

Andai-Andai Folklore:

A media for internalization character values and educating children

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Abstract—The aim of this studies is to investigate character education values in andai-andai folklore and how the folklore could be used as a media to educate children in Bengkulu. The study used a qualitative method. The data were collected by observation, documentation, and interview. The data were analysed by collecting data, selecting data, interpreting data and giving conclusion. The results of this research showed that andai-andai folklore contains many good values about building harmony, relationship for educating children to be better in morality and characters. Children can be aware to the values in the society, and thus this folklore could be a useful media to enhance and promote children characters.

Keywords—character education; Indonesian folklore; moral values; teaching media; children

I. INTRODUCTION

Children's personality is an important aspect that must be considered by parents. A child is surely expected to have good characters and personality early on. Muslich suggests that character education should be inculcated early on in formal education, from preschool level, elementary, junior high, high school, to college [1]. But, the continuation of character education in higher education is necessary in order to preserve and strengthen the character that has been shaped in the previous levels of education [2].

Komalasari and Saripudin argue that higher education as an educational institution responsible for shaping younger generation for future leaders holds a very strategic role in the formation of local wisdom-based character [3]. Instilling the values of character education should start at the most basic level of education. The implementation of character education in Indonesia should be performed at the early stage. Every child is born into this world in a pure state and it is certain that they can develop optimally. Children will develop their personal characteristics when they grow in the family and community. There are three things which take place continuously. First, they understand good and bad things, understand the actions that should be taken, and are capable of giving good priorities. Secondly, they have a love of virtue and hate bad deeds. This love is the torch or the passion to do the virtues. For example, children do not want to lie because they know that lying is bad. Thirdly, children are able to perform the virtues and accustomed to do so. This is in line with the opinion Budiningsih stating that the teenage morality is very

important because they will determine the fate and the future of their nation's survival generally [4].

Furthermore, Lickona stated that good character takes the form of good behaviours and they should be displayed in daily life [5]. Thereby, good character should have three inseparable components, namely three aspects of moral knowing, the aspects of feeling, and the aspects of moral action. The purpose of education is to make the individual to develop and grow into a human being which is independent, responsible, creative, knowledgeable, healthy, noble, and good views of the physical and spiritual aspects. Then, each school implements character education based on character education book available in the market. If seen from the contents, the book discusses character education in general, also provides principles and examples. Therefore, it can be said that the character education book used by schools are not yet operational and have not yet been adjusted to the conditions and circumstances of the school [6].

Then, Barnawi stated that parents have been implementing character education (which at the time was not labelled as instilling character education) related to education to social, emotional, and ethical [7]. By training children to share when eating or playing, parents have been instilling character education early on. Similarly, giving support or praise to children when getting up from a fall is the strengthening of the child's character. Children are trained to the washroom, and wasting water is also a character education with regard to ethics. Meanwhile, Mulyasa stated that many things that could be examples of the application of character education in children, such as advice or instruction of a good to sit, not to shout and disturb the others, respect parents, care for the young, respect the elderly, help friends, and others. These characters could be learned and taken from a folklore, such as *andai-andai* [8].

The folklore of *andai-andai* contains educational values and good characters to follow, such as compassion, honesty, caring, hardworking, and social and so on. Junaidi states that *andai-andai* is so relevant to be learning material for children in elementary school [9]. Departing from this fact, *andai-andai* is on at the center of community life in Kedurang Bengkulu has an important role in educating the children.

II. METHOD

The method used in this research was qualitative approach with content analysis techniques. Syamsuddin and Damaiani

states that a qualitative approach is an approach that is important to understand a social phenomenon and the perspective of the individuals examined [10]. This research was done through doing observation, interview to some informants, and making some notes.

III. FINDINGS AND DISCUSSION

A. Character Education Values in Andai-Andai Folklores

Character education is essential for building a moral society, and it is a conscious effort to cultivate virtue [11]. Ugurlu says that character education is the exact and ever-developing set of experiences designed to promote positive social attitudes and related behaviours that encourage the growth of social competence and a congenial disposition [12]. Education is an essential aspect in people's life. Besides creating human being who have great resources, the output of education is expected to have good character. This indicates that character values are prominent thing in human life [13]. Saidek and Islami state that media are powerful enough to change the mentality of the people through education, informal education, formal and non-formal [14]. Education is able to fix mentality, and it must be conducted in earnest and heartfelt, not just a formality. In connection with this moral development, there are basic moral values that can help someone to act morally appropriate in facing environmental pressures, such as religiosity, responsibility, caring, and cooperation [15].

Diggs defined character traits as enduring patterns of behaviour that can be generalized to a personality characteristic [16]. Asmani identified values of moral/character in five main categories [17]. These five main groups are (1) character value relate to God, (2) character value related to our self, (3) character value related to other people, (4) character value related to environment, (5) nationality value. Furthermore, Ministry of National Education described such character values as religion, honesty, tolerance, discipline, social care work, creativity, autonomy, democracy, curiosity, spirit of nationality, loving country, appreciating achievements, friendliness and communicativeness, loving peace, loving reading, social empathy, and responsibility [18].

Turan and Ulutas stated that human being has narrated his own life truth, solution offers, and expectations by ascribing to stories and characters and for centuries [19]. They have tried to warn, educate and equip future generations for the hardships of life. Children would identify themselves with the characters in the stories, and for this reason, the characters should bear positive qualities. Samani and Hariyanto divided character values into personal values and social values. Personal values are related to honesty (faith, commitment, godly, responsibility) and intelligence (creative, careful, independence, discipline, and initiative, critical) [20]. Social values are related to care (affection, attention, forgiving others, being affable, believing others, tolerance) and toughness (diligence, enthusiasm, hard work, patience, a firm attitude, bravery, happiness. Anggraini and Kusniarti mentioned that the implementation of character education model should not be limited to only learning in the classroom, but it could also be implemented outside of the class [6]. Based on the data and analysis results, the story contains the character values highly

relevant to educate children. These values can be seen in the following quotations.

1) *Sang Ruse and Beteri*: These are the values in the folklore with title "Sang Ruse and Beteri"

a) *Independence value*: When they arrived at the forest, Sinamnam are too busy for taking fruits. They were scrambling. Meanwhile, Beteri just saw they were grabbing each other. She also wished to take fruits. Beteri ventured to borrow a knife to Sinamnam. Sinamnam is apparently unwilling to lend it to her. Beteri is so sad and disappointed. She finally took the fruits by herself and put it into her shawl. She was gradually getting good fruits.

b) *Social care*: "While cruising along the river for looking for her scarf, Beteri met with a very large-old Deer." Why did you cry ooo Beteri? ask the Deer. "I am looking for my scarf, Grandma. Just now it was swept away by the Sinamnam in this river. Did you see it?" said Beteri sadly. Then, The Deer is smiling and saying "If you want it back, please close your eyes and hold my tail. I'll help you".

c) *Obedient*: "Beteri follows what the Deer asks her to do. Shortly thereafter the Deer asks Beteri to open his eyes and release his grip on the deer's tail. While opening the eyes, Beteri sees there are a very nice scarves, knives, and baskets. She is very happy and grateful. She said thanks to the Deer".

2) *The turtle and eagle*:

a) *Friendship*: One day the Eagle invited Turtle to go flight with him. "Hey, Turtle will you join me to fly high to look at a very crowded country? ask The Eagle. "Yes, of course I want, Eagles" said The Turtle.

b) *Creativity*: Well, if so, come and join me, you get ready for holding on my tail "command The Eagle. Finally the Turtle holds the Falcons by biting its tail with strongly.

c) *Social care*: Well, if you want to replace me, you gotta let go of me from this rattan "said Turtle. The monkey finally helped to release The Turtle from the top of tree of rattan.

3) *Beteri and dragon*:

a) *Social care*: "She constantly called and begged to the Eagle. The Eagles gradually began to come to the King's daughter. Finally, The Eagle is willing to help the King's daughter. With alacrity an Eagle ever carried the Princess flew to the village".

b) *Compassion*: Dragon ask about the daughter of King's wife but the King's wife did not want to give her daughter. She would not give the girls to Dragon whatever happened to her.

c) *Keeping promise*: In the end, they also say thanks to the Eagle that had saved the Princess. They also fulfil the Princes 'promise to the Eagles that she will give The Eagle a few chickens and other things requested by the Eagles. Meanwhile, the Dragon was not there anymore. King and his wife live happily together with their lovely girl.

4) *The poor family:*

a) *Social care:* "Seeing his son's condition, the mother feels guilty and regret. She is doing her great effort to get some food for giving her son. "My son, you have to stay at home alone, I want to look for some food for you," said the Mother. "

b) *Obedient:* "His son never did complaining. He was very obedient to his mother. He keeps what his mother said. In the time, his mother went to the forest to make a rice field".

c) *Patience:* "A day the child wait for his mother to come back home. In the afternoon, his mother finally returned from the forest. However, his mother did not bring food for him. The son said, 'ting tak ting, aduh mak ndak makan, perut lah genting la ka putus ndak makan'. The mother is very sad to see his son starving. Then, she answer "wait my son, mother want to clear the rice field first ".

d) *Hard work:* His mother still cannot yet give any food to his son. She is just speechless for a moment and then answered the request of his son 'wait my son, I want to plant the rice briefly".

5) *Beteri and Sinamnam:*

a) *Social care:* "One day she went to the river to fetch water. She saw there was a shrimp in the river. Beteri took the prawns and bring it back home. She keeps the shrimp and put it around the well. She fed the shrimp every day".

b) *Hard work:* "It's been running again to chase Bujang Bekurung. The struggle of the set do not wasted. It paid off meet back with Bujang Bekurung. Bujang Bekurung already meet the demand set to opt out with it. It even asks for a Set of hold chickens because they'll go across the ocean".

c) *Creativity:* "When The Grandma went to the river, the Bujang Bekurung and Beteri took a large rock and wrap the stone with turmeric so that it looks like a beautiful gold. When Grandma come back home from the river, she received the stone that has been coated with turmeric and she eventually allow Bujang Bekurung and Beteri to go from there.

B. *Andai-Andai as a Media for Internalization and Educating Children*

Andai-Andai is the folklore of people who are in the Kedurang Society of Bengkulu. This story is told by using local languages of the local community, namely language of Pasemah. *Andai-andai* basically have various titles. *Andai-andai* is the term of Kedurang Bengkulu community indicating various stories in that region. Therefore, in this context, *andai-andai* is not the title of the story, but the term for stories that exist in society in General.

Andai-andai is usually told in the free time. The story is also told by society without gender, neither male nor female. In addition, the narrative of *andai-andai* is usually done with the intention to unwind. The storyteller is usually parent asking his sons to massage them as parent tells the story. The kids will be very enthusiastic to do so. Often it also happens frequently

asked questions when the narrative takes place. Children often ask about the figures depicted.

Furthermore, based on interviews to some informants and chairman of custom in Kedurang, nowadays most children in Kedurang are less acquainted with the story *andai-andai* as a whole. This is because the story of *andai-andai* is getting rare. However, it is not difficult to invite the children to listen to the folklores. Now, still so many children are willing to listen it. However, a skilled community and memorizing the stories are increasingly reduced. Currently, a majority of *andai-andai* is told by only parents. Parents are the first and primary role models and moral instructors to children. Some are doing a wonderful job in this arena. Others are doing an adequate job, while still others are failing miserably in their efforts. Still, whether we like it or not, for many of our students, the school represents the last, best hope for them to have any chance of fulfilling their potential and flourishing as contributing members of society. It is aligned with the findings of researchers in the field where the majority of informants and storytellers of *andai-andai* are elderly people, i.e. above 45 years even 95 years old.

It is not difficult for researchers to listen to the folklores. Although the society is getting rare, those who are still mastering the story *andai-andai* gladly want to tell us when the have free time. However, of course, the researchers have to inform in advance so that the narrator taking the time to tell the story. The process of storytelling is short. Even some of the stories told are just minutes away. In the context of this study, the researchers did not restrict the title story of the storytellers. The researchers observed the process of storytelling and recording all of the stories.

In addition, based on data obtained in this study, the data can be categorized as fairy tales. This is because the folklores *andai-andai* is a fantasy of society told orally and not believed to be hereditary and it is also not considered sacred by the community like a myth. Thomson in Danandjaja states that the fairy tale is made up of four types, i.e. type of fairy tales, tales of ordinary animals, fairy tales to entertain or anecdotes, and the fairy tale formula [21]. The stories in a classified can be classified into types of ordinary fairy tale, fairy tales, and also to animals which aims to entertain or anecdotes. From the data obtained, the usual form of fairy tale type stories such as ordinary fairy tale, fable, and humor story or anecdote.

The folklore can be made as media of education because the story is very good. There is the story that has aim to entertain, to instruct, and there is a story about the life story of the character of children and animals who have a lot of kindness. Educating children through the folklore *andai-andai* can be done in a way that tells the story to children through story telling. Based on interviews of researchers to some of the informants, the contents of the values of goodness in the folklore *andai-andai* essentially can shape behaviour of children became better. Parents usually tell the story to his children before go sleeping or in free time. In other hand, it could be done by making book story of *andai-andai*. Wuryani stated that one source of learning in according above criteria is the development of teaching textbooks thematic based on character education [22]. Teaching textbooks had a role as a

supplement or supporting books for learners to learn independently without assistance teachers. In addition, teaching textbooks used as appendages source of learning students to book teachers and students book existing.

IV. CONCLUSION

Based on the discussion, the folklores contain many character values such as social care, independence, obedient, hard work, patience, creativity, friendship, and compassion. Most of the folklores contain social care value. Every title of folklores contains that value. The folklores also belong to a fairy tale which tells about the story of the animals and the children so that it is very interesting to tell. Children in the Kedurang also are very glad to hear *andai-andai* so that the folklore is great to be a media for educating for the children because they contain so many good character values. This research has contribution and implication for primary education. The result of this research is useful to educate children through the folklores and to maintain the folklores in the society life. Educating children using the folklores can be done by doing story telling by parents and making a book for the children that could be done by researchers.

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