

Character Education Through The Introduction of The Legend Character for Elementary School Students

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Abstract

An abstract of the literature study become one of learning that is laden with loads of positive character that can be taught to students. As for one of the genre's prose is a legend. The legend is the story of the people that have similar character to mite, which is considered to be true. The legend taught by industry figures that develop with the various characters. Through the character of the students at the elementary school level can be learnt, understand, implemented, and integrated all positive characters taught by legendary figures in their lives everyday. Good character education is useful for them to be able to grow into a man who is more intelligent, cultured, and humanist.

Keywords: character education, the legend.

INTRODUCTION

Learning Literature in Elementary School

Indonesia is a country with a literacy record of concern. It certainly caused rampant quantity which is not coupled with the quality in all fields, especially in the world of education. During this time, students in elementary school are conditioned to go to school and "learn" from 7:00 a.m. until 1 p.m. In fact, since the rise of the full day school, students are conditioned to stay at school until 4 p.m. The question is, is it effective as what patterns of learning done during these students are in school? If they are indeed central brewing to become the superior human ethical sublime beside smart intellectually? Or even precisely because it is a lot of bad school management system trend and they compete to search for students so that justifies all means?

Education is a space for humanization process for the student. Meanwhile, education is not only a wide

range of growing potential, but also the strategic teaching and moral ethics, even internalisation the main character on the learners so that they become the main private – not only excels in science and technology, but also become *linuwih* or more have good manners and character (Wibowo dan Gunawan, 2015).

In this regard, the study of literature become one of learning that is laden with loads of positive characters that can be taught to students. Only, this time, learning literature taught with hours that include serving with the Indonesian Language learning. Therefore, if in terms of efficiency, it is not uncommon if the learning literature in elementary school was in second position after learning of linguistic or grammar. Not to mention if it is coupled with a less teacher competence *mumpuni* (mastery) in teaching at once become role models in the activities of literature. Of course learning literature increasingly look "marginal".

In its implementation, the study of literature in elementary school always restrict students only in the realm of reading other people's poems are usually already in the book packages or LKS (Lembar Kerja Siswa/ Worksheet Students), making the poem in this modern era average students with easy downloading from the internet, or read the product literature more in the genre of prose. And even then, if it was assigned by the teacher to read a short story or novel children, students prefer an instant way to find synopsis a lot on the internet, instead of reading the works as a whole.

Whereas, if linked to language learning in general, there are some principles of language learning as follows: (1) Indonesia language learning should be directed to give more servings to a real language training; (2) the grammar is taught only to correct errors of speech students; (3) the real language skills into the primary purpose; (4) reading is as a tool for learning (reading for learning); (5) writing and speaking as a means of expression and conveying ideas; (6) class as a place to practice writing, reading and speaking in English; (7) the emphasis of learning literature on reading as many literary works, and (8) learning vocabulary should be directed to add a child's vocabulary.

In contrast, the average elementary school students in Indonesia are not conditioned to make a habit of reading literary works as a necessity. Awareness for reading, live up to, and appreciate works of literature have not been much emphasised in the study of literature in school or as part of the hobby. Therefore, do not be surprised if ultimately the essence of all genres of literary works are loaded with character education has not

been able to touch the personality of the students.

Literature which in principle is the mimesis of the real-life portrait into a part that is an integral part of life itself. There is a lot of codes that become hook between the positive values in life with narration in every work of literature especially in the genre of prose either children's stories as well as the text of the play. Therefore, it is very important for the students to be able to identify the codes in order to be able to be a keyword in the love of literature. Obviously, the tutor must also emphasizes its role as a facilitator in being role models appreciated literature. In a work of literature in any form is already occupying the role of "loved" by the readers of good teachers as well as students to teach it would be more convenient and meaningful.

Content

Other Types of Literary Works That are Taught in Primary School

In the science of child literature, folk tales are grouped into types of traditional literature (Huck, 1976) or sometimes referred to as a literary archetype (Saxby, 1987). Meek, et.al. (1988) more specifically use the term literary fairy tales refer to fairy tale in Blackboard. Burke, 1990) use the term folk literature refer to folk tales.

The folk prose story is the story that presented orally in the form of the language of prose. The story of folk prose can be classified into three types, namely: the mite or myths, legends and fairy tales (Danandjaja, 2003). Meanwhile, Hutomo (1991) sort out materials that of story, to be: (1) (2) tales, myths, legends, (3) (4), (5) the epical ballads, and (6) memorates.

In the Java community, generally there are only the term folklore. That is, the range of stories that develop in the community. This story has been rooted in the hearts of the people. The most common children's stories read and taught by teachers in school are fairy tales. Therefore, their understanding of any fairy tales less, which is confined to the story with figures of animals, plants, and other sacred objects.

Meanwhile, in another opinion delivered that are included in the category of ordinary stories are the stories, spoken by people. These stories are to be funny stories, stories of solace, fables and fairy tales. This story has function to entertain and educate. Community stories believe the presence, for example about animals that can converse. People believe that in ancient times animals are indeed able to converse like humans (Hutomo, 1991).

The myth of Greece, which is a story about gods and heroes are as idols. Myths are sacred stories that support a belief system or religion (Hutomo, 1991). In the opinion of others, Bascom (in Danandjaja, 1997a), declared the myth is the story of folk prose which according to the owner of the story, is considered absolutely never happen. The characters in the myth are the gods or demi-gods. Events happening in the world, such as in paradise or heaven, or else in the world before having the form as we know it today. Therefore, the myth is considered to have the nature of holiness, while the time of the occurrence was during a very tense.

The myth tells of gods, demi-gods, the origin of the world, the origin of man, and others, as an example, the story about Dewi Sri. According to the myth story, Dewi Sri is reincarnated into rice, so Dewi Sri is believed to be the Goddess of

rice and fertility. Other examples are known in the world: the Trojan war, the story of Hercules, Zeus, the goddess Venus, and others. Understanding of the story of this myth, in fact became a conviction. The belief that overstated, often influence the mindset toward superstition. As a result many societies consider sacred against one or two myths.

In Indonesia, the myths also popular as mite. Mite usually deals with the occurrence of the universe, the world, man, death, animals, nature, symptoms, topography and so on. Mite also deals with the adventures of the gods, love, kinship, war, power, and others. In other words, the mite is a form of prose that describes the origins of things because it's a mite often stimulates the brain to read it. At least the human brain will follow mite aroused because logically can be accounted for (Endraswara, 2005). Among the mite has spread in the life of Javanese people, namely: (1) *Dewi Sri Sadana*, (2) *Loro Blonyo*, (3) *Ki Ageng Sela*, (4) *Kanjeng Ratu Kidul*, and others.

Next is a legend prose genre. The legend is the story of the people that have characterized the prose similar to the mite, which is considered to be true, but is not considered to be holy (Danandjaja, 2003). Different from the mite that is Holy or sacred, explanations, legends are secular (worldly) and events occurred during that yet so tense and is set in a world that we know today. There are four classifications of legend, namely religious legends, such as stories about people a lot: *Wali Sanga*, *Syech Siti Jenar*, *Ki Pandan Arang*, and others. Local legend, that is a story related to a place, place names, forms the surface of a place, and so on. For example: a story about: *Gunung Tangkuban Perahu*, *Telaga Rawa Pening*, *Legenda Air Terjun*

Pengantin, and others. Legends of the supernatural, such as stories about supernatural creatures, ghosts, spirits, the symptoms of a natural invisibility, and so on, as examples are The legend of Nyi Roro Kidul, The Legend of Nyi Landung Melati, The Legend of Nyi Blorong, and others. The legend of the Individual, is regard to certain figures that are considered truly exist, such as the story of Panji, Jayaprana (a popular figure in Bali), Si Pitung from Betawi, and so on.

The legend can also a place of original story. Typically, this story will be more easy to remember and often superior creatures figure. Legends often idiosyncratic figure, but the figure is not considered sacred. Heroic figures are often entered into legend. The legend can be the event as if it was a real happening (Endraswara, 2005). Fictional elements and more dominant in the fantastic tale. It is precisely the element that is the cause of many popular fairy tales by different walks of life. Another difference with myth, a character in the legend is the ordinary man, though has amazing properties. Place of occurrence is in the world that we know today, while the time of occurrence of not too long ago.

Epic is about the stories of heroism (kewiraan) of a person's character. The story contains a failure and agility of a character and sometimes make a sequel, Verboseness. In relation can be mentioned an example of that is a matter of character *Hang Tuah*, *Amir Hamzah* (*Wong Agung Menak Jayengrana*), *Jaka Tingkir*, and others. In Europe, many epic written in verse, such as the famous *Iliad* dan *Odyssey* (Hutomo, 1991).

Further, Hutomo (1991), explains the story or said there are also referred to it as a ballad, is the story of the delivery with

singing. In this connection, *macapatan*, i.e. read the text of a handwritten script, can be classified as a ballad. Similarly the Malay poems read orally or read from written material to the audience. It is can be classified also into ballads. In Indonesia, in fact, a great many stories that are spoken orally (without reading the text). For example the stories narrated by *tukang kaba*, *juru pantun*, *dalang kentrung*, *dalang jemblung*, *tukang templing*, and others. The story was spoken on stage accompanied by simple instruments and half sung, then many of the people who call this art *asteater bertutur*.

Whereas, memory is the story or the story of someone who contains a remarkable experience. This story does not have a specific structure. Interesting in this connection is to do with the trust of the population. For example: someone marry a fairy (Hutomo, 1991).

In contrast, with the fairy tale, is the story of a people's prose by the owner's own story is not considered really happened, let alone have the nature of sanctity. Other differences are a fairy tale is not bounded by time or place (Danandjaja, 2003). Fairy tale, for experts is a special story, that is about people and animals which is unlike the legend and mite. The fairy tale is not considered really happen, although there are many depicting truth or contain a moral. For example: *Andhe-Andhe Lumut*, *Puteri Salju*, *Putri Abu*, *Sewidak Loro*, and so on; While the A special form of animal Fables called Fables, i.e. stories that contain a moral, namely teaching about good deeds and bad behaviour, for example stories fairy tale about the most famous animal was *Sang Kancil*. A special form of animal Fables called Fables, i.e. stories that contain a moral, namely teaching about good deeds

and bad behaviour, for example stories "Seorang Brahma dan Anjing Hutan yang Tak Tahu Membalas Budi" (Bunanta, 1998). Endraswara (2005) memilahkan fairy tale into three, namely: (a) *fabel*, (b) *joke tale*, and (c) *nursery tale*.

Fable is a fairy tale about animals. An animal is usually as central figures. The animal become a representation of human desire. This is not another fairy story is symbolic. As for the actual narrator described human behavior, but as a symbol. The famous animal Fables in Java is an adventure *Kancil*. This fairy tale is not only favored by children, but also by adults. Fairy tale variations *Kancil* into several subdongeng, including: (a) *Kancil Nyolong Timun*, (b) *Kancil dengan Buaya*, (c) *Kancil dengan Siput*, (d) *Kancil dengan Kera*, and others. Uniquely, fable that developed in Central Java main character fable is the *Kancil*, in West Java, the main character is tortoise fable told with her story. Meanwhile, a fabled figure in Kalimantan commonly told is ape.

Funny fairy tale is the story of ridiculous behavior (inviting laughter). Funny fairy tale usually for entertainment, and there is also contain anecdotes. The examples of funny tales, are; *Clana Buntung* and *Wong Cethyl*. On the other hand, funny fairy tale story (prose) that corresponds to the world of children. Children's stories are often favored by children to entertain and formed the soul. Children can be real and pure fantasy story, also an important stimulating child psychiatric (Endraswara, 2005).

Endraswara (2005), add prose genre children namely: (1) children, (2) history (the sacred character and the story of the people's hero), (3) pepali prose, and (4) the story of humorologi. According to Davis (Endraswara, 2005), the characteristics of

children, namely: (1) traditional nature, namely the story appeared in the society since ancient times, can be a fable, legend, tale of heroism, and romantic; (2) the idealist, that the story contains a high idea, (3) popular entertainment, is a fun kid, (4) theoretical, it means to educate and provide direction or guidance to children.

In the meantime, Innis (Endraswara, 2005), add the characteristics of children's stories include: (1) to entertain children laughter and delighted his heart; (2) provide information to children about the phenomena, objects, weather, animal world, state dinner, lunch, and delusion; (3) provide guidance about the behavior, and so on.

The people's history is a part of folklore that may affect their owners. The history of this kind, according to Kartodirdjo (1986) some have been published in the *Babad Tanah Jawa*. Great book that contains a variety of this folklore story, as if presenting everything that has ever occurred on Earth. Through political stories and search the House of Messianic against ratu adil, from time to time has formed its own folklore. Coveted Queen's fair as the idea of counter-this is not another ideological passion the people against this type of true leaders. It's also a folklore has grown widely to the community of Java had had the traits of Ratu Adil are speculative.

There's more history of the people that is based on historical sources, combined with the stories of the people, known as the story of the hero of the people. The people's resistance against the invaders is manifested in folklore, which is a form of positive emotional overflow. In each area there is always the story of a hero (who is in as the hero) for example *Sarip Tambakyasa*, *Pak Sakerah*,

Sawunggaling, Branjangkawat, Untung Suropati, and Trunojoyo. In addition, there are also other people who become heroes, for example, the first open forests and occupy the village (*babad alas*), and religious workers (*misionaris*).

In addition, the community is known for the presence of the story *pepali*. According to Endraswara (2005), *pepali* that is is the traditional prohibitions. The advent of prohibition come from an experience less pleasant, so they don't happen again. Acts belongs to *pepali* typically contains high degree of risk. That is, if the ban was particularly likely there will be a result of the psychological and even physical consequences. At least by the presence of *pepali*, Java will be more thorough and careful in the Act. Examples of *pepali*'s story, for example: *Cerita Pepali Ki Ageng Sela, Pepali Bandung Bandawasa*, dll.

The story of the joke is a story that contains humor. As for anecdotes usually humor which makes use of satire. Both contain humor, but a different object. Second prose in delivery *lisannya* often ditambah-tambah with a demonstration of creating humorous image. Both acts are also able to stimulate a person's emotional power to follow the next story (Endraswara, 2005). The story of the jokes and anecdotes are indeed difficult separated. In the joke, sometimes contain anecdotes, or vice versa.

Various genres of folklore, many of which have now been written back and published as a book, published in a magazine or newspaper (see magazine *Jaya Baya* and *Panyebar Semangat*) as well as filmed (For example: *Angling Darma, Jaka Tingkir, Nyai Blorong, and Nyi Rara Kidul*). Folk tales from primary sources and secondary sources which can be used

by teachers of language and literature of Indonesia as a matter of learning in elementary school.

Character Education in Learning Literature in Elementary School

National Education serves to develop the ability of people form character and the civilization dignity in the framework of the intellectual life of the nation, aimed at the development of potential learners in order to become a man of faith and piety, precious, healthy, have learned, accomplished, creative, independent, and become citizens of a democratic and accountable. In an attempt to reach the educational objectives, Indonesia establish the character education at all levels of education. The elementary school which is a compulsory formal education of twelve years Indonesia's main be fundamental part to familiarize various positive conditioning to students. Such conditioning can be integrated in the subjects taught in the classroom, through the school management, as well as extracurricular activities.

According to Lickona (1991), the character is, "A reliable inner disposition to respond to situations in a morally good way." Lickona, also add that "character so conceived has three interrelated parts: moral moral feeling, knowing, and moral behavior). The opinion further explained by Wibowo (2012) that it refers to a series of characters cognitivities, attitudes, motivations, behaviors, and skills.

Effective character education starts from a strong urge students to perform a targeted value (Strang, 2007). The trust must be conditioned so that students can be easily map out the psychology condition in learning all material taught by the teachers, in particular in the study of literature in elementary school. The pattern

of integration into the value of materials is done through themes that contains characters as well as the use of story that contains characters with certain characters that can be studied, understood, and can be appreciated and imitated by students.

Literature that has been developed with all the *gerenya* provide a broad space for the character education growing through the figures in it. Therefore, the characters with certain characters that can be studied, understood, and can be appreciated and imitated by students could be are figures or characters that sometimes don't make sense. It is called animal characters in Fables, such as the Slug, kancil, dogs, crocodiles, turtles and others. Or it could be the characters of unknown truth of his existence as Nyi Roro Kidul, Dewi Sri, and others. However, the nature of literary works for children is to give them an understanding of good bad through everyday life. If the useful of reading literary works are already understood by the students were sure the process of implementation, internalization, and the integration of character education in their daily life will be more meaningful.

Character Education through The Introduction of The Character of The Legend

Literary works with all its products become inseparable part with character education that has been undertaken by the Government since many years ago. On a small scale, the study of literature – especially children – prose became a part of the process of the characters introduced in it to students so that they know and understand the nature of life in a way that is simple and fun. The legend that is one of the many children of prose genre popular though still much less explored. Legend

has the figures of the central part in the overall story. As part of people's prose, in its development of the legends of many spoken word of mouth so much that sometimes have a different version. As already described in the previous section, the legends are legends was divided into secular (worldly) and events occurred during that yet so long ago. Therefore, an awful lot of cer ...

the four classifications of legends, i.e. religious, local legend legend, legends of the supernatural, and the legend is told they have individual personalities that become part of the story. The figures are certainly not only the protagonist, but also the antagonist and tritagonis. It's just that, to facilitate the process of the introduction of a character education through the legendary figures in general the central figures of interest to students identified and imitated.

In religious legends, legends are many thriving in Indonesia of which the story of: *Wali Sanga, Syech Siti Jenar, Ki Pandan Arang*. Wali Sanga is the designation for the nine guardians who spread the teachings of the religion in Java. The Trustees of the title of sunan. As for the ninth guardian is Sunan Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Kalijaga, Sunan Gunung Jati, Sunan Drajat, Sunan Kudus, Sunan Muria. All of the trustees have supernatural powers, cleverness, and science *kanuragan*.

Their ability is the provision for the teaching of Islam. As for the positive character that can follow from them are obedient to Allah SWT., loving, patient, helpful, not spiteful, and persevering in the struggle on the right path. By reading and understanding the positive character of the guardians of the students learning from all

the positive characters in everyday life. It is similarly to the story of Sheikh Siti Jenar, Ki Pandan Arang, and others.

Meanwhile for legends, many stories tell about local legend, the story mostly revolves around the origin of a region. To the local legends, many of which are not yet believed to be the truth because many are told from mouth to mouth. Even often which is a bouquet of the builders of the story in the past to be handed out to the public as part of sheer entertainment. For example the legend of Lake Toba which originated from the story of a young man named poverty Toba married her catch the fish. The legend tell that her catch the fish turns out to be turned into a beautiful Princess waiting for so because love each other they finally married. From the results of their marriage, it was born naughty Samosir. Delinquency Samosirlah which in the end makes the Toba angry until breaking his promise not to tell a story the origins of a locality.

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heavy rains came down to make a great flood which resulted in the village where they live were sunk and leaving only a mound of soil in the middle of the Lake. The mound was named Samosir Island. If the thought of logically it appears that the story does not make sense, but the nature of the local legend is taught the virtues and humanization to students. Therefore, the figure of Toba, his wife (daughter of fish), and is considered to represent the character education Samosir which can inspire and imitated by students. A similar story with a central character who brings the role of good bad can also be found in the legend *Gunung Tangkuban Perahu*, *Telaga Rawa Pening*, *Legenda Air Terjun Pengantin*, and others.

Legends of the supernatural, such as stories about supernatural creatures, ghosts, spirits, the symptoms of a natural invisibility, and so on. In Indonesia, one of the legends of the supernatural which most famous is the legend Nyi Roro Kidul. It is told in ancient times there was a king named Prabu Mundangwangi. Despite already having empress named Dewi Rembulan and beautiful children named Dewi Kadita, the King still had many wives. Many concubines existed the one that became his favorite. Consort was named Dewi Mutiara. Because Dewi Mutiara has the nature of evil when she gave birth to a son, he did not want anyone to rival the position to his son. In addition, he also intends to become a consort succeeding Dewi Rembulan. So, cause to herb of Nenek Jahi, Dewi Mutiara managed to make a face Dewi Rembulan and Putri Kadita It appears pocked, festering and rotten smell.

The legend continues with the epic of the King to kill the Empress and her daughter because the disease strangely, but

the guards have to do it precisely so that felt sorry for releasing the aak and mother to walk down a forest. Because of fatigue, eventually empress died, while Putri Kadita managed to continue the journey in his sadness to find a segara (sea). After asking for Justice to the God he dabble into the sea are magically able to restore her beauty. Because he was feeling a lot of people who are evil in the world that he did not want to return to the mainland and continued to live in the supernatural as the ruler of the southern coast of Java as Nyi Roro Kidul.

The legend of Nyi Roro Kidul was indeed unknown rational or the truth, but, regardless of the truth, the students can learn the existing properties through the characters of the legend of Nyi Roro Kidul. With the process of reading and understanding is good then the students can identify good and bad characters and are able to implement positive characters in everyday life.

CLOSING

Education is a field to develop character education for students. With the subject matter of literature especially legend of learning students are invited to an avid reader, understand, appreciate, and integrate moral messages through the characters. The figures of the legends develop in Indonesia carries its own character. Either positive or negative character, both of can be used as learning materials for elementary school students to be able to interpret life wisely and humanist. Therefore, through a character in legend, students may be learning a good personality to be able to mengembangkan potential of being human and dignified.

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