

Structure, Educational Value and Use of Folklore Books “*Dongeng Rakyat Kabupaten Rembang Jilid I*” as an Alternative for High School Teaching Material

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Abstract

The values contained in folklore can shape a person's character. In folklore, speakers not only provide entertainment and indirectly the elements contained in the story in giving thoughts to someone, so that it will form a character. Fairy tales are a form of folklore that contains educational values including moral, heroic, religious, social, and cultural values. Therefore, fairy tales can be used as literature teaching materials in schools, especially at the high school level. Students at that time increasingly needed supporting components to shape their character, but the lack of literary teaching materials could affect the character development of students to be not optimal, so alternative teaching materials were needed. The fairy tales contained in the “*Dongeng Rakyat Kabupaten Rembang Jilid I*” book can be an alternative for teaching literature in schools, this is because Rembang Regency is a coastal area that has been largely influenced by foreign cultures, but until now they have been able to maintain their original culture. This study uses a pragmatic approach in the analysis of the narrative structure using the structuralism theory of Vladimir Yakovlevich Propp which consists of 31 units of narrative structure which are then divided into 7 action circles to facilitate the process of analyzing the educational value contained in it. This study used the descriptive qualitative method. A collection of folk tales in Rembang Regency include the Origin of “*Asal Usul Desa Sulang*”, “*Cerita Rakyat Yuyu Rumpung*”, and “*Riwayat Terjadinya Desa Kaliori*” this study concludes that the Rembang Regency folktale book is suitable to be used as alternative teaching material in high school because it contains educational values, namely heroism, social, cultural, and religious values that are needed for the process of forming student character in modern times like today.

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INTRODUCTION

Indonesia is a country that is closely related to the culture of each region, one of which is oral literature, namely folklore. According to Asrif (2014), folklore was originally conveyed through the medium of speech by one person to another or by word of mouth and assisted by props, so it was called oral literature. The spread that came from word of mouth, caused a lot of oral literature to fade because it could not be preserved.

The birth of a folk tale is not solely driven by the speaker's desire to entertain the community, but with patience, he wants to convey noble values to future generations with figurative language and through parables. One of them contains the value of education because education is the most important thing in shaping personality. UU Sisdiknas No. 20 contains three different models of educational institutions, namely formal education is a structured and tiered educational path, namely basic, secondary, higher education, then non-formal education is an educational path outside formal education, can be carried out in a structured and tiered manner such as course institutions, training, groups learning centers, community learning activity centers and majlis, while informal education is a family and environmental education path in the form of independent learning activities.

One example of informal education is the habit of parents reading folklore or fairy tales to children before bedtime. According to Rukayah (2018), bedtime stories will continue to be preserved, because children can directly ask questions or provide feedback about what they have heard from the storyteller while helping to preserve the original culture of the archipelago. In addition, the benefit of reading folklore is to improve children's development including holistic, moral, linguistic, and social aspects (Chamalah et al, 2019). This is in line with the research of Hany et al (2016), the need for insight into the archipelago, local wisdom, and multiculturalism as learning materials since early childhood education, to build national

identity. Thus, oral literature is one element of regional culture that is very important to be preserved so that it remains an expression of community culture, cultural diversity as creativity, and an element of national strength (Gusal, 2015). This is in line with the research of Nisa et al (2016), the need for insight into the archipelago, local wisdom, and multiculturalism as learning materials since early childhood education, to build national identity. Thus, oral literature is one element of regional culture that is very important to be preserved so that it remains an expression of community culture, cultural diversity as creativity, and an element of national strength (Gusal, 2015).

This defense is needed because the current cultural defense is weakening and causing the Indonesian people to be confused, so they cannot distinguish which culture should be held according to the characteristics of eastern society and which culture needs to be digested, resulting in a character crisis (Zuliyanti, Doyin, and Mulyono 2018).

This is by the opinion of Azizah and Marzuki (2018), someone who has high intellectual abilities can become useless people, even endanger society if they have a low character. In addition, modern society today does not seem to want to know about folklore in their environment and is individual (Alifyah, Doyin, and Sumartini, 2018). With this condition, we can witness the economic downturn, political unrest, social tensions, and rifts, as well as hegemony from various aspects of the field. The cultural, social, and power hegemony that is already rampant in this country has resulted in oppression for its people (Mafrukhi et al, 2020), so character building is needed from an early age, one of which is through the educational value contained in folklore.

Talking about folklore, folklore is one of the materials in learning the Indonesian language and literature at the high school level which is contained in Permendikbud No. 24 of 2016 concerning Core Competencies and Basic Competencies of Indonesian Language. The basic competencies contained in the Minister of

Education and Culture (2016: 29) are identifying the values and content contained in folklore, both oral and written.

From this it proves the importance of learning folklore, so researchers research folklore because it turns out that until now children's success in learning literature is very less. This is shown from the results of Damir's research (2016) which suggests that student learning outcomes during semester exams show that the average value of students in the literary aspect is only 63 -78, while the average value of students in the linguistic aspect reaches 70-85. Based on the data on the value of the learning outcomes, the student's score in literature learning is very low compared to 13 linguistic learning, with the minimum completeness criteria set by the Indonesian language teacher at the school being 75. In addition to Syarifudin and Nursalim (2019), they explained that currently, the portion of language lessons in schools is more than the portion of teaching literature. In addition, teachers also have obstacles in choosing the right teaching materials, as well as the lack of teaching materials in schools (Azis and Hajrah, 2015). These problems arise in connection with indications of the failure of literary learning carried out in Indonesia (Ucu, 2012).

According to Susani (2017), cultural and social values that exist in Indonesia need to be taught to students in learning, considering that currently, technological advances have an impact on the possibility that students are reluctant to know cultural and social values. So that one way is with the media folklore. Indiaarti (2017) argues that folklore is a means of building a positive character in children through moral values and character education contained in stories. Meanwhile, according to Asmawati (2019), learning literature also instills a sense of sensitivity towards students. The use of aspects of local wisdom in teaching materials means elevating local values in the understanding of students. This local value will show the identity, identity, and selling value of the Indonesian nation (Disi and Hartati, 2016).

One example of an area that still upholds folklore is the Rembang area which is located on

the northeast coast of the province of Central Java. According to Fahmy, Subiyanto, and Nuryatin (2015), the people who will be most affected by this globalization are coastal communities. With the current socio-economic situation, coastal communities are very vulnerable to cultural diffusion, which makes folklore in the Rembang area interesting to study.

METHOD

Research on folk tales in Rembang Regency uses a pragmatic approach by emphasizing the dimensions of the reader as a catcher and giver of meaning in literary works (Teew, 1984:50). In addition, according to Wijaya and Jaelani (2014), literary texts offer various effects to readers who vary in terms of their experiences in each period or period of reading and use Vladimir Propp's theory of structuralism, namely 31 functions and distributed into 7 circles of action (Propp, 1987: 79 – 80), so that later it can make it easier to analyze the actors, plots and educational values contained in the folk tales of Rembang Regency.

The data used in this study are words, phrases, sentences, and the contents of the entire text of the story in three folk tales in the book *Dongeng Rakyat Kabupaten Rembang Jilid I Karya Kusaeri*. The three folk tales are the folklore "*Asal Usul Desa Sulang*", "*Yuyu Rumpung*", and "*Riwayat Terjadinya Desa Kaliori*". The form of data in this study is in the form of narrative structures, functions, and values contained in folk tales of Rembang Regency, while the data source is text or fragments of story texts in folk tales of Rembang Regency. This study uses the technique of reading, taking notes, then reducing data, presenting data, and drawing conclusions.

RESULTS AND DISCUSSION

This study analyzes three folk tales in the book "*Dongeng Rakyat Kabupaten Rembang Jilid I Karya Kusaeri*", including "*Asal Usul Desa Sulang*", "*Yuyu Rumpung*", and "*Riwayat Terjadinya Desa Kaliori*". The three folk tales first

searched for their narrative structure using Vladimir Propp's theory of structuralism, then analyzed the educational values (moral, social, religious, and cultural values), and their feasibility as teaching materials in high school. The results of the folklore analysis are as follows:

Narrative Structure and Distribution of Functions Among Actors

"*Asal Usul Desa Sulang*" consists of 26 narrative units and contains a circle of character actions including:

a. criminal action environment

The definition of deception (ϑ) is more precisely the victim is deceived and has unknowingly helped his enemy (F. VII) as evidenced by Pande Solang having bad intentions, namely to seize the power of the Rembang Regency led by Prince Sidolaut, which is the VII function, namely the victim who is a resident of the Rembang district around the hermitage. Pande Solang was unwittingly deceived by Pande Solang's trick. People are increasingly enthusiastic about becoming followers of Pande Solang.

b. Helper action environment

The definition of task (M) is that the hero is given a difficult task (XXIV), namely Prince Sidolaut sends Surgi (Ki Demang Waru) to overcome his problem, defeating Pande Solang who wants to take over the power of his father (Prince Sidolaut).

c. Lingkungan aksi pahlawan palsu

The definition of crime (A) is more precisely a criminal causing trouble or injuring a member of the hero (F. VIII) as evidenced by the character Pande Solang who used all means to seize the power of the Rembang district until finally fighting with Raden Pamot and Raden Bitingan until they died horribly.

d. Hero Action Environment

The definition of victory (I) is that the villain is defeated (F.XVIII) marked by the character Ki Demang Waru in this folklore is a hero who finally succeeded in defeating Pande Solang, after fighting for days because the criminal, Pande Solang, wanted to control the

Rembang district which led by the father of Ki Demang Waru, namely Prince Sidolaut.

The "*Yuyu Rumpung*" folklore has 31 narrative structures and there are also character action environments, including:

a. Villain Action Environment

The definition of crime (A) is more precisely a villain causing distress or injuring one of the hero's members (F.VIII). The criminal, in this case, Yuyu Rumpung, caused trouble by committing crimes against Demang Kudasewengi. He felt harassed and his wishes were not fulfilled so he ordered Sondong Majeruk to steal Kudasewengi's heirloom "*Rambut Pinutung*". Until finally Sondong Majeruk managed to steal Demang's "*rambut pinutung*".

b. Helper Action Environment

The definition of duty (M) is more precisely the hero is given a difficult task (F. XXIV) as evidenced by the character Sondong Makarti who is an honest person, therefore he was asked for help by Demang Kudasewengi to take over his heirloom which had been stolen by a friend from Sondong Makarti, namely Sondong Majeruk. Because he knows what the problem is and he is on the right track, he is willing to help Demang and defeat his best friend, who is famous for being a master thief.

c. Hero Action Environment

A fake hero makes a false claim (F. XXIV). The fake hero, Yuyu Rumpung, faces the Duke of Parang Garuda. He tried to seduce the Duke and filed a claim in the form of the fief of Jambangan which was controlled by Demang Kudasewengi to be included in his Kawedanan area. With the variety of shrewdness that he had, finally, Adipati Parang Garuda agreed to his request.

d. Hero Action Environment

The definition of struggle (H) is that heroes and villains are involved in the fight (F. XVI) as evidenced by the evil character Yuyu Rumpung and the hero character, Demang Kudasewengi, agreeing to hold evidence for betting. Sondong Majeruk's body was lifted and erected upright if it fell to the east then Yuyu Rumpung would bury it and if it fell to the west

then Demang Kudasewengi would bury it, the buyer must be completely naked. The proof was carried out, and Sondong Majeruk's body fell to the east, so Yuyu Rumpung was ashamed of his mistake and had to bury the body naked.

The folklore "*Riwayat Terjadinya Desa Kaliori*" contains 31 narrative units according to Vladimir Propp's theory. The circle of actions contained in this story:

a. Villain Action Environment

The definition of fraud (I) is more precisely the VI function, criminals try to deceive their victims to take or control the victim's property (I). The villain referred to in this story is Nini Ori who tries to trick her victims, by using her beauty to reject all young men who want to propose to her, with the hope that the youths will be more curious and want to conquer Nini Ori's heart.

b. Fake Hero Action Environment

The definition of prosecution (L) is more precisely a fake hero making a false claim (F. XXIV). The fake criminal, Nini Ori, makes a false claim that is telling a young man to bring a tiger if he wants to marry him, even though his main goal is to just show his beauty without accepting a proposal from anyone.

c. Hero Action Environment

The initial definition of the response (C) is that the search function decides to repay (F.X), as evidenced by the character Jaka Blelek who feels cheated, after he won the contest, he should have been able to marry Nini Ori, but in fact, Nini Ori ran away. Jaka Blelek doesn't want his struggle to be in vain, so he decides to find and chase Nini Ori to claim her right to marry Nini Ori, but her search is in vain to the end beach.

The Value of Education in the "*Dongeng Rakyat Kabupaten Rembang*" Book

After analyzing the narrative function of "*Dongeng Rakyat Kabupaten Rembang*" book, then the researcher can classify the educational values contained in it. Researchers, in this case, divide the value of education into 4 values including ethical and moral values, social, cultural, and religion.

The ethical and moral values contained in the folklore "*Asal Usul Desa Sulang*" are the close relationship between Ki Ageng Bitingan and Ki Ageng Pamot to his brother Prince Sidolaut as siblings who respect and respect each other. In addition, the two of them always obey orders from their brother who is the regent of Rembang. Every task is carried out with responsibility and almost every task is completed on time, as can be seen in the following quote:

"For these two younger siblings, every problem related to the authority of the Rembang district, they are the ones who are invited to consult to solve it."

The values of exemplary and heroism in the folklore "*Asal Usul Desa Sulang*" that stand out are the values of responsibility that are owned by Raden Pamot and Raden Bitingan as younger brothers, and Sugi or Demang Waru as adopted children of Prince Sidolaut. They carry out all orders with full responsibility, as well as Prince Sidolaut who is trustworthy in carrying out his position as Regent of Rembang who always has to protect and protect his people, and with that position, one can serve the public interest, as can be seen in the following quote:

"During his lifetime, Prince Sidolaut has had extraordinary services to the people of Rembang he led."

Religious values that can be found in the folklore "*Asal Usul Desa Sulang*" start from the legacy of the Pande Solang hermitage. Reminding us not to be arrogant like Pande Solang, besides that there is evidence of Ki Demang Waru's struggle in seizing his territory, namely the tomb of Demang Waru which is in Waru Village and is still sacred and is held annually. This is shown in the quote:

"The hermitage has turned into a village called Sulang."

With these relics, it is hoped that the community will always remember every incident related to the history of the village that was formed and can be used as a lesson from every incident that has occurred in the past. Do not let the position be controlled for its interests. If every official thinks like that, then there will be no abuse of office. The spirit of Prince Sidolaut

who served as regent of Rembang is an example of the responsibility of a leader in the past.

The social value in the folklore of the "Asal Usul Desa Sulang" is a sense of wanting to help others who are experiencing difficulties. This can be seen in the following quote:

"Father, allow me and Raden Bitingan to go against Pande Solang to save you and the people of Rembang."

It was seen that Raden Pamot and Raden Bitingan voluntarily helped Prince Sidolaut in defending his territory from Pande Solang's attacks and of course with the most important goal being to protect the people of Rembang from invaders.

The cultural value in the folklore of "Asal Usul Desa Sulang" is that ancient people were familiar with the existence of Pencak silat culture. This can be seen in the following quote:

"Pande Solang is a fighter and a highly knowledgeable teacher."

From this quote, it can be seen that the Pande Solang figure has mastered the ability of Pencak silat and is trying to spread it to the public. Pencak silat itself is a martial art that uses various tricks and it is useful for defending oneself and defeating enemies and has become a native Indonesian culture.

The moral value in the form of character that can be found in the other "Yuyu Rumpung" story is to seize and steal something that does not belong to him. This was proven when Yuyu Rumpung asked Sondong Majeruk for help to steal the heirloom belonging to Demang Kudasewengi, and Sondong Majeruk agreed. Humans are social creatures so the culture of helping must be applied, but the culture of helping must be applied to the right position and situation. Thus, the attitude of Sondong Majeruk and Yuyu Rumpung does not deserve to be imitated, because to get something must be accompanied by hard work from within without harming others.

The exemplary value that can be taken from the Yuyu Rumpung folklore is that we must fight for what is our right while still on the right path. The figure of Demang Kudasewengi who tries to defend the land of his power is

willing to fight and sacrifice anything to demand justice and uphold the truth and defend the land that is rightfully his, this can be seen in the quote:

"Jambangan's fief land was asked to be made his kawedanan area, immediately Demang Kudasewengi refused outright."

So that the exemplary value that can be taken is that when we are on the right path and have the right to something that is indeed ours, then it is appropriate for us to fight for that right.

The religious value found in the Yuyu Rumpung folklore is that whatever a person does, whether it is good or bad, it will return to that person. In a sense, if someone does something good then something good will come back to him, as well as if he does something bad, then he will reap bad as well, as seen in the quote:

"Yuyu Rumpung from the beginning wanted Kawedanan Maguan land which was not his right."

The cunning Yuyu Rumpung character orders Sondong Majeruk to help him in a bad way which ends up being bad. Sondong Majeruk lost in the war against Sondong Makarti and he died in a tragic condition until now Sondong Majeruk's grave is still in Waru Village and people can still be found to remember the bad events that happened to him.

The social value in the folklore is the attitude of helping each other in the goodness that is done by the character Sondong Makarti who is willing to help Demang Kudasewengi in guarding the heirlooms against the hands of Yuyu Rumpung. This is indicated by the quote:

"Sondong Makarti immediately went to Sondong Majeruk's place. The goal is to ask for the heirloom of Demang Kudasewengi's hair that he has stolen."

The cultural values contained in the Yuyu Rumpung folklore include an agreement between the characters Yuyu Rumpung and Demang Kudasewengi in proving truth and honesty. Yuyu Rumpung, who was known from the start as a cunning character and was behind the death of Sondong Majeruk in taking Demang Kudasewengi's heirloom did not want to admit it so that the public could not make a

decision. Seeing these events, there is a habit that if there are two parties who are in disagreement and do not admit their mistakes, then the community leaders have the right to agree with the way that Sondong Majeruk's corpse must be upheld and if it falls on one side, then that party is at fault. So that when the body of Sondong Majeruk fell on the east side, it was also proven that Yuyu Rumpung was guilty and was punished by being paraded around the village and completely naked.

The attitude of the community in the story is one proof that the local community strongly adheres to their culture. The method used by the community in proving the truth in public has become a culture/custom that has been rooted for years and has become a reference in acting for a group of local people.

The moral value that should not be imitated in the historical story of the Kaliori Village is that someone will be respected and appreciated by others because that person has a good attitude and character, this attitude is contrary to the attitude and nature of the Nini Ori character. This can be seen in the quote:

"Men will be crazy about my beaut.y"

That beauty turned her arrogant towards anyone, especially the young men who wanted to marry her. She seemed to have the upper hand because all the men were crazy about her, so she used him to fulfill her needs. Until finally he fell himself into the trap he made.

From this, it can be taken the message that someone's beauty from the outside will not mean if he has bad traits and temperament, on the contrary, a bad appearance but having a good heart will make that person more valuable and appreciated.

Courage, honesty, and chivalry are examples of exemplary and heroic values in this folklore. Jaka Blelek's courage in fighting for Nini Ori by following all requests from Nini Ori is exemplary, where when someone wants something, that person must be able to fight for it. This can be an example for the younger generation who have high hopes, so they also have to fight and sacrifice to get it.

Religious values are closely related to worship carried out by humans because there is an awareness or sense of being aware that everything in this universe is created. This shows the relationship between man and the Creator. In addition, gratitude as His creatures is also included in religious values. In contrast to the nature possessed by Nini Ori. Seen in the quote:

"A new problem arose, Nini Ori acted again after finding out that the one who won the contest was an ugly person."

He is not grateful for all the wisdom he has received. The beauty of his face makes him blind and results in harming himself and others.

The social value that is inappropriate to be emulated in the historical story of the Kaliori Village is unhealthy competition between individuals. This is evidenced by the debate between applicants who want to show their superiority to attract the attention of Nini Ori, so that it becomes a spectacle for the residents, and will cause disputes and even divisions, as seen in the quote:

"Let's come to Nini Ori's house, the youths are struggling to get it"

Each region certainly has its own culture. This can happen because of the habits that each person does to form the characteristics of a group. Including the habit of dressing that was done by people in ancient times by always using a cloth called a jarit to cover parts of their body. How to use the finger is to wrap the finger from the waist to the ankles.

"When Nini Ori ran, she didn't feel the finger she was wearing slid down and swept the ground."

This is shown by the character Nini Ori who does live in a rural area. The use of "jarit" is still used by women, especially those who live in rural areas so nowadays "jarit" becomes the identity of Indonesian society, especially women who live in Java.

Collection Rembang Regency Folklore as An Alternative for High School Teaching Material

The three stories contained in the Rembang Regency Folklore, namely "Asal Usul Desa Sulang", "Yuyu Rumpung", and "Riwayat Terjadinya Desa Kaliori" contain a narrative

structure using the Structuralism theory of Vladimir Yacovlevich Prop.

The data used as the object of analysis is taken from educational values consisting of moral, social, cultural, and religious values which will be used as alternative teaching materials for learning literature in high school. The “*Dongeng Rakyat Kabupaten Rembang*” book holds a lot of educational value which is very suitable for shaping the personality of students, especially high school because that age is the age where a child begins to form his identity. In addition, the function of the school is no longer enough to teach students to listen, speak, and write then pass exams and continue to college level, but more than that, schools must be able to educate students to be able to decide what is right and wrong. Thus it can be said that for that it is necessary to internalize good character education to students so that they can distinguish between right and wrong.

The folktale of Rembang Regency has a good, unique, and interesting story because it contains many educational values, besides that this folk tale is good for students in high school to read. So, it is quite relevant if the Rembang Regency Folklore is because the attitudes or behavior of the characters presented in the story can provide life experiences, namely what and how it should be to fight for ideals, love, and beliefs or religion.

CONCLUSION

Based on the results of the discussion, it was concluded that the three folk tales contained in the “*Dongeng Rakyat Kabupaten Rembang*” book, namely “*Asal Usul Desa Sulang*”, “*Yuyu Rumpung*”, and “*Riwayat Terjadinya Desa Kaliori*” contain a narrative structure using the Structuralism theory of Vladimir Yacovlevich Propp.

If described there are 26 units of narrative structure in the folklore “*Asal Usul Desa Sulang*”, then in “*Yuyu Rumpung*” there are 31 units of narrative structure, and folklore “*Riwayat Terjadinya Desa Kaliori*” there are 31 units of narrative structure. In addition, there are also

educational values, namely moral, heroic, religious, social, and cultural values that can be taken from each character in the folklore.

From this analysis, the “*Dongeng Rakyat Rakyat Kabupaten Rembang*” book can be used as alternative teaching material for students, especially high school students in helping them to build character, identity and preserve the original culture of the Indonesian nation

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