
The Reinforcement of Character Education through the Values of Local Wisdom in Folktales

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Abstract

Indonesia is a country that has various tribes, ethnicities, languages, religions, and customs. Each country certainly has uniqueness and local wisdom. With local wisdom, it means that a country has an identity. Indonesia consists of thirty-seven provinces that have local wisdom, such as folklores. One of them is South Sumatra Province, precisely in Pagar Alam City. Local wisdom in folklores certainly has a significant influence on character education, which seeks to instill values. This research focuses on the folklores of the three founding gods of *Jagat Besemah, Pagar Alam City*, South Sumatra Province. This research uses a qualitative method with interview, observation, and document techniques. The findings indicate four aspects of strengthening character education include (1) honest attitude, (2) positive thinking, (3) religion, and (4) interacting politely. Implications and future research are also discussed.

Keywords

Character education, folklore, local wisdom

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Introduction

Indonesia is a country that has various tribes, ethnicities, languages, religions, and customs, all of which reflect a pluralistic nation. As an archipelagic country, Indonesia has more than 300 tribes and 500 regional languages. Therefore, it is natural that Indonesia is a rich country of culture, so each tribe has its customary law. The existence of indigenous people in globalization and modernization is something unique. Where people are busy with modern concepts and thoughts, indigenous people are trying to carry on and maintain their traditions so that culture will not fade along with the development of globalization. Culture, which is part of a "civilization" contains a broad meaning and an understanding of the feelings of a nation, which is very complex, including knowledge, beliefs, art, morals, law, customs, habits, and other characteristics obtained from members of society. Whether we realize it or not, these feelings exist in society and have an order of social and cultural values that can serve as the nation's social capital. Traditional attitudes and behavior of the people are based on true and local wisdom values (Istianti et al., 2011). Gobyah (2003) interpreted local wisdom as a truth that has been a tradition in an area. Society cannot be separated from traditional and cultural values that are passed down from one generation to the next.

Local wisdom is a feature that stands out in cultural elements. According to Jaya et al. (2022), each country has uniqueness and local wisdom. With the local wisdom that a country has, it means it has an identity. Indonesia is a country with a lot of local wisdom. Indonesia consists of thirty-four provinces, each of which has local wisdom, such as various folklore, and one of them is the Pagar Alam City, South Sumatra Province. Pagar Alam City has many folk stories. One example is the story of the Three Founding Gods of Jagat Besemah. Besemah itself is the name of a tribe that inhabits the valley area of Mount Dempo in Pagar Alam City, South Sumatra Province, and its surroundings. According to the parents' story, Gods are the ancestors of the Besemah people, namely Dewa Gumay, Dewa Semidang, and Dewa Atung Youngest. It was the three of them who cleared the land, created civilization, and spread the Jurai (descendants) of the Besemah tribe so that they almost controlled the territory of South Sumatra Province, parts of Jambi, and Bengkulu.

One of the functions of local wisdom is to strengthen character education. Strengthening character education is an essential thing because it relates to the process of fostering, repairing, inheriting citizens towards the concept of behavior and noble values of Indonesian culture, which is based on the values of Pancasila and the 1945 Constitution so that in this day and age, it needs to strengthen character education to foster the personality of the next generation. Nation (Rachmadyanti, 2017). In addition, Hermawan and Wulandari (2021) stated that folklore usually has good and bad things. Good folklore can be imitated by humans, for example, advice, entertainment, and teachings or advice. Meanwhile, bad folklore must be avoided and may not be passed on to the next generation. However, with the development of time, today's younger generation is more interested in using technology and playing social media. Hasanadi (2017) admitted that the young generation, both those who pursue formal education and the younger generation who have dropped out of school and work in various fields of business and work, feel strange to folklore. Today's younger generation prefers modern stories that they can watch.

Today's young generation seems to have grown up without knowing Indonesian folklore, even though folklore is part of a culture with moral values that can be instilled as strengthening character education from an early age, which can be applied in everyday life. The reason why young people are no longer interested in folklore is because the storyline and the characters are considered outdated. Hanifa and Dewi (2021) stated that today's young generation tends to have a low interest in simply reading or finding out about the culture in Indonesia. Archipelago folktales are considered outdated and no longer relevant to today's times. Archipelago folklore on the market is not visually attractively packaged, looks old school, and is not attractive to the younger generation. Folklore is currently less well known, especially among the younger generation in South Sumatra Province. Along with the times, people slowly forget the folktale, especially the younger generation or children. Many young people today tend to forget folklore in the era of globalization, which continuously displays or presents modern culture.

Some relevant research, such as Nur et al. (2022) on "*The Value of Local Wisdom in the Folklore of Yuyu Gotho & Ulu Lampe*", focused on the value of local wisdom, which are (1) politeness, (2) social solidarity, (3) harmony & conflict resolution, (4) commitment, (5) positive thinking, (6) hard work, (7) education, (8) health, (9) cooperation, (10) preservation and (11) care for the environment. The equation of this research was to discuss the value of local wisdom in folklore. The difference that researchers make is in the research object. Furthermore, Kuni (2021), entitled "*The Value of Local Wisdom in the Folklore of the Origin of Rice from Banyumas*" focused on the values of local wisdom in the folklore of the origin of rice from Banyumas, which is the value of education, hard work, discipline, commitment, and prohibition. The research results conclude that the building blocks of the folklore of the Origin of Rice from Banyumas are: (1) the folklore of the Origin of Rice from Banyumas uses a forward plot, (2) the characters and characterizations in the folklore Origin of Rice from Banyumas are Batara Guru has a firm attitude, Sri has a stubborn nature, Sadana has a stubborn nature and selfish, Dewa Wangkas has the character of not giving up easily, Dewa Wangkeng has the nature of breaking promises, the husband has the character of being impatient, and the wife has the character of being patient and firm in her faith, (3) the theme in the folklore of the Origin of Rice from Banyumas tells the origin of the emergence of rice plants, (4) the setting in the folklore of the Origin of Rice from Banyumas is in Djunggring Salaka, Martjapada, Bumi, Saptapratala, and Kahyangan.

Furthermore, Gasanti and Nugraha(2022), entitled "*Analysis of the Structure and Value of Local Wisdom Folklore Balong Keramat in Cirebon Regency and Its Utilization as an Enrichment Book*". This research focused on the value of local wisdom. The local wisdom values contained in the Balong Keramat Tuk include peace and prosperity. This research concludes that the study of the structure in the Balong Keramat Tuk shows the story facts about exemplary figures. The study of the Keramat Tuk story character provides a perspective on human life. A life based on wisdom can provide peace and happiness in life for fellow human beings in society. As a thought, wisdom will produce noble values and norms for the benefit of living together.

Based on the results of the three research above, they have similarities, namely the values of local wisdom in folklore. Meanwhile, there are also differences from previous studies based on the place that will be used as the research object. Even though this folklore is an ancestral Indonesian cultural heritage, not many Indonesian people know about its existence and stories

in folklore because of the lack of curiosity to study and read folklore, coupled with the more advanced times. In addition, the researchers were interested in taking the title “The Values of Local Wisdom Values in Folktales as the Reinforcement of Character Education”. Based on the background described above, the formulation of this research is how local wisdom values strengthen character education in the folklore of the Three Gods who founded Jagat Besemah. This research aimed to analyse and describe the local wisdom values as strengthening character education in the folklore of the Three Founding Gods of Jagat Besemah. It is because the younger generation’s tendency has begun to lack the curiosity to study and read folk tales coupled with the increasingly advanced times.

Methodology

Research design, site, and participants

This research uses qualitative methods. Qualitative research is a form of research that aims to understand phenomena holistically about things experienced by research subjects such as behavior, perceptions of motivation, actions, and others by describing them in the form of words or language in a definite context naturally and utilizing various natural methods (Moleong, 2017).

This research aims to understand human or social problems by creating a comprehensive and complex picture presented in words, reporting detailed views obtained from information sources and carried out naturally (Royadi et al., 2017). This research was conducted in the village of Ujan Mas, Pagar Alam City, on Pesirah Ratu Seniun Street, Rt.5/Rw.3, Ujan Mas, Dempo Utara, Pagar Alam City, South Sumatra Province, and Dusun Jangah, Kelurahan Padang Temu, District of Central Dempo. The data sources in this research are primary and secondary data. According to Amaya et al. (2015), primary data is the main data selected or obtained directly from the source without intermediaries. The informant in this research is Mr. Rusli, and the primary data is obtained indirectly or through an intermediary but still relies on the category or parameter used as a reference. The primary data is the book of folklore, the story of the three founding Gods of the universe by Susilastri (2016), published in 2016 by the Language Development and Development Agency.

Data analysis techniques

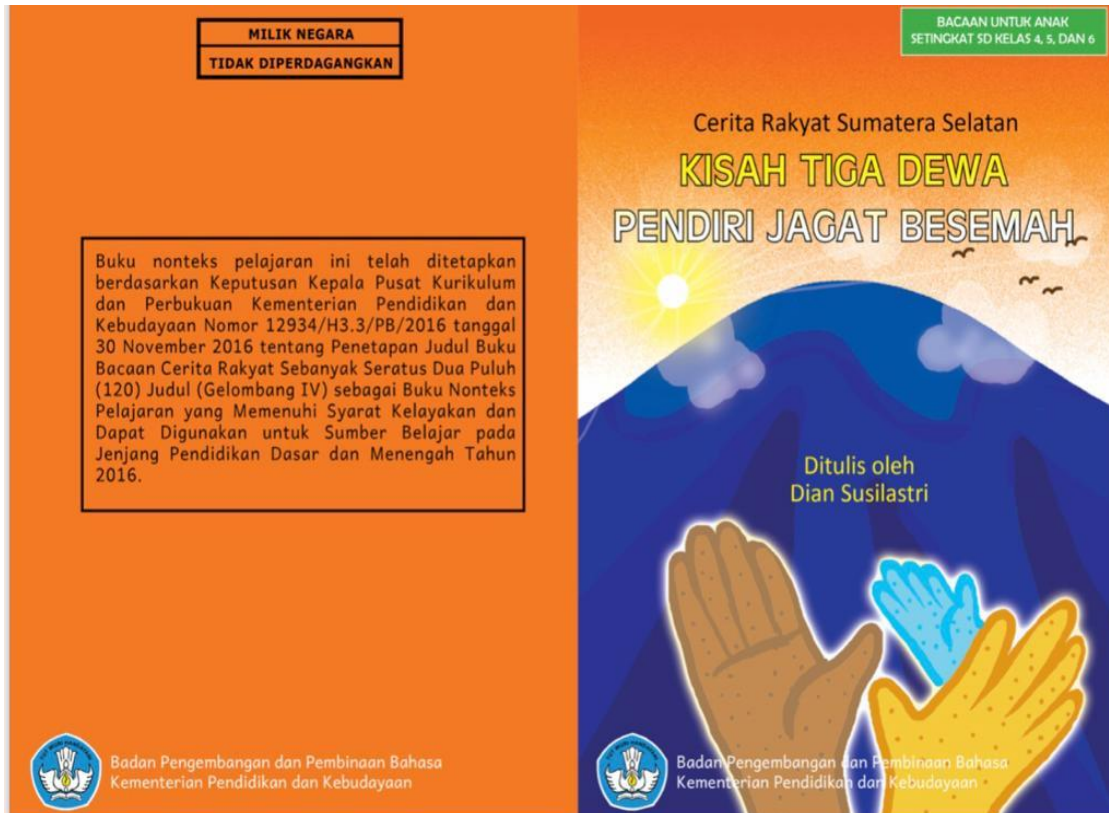
The data collection techniques in this research were interview, observation, documentation, and recording techniques. In analyzing the data, the researchers used two stages. The first stage is recording stories from informants. The recording technique is a technique that records the use of language in spoken form. The second stage is the note-taking technique. Muswazi and Nhamo (2013) explained that the note-taking technique is an advanced technique using the listening method with advanced techniques.

Findings and Discussion

Based on the data analysis, the results obtained regarding the values of local wisdom as strengthening character education in *Folklore of the Three Founding Gods of the Universe Besemah* by

Susilastrri (2016). This folklore is originally from Pagar Alam City, South Sumatra Province, and tells of the ancestors of the Besemah people, namely Dewa Gumay, Dewa Semidang, and Dewa Atung Youngest. From the folklore of the Three Dewa Founders of Jagat Besemah, the selected ones have four aspects of strengthening character education, such as (1) honest attitude, (2) positive thinking, (3) religion, and (4) interacting politely.

Figure 1. *Sumsel folklore book the story of the Three Founding Gods of Jagat Besemah*



The results obtained regarding the values of local wisdom as strengthening character education in the Folklore of the Three Gods Founder of Jagat Besemah by Susilastrri (2016). The researchers found 24 quotes about aspects of local wisdom values as strengthening character education. Of the 24 quotations, there are seven aspects of honest attitude, six positive ways of thinking, six religions, and five of interacting politely. These aspects were found in the quotations contained in *Folklore of the Three Founding Gods of Jagat Besemah*.

Findings of quote analysis on the aspect of honesty in the folklore of the Three Founding Gods of Jagat Besemah

The aspect of being honest is honesty and behavior to act truthfully and as it is, not lying and not making things up or not hiding. Honest behavior is to make himself a person who can always be trusted with words and actions (Sibarani, 2014). Therefore, the above answer shows that they are not lying by answering other people's questions honestly and not denying it.

Findings of analysis of quotations aspects of positive thinking in the Folklore of the Three Founding Gods of Jagat Besemah

The aspect of positive thinking is a way of thinking logically to see or perceive something from the positive side, both regarding oneself, other people, and the environment. Positive thinking that we do will bring positive things into our lives, such as happiness, joy, health, and success (Sibarani, 2014). Aspects of positive thinking increase motivation to succeed and get what you want. That will make you believe you are sure what you want (Adisusilo, 2012). The aspect of positive thinking is one's thinking ability to focus on the positive side of one's self, other people, and the situation at hand (Azzet, 2011).

"You also have to know that there are other beings who are now enemies of the Jeme Dempu," Mahadeva continued, "Conquer them peacefully."

Therefore, this quote is a way of thinking logically. He is not too prejudiced against other people, so he takes his positive way of thinking and takes the good side, even though he considers him an enemy, he still does his good way of thinking and thinks positively and takes a way so that he can solve it well.

The quote describes the aspect of positive thinking, which is a logical way of thinking that sees or perceives something from the positive side, both regarding oneself, other people, and the environment. Positive thinking that we do will bring positive things into our lives, such as happiness, joy, health, and success (Sibarani, 2014).

Findings quotations contained in the folklore of the Three Founding Gods of Jagat Besemah

The religious aspect is the obedient attitude and behavior in carrying out the teachings of the religion they adhere to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions (Sibarani, 2014).

"They were sent by the Lord of the Gods, namely Mahadeva, to come down to earth and build a new area. Mahadeva and the Gods of heaven want a peaceful and civilized earth."

Therefore, this quote is an attitude and behavior that obeys the rules that are around him and so that in the life of brothers who are close to him and them or live in very close harmony between them and have ethics and attitudes to behave properly, so that living in harmony and civility among them is not there is a name of fighting between and mutual respect between them.

Findings of analysis of the aspect of interacting politely quotations in the Folklore of the Three Founding Gods of Jagat Besemah

The aspect of interacting politely is by the customs or norms that apply in the interaction between people every day, having an attitude of mutual respect, speaking kind words, and being humble (Sibarani, 2014). The aspect of polite interaction is an attitude or behavior that is orderly by the customs or norms that apply in daily interactions between humans having an attitude of mutual respect, speaking kind words, and being kind-hearted (Adisusilo, 2012). Courtesy in speech, manners, and good behavior by local customs and culture must be done (Azzet 2011).

"God of Semidang, help me," said a voice from inside the fruit shell that began to softly, "get me out of this fruit," he begged.

Therefore, this quote shows that if you are having trouble, do not forget to say the word asking for help politely. The quote describes aspects of interacting politely, namely respect and civility in behavior, courtesy in speech and language, and good behavior by local customs and culture that must be done (Azzet, 2011). The results obtained regarding the values of local wisdom as strengthening character education in the Folklore of the Three Gods Founder of Jagat Besemah by Susilastri (2016). The researchers found 24 quotes about aspects of local wisdom values as strengthening character education. Of the 24 quotations, there are seven aspects of honest attitude, six positive ways of thinking, six religions, and five interacting politely. The researchers found the quotations in the *Folklore of the Three Founding Gods of Jagat Besemah*.

In general, the importance of local wisdom values of folklore in strengthening character education in the folklore of the Three Founding Gods of Jagat Besemah because today's young generation seems to have grown up without knowing Indonesian folklore. Even though folklore is part of a culture with moral values that can be instilled as strengthening character education from an early age for those whose values can be applied in everyday life. The journal of the Values of Local Wisdom as Character Builders in a collection of local folklore Jambi by Thabran Kahar and friends (structural analysis), written by Lastiar Mulia. Agustinus (2020) explained the values of local wisdom as character formation in a collection of stories. In the journal, there are several aspects, such as honest attitude, positive thinking, religion, and interacting politely.

Implications and Conclusion

Based on the research results, the values of local wisdom as strengthening character education in *Folklore of the Three Founding Gods of Jagat Besemah* consist of 4 aspects, including honest attitude, positive thinking, religion, and interacting politely. This aspect of being honest is found in 7 quotations in the Folklore of the Three Founding Gods of Jagat Besemah. Honest attitude is illustrated as follows: (1) "Hey...do you guys smell this too?" "Yeah ...," chorused the Mother Sumai. (2) "Who are you? Is it true that you are the Gumay God?" asked Dewa Semidang carefully. "Yes, that's right, I am Dewa Gumay," answered a voice from inside the fruit shell. (3) "Who are you?" asked Dewa Atung Bungsu to Masumai who appeared before him. "I am Ratu Masumai," Queen Masumai answered loudly.

The aspect of this positive way of thinking is found in 8 quotations in the Folklore of the Three Founding Gods of Jagat Besemah, which are illustrated as follows: (1) "You have just breathed the air of the earth, whereas I have several full moons traversed the nine rivers in Suwarnabumi," said Dewa Semidang. God Gumay was silent. He didn't want to prolong the problem. He prefers to avoid disputes. For him, the problem of mentioning brother or sister is not important. Tasks from heaven are far more important to discuss with Dewa Semidang. "Okay," said Dewa Gumay, "Then you are the older one, sister," continued Dewa Gumay, smiling and patting Dewa Semidang's arm gently. Dewa Semidang felt relieved and happy. (2) Mahadeva advised the three gods to act wisely and prudently in dealing with Masumai. After all, Masumai are also God's creatures. When he heard the story of Dewa Atung Bungsu, Dewa Gumay felt ashamed of himself. (3) "Revenge is not a noble thing. I feel sure that I do because I want good to be created in your world. Everything has a way out if we are patient and deliberate.

This religious aspect is found in 6 quotations in the Folklore of the Three Founding Gods of Jagat Besemah, which are illustrated among others: (1) "Revenge is not a noble thing. I feel sure that Masumai is not a bad ghost. You are diligent in worshiping according to your beliefs, of course, because you want goodness to be created in your world. Everything has a way out if we are patient and deliberate. (2) "Mahadewa advised the three Gods to be wise and prudent in dealing with Masumai. After all, Masumai are also God's creatures. When he heard the story of Dewa Atung Bungsu, Dewa Gumay felt ashamed of himself. (3) "About livestock, you must not be greedy. Animals and plants on this earth are the creation of the Almighty.

This aspect of interacting politely is found in 5 quotations in the Folklore of the Three Dewa Founders of Jagat Besemah. There are aspects of interacting politely, which are illustrated, among others: (1) "All right," said Dewa Gumay, "Then you are the older one, Sis," continued Dewa Gumay. Gumay smiled and patted Dewa Semidang's arm gently. (2) "Semidang sister, I'm sorry," said Dewa Gumay, "I haven't given the news to heaven for a long time because as soon as I came down from heaven, I was inside this fruit shell. (3) "Look, Sis," said Princess Kenantan Buih happily, "While Adinda was washing rice in the river, suddenly a fish entered this basket of washing rice," said Princess Kenantan Buih

while showing the fish she got from an unnamed river, "What fish is this, Brother?" he asked.

Based on the conclusions above, the most found aspect is the honest attitude. It shows that the Besemah community in Pagar Alam City, South Sumatra Province, cares about the character values associated with being honest. The other three aspects occupy almost the same position, indicating that these aspects are equally paramount between aspects of positive thinking, religion, and interacting politely.

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Declaration of Conflicting Interests

The authors declared no potential conflicts of interest.

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