

ELEVATION OF HUMAN CHARACTER BASED ON LOCAL WISDOM THROUGH FOLKLORE WHICH CONTAINS PROPHETIC VALUES AS A STRATEGY OF STRENGTHENING THE NATION'S COMPETITIVENESS

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ABSTRACT

In the context of culture, folklore as part of the literature has an important position in shaping the character of the nation. Similarly, in the portion of mental formation, because the world in folklore is a world that is built on the dialectical space of beauty and value. Folklore comes with its function as a part to educate the public. Folklore as imaginative creativity of real community, either independently or process interrelationships, is a major source of character education work. In this context, folklore becomes a vehicle for educational in character education, better understanding of the nation's culture and prophetic values contained. This research is related to the qualification of folklore with the insight of prophetic value as the character development and based on local wisdom. This research uses qualitative approach, with source of interviewees and various documents (text). The technique of data collection is done by purposive sampling with method of text review based on content analysis, interview, and documentation. To know the validity of data the author uses triangulation data method. This writing is expected to increase the nation's competitiveness in the field of language; the folklore-based characters might be used as teaching material in BIPA (Indonesian for Foreign Speakers) learning program. In addition, to increase the appreciation of literature, especially the works of local wisdom discoverer based on character.

ABSTRAK

Dalam konteks kebudayaan, cerita rakyat sebagai bagian dari sastra memiliki posisi penting dalam pembentukan karakter bangsa. Demikian pula dalam porsi pembentukan mental, sebab dunia dalam cerita rakyat merupakan dunia yang dibangun atas dialektika ruang keindahan dan nilai. Cerita rakyat hadir dengan fungsinya sebagai bagian untuk mendidik masyarakat. Cerita rakyat sebagai kreativitas imajinatif yang sesungguhnya dari masyarakat, baik secara mandiri maupun proses antarhubungan, merupakan sumber utama karya pendidikan karakter. Dalam konteks ini, cerita rakyat menjadi wahana edukatif dalam pendidikan karakter, baik pemahaman terhadap budaya bangsa maupun nilai profetis yang terkandung di dalamnya. Nilai profetis menekankan pada relevansi sastra keagamaan yang mendalam sebagai pusat bertemunya dimensi sosial dan transedental dalam penciptaan karya sastra. Semangat ini dianggap sebagai salah satu strategi potensial dalam mengembangkan nilai-nilai karakter dalam tiap sendi kehidupan. Cerita rakyat dengan caranya sendiri mampu menjadi jembatan antara wacana dan implikasinya, antara penghayatan dengan implementasinya, dan antara nilai dan karakternya. Cerita rakyat dengan resapan di alam bawah sadar manusia, akan menjadi elemen pikiran yang menggugah emosi pembaca dan menciptakan karakter. Tulisan ini diharapkan dapat memberi masukan bagi perkembangan ilmu humaniora khususnya sastra dan budaya serta diharapkan dapat meningkatkan apresiasi terhadap karya sastra khususnya karya-karya pengungkap kearifan lokal berbasis karakter. Selain itu, dalam upaya peningkatan daya saing bangsa di bidang bahasa, maka cerita rakyat berbasis karakter dapat digunakan sebagai materi ajar dalam program pembelajaran BIPA (Bahasa Indonesia bagi Penutur Asing).

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INTRODUCTION

In the past decade, the development and technological progress seemed to be inseparable and influence society in almost every facet of life. Technology clearly led to dynamic social and cultural changes in society. Changes within result most people carried on the cosmopolitan culture that led to a shift and imbalance of the local culture and science. Cultural shifts and imbalances science cause “frictions” that sooner or later brings up the hegemony and domination. If this happens, then the man’s role as a counterweight and shaft of the civilized world would not function.

Seeing this phenomenon, of course, required a repositioning of the role of science as the light of the world to continue to strengthen the ideals of science as the embodiment of meaningful characters. The repositioning is expected to build character and strengthen your identity. One of the manifestations is bracing literature and actualization as a source of inspiration based on local wisdom.

Model of understanding about life is commonly used by humans is building a miniature of life, and one of them materialized through literature. Literature through its own way is able to create a world in a more intense life. By building a miniature of life through fiction and describe other dimensions of life, there will be a greater understanding of rich models and dimensions of life. Indeed, folklore is a process of dialogue. Various problems and contemplation is poured in the form

of an aesthetic that is written with refined variations of each viewpoint.

However, not all literature is able to create a world that strengthens and build a constellation of values. Only certain literary works that are believed to provide a positive expectation for the reader, literary works are expected to be able to build contemplation and consistency with the values of kindness. One of the actualization of the literary works is found in folklore. Folklore turned out if excavated, will very much be found in almost every region, and is believed to be able to voice character values at the same time also the revealer of local wisdom.

In the middle of manipulation, hegemony and domination, literature through folklore felt able to answer the revival of science. Because basically, even though the entire line of information is silenced, then the story will speak in its own way. However, of course it should be understood which kind of the characteristic of folklore that is able to answer the challenge. The answer is none other is the kind of folklore which is able to builds character. This is the basis of the development of literature that will never disappear with the struggle of the world.

Folklore within the framework of literature is a world that offers the integrity to work the spirit and flavor, which can turn people into more delicate and sensitive. As it is known that the literature offers a moral. Moral was interwoven into the soul of the story, the breath, speech and

behavior of the characters. That is the reason a book that has literary value always gives the good teaching that can enrich the human mind. Although it turned out, in some discussion shows that literature as a vehicle for learning has not got a decent portion at almost every level of education so that the results are considered unsatisfactory (Sayuti 1994; Nurgiyantoro 2005; Suharianto 2009; Sudikan 2009; Sugihastuti 2009).

Related to the above, through folklore that can reveal local knowledge, it can be implanted formation of human personality as a whole, where the ratio, race, ethics and aesthetics can develop more harmonious and balanced. Thus, it must be built attempts to tame globalization, building strategies to strengthen local culture as a form of resistance of local wisdom (local culture preservation), as well as strengthening national identity.

Strengthening the nation's identity is important because Indonesia is in the midst of world competition. Tug of war across cultures and diplomacy in all lines become inevitable. Relevance is, Indonesia began to be recognized in international level, one through the strengthening of the language. Indonesian included 10 of the most popular languages in the world and studied in almost 45 countries in the world, one through learning BIPA (Indonesian for Foreign Speakers). For this reason, we need a strategy that can be developed to strengthen the language of folklore as a prophetic vision of ethics through BIPA

teaching materials and other literary learning, both in the scope of high schools and universities.

BIPA development from year to year is more dynamic thus triggering the birth of a number of studies on BIPA. Since almost ten years, BIPA has experienced a rapid development and increasingly well-organized. Departing from opportunities and great potentials as well as a significant demand against Indonesian teachers in other countries, most of the organizers of the university have improved themselves to organize BIPA as a strategic value, especially for graduates in the institution. These facts prompted some scientific meetings, ideas, articles, and research seeks to explore BIPA. Apart from the development of such BIPA, in essence Indonesian literature plays an important role and culture so that it becomes an integral part of language learning. Thus, literary qualifications that can be used as either BIPA learning standards or instructional literature should be accounted for. In this case, the prophetic literature through folklore provides an alternative in strengthening the nation's competitiveness based on local wisdom.

Speaking of literature that could move so, of course, cannot be separated of the issues previously discuss by Kuntowijoyo through Prophetic Literature Edict. Prophetic literature is one of the alternatives to solve various problems in every part of human beings and social individual which is based on the values of the prophetic that can be applied in every

aspect of life. These values are rooted in religious teachings and guidance taught by the prophets. Although rooted in the prophetic teachings, does not mean that this value cannot be done. The true value attached in each individual as being religious. The issue is whether each individual is aware and understand these values or just ignore it.

In the prophetic literature edict, Kuntowijoyo writing beside the report of the rules that give the basic activities of the prophetic literature, also discussed the prophetic ethics described by Kuntowijoyo that the prophetic literature of the literary technique of writing is democratic. He was not authoritarian by simply selecting one premise, theme, technique, and style (style), both personal as well as standard (Kuntowijoyo 2005; Jabrohim 2015). In this case, as a part of literature, folklore allegedly offered a prophetic ethic based on local wisdom characters.

Starting from this background, the purpose of this paper is to describe the role of folklore based on prophetic values as a strategy for strengthening the nation's competitiveness which is applied through BIPA learning.

Although there has been many studies carried out, some of the research and the results of the study of the prophetic value, local knowledge and the object of folklore have been done before. As the material of literature review, research related to these variables which indirectly helped inspire this research, including

research had conducted by Sangster (2012), Lestari (2012), Hellwig (2011), and Sulthoni and Silmi (2015). As some research on BIPA's all been done by Wiedarti (2013), Nastiti (2013), Qomariyah (2013), Saddhono (2014), Shamsuddin (2016), Qomariyah (2016). The studies contribute at the same time strengthen the scientific study of the search efforts and BIPA prophetic literature.

RESEARCH METHODS

The data of this research are qualitative data with source of informant and document (text). Data collection in the form of folklore is done through library search and informant interviews that know the folklore especially in Semarang region of Central Java. The object of this study consisted of material objects in the form of folklore and the formal object of prophetic ethics, the strengthening of character values, and local wisdom. Technique of taking data is done by purposive sampling with method of text review based on content analysis, interview, and documentation. To determine the validity of the data it uses data triangulation method.

RESULT AND EXPLANATION

Folklore with Prophetic Value

In the oral literary arts community are known two paradigms namely (1) oral literature as an art, and (2) the paradigm of oral literature as a cultural product. The adherents of the oral literary paradigm as an art assume that it is only a great literary work that has high aesthetic value

that deserves to be researched like works produced by artists. The adherents of the oral literary paradigm as a cultural product have the view that all literary works whose presentation is orally (word of mouth) can be the object of study. (Sudikan 2001: 1). Of course, this paper is guided by the second paradigm of oral literature which among others is the folklore of Semarang City as a product of culture.

Folklore is a literature that lives in the midst of society (Fang 1991: 3). Folklore is one part of a long prose that develops in the middle of the community with the deployment is done by word of mouth. As for Axel Olrix (in Danandjaya 2002: 82) states that the story of people's prose (folklore) is basically bound by the same laws, by which is called epic law. This law is a superorganic that is above the folk tales and controls the storytellers.

One characteristic of folklore is anonymous that the identity of the author is unknown. This is because the folklore is delivered orally from mouth to mouth. The intrinsic elements of folklore propagator proposed by Nursito (1990: 101-109) are plot, setting, point of view, theme, characterization, local color (can be called local color means the physical nature of a place that has a real difference to other places, distinctive and specific to a region), and mandate.

The first type of folklore, fairy tale; A fantasy story that has never happened and will not happen because of its high imagination. Second, the legend; a fairy

tale that tells about the life of a person in the community with a miracle. Third, the myth; a fairy tale that tells about a god and is considered sacred and believed to have happened.

Based on the above explanation, it appears that basically folklore almost certainly will exist and develop in each region or a particular community, not least in the city of Semarang. Folklore provides a high moral message and a strong character of the views and beliefs of a society.

As part of a literary work, the model of understanding of life commonly used by humans is to build a miniature embodied in literary works. Folklore creates a more intense world of life because folklore comes from local life closest to society. Various problems, contemplation, past and hope are poured in the aesthetic form of writing with variations of processed from the point of view of each. The processed variations of life are packaged in stories that are wise and loaded with cultural values. Culture is a theme that is carried in almost every folktale because the author itself is essentially a social creature. In short, many authors associate his work with cultural elements as part of local wisdom.

Local wisdom is a form of dialectic between human and life knowledge, the knowledge drawn from the life which is then reflected to help people make sense of life. As a community guideline, local wisdom then provides a clear guidance of domains that can be reached by human behavior. In the process of formation, local

wisdom is not conceptualized individually but requires a communal role of society. Furthermore, local wisdom becomes part of the culture to become the identity and even the character of a society. Internalization of character in folklore is then manifested in prophetic values.

The term prophetic first was raised by Kuntowijoyo to mention the term relevance of religious literature in the social dimension. Relevance is related to the convergence of social and transcendental dimension in the internalization of literature that reflects the values of the prophetic.

Prophetic literature rooted in the prophetic ethics regarded as ethical "rooted in the earth and is also rooted in the sky". The prophetic literature that Kuntowijoyo offers has a limited desire for ethics-as a literary worship-voluntarily not forcing. Ethics are called "prophetic" because they want to imitate the actions of the Prophet. Prophetic literature intends to transcend the limitations of human reason and attain high knowledge. To meet these needs, the prophetic literature referring to the interpretation of scriptures on structuralism transcendental reality.

The formulation of the prophetic values includes humanization, liberalization, and transcendence. The embodiment of the prophetic value is all the cultural activities as a form of worship and submission to the creator. In this view, the literature that represents these three things is not understood as a literature that emphasizes Islamic aspects or

literature in a limited way, but a literature that emphasizes the sacred scriptures of believers, specifically believes Islam by promoting Islamic scholarship rather than the Islamization of science; and literature involved in the history of humanity. This also applies to other religions and beliefs. The principle is that no religion or belief does not teach goodness. This dimension becomes the spirit of the prophetic value.

Folklore as part of local wisdom possesses prophetic value that is full of meaning. This prophetic value should be a strong foundation in developing the nation in the era of MEA (ASEAN Economic Community). Competition in all fields is almost inevitable. When culture and local wisdom become an inherent part of their national identity was allegedly lost, then how strong of a nation it will still lose his identity. This is where the role of folklore containing prophetic value was developed in an effort to increase the character.

BIPA AND STRENGTHENING THE COMPETITIVENESS OF THE NATION

The era of MEA is currently faced by countries in the Asian region. This era brought great impact to the development and progress of the nation in the region. If a nation is able to follow and put well, then its development will be much better. Conversely, if not able to follow, it will be left behind from other countries. For that, not only required preparation, but also the right strategy.

In cross-nation communication,

language becomes a fundamental matter to be connected to each other. Language becomes the medium and means of connecting these lines, antagonies, and inter-interests. Similarly, Indonesia's a strategic position as a national language. Increasing interest and purpose to Indonesia led to increase the amount of people who want to learn Indonesian. This is why BIPA (Bahasa Indonesia for Foreign Speakers) has increased such as learner, lecturer, research, and infrastructure.

As a language skill, learning BIPA means learning four aspects of language skills (listening, speaking, reading, and writing) that are interactively related. Indicator of learning outcomes is the achievement of Indonesian language competence in communicative and applicative. During this time, in teaching BIPA the curriculum used is adapted to the CEFR standard (Common European Framework of References for Languages). The core of CEFR is a descriptive scheme that defines the relevant activities and the quality of language acquisition and a common set of references that define the level of proficiency at six levels (A1, A2, B1, B2, C1, C2).

As a program, BIPA learning should have a clear footing for basic competencies to be achieved. Similarly, as a form of language learning it should be based also on the conceptual rules of learning a foreign / second language. The conceptual rules in question are mainly rooted in language theory and language learning theory. Some things that should be apparent in BIPA learning are (1) learning objectives,

(2) learning objectives, (3) materials, (4) selection of methods, (5) use of learning resources / media, (6) learning activities, 7) evaluation of learning. The many aspects of BIPA's learning show that BIPA learning is a complex subject. The complexity is not only in its instructional design, but also in learners who have different background and especially different motivations.

Learning BIPA has specific goals and objectives, which form the Indonesian learners to have a natural ability. In a broader sense, this fairness is related to other matters, including the culture that is always inherent in the substance of language. Therefore, in addition to the issue of personal characteristics of learners, cultural issues are also involved in the creation of BIPA learning. Characteristically, Indonesia is a country famous for its cultural diversity. This is the advantage in learning BIPA that is by considering the aspect of local wisdom especially in folklore with the insight of prophetic value as a support and competitiveness of the nation.

The existence of folklore with the insight of prophetic value will be able to create two kinds of resilience, inside and outside. From the inside, the folklore of prophetic values will be able to strengthen Indonesia as a multicultural country. Indonesia is one country that has diversity in almost every aspect. Each region has its own distinctive features and characteristics. If associated with the geographical area, the natural wealth, the diversity of the tribe with its customs, the complexity of its cultural system, it is clear that the Indonesian people have abundant

land and creative material. However, it has not yet been accompanied by a heightened awareness of love for its own culture. It is expected with the content of local wisdom and strengthening the character of the prophetic value, and then the pride and love of strengthening the nation will be stronger. People's love for their own culture will be able to strengthen the nation in the midst of global competition.

From the outside, the folklore with the insight of prophetic value will be the attraction as well as to motivate BIPA learners in learning the language and culture of Indonesia. Folklore will be a soul in learning Indonesian language and culture. Folklore that offers the side of life embodied in the word will make language learning more meaningful. These two sides are the reasons for the importance of folklore with the vision of prophetic values based on local wisdom as strengthening the character and strategy of strengthening the competitiveness of the nation in the era of Asean Economic Community (MEA)

CONCLUSION

Folklore comes with its function as part to educate the public. Folklore with insight of prophetic values as part of the real imaginative creativity of the community, both independently and interrelated, is the main source of character education work. Folklore becomes an educational vehicle in character education, both the value of understanding the nation's culture and the prophetic value contained in it. Integrating folklore with the insight of the prophetic value will be the strategic

value of Indonesia's strengthening in the international arena in the era of MEA.

This paper is expected to increase the understanding of culture and enhance the nation's competitiveness through literary and cultural understanding that can be actualized through the learning of BIPA (Bahasa Indonesia for Foreign Speakers). In addition, this research is expected to increase the appreciation of the literary works, especially the works of the disclosure of local wisdom-based character.

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