

The Values of Character Education Through Lamongan's Folklore "Dewi Andong Sari"

Tiara Widyaiswara¹

¹English Education Department, Universitas Islam Lamongan, Indonesia

*) correspondence: tiarawidya@unisla.ac.id

ABSTRACT

Folklore is alive around society but some people not really aware about the value on it. Through this study aimed to explaining the values of education character through Lamongan Folklore "Dewi Andong Sari" as the one of historical Gajah Mada from Lamongan. The study used descriptive, data collection technique used reading and note-taking techniques, the data generally as the written text and the recording. The approach of the study was applied qualitative approach. The result of the study show that Dewi Andong Sari story have function as the source reference for historical event in Lamongan, the important one have values to support the educational for children development character, reference study which contain character values such as hard work, curiosity, and responsible.

Keywords: Character Values, Folklore, and Dewi Andong Sari.

INTRODUCTION

Oral literature is closed with the live of society and has the important role to control some habits that live in culture. Besides it, oral literature also has many functions that make it very interesting to be studied by experts in order to carry out development and development activities for the Danandjajaya (in Kethy Inriani, 2017). Folklore is an anonymous story that is not taken from granted, bound and related by space and time which is spread orally in the public. Folklore itself can be interpreted as a short story of people or ethnic groups whose sustainability is maintained from generation to generation, which has benefits as a guide to life in various fields, and is usually conveyed orally by word-of-mouth.

In this recently, in modern era the existence of oral literature, especially for folklore is rarely found. folklore has almost been abandoned and even forgotten, therefore in-depth excavations and incentives for oral literature, especially folklore (Syuhada, et.al, 2018). Many young generations more interesting in pop culture, it means they don't love in local wisdom culture. Indirectly this phenomenon has impact on historical event in the past is just as the memorable.

The kind of folklore itself has several kinds, they are folk song, folk tales such as myths, legends, fairy tales, ballads, proverbs, charms, and riddles. Folklore can be defined as part of a collective culture, which is spread and passed down from generation to generation, traditionally, either in oral form or accompanied by gestures or tools used as aids in remembering.

All kinds of folklore, both oral or non-verbal folklore both have functions that are very useful and beneficial for human life. Folklore has four functions, namely (1) as a projection system, folklore functions as a reflection of the imagination of a collective, (2) as a means of validating cultural institutions and institutions, (3) as a tool in terms of education (pedagogical device), (4) as a supervisory tool, so that regulations, norms that apply in a society can be obeyed.

In addition, folklore that is conveyed orally has a function; (a) aesthetic function, (2) ethical function, (3) pragmatic function and (4) historical function. Beside that the story which is as a

heritage, providing facilities, these facilities are entertainment facilities, a symbol of a historic in in that place.

In this study, folklore is part of local wisdom that has so many values. Value itself can be interpreted as a human psychic phenomenon that considers something very useful in life, so that a person can be directly involved both physically and mentally to the phenomenon, the types of values are as follows; (1) moral values, (2) religious values, (3) economic values, (4) aesthetic values, (5) psychological values, (6) culture values.

Koentjaraningrat (2003) states that cultural values serve as the highest guideline for human behavior. These values have been inherent in every member of society so that it is difficult to replace or change in a short period of time because they involve major problems in human life (Sukidin, Basrowi, and Wiyaka, 2003). The cultural values and norms of a society always regulate and direct the way individual members of society behave and act as expected by the community. These cultural values and norms are reflected in the perspective and cultural attitudes of community members in carrying out cultural practices. Moreover, cultural values are very useful and are considered very important for people's lives. Cultural values can be used as a reference or benchmark for a society in life.

As the cultural product, folklore contain messages and cultural values that reflect the culture of the people who belong to it. Folklore records the noble values that are expected and upheld by society. These values are taught to the community so that they are understood and preserved in cultural and social life. Through the process of reflection, readers of folklore can seek experiences in the messages contained in the story (Anastasia, 2021). Messages that contain character / character values can be found in folklore. Each individual can create and get used to behaving consistently and systematically based on his values through these character messages, so that it becomes a habit in everyday life. The core of the mandate included in folklore is the content of character values. The existence of folklore cannot be separated from the presence of the mandate because without the mandate, the story will lose its function.

Lately, character values with cultural personalities are increasingly unfocused and are increasingly missing from students' attitudes and personalities. The increasing number of action of radicalism carried out by adolescents is evidence of the impact of weakening character values on each teenager. This is due to the lack of efforts to optimize the cultivation of character values in adolescents (Supriyono et al, 2018). Therefore, the times that are increasingly globalized need to be balanced with optimal character strengthening. Through the empowerment of folklore, the cultivation of character values can be optimized. Folklore can be a medium that can be used to strengthen and foster character values in students. Strengthening character in students has significant benefits as a basis for developing learning achievement (Kirom, 2018).

Relate to this study, focus on the Lamongan's folklore one of the interesting one is Dewi Andong Sari story which come from Ngimbang Lamongan. The story of mistress wife of the Majapahit king.



Picture 1. The Tomb of Dewi Andong Sari

This story as the historical moment about the story of Gajah Mada from Lamongan. This study also purposes to determine what the functions are contained in the folklore “Dewi Andong Sari” and the values which contained in the folklore.

METHODS

This study uses a qualitative descriptive method. The descriptive method of analysis begins with a description of the facts, followed by analysis (Ratna, 2015:53) namely a procedure that contains and produces written data regard to “the function and character education values in Dewi Andong Sari stories”. By applying this approach, the primary data is taken from written text and the secondary data taken from recording story from the informant. The data collection techniques in this study were reading techniques and note-taking techniques, while the data analysis techniques was carried out by reading stories, marking data, recording data, classifying data, after the data was collected the data was adjusted and reanalyzed, through expert opinion and several the results of relevant research and previously carried out. After collecting the data, the research write the conclusion.

The theory which applied in this study is sociology of literature, one of the concerns one emphasizing the study of the sociology of the reader/audience. This aspect relate to how the function of the folklore for support in character education. Its means that through the story deliver some values as the role model in daily life. Support to this statement by Laurensen and Swingewood (1972, 12-13) that in sociology today well develop of education value. It is also unfortunate that the small amount of knowledge and research which does exist on the whole exceedingly dubious in quality, quality of its sociology insight and frequently consisting of the crudest correlation between literary text and social history.

RESULTS AND DISCUSSION

This study was designed to analyze Education character values and character formation in Lamongan folklore which entitled Dewi Andong Sari learning for children in the formation of good moral values and character. The major goal of this study is to examine the folklore character's to support the children development character. There are four moral values in character building, namely hard work, curiosity, friendship, and wise, with the four characters in the Folklore as learning for students so that it is carried out in real life.

Hard Work

Hard work is a behavior that demonstrates a sincere effort to conquer various learning and task challenges. Through this value is very important how the struggle to get the expectation. For everyone who does not readily give up when it comes to doing anything and being serious about it. In this folklore, the value of spirit like the story of Dewi Andong Sari in fighting for her life after being exiled on Ratu Mount. She is thrown away and will be killed for slander calling him pregnant from the affair. Dewi Andong Sari is only exiled on a hill in the wilderness by the royal soldiers till he is slain. Mount Ratu is the new name for this hill.

“After walking for a long time, Dewi Andong Sari arrived at Cancing Village which is located in the forest far from the center of Majapahit government (approximately 35 km northwest of Trowulan)”. (Iswara, 2018: 64)

Based on the quotation above, Dewi Andong Sari is a hard worker. How her struggle to accept the empress's disappointment towards to her. She not easily give up to continue her life. Relate to Gunawan (2012), is a behavior that involves making a concerted attempt to overcome barriers in order to finish the problem as quickly as feasible.

The others struggling which have been accomplished by Dewi Andong Sari when she take care her baby in the mountain top. She takes care of her child with the help of Ki Sidowayah because his husband doesn't know where she live is.

“Dewi Andong Sari gave birth a baby boy at the top of the mountain (at that time had not been given a name). In someday later, she left his son on the hill, Dewi Andong Sari came down to fetch water in the lake (spring) which is located at the bottom of the hill.” (Iswara, 2018: 64)

Through this quotation present the habits of Dewi Andong Sari as her daily activities. In the morning the routine activity she came down to take a bath, wash the clothes, and bring the water for some daily needs. As he was about to descend from the hill, Dewi Andong Sari entrusted her baby to two pets that accompanied her, a cat named Cendromowo and a white (civet) Garangan.



Picture 2. The Tomb of Cendromowo Cat and a White Garangan

Based on data which is found, these two creatures had previously battled a big serpent that preyed on tiny Dewi Andong Sari till their lips were coated in blood. However, Dewi Andong Sari, who had just returned from the wash, mistook his pet for the baby. Despite the fact that the infant is still alive and concealed among the leaves.

After that incident, Dewi Andong Sari also always harbored grief until finally she died. The villagers buried on the hill not far from the grave of his cat and his favorite Garangan. With this incident, the villagers gave the name of their area as the village of Cancing which means *Macan* in Javanese or Tiger and *Kucing* or Cat. From a distance it looks like a tiger but is actually a cat. From Dewi's story is Dewi Andong Sari's struggle and hard work regarding the spirit of her journey and her struggle to save her son.

For the next hard work value is shown in the character Gajah Mada. He is not easily give up attitude in accomplishing something and mean it. Shows an earnest effort in overcoming various obstacles in order to accomplish something when he live in Modo, Lamongan.

“During his childhood, Joko Modo was a reliable herder, he was able to herd Mbok Rondo Wara Wuri buffalo, the number of which was not only in units but also in batches.” (Iswara, 2018: 64)

The evidence above illustrate how the childhood age, little Gajah Mada is a hard worker children. After her mother has died he lived with the widow named *Mbok Rondo Wara Wuri*. As the children, he is not only spent his time to play but he also loved to herd goats. He help Mbok Wara-Wuri to keep dozens of pet goats.

This attitude can be reflected for character education value for children. How the children can reflect how to keep the good work.

Curiosity

This value relates to critic value for children. Curiosity is an attitude and action that always try to know more deeply and broadly something that is learning seen and heard. We can see the Value of Curiosity from the quotation below:

“When Joko Modo was on the hill while watching his buffalo, he accidentally sometimes saw the convoy of Majapahit soldiers heading to Tuban or vice versa from Tuban to Majapahit. This happened because Modo was located between Majapahit and Tuban. From often seeing the cavalcade of brave Majapahit soldiers, Joko Modo was interested. One day he wanted to become a Majapahit soldier too.” (Iswara, 2018: 64)

Through the interest that Gajah Mada showed when he saw the Majapahit soldiers, as a child he already had an interest in what he had seen. He want to be soldiers for the future. One of this Gajah Mada's wishes is a manifestation of the value of his curiosity what if he will become a soldier. The imagination of a warrior had already begun to imprint in his mind even though he was still a child but he has a strong ambition.

From the Joko Modo attitude shown that curiosity is an attitude and action that always seeks to know more deeply and broadly from what one has learned, seen and heard, this is to obligations towards oneself and the environment.

Responsible

Responsible is the attitude and behaviour of a person to perform the duties and obligations towards one character. The Representation of Dewi Andong Sari shown when she keeps her pregnant until she give birth a baby. The other representation of Gajah Mada responsibility when he herd buffaloes.

“To make it easier for keeping an eye on the buffalo that are being herded, Joko Modo and his fellow shepherds climbed up on a small hill so that their visibility became far and wide. The hill is still there and the local people call it *Sitinggil*, derived from the word *Siti* which means land, *Inggil* which means high, so *Sitinggil* means high land. When Joko Modo was on the hill while watching his buffalo, he accidentally sometimes saw the convoy of Majapahit soldiers.” (Iswara, 2018:67)

The quotation above describes how the attitude of Gajah Mada when he helps Mbok Rondo to take care of the buffalo. He and his friend has so many ideas. One of the ideas is to see where the buffalo went he looked from the Setinggilhill. Throuh the hill, he can observe dozens of buffaloes. Beside that Joko Modo know the convey of Majapahit soldiers who pass from Tuban to Mojokerto. Because of this event, Ki Sidowayah finally recognized his interest.

“Then, as his adoptive father, Ki Sidowayah invited Joko Modo to Songgoriti, Malang. There was a fief, a gift that seemed to have been given to Ki Sidowayah as a tribute for secretly saving Dewi Andongsari and caring for her baby. With the consideration that Joko Modo's soul, attitude, and way of thinking can develop properly. In addition, because Songgoriti is a more fertile area compared to Modo, which is located deep in the thick jungle. From there Joko Modo started his career as a Majapahit warrior.” (Yustikasari and Kristen, 2015:15).

As the appreciation for thanks to his sincerity, Joko Modo became a Majapahit soldier who was brought by Ki Gede Sidowayah to Majapahit because at that time there was an attack on the Kutu and Rakyan Semi. Joko Modo was able to secure King Jayanegara and crush the Kutu and Rakyan Semi people's rebellion. He founded the elite Majapahit troops called Bhayangkara troops in Pucangan Bedander, Sumbergondang Village, Kabuh Jombang District.

The responsible value of the character Joko Modohas been doing since he was a child until he was appointed as a war leader. Every decision which is taken by him always do it with loyalty, spirit, and never give up. This values that can be taken for children through folklore as the tools.

CONCLUSION

Based on the discussion which is shown above, The folklore of Dewi Andong Sari story has function as the source reference for historical event in Lamongan through the event by event which tells implicitly in the education character. The children directly get the new lesson about history which is as the trace that Gajah Mada from Lamongan.

The Dewi Andong Sari story also can be concluded there are three character forming in relate to education character values. They are hard work, curiosity, and responsible. as a cultural treasure, folklore must be conserved, analysed, and used as a vital tool in the character education. Folklore's character-forming values are not only to be understood, but also to be practiced in everyday life. However, comprehension is vital, but so are appreciation and practice in everyday life.

Through the story, it demonstrates that folklore has a large number of character-forming values that every human being, particularly students, requires in building their character. It will build better attitudes and morals if these character-forming values are present. The character of Andong Sari and Gajah Mada has a message to the reader to emulate the positive characters in the folklore. To build positive attitudes and behaviours, character-forming values must be instilled in kids and practiced in real life.

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