

Character Value in Kampong Sala Legend and its Relevancy as Teaching Materials at School

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ABSTRACT

The research is aimed at preserving the story of Kota Sala Legend. It used qualitative approach. The data were derived from caretakers, the elderly, the artists from Surakarta Palace, and the public figures, as well as from books and articles by using documentation and interview techniques. The data were analyzed by using qualitative descriptive method into several steps as the following: (1) Conducting interview and observing the documents, (2) Collecting and arranging the data into a complete story, (3) Analyzing its character values, and (4) Analyzing its relevance as a teaching material. The results indicate that (1) the oral tradition of Kampong Sala Legend can be documented into a pictorial story book in three languages: Javanese, Indonesian, and English; (2) The story consists of character values such as religious, honest, discipline, hard-working, creative, solicitous, and responsible; (3) The story is very relevantly used as teaching materials at school especially in the subject of Bahasa Jawa and Bahasa Indonesia.

Keywords: legend, kampong, Sala, learning

INTRODUCTION

Folklore is one of literary works that represents human's life. It is full of symbols that can be revealed. It embodies moral values that are important for readers to live their life. Folklore for children also takes a significant part as it contains moral values to develop their character building.

The implementation of character building in early age is substantial especially in the five first year of child growth or known as the golden age. The golden age is the best time to bring the children's to bear and develop their potencies. In this phase, children are able to absorb almost 80% of the information from their surroundings; therefore, implementing positive character values is very efficient.

There are various genre of literature that can be used as media or source of character building. Literature here is not limited into the modern only, but also local literature. One of the local literary works is oral literature namely folklore (Youpika & Zuchdi, 2016: 49). Folklore is a story in a certain society that

covers believes, myths, legends, and customs preserved by a certain nation form one generation to generation (Rampan, 2014: 1). Further Bascom in Danandjaja (2002: 50) divides folklore into three big groups; myth, legend, and folktale.

One disappointing fact is that young generation does not seem to be aware or interested in those folklores. This opinion is supported by the result of a research conducted by Firdaus, Faizah, & Manaf (2013: 39). They say that the existence and function of the oral literature including local literature are replaced as the result of the advancement of technology, cultural, social, and political system. The fact shows that children are crazier of Japanese comics or cartoon movies than Indonesian local stories. It is aggravated by the digital era that replaces the role of parents in educating their children. There was a habit of telling the children bed-time stories before sleeping, but now children are exposed with television and gadget without a strict control from their parents. Whether the television programs are

good or not for the children is not considered anymore. Such condition is suspected as one of factors that influences the moral degradation related to local values.

Folklore is good for character building as it embodies ancestors' advices in the form of moral values passed from one generation to generation. Moral values in the folklore are usually presented in figurative language. Therefore, to know its moral values requires a deep analysis on it. The inception of a folklore is not merely only based on the author/narrator's wish of entertaining the reader/audience, but also to deliver the message in the form of moral lessons to the next generation.

Research on character building has been carried out by Neldawati, Ermanto, & Juita (2015). They analyzed character values that are represented in Poem Badondong, Kampas Regency. The results indicate that Poem Badondong contains character values such as religious, honest, responsible, discipline, hard-working, confident, independent, curious, polite, loyal, caring, and sportive.

Besides Neldawati et.al., Kristanto (2014) also conducted a research entitled "the Use of Folklore as Ethics Instilling to Establish Nation Character Building". Folklores that have been developing in many places in Indonesia contain ethic values that are beneficial for the process of creating Indonesian gold generation. The ethic instilling is aimed at building someone's positive character. A good ethic instilling is supposed to be able to create someone's character, attitude, and behavior that can strengthen his/her soft skill. Both Kristanto's research and the writer's are resulting in the same product, a pictorial storybook. However, Kristanto's is more descriptive.

According to Rampan (2014: 21), there are varieties of folklore available in society. One of them is legend. People believe that the story in the legend really happened in the past. The information of the time is not stated specifically. It only uses adverb of time such as once upon a time and long time ago. Its

characters are not god or goddess but ordinary people. The legend always shows historical evidences although they are not convincing from the perspective of historical studies, anthropology, sociology and other studies.

In line with this, Danandjaya (2002: 66) also states that legend is a folklore that is considered by the founder of the story as an event which happens for real and people believe that it also occurs in the past. Legend has noble value that is beneficial for its society; therefore, research and study on it is urgently needed especially legend that still exists in society nowadays.

Kampung Sala is one of the legends from Surakarta. Unfortunately, it is not taken care of and almost disappears. It can be known from the result of the interview between the researcher and people who live there. Only old generation knows the legend, meanwhile the youngsters have no idea about it. It comes to the researcher's surprise as there is a kingdom named Kasunan Surakarta Hadiningrat and it still exists up to the present time.

Legend of Kampung Sala is not supposed to be vanished. Legend is a part of Indonesian culture that has to be preserved as it contains lessons of life, philosophy, and character values. In line with this, the researcher is interested in conducting a research on Kampung Sala Legend. The objective of this research is to put Kampung Sala Legend in the form of pictorial storybook. It also reveals character values of the story and describes its relevancy as teaching material at schools.

The significances of this research are (1) strengthening local culture asset, (2) documenting folklore that develops in Jawa Tengah especially Surakarta, (3) producing pictorial storybook that can be used by students for broadening their knowledge and learning its character values, (5) contributing book collection to schools especially books of folklore, (6) providing Javanese cultural source in Central Java.

METHODOLOGY

The research was conducted in Surakarta and used qualitative approach. The data were derived from caretakers, the elderly, the artists from Surakarta Palace, and the public figures, as well as from books, articles and photos by using documentation and interview techniques. The data were analyzed by using qualitative descriptive method into several steps as the following: (1) Conducting interview and observing the documents, (2) Collecting and arranging the data into a complete story, (3) Analyzing its character values, and (4) Analyzing its relevance as a teaching material.

DISCUSSION

The results indicate that (1) the oral tradition of Kampong Sala Legend can be documented into a pictorial storybook in three languages: Javanese, Indonesian, and English; (2) The story consists of character values such as religious, honest, discipline, hard-working, creative, appreciate the achievement, and responsible; (3) The story is very relevantly used as teaching materials at school especially in the subject of Bahasa Jawa and Bahasa Indonesia

Synopsis of Kampong Sala Legend

Sultan Hadiwijoyo who was the king of Pajang asked his guard to call one of his servants named Ki Bau Reksa. Ki Bau Reksa was trusted by the king to take care of all his stuffs from Bandar Nusupan to the kingdom. Bandar Nusupan was in Desa Nusupan and it was strategically situated near Bengawan Beton. Therefore, the village was getting more crowded as all merchants came and sell their goods there.

The guard soon met Ki Bau Reksa in Bandar Nusupan. He told Ki Bau Reksa to come to meet the king at the palace. Ki Bau Reksa was then leaving for the palace. Ki Bau Reksa's position as a servant who was responsible for taking care of the king's stuffs from port to castle was also known as Soroh Bau. As a Soroh Bau, he did not only send the

stuffs from port to castle, but also collected all laborers to work in the castle. Therefore, instead of calling his own name, the King preferred to call him Ki Soroh. The nick name was appropriate with his job as Soroh Bau or servant.

Ki Soroh was a diligent, loyal, and responsible servant. Every early in the morning Ki Soroh was always be in the port to take care and bring the stuffs of the king to the castle. He did his job carefully so that nothing was left behind. That was why the king was satisfied with Ki Soroh's job. Therefore, the king gave him a gift of a higher position as a chief of the port and the village at the same time. The village given to Ki Soroh was the river bank of Bengawan Beton which was full of swamp. However, Ki Soroh did not give up to make the area well thrived. He believed himself that one day the area would become a developed village as it was situated near Bengawan Beton, in which all ships from East Java, Madura, Kalimantan, China, and Netherlands stopped by. People of the village were directed to develop the village to be the center of transit market of all goods. The village that used to be swamps and nothing slowly turned to be crowded. It was quickly filled with people from various ethnics. The way the people speak was also varied. Most of them, especially the Dutch were difficult in pronouncing the sound "r" and "h". As the result, they called Ki Soroh as Ki Sala. Finally Ki Soroh's name was changed into Ki Sala. As Ki Sala was powerful, his name became Ki Gedhe Sala. The village was also named the same as his name, Sala village.

Sala was a village with large area. Its north was Pepe River and its east was Bengawan Beton which was famous as Bengawan Sala. Its south was Nusupan Village; meanwhile its west was Pepe River until Wingka River. Sala was a developed and prosperous village.

Ki Gedhe Sala lived in Sala Village until he has kids and grandchildren. There were 3 names of Ki Gedhe Sala. They were Ki Gedhe Sala I, Ki Gedhe Sala II, and Ki Gedhe Sala III.

Ki Gedhe Sala II was the son of Ki Gedhe Sala I, meanwhile Ki Gedhe Sala III was the grandson of Ki Gedhe Sala I, or the son of Ki Gedhe Sala II. At that time, the one who was taking control and having a power was Ki Gedhe Sala III. He led the kingdom named Kartasura. It was destroyed as there was a rebellion from Chinese. Therefore, there was no kingdom center anymore. To see his kingdom destroyed, Sinuwun Paku Buwono II wanted to move the castle into different place. Sinuwun talked to Ki Pringgoloyo and Ki Hanggawangso. They discussed on finding a new place for the new castle establishment. After a long journey, finally they got a divine inspiration that Sala village is destined to be a new kingdom center. Then Ki Pringgoloyo dan Ki Honggowongso came to see Ki Gedhe Sala as the leader of the village. They told Ki Sala that Sala Village would be the perfect place for becoming a new kingdom center. Ki Gedhe Sala was pleased to hear that. Finally, there was a new kingdom called Kasunanan Surakarta Hadiningrat in Sala Village. (Hetami&Sukoyo, 2018: 73-93)

Character Building Values in Kampung Sala Legend

Character is mental and moral qualities distinctive to an individual. It is different from one to another. Jalal et.al (2011: 7-8) formulate 18 character building values that refer to religion, Pancasila, culture, and national education objective as the following: (1) Religious, (2) honest, (3) tolerant, (4) discipline, (5) hard-working, (6) creative, (7) independent, (8) democratic, (9) curious, (10) semangat kebangsaan, (11) nationalist, (12) solicitous, (13) friendly/communicative, (14) conciliatory, (15) love reading, (16) sensitive, (17) caring, (18) responsible.

Meanwhile, character values represented in Kampung Sala Legend are derived from the characters of the story. They are as the following: (1) religious, (2) honest, (3) discipline, (4) hard-working, (5) creative, (6) solicitous, and (7) responsible.

1. Religious

Religious is an attitude of belonging or relating to a monastic order or other group of people who are united by their practice of religion and tolerant to others. Religious character can be seen when Ki Pringgoloyo and Ki Honggowongso pray to God for giving them a hint of a good place for establishing a new kingdom as the center of the reign. In religion it is clearly taught that pray can be the important part in all human's efforts. A pray can be considered as an attitude of conceding the God in determining everything. It can also mean request and praise in the form of utterance from the servant of God. A person who does not want to pray to God can be regarded as someone who is arrogant as he does not put the God as the Almighty.

2. Honest

Honest is free of deceit and untruthfulness. Someone who is honest is reliable in his words and deeds. Ki Bau Reksa in Kampung Sala Legend is characterized as an honest man. Every morning, he brings the King's stuffs to the palace without taking anything from them. In relation to this, nowadays, cheating is the common phenomenon happened in the process of teaching-learning in the class. Therefore, honesty must be cultivated among the students from the early age. According to Kristanto (2014: 63), if honesty is cultivated, it can erase lie and deceitfulness. Indirectly, honesty can help an individual developing his/her soft skill.

3. Discipline

Discipline in Kampung Sala Legend is described when Ki Bau Reksa goes to Pajang Kingdom. Ki Bau Reksa is represented as man who really disciplines. It can be seen from the way he carries out his duty. Instead of postponing the job form the king, he directly leaves and meets Sultan Hadiwijoyo. Discipline is the practice of training people to obey rules or a code of behavior, using punishment to correct disobedience. In education, discipline is a must. Every student has to discipline himself

as it gives a big positive effect on learning achievement.

4. Hard Working

At present time, teenagers tend to get anything instantly. It makes them lazy and do not want to work hard. Parents have an important role to teach them to be hard-workers. Hard-working in Kampong Sala Legend is represented Ki Soroh Bau. He gives a good example in being a hard-working one. It is supported by one of the sequence of event when Ki Soroh does not give up hope easily to make the swamp area developed. It shows that Ki Soroh is a hard-working man who really tries hard to solve the problem and reach the goal. Hard-working is important to be cultivated to the youths. It teaches them that to get something, a hard-working is needed.

5. Creative

In Kampong Sala Legend, Ki Gedhe Sala is described as a creative man. It can be seen from the way he asks the people to build a village in the riverbank of Bengawan Beton. He aims the village at the transit center of various goods. The idea of making the village as the transit center is creative. Creative is relating to or involving the imagination or original ideas, especially in the production of an artistic work. Creativity exists in one's soul in the form of innovative ideas. However, creativity will not be able to be visible if it is not realized into a concrete innovation.

6. Solicitous

Solicitous is showing interest or concern. It can be seen from the way Sultan Hadiwijoyo appreciates Ki Soroh's achievement. Sultan does not only express the appreciation verbally. He also gives Ki Soroh a reward of land and makes him the chief of Bandar Nusupan. Showing interest or concern therefore is really important to the youths.

7. Responsible

Responsible in Kampong Sala Legend is represented through Ki Soroh's character. He never complains and always performs the duties very well. When he has to bring the king's stuffs from Bandar Nusupan to the palace, he

always makes sure that everything is not left behind. In teaching-learning process, students have to be responsible in conducting all their duties. By being so, they will be able to be successful.

Kampong Sala Legend and Its Relevancy as Teaching Materials at School

Teaching materials are sets of oral or written resources arranged systematically so that a conducive atmosphere in the teaching-learning process can be created. Teaching material is instrument that can give a big influence to the result of learning.

Based on the field observation, there are several problems related to folklore as the teaching material as the following: (1) folklore as teaching material in the class is still limited as researches on folklore are still restricted in size too; (2) time allotment of students' teaching-learning folklore as the material is limited; (3) students show less interest in folklore because teachers tend to use conventional teaching-learning model.

Further Ucu (2012: 5) says that teaching material of folklore is oscillating about old folklore released in the past. In other words, old folklores do not be able to stimulate the students' curiosity. Therefore, students must be provided with new folklore which is more interesting to discuss. Folklore is a cultural product of a certain society. It can be guaranteed that every society has its own folklore. The problem is the action of exploring the folklore is not carried out maximum. Apart from the less usage of new folklore as teaching material in the class, teachers tend to give no concerns on local folklore where they live. A teacher should be able to use any resources to teach. Kampong Sala legend is one of the stories of Surakarta cities that can be used as teaching material. By using folklore in teaching-learning process, teacher has already introduced the treasure of Indonesian traditional literature.

Kampong Sala legend embodies character values that are suitable for students in Javanese

and Indonesian subjects. Those character values are (1) religious, (2) honest, (3) discipline, (4) hard-working, (5) creative, (6) solicitous, and (7) responsible. The values can contribute positive effects on the students. By learning the values the students are expected to be smart, virtuous, and able to make a benefaction for their country.

In line with the Javanese curriculum, folklore is given in Senior High School. In curriculum 2013 Javanese folklore is taught in the 1st semester of 8th graders with the basic competency as follows: (3.1) understanding text of folklore and (4.1) retelling the story of folklore by using local dialect. It is continued in the 2nd semester. It can be seen from the basic competency of (3.3) understanding text of folklore along with its origin, and (4.3) summarizing the text by using language level of Javanese (*karma*). Meanwhile in curriculum 2013, folklore is also taught in the Indonesian subject. It is given in the 7th graders' basic competency of identifying information about the written or oral local folklore. Another basic competency is retelling the story of the local folklore. In relation to this, Kampong Sala

Legend is very relevant to use as teaching material at school especially Javanese and Indonesian subjects in senior high school.

Learning model that can be used in teaching folklore is *Cooperative Type Script*. Susanto & Sunarsih (2015, 277-278) develop *Cooperative Type Script* model by using the following steps: (1) Teacher divides the class into two groups, group A and B; (2) each group is provided with the group number; (3) teacher distributes a text of folklore to read and asks the students to summarize it; (4) teacher chooses randomly the group to present their summary. If the teacher gets number 3, it means that student number 3 from group A and B have to come forward and deliver the summary before the class; (5) teacher and students decide who is going to be the listener and speaker; (6) the speaker reads his summary as detail as possible by highlighting the main ideas. Meanwhile the listener listens attentively. He has to correct dan complete the missing ideas as well; (7) students in the front are exchanging role and do the activity on the way around; (8) the rest of the students, helped by the teacher, respond on their friends' performance.

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