



Analysis the Moral Value and Character Building in the " Siberu Dayang " North Sumatera's Folklore

Devia Silviana br Sitepu¹, Lawelin Magdalena br Kembaren², Megawati Sihombing³, Yenita br Sembiring⁴, Ira Maria Fran Lumbanbatu⁵

^{1,2,3}Mahasiswa Universitas Prima Indonesia, ⁴Dosen Universitas Prima Indonesia, ⁵Universitas Negeri Malang

Abstract

Received: 11 September 2022

Revised: 17 September 2022

Accepted: 22 September 2022

A character can bring someone to the succeed and unsucceed life. That's why someone should able to create a good character in their life, especially for the children because they still have so many chances to pursue their future. Thus, this research paper wants to give some discussions about a method that wil be used to solve the problems in students' character and moral, and that is making a learning resource for the students about moral value and characterbuilding by using folklore. This research used a research design in qualitative research method. Thus, this research would be contained of research instruments, technique of data collection, research method, data resource, and data analysis as the research design of this research, to findout the answer of this research's problems. The researchers had found out that there were many moral values and character buildings in this folklore. The moral values were wisely govern, patient in life, cooperate, obey the rules, and fulfill the promise. The character buidings were responsible, caring each other, affectionate, never give up, and willing to sacrifice.

Keywords: Moral value, Character building, Folklore

(*) Corresponding Author:

deviasitepu01@gmail.com, lawelinmagdalena@gmail.com,
megawatisihombing77@gmail.com, yenitasembiring@unprimdn.ac.id,
ira.lumbanbatu.fs@um.ac.id

How to Cite: br Sitepu, D., Br Kembaren, L., Sihombing, M., Br Sembiring, Y., & Lumbanbatu, I. M. (2022). Analysis The Moral Value And Character Building In The " Siberu Dayang &Quot; North Sumatera's Folklore. *Jurnal Ilmiah Wahana Pendidikan*, 8(18), 123-131. <https://doi.org/10.5281/zenodo.7134062>

INTRODUCTION

A school is one of places that playing a crucial role in the education system. It has so many roles to create a future generation that has rich of knowledges and can give big impacts to the world development. And one of the roles is to create an individual that has a politeness in moral values whether in ethics or character to other people, regardless of whoever they are.

In Indonesia, the researchers realize that the level of moral value of students is still in low average. It always can find out that so many students in the classroom still do not polite to the teachers and even to other students. For examples; (1) The students talk to each others when the teacher is trying to explain the lesson material, (2) The students do not know how to say thank you for the helping that has given by the teachers or other student in polite way, (3) The students like to underestimate other students in the classroom, etc.

Nowadays, there are so many students with high intelligence but they do not

know how to behave polite to others especially to the teachers at school. According to Ardhyantama (2017), The degradation of moral in Indonesia is portrayed in many social diversions that occur in the society, start from the young to the old. Indonesia is facing up a very undignified moral crisis with the Pancasila. That is why it's already the time for us to look back at how significant the character education is for the Indonesian nation. Indonesian characters, both implicitly and explicitly, have been told in folklores that have been handed down from generation to generation since ancient times. Folklore is not only attractive for the children but also full of values and culture. Using folklore as character building for children is easier to admit and far from coercive effect. Children's characters can be formed from messages in the story as well as through the behavior of the actors which described in the folklore story.

According to Debora and Han (2020), The moral crisis is a very important problem in this modern era. The values of life are slowly degenerate over the time. The degeneration of character and moral become one of the very critical matters in the education, especially in Indonesia. According to Ardhyantama (2017), The degeneration of moral values in our nation, Indonesia, are represented in how our young generation proceeds. Bullying and fighting that has been done by the generations of Indonesian students over the time, even done by the elementary school age children at this moment.

There are some examples that showing the situation of moral in Indonesia especially the moral degradation of students in Indonesia according to Debora and Han (2020). First is the case of a student who hitting the teacher with a chair because students don't accept being reprimanded for playing handphones while study in the classroom in March 08, 2018. The School rules do not allow the students to bring handphones to school. The teacher directly meets the students to talk about and advise students for breaking the rules, but the students do not accept when they are being advised. Through this case, it can be seen that students begin to rebel and break the rules, furthermore students have no respect to the teacher. Second is the case that happened in April 10, 2019, regarding the beatings by a number of high school students against a junior high school student. The beatings made a junior high school student traumatized because she had experienced physical and psychological violence. The case got a lot responses from the community because of the abuse that was carried out on minors age. The Minister of Education and Culture responded to this case and provided a solution by educating children because the perpetrators in this case are not criminals, but they are experiencing the growth so they can not control the emotions and anger.

Thus, this research paper wants to give some discussions about a method that will be used to solve the problems in students' character and moral, and that is making a learning resource for the students about moral value and character building by using folklore. Therefore, the researchers will analyse the moral values and character building in the folklore through the title "ANALYSIS THE MORAL VALUE AND CHARACTER BUILDING IN THE 'SI BERU DAYANG' NORTH SUMATERA'S FOLKLORE", as the research. The researchers believe this folklore can be a learning resource for students to learn about the moral values and also the character building.

The similar research also has been conducted by several researchers. First is by Ketut Warta (2012). The title of the research is *Developing Students' Moral Value Through Folklore in Multilingual Setting: A Case Study in The Development of Morality*. The purpose of the researchers doing this research is there is to examine the intrinsic aspects of folklore and its contributions, and impacts on students' moral value development. The researchers have found out that folklores can help in developing students to be morally good students and better humanist; it develops from modest to fairly good. Second is by Setywan, Suwandi, and Slamet (2017). The title of their research is *Character Education Values in Pacitan Folklore*. The research used a qualitative descriptive and the research data is collected by reading the story plot as well as the content of the meaning or message in each story and noting. The researchers have found out that the values of character education in Pacitan folklore are religious, honest, hard work, creative, curiosity, spirit of nationalism, respecting achievement, love of peace, environmental care, social care, and responsibility. And the third is by Suprani and Hendracipta (2018) from University of Sultan Ageng Tirtayasa. The title of their research is *The Analysis of Moral Message on Banten's Folklore and Its Learning Process of Character Education-Oriented at Grade Six SD Negeri Balaraja 2*. The researchers have found out that this research can be concluded that Banten's Folklore had its own moral message. The process of learning from the character education in folklore can give significant effect to the student's behavior and it also can be applied in their daily life.

Moral Value

According to Wantah (2005), Moral is an instrument that connected or have a relation to the competence of determining the right and wrong and good or bad proceeding . From this definition, it can be known that moral value is something that playing a crucial role in the society and even our daily life, because it regulates our behavior pattern so we do not do mistakes that can get a sanction. Moral values are very useful for the humans, so people can know well whatever that they can and can not do in their life. The examples of moral values that can be seen from the daily life are such as respect to the parents or people that older than us, throw away the litter in the bin, greet each other when we meet them, do a worship regularly, do not disturb anyone who is doing the worship, do not insult other religions, and respect the differences around us.

Character Building

According to Maulidiyah, Firdaus, and Wulandari (2019), The advancement that attained by a country is determined by the quality of its human resources. Therefore, the character of the generations which constructs from time to time will lead a country become an advanced country. Based on the explanation above, the researchers realize that character is something that really important in our life. A character can bring someone to the succeed and unsucceed life. That's why someone should able to create a good character in their life, especially for the children because they still have so many chance to pursue their future.

Folklore

Folklore is kind of story that has wonderful plots that contained valuable things in the life. A folklore is a story that telling us about someone life's story in

the past. There are so many things that students can get from reading a folklore and the most important part is to know what are the moral values and character building that they can find out from the folklore. The teachers can teach the students about moral values and character building from a folklore by asking them to discover the characteristic of the actors in the story. Whether he is a wiseman, a patience girl, or a bravery tiger. Because, by the actors in the folklore could be told the behaviour, character, and the way the actors talking to each other that showing us the moral value and also character building.

RESEARCH METHOD

The research of Analysis the Moral Values and Character Buildings in the ‘*SI BERU DAYANG*’ North Sumatera’s Folklore used a qualitative descriptive method. According to Sukmadinata (2009), Descriptive research is a type of research to describe circumstances as it is. Based on the explanation above, the results or findings that has obtained from the documentation would be explained in the form of written words or verbally and consider the opinions of other authorities.

The instruments that the researchers used in this research were such as took the data resource in the form of qualitative data from article, journal, dictionary, and the manuscript of ‘*SI BERU DAYANG*’ Folklore.

Technique of data collection that used by the researchers was documentation. According to Arikunto (2006), Documentation is a technique that used to invest the data on variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on. Therefore, the steps of collecting data in documentation that the researchers had done in this research were as followed :

1. Discovering out the story of ‘*SI BERU DAYANG*’ folklore. The researchers used google media to discover the manuscript of ‘*SI BERU DAYANG*’ folklore.
2. Reading and Comprehending the story of ‘*SI BERU DAYANG*’ folklore. The students of SMP TALITAKUM in the third grade read the story of the folklore for many times to comprehend the story of ‘*SI BERU DAYANG*’ folklore well and entirely.
3. Analysing and Recognizing all the occurrences in the ‘*SI BERU DAYANG*’ folklore. The students of SMP TALITAKUM in the third grade did an analysis and recognition to find out the moral values and character buildings in the ‘*SI BERU DAYANG*’ folklore.
4. The students of SMP TALITAKUM in the third grade focused on the moral values as the first part of documentation and the second part was on the character buildings

This research used a secondary data as its data resource. Secondary data was a form of data that was not obtained directly from the source. The secondary data resource which would be used in this research were written sources such as from the manuscript of ‘*SI BERU DAYANG*’ folklore, article, journal, and dictionary, that related to the problem of this research, so the objectives of this research can be found out. The dictionary was used to find out the meaning of the unknown words.

The researchers obtained all the data from the documentation. Thus, the data that have obtained would be arranged well based on the scope of this research. The data of moral values and character buildings in the 'SI BERU DAYANG' folklore would be analyzed by these following steps :

1. Read and Analyse the story of 'SI BERU DAYANG' folklore. The researchers would read the folklore and carefully analysed the moral values and character building that contained in the 'SI BERU DAYANG' folklore from all the happenings which had been identified by the junior high school students in the third grade of SMP TALITAKUM.
2. Classification. The researchers would classify the moral values and character building after the data was identified based on the theory by the junior high school students in the third grade of SMP TALITAKUM.
3. Clarification. After the data has classified, the researchers would clarify the moral values and character building into the specific explanation and more complex which had been classified by the junior high school students in the third grade of SMP TALITAKUM.
4. Conclusion. The final part of analyze the data in the 'SI BERU DAYANG' folklore, the researchers would make a conclusion from the data that has obtained by several steps that has done before by the junior high school students in the third grade of SMP TALITAKUM. The conclusion would be made if the problems of this research already found out the objectives of the research.

FINDING AND DISCUSSION

After accomplished in conducting the research of Analysis the Moral Values and Character Buildings in the 'SI BERU DAYANG' North Sumatera's Folklore, the researchers had discovered the moral values and character building that were portrayed in the 'SI BERU DAYANG' North Sumatera's Folklore. The moral values that were portrayed in the 'SI BERUDAYANG' North Sumatera's Folklore were wisely govern, patient in life, cooperate, obey the rules, and fulfill the promise. Whereas, the character buildings that were portrayed in the 'SI BERU DAYANG' North Sumatera's Folklore were responsible, caring each other, affectionate, never give up, and willing to sacrifice.

1. Moral Values

a. Wisely Govern

In governing the citizen, the government had to reign based on the regulation that needed to implement in the citizens' life. The people in the government surroundings should be able to reign wisely and did not stand to all parties. They were should be an impartial government.

b. Patient in Life

When we were in a very complicated life, we should be able to be patient in going through our life. We needed the endurance in our life so that we could do anything in our life correctly and convinced that the good life would come in its perfect time.

c. *Cooperate*

When we had troubles in our life, it was the perfect time for us to cooperate with each other to solve the troubles. In doing the cooperation, it helped us to solve every troubles simply and could build a good relationship with other people too.

d. *Obey the Rules*

In our life, we never live without the rules. There were rules in every part of our life. That's why, we required to obey every single rules that we had in our surrounding or the environment where we lived. Because, when we obeyed the rules, we were able to live in tolerable life situation.

e. *Fulfill the Promise*

While we said to other people that we made a pledge, we required to fulfill our promises. Fulfill the promise meant that we were available to establish and fulfill the promise that we had promised in the time when we had prepared.

2. Character Buildings

a. *Responsible*

While we had been given a responsibility, we required to conduct it by responsible. Responsible was a character which we were ready to fulfill the work and were ready to admit all the risk that maybe we could get in doing the responsibility.

b. *Caring Each Other*

When other people in our surrounding had a trouble, we should able to care with them. Never leave the people in our surrounding alone confronted with their own troubles. We required to care with each other to show that we were not an individual personality.

c. *Affectionate*

As a human, we required to take care of each other in our surrounding. We shouldable to give love to everyone and in everywhere we were. It was a crucial thing, because in caring each other, we had shown and had proven to our surrounding how crucial is the caring.

d. *Never Give Up*

We had to struggle in our life. We could not just surrendered on the situation that we confronted in our life. We must be able to do whatever which we could do and always did the best in the life.

e. *Willing to Sacrifice*

In the process of obtaining what we required and wanted, we had to struggle and absolutely willing to sacrifice. We had to able to undertake as much as possible and willing to sacrifice anything in achieving and pursuing our goals. Did the best so that we could get the best findings too.

Table 1. The Moral Values and The Illustration in the ‘ *Si Beru Dayang* ’ Folklore

NUMBER	MORAL VALUES	THE ILLUSTRATION
1.	Wisely Govern	Once upon a time, in the Tanah Karo land, North Sumatra, there was a kingdom that was led by a wise and capable king. The people that lived in that land were prosperous and affluent.
2.	Patient in Life	Si Beru Dayang’s mother said to her child that we should be patient and optimistically this drought would end and we could eat again as usual.
3.	Cooperate	Eventually, Si Beru Dayang was interred in the village entombment. The townsmen helped each other to take care of the orphanage's funeral. The mother could not help but just felt sad.
4.	Obey the Rules	The king finally reigned his people to confirm the magical voice. Finally, they chopped the fruit into delicate pieces. Then, they cultivated the pieces into the ground.
5.	Fulfill the Promise	To reunify Si Beru Dayang with her mother, the people of Tanah Karo had eaten the rice with fish as the rules that the magical voice had said to the people in that land.

Table 2. The Character Buildings and The Illustration in the ‘ *Si Beru Dayang* ’ Folklore

NUMBER	CHARACTER BUILDINGS	THE ILLUSTRATION
1.	Responsible	The people in Tanah Karo Land did the order that the magical voice had said to them as the existence of their responsibility and showed that they were able to be responsible with the work.
2.	Caring Each Other	When Si Beru Dayang had passed away, the people around that land were caring each other to inter Si Beru Dayang in the village entombment. They helped each other to finish their work.
3.	Affectionate	Si Beru Dayang’s mother really loved her son, Si Beru Dayang. Her mother always did the best that she could do to protect Si Beru Dayang from any suffers and diseases that were being confronted by them.
4.	Never Give Up	Si Beru Dayang’s Mother worked hard to preserve Si Beru Dayang from the drought season that they were confronted as well as the people in that land who always tried their best to protect themselves from the drought season by looking for the food in the ground.
5.	Willing To Sacrifice	Because of Si Beru Dayang’s Mother did not know anymore what she required to do, Si Beru Dayang’s mother eventually sacrificed herself by throwing out herself into the river to compensate for her sins and mistakes in consequence of the death of her son, Si Beru Dayang.

CONCLUSION AND SUGGESTION

Based on the finding and discussion in the research of Analysis The Moral Values and Character Buildings in the ‘ *SI BERU DAYANG* ’ North Sumatera’s

Folklore, the researchers had discovered that the 'SI BERU DAYANG' North Sumatera's Folklore was a folklore that contained many moral values and character buildings which portrayed in the folklore. The researchers recognized that the moral values and character buildings which portrayed in the 'SI BERU DAYANG' North Sumatera's Folklore were able to be a learning resource for the students at school in learning about moral value and character building in a folklore. The moral values that were portrayed in the 'SI BERU DAYANG' North Sumatera's Folklore were wisely govern, patient in life, cooperate, obey the rules, and fulfill the promise. Then, the character buidings that were portrayed in the 'SI BERU DAYANG' North Sumatera's Folklore were responsible, caring each other, affectionate, never give up, and willing to sacrifice.

Based on the research of Analysis The Moral Values and Character Buildings in the 'SI BERU DAYANG' North Sumatera's Folklore, the researchers would like to convey the suggestion as followed:

1. The 'SI BERU DAYANG' North Sumatera's Folklore was one of the folklores in the North Sumatera that had an interesting story in it. It contained a lot of learning resource that the students were able to learn especially for its moral value and character building, which could help the students to transform and improve their moral value and character building by reading 'SI BERU DAYANG' North Sumatera's Folklore.
2. Folklore was a tool in creating a character and moral value for the students. The lessons in the folklore would create the students respected to older people and were afraid to do something bad because they reminded of the punishment that maybe they would get in the folklore that they had read. Thus, a folklore was not just as a story to make the children sleep but also as a learning resource to teach children about moral value and character building.
3. Moral value was a thing that played a crucial role in the society and even our daily life, because it regulated our behavior pattern so we did not do any mistakes that could get any kind of sanctions. Moral values were very useful for the humans, so people could know well whatever that they could and could not do in their life.
4. Character building was a crucial thing that children should be applied in their daily life. The roles of character building in the daily life were to help and to support us to know ourselves well, to know who we were, to know what we should and should not do, to know our strength and weakness, and to build the relationship to other people in our surrounding.

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