

The Values of Character Education in the Origin of Lampung Folklore: A Study of Literary Sociology

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Abstract: This study seeks to identify and describe the character education contained in the story of Origins of Lampung. By utilizing the Lampung Origin Story as a source of research data, a qualitative descriptive methodology was used. Data analysis was carried out using content analysis techniques. Based on the analysis of the Lampung Origin story, six values of character education have been identified. Tolerance, independence, curiosity, friendly or communicative, social care, and responsibility are the values of character education. These values are the basis for the idea that folklore is not only used to introduce stories that were believed by the ancestors, but also can be used as a means of character education.

Keyword: Character Education, Character Values, Folklore, Lampung

1. Introduction

Character education, according to Mulyasa (2012), is an endeavor to encourage children's physical and mental development from their natural condition to a more compassionate and higher society. Character education is an ongoing process that results in long-term quality development and is based on the cultural values of the country. The idea is to design a human figure of the future (Hartono, 2014).

Character education is the teaching of national character and cultural values in order for students to have and sustain these ideals in their daily lives as

obedient, helpful, and creative citizens. According to the Ministry of National Education (2011), the curriculum highlights 18 different personalities and is character education. It is a recognition that educators and instructors must impart certain character characteristics in youngsters as well as educate them.

Character education may be accomplished fundamentally through a variety of approaches and intermediary media. One of them is media literature. Every work of literature contains a message. The topic might be cultural, social, educational, political, religious, or other aspects of life.

In this example, Wibowo (2012) adds that via the use of their imagination, children may learn how to think extensively, act, be creative, and other abilities. Internalization of character education is considered as intimately tied to literature instruction, as it is to civics and religion teaching.

Character Education Content in Folklore in the Pacific has been the focus of character education study by Setyawan et al, (2017). This research only focuses on the character development lesson of Pacitan folklore. According to the findings of this study, Pacitan folklore contains eleven types of character values: (1) religious values; (2) honesty; (3) hard work; (4) creativity; (5) curiosity; (6) national spirit; (7) achievement appreciation; (8) peace-loving; (9) environmental care; (10) social care; and (11) responsibility. This Pacitan folklore is rich with moral teachings that may be taught to kids, as well as knowledge on how to investigate subject matter, create books, and write language. In studying Indonesian for class VII SMP, there is knowledge about folklore that may be utilized to execute character education through this folklore (Suaka, 2014).

Malitasari (2013) conducted the Malang Folklore of Character Education Values refers to this. This study focuses solely on Character Education Content in Malang Folklore. This study discusses the character education principles that have been documented in Malang folklore. Character education values must be taught to students. The study's findings are recommended as teaching resources for SMA class X semester 2 on the auditory component of competence 13, namely interpreting the folklore that is told.

Wiryanota (2016) most recent continuing research is Value Education in Balang Kesimbar Folklore and Its Relationship to Literature Learning in Junior High School. This research focuses on folklore's educational values. According to the conclusions of this study, (1) religious education, moral education, and social education are all values found in Balang Kesimbar folklore. Furthermore, (2) is applicable to junior high school pupils who are studying literature.

The major focus of this examination is the study of the cultural components and moral concepts contained in folklore. The researcher's desire to incorporate Lampung culture into folklore leads to the choice of emphasis. Furthermore, study on moral principles will provide a thorough grasp of the Lampung people's perspective on truth values.

The folklore utilized as the foundation for this study is a Lampung folklore produced by Naim Emel Prahara. The folklore from Lampung by Naim Emel Prahara was chosen as the research subject due to the necessity of maintaining the country's cultural past, particularly in the sphere of literature. The first step in preserving the country's cultural past is to research and reprint Lampung folklore. Furthermore, folklore in Indonesia represents the richness of regional culture that must be preserved.

In order to maintain Lampung folklore, one method is to introduce the community to it. They may only be familiar with literary works that frequently portray individuals who have reached national success without showing the characteristic folklore that exists in each local place, such as one of the Lampung Province folk stories, *The Origin of Lampung*. The findings of this study, titled *Origin of Lampung by Naim Emel Prahara*, then focused on character education included in Lampung folklore.

Folklore is a cultural artifact because it expresses the traditions and values of the community that owns it, as evidenced by the number of folklore experts who do study on the usefulness of character education. Folklore is a literary work that is orally passed down from generation to generation by members of the same society. It is a story told in this manner. Characters or events in the narrative that are thought to have occurred in the past, inventions, or even records that serve to promote a certain message or message, or the general public's efforts to find pleasure or solace.

Folklore, by definition, covers many oral social conventions as well as all verbal aspects of art, community activities, and everyday life (Sakata, 2011). Although many different genres of literature are presented verbally. According to Danandjaja, folklore is one of the cultural components that is only transmitted orally (1997). According to Danandjaja (1997), the three basic types of folklore are oral folklore, partially oral folklore, and nonverbal folklore. The researcher will do oral folklore research, one of the various kinds of folklore outlined above.

Danandjaya (1997) defines oral folklore as folklore that exists solely orally. Folklore can take many forms, including traditional language such as accent, rank,

and rank. This study will go deeper into one sort of folklore research, where legend is a component of folklore. Traditional and aristocratic titles, proverbs, riddles, pantun and gurindam poetry, traditional prose stories like myths, legends, and fairy tales, traditional music, and traditional expressions like proverbs are all based on the aforementioned belief that the forms given orally in this situation are purely verbal. Perhaps direct verbal conversation between two persons. Folklore is entirely oral since these talks are only carried out by those who hear it through word of mouth.

Oral tradition has the following characteristics, according to Sibarani (2012): (1) oral habits; (2) an event or activity as its context; (3) can be observed and observed; (4) is traditional; (5) hereditary; (6) the process of communicating orally or "word of mouth"; (7) contains cultural values as local wisdom; (8) has versions and variations; (9) has the potential to be raised and promoted creatively as a source of cultural industry; and (10) has a certain style. Lampung folklore is one example of an oral tradition that has survived to the present day. Lampung folklore, in general, concentrates on the features (6) of the oral transmission method, also known as "word of mouth" based on the characteristics of the oral tradition listed above.

Literary works, according to the sociology of literature approach, are works that capture the realities of literary society. It is also a technique of considering issues such as social status and social ideology. The sociology of literature is divided into three components (1) A sociologist who writes on the author's social position and social ideology as a developer of creative works. (2) Literature sociology, which investigates how literary works address social issues. (3) Reader sociological studies that examine how readers react to literary texts. We believe that literary works that investigate reader acceptance of literary works are vital. The authors contribute their creative creations for the public to enjoy, access, and use. includes the authors of literary works, who are also social creatures constrained by particular social levels Two social phenomena might be complementary. This social phenomenon is a work of literature with practical implications. The incorporation of social, philosophical, religious, moral, and cultural elements in literary works elevates it to the status of a living product.

In other words, folklore has noble values and ancestral features that might become standards or models in everyday life. As a result, it is essential to investigate folklore in order to uncover any cultural components, values associated with local wisdom, rituals, or ancestral legends that may exist.

Furthermore, both the owner community and the larger community will profit from this outcome.

Literary writing always begins with the author's own past and never ventures too far beyond it. The contested background might be cultural, educational, or religious. Symptoms appear in the author's literary work as part of a social portrait that evolves into a work or works. As a result, as is frequently the case and felt by the audience, similar symptoms may have occurred in the writer's life. Literary works serve as a representation of the world as it is and as it has been turned by the author into literary works. The author, being a part of society, cannot be divorced from the impact of his or her surroundings. large and shaped.

There is a lot of literature in the Lampung Province region, and study on Lampung locals' teaching has been documented (in writing). Character education emphasizes various noble personality traits that can be seen in the character's attitudes and behavior in response to various problems.

2. Methods

This is a descriptive qualitative study, which means it covers events and symptoms that affect people or groups of persons. According to Ratna (2013), both the presentation and the qualitative technique are in the form of descriptions. The mandate is one of the inherent aspects of folklore that is used in this study. Because of the data of the topic of research, the mandate that contains the value of character education using Djamaris theory is the correct item to be utilized as a technique in research that will be discussed descriptively. This method is used to examine the story's content.

The folk stories researched in this study come from Lampung's early days. Concerning the subjects covered in this study, particularly the significance of character education in Lampung ancestral folklore. The information in this study is offered as text snippets comprising terminology and phrases pertinent to the research's main subject. The material supplied is correct and corresponds to the plan of the Lampung Folklore. While the Lampung tale was employed as a source of study material. In essence, the data source is a tool for gathering data for analysis. Data collecting was utilized in this study to confirm or verify the data. The data gathered, documented, and gained throughout the study operation is carefully chosen.

3. Results and Discussion

Lampung Folklore

Indonesia is home to about 271 million people and is made up of hundreds of islands. The ethnic and cultural diversity of Indonesia is well-known. Indonesia is also the world's biggest archipelagic country, with around 17,000 islands; however, only 7,000 of the islands are inhabited. Each province on each island has its own folklore that is utilized to express the many values that exist there. Each island has its own story, and each province has its own spoken language. Each island has distinct characteristics that contribute to the narrative.

Several islands, the biggest of which being Sumatra Island in Indonesia. Sumatra is a Southeast Asian Island with a total size of 473,481 km² and a population of 57,940 people. Sumatra Island is located between 0 North Latitude and 102 East Longitude, in the western section of the Sumatran archipelago.

The story of Simalungun from North Sumatra, Lebai Malang from West Sumatra, and many other folk stories may all be found in Sumatra. Except for the province of Lampung, every province on the island of Sumatra has its own mythology. North Sumatra, West Sumatra, Nanggro Aceh Darussalam, and even the island's southernmost point are examples.

Lampung is the northernmost province of Sumatra, Indonesia, together with Bengkulu and South Sumatra. Lampung Province, which comprises the twin capitals of Tanjung Karang and Teluk Betung, is promising due to its comparatively vast territory and potential for agriculture, plantations, and marine life.

Some of the principles found in Lampung Province folklore must be imparted in everyday life, particularly in youngsters in primary school. It is intended that through employing certain Lampung individuals, the Lampung people will be able to practice the ideals of character education found in folklore.

Folklore is a story that originated in a community and was passed down through generations. Folklore is a narrative that combines made-up concepts with true facts. Folklore concerning an occurrence in a locality or the origin of a location in general.

Folklore is a life journey with moral teachings about what it means to exist and how to respect other living beings. All types of literature, including folklore. Every literary work depicts human life and existence. Folklore constantly use

metaphors to reflect the reality of people's lives in order to contain instructional ideas that the community may utilize to learn about life.

Folklore was created by humans and belongs to the people. Folklore is frequently passed down orally by storytellers who are well aware with the narrative. Because of this, folklore is regarded as oral literature. Storytellers tell stories to people of all ages, including babies and adults, while they sit motionless.

This is done so that the Lampung folklore does not burden the reader while conveying the substance of the folklore. Lampung folkloric values are instruments or media that may be utilized by the community to convey moral judgment.

Character Education Values Analysis in Lampung Origin Folklore

Lampung folklore recounts how neighbors connect socially, culturally, and geographically. Ompung Silamponga, Ompung Silitonga, Ompung Silatoa, and Ompung Sintalaga, four brothers, attempted to flee Tapanuli to the southeast. This is a traditional folklore story.

As a result of a folklore inquiry, six principles of character education were established. Character education's key concepts include tolerance, independence, curiosity, friendship, social caring, and responsibility. Six characters education concepts have been recognized in Lampung folklore.

Tolerance

Tolerance is the act of respecting the differences between oneself and others in religion, race, opinions, attitudes, and conduct (Kepmendiknas 2010). It is said in Lampung Origin folklore to accept the behavior of individuals who are different from oneself and to show tolerance for those who value diversity.

"..Suatu saat, Ompung Silamponga jatuh sakit. Kondisinya semakin lemah. Namun, ia tetap berniat meneruskan perjalanan. Sementara itu, ketiga saudaranya telah letih dan memutuskan untuk berhenti berlayar."

When Ompung Silamponga was unwell, the anecdote above demonstrates a tolerant attitude. His health began to worsen. Nonetheless, he desired to go. The three brothers had given up and had temporarily ceased sailing. Ompung Silamponga, the main character, acknowledges the contrasts in attitudes amongst his three brothers.

Folklore tolerance is felt in everyday life and helps people perceive and respond to the contents of the universe. Culture, philosophy, religion, belief, communal values, and other sources can all contribute to the content. From an early age, it is critical to develop respect for all individuals, regardless of their age, religion, color, or culture.

Tolerance appears in folklore in houses with individuals who conduct differently than themselves. Tolerance enhances a family environment by increasing communication with other family members and preventing misconceptions that might lead to arguments.

Independence

It is tough to rely on people to get things done when you have an independent thinking and conduct (Ministry of National Education, 2011). The independent attitude described in Lampung Origin folklore is an independent attitude found in a portion of Lampung Origin folklore.

“..Suatu saat, Ompung Silamponga jatuh sakit. Kondisinya semakin lemah. Namun, ia tetap berniat meneruskan perjalanan. Sementara itu, ketiga saudaranya telah letih dan memutuskan untuk berhenti berlayar.”

The above story fragment depicts the main character Ompung Silamponga's independent attitude, as he still intends to continue the journey without his three brothers, whose three brothers became tired and decided to stop sailing.

The connection between autonomous attitudes in social life and independent attitudes in folklore. A person with an independent thinking is typically able to make decisions based on what has already been determined, rather than being influenced by others. Because everyone has a unique lifestyle that is as carefully regulated as possible, every decision is based on a variety of circumstances. Furthermore, having an independent perspective might assist you in developing great relationships with others. This is due to the fact that independence may enable social contact with numerous people and make it simpler to bond with others.

Curiosity

Curiosity is an attitude and behavior that seeks to learn more about anything from what is learnt, seen, or heard (Ministry of National Education, 2011). In the folklore of Lampung, there is a curious attitude.

“..Ia mendapati dirinya sudah terdampar di sebuah pantai yang ombaknya tidak begitu besar. Entah mengapa ia merasakan tubuhnya menjadi kuat dan sehat. Ia lalu berjalan menyusuri pantai. Ia menemukan sebuah sungai dengan air yang jernih. Ompong Silamponga pun berpikir untuk tinggal di daerah itu.

Setelah sekian lama tinggal di daerah itu, Ompong Silamponga merasa bosan. Lalu, ia pergi menjelajahi pulau tersebut. Ompong Silamponga menjelajahi hutan lebat.

Akhirnya, ia berdiri di sebuah puncak bukit, pemandangan dari sana sangat indah dan ia bisa melihat ada penduduk yang tinggal di kaki bukit”.

The narrative above depicts the main character's curiosity when he wakes up on a beach and wanders down the shore, and Ompong Silamponga thinks he lives in that location, and then the main character's interest resurfaces as boredom approaches the main character, Ompong Silamponga. I'm bored. He then set out to explore the island. The toothless Silamponga roams the deep jungle. Finally, he arrived at the top of the hill, where he could see the houses at the bottom of the hill and take in the breathtaking view.

The close association between curiosity about people and the environment may strengthen social relationships, and the urge to know and seek new things helps us recognize how fast our surroundings can change. Our understanding grows as we continue to update information.

Friendly or Communicative

His need to be sociable or communicative drives him to develop something beneficial for society as well as to acknowledge and appreciate the accomplishments of others (Ministry of National Education, 2011). The Lampung Origin folk story demonstrates the pleasant or communicative attitude described in Lampung Origin folklore.

"..Ompung Silamponga menjalin hubungan baik dengan penduduk asli tersebut".

When the main character, Ompung Silamponga, has a good relationship with the natives, the tale fragment above depicts a pleasant or communicative approach.

The requirement for a friendly or communicative attitude in social interaction to get along and collaborate with other people is the link of a friendly or communicative attitude in social life with a friendly or communicative attitude exhibited in folklore.

Social Care

The urge to continue assisting others and those in need is referred to as social care. Furthermore, social care is a philosophy that encourages beneficial connections with the community (Ministry of National Education, 2011). The following extract depicts social care in Lampung Origin mythology.

"..Ompung Silamponga menjalin hubungan baik dengan penduduk asli tersebut".

When the main character Ompung Silamponga creates good rapport with the villagers, the tale fragment above depicts his social caring approach.

The link between social care attitudes in social life and social care attitudes exhibited in folklore has several advantages, including the following: 1) Be more attentive to your surroundings and avoid being selfish; 2) Create harmony and intimacy; 3) Have no social activities; and 4) Create a tranquil environment in your surroundings.

Responsible

The thinking and conduct of a person in carrying out his obligations and commitments to himself, the surrounding environment (including nature, society, and culture), the government, and God Almighty is referred to as responsibility (Ministry of National Education, 2011).

The following portion of Lampung Origin folklore demonstrates the attitude of responsibility.

“..Ompung Silamponga turun dari bukit dan membuka perkampungan baru di sana. Ia menamakan tempat tersebut dengan nama Lappung. Ternyata di sekitarnya, tinggal juga sekelompok penduduk yang hidup sangat terbelakang. Ompung Silamponga menjalin hubungan baik dengan penduduk asli tersebut. Semakin lama daerah itu semakin berkembang. Ompung Silamponga menghabiskan hidupnya disana sampai meninggal dunia”.

The portion of the narrative above depicts the attitude of responsibility when the main character Ompung Silamponga decides to stay in it and there is positive social contact with the surrounding community till the main character dies.

Folklore defines responsibility in social life as an attitude of responsibility; in this case, individuals with an attitude of responsibility are often more respected by others because they are tied to the responsibility of making someone trustworthy and reliable to carry out their commitments. Every member of society has a duty that must be met in order for him to enjoy his life. In society, this commitment is referred to as responsibility.

According to the sociology of literature, this folklore addresses the topic of instilling moral ideals in everyday life. These difficulties include tolerance, independence, curiosity, friendliness or communication, social care, and responsibility. As a result, by teaching the younger generation about the formulation and implementation of good character education concepts in everyday life, this folklore instills a character education component (Mughtar dan Suryani, 2019).

4. Conclusions

This folklore, according to sociology of literature, covers the problem of teaching moral principles in everyday life. Tolerance, independence, curiosity, friendliness or communication, social care, and responsibility are among the problems. As a consequence, this folklore instills a character education

component by teaching the younger generation about the formulation and application of appropriate character education ideals in everyday life.

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