

Content of Moral Values in a Collection of Jember Folklore as an Alternative to Grade III Teaching Materials in Elementary Schools

Kholivatul Umami¹, Hari Satrijono², Fitria Kurniasih³, Chumi Zahroul Fitriyah⁴, Fajar Surya Hutama⁵

PGSD Study Program, FKIP, Jember University, Tegal Boto Campus, Jl. Kalimantan No.37, East Krajan, Summersari District, Jember Regency, East Java 68121

kholivatulumami98@gmail.com¹, hsatrijono@gmail.com², fitria.fkip@unej.ac.id³, chumizahroul@gmail.com⁴, fajarsurya.fkip@unej.ac.id⁵

Abstract: Research is based on the lack of moral value formation in students due to the times. The cultivation of moral values can be instilled in learning in schools through literary works in the form of folklore. The purpose of this study is to obtain an overview of moral values contained in a collection of folklore in Jember and describe the use of folklore in Jember as an alternative to grade III teaching materials in elementary schools. This type of research is descriptive with a qualitative design. The method of data collection in this study uses documentation with the object of study the content of moral values. Based on the results of the analysis that has been carried out in 11 folklore books in the folklore book from East Java 2 and the folklore book from Jember, there are 41 sentences of moral values. The details of the number of moral values are: 27 moral values related to oneself, 12 moral values related to others, and 2 moral values related to the environment. From the results of folklore research, it can be used as an alternative teaching material in student learning at school to instill students' moral values.

Keywords : moral values, folklore, and teaching materials.

1. Introduction

Education is a basic step in human life to shape the character of the individual of each human being. Education takes place from man, by man, and for man. Education is a process of intentional and continuous human interaction with the environment. Education is carried out in the learning process carried out by educators and students. This learning process is used to achieve the educational goals themselves.

An important element in the formation of the character of any society is education (Prihatin, 2008:2). Character education is currently applied to all levels of education, especially at the elementary school level. Character education and moral education are almost the same, because they are both to form attitudes and behaviors related to ethics and manners. The cultivation of moral values for students is used to form morality and be competent for the successor of the nation. Education does play an important role in running life, but it needs to be balanced with moral values. Moral is a value built in the form of behavior. According to the Big Indonesian Dictionary, moral means morals or moral behavior.

Moral values for learners are often conveyed through messages and advice outside the context of learning. The messages and advice that educators give to students in schools are less effective if the delivery is only verbal. Messages about morals will be more easily received by learners through literary works. Literary works are of various types such as drama, fairy tales, prose, and folklore. This research is focused on one form of literary work in the form of folklore.

Folklore is a literary work in the form of fairy tales or stories that develop among the people of a certain area that are broadcast orally and use the language of their respective regions according to the origin of the stories from that area (Maulana & Prasetya, 2015: 3). Folklore is used so that learners also get to know their own culture, the moral message told in folklore educates learners to apply morals in accordance with domestic customs. Folklore is one of the sastra works that is often used in learning activities. In addition to folklore being entertainment for students, folklore is also used to introduce the culture and language in each region to students.

Folklore can be learned by all circles which can be used as teaching material in addition to knowledge books, in it has moral value and entertainment value. The folklore that will be used in this study is folklore originating from Jember regency. The folklore to be used is taken through several storybooks with the title "Folklore from Jember" and "Folklore from East Java 2". The selection of stories is based on the reason that the selected stories are local wisdom that can be used by educators and students to introduce folklore in Jember.

Literary works are considered an effective alternative to the cultivation of moral values, because in them they talk about human life expressed based on phenomena that occur in life. Students have begun to have rational thinking, have begun to be able to compile the information they get, and can solve simple problems. The effort that educators can make to provide positive things to students is the delivery of moral values appropriately that can be easily understood by students. The use of Jember folklore can

be used as an alternative teaching material by educators. This utilization aims to enable students to understand the moral values contained in Jember Folklore, so that they can implement them in everyday life.

The purpose of this study is to (1) obtain an overview of moral values contained in a collection of folklore in Jember, (2) describe the use of folklore in Jember as an alternative teaching material for grade III in elementary schools.

2. Research Methods

The type of research used is descriptive qualitative. This research discusses moral values in folklore found in the Jember area, which are related to man's relationship with God, man's relationship with oneself, man's relationship with fellow humans, and man's relationship with the environment.

The data in this study is in the form of writings, sentences, words, paragraphs, and dialogues between figures contained in the book *Folklore from East Java 2*, *Folklore from Jember*, *Teacher's Book and Grade III Student Book Theme 2 Loving Plants and Animals Subtheme 2 Benefits of Animals for Humans curriculum 2013*.

The source of data in this study is the book *Folklore from East Java 2* and *Folklore From Jember* which consists of 11 stories including the following. Folklore book from *East Java 2* in which there is one folklore originating from Jember, namely folklore with the title *The Occurrence of Watu Ulo*, while in the folklore book from Jember there are 10 stories that will be used, namely; (1) The origin of the name Jember, (2) The occurrence of White Sand Beach, (3) The origin of Watu Kodhok and Mount Kajang, (4) the origin of the name Bangsalsari Village, (5) Prince Puger and Dewi Sari, (6) Dewi Teratai, (7) The destruction of the Mayang Kingdom, (8) Ragil Kuning, (9) The occurrence of Mount Watu Pecah, and (10) The Awesomeness of Kedung Sukma Ilang. The source of data in this study also comes from the *Grade III Teacher Book Theme 2 Loving Plants and Animals Subtheme 2 Benefits of Animals for Humans curriculum 2013*, and *Class III Student Book Theme 2 Loving Plants and Animals Subtheme 2 Benefits of Animals for Humans curriculum 2013*.

The data collection method used in this study is documentation. Documentation is carried out in order to obtain information in the form of documents in the form of photos and notes. Documentation is carried out to answer the problem of the object of research in the form of folklore in Jember.

3. Results and Discussion

3.1 Results

Research on the content of moral values in folklore in Jember as a whole explains the content of moral values contained in each folklore. The results of the study by analyzing the content of moral values in folklore there are moral values with a total of 41 sentences of moral values.

A moral value related to God is a behavior that indicates the existence of a person's attitudes, actions, and words based on Godly values. Based on data collected on 11 folklores from Jember, there are no story citations that contain moral values related to God.

The folklore of the occurrence of Watu Ulo there are 4 moral values which include moral values related to oneself, moral values related to others, and moral values related to the environment. The folklore of the Origin of the Name Jember contains 6 moral values, namely moral values related to oneself and moral values related to others. Folklore with the title *The Occurrence of White Sand Beach* in it there are 5 moral values, namely moral values related to oneself, moral values related to others, and moral values related to the environment.

The folklore of the Origin of Watu Tanjung Kodhok and Mount Kajang contains 3 moral values, namely moral values related to oneself and moral values related to others. Folklore *The Origin of the Name of Bangsalsari Village* there are 4 moral values in it, namely moral values related to oneself. The folklore of Prince Puger and Dewi Sari contains 3 moral values, namely moral values related to oneself. The folklore of the Lotus Goddess in it contains 2 moral values, namely moral values related to oneself. The folklore of the Destruction of the Mayang Kingdom contains 2 moral values, namely moral values related to oneself and moral values related to others. Yellow Ragil folklore has 7 moral values in it, namely moral values related to oneself and moral values related to others. The folklore of the Occurrence of Mount Watu Pecah in it there are 3 moral values, namely moral values related to oneself and moral values related to others. The folklore of Kedung Sukma Ilang in which there are 2 moral values, namely moral values related to oneself and moral values related to others.

Through folklore, educators can introduce moral values to learners. Learning by introducing moral values to students, it is hoped that students will be able to understand and practice what has been learned. Varied folklore can introduce many local wisdoms that exist in the area. The introduction of this collection of folklore in Jember is expected to pass on the culture that exists in the Jember region. Good folklore is given to learners to be a teaching material in learning the cultivation of moral values. Findings on moral values can be applied as an alternative teaching material in grade III elementary school. Apart from being a teaching material for folklore, it is also expected to be able to pass on the culture in the Jember region.

3.2 Discussion

Education is an absolute thing that must be applied and given to children from an early age. The education provided must go along with the morals in each child. The cultivation of moral values must be instilled in the home and school environment. The

use of Jember folklore as a means to instill the moral values of students can also increase students' knowledge about local wisdom in their area. Local wisdom, its use can be used to form an order in community life and can design a community that has distinctive characteristics to make an area have a difference from other regions (Fitriyah & Wardani, 2022: 63).

The results of the analysis in this study show that the moral values of hard work, responsibility, and curiosity are the most common values. The moral value contained in 11 folklores in Jember has 41 sentences. Each folktale contains its own moral values. These moral values include moral values related to oneself, namely: 9 sentences containing the value of hard work; 1 sentence contains honest value; 5 sentences contain the value of curiosity; 6 sentences contain the value of responsibility; 1 sentence contains creative value; 2 sentences contain independent value; 1 sentence contains democratic value; 1 sentence contains the value of love for the motherland; 1 sentence contains the value of the national spirit; moral values related to others are: 4 sentences containing the value of caring; 2 sentences contain peace-loving value; 4 sentences contain the value of appreciating; 2 sentences contain communicative value; and 2 sentences containing moral values related to the environment.

Satrijono (2012: 167) states that in the learning process in the classroom students learn a lot through friends compared to learning in educators. Therefore, educators need to design and build the classroom atmosphere in such a way that students have the opportunity to interact with other friends. Educators need to design learning as much as possible so that students do not experience boredom during classroom learning. Through this folklore educators can create attractive designs for learners to instill moral values for learners. According to Reformei, Satrijono, & Kurniasih (2020: 29), the learning implementation plan must be assembled systematically and completely so that when teaching and learning activities take place interactively and fun, these activities can make students have a sense of enthusiasm to be active in the learning process in the classroom.

The alternative teaching materials used in this study are in the form of learning implementation plans and worksheets for students in class III Theme 2 Loving Plants and Animals subtheme 2 Benefits of Animals for Humans learning 2 which contains 3 subjects, namely: Indonesian, PPKn, and PJOK. The existence of this teaching material can be used as a means for students to be more excited during learning.

4. Conclusions

The moral value contained in folklore in Jember is 41 sentences. Each folktale contains its own moral values. These moral values include moral values related to oneself, namely: 9 sentences contain the value of hard work, 1 sentence contains honest values, 5 sentences contain curiosity values, 6 sentences contain responsible values, 1 sentence contains creative values, 2 sentences contain independent values, 1 sentence contains democratic values, 1 sentence contains the value of love for the homeland, 1 sentence contains the value of the national spirit; moral values related to others are: 4 sentences contain the value of caring, 2 sentences contain the value of peace-loving, 4 sentences contain the value of respect, 2 sentences contain communicative value; and 2 sentences containing moral values related to the environment. These moral values can be instilled in learners early on. Every moral value contained in folklore can be instilled and taught to students. The moral value contained is not only a positive moral value, there is also a negative moral value.

Jember folklore can be used as an alternative teaching material for students, as evidenced by the moral values contained in each story. Jember folklore can be used as an alternative teaching material for grade III elementary school to instill moral values in students. The related material is in accordance with Jember folklore in the 2013 curriculum, namely theme 2 subtheme 2 learning 2.

Bibliography

- Fitriyah, C, Z, & Wardani, R, P. 2022. Needs Analysis of LKPD Development Based on Local Wisdom in Banyuwangi Area in Elementary Schools. University of Muhammadiyah Malang: *Journal of Elementary School Thinking and Development*. 10(1): 62-73.
<https://ejournal.umm.ac.id/index.php/jp2sd/article/download/20396/10887>
[Accessed December 19, 2022].
- Hijriah, S. 2017. Study of the Structure, Function, and Moral Values of Folklore as Learning Material for Literary Appreciation. *Riksa Bahasa: A Journal of Language, Literature, and Its Learning*. 3(2): 117-125.
<https://ejournal.upi.edu/index.php/RBSPs/article/view/11819/pdf>. [Retrieved September 14, 2021].
- Hutama, F, S. 2016. Development of Social Studies Teaching Materials Based on Cultural Values for Elementary School Students. *Indonesian Journal of Education*. 5(2): 113-124. <https://ejournal.undiksha.ac.id/index.php/JPI/article/view/8359>. [Retrieved July 16, 2022].
- Ministry of Education and Culture. 2018. Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units. Ministry of Education and Culture. Jakarta. <https://jdih.kemdikbud.go.id>. [Retrieved August 20, 2021].
-

- Maulana, I, & R, A, Prasetya. 2015. Prospects for The Empowerment of Nusantara Folklore Through Digital Storybook as an Innovative Entity of Indonesian Creative Industry Behavior. Bandung: Widyatama University.
- Prastowo, A. 2014. Creative Guide to Creating Innovative Teaching Materials. Yogyakarta: Diva Press.
- Prihatin, E. 2008. *The concept of education*. 1st edition. Bandung: PT Karsa Mandiri Persada.
- Reforme, I, A; Satrijono, H, & Kurniasih, F. 2020. Implementation of the 2013 curriculum on the implementation plan for Indonesian language learning class I, II, and III Semester Gasal SDN Kebonsari 04 Jember Academic Year 2019/2020. *Inventa: Journal of Primary School Teacher Education*. 4(1):28-36.
https://jurnal.unipasby.ac.id/index.php/jurnal_inventa/article/view/2180
[Accessed December 21, 2022].
- Santoso, E, & D, Wibisono. 2004. *Folklore from Jember*. Jakarta: PT Gramedia Widiasarana Indonesia (Grasindo).
- Satrijono, H. 2012. Application of Cooperative Learning with Two Stay Two Stray Technique. *Journal of Elementary School Education*. 1(2): 166-182. <https://pgsd.fkip.unej.ac.id/wp-content/uploads/sites/5/2015/05/Jurnal-JIPSD-Vol-1-No-2-2012.1.pdf#page=39> [Accessed December 19, 2022].
- Setyawan, D. 1996. *Folklore from East Java 2*. Jakarta: PT Gramedia Widiasarana Indonesia (Grasindo).
- Trianto. 2009. Designing Innovative-Progressive Learning Models. 1st Edition: 3rd Printing. Jakarta: Kencana.
- University of Jember. 2016. *Guidelines for Writing Scientific Papers*. Jember: UPT Jember University Publishing.