

## THE VALUE OF CHARACTER AND LOCAL WISDOM CIUNG WANARA'S FOLKLORE

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**Abstract:** Currently, there are still learners with negative traits in the educational environment. The negative form of learners is the weakness of the character that is in the learners. In order to cultivate the character of the learners can be done by using folklore that is rich in folklore values, one of which is the story Ciung Wanara. Before applying it to literary learning in elementary school, the story should be studied in depth, especially regarding the value contained in the story Ciung Wanara which boils down to the relevance of the story as a literary learning material in elementary school. This study aims to (1) analyze the value of the characters contained in the story Ciung Wanara; (3) analyze the local wisdom contained in the story Ciung Wanara; and (4) analyze the relevance of the story Ciung Wanara as literary learning in elementary school. This research is an inferential content analysis research from Zuchdi & Afifah. The study was conducted in Bantarkawung and Salem districts of Brebes regency, Central Java province. The subjects were members of the indigenous people of Sunda Brebes Selatan. Research Data were obtained from interviews and written documentation. Data procurement steps include: (1) sample determination; (2) recording/recording; and (3) determination of unit units. Validity of the data is done by consulting the data to the experts (community). Data analysis techniques used to classify, interpret, and conclude this study is an inferential content analysis research. The results showed that: (1) there are 9 of 18 character values contained in Ciung Wanara stories; (2) there are 1 of 6 local wisdom contained in Ciung Wanara Stories (3) Ciung Wanara stories are relevant as literary learning materials in elementary school.

**Keywords:** Ciung Wanara, character values, teaching materials.

## INTRODUCTION

The learning of children's literature is given at the primary school level ranging from low grade to high grade. This learning can contain the value of character and local wisdom (Kulikovskaya & Andrienko, 2016). Character values and local wisdom are used to train learners in the formation of attitudes and personalities of things. In addition, it can be used as a learning material for the structure and meaning contained in it. In Indonesia, literature learning materials in elementary schools use many local stories or folklore. However, the availability of folklore texts has not been updated, especially folklore that is around the environment and the needs of learners (Wulandari & Purwanto, 2017). This happens because folklore is transmitted orally or unwritten. The story is passed from mouth to mouth because at that time people were not familiar with the culture of writing (Wardani, 2019).

Folklore contributes greatly to learning, especially to the development of children's imagination, the formation of concepts and thoughts, and social relationships. Folklore becomes an important part of children's education in order to develop children's reflective thinking about social life (Agbenyega et al., 2017). In addition, the cognitive aspect also plays a role in learning to read the beginning. This is in line with Grakhova's findings that folklore is used as a learning material to develop reading and text analysis skills assisted with tasks in the form of questions that lead to problems, analytics, and generalizing. It can develop reading skills, analysis of works, classification, search and processing of information, as well as conduct creative educational activities (Grakhova et al., 2019).

The use of folklore in learning does not end when learning is complete. Folklore has an impact on learners outside of learning. This is in accordance with Jirata's research that children who are given folklore do not end with telling and listening, they reflect it into their experiences, views, and values that they understand by discussion (Jirata, 2018). Dengan diskusi tersebut anak-anak dapat memahami lingkungan sosial budayanya dan menjadi terhubung dengan nilai-nilai masyarakat. Proses tersebut menghubungkan perasaan, penilaian, persepsi dan keyakinan dengan pemeliharaan reproduksi nilai sosial budaya.

Folklore generally has character values and local wisdom that can be used as a character education tool in elementary school. The use of character education and local

wisdom is one of the initiatives to promote character, as expressed by Ki Hadjar. Therefore, character education and local wisdom must be introduced from a young age, starting from pre-school age and continuing until college.

Currently, there are still learners with negative traits in the educational environment. This was revealed by Prihatmojo & Badawi, (2020) that the degradation of character, especially the morale of elementary school students is concerning judging from the news about the many irregularities such as fights, sexual abuse, bullying, drugs, drunkenness, and smoking. KPAI (2021) said cases of children facing the law as perpetrators there are 1,098 cases of physical violence, sexual, theft, and others. The data from KPAI shows that there are still many cases of behavioral irregularities that occur in Indonesia. Moral decline in the form of cases of behavioral deviations illustrates the quality of character that is still low. The lack of character education reflects the low level of human resources.

Behavior decline in character, including moral learners can be anticipated by various parties such as families, schools, and the entire community. In relation to the school, the moral decline that causes the deviation of students can be minimized by instilling character values and local wisdom in students continuously because the character formed will take time. Character education in schools is an effort to instill good values for learners. As revealed by Çubukçu (2012) that character education instills positive values in learners so that they can behave according to moral values as a basis in life.

In relation to this, the latest thing that is hot in the world of education is the issue of character education. Character education has character values. Character values are critical in preventing or reversing the erosion of a child's moral ideals as a result of these events. "Character education must be fostered early in formal education,"(Muslich, 2011). Character education aims to help students build good and positive character. This actually happens and is revealed because in Indonesia, when children are in school, there is a focus on the learning process that is only directed to memorizing the contents of the subjects. (Sunaryo et al., 2017).

Character education should be based on local wisdom or culture, especially by studying the noble values of Culture contained in local wisdom. Every region in Indonesia has local wisdom.. Therefore, the author argues that the character values must

be taken from the noble principles of each local wisdom to be imbued through the character. Studying traditional knowledge as a foundation for character education is also in line with UNESCO's 2009 recommendations. Learning local wisdom as a foundation for character education and education in general will encourage respect between racial and religious groups, maintaining diversity. (Wibowo & Gunawan, 2015).

Integrating character education into classroom learning, including bahasa Indonesia classes, is upaya to realize character education. This can be achieved in Indonesian language learning by improving the literary learning process. This is in accordance with the function of literature, namely as a channel or medium of teaching or education.

The use of folklore that elevates local wisdom also has an impact on creating motivation and increasing literacy in children. This is in accordance with Kamalova's research, which experimented with combining two different folklore cultures and languages to contribute to the creation of positive motivation of students and improve the literacy of students (Kamalova, 2015).

As for literary learning loaded with local wisdom values such as lifting folklore stories such as The Legend of *Ciung Wanara* turned out to make students enthusiastic to follow it because it is concrete and the object is around the students. Learners can know the origin of a place or name that is familiar or close to learners. The teacher also revealed that implementing folklore stories can add a sense of love for the environment itself and its contents.

Research related to character value analysis and local wisdom as well as the use of folklore in learning has been conducted by a number of researchers, including Hastuti et al (2017), Widiyanto & Suyitno (2022), Youpika & Zuchdi (2016), & Istiana et al (2021). In the study there are various types of research and approaches in analyzing folklore with different purposes as well. In her research, Hastuti et al., (2017) finding folklore can be used as a support for language learning that is used by Indonesian people in general. Folklore contains the value of character and local wisdom that is suitable to be instilled in children of the current and Next Generations. Widiyanto & Suyitno (2022) finding the value of character education that is reflected in the character of Jaka Tingkir that can be used as folklore material in Javanese language learning. Youpika & Zuchdi (2016) finding folklore Pasemah people have the value of a relevant character as a literary learning material. Istiana et al., (2021) finding there is the value of

local wisdom and the value of the characters contained in the folklore of Karanganyar useful in literary teaching materials.

The studies mentioned above are different from this one. In addition to focusing on Ciung Wanara folklore, this study also uses a standard approach supported by inferential content analysis methods. The use of this method is based on the reason that the standard approach uses analytical constructs for identification, evaluation, and examination using standards used to compare the results of researchers (Zuchdi & Afifah, 2019). The relation with this research is to identify and examine the value of character and local wisdom by using the established standard of character value and standard of local wisdom.

## **METHODS**

Research methods are highly dependent on the research design used. The methodological description in experimental research will be different from Study Research, Action Research, case study research and other types of research.

The type of research used in this study is the study of *Ciung Wanara* stories in the form of inferential content analysis, namely research to reference the data re-examined with valid data and consider the context of its use (Zuchdi & Afifah, 2019). The purpose is to determine the meaning of messages contained in literary works in the form of folklore.

The type of content analysis used is the type of inferential content analysis with a standard approach and qualitative analysis techniques in the form of profile depiction. Inferential content analysis is used to reveal the character values and local wisdom contained in the story *Ciung Wanara*, as well as see its relevance as a literary teaching material within the scope of Indonesian subjects in elementary school. To make inferences, researchers use analytical constructs that describe the context of the data. Analytical constructs used in the form of a standard approach.

The standard approach is used for analytical constructs for identification, evaluation, and examination using standards used to compare research results (Zuchdi & Afifah, 2019). The qualitative analysis technique is carried out on the basis of relationship patterns. The relationships studied are in the form of character value relationships and local wisdom contained in *Ciung Wanara* stories with their relevance as literary teaching materials in elementary schools.

## RESULTS AND DISCUSSION

Character values obtained in this study seen from 18 character values compiled by the Ministry of National Education. The value of these characters can be seen in Table 1.

Table 1 The value of the characters contained in the story Ciunng Wanara

No	Tha Character Value	
1	Religious	✓
2	Honestly	✓
3	Tolerance	✓
4	Disciplines	✓
5	Hard Work	
6	Creative	✓
7	Independent	
8	Democratic	
9	Curiosity	✓
10	The National Spirit	
11	Love of the country	
12	Appreciating Achievements	
13	Friendly/Communicative	
14	The Love of Peace	✓
15	Love to Reading	
16	Caring for The Environment	✓
17	Social Care	✓
18	Responsibilities	

From the table it is known that the value of the characters contained in the story Ciung Wanara namely, religious values, honest, tolerance, discipline, creative, curiosity, love of peace, environmental care, and social care.

The value of local wisdom obtained in this study seen from the dimensions of local wisdom compiled by Ife (Sibarani et al, 2013). Local wisdom can be seen in Table 2.

Table 2 Local wisdom contained in the story Ciung Wanara

No	Local Wisdom	
1	Local Knowledge	✓
2	Local Value	
3	Local Skills	
4	Local Resources	
5	Local Decision Control Mechanism	
6	Solidarity With Local Gropus	

From the table, it is known that the local wisdom contained in the story of Ciung Wanara is only in the form of local knowledge.

From the analysis of the value of character and local wisdom shows the story of Ciung Wanara contains many character values and local wisdom. The story contains a message, mandate, or advice that is suitable if used as teaching material, so that it is relevant to be used as literary learning material. The suitability of Ciung Wanara stories as teaching materials is due to the suitability of existing stories with criteria for literary learning materials, especially in the fourth grade of Elementary School. This is in accordance with relevant research conducted by Hastuti. Folklore becomes a more meaningful learning resource, because it can cause positive cultural influences and enrich cultural heritage in local wisdom and have a good impact especially in language learning. In addition, folklore contains values such as local wisdom and characters that are suitable to be instilled in children of the current and Next Generations (Hastuti et al., 2017). The value of character and local wisdom *Ciung Wanara's* Folklore and its criteria as a literary learning material can be seen in Table 3.

Table 3 The relevance of Ciung Wanara story as literature teaching material in elementary school

No	Critea the value of good literary teaching materials	
1	Aesthetic	
2	Humanist	✓
3	Ethical	✓
4	Religious	✓
	Relevance	✓

From the table above, it is concluded that Ciung Wanara story is relevant to be used as learning material. The relevance criteria must meet at least two of the 4 criteria. So, the story obtained is not just as a function of entertainment, but there are values contained in it such as humanist, ethical, and religious values. The values contained in these literary works are well established as learning materials because they are entertaining and educational

### Character Value

#### Religious

One of the characteristics of folklore in Indonesia is that it contains positive values, as well as religious values. This value was used by previous societies to instill a

religious spirit in the next generation. As revealed by Umar et al (2019) that the fostering of religious values is essential for heterogeneous societies. Indonesia as a heterogeneous country certainly has a strong philosophical foundation about religious life.

Through the analysis that has been done before, there are religious values that exist in the story *Ciung Wanara*. However, in this study, the existing religious values are limited to indicators determined by Hendarman et al (2018) that the indicators of religious values, namely, faith and piety, carrying out his commands, discipline of worship, love of peace, tolerance, respect for differences in religion and belief, firm stance, confidence, cooperation between religious believers, anti-bullying and violence, friendship, sincerity, do not impose the will, love the environment, protect the small and excluded.

Religious values contained in the story *Ciung Wanara* form of slander ascetic which is the teaching of Hinduism. The first is done in order to dampen lust and cleanse themselves. Thus it is known that the story of *Ciung Wanara* contains religious values that can be transmitted to the next generation by bringing the story in it. This reinforces research conducted by Marijo & Sastra (2019) which in his research found that there are *Tindih* values that are part of religious values.

The exposure of the findings of religious values in the story *Ciung Wanara* indicates that basically folklore is able to be an alternative planting of religious values that are not boring for learners. This reinforces research conducted by Istiana et al., (2021) which explained that the most widely found is the value of religious character education with 7 sub-values, namely believing in God, believing in God's Destiny, carrying out worship, surrendering to God, Social Care, helping each other, and utilizing nature wisely, in the folklore of the origin of *Sapta Tirta Pablengan* both with the main character Prince Sambernyawa or Ajisaka.

### **Honestly**

In the story of *Ciung Wanara* selatan there are honest values that can be transmitted to the next generation. The value of honesty is seen in the figures of parents who give honest information to *Ciung Wanara* that he is of noble descent. In addition, the figure of the king in *ciung wanara* admitted *ciung wanara* is the figure of his own son.



The content of honest values in *Ciung Wanara's* story must have been rooted in the community, indirectly these values become developed within each individual community. The value of being honest itself is not only about respect for yourself. But it is also about the common good. Because, with honesty then nothing is covered back. As revealed by Sulastri & Simarmata (2019) that the word "honest "is synonymous with" True "whose opposite is"lie". The meaning of honest is further correlated with goodness (benefit). Benefit has the meaning of the interests of the crowd, not the interests of oneself or the group, but of everyone involved. Thus, the value of honesty is considered good since the first time this story was composed, and folklore must have meaning or intent to instill that value.

The existence of honest values in the story *Ciung Wanara* as well as strengthen research conducted by Widiyanto & Suyitno, (2022) which contains honest values in *Joko Tingkir* folklore. He explained that the values of heroism education reflected in *Jaka Tingkir* figures include good morals, self-sacrifice, discipline, never give up, courage, honesty, responsibility, confidence, and leadership.

### **Discipline**

In the story *Ciung Wanara* found the character of discipline that exists in the figure of the King. The character of this discipline is in the form of an order to keep enforcing the rules. The rule was in the form of not treating the wife of the old King's wife as her current wife. This is in accordance with the mentioned disciplinary indicators Kemendiknas (2010) that is to obey the rules. Obedience to orders from superiors is a form of discipline. As displayed by Suyadi (2013) that discipline is an action that shows orderly behavior and compliance with various rules and regulations.

The charge value of the discipline is also in line with that found by Marijo & Sastra (2019) which shows that obedient obedience has meaning in line with the rhythm, the same fate, *seiya* said, does not like conflict and disagreement. The value of obedience is illustrated from *Jongos's* dialogue with King *Indra Bumaya*.

### **Creative**

Next is the creative value. Form of its own creative value varies as presented by Setiawan (2022) that has a high curiosity, has the ability to imagine new things, feels like trying in progress that makes him able to overcome problems, and has high

confidence and is not afraid of failure. Failure for him is something natural, but must be able to pass to succeed

Based on these indicators, found the creative value of the story Ciung Wanara. This creative character took the form of a proposal to invite a hermit to explain the strange dreams that both queens experienced. The proposal is a form of creativity to produce knowledge, knowledge in the form of a useful proposal in the middle of the discussion of the king and finally the proposal is used. This is in accordance with the creative value indicators according by Setiawan (2022) he has a high level of knowledge.

The content of the creative value of the story reinforces the research conducted by Apriani et al., (2020). In they research found creative value in the folklore of The Strays became king of Bengkulu.

### **Curiosity**

In the story Ciung Wanara found the value of curiosity. In the story, ciung Wanara finds out what she does not know by investigating using the senses, namely finding out her true identity. This is in accordance with indicators of curiosity expressed by Fauzi et al., (2017: 30).

The findings of the value of curiosity in the story ciung wanara corroborate research conducted by Putra et al.(2022) on fairy tales that exist in the book of students Grade III elementary school. He explained that based on the results of research and discussion on the analysis of the value of the character of curiosity in fairy tales in Grade III elementary school students can be concluded as follows: of 11 fairy tales, 4 of them are the value of the character of curiosity as evidenced by the curiosity indicator, of 5 indicators found 2 indicators contained in fairy tales, namely enthusiasm for answers, curiosity about something.

### **The Love of Piece**

Another character found in Ciung Wanara's story is a peace-loving character. Peace-loving character is a behavior that makes everyone feel the calm and security that arises in him through a peace-loving personality among learners, so as to avoid various forms of interference that trigger quarrels and bullying (Erviana, 2021). With the presence of these values in society, it is expected to make this country harmonious and peaceful.

In the story Ciung Wanara, this peace-loving character in the form of separating Ciung Wanara war with Hariang Bangah. He separated the fighting because civil war is taboo and it is best for brothers to love one another. This is in accordance with the indicators of love of peace according to Kemendiknas (2010) to those who dispute. These findings may corroborate research conducted by Marijo & Sastra (2019) who examined *sesenggak Sasak* in traditional theater Kemidi Rudat Lombok.

### **Caring for The Environment**

Rekha et al (2020) explaining that the planting of environmental care character education is one of the efforts that can be done to foster human awareness in order to know its role with the environment. Planting environmental care characters found in the story Ciung Wanara.

In the story Ciung wanara characters care about the environment is in the form of preserving the nature of the preservation of animals. Nagawiru, who helps Hatch chickens, indirectly contributes to preventing damage to natural preservation in the form of Animal Preservation. This is in accordance with the mentioned indicators Kemendiknas (2010) about caring for the environment, namely maintaining the environment.

Finding the value of caring for the environment in Ciung Wanara story strengthens the research conducted by Apriani et al (2020) who examined the values of the characters in the folklore of The Strays became the King of Bengkulu. The value of caring for the environment appears in the story of The Strays become kings. Researchers interpret the value of caring for the environment in the story of The Strays Become Kings based on quotes and sentences contained in the story. In the story The Strays become kings, the value of caring for the environment that appears in the character of The Strays. The character of caring for the environment of The Strays is depicted when he watered the plants in the dry season. In accordance with the indicators of keeping and caring for plants.

### **Social Care**

Folklore "*Ciung Wanara* " contains character values in the form of social care characters. This social caring character was seen when Uwa Batara Lengser chose not to execute Dewi Naganingrum even though he received an order to execute. This social

caring character is in the form of paying attention to caring attitudes towards others and helping people in need.

### **Local Wisdom**

#### **Local Knowledge**

Folklore entitled "Ciung Wanara" contains local wisdom in the form of local knowledge. This local knowledge is the origin of the name Cipamali. The local knowledge described in the quote is in the form of knowledge about the toponymy of Cipamali which is part of geography. This is in accordance with the dimensions of local wisdom according to Ife (Sibarani et al., 2013) form of local knowledge. The dimension of local knowledge consists of climatic changes and cycles, the variety of flora and fauna, geographical, demographic and sociographic conditions. Local knowledge is in the form of an explanation of the toponymy Cipamali.

Local knowledge of people who have Ciung Wanara stories related to the geography of the environment in which they live is one of the important local knowledge. By knowing the layout and geographical conditions of their environment, the local community plays a role in preserving knowledge that is an ancestral heritage from generation to generation (Ningsih, 2018).

In relation to education in schools, local knowledge in folklore can be adapted to literary learning in schools which leads to the establishment of spaces involving local wisdom in aspects of literary learning. Adaptation strategies of local wisdom of literary learning are: first, utilizing the sources and media of literary learning, in this case the Ciung Wanara's Folklore which contains local knowledge related to the geography of the environment in which they live. Second, making it an element of building literary works of students (Sunaryo et al., 2017).

#### **The relevance of Ciung Wanara story as teaching material in elementary school**

The Folklore "Ciung Wanara" the language used is not too complex. With a language like that makes this story easy enough to understand for readers or listeners, especially children of primary school age so that it is good to be used as teaching material in elementary school. A story can be said to be relevant if it has at least 2 out of 4 values, namely humanist, ethical and religious values. In the story Ciung Wanara is only found 3, of the 4 values.

## **Humanist**

Folklore "Ciung Wanara" has a humanist value, which has a human value, uphold human dignity, and describe the situation and the human condition in solving existing problems. The manifestation of the humanist value in the story pieces is in the form of humanizing humans. The form of humanizing humans is explained explicitly in the quotation of the story. The form of humanizing humans is to avoid the murder ordered by Uwa Batara Lengser. This is a sign that Uwa Batara Lengser still has humanity. This is also supported by the prophetic indicators of humanism, namely: maintaining human brotherhood, viewing humans as human beings, eliminating forms of violence, and keeping humans from envy and hatred for humans (Karim, A. A., & Hartati, 2021).

## **Ethical**

This folklore also has ethical values that refer to how humans act, behave, and do the right thing, and are responsible for what they do. The manifestation of ethical value in the piece of the story is in the form of giving value to the piece of the story. The form of the value of giving is explained explicitly in the quotation of the story. The form of the value of giving is in the form of love and affection. It is shown that parents carry babies and care for them with affection like their own children. It is a form of love as a fellow animal. This is also supported by ethical value indicators, namely: in the form of conscience value and giving value. Conscience values in the form of honest, brave, peace-loving, self-reliability, potential, discipline, and know your limits. The value of giving in the form of loyal, trustworthy, respectful, love, compassion, and sensitive (Suryanto, 2014).

## **Religious**

In addition to having aesthetic value, humanist, and ethical, religious values are also found in the folklore of "Ciung Wanara". The story presents a spiritual experience and highlights the nature of spirituality. The form of the religious value is explained explicitly in the quotation of the story. The form of religious value is in the form of Prabu Permana in Kusumah who chose to become a hermit. This is in accordance with the indicators of religious values expressed Hendarman et al (2018) to worship him or her.

From the results obtained in the form of humanist, ethical, and religious values in the story Ciung Wanara. The existence of these three values in the story can be concluded that the relevant Ciung Wanara story is used as teaching material in elementary school. The story contains character values, local wisdom, and relevant criteria in literary works used as teaching materials.

## CONCLUSION

Based on the results and discussion of the research that has been done, it can be concluded as follows. First, there are 9 of 18 character values found in Ciung Wanara stories, including: religious, honest, tolerance, discipline, creative, curiosity, love of peace, environmental care, and social care. Second, there is 1 local wisdom found in Ciung Wanara story, namely Local Knowledge. From these results it can be said that the story of Ciung Wanara has relevance as a literary teaching material in schools because it has character values and local wisdom. The values contained in the story Ciung Wanara hope to have a positive impact on learners, terutama in shaping the character of learners.

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