THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

Alfina Sundari[1], Aswadi Jaya[2], Mega Prasrihamni[3]

[1]SD Negeri 7 Muara Telang
[2,3]Universitas PGRI Palembang
E-mail: [1]sundarialfina231@gmail.com, [2]aswadijaya4@gmail.com, [3]megaprasrihamni@gmail.com

ABSTRACT
The purpose of this study was to describe the benefits of crying stone stories in fostering noble character in 4th grade students of SD Negeri 7 Muara Telang. The research method used is descriptive qualitative research method. Data collection techniques are observation, interview, and documentation. The results in this study indicate that students already know the benefits of crying stone stories and implement noble actions in their daily lives and understand the utilization of crying stone stories in fostering noble character. The conclusion that most students can understand the benefits and moral messages in the story well can be proven by increasing students' insight into noble character and significant changes in student attitudes both that it is found that students already know the benefits of crying stone stories and implement noble actions in everyday life and understand the utilization of crying stone stories in fostering noble character.

_____

Keywords: The Story of the Weeping Stone, Noble Character, and Utilization

1. INTRODUCTION

This chapter provides an explanation of the research background, research focus and subfocus, problem formulation, research objectives, and research benefits. The continuous process undertaken by humans to instill their own values and ethics is known as character education. Character education is defined as a conscious and planned effort to help students understand the values of human actions relating to God, self, fellow human beings, and the state. Character education is manifested in thoughts, attitudes, feelings, words, and actions that are based on religious norms, laws, manners, culture, and customs.

Very important in social life are character values, which shape a person's personality. Character values can be shown in speech and actions that are in accordance with community norms. Character education can be instilled in families, associations, and schools.

In the current era of globalization, rapid technological advances make it easy for foreign cultures to enter Indonesia and influence people's lifestyles. In Indonesia, there are still many problems that have taken root and are difficult to tackle. Among them are the increase in crime, corruption, sexual harassment, bullying, juvenile delinquency, disobeying parents, and other problems that deviate from the norms, values, and ethics of society. Therefore, to foster good character values in oneself, character must be instilled since childhood in the family and school environment.

The government supports character education through formal education in schools through the Ministry of National Education. In the government's effort to create a smart and virtuous next generation, this is done as a strong foundation. The

Pancasila student profile, which consists of six dimensions: faith, devotion to God, noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity, is used to implement character education in the independent curriculum (Rofiqi, 2023).

The first factor in the profile of a Pancasila student is faith, devotion to God, and noble character; therefore, noble character is also often associated with the meaning of a student who has a noble character by maintaining his moral relationship with God Almighty. In other words, students in Indonesia must embrace a religion that is in accordance with their beliefs. The formation of noble character in schools can be applied in learning activities at school. This can include doing prayers before and after lessons, saying greetings, respecting others, respecting and being devoted to parents, loving fellow humans, reading folk stories that have a message of life, and so on (Husni et al., 2024).

Folk tales have become the hallmark of every region in Indonesia. Each story usually has a message that it wants to convey to the reader to remember. The purpose of stories in Indonesian is not only to entertain students, but also to increase their knowledge of religion, expand their vocabulary, cultivate their imagination, purify their feelings, and teach them to express the ideas in their minds (Sholeh et al., 2021).

Folklore, according to Karim et al., is a cultural component of past life based on stories, passed down from generation to generation, spread through oral and pattern, accompanied by signs of reminder aids, and spread in society (Karim et al., 2021). Apart from functioning as entertainment, folklore can function as a role model, especially folklore that contains moral messages and increases children's interest in reading and listening. Thus, research conducted by Fadilah et al. shows that children's reading

skills combined with visual representation and comprehension allow students to read with energy, achieve capable achievement, and can pronounce well what they read.

The island of Borneo is a sacred and cultic place revered by the people. The folklore of Batu Menangis originated there. This custom is passed down from the ancestors and serves as a moral controller for the community to keep children devoted to their parents.

The focus of this research is to find out if there are benefits from using the story of Batu Menangis to instill morality in 4th grade students of SD Negeri 7 Muara Telang. Teachers can think of other ways to incorporate moral character growth that is relevant to the subjects taught at school. Based on initial observations made at SD Negeri 7 Muara Telang, there are several problems in fostering students' noble character. These include students who do not realize and do not listen to teachers' advice, students who oppose teachers or parents, and students who do not use stories to foster noble character.

The following relevant studies support the above problem. Research (Fadhilah et al., 2022) entitled Utilization of Folklore as Ethical Planting to Form Character Education for Grade IV Elementary Students found that folklore has moral values that can be used as examples of life to instill ethics in character education. All students in class IV A of SD Negeri Karang Agung practiced religious values, disciplinary values, and responsibility values. This shows that folktales can be used by teachers to instill ethics in their students' education.

Furthermore, research by Sufitri, Setyowati, 2019 entitled Utilization of Fairy Tales in Learning in Elementary Schools as a Medium for Building Student Character. The results show that stories or fairy tales have

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

the ability to instill character values in children. Thus, fairy tales or stories can be used as an alternative method to build student character.

From the results of the researcher's observations and supported by the relevant research data above, the researcher felt the need to be reviewed regarding, "Utilization of Batu Menangis Stories in Fostering Noble Character of 4th Grade Students of SD Negeri 7 Muara Telang".

2. LITERATURE REVIEW
The Nature of Character Education

In essence, character education throughout the world has several goals, namely helping people become smarter and smarter, and helping them become better human beings. Character is the main aspect in shaping the quality of humans to become intelligent creatures and have good norms that can be implemented in life in their environment. The term character comes from the English "character", which means disposition, character and nature. In the KBBI, character means human characteristics that influence all of one's thoughts and actions.

Character is character, psychological traits, morals, or manners that differentiate one human being from another human being. A person's character develops based on their underlying potential or as a basic biological character. Character is the totality of a person's values, thoughts, words and behavior that shape a person so that a series of attitudes, behavior, motivation and skills can change for the better (Annur, et al., 2021). This is in accordance with Lickona's statement (Lestari, et al., 2023, p. 102) that character education is a deliberate effort to help people understand, care about, and act based on core ethical values.

Character education, with support from parents, teachers, and the community, aims to instill religious, moral, and ethical values in pupils through science. In reference to the conversation surrounding the role of education, Dakir says that "character education serves as a humanization process that can help students become free subjects, independent, and critical thinkers, as well as a civilizing process that aids students in creating a system of knowledge, values, belief systems, norms, traditions, etc. in order to form a civilized unity" (Dakir 2019). In addition to fostering students' independence, critical thinking, and fundamental capacity for goodness, character education works to fortify and enhance national civilization so that it can thrive in the age of globalization. Character values include being religious, truthful, tolerant, disciplined, hardworking, independent, democratic, curious, patriotic, loving the nation, appreciating accomplishments, being amiable and communicative, appreciating peace, enjoying books, being in a nurturing environment, being socially conscious, and taking responsibility.

The five essential components of faith, devotion to God Almighty, and noble morals—religious morals, personal morals, morals toward humans, morals toward nature, and state morals—are what characterize Indonesian students who have faith, are devoted to God Almighty, and have noble morals. These students also understand religious teachings and apply this understanding in their daily lives (Kemendikbud. 2022, p. 3).

The characteristics of students with noble character are as follows: they comprehend religious teachings and apply them in their daily lives; these are the five essential components of faith, devotion to God Almighty, and noble morals, which are defined as religious morals, personal morals, morals toward humans, morals toward nature, and state morals.

With the essential components of understanding and appreciating culture, communication and intercultural interaction, reflection and responsibility for experiences of diversity, and social justice, Indonesian students continue to uphold their noble

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

culture, locality, and identity while remaining open-minded in their interactions with other cultures. This fosters a sense of mutual respect and the possibility of forming a new culture that is positive and does not conflict with the nation's noble culture (Kemendikbud. 2022, p. 11).

With the essential components of understanding and appreciating culture, communication and intercultural interaction, reflection and responsibility for experiences of diversity, and social justice, Indonesian students continue to uphold their noble culture, locality, and identity while remaining open-minded in their interactions with other cultures. This fosters a sense of mutual respect and the possibility of forming a new culture that is positive and does not conflict with the nation's noble culture.

To ensure that activities go smoothly, easily, and with the essential components of cooperation, caring, and sharing, students in Indonesia need to be able to work together, which is the capacity to carry out activities together voluntarily (Kemendikbud, 2022, p. 19).

The ability of Indonesian students to collaborate and carry out tasks freely so that the activities can go quickly and readily with the essential components of sharing, caring, and teamwork is the dimension of mutual cooperation.

In Indonesia, autonomous learners are those who bear the responsibility for their educational journey and results. They require self-control and self-awareness, among other essential components (Kemendikbud, 2022, p. 25).

The independent dimension denotes Indonesian students' capacity for independent work, their sense of accountability for their actions and accomplishments, and the process and outcomes of their education, along with a few critical components, such as self-regulation and self-awareness of their surroundings.

Key components of critical reasoning in Indonesian students include gathering and processing information and ideas, analyzing and evaluating reasoning, and reflecting on ideas and thought processes during decision-making. Critical reasoning also involves building relationships between various pieces of information and analyzing, evaluating, and concluding it. The decision (p. 30; Kemendikbud, 2022).

Key components of critical reasoning in Indonesian students include gathering and processing information and ideas, analyzing and evaluating reasoning, and reflecting on ideas and thought processes during decision-making. Critical reasoning also involves building relationships between various pieces of information and analyzing, evaluating, and concluding it. choice.

In Indonesia, being creative is defined as being able to alter something that is unique, significant, practical, and influential. Important components of creativity include coming up with original concepts, creating original works and actions, and exercising mental flexibility to identify different approaches to solving issues (Kemendikbud, 2022, p..34).

The ability to alter something unique, significant, practical, and influential is referred to as the creative dimension. Its essential components include coming up with novel concepts, creating original works of art and deeds, and exercising mental flexibility to identify alternate approaches to challenges.

Character education helps shape a person's habits into moral attitudes and behaviors. Character development, replacing unhealthy behaviors with healthier ones, and raising pupils to be a golden generation in the Pancasila spirit are all advantages of character education (Lestari, et al., 2023).

Character education has the advantage of helping people develop solid moral foundations, positive social skills, high levels of motivation, higher educational standards, and quality people.

Character education has the advantage of being able to enhance the quality of

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

instruction and learning outcomes in schools, which results in the development of students' noble morals and character as a whole, integrated and balanced, in compliance with graduation requirements and competencies (Hadi, 2019).

Developing character motivation in students is just one of the many benefits of character education. Other benefits include raising the standard of implementation and educational outcomes in schools, which results in the development of noble morals and characters in students as a whole, integrated, and balanced.

There will always be challenges since overcoming them is necessary to usher in a new generation. According to, there are two types of barriers to character education implementation: internal constraints from the students themselves and external factors like the home environment (Rahchmawati, et al, 2019).

Challenges encountered during the implementation of character education stem from variables related to the teacher, such as insufficient time for student supervision, students who show no interest in the lessons given, and environmental factors including substandard housing and family environments.

The Essence of Character with Noble Morals

Noble morals (husnul hulq) are attitudes and actions that contain kindness, obedience and charity. Morals are divided into two, noble and despicable. Overall, what is meant by noble morals is a good relationship and friendship with Allah SWT, the creator and his creation (Amrullah, 2021). Having noble character means attitudes and actions that contain goodness, obedience and charity, regarding human behavior, actions or deeds, all of which must be in accordance with the instructions or guidelines given by Allah SWT.

Character with noble morals has an important role for students. This aims to shape students to have personalities who are compassionate, patient, faithful, devout, responsible, honest and independent. Character education is the same as moral and moral education, with the aim of shaping a person's personality from bad to better (Pratiwi, et al., 2023). Students who possess noble moral character are more likely to be developing in the right path and to be able to use their knowledge, study, and internalization of social values and abilities to create moral character that shows itself in daily behavior.

There are three domains in which noble character education is beneficial: the cognitive, emotive, and psychomotor domains. Teaching students about right and wrong is done in the cognitive domain. In the affective domain, students learn to love or hate what is good. In the psychomotor domain, students practice this knowledge in real-world situations (Daulay, et al., 2022, p. 136). A noble moral character has many advantages. In the cognitive domain, for instance, knowledge is transferred to students about what is good and bad. In the affective domain, this leads to the creation of a love or hate for the good. Finally, in the psychomotor domain, practice is done in daily life.

Several student characteristics, such as their laziness and disobedience in implementing school culture, are barriers or obstacles to the implementation of noble moral character in schools. In addition, there are other obstacles originating from the school, such as the lack of facilities and infrastructure that support the implementation of moral character education. Excellent in the classroom (Nopitasari et al., 2021). Character education with high moral standards is hindered by both internal student issues and external obstacles like society and the home environment. Here, it's important to think about ways to help youngsters develop their high moral standards; families and

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

instructors must work together to achieve this.

The sub-indicators of noble morals are as follows: morality toward God, which includes monotheism, prayer, dhikr, and tawakal; morality toward oneself, which includes tawadhu, iffah, hilmun, honesty, and the courage to speak the truth; Morals toward society with sub-indicators of brotherhood, mutual aid, fairness, forgiveness, keeping promises, deliberation and testament in truth, and morals towards nature with sub-indicators of using nature are all included in the category of morals towards families. Other categories include morals towards society with sub-indicators of filial piety to parents, fairness towards siblings, and building and educating the family (Adri, et al, 2020).

The purpose of this study was to investigate how the story of the crying stone is used to help grade 4 students at SD Negeri 7 Muara Telang develop a noble character. The findings indicate that the following are signs of noble character: a) moral behavior toward oneself, such as patience, gratitude, and politeness; b) moral behavior toward other people, such as filial piety to parents, good social relations, and the application of commendable actions in daily life.

The Nature of the Story

Reading activities must continue to be increased to promote a bright reading culture for the nation's future generations. This is in accordance with Prashiramni, et al.'s statement, that low interest in reading is a problem that must be immediately overcome by optimizing literacy movements in elementary school students (Prasrihamni, et al., 2022). Regarding the definition of folklore, Danandadja believes, "stories are part of the culture of various world collectives, which have been passed down from generation to generation, either in oral form, or examples accompanied by gestures or reminder tools" (Dita, 2018, p. 56) .

Folklore is part of culture passed down from ancestors from generation to generation, disseminated from community to community through writing or gestures which are characteristic or special of an area and can be derived from its moral and life values.

Folklore is a narrative text that is different from other narratives, in accordance with Sumiati's conclusion (Kemendikbud, 2020, p. 11) that the characteristics of folklore include impossibility, magic, anonymity, palace centric, spread orally, and traditional.

The characteristics of folklore have been passed down from generation to generation, contain noble social values in them, are traditional, have many versions and variations, have a cliche form in the structure of the method or expression that can be derived from moral values and applied in everyday life.

Folklore has many benefits that can be taken and applied to human life, Afriyanti, et al., argue that "the benefits of folklore for education include optimizing children's psychological development and emotional intelligence, developing children's imagination, improving language skills, arousing interest in learning and form a child's sense of empathy" (Afriyanti, et al, 2020). Folk tales have many benefits, namely the function of stories for education, for religion, and for entertainment which can train the imagination and emotions, as a means of moral growth, and as entertainment in the midst of life.

The Story of Crying Stones

According to Handoko, et al., the story of the crying stone has a moral message that children can emulate and is relevant in everyday life in the era of globalization (Handoko, et al., 2021). This means that the story of the crying stone can be used by

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

parents and teachers to grow and improve children's morals. Furthermore, Luthfiani, et al (2021), argue that the story of the crying stone contains several moral values, including humility, not being arrogant and seeing oneself in accordance with existing reality.

Accordingly, Idawati, et al., think that the wailing stone narrative is a folktale from West Kalimantan that began with a mother's intense displeasure in her child for being so rebellious that God ultimately punished her child (Idawati, et al., 2020).

Based on a few of the aforementioned explanations, it can be deduced that one of the stories in the folklore of Batu Crying is the one that the people have passed down from one generation to the next. This tale, which comes from West Kalimantan, is about a young child who disobeyed his mother. Students' noble character can be developed by using the moral lessons found in this novel.

There are two key characters in the Crying Stone narrative: Mbok Darmi and Darmi. The story has numerous advantages. Children can implement the mahmudah moral values in their daily lives, however they should give up the mazmumah moral values because they can be detrimental to one's morality (Herwani, 2019).

In order to help kids distinguish between good and evil characters, parents and instructors can utilize stories or fairy tales as an alternative to character values, which typically seem to indoctrinate and put pressure on pupils (Sufitri, et al., 2019).

The crying stone story's widespread appeal can be leveraged to boost the travel and cultural industries. As an illustration, the revered crying stone nandai today serves a purpose related to tourism. This undoubtedly enhances the locals' economy in addition to having a favorable cultural impact (Wibowo, 2020).

In order to help students distinguish between good and bad characters and to promote the cultural and tourism industries,

educators and parents can utilize the story of the crying stone as an alternative to instilling character values, which typically seem to indoctrinate and depress students.

3.   METHODOLOGY

According to (Sugiyono, Quantitative, Qualitative and R&D Research Methods) Research methods are basically a scientific way to obtain data with specific purposes and uses. To explain the use of the crying stone story in developing students' noble character, with the main elements that must be found In accordance with the problem formulation, objectives and benefits of the research, a qualitative approach is used with a descriptive qualitative research method, which provides empirical evidence from one or more organizations, and researchers try to study the problem in its context.

The goal of the descriptive qualitative method is to characterize a phenomena and its features while identifying the nature of the event under study. When researchers wish to learn about an event, who was involved, what happened, and where these things happened, a descriptive qualitative approach is highly appropriate and helpful (Fauzi, et al., 2022, p. 27).

The descriptive qualitative research approach describes, illustrates, and provides an explanation of the occurrences of the item under study based on the circumstances surrounding the research's execution (Septiani, et al. 2022). According to Utami et al., qualitative descriptive research seeks to characterize and describe current events, including those created by humans and those that are natural, with a focus on the traits, attributes, and connections between various activities (Utami et al., 2021).

The aforementioned explanations lead to the conclusion that the descriptive qualitative research method is an approach that, when research is conducted with the goal of describing a phenomenon and its characteristics, focusing on discovery, describes, depicts, and explains something as

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

it is, the event of the object being studied based on the situation and conditions. the characteristics of the studied event.

Researchers may thus explain how grade 4 pupils at SD Negeri 7 Muara Telang are taught to cultivate noble character using the story of the sobbing stone. The research findings are presented descriptively, using both words and images, rather than numerical data or statistical analysis.

Instead of being represented by numbers or statistics, the data in this study is verbally expressed. Data that can only be measured obliquely and verbally, rather than numerically, is referred to as qualitative data. A broad description of the research object, which includes the following: the application of the crying stone narrative to cultivate noble character in fourth-grade pupils at SD Negeri 7 Muara Telang, is included in the qualitative data of this study.

Since gathering data is the primary goal of research, data collection procedures are the most crucial stage of the process (Sugiyono, 2019). Documents, questionnaires, interviews, and observation were all used as data gathering methods (Sugiyono, 2017). Observation, interviews, and documentation are the methods used to gather data for the study on how grade 4 children at SD Negeri 7 Muara Telang are developing noble character through the usage of the Crying Stone Story.

In this context, the observation/observation method refers to a technique for gathering data by meticulous and accurate observations, whether conducted directly on the item or subject under investigation. In order to gather information on how the crying stone narrative can be used to help kids build noble character, this observation was conducted with class 4 A students at SD Negeri 7 Muara Telang.

Data regarding the use of folklore in fostering noble character in fourth-grade pupils at SD Negeri 7 Muara Telang was obtained through interviews. Class 4A teachers, students, the principal of SD Negeri 7 Muara Telang, and parents of class 4A children were the subjects of questionnaires utilized in this study to gather data.

One technique for tracking down historical data is documentation. This supports Sugiyono's assertion that documents are only recordings of past events (Wahyuni, 2022, p. 60). Documents might be written pieces of work, pictures, or written samples of other written documents. The primary feature of this data is its temporal and spatial invariance, which provides researchers with the most potential to learn about historical events. Documents from the school and a list of the grade 4 students at SD Negeri 7 Muara Telang are among the materials used.

Data collection is followed by data analysis. Since both formal and substantive findings will be collected, data analysis is a crucial component of research. This is consistent with the finding that data analysis in qualitative research seeks to arrange the collected data; the data is then coded, categorized, grouped, and structured to allow for additional analysis.

4. RESULT AND DISCUSSION

Research result

Based on the results of observation, interview and documentation data collected by researchers when conducting research, the data is then carried out through several stages, namely as follows:

Observation Data

The observation stage was carried out face-to-face in the classroom according to the agreed schedule between class 4 A teachers at SD Negeri 7 Muara Telang. Observations were carried out by class 4 A students from May 15 to May 17. Things that need to be considered before making observations are what the conditions are in the classroom so that the observations do not interfere with the teaching and learning process. Researchers

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

conducted observations on class 4 A students, totaling 22 students. The researcher observed the use of the crying stone story in cultivating noble character in grade 4 students at SD Negeri 7 Muara Telang which was implemented by the teacher, so that the results of the observation would show the validity of the data and later could be described properly and correctly.

Based on the results of observations regarding the use of crying stone stories in fostering students' noble character according to the observation guideline sheet, the results can be concluded that the use of crying stone stories can make students understand moral messages and understand noble character well. The many moral messages contained in the story can stimulate feelings in students so that they can recognize the good attitudes in the crying stone story. Students show a change in attitude for the better according to the indicators of the dimension of noble character to oneself such as being patient, grateful, and polite, and the dimension of morality to other humans such as filial piety, good social relations, and the implementation of commendable actions in everyday life.

Interview Data

In this research, interviews were used as a tool to obtain further information about the use of the crying stone story in cultivating noble character in grade 4 students at SD Negeri 7 Muara Telang. An interview is a question and answer process carried out by two or more people and then carried out systematically with guided instructions to obtain the desired data.

The interview stage with the teacher was carried out to obtain further information regarding the use of the story of the crying stone in cultivating noble character in class 4 students. The interview was conducted by researchers with the class 4 A teacher, namely Mrs. ES, S. Pd, with the aim of finding out responses regarding the use of the

story of the crying stone. in cultivating noble character in grade 4 students at SD Negeri 7 Muara Telang. The following are the results of a recapitulation of interviews conducted by researchers with class 4 A teachers.

Based on the results of interviews conducted by researchers with Mrs. ES, S. Pd as a class 4 A teacher at SD Negeri 7 Muara Telang regarding the use of the story of the crying stone in cultivating the noble character of class 4 students at SD Negeri 7 Muara Telang, it can be concluded that the use of stories The crying stone is very popular with students because learning seems fun with various moral messages in the story which are easy for students to understand. The presentation of stories in the form of video stories attracts students' enthusiasm with a free display of the story that can train students to focus when viewing, listening and listening to the story. The story of the crying stone has a moral message and attitude according to the dimensions of having morals towards oneself and the dimensions of having morals towards other people which can foster noble character in students. The moral message contained in the story is that children must always be filial to their parents, love their parents and respect their parents. The attitude according to the moral dimension towards oneself in the story is gratitude, such as being grateful for the conditions and situations experienced, being patient when facing anyone, such as being able to control your emotions when angry, and being polite to others, such as not criticizing others. Attitudes according to the moral dimension towards other humans in the story are filial piety to parents such as always helping parents with their work, good social relations with other people such as respecting and participating in socializing with the surrounding community, and implementation of commendable actions in daily life such as always speak polite words when speaking, respect others, always be humble, always help others, and be filial to parents. Apart from that, the use of this story

can help teachers in their efforts to foster noble character in students with many moral messages in it, which can make it easier for teachers to approach students to provide examples of commendable actions that can be carried out as a habit to change student behavior to be better. Good.

In accordance with the data analysis techniques that have been described, apart from the homeroom teacher, interviews were also provided to class 4 A students so that researchers could find out more about the extent of students' knowledge of the research that had been carried out, namely regarding the use of the story of the crying stone in cultivating the noble character of class students. 4 SD Negeri 7 Muara Telang. This interview was conducted with 10 students in class 4 A of SD Negeri 7 Muara Telang. The following are the results of a recapitulation of interviews conducted by researchers with students.

Based on the recapitulation carried out by researchers on class 4 A students, percentage scores were obtained for each question. With the explanation for the first question, does the story "Batu Menangis" have a moral message that can be learned by students?, the percentage shows that 100% or 10 students answered yes the story "Batu Menangis" has a moral message that can be learned by students, while 0% or 0 students answered that there was no moral message that students could learn.

Based on the results of interviews with students regarding the use of the story of the crying stone in cultivating noble character in grade 4 students, it can be concluded that the story of the crying stone can develop good character in students, especially in the dimensions of having morals towards oneself and the dimension of having morals towards other people. There are many moral messages that students can learn, such as always being patient when you are angry, being grateful for the good fortune you receive, being polite by not criticizing others, being filial to your parents, such as helping

your parents, good social relations with other people, such as always helping people. other. By presenting stories that are interesting and easy for students to understand, the greater the students' willingness to understand the moral message in the story and implement it in everyday life.

In accordance with the data analysis techniques that have been described, apart from the class teachers and students, interviews were conducted with the principal of SD Negeri 7 Muara Telang, namely Mr. Mdr, M.Pd so that researchers could find out more about the research that had been carried out, namely regarding the use of stone stories. crying in developing noble character in grade 4 students at SD Negeri 7 Muara Telang. The following are the results of a recapitulation of interviews conducted by researchers with school principals.

Based on the results of interviews conducted by researchers with the school principal, the following is the statement of Mr. Mahendra, M.Pd as the school principal, it can be concluded that the use of the crying stone story is considered appropriate as an alternative solution applied by teachers in cultivating students' noble character. This can be seen from the changes that occur in students after the use of stories is implemented, many students are more able to behave politely and have good social relations in their environment. Of course, this can prove that the story of the crying stone can foster noble character in students.

Based on the results of interviews with students' parents regarding the use of the crying rock story in cultivating noble character in grade 4 students at SD Negeri 7 Muara Telang, it can be concluded that parents feel helped by the use of the crying rock story in class because it has a positive impact on students. Students who understand the moral message in the story are highly motivated to implement good attitudes at home such as patiently listening to advice from parents, helping clean the house, helping in the fields, and being more polite

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

such as speaking politely. Students also told what they experienced at school and discussed the moral messages in the story, such as Darmi's arrogant attitude and telling people that someone walking behind her, namely her mother, was a servant, and students felt more responsible for being filial. to his parents.

The documentation data used in this research is data in the form of photos, a list of names of class 4 A students and school profile data at SD Negeri 7 Muara Telang. The following is a photo attachment at SD Negeri 7 Muara Tetlang.

Figure 1. The process of implementing the story "Batu Menangis"

Discussion

Based on the research conducted, this research was carried out at SD Negeri 7 Muara Telang, in the 2023/2024 academic year, whose address is Telang Makmur village, Muara Telang District, Banyuasin Regency, South Sumatra Province. This research was carried out from May 14 to May 22 2024. The informants in this research were class 4 A teachers, 10 class 4 A students, the principal of SD Negeri 7 Muara Telang, and 5 parents of class 4 A students.

The application of the use of this story was carried out referring to the Indonesian language subject, chapter 7 semester 2. Previously, observation and interview instruments had been validated by expert lecturers and class 4 teachers. The results of observations on class 4 A students and interviews conducted with class 4 A teachers , class 4 A students, principal of SD Negeri 7

Muara Telang, and parents of class 4 A students, showed that there are benefits to the story "Batu Menangis" in cultivating the noble character of grade 4 students of SD Negeri 7 Muara Telang. This can be seen from the results of research which includes observation, interviews and documentation. The process of implementing the use of the "Batu Menangis" story was carried out face to face with the help of a projector, speaker and laptop, as well as recapitulating the results of observations with students and interviews with teachers, students, school principals and parents.

The story of the crying stone is part of Indonesian folklore originating from West Kalimantan. The story of the crying stone has a moral message that children can emulate and is relevant in everyday life in the era of globalization (Handoko, et al., 2021). There are many moral messages in the story of the crying stone, namely, don't be disobedient to your parents, be filial to your parents, love your parents, and respect your parents. Apart from that, there are good values that can be learned and implemented in life.

Scientifically noble morals are included in the concept of character. The essence of noble morals is related to moral strength, which has a positive connotation (Arianto, et al., p. 15, 2017). Indonesian students who have noble morals are students who have morals in relation to Almighty God, understand religious teachings, and apply them in everyday life, with the elements contained in the first characteristic being religious morals, morals towards oneself, morals towards other people. , morals towards nature, morals of the state..

Based on these theories, it shows that the use of the crying stone story can foster character with noble morals with various moral messages in it which can change student behavior for the better, and make students understand and understand the character of noble morals according to the message in the story.

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

From the results of research conducted at SD Negeri 7 Muara Telang in the form of observations of teachers, interviews with pupils, students, principals and parents, and documentation of the use of the story of the crying stone in cultivating noble character in grade 4 students of SD Negeri 7 Muara Telang, it shows that through the use of the story of the crying stone, most students understand the moral message in the story, such as always respecting parents, understanding the moral message and understanding the character of having good morals. The many moral messages contained in the story can stimulate feelings in students so that they can understand the good attitudes in the story of the crying stone. Students show changes in attitudes for the better according to the indicators of the dimensions of having noble morals towards oneself such as being patient, grateful, and being polite, and the dimensions of having morals towards other people such as filial piety to parents, good social relations and the implementation of commendable actions in daily life. -day. There are two indicators of noble character in the story of the crying stone, namely as follows:

a.   *The dimension of having morals towards oneself*

The dimension of noble character is one of the dimensions of noble character which is manifested in the care, affection and attention of students to themselves. The dimension of having morals towards oneself is part of the character of having noble morals, which refers to maintaining oneself in maintaining one's morals. In the story of Batu Crying, Mbok Darmi is always patient with what she has, always grateful for the situation and conditions she is experiencing, always diligently working hard to meet the living needs of her only daughter, and always being polite when her son Darmi speaks rudely and does not acknowledge Mbok Darmi's presence. as his biological mother. The moral messages contained in the story can be imitated by students. This shows that

the use of the story "Batu Menangis" can be an alternative for teachers to develop noble character, dimensions of noble morals in themselves for students. This means that the story of the crying stone can be used by parents and teachers to grow and improve children's morals. There are many benefits that can be received from the use of this story, such as the dimensions of having morals towards oneself contained in the story such as being patient, grateful, and being polite which, if understood and implemented, can foster character with noble morals in grade 4 students. By using the use of stories In this case, students are more interested in listening to stories, it is easier to understand the moral message in the story, and students are interested in implementing it in their daily lives.

b.   *The dimension of having morals towards other humans*

The dimension of noble character is one of the dimensions of noble character which is manifested in the care, affection and attention of students to other humans. In the story "Batu Menangis", Darmi is always lazy, when asked for help by her mother she always refuses. When asked by another person who the old man was walking behind Darmi, he answered that the person was his servant. This clearly shows that Darmi was disobedient to his mother, did not have good social relations with those around him, and did not implement noble actions in his daily life until he was cursed to become a stone. This shows that the story "Crying Rocks" can foster noble character in students, especially in the dimension of having morals towards other humans. The dimensions of having morals towards other humans contained in the story are not being disobedient to parents, good social relations, and implementing noble actions in everyday life.

Referring to research results through observation, interviews and documentation. Shows that there are benefits from the story "Batu Menangis" in cultivating noble character in students. understand the moral

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

message and understand the character of noble morals well. The many moral messages contained in the story can stimulate feelings in students so that they can understand the good attitudes in the story of the crying stone. Students show changes in attitudes for the better according to the indicators of the dimensions of having noble character towards oneself such as being patient, grateful, and being polite, and the dimensions of having good character towards other people such as filial piety to parents, good social relations and implementation of commendable actions in daily life. -day.

5. CONCLUSION

Based on the results of descriptive qualitative research, it can be concluded that the use of crying stone stories can foster noble character in students very well. Where there are several manifestations of the use of crying stone stories in fostering noble character, students can understand and apply the dimensions of noble character to themselves such as being patient, grateful, being polite and having morals towards other humans such as filial piety, good social relations, and implementing commendable actions in everyday life. It can be seen that students are able to grow and have noble character when good, most students can understand the benefits and moral messages in the story as evidenced by the increase in students' insight into noble character and changes in students' good attitudes. Students already know the benefits of crying stone stories and implement noble actions in everyday life and understand the utilization of crying stone stories in fostering noble character.

6. REFERENCES

Afriyanti, I., Somadayo, S., & Hadi, D. (2020). Pemanfaatan Media Cerita Rakyat Sebagai Upaya Membangun Kreativitas Anak.

Albaburrahim. (2019). Pengantar Bahasa Indonesia. Malang: CV. Mazda Media.

Alfatah, A. I., Rahayu, M., & Sabiq, A. F. (2019). Tantangan Pendidikan Karakter Religius, Nasionalis, Dan Mandiri Pada Masa New Normal.

Alifah, D. R., Duyin, M., & Sumartini. (2018). Sikap Masyarakat Dusun Blorong Terhadap Mitos Cerita Rakyat Asal Mula Dusun Blorong Desa Kaligading Kecamatan Boja Kabupaten Kendal.

Andrianie, S., Arofah, L., & Ariyanto, R. D. (2021). Karakter Religius : Sebuah Tantangan Dalam Menciptakan Media Pendidikan Karakter. Jawa Timur: CV. Penerbit Qiara Media.

Angga, & Devi, W. S. (2022). Kritik Sosial Pada Cerita Rakyat Aceh "Si Raja Parkit" Karya Novi Kurnia Melalui Pendekatan Sosiologi Sastra, 74.

Annisa, M. N., Williah, A., & Rahmawan, N. (2020). STIT PN. Pentingnya Pendidikan Karakter Pada Anak Sekolah Dasar Di Zaman Serba Digital.

Annur, Y. F., Yuriska, R., & Arditasari, S. T. (2021). Pendidikan Karakter Dan Etika Dalam Pendidikan.

Ariyanti, N., Marleni, & Prashiramni, M. (2022). Analisis Faktor Penghambat Membaca Permulaan pada Siswa Kelas 1 Di SD Negeri 10 Palembang.

Azzahra, L., & Irawan, D. (2023). Pentingnya Mengenalkan Alqur'an Sejak Dini Melalui Pendidikan Agama Islam, 13-20.

BP, A. R., Munandar, S. A., Fitriyani, A., Karlina, Y., & Yumriani. (2022). Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan, 2.

Candra, M. A., & Wulandari, I. A. (2021). Sistem Informasi Berprestasi Berbasis Wes Pada Smp Negeri 7 Kota Metro.

Chahnia, J. (2022). Problematika Guru Pendidikan Agama Islam Dalam Pembentukan Karakter Individu Pada Siswa Di SMPN 3 Tanjung Emas. Batu Sangkar.

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

Choli, I. (2019). Pembentukan Karakter Melalui Pendidikan Islam.

Dakir. (2019, Maret). Manajemen Pendidikan Karakter. (Ngalimun, Ed.) Konsep dan Implementasinya di Sekolah dan Madrasah.

Djamaluddin, A., & Wardana. (2018). Belajar dan Pembelajaran. Parepare: CV. Kaaffah Learning Center.

Erwin. (2021, September). Pendekar : Jurnal Pendidikan Berkarakter. Peran Bahasa Indonesia Dalam Pembentukan Karakter Bangsa, 38-44.

Fadli, M. R. (2021). Memahami desain metode kualitatif, 21, 33-54.

Fiantika, F. R., Wasil, M., Jumiyati, S., Honesti, L., Wahyuni, S., Mouw, E., . . . Waris, L. (2022). Metodologi Penelitian Kualitatif. (Y. Novita, Ed.) Padang, Sumatera Barat: PT, Global Eksekutif Teknologi.

Herwani, S. (2023). Analisis Nilai Pendidikan Karakter Legenda Batu Menangis: Kajian Perspektif Islam, 8. doi:10.31764

Hidayat, R., & Abdillah. (2019). Ilmu Pendidikan "Konsep, Teori dan Aplikasinya". (C. Wijaya, & Amiruddin, Eds.) Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI).

Hidayat, R., & Abdilllah. (2019). Ilmu Pendidikan " Konsep, Teori, dan Aplikasinya ". (C. Wijaya, Ed.) Medan: LPPPI.

Jaya, A., & Mortini, V. (2023). Developing Moodle E-Learning Media to Learn News Writing.

Junil, A., Ambiyar, Refdinal, Giatman, M., & Azman, A. (2020). Jurnal Pendidikan. Perspektif Pendidikan Karakter Akhlak Mulia Pada Perubahan Tingkah Lakun Siswa.

Kamelya, R. (2022). Jurnal Pendidikan Profesi Guru Agama Islam. Hambatan Guru Pendidikan Agama Islam Terhadap Pembentukan Karakter Siswa Di SD Negeri Rejang Lebong.

Lestari, I., & Handayani, N. (2023). Pentingnya Pendidikan Karakter Pada Anak Sekolah Khususnya Sma/Smk Di Zaman Serba Digital. 101-109.

Lutfhiyah, R., & Zafi, A. A. (2021). Penanaman Nilai Karakter Religius Dalam Perspektif Pendidikan Islam Di Lingkungan Sekokah RA Hidayatus Shibyan Termulus, 513-526.

Nur'aini, R. D. (2020, Mei). Penerapan Metode Studi Kasus Yin Dalam Penelitian Arsitektur Dan Perilaku.

Prashiramni, M., Zulela, & Edwita. (2022). Optimalisasi Penerapan Kegiatan Literasi Dalam Meningkatkan Minat Baca Siswa Sekolah Dasar.

Rab'iah, F., Alim, W. S., Zumrudiana, A., Lestari, I. W., Baidawi, A., & Elisanti, A. D. (2021). Pendidikan Karakter. In F. I. M (Ed.). Jawa Timur, Indonesia: CV. Agrapana Media.

Rafiqa, S. (2019). Penokohan dalam cerita rakyat perspektif linguistik sistemik fungsional.

Ramadhani, J., Sugiatno, Sahib, A., & Wanto, D. (2020). Pendidikan Karakter di Sekolah Dasar. CURUP: LP2 IAIN Curup. Retrieved from http://book.iaincurup.ac.id

Rodliyah. (2021). Pendidikan & Ilmu Pendidikan. (M. Khusnurridlo, Ed.) Jember: IAIN Jember Press.

Sari, A. A., M, S. A., Istina P, G. I., Farhan, M., & Ikmal, H. (2022). Pengembangan Karakter Religius Siswa Melalui Sekolah Berbasis Pesantreb Di MA Ma'arif 7 Banjarwati.

Shofwan, I. (2018). Pengembangan Instrumen Penilaian Akhlak Mulia Berbasis Al-Qur'an.

Sholeh, M., Budiwan, J., & Azhori, M. H. (2021). Pendidikan Karakter Religius Melalui Metode Cerita.

Sinaga, D. (2015). Proses Pembelajaran Peserta Didik.

Sufitri, & Setyowati, R. (2019). Dongeng Membangun Karakter Siswa SD. Pemanfaatan Dongeng Dalam

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG

Pembelajaran Di Sekolah Dasar Sebagai Media Untuk Membangun Karakter Siswa.

Sujana, I. C. (2019). Fungsi dan tujuan pendidikan indonesia.

sukadari. (2018). Implementasi Pendidikan Karakter Melalui Budaya Sekolah. Yogyakarta: Kanwa Publisher.

Sumitri, N. W. (2023). Eksistensi Cerita Rakyat dan Fungsinya dalam Kehidupan Masyarakat di Manggarai Timur, 43-57.

Syaroh, L. D., & Mizani, Z. M. (2020). Membentuk Karakter Religius dengan Pembiasaan Perilaku Religi di Sekolah: Studi di SMA Negeri 3 Ponorogo.

Wibowo, S. F. (2019). Nandai Batu Menangis Sebagai Nilai Tambah Objek Wisata Situs Megalitikum Suban Air Panas.

Yahya, M. (2020). Ilmu pendidikan. (Mukni'ah, Ed.) Jember: IAIN Jember Press.

Zuchri, A. (2021). Metode Penelitian Kualitatif. Makassar: CV , syakir Media Press.

Sugiyono. (2019). Metode Penelitian Kuantitatif, Kualitatif, Dan R&D. Bandung: Alfabeta, Cv.

Sugiyono. (2021). Metode Penelitian, Kualitatif, Bandung: Alfabeta, C

THE UTILIZATION OF THE STORY OF BATU MENANGIS IN FOSTERING NOBLE CHARACTER IN GRADE 4 STUDENTS OF PUBLIC SCHOOL 7 MUARA TELANG