

VALUES OF CHARACTER EDUCATION IN NORTH SUMATERA FOLK STORYBOOKS BY Z. PANGADUAN LUBIS

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Abstract: This study aims to describe the types of folklore in the folklore book of North Sumatra by Z. Pangaduan Lubis and to describe the values of character education contained in the book of the folklore of North Sumatra by Z. Pangaduan Lubis. The data of this research are in the form of quotations (words and sentences) of character education values contained in the book of North Sumatra Folklore by Z. Pangaduan Lubis. Sources of data in this study are written documents. This research is a type of qualitative descriptive research with a content analysis design. The results showed that the stories found in the North Sumatran Folklore book by Z. Pangaduan Lubis totaled 10 stories. From the ten stories, it shows that the folklore in the North Sumatran Folklore by Z. Pangaduan Lubis consists of three types, namely legends, fairy tales, and myths. The value of character education contained in the book of Folklore of North Sumatra by Z. Pangaduan Lubis consists of 24 characters, which include: caring for living things (humans for animals, humans for humans, and animals for humans), obedient, responsible, friendly/communicative, reciprocation, democratic, help, honest, tenacious, warm-hearted, compassionate, cooperative, curious, grateful, faithful, firm, generous, not discouraged, creative, hard-working, praying, apologizing, always willing to learn and disciplined.

Keywords: Education, Character, Folklore

INTRODUCTION

Education is a conscious effort carried out through teaching, mentoring, and training activities for students to prepare for their role in the future. Education can produce quality human resources if in the process it is carried out through good quality. The purpose of education is to develop the potential of students to become human beings of faith and piety to God Almighty and with character. To realize these goals, educators are required to improve competence in each learning process.

Character is the mental and moral strength, character or character of an individual which is the identity or differentiator between one individual and another. Someone who is said to have character is able to implement the values and beliefs that society wants and make it a moral strength in living life (Utami, 2015). Another opinion asserts that character education is an effort to give responsibility for students to become human beings with character in their hearts, minds, feelings, bodies, and intentions. (Marshall et al., 2011)

The character of good students is something that is expected by educators. The Greek philosopher Aristotle (in Lickona 2013:72) defines good character as correct behavior in dealing with social beings and relating to oneself. Good character consists of knowing the good, desiring the good, and practicing good habits (thoughts, feelings, and deeds). If a person already has these three things, it can be said that he has a good character. Character education is the most important part of education in Indonesia. Appropriate means to instill positive character in students by implementing character learning in schools (Rahmawati et al., 2014).

Character education in Nineteenth-century America has been instilled in the goals and methods of learning. The planting of character education occurs because of the assumption that students can behave positively according to the desired habits. These positive habits will be strong and become good habits if done continuously (Dishon & Goodman, 2017). In strengthening the process of implementing character education in education units in Indonesia, 18 identified character values have been identified originating from religion, culture, Pancasila, and national education goals. The eighteen values of character education in the educational process are regulated in Permendikbud no. 20 of 2018 includes: (1) Religious; (2) Honest; (3) Tolerance; (4) Discipline; (5) Hard Work; (6) Creative; (7) Independent; (8) Democratic; (9) Curiosity; (10) National Spirit; (11) Love of the Motherland; (12) Appreciating Achievements; (13) Friendly/Communicative; (14) Peaceful Love; (15) Likes to read; (16) Environmental Care; (17) Social Care; (18) Responsibilities (Kemendikbud, 2018).

Based on some of the opinions described above, it can be concluded that education is not enough only to make students smart but also to create students who have noble values or have good character. Therefore, it is necessary to cultivate character. The eighteen values of character education can be instilled in elementary schools through activities to appreciate literary works (folklore).

Literature has many types and benefits. One of them can be used as a source of character education. In its application, the most important thing is the relevance or suitability of literary works with the curriculum, material, and level of students to be taught. The literature in question is not only limited to modern literature such as short stories, novels, and others. But also literature that is regional or regional literature (local), one of which is oral in the form of folklore. Folklore is part of traditional literature, the story is short and the plot has characters whose characters are antagonists and protagonists (Youpika & Zuchdi, 2016). Folklore if explored in-depth, there is exemplary and wise advice that is conveyed explicitly. Students after reading and understanding folklore will be able to find the noble values and beliefs that society wants. Thus, folklore which is one part of literature can be used as a medium for inculcating character education values in elementary school students. In folklore, there are educational values that can be extracted from characters, storylines, characters, relationships between characters, and events that occur. Folklore describes people's lives in the past or as portraits of the past. Past life will determine future life so that if folklore is excavated again, many benefits will be obtained. This proves that literary works (folklore) have a close relationship with educational values (Hidayat et al., 2019).

The folklore of North Sumatra is one of the types of oral literature that is passed down from generation to generation which continues to be preserved and maintained. Folklore in the North Sumatra area has been contained in reading sources. One of them is the North Sumatran Folklore by Z. Pangduan Lubis which can be integrated as literary learning material. However, nowadays, this reading source is often ignored in the community, especially students, and makes this reading source less desirable.

Based on the background and theoretical basis above, the research problem to be discussed is how are the values of character education in the folklore book of North Sumatra by Z. Pangduan Lubis. The objectives to be achieved in this study are to describe the types of stories contained in the storybook of the North Sumatran Folklore by Z. Pangduan Lubis and to describe the value of character education in the book of the North Sumatran Folklore by Z. Pangduan Lubis.

METHODS

The type of research used in this research is descriptive qualitative. Based on the object of research obtained from research data, namely the Value of Character Education in the book Folklore of North Sumatra by Z. Pangduan Lubis. Qualitative research is research that produces analytical procedures and does not use statistical analysis procedures (Lexy J. Meleong, 2018). This research design is classified as content analysis research because it involves connecting or comparing findings with several criteria or theories. The researcher intends to describe the types of folklore in the North Sumatran Folklore by Z. Pangduan Lubis and to describe the values of character education contained in the North Sumatran Folklore by Z. Pangduan Lubis.

The stages of carrying out research activities from preparation to research reports as a whole are carried out for approximately 5 months. This research starts from January 2021 to May 2021. The data of this research are in the form of quotes (words and sentences) of character education values contained in the book, Folklore of North Sumatra by Z. Pangduan Lubis. The source of the data in this research is the written document of the book "The People's Story of North Sumatra by Z. Pangduan Lubis" with genres: legend, fairy tale, and myth. Publisher by Grasindo 1992, Total 64 pages.

The process of data analysis in this study was carried out from the research design period to the data collection period. The steps taken in the content analysis of this research are coding, categorizing, describing, and interpreting. The data collection techniques in this study are note notes and documents. The basic technique of the listening method is the provision of data by listening to the data, the author as an observer or observation that appears in linguistic events (Sudaryanto, 1993). Followed by the note-taking technique which is a continuation of the listening method. In this technique, the researcher records all the data obtained from the results of listening and then entered it into a classification table. The documents used in this research are written documents in the form of a book of North Sumatra Folklore by Z. Pangduan Lubis. For the validity of the data, this study only used the technique of increasing reading persistence.

FINDINGS AND DISCUSSION

Story Type

According to William R. Bascom (in Mahdeliza, 2019), the types of folklore are divided into 3 major groups, namely: 1) myths (myths), 2) legends (legends), and 3) fairy tales (folktale) (Mahdeliza, 2019). The stories found in the book, *Folklore of North Sumatra* by Z. Pangaduan Lubis, consist of 10 stories. Of the 10 folk tales, 1 story is a type of myth, 3 stories are a type of fairytale and 6 stories are a type of legend. The story of the type of myth is entitled "Putri Buruti Siraso", then the story of the type of fairy tale is: (1) Si Lundu Nipahu; (2) Wa Lancar; (3) Kerbau Siranggir. Lalu cerita jenis legenda tersebut adalah cerita yang berjudul: (1) Sampuraga; (2) Tunggul Panaluan; (3) Si Kantan; (4) Putri Ular; (5) Batu Gantung; (6) Legenda Lau Kavar. The most widely found North Sumatra Folklore Book by Z. Pangaduan Lubis is a type of legend.

The Value of Character Education in the book *Cerita Rakyat Sumatra Utara* by Z. Pangaduan Lubis

The value of character education contained in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis is 24 characters. The character values are related to the 18 values identified which are sourced from Permendikbud no. 20 of 2018 includes: (1) Religious; (2) Honest; (3) Tolerance; (4) Discipline; (5) Hard Work; (6) Creative; (7) Independent; (8) Democratic; (9) Curiosity; (10) National Spirit; (11) Love of the Motherland; (12) Appreciating Achievements; (13) Friendly/Communicative; (14) Peaceful Love; (15) Likes to read; (16) Environmental Care; (17) Social Care; (18) Responsibilities. The value of character education in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis is more contextual and detailed, which includes: (1) Caring for living things (animals for humans, humans for humans, and humans for animals); (2) obey; (3) responsibility, (4) friendly/communicative; (5) reciprocation; (6) democratic; (7) please help; (8) honest; (9) tenacious; (10) sociable; (11) compassionate, (12) cooperative, (13) curious, (14) grateful, (15) faithful, (16) firm, (17) generous, (18) not desperate; (19) creative; (20) hard work; (21) pray; (22) sorry; (23) always willing to learn and (24) disciplined. The value of education is obtained from the daily lives of the characters in the folklore in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis.

Literature as a medium of learning that can be used as a medium for planting the character of students This is by the purpose and function of literary works, namely as a medium of entertainment and as an educational tool. There is literature that is new and old literature. Including folklore is one of the old literary works. Literature indirectly needs to be analyzed because it is related to the values of character education. In literature, there are many values of character education.

The North Sumatra Folklore book by Z. Pangaduan Lubis contains noble values or positive values that can help develop the character of students. This is by previous research that education does not only develop academic intellectual abilities but also develops students' character. The values of character education include love for God, respect, politeness, discipline, cooperation, never give up, justice, responsibility, independence, honesty, compassion, hard work, courtesy, and leadership (Sofia & Abdurahman, 2019).

Character education is character education, moral education so that students can make good or bad decisions, maintain the good and carry out the goodness in everyday life (Sugirin, 2011). This statement is by the character values contained in the North Sumatran Folklore book by Z. Pangaduan Lubis which describes the circumstances or habits that are carried out in everyday life. In the folklore Si Lundu Nipahu (SLNb2H2-3), Si Lundu Nipahu carries out his father's orders to help anyone who needs his help. This also has similarities with the research conducted by Devilito (2016) that it is relevant if the values contained in folklore can be taken as moral values to live daily life and provide human lessons (Devilito, 2016).

On the other hand, Marshall, (2011) asserts that character education is an effort to give responsibility for students to become human with character in heart, mind, taste, body, and intention (Marshall et al., 2011). Is in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis. In the Sampuraga folklore (Si13H7), Sampuraga has the character of responsibility, namely the responsibility to meet the needs of life for himself and his mother. The following is a snippet of sentences that indicate these characters.

"One-day Sampuraga worked for wages in his neighbor's field"
(Si13H7)

Sampuraga is responsible as the head of the family to provide for himself and his mother.

Mulyasa (in Hidayah 2015) expressed the opinion that character education is an effort to build character by advising peace-loving (Hidayah, 2015). This statement is by the value of character education contained in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis. In the Sampuraga folklore (Sk15H8), the people of the Pidoli kingdom have a peace-loving character, namely accepting the arrival of Sampuraga well.

In addition, the purpose of education is to develop the potential of students to become human beings of faith and fear of God Almighty. This statement is by the value of character education in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis which is described contextually, namely the characters of prayer, gratitude, and faith. Here's a snippet that marks the character.

"With tears in her eyes, the princess begged the Almighty to punish her because she would surely disappoint and embarrass her parents."
(PUu34H33)

The princess begged God to be punished for disappointing her parents.

"At one time seeing the extraordinary harvest, the villagers of Kawar agreed to hold a ceremony as an expression of gratitude to Almighty God." (LLKo47H46)

The grateful character describes Thanksgiving through ceremonial activities as a sign of gratitude for the blessings that God has given to Lau Kavar village. Here's a snippet.

"Twins of different sexes are a sign of impending doom and the two children will bring great disgrace to both parents. Because since in their mother's womb, the two twins of different sexes have been betrothed by the great god Sihai, and both are salakha (bastard)" (PBSp20H14-15)

The data quoted shows that Raja Bulugu Silaride believed and believed that twins of different sexes were a sign of impending doom and that the two parents of the child would bring great disgrace to both parents.

Based on the description above related to the value of character education in elementary schools, finding the values contained in the *North Sumatran Folklore* book by Z. Pangaduan Lubis can be used as a reference in instilling character education in elementary school students.

CONCLUSION

The values of character education described in the book *Folklore of North Sumatra* by Z. Pangaduan Lubis include: caring for living things (humans for animals, humans for humans and animals for humans), obedient, responsible, friendly/communicative, reciprocity, democratic, help, honest, tenacious, warm-hearted, compassionate, cooperative, curious, grateful, faithful, firm, generous, not discouraged, creative, hard-working, praying, apologizing, always willing to learn and disciplined.

The stories found in the book, *Folklore of North Sumatra* by Z. Pangaduan Lubis, consist of 10 stories. Of the 10 folk tales, 1 story is a type of myth, 3 stories are a type of fairy tale and 6 stories are a type of legend. The story of the type of myth is entitled "Putri Buruti Siraso", then the stories of the types of fairy tales are: (1) Si Lundu Nipahu; (2) Wa Lancar; (3) Kerbau Siranggir. Lalu cerita jenis legenda tersebut adalah cerita yang berjudul: (1) Sampuraga; (2) Tunggul Panaluan; (3) Si Kantan; (4) Putri Ular; (5) Batu Gantung; (6) Legenda Lau Kavar. The most widely found North Sumatra Folklore Book by Z. Pangaduan Lubis is a type of legend.

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