

MORAL VALUE AND CHARACTER BUILDING EDUCATION IN FOLKLORE FROM CENTRAL JAVA “TIMUN MAS”

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Article Info	Abstract
Article History Received: December 2020 Revised: December 2020 Published: January 2021	<i>Folklore is a story that originated in society and developed in society in the past which played an important role in the development of children's character learning in the form of moral values. The purpose of this study was to explain the moral values contained in folklore to improve character education. This study used a qualitative descriptive research design. Where all the data collected is based on books and other supporting document data. From the discussion of the Timun Mas folklore, there are eight prominent moral values, namely religious values, independent values, curiosity values, hard work values, responsibility values, honesty values, creativity, the value of the spirit of hard work. And from the research results, it can be concluded that the folklore of Timun Mas has many moral values that can be applied in the world of Education to shape character.</i>
Keywords Character Building; Folklore; Moral Value;	

How to cite: Nanda, D. W., Simbolon, B., Damanik, F. A., & Sembiring, Y. B. (2021). Moral Value and Character Building Education in Folklore from Central Java “Timun Mas”, *JOLLT Journal of Languages and Language Teaching*, 9(1), 85-91. DOI: <https://doi.org/10.33394/jollt.v%vi%i.3319>

INTRODUCTION

Education is a learning process in shaping the creativity, character, and moral values of each person. Education is very important for humanity. Thus, everyone who is educated can increase their knowledge and become a foundation that must be built as well as possible so that they can be independent and more responsible. According to Herbart (2016), education is the formation of students to the wanted educators who are termed Education. It is the same tone with Dewantara (1961) who argues that Education is all the efforts of parents to children to support the progress of their life Furthermore, moral values are important values for children to know so that they can distinguish between good and bad things. Teaching moral values to children through folklore is considers more effective because it's understandable and grasps the moral messages that are implied. Morals, character building, and folklores are still closely related. Because folklore has ethical teaching values that are very useful for the process of forming the next generation of the Indonesian nation, moral value and character building must be applied to early childhood because in this modern era there are still many children who lack ethics and courtesy. This is due to a lack of application and understanding of moral values themselves.

According to Lasso (Setiadi 2006), human value is the foundation or motivation in all his behavior or actions. In line with Lasyo, Darmodiharjo (in Setiadi, 2006) states that value is something that is useful for humans both physically and spiritually. While Soekanto (1983) states values are an abstraction of one's personal experience with others. Character education is the process of implementing character truths to learners. Megangawai (in Arifin and Barnawi: 2012) defines character education as a job that teaches children to make wise decisions and apply them to daily life. Thus, they can contribute to the environment. According to in simple terms, folklore is a traditional creation that has been passed down

from generation to generation and becomes the cultural identity of a particular community. Folklore is something that is considered a common property (Prastyo, 2009). State the previous research of journal “The Value of Character Education in Andai - Andai Folklore and its application in the study materials of elementary school literature in Indonesia”, “The Need for Character Education”, “Character Education and Students Social Behavior” and “Ecocritism Values in The Indonesian Folklore Timun Mas” to support the topic. There are several values in character education by the expressed. Among them, Zubaedi (2011) mention eighteen values of character education, namely: Religious, Working Hard Spiritual, Honesty, Love the homelands, Tolerance, Reward Achievement, Discipline, Friendly/Communicative, Hard Work, Peaceful, Creativity, Like to read, Independent, Care for the environment, Democratic, Social Care, Curiosity, and Responsibility.

Based on the fact that folklore has many benefits in the world of Education, one of which is that it can increase moral values for character building students. One of them is the folklore "Timun Mas" from Central Java. This folklore has some learning materials for students. The purpose of this research is to introduce the younger generation that each region has a historical story. According to the author's analysis of Timun Mas, some intrinsic elements and values have been studied, found many positive things that are very interesting to be applied and exemplified from the moral messages of this folklore. Researchers used descriptive qualitative, where the researcher wants to give a detailed explanation of the elements in the folklore according to the situation and conditions, to develop the values contained in the story and build moral values and characters in Education. In collecting data, researchers conducted a literature study in the library of North Sumatra.

RESEARCH METHOD

Research Design

The research type is qualitative descriptive research. The researcher will be use a qualitative descriptive method. This descriptive research method is used in language research to collect data and describe it naturally. The working step of this method is to analyze and describe the moral values contained in Timun Mas folklore. The object of this study is an Indonesian folklore that has long been recognized by the public, which is "Timun Mas".

The instruments to gain the data are books, articles, journals, movies, and dictionaries. The other instrument used in this study is a laptop. In this study, researchers tried to use movies such as audio-visual to do the analysis. Use a laptop to play the movie to show the pictures and sound of the movie so that the researcher can start the analysis. Books, articles, and journals are visual instruments, and researchers can analyze based on books, articles, and journals. Dictionaries are also used to find difficult words.

Data Analysis

Researchers choose content analysis to analyze the data. These materials are books, articles, diaries and movies. Researchers try to use pragmatic methods to analyze data. According to Teeuw (1994), “the pragmatic approach is one part of literature which is a pragmatic study of literature which emphasizes the dimensions of the reader as a catcher and giver of meaning to literary works”. The data analysis includes data classification, reduction, clarification, and conclusion. Data classification, that is, the data obtained from the results of the educational value analysis contained in the *Timun Mas* folklore, that is, in the form of moral values and character education. Educational data in the form of moral education values and moral Education are also analyzed by seeing the behaviors or patterns contained therein. By summarizing the results of the overall data analysis, the educational values contained in the *Timun Mas* folklore are applied to the learning of moral values to shape the character of each student, thereby connecting them.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

The folklore of Timun Mas is a story from Central Java which tells the story of a brave girl who tried to survive and escape from an evil green giant who tried to catch and eat her. The Timun Mas story is an archipelago folklore that has been known since ancient times. Based on the analyzed of the content of Timun Mas folklore, the writer found that there are many moral values obtained in Timun Mas folklore and it is important for the character building of future generation. The writer found that, there are eight values that can improve our characters, namely: religion, independence, curiosity, hard work, responsibility, honesty, creativity, and working hard spiritual.

Discussion

Religion Values

Pray

According to Hawari (1997) in his book "Prayer and Recitation as Complementary Medical Therapy" states: Prayer is a request that is converted to Allah SWT. That is, a practice in a spoken form verbally or silently containing a request to Allah SWT. by always remembering His names and attributes. Praying describes that every human being needs help from the creator. In this Timun Mas folklore, the figure of Mbok Sрни demonstrated prayer in the following quotation:

"She was just waiting for a miracle to have a child. She really hoped that a miracle would happen to her. In order to achieve that hope, day and night she always prayed to God for a child" (TM:3)

In this quote "she always prayed to God for a child" that is showed religion values. Praying is the most important activity in living life. So, the relationship between moral values and character education here is to transfer the experience of knowledge, expertise and skills to the younger generation so that later they will become religion humans, devoted to Allah SWT. It is in line with Joseph (1986) who argues about prayer in Islamic Education.

Be grateful

Seligman (2005), Grateful is one of the studies of positive psychology said, which mean saying thank you for a gift given.

"With all her might, Timun Mas walked to her hut to meet her mother. Seeing that her child was safe, Mbok Sрни immediately thanked God Almighty. Since then, Mbok Sрни and Timun Mas lived happily ever after" (TM:31)

From the two types of religious moral values, we can see that in the Timun Mas story, an attitude of gratitude and prayer is shown even in difficult and happy situations. So the relationship between grateful and character education is to impact on motivating people to provide help, support and praise for others as well as show empathy, forgiveness and trust in relationship (Wood 2010)

Independence

According to Granicia (2004) Independence is the ability to live life without dependence on other people.

"Since her husband died several years ago, she had lived alone, because she had no children. She really expected the presence of a child to fill her loneliness" (TM:3)

Yamin (2013) Independence is the main character in life starting at an early age. So the relationship between moral values and character education here is to organize yourself responsibly replied, even though there was no supervision from other people.

Curiosity

According to the Ministry of Education and Culture in Sahlan and Teguh (2012: 39) curiosity is attitudes and actions that always make an effort to know more deeply and extends from something he learns, seen and heard while obeying Samani and Hariyanto (2012: 119) taste want to know is a desire to investigate and seek understanding against natural events or events social is going on.

“Could that miracle really happen to me?” she asked herself doubtfully. However, the middle-aged woman tried to ward off her doubts. With a big hope, she hurried towards the place pointed to by the giant. Arriving in the forest, she immediately looked for the package under a large tree. How shocked she was when she found a package which she thought contained a baby, but it was only a cucumber seed. Her heart was wondering again. “What does the giant mean by giving me a cucumber seed?” Mutter the widow, confused.(TM:4)

“Seeing that her mother often sat pensive, Timun Mas also wondered. One afternoon, Timun Mas ventured to ask about her mother`s concern.”

In the moral sense of curiosity in this story, Timun Mas seek to know more deeply than was seen. The relationship between moral values and educational character is to develop children's abilities in curiosity in something that is seen and felt so that curiosity in something can be known.

Hard work

Mustari (2014) said that hard work is a behavior shows earnest effort in overcoming various barriers to use complete assignment (study/work) as well as possible. As explained in the Timun Mas story, Mbok Srini is serious about taking care of Timun Mas.

“As soon as Mbok Srini finished expressing her willingness, the giant disappeared. The woman immediately planted the cucumber seeds in her field. With a big hope, every day she took good care of the plant. Two months later, the plant began to bear fruit. But strangely, the cucumber plant only bears one fruit. The cucumber was getting bigger than the cucumber in general. The color was very different, which was golden yellow. When the cucumber was ripe, Mbok Srini picked it, then took it back to her hut with great difficulty, because it was heavy. How shocked she was after splitting the cucumber. She found a baby girl who was very beautiful. When she was going to carry her, the baby suddenly cried”.(TM:8)

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In the moral value of hard work, the character Mbok Srini was very diligent tirelessly so that she got the results she wanted. So the relationship between moral values and character education here is that students do their job seriously tirelessly or stop before reaching the target.

Responsibility

Hasan (2010) Responsibility is attitude and behavior of a person for carry out its duties and obligations, that is should have done, to oneself, community, environment (natural, social and culture), country and God Almighty. The sign of the value of the character of responsibility here is that Mbok Srini was willing to devote her life to raise, look after and raise Timun Mas.

“She cared for and educated Timun Mas with great affection to grow into a beautiful girl. The old widow was very proud, because as beautiful as she was, her daughter too had extraordinary intelligence and good temperament. Therefore, she was very fond of her”.(TM:15)

In the moral value of responsibility in this story, Mbok Sрни believed in the opportunity given to her. Responsibility is one character formed through education character. So the relationship between moral values and character education here is that children are required to be responsible for the duties and obligations that have been given.

Honesty

Honesty is a moral value that tends internalized in daily existence. It means integrity is related to the conduct of every human being. Ajzen and Fishen (1980) Honesty is a trait that many people exemplify and honesty is one of the highest and best values in life and is very important to apply in everyday life because being honest is a very expensive trait that will not be replaced by anything, like in the story that mbok srini dared to tell the truth to Timun Mas that she was not her biological child but the child who was obtained from the cucumber fruit.

“Actually Mbok Sрни did not want to tell the cause of her anxiety, because she didn't want her only child to feel sad. However, due to constant pressure, she finally told her about the origin of Timun Mas, which she had been keeping a secret from”. "I'm sorry, my daughter! So far, I have kept a secret from you," said Mbok Sрни with a sad face. (TM:15)

"You know, Timun Mas! Actually, you are not my biological child born from my womb."
(TM:16)

*Mbok Sрни also told all these secrets until her dream last night that a giant figure would come to pick up her daughter to be eaten. Hearing the story, Timun Mas gasped in surprise as if she didn't believe it. “Timun doesn't want to go with the giant. Timun really loves Mother who has educated and raised Timun,”*said Timun Mas.

Mbok Sрни also talked about the problems her daughter was facing. Hearing Mbok Sрни's story, the hermit was also willing to help.”(TM:16)

In the moral value of honesty in these quotes explains that honesty has a very positive impact on explaining actual events so that there are no misunderstandings. So, the relationship between moral values and character education here is to instill an honest attitude from an early age so that it can be trusted and can form an excellent character. It is in line with Haryanto (2016) who argues honesty should be instilled early to build learners' character when they grow.

Creativity

According to Supriadi in Yeni Rachmawati (2005: 15) states that creativity is a person's ability to give birth to something new, either in the form of ideas or real works that are relatively different from what already exists.

(1) *“Her heart began to worry. In her anxiety, she suddenly found an idea. She told Timun Mas to pretend that she was sick. That way, of course the giant wouldn't want to eat her. When it was getting late, the giant came to Mbok Sрни's hut”* (TM:18)

(2) *“After thinking hard, she finally found a way that she thought could save her daughter from the giant meal. She asked for help from a hermit who lived on a mountain”.* (TM:18)

(3) *“Give this package to your child. The four packages each contain cucumber seeds, needles, salt and shrimp paste. If the giant chases her, tell her to distribute the contents of these packages! ”* explained the hermit”(TM:24)

(4) "First of all, Timun Mas sowed the cucumber seeds that her mother gave her. What a miracle, the forest around her suddenly turned into a cucumber field. In an instant, the cucumber stick spread and wrapped around the giant's body. However, the giant was able to break free and returned to chase Timun Mas" (TM:25)

(5) "Timun Mas immediately threw the package containing the needle. In an instant, the needles turned into a grove of tall, pointed bamboo trees. However, the giant was able to get past it and continued to chase Timun Mas, even though its legs were bleeding from being stabbed by the bamboo" (TM:25)

In Timun Mas' creative moral values, there are things beyond human logic that things that don't happen can happen. So the relationship between moral values and character education is so that children can understand that if we improve a more creative person, it will produce very satisfying results.

Working Hard Spiritual

Working hard work is someone who tries hard to complete a task.

"The next day, very early in the morning, Mbok Sрни went to the mountain. When she got there, she immediately met the hermit and conveyed the intention of her arrival" (TM:21)

From the story above, it can be seen from the hard work of Mbok Sрни who went to the mountains early in the morning to meet a hermit. The connection between moral values and character education is persistence and hard work those can produce results.

CONCLUSION

After analyzing story of folklore Timun Mas, the conclusion that there are eight kinds of moral values, namely: religion, independence, curiosity, hard work, responsibility, honesty, creativity, and working hard spiritual. All the moral values that obtained the folklore of Timun Mas are positive values which are very good for character building.

This folklore is very useful for teaching moral values and building character education to children. Then from the folklore, the children are more familiar with traditional stories in Indonesia. And the moral values contained in the folklore can be used as good examples to be applied in everyday life. In this section, the author(s) should give his/her comprise statement regarding the major findings and implications of the study, but not the whole study. It is not suggested to bring any new information in the conclusion.

ACKNOWLEDGEMENT

Praise and thanksgiving to God who has given grace and health. So, the writers can complete this research is a requirement to complete the assignment of English Language and Literature Study Program, Faculty of Teacher Training and Education, University of Prima Indonesia. With research entitled "Moral Value and Character Building Education in Folklore from Central Java "Timun Mas". On this occasion, the writers received a lot of help and guidance from various parties. Therefore, the writers would like to thanks.

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