



Moral Value And Character Building Education Folklore In Karonese “Kak Tangko Bunga”

Betty Rebina Br. Ginting¹, Cindy Nathania Br. Sinuraya², Yenita Br. Sembiring³
English Language Study Program Faculty of Teacher Training and Education Universitas
Prima Indonesia

Received: 19 December 2020 Accepted: 21 May 2021

DOI: 10.24256/ideas.v9i1.1898

Abstract

Folklore is a traditional story that has been passed down from generation to generation which has an important role in moral value and character building. The purpose of this study is to describe the important of moral value to building good character though a folklore. This study is descriptive qualitative research design and all the data was collected from book, written document and other supporting information. The result and discussion of this study showed that there are five dominant values contain in folklore *Kak Tangko Bunga* such as give up beat work hard, help each other, don't steal, do not lie, and don't below others. From the research can be concluding that folklore *Kak Tangko Bunga* had many moral value and character building.

Keywords: Folklore, Moral Value, Character Building

Introduction

1.1 Background of the study

Indonesia is a country that has many islands so it is known as the largest archipelago so that Indonesia has so many tribes. Indonesia is also known as a country that has cultural diversity. The culture of a nation is a way of life that develops, and is owned by a group of people, and will be passed on from generation to generation, culture is made up of many complex elements, including religious and political systems, customs, language, clothing, folklore, buildings and works of art.

Sumatera Island is one of the islands in Indonesia. The island of Sumatera is the 3rd largest island in Indonesia, so the island of Sumatera has so much diversity of ethnic groups, one of which is the *Karo* tribe in the highlands of North Sumatera.

Likewise, the tribes in Indonesia have so many customs such as traditions, traditional clothes, regional specialties, folk songs, traditional tools and also folklore. So, do the *Karo* tribe have it and one of the folklore to be lifted is folklore 'KAK TANGKO BUNGA'.

The level of nation is reflected in the materials that exist in the nation itself. One of the cultural elements that we will discuss is folklore. Folklore is a story that originates from society and develops in society in the past which is a distinctive feature of every nation which has a diverse cultural culture that includes the cultural and historical wealth of each nation.

In general, this folklore tells about an incident in a place or the origin of a place. The characters that appear in folklore are generally manifested in the form of animals and Gods.

Folklore has several functions including:

The function of entertainment facilities is by listening to folktales such as fairy tales, myths or legends, as if we are invited to travel to other experiences that we do not encounter in our daily life experiences.

The function of educational facilities is that folklore basically wants to convey messages or messages that are beneficial to the character and personality of the listeners. The function is a means of raising a sense of solidarity among members of the community who are the owners of the folklore.

Another function of folklore is to strengthen the socio-culture values prevailing in society. In folklore, there are ethical and moral teachings that can be used as guidelines for society.

Besides that, in folklore there are also prohibitions or restrictions that need to be avoided. Folklore can be a guide to the behaviour and rules of life that exist in society in social interactions.

According to William R Bascom (in James Danandjaya 1991:50), folklore is divided into three major groups, namely:

1. Myths are folk prose stories that are considered true after being considered sacred by the surrounding community. Myths were confirmed by gods or demigods. The event happened in another world or not in the world as we know it today and happened in the past.
2. Legend is folk prose that has characteristics similar to myth, namely being considered sacred. It is different from the myth that the legends are established or played by humans even though sometimes extraordinary characteristics are also assisted by magical creatures. The place where it happened in the world as we know it and it happened not too long ago.
3. Fairy tales are folk proeses that are considered true by the local community and fairy tales are not bound by time or place

Folklore is still told orally, not using printed or written media. Therefore, because it is not written, the story has been distorted so that it is often very different from the original story. Although many people have known that folklore has undergone the addition of fiction, it actually adds inspiration to many people and becomes every folktale has useful moral messages.

However, the folklore that originally became the identity of a region is now disappearing. The factor influencing this problem is the existence of technological developments that increasingly advanced technological developments.

However, not all of the information that will be obtained from technological advances will be in accordance with the norms and values of the Indonesian nation, such as the circulation of pornographic images and videos.

Through technological advances, there is much moral deterioration in children that occur because children can easily access these things through their gadgets.

Not only that, the younger generation is also accustomed to playing online games that are available which makes them to tend to prefer to be alone rather than hanging out with local people who are not in accordance with the values in the Indonesian nation which is known for its friendly people.

Therefore, children need to be taught the values of norms and religion that really need to be instilled in individual life and in social life. Values and norms should be taught to children as early as possible starting from the immediate environment, namely family, school and community.

With the teaching of morals as early as possible, it is hoped that the children will be able to adjust to the values and norms that apply in social life. In addition, the existence of teaching norms from an early age is expected to prevent children from the negative influence of social media when they grow up.

Previous research that is more relevant than this research is a research conducted by a PGSD university lecturer entitled "MORAL VALUE AND ASESSMENT CHARACTER EDUCATION IN FOLKLORE IN KARO

DISTRICT" that raises the story about Karmila Br. Karo" in research conducted by PGSD University lecturers. This quality is more about how the current development has a lot of negative impacts on the younger generation and also how many pictures or news can be accessed by children without any age limit and with the times that make pictures more interesting pictures make children lose interest in reading folklore.

The second research was carried out by Haris Sultan Lubis, Ikhwanuddin Nasution, Emma Marcsella (2018) with the title Karonese Perception on the "SI BERU DAYANG" Folk Myth in research conducted by Haris Sultan and their friends more emphasizing that folk tales or human life in ancient times it was closely related to the myths that grew in the community and these myths often contained many noble values that governed life in society.

From the above studies there are differences between researchers. Research from PGSD lecturers at Quality University emphasizes how in this area safe development brings many bad influences to the younger generation and with the rapid

development it makes children not interested in reading folktales in research conducted by Haris Sultan and friends. Friend more emphasized how the myths that developed in society can bring noble values to life in society.

Based on the description above, it is necessary to conduct research on folklore, especially folklore of *Karo*. What needs to be done is to improve student competence, as well as to reveal the values that are contained and utilized in strengthening the character of students as mandated by Presidential Decree Number 87 of 2017 concerning strengthening character education.

1.1 Formulation of the problem

Based on the background of the problem, identification of the problem is the formulations of the problem in this study are:

1. What moral values can we get from the folklore of '*Kak Tangko Bunga*'?
2. What character building is contained and can we make life guidelines in the folklore of '*Kak Tangko Bunga*'?

1.2 Study Objectives

Based on the background and problem formulations above, the objectives to be achieved in this study are:

1. Understand the moral values in the folklore of '*Kak Tangko Bunga*'
2. To find out that folktales can be used as material for character building based on *Kak Tangko Bunga*'s story.

1.3 Study Scope

Based on the background of the problems stated above, the focus of this research is to show how important folklore is in providing good values and also building one's character life.

1.4 Benefits of Research

1. As reading material for the community, especially the younger generations, to know more about local folktales that have good

moral values to be applied in people's lives.

As documentation material for researchers and readers in studying the cultural values that exist in society, especially in the folklore of 'Kak Tangko Bunga.'

Method

2.1 Folklore

According to Suripan, (1991: 4) folklore is a story that is passed down from generation to generation from the old generation to the new generation orally. Folklore can be interpreted as a form of expression of a culture that exists in society through speech that has a direct relationship with various aspects of culture and the arrangement of social values of society itself.

According to Sisyo and friends, (2008: 4) folklore is one of the literary works in the form of stories that are born, live, and develop in traditional societies that are disseminated orally, contain survival, are anonymous, and spread among specific collectives quite a long time.

According to James Danajaya, (1997: 2) folklore is one form (genre) of folklore. Folklore itself is part of the culture of a collective that is spread and inherited from generation to generation among collectives of any kind, traditionally in different versions, both in oral form and examples accompanied by gestures or reminder aids.

2.2 Moral Value

Morality comes from the Latin *meros*, the plural of *mos*, which means custom (Bakry, 1992: 70). In KBBI (1990: 592), morality suggests the meaning or teaching of good and bad that are generally accepted about deeds, attitudes, psychology, and so on.

According to Durkheim in (Muhni, 1994: 36-370), argues that morality is a phenomenon and scaling social fact consisting of rules and activities consisting of rules and social activities.

Morality in literary works usually reflects the author's view of life, the author's view of the truth that the author wants to convey to the reader. Morality according to the story, according to Kenny (in Nugiyanto, 1998: 321), is usually intended as a suggestion related to certain moral teachings that are practical, which can be taken through the story concerned by the reader.

Value comes from the word value (English) which comes from the word *valere* (Latin), which means the essence of something that is very meaningful for human

life that is strong, good, and valuable used to judge the good and bad of a behaviour.

According to Milton Rekaech and James Bank, value is a type of belief that falls within the scope of the belief system in that someone acts or avoids an action, or owns and is trusted.

According to Chabib Thoba, value is a trait inherent in a belief system that is related to the giving subject (people who believe). So value is something that is useful and useful for life as a reference for behaviour.

Moral Value is something that is very valuable or meaningful which is used to reflect the practical view of society which is taken from the story, both novel folklore and other stories that are strong, good, and are considered meaningful and are used to judge the merits of behaviour.

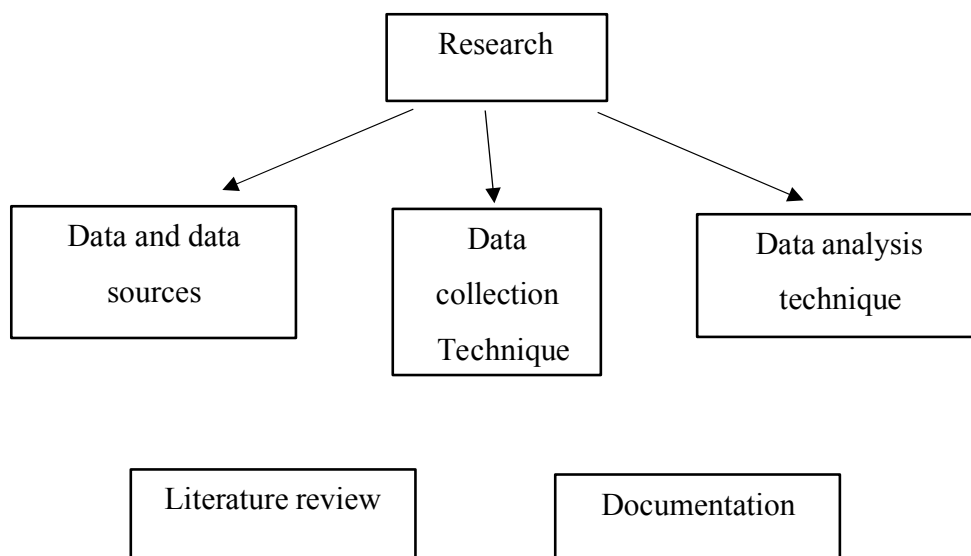
According to Driyakara, moral values are an objective picture of human actions in carrying out the routine of life. In this sense, morals are often associated with human nature and nature who want to live in comfort and peace.

2.3 Character Building

According to Coon (Zubaeni, 2011: 8), character is a subjective assessment of personality that can or cannot be accepted by society. These characters will shape motivation with dignified methods and processes.

According to Mansur Muslich (2010: 70), character is a way of thinking and behaving in a person which is characteristic of each individual to live in collaboration, both in the family, society and the state.

Character building is an effort or a process carried out to inculcate positive things that aim to build character in accordance with moral norms and principles of giftedness. There are three factors that are very important in the process of shaping children's character, namely the factor of education (school), the community environment, and the family environment.



2.1 Type of Research

The method used in this research is a qualitative descriptive method that describes the results of a data description in the form of written or spoken words about events that occur and can be observed. Furthermore, Denzim and

Lincoln in (Moleong 2017: 5), state that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and are carried out by involving various existing methods.

The use of this method aims to describe the moral values and character building contained in the folklore "KAK TANGKO BUNGA" in social life.

2.1 Data and Data Sources

a. Data

The data collected in descriptive analysis is data in the form of words, or a picture, so that it doesn't emphasize the numbers. This is due to the application of qualitative methods (Moleong, 2017: 11). Data is the material used in research to be examined and then analysed. The data of this research are moral values and

character building in the folklore "KAK TANGKO BUNGA".

b. Source Data

The data source is the research subject from which the data was obtained. Main data source in qualitative research are words and actions, the rest is additional data such as documents and others. In this regard, in this section the types of data are divided into words and actions, written data sources, photos and statistics (Moleong 2017: 157). Sources of data used in this research are in the form of articles, manuscripts or legendary texts and books that contain moral values and characteristic development in the folklore "KAK TANGKO BUNGA".

2.1 Data Collection Techniques

Data collection techniques are the most strategic step in research, because the main purpose of research is to get data without knowing data collection techniques, so researchers will not get data that meets the data standards set (Sugiyono 2017: 224). In this study, the techniques used to collect data were literature study and documentation.

a. Literature review

Literature study is a technique in data collection that is used by examining data through the object to be analysed. This research uses literature study to collect data on folklore.

b. Documentation

Documentation is used to obtain the desired data or information from various sources, in order to support research work. In this case, the documentation is taken from manuscripts or legends, books containing moral values and characteristic development in folklore "KAK TANGKO BUNGA" and internet sites related to the title.

2.4 Data Analysis Techniques

The data analysis techniques in this research are first, to analyse the moral values in the folklore "KAK TANGKO BUNGA" and the second, to reveal the character development in the folklore "KAK TANGKO BUNGA" which can be applied in social life.

Data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding

what is important and what is learned and deciding what to tell others (Moleong 2017: 248). Qualitative data analysis techniques can be done through a data collection process including data reduction, data presentation and drawing conclusions.

Results

MORAL VALUES AND DEVELOPMENT OF CHARACTERS IN PEOPLE'S STORY "KAK TANGKO FLOWER"

In every tribe, all have their respective ethnicities and cultures and in that culture, one of them is folklore. Every folklore, in this journal we will present the moral values and character building in the Karo folklore entitled "KAK TANGKO BUNGA."

MORAL VALUES AND CHARACTER DEVELOPMENT

- **GIVE UP BEAT TO WORK HARD**

In the story "KAK TANGKO BUNGA" we can see the unyielding and hard work shown by the grandmother in trying to get her rights.

We can see how the grandmother continues to work hard to find her cotton again, even though people who have asked for help have been rejected several times, she doesn't give up and keeps trying until she gets the results of her struggle.

- **HELP EACH OTHER**

In the story above, we can see the moral value and character building, which is helping each other in life, shown in how from all the people who are asked for help, only cats want to help them, in this case we learn that in life we must continue to cultivate an attitude of helping without looking at the background. Back from someone asking for help while we can help us should help.

- **DON'T STEAL**

In the story above we can see what the consequences are if we take things that do not belong to us (stealing) because somehow we hide it one day we will definitely get caught just like the crow who stole the grandmother's cotton in the end he has to return the cotton and also if we steal that means we have harmed and troubled others.

- DO NOT LIE

In the story above, we can see the moral value and character building, namely don't lie because if we lie it can cause a threat to ourselves, just like in the story of a crow that was almost killed by chopsticks if he didn't tell the truth and kept lying.

- DON'T BELOW OTHERS

In the story above, the moral value and character building that we can see is not to underestimate someone because even though we underestimate someone there will be other people who appreciate it in the story above, we can see how chopsticks, machetes, embers of fire, water, cliffs, cows, and others who belittles the grandmother who asks for help and in the end there is a cat who appreciates the grandmother and helps her

Discussion

Folklore Analysis "KAK TANGKO BUNGA"

In ancient times, in a village lived a grandmother and two grandchildren. During the day, the grandmother dried the cotton (flowers) in her yard. She then called her two grandchildren to take care of his cotton clothes, because she was going to take a bath to the bath.

One grandson is deaf, the other is blind. When the grandmother came home from the bath, she saw that the cotton was no longer on the clothesline.

He said to his grandson "Where is the cotton that was dried?"

His blind grandson replied "earlier I heard a voice, kak kak, kak ... but I'm not sure if that is what stole it".

Then the deaf grandson said "I just saw a big black bird. The bird swallowed the dried cotton, but I did not hear any sound. When I was about to call, the bird was already flying.

The grandmother also went to see the crow and begged the crow suspected by her grandson who stole the cotton to return the cotton he had swallowed.

The crow replied "I did not swallow it; maybe the cotton is on the left porch of your house".

Then the grandmother looked for him there, but he was not there. Then the crow said again "maybe on the right porch of your house".

The grandmother looked there, but there was none. The crow again said "Maybe the cotton is on the kitchen shelves".

The grandmother looked again for the kitchens, but there was none. Then, the grandmother thought hard, how to make her cotton back. He also asked for help to the chopsticks he said "oh, chopsticks please help me, throw your chopsticks towards the crow, because he stole my cotton".

The chopsticks said "I do not want" Then the grandmother found a machete and said "Oh Machete, split the chopsticks, because he did not want to push the chopsticks towards the crows. That crow has stolen my cotton".

The machete said "I do not want". Then the grandmother asked for help to the embers, she said "Oh embers, grind the machete, which does not want to split the chopsticks, the chopsticks do not want to push the chopsticks towards the crows. That crow has stolen my cotton."

The embers said "I do not want". Then the grandmother went to ask for help to the river, she said "Oh River, extinguish the embers, she does not want to bake the machete, the machete does not want to split the chopsticks, the chopsticks do not want to push the chopsticks towards the crow, the crow has stolen my cotton".

The river said "I do not want". Then the grandmother went to the cliff, she said "Oh Cliff, help me dam the river, she does not want to put out the embers, the embers do not want to roast the machete, the machete does not want to split the chopsticks, the chopsticks do not want to push the chopsticks towards the crow, the crow has stolen my cotton".

The cliff word "I do not want". The grandmother almost despaired of seeking help to solve her problem, but she still struggled to find the buffalo, she said "Oh buffalo, please help me to climb the cliff, she does not want to extinguish the embers, the embers do not want to roast the machete, the machete does not want to split chopsticks, chopsticks do not want to push the chopsticks towards the crow, the crow has stolen my cotton."

The buffalo said "I do not want". Then the grandmother went to find rattan, she said "Oh Rattan, help me trap the buffalo he does not want to stab the cliff, the cliff does not want to dam the river, the river does not want to extinguish embers, embers do

not want to roast machetes, machetes do not want to split chopsticks, chopsticks do not want to put the chopsticks towards the crow, the crow has stolen my cotton".

The rattan word "I do not want". Then the grandmother found the rat she said "Oh rat, please help me, bite the rattan, she does not want to trap the buffalo, the buffalo does not want to stab the cliff, the cliff does not want to dam the river, the

river does not want to extinguish embers, embers do not want to roast machetes, machete does not want to split chopsticks, chopsticks do not want to push the chopsticks towards crows, crows have stolen my cotton".

The Rat said "I do not want". Then the grandmother found the cat and said "Oh Cat, the rat was bitten, he did not want to bite the rattan, the rattan did not want to trap the buffalo, the buffalo did not want to stab the cliff, the cliff did not want to dam the river, the river did not want to extinguish embers, embers did not want to roast machete, machete do not want to split chopsticks, chopsticks do not want to push the chopsticks towards the crows, crows have stolen my flowers".
Cat said "Where is the rat? I will pounce and eat it".

Hearing that, the cat became scared and replied "do not stab me, I will bite the cane".

Conclusion

After analysing the folklore of "Kak Tangko Bunga", the researchers found 5 moral values that surrender overcame hard work, help each other, do not steal, do not lie, and are not inferior to others. All of the moral values above are moral values that will be obtained if someone reads the folklore of *Kak Tangko Bunga* which are positive values that can be used to build the character of the nation's children in social life. One of the moral values that we can take from the folklore of *Kak Tangko Bunga* is to help each other as in the story we see that of the many people who don't want to help the grandmother in the story, finally there is a cat who helps the grandmother. That's how we should live in a good social life.

References

- Resyadi, H. (2020). Teachergrams: A New Trend of Teaching and Learning English. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 8(1), 154 - 163. doi:<https://doi.org/10.24256/ideas.v8i1.1323>
- Esma Junaini, dkk. 2007. *Analisis Nilai Pendidikan Karakter dalam Cerita Rakyat Seluma*. Universitas Bengkulu: Jurnal Korpus, Vol. 1, No.1.
- Jauhari, Heri. 2018. *Foklor Bahan Kajian Budaya, Sastra dan Sejarah*. Bandung: Yrama Widya.
- Danandjaja, James. 2002. *Folklore Indonesia. Ilmu Gosip, Dongeng, dan Lainlain*.

Betty Rebina Br. Ginting¹, Cindy Nathania Br. Sinuraya², Yenita Br. Sembiring³
Moral Value And Character Building Education Folklore In Karonese "Kak Tangko Bunga"

Jakarta: Grafiti.

Lickona, Thomas. 2013. *Education for Character: Mendidik untuk Membentuk Karakter* (Terjemahan Juma Abdu Wamaungo). New York: Catherine Gafell.
Choerunnisa, Anastasya. 2019. *Lunturnya Budaya Bangsa Akibat Globalisasi*.
https://www.researchgate.net/publication/330468739_LUNTURNYA_BUDAYA_BANGSA_AKIBAT_GLOBALISASI.

Darmawan, Deni. 2013. *Sistem Informasi Manajemen*. Bandung: Rosda.

Eastabrook, Leigh. 1977. *Libraries in Post Industrial Society*. (A Nealschuman Professional)

Bangun, Tridah. 1986. *Manusia Batak Karo*. Jakarta: Inti Idayu Press.

Bangun, Tridah. 1990. *Penelitian dan Pencatatan Adat Istiadat Karo*. Jakarta: Yayasan Merga Silima.

Ramayanti, D. 2013. *Struktur Cerita Rakyat*. Master Bahasa Jurnal: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia, 1(2), hlm. 25-35.

<https://www.kompasiana.com/teotarigan/5eb690c4097f363dfc4f3953/kak-tangkobunga-dokumentasi-dongeng-tuntutan-kreatifitas-ketika-di-rumah-saja>

<http://kalakginting.blogspot.com/2013/05/kaktangkobunga.html?m=1%20Dinas%20kebudayaan%20dan%20pariwisata%20kebudayaan%20Karo%20:%20Turi-Turin%20Rakyat%20Karo.%202009.%20Kabanjahe>.

Sarjani Tarigan. 2017. *Dongeng mitologi dan ajar-ajaran Karo*. Balai adat budaya Karo Indonesia: Simalingkar-medan