

## Reader Response: Aspect of Character Education Values for Student in Lamongan Folklore

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### Abstract

This research aims to discover the responses of student in Lamongan folklore relate to character education values. The folklore is the title *Panji Laras Liris* and *Mbok Rondo Barang Danureksa*, which was famous as the Lamongan legends for a banning marriages between men from Lamongan and women from Kediri. While *Mbok Rondo* is told about prohibition for eating catfish. Most of in several Lamongan part is belief about these folklore. This research employed descriptive qualitative research methods, using data collection technique are observed the student in reader respons after read the folklore, and choose from ten students in C class in 9<sup>th</sup> at one of the Junior High Schools in Turi. Based on the results from interviews and reader responses, several factors impact the reader's manifestation of social function after reading literary works, including the knowledge of literature, reading experience, and individual attitudes toward daily life to face the milenials era.

**Keywords: Folklore, Reader response, and Character education**

### INTRODUCTION

Indonesia has a variety of cultures, these cultures are often applied in everyday life and combined with society's different creativity. One form of this creativity is contained in the works born from ancestors and became the form ancestors of cultural products with local wisdom (Fawziah, 2017). The local wisdom include in oral literature. Oral literature may include epic poems, folktales, folksong, myths, legends, folklore, etc. (Rao et al., 2018). One of the is Folklore that was passed down by ancestors and

hereditary delivered orally by word of mouth (Browne & Dundes, 1968). As stated by (Miftakhul, 2018) Indonesia has a diversification of folklore. Folklore with various variety of stories may be found in almost every corner of Indonesia as a learning for life. In every region of Indonesia, the majority of the folklore has been delivered both verbal and nonverbal (Widyaiswara, 2019). This indicates that the Indonesian nation's ancestors had a great oral tradition. (Widyaiswara, 2021)

However, some folklore has begun to be forgotten because of technological advances, but there is some folklore is still remembered and trusted by the majority of society. The diversity of folklore that has been forgotten and remembered, is certainly the potential of the Indonesian nation which includes the cultural potential of local wisdom in literature.

Lamongan is one the rich local wisdom culture. The one interesting stories that focused on in this study are *Panji Laras Liris* and *Mbok Rondo Barang Danureksa*. This story display a ban on marriages between men from Lamongan and women from Kediri. Some people believe that if this prohibition is still broken, it will have a negative impact on their marriage, including divorce and commotion in the household. The brief in the story is explained, Raden Panji Puspokusumo, Adipati Lamongan has a twin of sons called Raden Panji Laras and Raden Panji Liris. It turned out that Panji Laras and Liris are, the handsome men from Lamongan. Panji Laras and Liris can't accept Andansari and Andanwangi even though they are looked beautiful but their feet are like a man.

While the second folklore, include a ban on eating catfish as a show of gratitude and admiration if the catfish has saved a man who has tried to escape from the villagers. . In the story explained, when Sunan Giri continued his journey, he remembered that his heritage of the dagger "*Koro Weling*" was left at Mbok Rondo Barang's home. Suddenly for some reason, Sunan Giri ordered his student, named Danureksa or Boyopatih, to take his dagger from Mbok Rondo Barang's home. After arriving at atok Rondo's home, Danureksa thought about how he could take the heritage while Mbok Rondo Baran g did not know him. Then Mbok Rondo was surprised because a cat was stealing the heritage of Sunan Giri.

From the two folklore, students can apply the values of education's character as representations of positive behavior in real life, particularly while interacting in school field. Therefore, students can apply by understanding the reading in the folklore literature; such as character educational values that encourage students to act and behave better because according to (Kemendiknas, 2011) character

development is a priority national development program for the government. The values are religious, honesty, tolerance, discipline, hardworking, creativity, independence, democracy, curiosity, nationalism, patriotism, respecting achievement, friendliness, loving peace, pleasuring for reading, environmental caring, social caring, responsibility (Islam, 2017).

The writer focuses on Lamongan folklore in character education of a student's responses as a reader based on the reader-response theory by Hans Robert Jauss. According to Hans Robert Jauss as cited in (Udhayakumar, 2020) the reader has a horizon of expectation, which is nothing more than an initial thought about a literary work that the reader has with a specific perspective regarding the text.

The reader response by Jauss is appropriate to folklore analysis because there is a thought given by Jauss in the context literary of social functions that are realized from the experience of literary readers in daily activities. According to (Andalas & Fajar, 2019) folklore is the legacy of ancestors through generations. In this case, folklore becomes a medium of cultural communication that contains values that are fundamental to conscience with dignified behaviour.

This is related to folklore which is a story of the manifestations of social life with the meaning of the educational value of attitudes and behaving in societies lives(Suardipta, 2020). The significance of character education is a system for the establishment of educational values to improve the student's development. (Mughtar & Suryani, 2019). The writer used folklore which comes from Lamongan city with the reader's response that is ninth grades at one of Junior High Schools in Turi.

## METHODOLOGY

This study employs qualitative research and descriptive methods that are appropriate for the study's objectives (Creswell, 2012) the source of data is semi-structure interview from the respondents. The data source in this study is primary data and secondary data. Primary data are taken interviews in semi-structure interview from the respondents. The data were collected

from ten students in C classes at one of Junior High Schools Turi in 9<sup>th</sup> grades as a respondent from two Lamongan folklore and analyzed by Hans Robert Jauss's theory. The secondary data are taken in depth interviews from a student as respondent. The researcher utilized a written interview performed utilizing a Google form, with responses typing in Google from respondents.

## RESULT AND DISCUSSION

The reader's responses as students to the text are the subject of a reader-response theory. It is concerned with how the reader should react to the character education values in Lamongan folklore.

As stated by (Klarer, 2004) A reader responses approach called reception theory, reader-response theory, or aesthetics of reception. Hans Robert Jauss was able to see how the reader comprehends a work as evidenced by their statement or judgment, as well as the work's function as an activity. Jauss developed reader receptions theory, which led to the study of reception theory in literary criticism. The position of the reader was assumed in theories previous to the reception theory, such as Formalism, Structuralism, and new criticism. It differs from new criticism, which assumes that the reader is passive and that the text is unified. (Demir, 2014)

Jauss reprimanded literary criticism historical approaches, which produced only brief biographical details, individual work descriptions, and literary judgment. According to Umar Junus as cited in (Aritonang, 2018) this is what Hans Robert Jauss refers to as "The Horizon of Expectation" which he describes as an objective system of expectations forming for each work at a historical moment towards. According to Wati as cited in (Suarnaningsih et al., 2020) The reader is familiar with the forms and ideas of works, or even the contradiction between the poetic and practical language. (Rahima, 2017)

As maintained by Jauss the conception of a premise by Hans Robert Jauss established the seven "theses" to describe the literary history in reception in two Lamongan folklore.

### 1. First Thesis

The eradication of historical objectivism's prejudices and the grounding of traditional aesthetics of production and representation in aesthetics of reception and influence are required for a revival of literary history.

### 2. Second Thesis

Even before defining the reception and impact of a work within the objectifiable system of expectations which it occurs for each work in the historical moment of its presence.

### 3. Third Thesis

The horizon of expectations, reconstructed in this way, allows one to determine its creative nature based on the type and degree of its influence on a presupposed audience. (Jauss et al., 1985)

### 4. Fourth Thesis

The reconstruction of the horizon of expectations against that a work was created and received in the past, on the other hand allows one to pose questions that the text answered, and thus to over how the work would have been regarded and understood by a contemporary reader.

### 5. Fifth Thesis

The aesthetics of reception theory not only permits one to imagine the meaning and form of a literary work in the context of its historical development. It also necessitates that the particular work is positioned in its literary series to recognize its historical position.

### 6. Sixth Thesis

The differentiation and methodological interdependence between diachronic and synchronic analysis achieved in linguistics provide the opportunity to overcome the diachronic perspective, which was previously exclusively used in literary history.

### 7. Seventh Thesis

The function of literary history is thus only fulfilled when literary creation is recognized as "special history" in its distinctive connection to "general history," not merely synchronically and diachronically in the succession of its systems. Whenever the reader's literary experience enters the scope of expectations of his daily practice, performs the perspective of the world, and thus has an impact on his social conduct, does

literature's social function express itself through true possibilities. (Jauss et al., 1985)

In this study is relate to the Seventh Thesis Jaus relate the data of collected from C class students at one of Junior High Schools in Turi in nine grades as respondents The writer used one classes, including a C class containing ten respondents. The findings of a reader's responses can be found in one of Jauss's thought conceptions, particularly the seven theses of Jauss by considering whether the reader can or not manifest the social functions of literature.

### **The Reader Responses to Character Education Values in *Panji Laras Liris* and *Mbok Rondo Barang Danureksa***

The responses by tenth students of C Class in ninth grade provided varied statements from each inquiry. Some students can easily comprehend the purpose and meaning in social functions after reading literary works.

In this analysis, The writer analyzes the data of the types of character education values in *Panji Laras* and *Liris*' story which used eighteen motifs to improve the student's character education development (Kemendiknas, 2011). From the seventh thesis by Jauss, its relate to the "Thesis Seven" which relate to social value in the text of folklore.

The Students' responses to the story's narration as stated by the reader *Panji Laras* and *Liris* is how the reader should react to the story's contents by implementing character education values to the daily life of responders with social functions in society, according to Hans Robert Jauss' seventh thesis.

#### **Datum 1.**

Student Respond 1: We shouldn't hold grudges against others.

Student Respond 1: To be wisely, and independently in all things, and to be a respected school leader.

According to the first response, the statement number one means that This suggests that the social function in literary works attached to the first respondent by thinking about the moral value of not using bad attitudes such as holding grudges on others by responding with moral values that can be learned in the story of

the response given in the form of not holding grudges on others.

The first respondent indicated that the characteristics that must apply to the school are to become a wise person, competent in everything, and a recognized school leader in response to inquiry number five. This indicates that the first responder This indicates that the first responder in *Panji Laras* and *Liris*' story has a social function in literature. the first respondent put forward the experience that goes after reading the story if the lead must be wise and be someone who can be respected.

#### **Datum 2.**

Student Respond 2 : We should not judge people based on their physical appearance.

Student Respond 2 : To be an independent person.

The second respondent in the first statement mentions that can be learned by looking at a person not only from the physical but from the sincerity of others, this reveals if the social function of literature is inherent in the second respondent and can be captured through the experiences of everyday life that one often sees not with sincerity.

The second respondent pointed out that the characteristic that should be applied to schools is to be someone who is independent in response to question number five. This shows that the second respondent absorbed an understanding of social functions in literature. the second respondent can manifest desire as an independent person that occurs after reading the story.

#### **Datum 3.**

Student Respond 3: To avoid becoming a burden on your family, don't be too affectionate!

Student Respond 3: To be a confident person.

In the first statement, the third respondent mentioned that what can be learned from *Panji Laras* and *Liris*' story is not to adore or love someone too deeply because it will end up bothering the closest people; this reveals if the social function of literature is attached to the third respondent and can be captured through life experiences.

The third responder mentioned that must be applied to the school is someone who is confident in responding to inquiry number five. This shows

that the third responder learned about social functioning through the literature. As someone who learns about the self-confidence that happens after reading the story, the third response can fulfill the wish.

The third respondent revealed in statement number seven that if the respondent liked Adipati Lamongan. Because the respondent wanted to be like Adipati Lamongan, who was in charge of his son's choice, literary works could be realized in this situation because the respondent's wishes were encouraged after reading the story.

#### **Datum 4.**

Student Respond 4: The sincerity for which a woman's brimming.

Student Respond 4 : Both of the story has main character in honesty, that is one of the characteristics that can be implemented in schools.

The first statement from the fourth respondent said that what can be learned in Panji Laras and Liris' story is a woman's sincerity and that this can be said if the respondent's reading experience is manifested in the horizon of expectation in his or her life, where such sincerity is often found in a woman.

In the fifth statement, the same responder claimed that the attitude was implemented in school in the form of an honesty in attitude. It is possible to determine that responders exhibit the social functions found in literature in everyday life, as shown by attitudes that will be implemented in school.

the respondent likes the Adipati Kediri in the seventh statement because the Adipati Kediri loves his twin daughters, it may enter the horizon of expectation because the reader's experience is clearly depicted by memorizing everyday life that creates the attitude when knowing the Duke of Kediri is a good father figure for the family.

#### **Datum 5.**

Student Respond 5 : The sincerity for which a woman's brimming.

Student Respond 5 : Honest and helpful characteristic.

Based on responses five in the first story, Panji Laras and Liris. The response to statement number one means responding by studying the sincerity of a woman. In this case, it is said to be a social function manifested in the social conditions that happen in reality, this can be

proven by the reader feeling the same emotion as the woman in the story of Panji Laras and Liris with the reality of that life.

The five respondents both honesty and the characteristic of being capable of helping in statement number five in the same story. This cannot be said to be a manifest of social function in literature because it only displays the characteristics of the people in the story and does not really enter into the horizon of expectations of the thought reality in the social function of the literature.

Responder five claimed that the reader admired Panji Laras and Liris because they said it was true if they didn't like Andanwangi and Andansari in statement number nine of Panji Laras and Liris' story. It may be defined as a type of social functioning that enters the reader's horizon of expectations through experiences.

#### **Datum 6.**

Student Respond 6: Learn to be open and honest about our feelings, work hard, and have a sense of patriotism and nationalism.

Student Respond 6: Don't be impulsive when it chooses to make a decision.

The sixth respondent mentioned in the first statement that the response given to the moral values contained in the story Panji Laras and Liris is about learning to be open and honest about our feelings, work hard and have a sense of patriotism and nationalism, which in this case can enter the horizon of expectation because the reader's experience is clearly depicted in everyday life.

The fifth statement, according to the same respondent, is that the response that can be applied in schools to Panji Laras and Liris stories is not emotionless when making a decision, in that it can manifest a social function in literary works because the reader's experience is manifested in daily life by learning not to press when making a decision.

The sixth respondent only displays the general characteristics of the main character in the story Panji Laras and Liris statement Number Seven, which is said with clever characteristics and does not explain the reason for the intended. This cannot be said to be a manifestation of social function in literature because it only displays the characteristics in the story and does not really enter into the horizon of expectation of the reality

of thought in the social function of literature, or it can be said that it has not been able to interpret more deeply with the relationship that exists in the respondents in literature.

**Datum 7.**

Student Respond 7 : We shouldn't persuade people to like things they don't want to like, such as Andansari and Andanwangi.

Student Respond 7 : Be more empathetic fewer and not discriminate against others.

The seventh respondent stated in the first statement that what can be learned from Panji Laras and Liris stories is that by not pressuring people to like things they don't like, the responses can manifest or realize social functions in daily interactions with others.

The same respondent stated claimed that may be applied to schools by empathizing with others and without discriminating against others including indicating that the responses can manifest or realize social functions in interacting with others both in school and in the community.

The seventh respondent liked Panji Laras and Liris' character in the seventh statement and mentioned the reason for honesty with a resolve to refuse an engagement, showing that the responses can manifest or realize social function in people's expressions.

**Datum 8.**

Student Respond 8 : Don't take risks with your actions.

Student Respond 8 : Never give up to obtain something.

The eighth respondent stated in the first statement that what can be learned from Panji Laras and Liris stories is not to be rash in taking risks and not to act without first thinking and that the manifestation of entering the social function of literary works with the assumption that it is no longer rash in acting.

It can be claimed that the manifestation of entering on the horizon of expectations with the reader's experience was not too often giving up in achieving everything can be used in the story Panji Laras and Liris is to not give up to obtain something, as stated in the fifth statement of the eighth respondent.

The respondent liked Andanwangi and Andansari, on the grounds that Andanwangi and Andansari decided to like Panji Laras and Liris, despite the fact that Andanwangi and Andansari

knew they didn't, it can be said that the manifestation entered the horizon of expectations with the reader's experience because of the reader's experience.

**Datum 9.**

Student Respond 9: Be kind!

Student Respond 9: The characteristics that I can implement in school are wise and hardworking.

The ninth respondent mentioned in the first statement that what can be learned from Panji Laras and Liris' stories is to be kind; in this situation, the manifestation of interaction attitudes in social functions can manifest after reading literary works.

In the fifth statement, the ninth respondent discussed the attitude that can be applied from the story by being wise and hardworking; in this situation, the context of being in the characteristics has been realized and can occur the manifestation of interaction attitudes in social functions after reading literary works which is indicative of the historical sequence of works and capable of demonstrating "the coherence of literature" to the extent that it is significant to us. (Verma, 2013)

The respondent liked the characters of Andanwangi and Andansari for daring to suffer for their love in the seventh statement with the same respondent; in this case, the main manifestation has shown itself with the reader's experience by incorporating the sentiments into literary works.

**Datum 10.**

Student Respond 10: We should not hold grudges against others.

Student Respond 10: Be honest in everything that your said.

The first respondent in the first statement indicates that. This suggests that the first respondent's social function in literary works is attached to the moral value of not using bad attitudes like holding grudges against others by responding with moral values that can be learned in the story of the response given in the form of not holding grudges on others.

The tenth respondent stated in the fifth statement that what can be learned from the story Panji Laras and Liris, is, to be honest in everything and that this has manifested with the reader by involving social functions that occur after reading

literary works because the tenth respondent applies it to others.

In the seventh statement the same respondent said that the favored character is Panji Laras and lyrical because of the courage and honesty in the story it is the main manifestation has been realized by the reader by involving social functions that occur after reading a literary work with a favored attitude in terms of good to apply in daily life.

In the story *Mbok Rondo Barang and Danureksa*, the statement on the same respondent indicated that the admired character is Danureksa, because of his brilliance in finding creative ways to take the heritage of Sunan Giri. It cannot be considered a manifestation of social functions after reading literary works in this situation because it simply describes the character and characteristics.

*"Became helper person, friendliness and trustworthy to everyone."* (Ten respondent)

*"It can be relied upon and responsible."* (Ten respondent)

*"Mbok Rondo, because she is responsible and friendliness, I also always friendliness to others."* (Ten respondent)

Respondents want to be helpful, honest, and trustworthy, just like the good attitude in the story of *Mbok Rondo Barang and Danureksa*, as shown in the statement on the tenth respondent. This response can include the function of literature as a function of an experience based on examples of reflection from society, where the reader wants to improve himself as a good character after reading the story.

In the statement given at the tenth respondent, respondents learned to be trustworthy and responsible from the story *Mbok Rondo Barang and Danureksa*, and this response can manifest social function after reading a literary work because of the attitude that is implemented in schools for how to interact between friends and teachers or older people with the attitude that is illustrated from the story that motivates respondents to be better in daily life.

The reader's admiration for *Mbok Rondo Barang* is explained by the statement in the tenth respondent, which is based on the characteristics learned after reading the second

story. The response can apply a social attitude or a character of friendliness to others and can be imitated in daily activities, implying that the reader can manifest in social functions.

## CONCLUSION

Based on the Ministry of Education, there are eighteen-character education values. Meanwhile, the research found six types of character education values in Lamongan folklore, including Panji Laras and Liris stories, as well as *Mbok Rondo Barang and Danureksa* stories. The character education values are honesty, hardworking, creativity, independence, environmental caring, and responsibility.

The reader's response is appropriate folklore research because it is contained in the thoughts of the seventh thesis given by Jauss in the literary context of social functions manifested from the experiences of literary readers in daily activities. The reader's response to both Lamongan folklores is shown by differences in literary knowledge for the example of a respondents mentioned about the character of a main character in this case the differences in literary knowledge was materialized because didn't find about the meaning, literary reading experience for the example of a respondents mentioned about the values of the story its include of literary reading experience, and the impact of daily life on behavior or society for the example of a respondents who have a good attitudes' in their society from the outset and when reading their stories get better in the meaning of moral values.

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