

# Exploring the Character Education Values Embedded in East Java's Folklore

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## Abstract

East Java's folklore has inherited character education values from generation to generation because they align with relics of the Hindu-Buddhist kingdoms. This research identifies and describes character education values in East Java's folklore. The data was gathered by critically reading the entire discourse and dialogue in the folklore texts, allowing indigenous values to be explored. Then, a content analysis was used to analyze the data concerning such values, which was classified/grouped further in line with Komensky's theories concerning the types and theme of character education values. The findings revealed that the themes of East Java's folklore deal with not only positive character education values but also those that deviate from the models of core values, such as (1) gambling and slander in the Cindelarar story and the Banyuwangi origin story (2) crime based on envy in the Golden Conch Story, (3) coercion of will in the story of Origins of Reog Ponorogo, (4) human sacrifice offerings in the stories of Rara Anteng and Joko Seger, and (5) fear-filled environment causes chaos in Joko Dolog's tale. The importance of character education in East Java's folklore requires teaching resources for character education integrated into various subjects, mainly studying the Indonesian language and literature. Nevertheless, before using it as a teaching tool, educators must weigh the benefits and drawbacks for their students' positive development. The importance of moral education concerning good and evil, quality, social education, and cooperation are other educational ideals that merit consideration. This evidence shows how incorporating folklore into literary works is presented through a straightforward story framework rich in moral values.

**Keywords:** East Java's folklore, theme, character education values, content analysis

## 1. Introduction

East Java is a province where folklore is preserved from generation to generation, as it has many relics of the ancient Hindu-Buddhist kingdoms and people who value their heritage. As a result, many folk tales have been recorded for future generations, who can learn various aspects of life from them. As a literary work, folklore serves the function of being beautiful, engaging, and educational, or dulce et utile. The beauty of this folklore can captivate people's hearts and make it last for centuries. The role of the characters in folklore is also essential, as they can help future generations learn lessons from the story by examining the setting, the timeline, and the moral implications as part of academic research (Macfarlane, 2020) and folklore studies (Vovk, 2017).

Folklore is a type of classical literature, especially medieval oral literature (Roper, 2018), that reflects the thoughts, ideals, and values of the people at the time (Baried, 1980). Folklore can take the form of prose or poetry. Many types of folklore have been documented, but the original form of oral storytelling is still alive and well in the community. There may be implicit conflicts between literature and traditional folklore (Ngan, 2020), as they involve different ways of creating meaning and dramatizing it (Wright, 2020). Therefore, folklore is mainly concerned with textual interpretations and cultural exchanges that have been transformed into different contextual forms (Sanford, 2020) and enriched with social values through performative realities (Jirata, 2018).

Kristanto (2014) stated concerning this evidence that folklore effectively teaches good ethics and morals. Folklore can help build character, attitude, and behavior, strengthen soft skills, and instill good habits. Moral lessons in it can be taught to the younger generation as entertainment. The characters' attitudes, behavior, and speech in the story can be taught to express ethics and morals. The story contains high moral values such as honesty, cooperation, hard work, responsibility, and religion. These values, which come from modern traditions in folklore and the intersections of people's popular and political life, can teach character to present and future generations (Pathak & Kalita, 2019). Folklore can shape the character of the next generation. However, folk tales depict flawed characters, so folklore must be examined from the positive and negative aspects of the character's behavior. This act prevents folklore enthusiasts from misinterpreting stories that frequently have secondary meanings. Folklore contributes to early education, learning, reflective thinking, concept formation, imagination, and social interaction (Agbenyega et al., 2017). Therefore, research into positive and negative character education in folklore, particularly East Javanese folklore, is worth considering.

Folklore is a genre of literature that is composed anonymously and belongs to the community where it originated. Folklore reflects the values and ideals of the people, such as their admiration for kings and their families, their happiness for royal descendants or ordinary people who benefit from them, and their sympathy for victims or perpetrators of misfortune. According to Endraswara (2010), folklore has various themes, such as stories of heavenly beings, kings, prophets, ancestors, knights, ordinary people, witty tales, animal tales, plant tales, and spirit tales. Gusnetti et al. (2015) also found that folklore contains moral education and traditional, religious, historical, and heroic values. Therefore, folklore can be a valuable resource for literary studies because it has a simple story structure rich in character education values.

Barbara (in Poerwanti, 2011) proposes ten pillars of character: caring, community awareness, cooperation, fairness, forgiveness, honesty, relationship maintenance, respect for others, responsibility, and safety prioritization. Belen et al. (2010) also suggest 17 types of values that can be used to build national character, such as (1) religion; (2) honesty; (3) tolerance; (4) discipline; (5) hard work; (6) creativity; (7) independence; (8) democracy; (9) curiosity; (10) national spirit; (11) love for the country; (12) appreciation for success; (13) sociability and talkativeness; (14) peace-loving; (15) reading habit; (16) environmental concern; and (17) social concern.

Juanda (2019) analyzed the character education values in Bugis folklore using Komensky's model, which has four categories: cognitive, affective, psychomotor, and social. He found that some values in Bugis folklore include leadership (in *Carita Batara Wajo La Tenribali*, *La Tungke The Loyal Parrot*, *Mengapa Kalelawar Mengantung diri*, and *La Benngo*), goodness (in helping each other in leading a kingdom, helping in the family, encouraging, reminding, protecting, supporting, and appreciating each other), and crime (in cheating, abandoning their biological children, being unfair, torturing children, stealing, and cunning). He also found that some quality values in Bugis folklore are honesty, fairness, and politeness. Some social values in Bugis folklore are kinship, caring, cooperation, and togetherness. These educational values should be applied and considered in teaching students to become better citizens. Moreover, readers, in general, can learn positive values from Bugis folklore.

Komensky (2010) identifies eleven principles for moral learning in schools. They are: (1) instilling all virtues in young people, (2) developing intellectual judgment to clearly distinguish between good and evil, (3) practicing justice by assessing everything in a balanced and fair way, (4) having *ugahari* attitude, which means satisfying one's desires, impulses, and instincts in a balanced way through the proper means, (5) showing perseverance by enduring pain, adversity, and patience, (6) being honest by not cheating and treating everyone equally, (7) having the courage to face challenges and take risks, (8) having faith in the tasks assigned to them, (9) working hard with a strong spirit, (10) showing humanity to others, and (11) starting virtue development at a young age. These principles are similar to the value of character education proposed by Barbara. However, this study uses Komensky's theory to evaluate the importance of character education.

## **2. Research Methods**

### **2.1 Research Type**

This study is a content analysis of folklore texts from East Java. The research population consists of all the fairy tale texts from East Java. The texts are selected by purposive sampling, meaning they are well-known among the

people of East Java but have yet to be studied much by the researcher. The titles of the chosen texts are (1) The Cinderellas Story, (2) The Golden Conch Fairy Tale, (3) The Banyuwangi Folklore, (4) Origin of Reog Ponorogo, (5) The Legend of Joko Seger and Rara Anteng, (6) Sandhekala, (7) Raden Inu Kertapati, and (8) Joko Dolog's story.

## 2.2 Data Collection Technique

The technique of collecting sample data in East Java folklore is observation, namely the critical reading of all discourses and dialogues in the text of the story in the form of sentence experiences in the corpus. The steps in collecting data using this technique are as follows:

- a. Select the sample of East Java folklore texts relevant to the research problem and objectives.
- b. Read the texts carefully and identify the discourses and dialogues that contain character education values or themes.
- c. Use content analysis to examine the discourses and dialogues, a research method that finds themes, patterns, or concepts in texts.
- d. Record the sentence experiences representing the character education values or themes on the data recording card. A sentence experience is a meaningful unit expressing a complete thought or action.
- e. Repeat the process for all the selected texts and compare the results.

The obtained data is stored on the data recording card, which has been categorized/grouped using Komensky's character education value, which has a categorization model that concentrates on peace and harmony factors.

## 2.3 Data Analysis Technique

The data and texts were classified following the character education values, specifically the positive and negative aspects. Following the nation's character development, the concepts, requirements, and values of character education were also outlined. The data analysis research activities mentioned re-drawing an understanding to obtain rewritten materials, rethinking previously written results, and conducting re-reflection to produce a new, more complete interpretation. The final interpretation results are written in a predetermined format through a research report.

# 3. Results and Discussion

## 3.1. Character Education Values: Positive and Negative Sides in the Cinderellas Story

The positive and negative values associated with today's society are examined through the positive and negative aspects of Komensky's model of character education's 11 values. First, in Komensky's model, character education values include the virtue for the younger generation found when Cinderellas are friendly with animals, indicating that Cinderellas can care for flora and fauna. Second, the ability to distinguish between good and evil is contained in Mrs. Cinderellas' attitude toward educating her children in the direction of goodness so that Cinderellas can differentiate between good and evil. Third, the importance of character education is justice, as demonstrated when Raden Putra requested the empress to return to the palace and punish the evil concubine after learning that the empress who had been about to be killed earlier had been killed as a result of the concubine's slander. The empress is very good at controlling her instincts; she does not seek retribution but instead has the instinct to persuade Cinderellas that the truth is actual, even though it is fraught with danger. This notion is referred to as actualizing the right instinct. Finally, the importance of character education is demonstrated in Cinderellas' persistence in pitting his cocks against each other to determine who will prevail.

The equality of treatment principle relates to Raden Putra and calls for punishing the empress deemed guilty and concubines who slander is the value of character education. Risk-taking courage is a critical component of character education, as demonstrated by Cinderlarras' bravery in putting Raden Putra's cock against the chicken. The chicken is ready to die if he loses, but he will receive half of the nation if he wins. When Cinderlarras' mother has faith in him while he is on his quest to find his father, it demonstrates the importance of character education in fostering students' sense of responsibility and respect for others. As shown by Cinderlarras' mother, who can sustain herself and her child in the forest by farming and raising livestock, the spirit of perseverance is the virtue of character education. The *patih* exemplified the importance of character education by helping the empress because, in his mind, the empress was innocent. He did so after receiving the king's order. When Cinderlarras' mother instills in her children a love of nature and the importance of protecting the environment from harm as early as possible, she demonstrates the importance of character education.

The cruelty of Raden Putra, who punished his consort for having faith in his concubine, is the value of disgrace or negative character education in this Cinderella tale. To discover the truth, Raden Putra sought clarification from various parties. The *patih* is the one who truly knows the truth, but the *patih* is hesitant to defend it in front of the king. The *patih* provided the empress Raden Putra with a remote location away from social interaction as a solution. The *patih* lied to Raden Putra, so the empress could escape the death penalty. It may not be a disgraceful act to be dishonest to save innocent people's lives, but it is a virtue of character that is advantageous to others. The character of Raden Putra's concubine, who defamed the empress merely to take control of her position as empress, is also disgraceful. Fighting cocks also have a value for bringing shame to oneself. Because fighting cocks in the story involved gambling-related activities, the younger generation was made fun of for adopting the tradition, a favorite of the great people at the time. In addition to being cruel, Raden Putra is also wise because after learning that the concubine had slandered his consort, causing the empress' life to be abandoned in the middle of the forest, Raden Putra punished his consort for feeling cheated by the concubine.

### **3.2. Character Education Values: Positive and Negative Sides in the Golden Conch Story**

The value relates to the patience of a grandmother who goes fishing and does not catch fish but prays to God. The ability to distinguish between good and evil occurs when the fish-seeking grandmother receives a snail that, in her opinion, is different from other snails because it is beautifully golden in color. Character values about justice are revealed when Inu Kertapati receives information from Dewi Galuh, but he still seeks information from Chandrakirana to be balanced and fair. Character values concerning instincts are best indicated when the grandmother can appropriately actualize her divine instincts through prayers. Grandmother's prayer was answered when she discovered a golden snail she nurtured selflessly and received a reward from God; it turned out that the golden snail was incarnated from Candrakirana, whom the witch cursed to become a snail. Finally, courage is a value of character education, as demonstrated by the character Inu Kertapati. He is devoted to Candrakirana.

Although Candrakirana is rumored to be a disgusting and ugly woman, Inu Kertapati is always sought after wherever she goes because Inu Kertapati has the character value of distinguishing between good and evil, right and wrong. Inu Kertapati's search for his lover inspired confidence in his subordinates and soldiers, who eventually succeeded in finding Candrakirana. When Chandrakirana was slandered and criminalized by Dewi Galuh, he should have demanded vengeance for equal treatment, but he did not exercise his rights because he lacked a vengeful spirit.

The importance of character education is revealed in Inu Kertapati's efforts to find her lover, who was not afraid of any risks encountered on the trip. The importance of character education is emphasized when Inu Kertapati entrusts his subordinates with tracking down his lover's location. The spirit of hard labor is an attribute of character education; the grandmother of the fisherman makes an effort to capture fish, always having the spirit of hard work, even though he never receives the fish he anticipates. Furthermore, there are times when Inu Kertapati always tries in any way according to the rules. The value of character education was demonstrated when the fish-finding grandmother assisted the golden snail. Inu Kertapati exemplifies the importance of character education in cultivating virtue as early as possible, as she is always diligent in overcoming life's problems, including locating her lover.

The fish seeker's grandmother is the only character with an upbeat personality. He fished diligently and continually prayed. The grandmother's virtue is being religious, diligent, patient, and compassionate toward animals. The character of the fish-seeking grandmother who wants to raise golden snails has value because she becomes someone who benefits others.

Dewi Galuh has a negative character because she has an envious personality and has the heart to be cruel to her sister to win a man's heart. Because of Inu Kertapati's kindness, he immediately picked her up and took her to the palace to carry out the wedding when he discovered his lover was found in a forest. Inu Kertapati holds no ill will toward Dewi Galuh. Similarly, Candrakirana does not seek vengeance because it will only cause long-term problems for his children and grandchildren. Most importantly, he and Inu Kertapati had met at the end of their years-long quest to live happily in the palace. Candrakirana possesses the qualities of perseverance and patience in the face of adversity caused by circumstances that make him unhappy. Inu Kertapati is also patient in preserving his holy love.

The witch also has a negative character who has no sense of humanity and is willing to harm Candrakirana to make money. The younger generation should refrain from emulating this. Similarly, Dewi Galuh competing is unhealthy; if imitated by the younger generation, competing not procedurally will only foster a spirit of cunning that harms others and the nation.

### **3.3. Character Education Values: Positive and Negative Sides in the Banyuwangi Story**

When Raden Banterang searches for a daughter named Surti in the middle of the forest, he discovers that character education is a virtue for the younger generation. Hearing Surti's story, Raden Banterang felt sorry for him, even though Surti was the son of a kingdom enemy during the war. Nevertheless, Raden Banterang did marry Surti. Character education is essential when Raden Banterang appears too quick to judge his wife simply because he believes in someone he has just met, namely Rupaka, Surti's older brother. Rupaka's provocation in the form of slander that his wife would kill to avenge his father's death in the war consumed Raden Banterang. Raden Banterang was unable to distinguish between good and evil in this case. The value of character education is justice, which does not exist in this story. Raden Banterang, on the other hand, is not a person who acts pretty in terms of justice because he lost faith in his wife emotionally. Raden Banterang murdered his wife despite his wife's assurances that he would not.

The value of character education is appropriately actualizing instincts, which is not in this story. Because Raden Banterang's emotions had gotten out of hand, he could not realize his chivalrous instincts because he could not think about revealing the truth. Character education is essential when Surti is willing to be killed to defend the fact that she will not kill her husband, but Raden Banterang lacks the courage to determine right and wrong. The value of character education is equality of treatment; Raden Banterang believes that because his position is higher than his wife's, what feels suitable must also be true for his wife. Raden Banterang killed his wife because he lacked equality in logical reasoning when they were arguing. Surti defended the terror of being willingly killed by Raden Banterang as a virtue of character education. This narrative must illustrate the significance of character education in fostering students' sense of trust. Furthermore, it leaves out the importance of character education, which is the spirit of perseverance. Surti's memories of swearing that after she was killed, the river water would smell good, implying Surti was innocent, demonstrate the value of character education. It has been established that river water smells pleasant. This memory can help others defend the truth but must be related to the sacrifice. This story does not demonstrate the character's educational value.

### **3.4 Positive and Negative Sides in Character Education Values: The Origin of Reog Ponorogo**

The story of the Origin of Reog Ponorogo illustrates Komensky's models of character education values. The story shows the virtue of having a competition to test one's ability and morality in choosing a mate. For example, Dewi Sanggalangit challenged her suitors to distinguish between good and evil, which revealed their authentic characters. King Singabarong, who had a bad character, tried to cheat and steal an animal from King Bandarangin, who had a good character. King Singabarong lacked justice and respect, while King Bandarangin defended his rights and dignity. The story teaches the value of honesty, fairness, and courage.

The story of the Origin of Reog Ponorogo also contrasts the characters of Raja Singabarong and Raja Kelana Swandana, who both compete for Dewi Sanggalangit. Raja Singabarong is handsome but cruel and dishonest, while Raja Kelana Swandana is kind and fair. Raja Kelana Swandana shows the value of character education by being innovative and procedural in his approach. He respects his role as a king but also wants to prove himself as a worthy suitor. He has the courage, confidence, and risk-taking spirit to join the competition and perform a dance that impresses Dewi Sanggalangit and others. He also has the diligence, hard work, and virtue he learned from his parents since childhood. He is a chivalrous, ethical, and truthful person who defends his rights and dignity. The story teaches the importance of character education in shaping one's personality and behavior.

### **3.5 Character Education Values: Positive and Negative Sides in Rara Anteng and Jaka Seger Stories**

The life story of Rara Anteng and Jaka Seger, as told in the legend of Mount Bromo, contains many values that can inspire the younger generation. One of these values is keeping one's word, even if it means sacrificing one's child for a promise made to the gods. This shows the respect and reverence that Rara Anteng and Jaka Seger had for the divine powers, as well as their courage and integrity.

Another value is the virtue of rejecting evil and choosing good, as demonstrated by Rara Anteng when she refused to marry Ki Bima, a wicked man who wanted to take her as his wife. She wisely set a problematic condition for him: to create a lake on top of a mountain, knowing he would not be able to fulfill it. She also feared that if he did, she would be cursed by the gods for marrying an evil man.

A third value is educating one's children with love and harmony, as shown by Rara Anteng and Jaka Seger when they raised their 25 sons to be loyal and respectful to their parents and each other. They also taught them to follow their instincts, which led them to rebel against Ki Bima when he threatened their peace and happiness.

A fourth value is the virtue of perseverance and hard work, as exemplified by Rara Anteng's parents when they transformed the forest on Mount Bromo into a prosperous village. They also instilled this value in their daughter, who later passed it on to her husband and children. Finally, a fifth value is planting good seeds early in

life, as Jaka Seger's parents did when they nurtured him to be a good and noble man. He then became a loving husband and father willing to give up his son for the sake of his people. These values of character education are relevant and vital for the younger generation today, who can learn from the legend of Rara Anteng and Jaka Seger how to live with honor, wisdom, compassion, and resilience.

### ***3.6 Character Education Values: Positive and Negative Sides in the Sandhekala Story***

The virtue values for the Young Generation that character education promotes are found in the Sandhekala story, which includes instructional tales for children to ensure that they are prepared to worship at dusk rather than playing outdoors because doing so will make them fearful of becoming child prey ghosts. Then, animal breeders enter their animals to protect them from other people's crimes. The importance of character education follows. The ability to distinguish between good and evil is demonstrated by frightening the community with ghosts that appear at night and prey on misbehaving children who do not obey their parents' advice. According to this myth, children may be afraid to disobey their parents' advice because if they do, they will be eaten by ghosts.

This myth teaches children to differentiate between good and bad behavior. The value of character education is justice, which can be understood from the story, in which ghosts act as guardians of justice by eating people who break the rules. Fear-based justice has both positive and negative consequences. The positive impact is that fear causes a person to change faster; the negative impact is that someone changes his actions not from within himself but is influenced by external factors; if there are no external factors, that person will violate the rules. In the story, a widow searching for her child is discovered in the value of character education known as actualizing the right instinct, namely the instinct of a mother who always has a love for her child, will feel worried if a ghost threatens her child, so the mother searches for her child while stating the risk that children will face if they do not return home soon. The mother's efforts to find her child around the village demonstrate the value of character education, and she believes that by looking for children who play around the village, whether they meet on the road or not, the mother ensures that they will return home soon.

The idea that ghosts prey on both humans and animals illustrates the intrinsic worth of character education. People who disobey the law equate humans to animals. In particular, humans with reason will be penalized if they break the rules, not nonsensical animals. The Sandhekala narrative lacks the virtue of character education, which is the willingness to take opportunities. Mothers who allow their children to play outside the home demonstrate the value of character education because they respect their children connecting with their playmates as they grow up to be normal social beings who form relationships. There is the spirit of hard work when a thief desperately steals a goat, only to discover that what was stolen is a tiger. The thief works hard not to benefit but to harm others, so the thief's actions are contrary to the value of character education, being helpful to others. Character education is important because it instills virtue in children at a young age. There may be ghost stories about small children playing at night. This data provides character education so children fear breaking the rules as early as possible. If they break the rules, the ghost of Sandhekala will punish them.

### ***3.7 Character Education Values: Positive and Negative Values in Inu Kertapati's Story***

The story of Raden Inu Kertapati parallels the story of the Golden Conch. This story, however, is about Inu Keertapati's search for his lover, Chandrakirana. Raden Inu Kertapati's loyalty to his lover, who has been missing for a long time and is still looking for it, exemplifies the value of education as a virtue for the younger generation. Raden Inu Kertapati was treated and honored by Panji Semirang and his men because of his ability to distinguish between good and evil. Panji Semirang demonstrates the desire of people who value character education, namely justice, in contrast to the people he encounters, who always label Panji Semirang "devilish." As a result, Panji Semirang can have character education values, such as appropriately actualizing instincts, such as the instinct to welcome guests with full respect while clarifying that he is a good person, not a wrong person. Therefore, although Raden Inu Kertapati was well-treated, Raden Inu Kertapati possesses the value of character education and determination to find his lost lover, whose forest is uncertain.

The importance of character education is equality of treatment, as demonstrated by Inu Kertapati, who is unafraid of any risks he encounters while searching for his lover. Inu Kertapati also emphasizes Raden, The importance of character education because he encourages students to leave the palace with someone they can trust. Because the leader is also a teacher to his followers in this situation, followers can be compared to students. Panji Semirang puts much effort into assisting the expedition of merchant goods, although others have labeled his work as criminal in his pursuit of his lover, the importance of character education, and the spirit of hard work. Panji Semirang treated Raden Inu Kertapati as a traveler who needed assistance, demonstrating the value of character education for others. Character education is vital to instill virtue in children as early as possible. Of course, this was done by Panji Semirang and Raden Inu Kertapati. Children should be taught ethics and character lessons at a young age so that, as adults, they can uphold and practice virtues that benefit society and the younger generation.

### **3.8 Character Education Values: Positive and Negative Sides in the Joko Dolog's Story**

As seen in Joko Dolog's story, the following are some character education principles. First, Adipati Jayengrana's attitude in asking Purbawati applicants to be competitive and honest illustrates the importance of character education for the younger generation. However, Jaka Taruna's behavior resulted in dishonesty, which was far from the importance of virtue because Jaka Jumput defeated Prince Situbondo in the fight, even though it was later acknowledged that he had won. Second, when Adipati Jayengrana received a report from Jaka Taruna, he saw that the value of character education is the capacity to distinguish between good and evil. He did not believe it, but he requested accurate proof. Adipati Jayengrana will make the appropriate decisions in light of that evidence. Third, when Adipati Jayengrana faced Purbawati's applicants, he urged them to compete honestly, demonstrating the value of character education. Fourth, character education's importance (4) actualizing instincts are confirmed when Jaka Jumput assists someone pleading for help after hearing them. Finally, Prince Situbondo demonstrates the importance of courage in character education by confidently clearing the forest, despite his discomfort at Jaka Taruna's demeanor. When deciding that two applicants must clear land, the results of clearing a good forest will be accepted to apply for their daughter; the essence of character building is the equality of treatment.

The tale of Joko Dolog highlights how character education instills values in a young generation, such as the willingness to take risks. First, Joko Dolog's story needs to illustrate the importance of character education in fostering students' sense of trust. For example, when Prince Situbondo clears the forest, he is highly motivated to win Purbawati. This fact represents the value of character education—the spirit of hard work. Second, Jaka Jumput's willingness to assist those in need, specifically Jaka Taruna, whose body was left hanging from a tree, exemplifies the value of character education for others. Third, Adipati Jayengrana attempted to educate Purbawati early to maintain a friendship with anyone, demonstrating character education's importance in planting virtue as early as possible.

## **4. Conclusion**

The themes of the stories are based on the findings from the observation of the discourses and dialogues in the story texts as sentence experiences in the corpus. The themes include (1) family rivalry in Cindelaras, (2) sibling rivalry in The Golden Conch, (3) retribution and trust issues in The Banyuwangi Legend, (4) vows and sacrifices in Rara Anteng and Jaka Seger, (5) forced marriage and deception in The Origin of Reog Ponorogo, (6) fear and abuse of Sandhekala's ghost, (7) love and loyalty in Inu Kertapati, and (8) struggle and deceit in Joko Dolog. These themes are analyzed for their positive and negative character education values using Komensky's model, which has four categories: cognitive, affective, psychomotor, and social. The analysis shows that: (1) The Cindelaras story meets 11 positive criteria of the model but also has two negative criteria: cockfighting and slander by Raden Putra's concubine. (2) The Golden Conch story meets all 11 positive criteria of the model and also illustrates the negative value of cooperating with evil out of jealousy by Dewi Galuh. (3) The Banyuwangi story meets all 11 positive criteria of the model but also has a negative value of killing one's wife due to Rupaka's slander by Raden Banterang. (4) The Origin of Reog Ponorogo's story meets all 11 positive criteria of the model but also has a negative value of imposing one's will and using deception by King Singabarong. (5) The Rara Anteng Jaka Seger story meets 11 positive criteria of the model but also has the negative value of offering one's child as a sacrifice and drifting into the lake to fulfill a covenant with the creator by the father. This sacrifice is not humane. (6) The Sandhekala story meets 11 positive criteria of the model but also has the negative value of telling too many ghost stories to children, which can make them fearful and hinder their courage development. (7) The Inu Kertapati story meets all 11 positive criteria of the model and has no negative value. (8) The Joko Dolog story meets 11 positive criteria of the model but also has a negative value of lying to the king about defeating Prince Situbondo by Jaka Taruna when it was Jaka Jumput who won. Character education values in East Java's folklore make it a practical teaching resource for character education across various subjects, especially the Indonesian language, and literature. However, educators should weigh the pros and cons for their students' moral development before using it as a teaching tool. Educational contexts are the conditions and environments where folklore is taught and learned. They consist of the curriculum, the objectives, the methods, the materials, the assessment, and the feedback. Local wisdom is the values and norms passed down and maintained by the local communities in East Java. They encompass the beliefs, customs, traditions, morals, ethics, and arts that express their culture and identity. By integrating educational contexts and local wisdom in the teaching of folklore, educators can improve the relevance, authenticity, and diversity of the learning experiences for their students. They can also cultivate the students' appreciation, respect, and understanding of their own and other cultures.

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