

Didactic Values in the Anthology “*Tegal Bercerita*” Short Stories

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Abstract-*Tegal Bercerita* is an anthology of short stories which was published by Department of Libraries and Archives of Tegal in 2017. The anthology consists of fifteen short stories that are written by the litterateur from Tegal. Didactic values in the short stories are good for the education and character development of the students. The values are appropriate with the learning principles of the 2013 Curriculum which emphasize the students’ character building. Therefore, this study was conducted with the research question of what didactic values contained in these short stories. This research is qualitative research. The approach used to analyze the problem is structural semiotic approach. The stage of collecting data in this study was carried out through heuristic reading. In order to collect the data, this study used listening and note-taking techniques. The data was analyzed by using hermeneutic reading techniques. The purpose of hermeneutic reading is to obtain a comprehensive interpretation of each content of the short stories in the anthology of *Tegal Bercerita*. The conclusion of the study is the anthology of short stories, *Tegal Bercerita* contains stories that are full of didactic values, including cultural values, moral values, religious values, and social values. The values of the short stories will be very useful to be taught to students since they are in accordance with the learning principles of the 2013 curriculum which emphasize the students’ character building.

Keywords: *didactic value, short story, character*

I. INTRODUCTION

Adam (2016: 39-40) states that the function of literature is not merely to provide entertainment to the reader, but also the author tries to provide graceful and great values that are sometimes separated from daily observations. As a phenomenon, literature is a mirror that supports the processes of life and humanity. Based on this statement, another literary function can be seen, namely revealing secrets to humans, giving meaning to humans, and opening the way to truth.

The literary work that was chosen as the object of study in this research is the anthology of *Tegal Bercerita* short story published by the Archives and Library of Tegal City in 2017. This anthology contains fifteen short stories written by the writers of Tegal City.

Tegal Bercerita is a collection of stories that exist around Tegal City both factual, namely facts about real events and other events that are

believed to have happened around Tegal City. Didactic values contained in the short stories in the anthology of short stories are good for education and student character development. It is in accordance with the 2013 Curriculum learning principles which emphasize on the student character.

Based on the fact, this research was conducted with the research problem of what didactic values contained in the anthology of *Tegal Bercerita* short story.

Value according to Pepper states that value is everything about good and bad (Djajasudarma, 1997: 11). Soelaeman states a similar statement that value is something that is prioritized by humans as a subject, concerning everything that is good or bad, as an abstraction, view, and purpose of various experiences in rigorous behavior selection (Hendrawanto, 2017: 48). Values are beliefs that make a person act based on the basis of choices and become normative that influence humans in determining the choice (Elneri, Thahar, and Abdurahman, 2018: 5). Didactic according to KBBI V Online (downloaded on 02/02/2020) is educational. Semi stated didactic is a teaching to the reader delivered through a work (Anggitasari, 2018: 4). Didactic values contained in literary works include cultural values, moral values, religious values, and social values (Kemendikbud, 2018: 65).

II. METHODS

This research is qualitative research. The approach used to analyze the problem is structural semiotic approach.

The data collection step in this research was carried out through heuristic reading. The data collection in this research used the listening technique and note taking with the following procedures: 1) reviewing the document by reading the anthology of *Tegal Bercerita* short stories carefully; 2) recording the data in the form of fragments of text contained in the anthology of *Tegal Bercerita* short stories in the form of a table; and 3) classifying or grouping the data that contains didactic values.

The data analysis techniques in this research used hermeneutic reading technique. Hermeneutic reading is carried out to obtain a comprehensive

explanation of the contents of each short story in the anthology of *Tegal Bercerita* short stories.

III. RESULTS AND DISCUSSION

Didactic values contained in the *Tegal Bercerita* short stories are cultural, moral, religious, and social values.

A. "Adu Sakti Dua Adipati"

In the "Adu Sakti Dua Adipati" short story, didactic values contained in the short story are cultural, moral, social, and religious values.

The cultural value contained in this short story is traditions in the kingdom. The large area of the kingdom usually consists of smaller territories. These territories or regions usually send tribute or gifts as a proof of their loyalty to the king.

This story also displays moral value namely knights and responsibilities. 1) Knights according to KBBI V Online (downloaded on 07/02/2020) are knights, meaning people (soldiers, officers) who are valiant. Knight is chosen by Duke of Martopuro, younger brother of Duke of Martoloyo. Martopuro is a Mataram knight who is ready to defend the king, even though he has to deal with his senior martial brother. 2) Responsibility means a state of obligation to bear everything (KBBI V Online, downloaded on 07/02/2020). Responsibility is shown by Duke of Martoloyo as the leader of the Tegal community. He did not want the community to suffer with the arrival of the Dutch. So, although the king wanted to collaborate with the Dutch, Martoloyo persisted to community's interest.

Religious value is shown by the behavior of Duke of Anom who always surrenders all his problems to God. When he was upset making a choice whether to become king, or whether to go to Mecca to perform the pilgrimage, he pondered to think about it in the mosque.

In addition, the values contained in this short story is social value. Social value in this short story namely loyalty and filial piety. 1) Loyalty according to KBBI V Online (downloaded on 02/07/2020) means courage; obedience (in friendship, servitude, etc.). Loyalty in this short story is shown by Duke of Martoloyo to Duke of Anom, who is a King. At that time, there are many regents in the Mataram Kingdom region defected from Mataram. However, Martoloyo still showed his loyalty, continued to support whatever the new King of Mataram commanded. Loyalty will also eventually lead to another value, namely persistence in defending someone. 2) Charity is another social value in this short story reflected in the behavior shown by Duke of Martoloyo and Duke of Anom. Both of the, are senior martial brother, both of them lead the territory under the rule of the King of Mataram. As a retainer of Mataram, both of them showed devotion to the

King of Mataram. Duke of Martoloyo's dedicated attitude shows his totality as a servant of the king, who will do everything for the king. In the matter of fact, even if he had to sacrifice his life. So does Duke of Martopuro. He showed his devotion to the king. Although, he has to face or fight with his brother, Martoloyo

B. "Ringin Kurung Jadi Saksi"

This story contains didactic cultural, moral, and social values. Each value is explained as follows.

Cultural value appears in the Javanese government tradition, especially the appointment of leaders, there are several requirements that must be obeyed. Someone can be appointed as a leader if they meet the requirements. In this short story, the tradition of appointing a regent in the Kingdom of Mataram must fulfill the following conditions: (1) well known by community; (2) loved by the people; and (3) have contributed to Mataram; and (4) magic power. This is the core of the story when Duke of Martoloyo gets a mandate to test Brebes Regent candidates, Tumenggung Puspongoro.

While the moral value in this short story namely responsibility, humility, and nationalism. 1) The stated responsibility is the responsibility of a leader to his community. This was demonstrated by Tumenggung Puspongoro as a servant of the Kingdom of Mataram who was given the responsibility of securing the Brebes area in terms of agricultural produce, the harmony of the Brebes people, and the safety of the environment. 2) Humility was shown by Tumenggung Puspongoro when competing with the Duke of Martoloyo supernatural powers. Tumenggung Puspongoro, although astonishing everyone who witnessed the battle, was still humble as shown in the following quote. Humility was also shown by Duke of Martoloyo. Martoloyo as a testator of Puspongoro's powers, acknowledged the supernatural powers of the Brebes region. 3) Nationalism according to KBBI V Online (downloaded on 07/02/2020) means the spirit of nationalism. Nationalism was demonstrated by Puspongoro in maintaining Mataram. Also he will defend Mataram until the end of his life.

Social value in this short story namely love and hospitality. 1) Love is shown in this short story. The love of a leader namely Puspongoro to his community. Likewise vice versa. The presence of Puspongoro was so hailed by the community. 2) Hospitality is shown by Puspongoro's attitude towards his people. He always returned the respect of the community who hailed him.

C. "Kraton Puduk Sipayung"

Didactic value in this short story namely cultural value, moral value, and social value.

This short story contains cultural values, namely the construction of the square by Duke of Martoloyo in front of the Puduk Sipayung Palace. This palace was built as a place of appointment of the King of Mataram. Martoloyo thought that there should be a large square like the one in the Mataram Palace. The square is part of the palace complex. The palace in the past traditional society was the center of government and at the same time a cultural center (Handinoto, 1992: 3). Therefore, the construction of the square as depicted in this short story shows the existence of cultural value.

The moral value in this story is justice. Fair according to KBBI V Online (downloaded on 02/07/2020) is the same weight, not one-sided. While justice according to KBBI V Online means fairness (deeds, treatment, etc.). Fairness is shown by Duke of Martoloyo when asking residents to release their land as part of the construction of the square. According to Martoloyo, the land that was released by the people must be replaced with the same size and fertile land

The social value that appears in this story is mutual cooperation. Mutual cooperation is demonstrated by the community of Tegal to build the Puduk Sipayung Palace, under the leadership of Duke of Martoloyo

D. "Adipati Anom Menjadi Raja"

Didactic values in this story namely moral value, religious value, and social value.

Moral values that appear include responsibility, alacrity, and hard work. 1) The responsibility in this short story was shown by Duke of Martoloyo as the Regent of Tegal. Martoloyo who received orders to prepare everything for the appointment of the king, he carried out all tasks with full responsibility. means agile, fast, and strong (full of enthusiasm and convincing). Spry in this story is shown by Duke of Martoloyo. Martoloyo led the construction of the palace as a place that would be used for the appointment of the palace swiftly. 3) The hard work shown by the Tegal community in realizing the palace as the coronation of the king.

In addition, religious value is also shown in this story. Religion that is praiseworthy when Duke of Anom as the crown prince of the Kingdom of Mataram received uncertainty about the steps to be taken. He doubts if asked to be resolved, or goes to Mecca. In the midst of doubt, he entered the mosque to surrender everything to God. It indicates the value of religion seen in this short story, which is surrender to all the provisions of God.

The social value contained in this short story namely loyalty and filial piety. 1) Loyalty, shown by Duke of Martoloyo to the crown prince of Mataram, Duke of Anom. Duke of Anom who inherited his father's throne for the coronation ceremony of the

king was carried out in Tegal which is the Duke of Martoloyo's territory. For that, Martoloyo showed his loyalty by preparing everything, from the construction of the palace to the holding of the coronation ceremony. Martoloyo who is dedicated to Mataram. While many of the regents of Mataram Kingdom were not loyal, Martoloyo still expressed his loyalty to the successor of Raja Amangkurat I.

E. "Brandal Mas Cilik"

This short story contains didactic values namely moral values, religious values, and social values.

The moral value that appears in this short story is courage. Courage is shown by the main character namely Brandal Mas Cilik, Lurah Randugunting. When he was asked for help by Mas Rangga, Tegal Deputy Regent, he quickly agreed. In fact, he strengthened Mas Rangga so that he was not afraid to fight the Dutch. Little Mas's courage against the Dutch seemed brutal until the Dutch dubbed him Brandal.

The religious value in this story is apparent in the life of the Randugunting community, where the Little C Kid holds the position of headman. The community is told every afternoon the children learn to recite

The social value in this short story namely love and mutual cooperation. 1) Love, shown by the community of Tegal who lost the Reksonegoro VI Regent who died. Many people are crying for his personality. It proves the people's love and affection for his regent. So even when Mas Little was killed by a Dutch bullet. The people feel sad to lose Mas Cilik who has sacrificed a lot for them. All seemed to enjoy being together

F. "Mbah Bujang"

The didactic values contained in this short story are moral values, religious values, and social values.

This short story displays moral values including sincerity and humility. 1) Sincerity according to KBBI V Online (downloaded on 02/02/2020) is sincerity; honesty; readiness. Sincerity was shown by Raden Bunawa and his brother, Raden Bunawi when they were intercepted by a barrage of begal. The begal asked that Bunawa and Bunawi hand over the bundle they had brought. , it is shown by Bunawa and Bunawi when begal prostrated to beg forgiveness to them for robbing. Bunawa and Bunawi told the begal not to ask forgiveness from them, but to Allah SWT. Likewise when Bunawa finally settled in the Tegal area, he was once offered to be the first lurah in the Bunawa village to live. However he did not accept because he assumed Ki Sutawijaya, the village elder, who is more suitable to be the first headman if the hamlet turns into a village.

The religious value in this story can be seen from what Raden Bunawa and Raden Bunawi did. They traveled on religious trips. Their aim was to deepen religious knowledge in the Kasepuhan Palace in Cirebon. On their journey, they encountered problems. Among them was when they arrived in the area of Tegal they were confronted by begal. Even so, they still pray for the begal so they get guidance from Allah SWT.

Besides moral value and religious value, this short story also contains social values. The social values in this short story are shown by the friendly behavior of the people of Tegal even though what they face is migrants. In addition, they also help the Mataram forces guarding the Tegal area in terms of eating and drinking. The hospitality was also shown by Mbah Panggung while receiving the arrival of Raden Bunawa and Raden Bunawi at his residence.

G. *"Tegalsari"*

Didactic value contained in this short story include religious value and social value.

The religious value in this story is shown by Sunan Panggung who founded the pesantren. The purpose of the establishment of this pesantren is to change the bad behavior of the community towards good behavior.

In addition to religious value, another value contained in this story is social value. Social value appear in the affection of Gento Sulam, the main character in this story, to Sudarmi, his son. Sulento Gento was unable to refuse the request of his son who requested that his husband be released in Pernalang. Sulam Gento is actually no longer dealing with a bad world. Sulam Gento used to be a gento (thief, thief, robber, criminal). But then he realized and founded a boarding school. His name also changed to Mbah Mintaragen. However, unfortunately for Sudarmi, he then took action to free Suroloyo, Sudarmi's husband. Although he borrowed the hand of Barja Gewo, his best friend, to free Suroloyo

H. *"Kaloran dan Penghianatan Wangsa Jaya"*

In this short story, didactic values namely moral value, religious values, and social value.

Cultural value are reflected in the form of the construction of the Kaloran Palace which takes into account the structure of the Palace in general. For example around the palace there is a village square and a market. There is also a guest gathering ageng, a place to receive guests who want to face the Duke. This region is also sometimes called Mangkirusuman, where the kusumo hold tea parties. In addition, cultural values are also reflected in the existence of the Agung Tegal mosque, which was built by followers of Diponegoro at the time.

This short story also contains moral values that are shown by the main characters namely Raden Sindu and Wangsa Jaya. Sindu is a follower of Diponegoro who has the spirit of nationalism. Nationalism was shown when he joined the guerrilla with Diponegoro in fighting the Dutch. As a follower of Prince Diponegoro, he reflected a good moral value that was agile and clever in fighting. Sindu was famous for his magic and shrewdness in fighting. Because of that, a Dutchman named Van Ka held a grudge against him because he had killed his father, Van Koper, in a battle. Van Ka Bel finally made a prize contest to capture Sindu. The emergence of Wangsa Jaya as a contest participant mirrored good grades. He was enthusiastic and humble. The spirit of Wangsa Jaya was apparent when he registered the contest to capture Sindu. However, the modesty of Wangsa Jaya is only camouflage. The Jaya people are modestly shown to Sindu as an effort to make Sindu want to divulge his powers.

The social value contained in this short story is compassion. Sindu, after Diponegoro was captured, then fled until he later met with Reksonegoro. From this conversation with Reksonegoro it is reflected the social value in this story. Sindu to flee because he felt sorry for the people due to abuse - Dutch authority. The feeling of love also resides in Reksonegoro. Sindu who has fallen has made his deepest sadness. He was devastated and until the end of his life he lived in Semedo Village, where he first met Sindu

I. *"Kisah Jalan Setapak"*

Didactic values that contained in this short story namely moral value, religious value and social value.

This short story contains moral values that are wise and responsibility.1) Wise according to KBBI V Online (downloaded on 02/02/2020) is to always use his mind (reason and knowledge); wise; perspicacious. Wise in this story is shown by Sunan Kalijaga in making decisions. He is different like others who attended the Majeruk Horse trial demanding that Majeruk be sentenced to death, Sunan Kalijaga asked Majeruk not to be sentenced to death. According to Sunan Kalijaga, if Majeruk was sentenced to death, he could not improve himself. Majeruk must be given the opportunity to gain wisdom and convert to Islam.2) Responsibility, indicated by Majeruk. He accepted all decisions resulting from his actions that had rebelled against the Kingdom of Demak. When then Majeruk was assigned to make a path from Demak to Cirebon, he accepted the task proudly. He promised to do the task with the help of several courtiers.

The religious values are: iktikaf, reading the Alquran, and reciting the Shahada sentence. 1) Iktikaf according to KBBI V Online (downloaded on 07/02/2020) means to be silent for some time in the mosque as a worship with certain conditions (while

distancing the mind from the world to draw closer to Allah SWT). Iktikaf, in this story is done the Walisongo on their way from Demak to Cirebon. It gives learning to Majeruk Horse. By looking at the daily life of the Walisongo, there is a desire for him to convert to Islam.2) Reading the Alquran, it appears when the group of Sunan stopped by somewhere in the area of Tegal. People in the area every dawn heard people who chant the Alquran verses. The Koran chant is increasingly arousing Majeruk's desire to convert to Islam.3) Saying the two sentences of Shahada, Majeruk finally believes in Islam by reading two sentences of shahada.

In addition, the other didactic values contained in this short story are social value. The social value contained in this story are hospitality and harmony. 1) Hospitality shown by the community on the western edge of Kali Kemiri, one day when the Walisongo group stopped by on their way from Demak to Cirebon. It impressed the Majeruk Horse and wished to live in the area when he finished his duties. 2) Harmony, it appears when Majeruk finally lived on the western edge of Kali Kemiri, he and his friends together to build the community in the area. The people live in harmony and prosperity.

J. "Cinta Rantamsari"

Didactic values contained in this short story namely moral value and social value.

The moral value in this short story is shown by Bahurekso, a Mataram retainer assigned in the West area. He is a submissive type of royal servant. He never once refused the king's orders.

In addition to moral value, social value is also contained in this story which refers to the Bahurekso's devotion to the Kingdom of Mataram. His devotion makes him obedient to all orders of the king.

K. "Sampur Berdarah"

This story contains didactic values namely cultural value and social value.

Cultural value that appear in this story are gamelan and ronggeng. 1) Gamelan, in this story the gameland is used as music to accompany Rondasih, the dancers who are dancing when dancing. Dancers won't be good if there is no music. Therefore, ronggeng as a traditional dance is also accompanied by a traditional musical instrument called gamelan. The sound of the gamelan will further make the ronggeng eager to dance.2) Ronggeng, in this story Rondasih, the main character, is described as a skilled ronggeng dancer, who is able to hypnotize guests with his graceful and agile dance.

The moral value shown in this short story is humble. Rondasih as the main character in this short story is told to establish love with Wiro, a village youth who daily only buffalo buffalo. Rondasih's

father wanted him to marry a Mataram Palace official. However, Rondasih refused. For him, love does not look at degrees, possessions, or names.

L. "Kisah Tiga Biji Asem Jawa"

In this short story, the didactic values that exist are moral values, religious values, and social values.

The moral value that appear in this story is wise. The wise behavior is reminded by Syarif Abdurachman to Syech Magelung. When Magelung was defeated in the fight against Syech Abdurachman. Magelung first came to Majeti Island, seeming impure and as if challenging Syarif Abdurachman. However, in the end Magelung lost and learned from Syarif Abdurachman.

In addition, religious value is also apparent in the life of Syarif Abdurachman. He who stopped at Majesti Island, a remote island on his way to Cirebon, always read the Alquran whose voice was heard to the community around the island. It finally made the community come to Majeti Island to learn from him.

This short story also contains social value, namely hospitality, good association, and mutual assistance.1) Friendliness shown by Syarif Abdurachman who is willing to accept anyone who wants to study religious knowledge. 2) Good association shown by the friendly Syarif Abdurachman, in the end made the surrounding community liked his presence. Syarif Abdurachman fostered good relations with the surrounding community. 3) Mutual assistance shown by the community around Majeti Island, where Sheikh Abdurachman lives. They often help the needs of Syarif Abdurachman. Sometimes they gave food, they also built houses for Sheikh Abdurachman to stay. They built a big house as a place for people to learn the Koran. Likewise Syarif Abdurachman helped residents. He taught them to study the Alquran and other religious knowledge

M. "Van Tirus, Saudagar yang Baik Hati"

Didactic values contained in this short story include moral value and social value.

The moral value in this story is shown by Van Tirus, the main character. He is who incidentally a Dutchman, but in his behavior like a native. He was humble and not arrogant like most other Dutch people who came to Indonesia.

There are many social values are shown in this short story. It is because Van Tirus did much good until now his name has been immortalized into an area in the City of Tegal. The existing social values namely: sharing, respecting, harmony, sincerity, sympathy, and benefactors. 1) Sharing is shown by Van Tirus who likes to share with others. He was sorry for the suffering of the people due to the Dutch colonialism. So, he does good to the surrounding

community so that they can make ends meet. 2) Respect, Tirus always pays attention and respects the community around the house where he lives. He provides needs for citizens. Tirus provides land for residents to use farming and the results also return to them. Not surprisingly, people respect Tirus so much. 3) Harmony, shown by the people around Tirus. Even with Tirus, the community has a good relationship so that they can work together in taking care of the Tirus garden. 4) Sincerity, shown by the people around Tirus to Van Tirus. Tirus that helps them a lot eventually causes sincerity to the citizens. They shared the sadness of Tirus and helped a lot when Tirus's wife died. 5) Sympathy, shown Erik, Friends of Tirus, when he saw Tirus who was often pensive after his wife left. Sympathy in this case means participating in feeling the feelings (happy, hard, etc.) of others. Erik comforted Tirus so that he would regain his spirits. 6) Generous, shown Tirus likes charity. As he did when he would leave Indonesia. The Dutch who leave Indonesia will usually sell their land. However, Tirus gave his land to residents.

N. "Gili Tugel Jalan yang Terputus"

Didactic values that contained in this story namely moral value, religious value, and social value.

The moral values in this short story are courage and perseverance. 1) Courage is shown by the Regent of Tegal Raden Mas Panji Cokronegoro. He opposed the Dutch when told to provide labor in the context of building the Daendels program. 2) Persistence, demonstrated by Cokronegoro when the Dutch came for the second time to Tegal to ask the Tegal Regent's willingness to prepare a road construction workforce. The second arrival is accompanied by carrying a picture of the road that will be made. The road to be made turns out to hit the peringgian and cut paseban. This made Cokronegoro angry and drove the Dutch back because they did not agree with the Dutch program.

This short story also contains the religious value that is shown by the religious life of the Tegal community. Every time they visit the community, Cokronegoro asks whether their children have been taught to read the Koran or not.

In addition, there are also social value that is shown by Cokronegoro. Cokronegoro is always attentive to its citizens. He often goes down to the community, asks about their difficulties or just greets. Cokronegoro displays good social values as a leader, which is to protect the people. When the Dutch arrived so Tegal would provide labor for road construction, Cokronegoro did not immediately agree. He proposed a condition so that the people were not harmed. The condition was finally agreed to by the Dutch so that people who were involved in road construction labor received wages, rice and salt.

O. "Tek Hay Kiong, Istana Kwee Lak Kwa"

Didactic values contained in this story are cultural value, moral value, and social value.

The cultural value in this story is the procession of the image of the god at Tek Hay Kiong Temple, Tegal, which is held every year on the fourteenth and fifteenth days after the Chinese New Year. unknown in China. Tek Hay Cin Jin was worshiped by the Chinese community in Tegal because of his magical powers and nobility.

The moral values contained in this story are as shown by Kwee Lak Kwa, as a virtuous and subtle person. In the story the Kwee Lak Kwa troupe, who had just returned from trading, had his ship stopped by robbers in the middle of the sea. However, Kwee Lak Kwa tried to calm the robbers with subtle language.

Social values in this short story is passionate with others and benefactors. 1) Associating with others, it appears in Kwee Lak Kwa who is easy to get along with others. Wherever he is, he will establish a good relationship with others. Before he was in Tegal, he had lived in Batavia. In Batavia, he mingled with Chinese community leaders who eventually united to fight the Dutch in the war of the Pacinan Geger. This uproar in China flared up because of the Dutch action that carried out a massacre of the Chinese people. Although the Kwee Lak Kwa ethnic is Chinese, it is also easy to get along with indigenous people. His presence in Tegal provides many benefits to those around him. He gave a lot of knowledge about agriculture, trade, marine and fisheries for them. As an employer, Kwee Lak Kwa also does not need distance from his subordinates. they look very familiar when talking. 2) Generous, invited by Kwee Lak Kwa who likes to be shared with others. Not only knowledge given, he also gave away property.

IV. CONCLUSION

Anthology of *Tegal Bercerita* short stories contains stories that are full of didactic values. The didactic values namely cultural values, moral values, religious values, and social values. It will be very useful if it is taught to students in accordance with the learning principles of the 2013 curriculum which emphasizes the student character.

It would be more appropriate if these stories are included in the study of historical narrative texts. It is because the characters provided have a lot to do with history. The stories in *Tegal Bercerita* can be used for the study of historical narrative texts.

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