. He called the royal physician, the king's concubine pretended to be seriously ill, then the palace physician pretended to examine, then said "My lord Majesty the King, there is someone who has put poison in the princess's drink and that person is the king's consort," said the healer. (CDL:26)

The incident in the paragraph the empress has been slandered by the healer which caused the empress to be expelled from the palace and the king ordered his patih to kill the empress in the forest.

Factors influencing conflict in the folklore of the Legend of Goa Ngerong

1) Eksternal Factor

The paragraphs that show environmental factors as a trigger for conflict contained in the Cinderelas story are as follows.

However, one day a long drought hit this kingdom. All the wells dried up, and many plants died. In order to meet their daily needs, people have to go to Bengawan Solo to fetch water. (LGN: 33)

The paragraph shows that the drought that hit the kingdom caused all the wells to dry up, seeing this situation Raden Arya Bangah met Kiai Jalak Ijo to find out why the long drought hit the kingdom.

Factors influencing conflict in the Keong Mas folklore

1) Internal Factor

The paragraphs that show internal factors as a trigger for conflict contained in the Keong Mas story are as follows. Once upon a time in a village, there lived a rich young man named Galoran. Galoran is very lazy. His job is just to have fun. After the death of his parents, Galoran lived extravagantly until the inheritance of his parents was gone. Now he lives poor and suffering. (KM: 37)

The paragraph shows that Galoran is very lazy in his daily life, he enjoys the inheritance of his parents to the end, the villagers who see him feel pity. Many people offered him a job, but Galoran preferred to be lazy. Until in the end there was a rich widow who felt sorry for him and asked him to marry in the hope that his lazy nature could turn into diligent.

2) Eksternal Factor

The paragraphs that show external factors as triggers for conflict contained in the Keong Mas story are as follows. he widow has a daughter named Jambean. Jambean woven products are well known to remote villages. But Galoran really hates his stepdaughter because Jambean often reprimands Galoran not to be lazy to work. Galoran wants to get rid of his stepson. (KM: 37)

The paragraph shows that Galoran's lazy attitude also feels jealous of his stepdaughter so he wants to get rid of his stepdaughter. Finally, his wife Galoran chose him or his son Jambean. Ibu Jambean was sad and confused, then Ibu Jambean told Jambean to stay away from Pak Galoran and told him to stay in his house near the dam until Pak Galoran's anger subsided.

Factors influencing conflict in the folklore of the Origins of Reog

1) Internal Factor

The paragraphs that show internal factors as triggers for conflict contained in the story of Origins of Reog are as follows. King Bre Kertabumi was unable to run the government like the previous kings of the Majapahit kingdom because he was too submissive to his beautiful empress. (AUR: 214)

This paragraph shows that the decline in authority and decline in the power of the Majapahit kingdom was more evident during the reign of King Bre Kertabumi, the last king of the Majapahit kingdom.

2) Eksternal Factor

The paragraphs that show external factors as a trigger for conflict contained in the Cheerful Origins of Reog are as follows. Its golden peak during the reign of Prabu Hayam Wuruk and Mahapatih Gajah Mada slowly declined due to various problems within the government and palace. (AUR: 214)

The paragraph shows that the Majapahit kingdom experienced a decline due to various problems within the

government and palace. King Bre Kertabumi was unable to run the government like the previous kings because he was too submissive to his beautiful consort. The situation in the palace like that made most of his assistants nervous because they were worried about the future of the Majapahit kingdom. Because the king's power is very large, his assistants cannot give input, even the advisers are not empowered to give advice and input because the king prefers to listen to the opinion of his empress.

Factors influencing conflict in the folklore of Coban Rondo .'s Origins

1) Eksternal Factor

The paragraphs that show external factors as a trigger for conflict contained in the Cheerful Origins of Reog are as follows. Dewi Anjarwati wanted to go and visit Mount Anjarwati, where Raden Kusuma lived. "Kanda, for some reason, suddenly I want to meet with Ramanda and Mother in Anjasmara," said Dewi Anjarwati one afternoon. Raden Kusuma was somewhat surprised to hear his wife's statement. (AUCR: 220)

The paragraph shows that it was Dewi Anjarwati who wanted to visit Mount Anjasmara where Raden Kusuma lived, so Raden Kusuma was surprised to hear his wife's statement. Because the age of his marriage has just reached the sepapanan, Raden Kusuma also doubts with his parents whether they will allow him or not if he goes to Mount Anjasmara.

Factors influencing conflict in Tanjung Kodok folklore

1) Eksternal Factor

The paragraphs that show external factors as a trigger for conflict contained in the Cheerful Origins of Reog are as follows. However, of the frogs, there were two that did not act on orders. The saint immediately realized that there were two frogs that did not properly guard the wood until the wood drifted into the sea. (TK: 228)

The paragraph shows that there are frogs that disobey orders, the saints immediately realized that there was wood that drifted into the sea. Then the holy man told the frogs to count so that later they would be found out. After they finished counting, they realized that the number was indeed less than two. The saint then told them to look for the missing friend until they found him.

Factors influencing conflict in Ronggolawe folklore

1) Eksternal Factor

The paragraphs that show external factors as a trigger for conflict contained in the Cheerful Origins of Reog are as follows.

However, during the division of power in the newly established country, Aryo Ronggolawe felt that there was injustice. Aryo Ronggolawe was very disappointed with Raden Wijaya who gave the position of Mahapatih to Nambi. (RGL:230)

The paragraph shows that Ronggolawe's attitude was disappointed and there was injustice towards the decision of Raden Wijaya who had given the Mahapatih power to Nambi. Nambi was judged not to be of much help because he did not help from the start. In addition, his character is considered less good.

Utilization of Nusantara Folklore in East Java as Teaching Material for Fourth

Grade Elementary School Students

Based on the results of interviews with fourth grade teachers at SDN Semboro

02, character education is currently very necessary, especially for elementary students, because at this time character education is starting to fade, one of which is student manners. Therefore, through folklore the teacher can introduce the values of character education to students. It is hoped that by teaching these values to students, students can understand and practice what they have learned. One way that teachers can use to instill character education is by inserting character education into each lesson and connecting it to everyday life.

Folklore was chosen as teaching material because it contains character values that can be used as role models for students. One of them is the value of character education contained in the folklore of the archipelago in East Java, then students are given the opportunity to find character values that can be used in learning, identified

14 values of character education which include: the value of hard work, social care, peace-loving, honest, democratic, curiosity, national spirit, respect for achievement, discipline, religious, responsibility, friendly/communicative, creative, and love the homeland.

The results of research conducted at SDN Semboro 02 proved that the use of folklore as teaching materials could be implemented for fourth grade elementary school students as evidenced by the number of groups, namely 3 groups, who were able to answer questions correctly, all of them were 2 groups, namely able to answer all correctly and right, while the other 1 group still had some errors in answering the question. So it is proven that 73% of the number of fourth grade students are able to do well. Factors that influence the success of doing the problem correctly because it is less conducive and less focused group members in doing the task.

CONCLUSIONS AND SUGGESTIONS

Based on the results of research conducted on the folklore of the archipelago in East Java, it can be concluded that the values of character education contained in the folklore of the archipelago in East Java include: the value of hard work, the value of social care, the value of love of peace, the value of honesty, the value of democracy, the value of curiosity, the value of the national spirit, the value of appreciating achievement, the value of discipline, the value of religious, the value of responsibility, the value of friendly/communicative, creative value, the value of love for the homeland. These values can be taught and instilled in students from an early age.

The factors causing the conflict experienced by the main character in this archipelago folklore explained that the conflict could occur from several factors. This presentation and research is expected to be able to help identify events in life that have the potential to become a conflict as experienced by the main character in the story of the people of this archipelago.

Utilization of Indonesian folklore in East Java can be used as one of the teaching materials for fourth grade elementary school students. The results of this study were proven from the total number of groups, namely 3 groups, which were able to answer the questions correctly, all of them were 2 groups, while the other 1 group still had some errors in answering. So it is proven that 73% of the total number of students are able to do well, correctly, and precisely.

Based on the results of the research that has been done, the suggestions that can be given are that it can be used as a consideration of teaching materials in learning the value of character education for fourth grade elementary school students, it is hoped that the folklore of the archipelago in East Java has begun to be used as an alternative in learning activities at school, because In addition to being in accordance with the existing Basic Competencies, folklore can also teach the values of character education to students, as a reference and comparison material for further research, so that the planned research can run smoothly and be better than previous research.

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