

Formation of Social Conservation Characters Through Examples in Folklore for Male/Female Students

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Abstract

The existence of folklore in society is one of the local wisdom that has content value that can be to form character conservation social . Folk tales in general transmitted through tradition oral or tradition speak from word of mouth passed from one person to another through stories . As time goes by sophistication technology information , tradition oral Already seldom found in game children. Games child moment This Already Lots replaced with gadget (*smart phone*) with various application *online games* in it . This is causing folklore to become more reduce told and already not popular anymore among people children and teenagers . As happened in the Village Mangusanri , Semarang City, children and teenagers Already many do not know folklore and the values contained in it . One of the efforts made to introduce back to folklore or folklore is hold a program devotion with socialization and practice models direct in folklore narrative for children . Group target from activity devotion This is students / female students of TPQ Al Ikhlas Kelurahan Mangunsari , The implementation methods used in this community service program are socialization, *Focus Group Discussion* (FGD), and training/simulation. With this program, the community service group target It is hoped that they can be fostered, empowered and independent so that the goals are achieved . from the community service program This can achieved.

Keywords : Folk Tales, Characters , Role Models , Conservation Social , Islamic Boarding School, Islamic Boarding School , Al-Qur'an Education Park

INTRODUCTION

The rapid development technology information create public interest in conservation culture local is starting to decrease . Various *online* games are presented make children No Lots Again interested For learn local culture through game traditional . One of the local culture and games traditional that started eroded is culture speak in folklore . Even though in folklore or folklore exists Lots content mark very important educational For to form character children so that they can develop in accordance with roots and traditions local that they have (Nursitawati et al., 2017) . Therefore, efforts and support are needed to increase public interest in preserving and strengthening return existence Folklore in the process of formation character children , in particular character social conservation , such as honesty , responsibility responsibility , solidarity , empathy , and independence . This is important to do considering that folklore is the property of the community which has been passed down by its ancestors . A appreciation for Folklore needs to be preserved so that future generations can know what traditions the Indonesian people have (Ahimsa -Putra, 2001; Canagarajah, 2002; Manggala, 2019) .

Learning about the importance of local stories or folklore is not only given to students attending formal schools , but also to the wider community children in institutions non-formal education , such as the Al-Quran Education Park (TPQ) and institutions informal education , such as families and society in general , both verbally and in writing (Amanat, 2019) . Folklore that lives and develops in society will spread more easily by word of mouth which is conveyed by one person to another through oral. (Andalas, 2018; Rosmana, 2010) .

Retelling of folklore is very important for children , especially male and female students of TPQ al-Ikhlas in the sub-district Mangunsari . Based on results observation , there are 3 (three) problems the main driving force implementation of the formation program character social conservation through narrative folklore , namely first , still lack of understanding male

and female students of TPQ Al Ikhlas Sub-district Mangunsari about mark social conservation contained in folklore . Second , still low knowledge and skills female students of TPQ Al Ikhlas Ward Mangunsari in to say folklore . Third , still limited community empowerment programs that can encourage them to be able to revitalize their local culture through narrative folklore . For that , community service program This present to preserve the traditions and culture that exist in the area , while at the same time For internalize character and values conservation social since early.

METHOD

Solutions offered For problem partner shared on 2 aspects , namely aspect source Power human and aspects activities . In the aspect source Power human , the solution offered is First , provide training and assistance about method to say folklore for male and female students of TPQ Al Ikhlas. Second , improving skills and participation male and female students of TPQ Al Ikhlas in reciting the Quran folklore. Third , facilitating and accompanying male and female students of TPQ Al Ikhlas in telling folklore so that character can be formed social conservation in self they. Fourth , utilize the results of the creativity of male and female students of TPQ al Ikhlas as a medium for development skills narrative folklore .

Target target devotion This is male and female students of TPQ Al Ikhlas Kelurahan Mangunsari. Group children who become male and female students of TPQ Al Ikhlas Kelurahan Mangunsari is a national asset and heir progress the nation that must given understanding will importance adhere to local wisdom and values sublime culture nation. In addition to the male and female students of TPQ al Ikhlas Kelurahan Mangunsari, roles and participation Ustadz and Ustadzah of TPQ Al Ikhlas, RT Head, PKK activists, and residents local is very important in reach objective devotion in a way sustainable.

Stages implementation activity devotion formation character conservation social This done with through 3 stages, namely stage preparation, implementation, and evaluation . Stages preparation done with moreover formerly coordinate with related ustadz and ustadzah TPQ al Ikhlas with characteristics TPQ Al Ikhlas students , time, place and method devotion that will used. The male and female students of TPQ Al Ikhlas are generally is child age Elementary School from class I to class IV. Some some are still in kindergarten. Amount student men and women balanced. Stage implementation activity done through *Focus Group Discussion* (FGD), training, simulation, and degree work . FGD was conducted based on the situation, conditions and capabilities child in to express opinion they For determine theme folklore that will used as a training medium. The final stage is evaluation, namely The students and male and female students of TPQ Al Ikhlas expressed their opinions impressions, input, and expectations they to activity this is what will be become tool measuring success activity at a time as input For repair in activity devotion next.

RESULTS AND DISCUSSION

TPQ Al Ikhlas is one of the Al-Quran Education Parks located in RT 04 RW 05 Kelurahan Mangunsari , District Gunungpati, Semarang City. With occupy hall new citizen just built , TPQ Al Ikhlas was established in July 2020. The establishment of TPQ Al Ikhlas began with the intention and initiative from inhabitant For to organize useful activities for children during the Covid 19 pandemic .

The emergence and spread of Covid 19 throughout the world, including in Indonesia, has caused... emergence policy new namely *work from home* (WFH), *online learning* or learning distance distance learning (PJJ), and restrictions outdoor activities House . Condition This cause children and parents Lots use up time together at home . Even though thus , many children who experience saturation because they No Can play in a way free together friends them . Therefore that , at the beginning Covid 19 pandemic where policy restrictions activity Not yet strictly , TPQ al Ikhlas was formed For give room positive learning and playing at a time For teach values Quran for children .

During its journey , TPQ Al Ikhlas experienced ups and downs , especially when The Covid 19 pandemic is at its peak and there are variants of the virus new namely delta and omicron. The rules restrictions outdoor activities House started to get very strict and restricted. This is making TPQ al Ikhlas had time on holiday For temporary time and children studying at

home each of them . However after the spread of Covid 19 began slope , TPQ al Ikhlas opened return For continue activities study and education of the Qur'an.

Apart from teaching male and female students know letter hijaiyyah and reading the Qur'an, the ustadz and ustadzah also teach prayers daily , memorizing short surahs , and stories prophets , apostles and their companions . This matter done so that male and female students can read Al-Qur'an with good and smooth , and can emulate characteristics possessed by prophets and apostles as well as his friends , so that can to form character strong Islam .

Community service program to public with theme formation character conservation social through narrative this folk tale carried out at TPQ Al Ikhlas, the aim is so that male and female students can also take wisdom and lessons from character sublime from the folk tale . The characters conservation social intended is Honest , caring , empathetic , responsible , fair , and humble yourself . This is also in line with material learning characters taught by ustadz and ustadzah through characteristic from prophets and apostles who are worthy emulated like *shiddiq , amanah , tabligh , and fathonah* .

After through careful planning , then implementation devotion carried out on September 5 and 6, 2022. Initially , the activities This designed For One activity only , namely training and mentoring and said folklore . However after see development circumstances and enthusiasm children , then done development on types activity and organized through mechanism parallel competition with curriculum of TPQ Al Ikhlas Village Mangunsari . There are types the competition that was held is narrative story people, memorizing short surahs , *fasholata n* , calligraphy , and memorizing prayers Choice . Type of activity This chosen because it is very relevant with a focus on devotion , namely to form character conservation social for children . Activities done for two days intended for the children get turn in a way evenly .

The event begins with the opening that was opened direct Head of the Service Team . Present at this event Head of PKK RT 04 RW 05 Kelurahan Mangunsari Subdistrict Gunungpati, Semarang City, several old people students and male and female TPQ Al Ikhlas teachers . In addition , male and female TPQ Al Ikhlas students were also seen filling the event space with expression happy and enthusiastic faces . After the event was opened , the session furthermore is explanation technical and methods devotion to society . Based on methods that have been exposed Previously , the method used in activity devotion This are FGD, training , and simulation . The FGD method is carried out with gather TPQ male and female students , digging knowledge they about folklore , story prophets and apostles , and stories in the Qur'an which can give they knowledge about values conservation social . Values conservation social is meant here is fair , caring , empathetic , responsible , honest , tolerant , and respectful differences . In addition to digging knowledge male and female students , FGD was also conducted For to test need male and female students so that devotion This can implemented with Good



Figures 1 and 2. Exploration process needs and readiness male / female students .
Source : Service Team Documentation , 2022

Simulation method done with method teach to male and female students about technique storytelling and materials story . In the method this , team assisted servant The ustadz and ustadzah of TPQ al Ikhlas gave example folk tales and stories prophet / apostle who was delivered to santri and satriwati . After that , male and female students requested For practice story mentioned in front class with way and style they myself . Before proceed to front

class, each male and female student This requested For select the list of stories to be they tell me, according to with desire and ability them. After that, they Then tell in front team devotee and ustadz / ustadzah TPQ al Ikhlas and witnessed by friends them. If there is mistake, then at the end presentation, team devotees and ustadz / ustadzah TPQ al Ikhlas provide input and motivation as well as explain return values conservation social from every the story they told read it. This is done For foster a sense of trust from male and female students so that they brave proceed presentation in front class. In addition, substantially, they can also know values conservation social For they practice in life they daily.

Simulation method done with method children requested For do practice direct related with material devotion. Some the type practiced direct is story people, memorize short suras, memorize prayers choice, fasholatan, and practice calligraphy. Simulation This done on the day first and continued second devotion. Duration time long simulation due to Because team devotees and ustadz/ ustdzah TPQ want give larger portion For children practice direct material devotion. This is also done considering children fast experience boredom if Lots theory than practice. In addition, with practice, they will more fast understand.

After they do simulation, then step furthermore is show work accompanied by a team devotee and ustadz / ustdzah TPQ al Ikhlas. Works results the simulation they show is calligraphy letter Islamic with lafadz al Ikhlas. The word al Ikhlas was chosen besides Because show The name of this TPQ is also one of the mark character in conservation social must enforced. Sincere and patient is character conservation social must mine man as early as maybe so that they can accept other people's weaknesses and shortcomings so No selfish in life socialize.



Figures 4 and 5. Male and female students of TPQ Al Ikhlas are do simulation reading folk tales and stories prophets and apostles and simulation writing and coloring calligraphy

Source : Service Team Documentation, 2022.

Stage evaluation done with method giving *feedback* by santri and satriwati as well as Ustadz and Ustadzah of TPQ Al Ikhlas the activities they do do in activity devotion this. *Feedback* delivered in a way direct after they do simulation on each type activities and also after all type activity done. Although thus, *feedback* This No nature monologic, but rather nature dialogic, so that male and female students can also give input to team devotee and ustadz / ustadzah them. After *feedback* ended, then the next event is *evaluation performance* best from santri / santriwati. As effort giving stimulation and motivation, then those who have appearance the best get present from team devotees and ustadz / ustdzah. For male and female students who have not get present champion, then still given present in the form of present entertainment For Motivate them to always enthusiastic in implement character social conservation in daily life they.

Community service program to society This considered succeed if has meet indicators such as presence and enthusiasm participants, understanding participant to materials, and readiness participant in practice material devotion. Departure from indicator said, then can explained that devotion This has meet the indicators said. Presence and enthusiasm participant seen when all over TPQ male and female students are present in activity said. Although done within 2 days in a row in the afternoon after they go home school, but This No to sort desire male and female students of TPQ Al Ikhlas for attend a community service event This.

Understanding participant in matter This male and female students of TPQ Al Ikhlas can

seen with ability they read return narrative fairytale or folklore , story prophets and apostles , and values conservation social in the Qur'an. They generally Can understand and tell back in front class . Although there are some who haven't perfect in the process of reading or storytelling , but in a way general they Already understand it .

Readiness male and female students of TPQ Al Ikhkas shown with will and enthusiasm they in do practice and simulation . The simulations they do based on a sense of joy and happiness . This is Because atmosphere the devotion shown is very friendly children and allow they do it with style they alone and still put forward ethics politeness .

the driving factors from activity devotion This is proximity psychology between female students of TPQ Al Ikhlas. This is Because they is Friend nursery and are in the same housing area . In addition , there are also psychology between TPQ male and female students with male and female teachers they . The long interaction that they get up participate become a determining factor proximity them , so that the male and female students This always understand and comprehend the wishes of the ustadz and ustdzah they .

Driving factors second is methods and ways devotion that is done always notice the needs and capabilities of the male and female students of TPQ or friendly child . Spirit friendly child This always shown by the team devotees who are accompanied by TPQ female teachers in every type activities . The approach taken is also different between with others , because the female students own different ages , different classes , different types different genders , and backgrounds behind different families . Therefore that , approach to every child done with diverse join in on condition child .

Apart from the factors driver , activity devotion This also has inhibiting factors , such as involvement of parents students , and budget . In the implementation activity This is only There is some parents students involved accompany child them and give support , While the parents the other students don't Lots accompany children they are at home . This is seen from level understanding student to materials that have been given . Inhibiting factors second is minimal budget , so that activity only Can implemented in 2 days .

CONCLUSION

Planting efforts values conservation social for children as early as Possible implemented in devotion this is what is special intended to male and female students of the Al Ikhlas TPQ Sub-district Mangunsari . Because of the location devotion at TPQ, then material court which is in the form of folklore combined with story prophets and apostles as well as values conservation social in the Koran. In activities this , is done with 3 methods namely FGD, training and simulation . The results of community service show existence measured success based on indicator presence and enthusiasm participants , understanding participant about material devotion , and readiness participant in practice material devotion . In order for the formation of character social conservation can come true in a way maximum , then required ongoing activities and support from parents male / female students , as well as related *stakeholders*.

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