

Sage Banjar Folklore as a Medium of Character Education in South Kalimantan

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ABSTRACT

The objective of this study is to find out the values of character education in the sage Banjar story, and it can be used as a media of the children's character education in South Kalimantan. The problem of this study is what are the values in the sage Banjar story that will be relevant to the children's character education in South Kalimantan. Sage is a type of folklore that tells about heroism, virility, and life's trials. There are several Sages in Banjar's stories, they are Tuter Candi, Anak Nang Dibuang, and Si Pujung. This research applies a descriptive qualitative method. The results of the analysis show that there are several values of character education in the Banjar sage, and the characters are useful for a medium of character education of children, they are tough, tenacious, bravery, hard-working, and being kind.

Keywords: *Sage Banjar, Value, Character*

1. INTRODUCTION

Banjar people have very various local literature in South Kalimantan. Ganie says that Banjar literature consists of three forms, namely poetry, prose, and drama. In the form of poetry, Banjar literature consists of madihin, pantun, syair, proverbs, and mantra Banjar. In the form of prose, Banjar literature consists of andi-andi, the Banjar fairytale, the Banjar story, lamut, surat tarasul, Banjar legend, Banjar mythology, and pandung. In the form of drama, Banjar literature consists of japin carita, mamanda, tantayungan, wayang kulit, and wayang gung [1].

One of the Banjar literature in the form of prose is Banjar sage. Sage is a type of folklore that tells about heroism, virility, and life's trials. There are several Sages in Banjar's stories, they are Tuter Candi, Anak Nang Dibuang, and Si Pujung. There are several useful values for the medium of character education in Banjar sage. Therefore, the content of the stories in the Banjar sage is an effective medium to deliver good and bad values to the local people, either directly or indirectly.

A series of recent studies have focused on character are the studies carried out by Wachidah, Suwignyo, and Nita Widiati [2]; they studied the characters in the East Java folklore that developed into reading material for moral literacy; *Rahayu* [3] studied character identity through kinship greetings. She found a shift in the function of kinship greetings from use-values to symbol-values like status, prestige, style expression,

and lifestyle; suwanto [4] studied the cultural values in fairy tales in Cianjur Regency, he found the fairy tales contain the character education that gives advantages for developing students' characters; Abdus Salam [5] studied the implications of learning of literary appreciation through a cooperative-based communicative approach; Muassomah et al. [6] studied the potential aspect of literature as an alternative approach and media for character education; the results showed that they found that textual reading and literary analysis, as a medium of learning, can transfer the intended value to students; Pattaro [7] studied the titles and abstracts of 261 articles published in 145 peer-reviewed academic journals during the period 2005-2014 with the theme of character education. He found that character education plays an important role in the construction of the children's identity and adolescents; it also gives a special intervention for youth education and socialization; Lin, Enright, & Klatt, n.d. [8] studied the concept of forgiveness and its contribution to current character education. Althof & Berkowitz [9] studied the relationship between Moral education and character education and roles in citizenship education. They found that the role of schools in promoting the moral development of citizens in democratic societies requires a focus on moral development, broader moral development, and related character; Edgington W [10] promotes literature in character education in the United States; he said that the relevance of literature in the children's life. He explained four approaches of values teaching that schools used: value introduction, value clarification, value analysis, and moral reasoning; Jónsson, Harðarson, Sigurðardóttir, Jack,

& Jóelsdóttir [11] discuss the use of literary works of Laxdaela Saga for character education in Iceland. The result is that the story's emphasis on moral issues supports teachers in teaching stories and helps students understand them.

As far as we know, no previous research has studied on character education values in the sage Banjar folklore. Therefore, the purpose of this study is to find out the values of character education in the sage Banjar story as a medium of children's character education in South Kalimantan. The problem of this study is what are the values in the sage Banjar story that will be relevant to the children's character education in South Kalimantan.

Daryanto states that value is the price, measurement, or number that represents achievement; it is a valuable point for humans to go through their lives. Meanwhile, Hasanuddin [12] suggests that value is an important matter or thing, and it is useful for humans or humanity as a source of measurement in a literary work [13]. Character is defined as mood, soul, personality, character, behavior, nature, and temperament. Character is personality, behavior, character, and nature [14].

Besides, the Directorate General of the Ministry of National Education explained that character is a way of thinking and behaving that characterizes each individual to live and interact in family, community, nation, and country. Good characterized individuals are individuals who can make decisions and are ready to take responsibility for the consequences of the decisions they make [15]. Character is the values of human behavior related to God Almighty, oneself, other human beings, environment, and the nation reflected in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, regulations, culture, and customs [16].

Sunarti suggests that sage is a type of folklore that tells heroism, virility, and life's trials, struggle against injustice. There are several Sages in Banjar, they are *Tutur Candi*, *Anak Nang Dibuang*, and *Si Pujung* [17].

2. METHOD

This study used a descriptive qualitative method. Researchers of this study act as planners, implementers, data collectors and classifiers, analyzers, data interpreters, and reporters of their research; (Moleong, 2000:121). The instrument of this study is a table that collects and processes data obtained from reading the entire sage story.

The data of this study are data in the form of characters found in the story *Tutur Candi*, *Anak Nang Dibuang*, dan *Si Pujung*. The data source of this research is the Banjar Oral Literature book, which contains the story of Banjar sage in South Kalimantan. This book is the result of complete research on Banjar oral literature in South Kalimantan.

Researchers do data collection by using documentation techniques, reading data sources, taking notes, giving codes related to character education values. The data is in the form of sentences or paragraphs that contain elements of character education values. Furthermore, the data is classified based on the values of character education. The data analysis technique

is by reading all the folklore of Banjar sage as the object of the research. In the next step, the data were analyzed and presented descriptively.

3. RESULTS AND DISCUSSION

The analysis of *sage* Banjar folklore consists of three stories, namely *Tutur Candi*, *Anak Nang Dibuang*, and *Si Pujung*. From the three stories, we find eight values of character education that will be useful to build the children's positive character in South Kalimantan. The eight values of character education are as follows.

3.1 Wandering Spirit

Wandering is a good character in *Tutur Candi*. This habit is very useful. Going outside makes a person have a lot of experience and knowledge. Besides, wandering can also improve a person's livelihood better.

The story shows a positive aspect of wandering; the following lines show the idea: when *Ampu Jatmika* from the *Keling* kingdom decided to go abroad to Borneo in search of a new, better livelihood.

3.2 Respecting Guests

The character of respecting guests is positive. The story of *Tutur Candi* showed the character of King Uria to welcome *Ampu Jatmika* and his friends from the *Keling* Kingdom. As the host, *King Uria* welcomed *Ampu Jatmika* and his friends happily.

3.3 Tough

A little boy left by their parents had a hard life in the story *Anak Nang Di Buang*. The reason was at an early his parents left him in the middle of the forest, and they considered him bad luck. Living in the middle of the forest was not easy, especially for a little boy. It was hard to get food and drinks. However, he was tough. He tried to survive by seizing a watermelon from a monkey. After eating the watermelon that he got from a monkey, the little boy planted watermelon seeds in a land he cultivated. Fortunately, the watermelon field produced a lot of watermelons so that it supplied food as a source of livelihood.

3.4 Never Give Up

The story *Anak Nang Di Buang* tells about the young man that has a strong character. This character could be found in the line when a king kidnapped the daughter of the giant because he wanted to marry off his son to her. The young man and the giant struggled together; they tried to save and get back the girl from the power of a king.

3.5 No Fear for the Truth

The young man in the story *Anak Nang Di Buang* was a person who had extraordinary courage. Moreover, his courage came from the truth. This courage was seen when he fearlessly went to the king's residence to save a girl. The young man realized that it was not easy to fight a king and his

armies. However, due to his courage, the young man and the giants took whatever risk to go to the king's residence.

3.6 Work Hard

Hard-working, as the value of character education, is seen when Si Pujung and his family had no enough food. The shortage is due to the habit of SiPujung, he eats a lot, and it makes the food supply run out rapidly. From this fact, Pujung and his sister and his mother decide to move to find a new farm. When they find a new location, they work harder to produce more food. Their hard work makes a good harvest.

3.7 Loyal to a Leader

Loyal to a leader is a good character as long as the leader is on the right track. This story shows obedience; it describes an effort when *Pujung* tries to comply with the request of the princess that she will go out of the river as long as one makes her a crown from a bamboo. Pujung grants a request from the princess. Moreover, the princess is the queen of the Kuripan Kingdom.

3.8 Think clearly before action.

Think first before action is a manifestation of good character. This character can be seen in *Si Pujung's* story when *Pujung* was surprised to see that breakfast was ready and still fresh at his house the next morning. *Pujung* felt suspicious about an object that resembled a watermelon, and there was a woman's face on its surface. At one day, Pujung examined at the object, and he found out that the watermelon skin was separated, and a princess came out. It seemed that this princess cooked breakfast at Pujung's house.

Then Pujung thought to crumble the skin of watermelon with the hope that the princess could not hide anymore. No wasting time, Pujung quickly crumbled the skin of watermelon so that the princess still be a human. In a short time, it was found that the princess was Junjung Buih, the King of the Kuripan Kingdom.

In these circumstances, the younger generations need character education. The condition of the Indonesian people today is starting to get worse. Drug use, abortion due to promiscuity, even LGBT are common among teenagers. The problem is the deterioration of the character of the Indonesian nation itself. The positive character of Indonesian has deteriorated due to the influence of global advancement and cultural infiltration. Therefore, as the heritage of our ancestors, stimulating positive characters through folklore is very good.

Research on the character values in the Banjar sage is the right way to acquire good characters from the story, and it gives a positive contribution.

Suwarto [4] found that the value of character education in the data of fairy tales in the Cianjur Regency has nine characters, including religious, honest, discipline, hard work, creative, democratic, environmental care, social care, and responsibility. Based on this study, there are eight positive characters from three stories. The characters are the wandering spirit, respecting guests, tough, never give up, have no fear for the truth, work hard, loyal to a leader, and think clearly before

action. The fairy tales in Cianjur and sage Banjar stories in South Kalimantan have similarities on the positive character values. They are responsible, caring for the environment, hard work. This evidence shows the importance of extracting positive character values that exist in folklore in Indonesia. Those are the reasons that all folk tales contain positive character values that they want to deliver to future generations.

The relevant idea was also conveyed by Edgington [10], who stated that character education through literature for children had convenience because the child's life is close to literature.

Pattaro [7] stated that character education had an important role in the construction of the children's identity and youth. It could be a special intervention for youth education and socialization. He found the conclusion after conducting a study of 261 articles published in 145 peer-reviewed academic journals during the period 2005-2014 selected from Educational Resources, ERIC, Psychology & Behavioral Science Collection, and SocINDEX database.

Thus, the Banjar people as the owner of the folklore entitled Tuter Candi, Anak Nang Dibuang, and Si Pujung want to pass on the positive character to the next generation. Therefore, Banjar people have a positive character, such as the Wandering Spirit, Respecting Guests, Tough, Never Give Up, and No Fear for the Truth, Work Hard, Loyal to a Leader, and Think clearly before action.

4. CONCLUSION

The Banjar people have much folklore; they can pass on the character education values to the next generation, such as the values in Banjar sage. The transfer process of positive characters through sage stories has strong effectiveness because it easily influences the souls of readers and listeners.

Thus, the preservation of sage stories in particular and Banjar folklore, in general, is a must. These folklores are the cultural heritage and effective media to build the positive character of the supporting communities. Besides, further research on folklores, including sage, is needed to reveal the matter required for further understanding. Furthermore, it is also appropriate to transfer folklores in digital or animated form as an effort to preserve these folklores from extinction.

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