

Educational Value of Banyumas Folklore *Dari Lesmana ke Tegal* and Its Utilization as Literary Appreciation Learning Materials

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Abstract. This study purposes to 1) describe the educational value in the Banyumas folklore entitled *Dari Lesmana ke Tegal*, 2) describe the educational value in the Banyumas folklore in learning literary appreciation in Vocational High Schools. This research used a qualitative approach. The method in this research used the descriptive-analytical method. The data in this study are 1) quotations in the Banyumas folklore entitled from *Lesmana to Tegal* contains character education values 2) Syllabus and lesson plans related to learning literary appreciation in Vocational High Schools. The data sources in this study were the Banyumas folklore *Dari Lesmana ke Tegal* and the syllabus and lesson plans for learning literary appreciation. Data collection techniques in this study used interview techniques and documentation techniques. The data analysis technique used 1) data reduction, 2) data presentation, 3) summarizing the data. The results showed the educational value of folklore that can be used as an example, namely being obedient to parents, intelligent, helpful, courageous, honest, and self-controlled. In the literary appreciation learning process, the teacher carries out three stages of learning, namely pre-learning, learning activities, and teacher responses. In pre-learning activities, the teacher conducted syllabus analysis, prepare the lesson plans, and prepare the teaching tools. In learning activities, the teacher carried out three stages of activities, namely exploration, elaboration, and confirmation. At the end of the class, the teacher responded to the learning of literary appreciation related to the existence of folklore.

Keywords: Banyumas Folklore, Literary Appreciaton.

1 Introduction

Folklore is being used by the Indonesian people in the past as a means of education. The community teaches educational values to the next generation through folklore. Folklore is a wealth of Indonesian culture that should be preserved and passed on to the younger generation, but some people do not know the folklore in their area [1]. Folklore comes from a society that has been developed from generation to generation [2]. Folklore is an icon of cultural wealth in the area that must be preserved.

Folklore is part of the cultural and historical wealth owned by the Indonesian nation. The function of folklore is not only as entertainment, but also as role models, especially folklore that contains messages of moral education [3]. Meanwhile, according to Sumayana [4], folklore can be interpreted as an oral story that includes legends, music, oral history, proverbs, jokes, superstitions, fairy tales, habits that become traditions in a culture, subculture, or group.

Folklore created as the manifestation of cultural characteristics in specific area. However, most people forget the cultural heritage so that the existence of folklore is almost extinct. Folklore is increasingly marginalized with the emergence of modern stories. Dundes' opinion is a mistaken assumption that folklore from the gloomy past has the effect of creating new folklore so that old folklore is increasingly forgotten and even disappears [5]. Folklore which is the root of modern stories is increasingly being forgotten by society. They prefer modern stories that are more diverse in terms of characters, storylines, settings, and so on as educational materials.

Folklore can be used as an example, especially to teach about moral values, so folklore must be preserved so that it can be enjoyed by the younger generation [1]. People can learn the values and norms of life through folklore taught by previous generations. Through folklore, people can learn experiences, learn knowledge and form their identity [6]. Educational values in folklore can become a tradition to be passed down from generation to generation that shapes people's behavior [7].

Banyumas Regency is located in the western part of Central Java which is very robust with Javanese culture. The people of Banyumas district use the Javanese language with the ngapak dialect, namely the Javanese dialect that inserts the consonant /k/ so that the Banyumas people are known as the ngapak people. In Banyumas Regency, there is a mountain called Mount Slamet with many tourist attractions around it. The Banyumas community has a variety of cultures, traditions, customs, folklore, and so on. Folklore is one of the characteristics of Banyumas culture. Banyumas folklore, namely From Lesmana to Tegal contains educational value.

Character education, moral education, and character education whose purpose is to make good and bad decisions, maintain what is good, and realize that goodness in everyday life [8]. Good character consists of knowing good things, approach good things and doing good things, good habits in the way of thinking, good habits in the heart, and good habits in action [9].

The use of folklore as a medium of national character education brings a double meaning. These benefits, apart from transmitting the values and spirit of local wisdom, folklore can be used as an effort to preserve the existence of folklore itself. Literature learning can also develop students well through the application of noble values [10]. In line with Komariah's opinion that many ways that can be used in character learning can be through education with the media of literary works [11]. Character learning is needed in forming human characters who have knowledge, feelings, and moral actions by the norms and values that apply in society [12].

Learning appreciation of literature related to the value of education is needed to teach the values and norms that develop in society so that people can live safely and peacefully. Literary appreciation is an effort to appreciate literary works creatively related to psychological aspects, namely cognitive, emotional, evaluative, ethical, and imaginative aspects [13]. Appreciation of literature related to folklore is taught in schools with the aim of 1) studying the values and norms that develop in society through folklore, 2) knowing the folklore that grows in the area, 3) increasing the love of folklore as Indonesian cultural wealth, and 4) foster a sense of pride in the cultural wealth in the area. Based on the background of the problem, the objectives of this

study are 1) to describe the value of education in Banyumas folklore entitled Dari Lesmana to Tegal, 2) to describe the value of education in Banyumas folklore in learning appreciation of literature in Banyumas Vocational School (SMK).

2 Research Methods

This research uses a qualitative approach. Qualitative research focuses on the context of meaning that requires data collection to be interpreted [14]. The method in this research is using descriptive analytical method. This is in line with Creswel's opinion [15] that qualitative research is research conducted through observing, interviewing and analyzing activities. The data in this study are 1) quotations in the Banyumas folklore entitled from Lesmana to Tegal which contain character education values 2) Syllabus and lesson plans related to learning literary appreciation in Banyumas Vocational School (SMK). The data sources in this study are the Banyumas folklore from Lesmana to Tegal and the syllabus and lesson plans for learning literary appreciation. Data collection techniques in this study are using interview techniques, and documentation techniques. The researcher collected documents related to the Banyumas folklore entitled from Lesmana to Tegal via the internet. In addition, researchers conducted interviews with teachers at Banyumas Vocational School (SMK) relating to folklore as an appreciation material for learning literature. Furthermore, the researcher noted the value of education in the Banyumas folklore entitled From Lesmana to Tegal and the syllabus and lesson plans related to literary appreciation in Banyumas Vocational School (SMK). The data analysis technique used 1) data reduction, namely by selecting data related to the value of education in the Banyumas folklore entitled from Lesmana to Tegal, the linkage of syllabus and lesson plans with literary appreciation in Banyumas Vocational School (SMK), 2) presenting data on the value of education and learning of literary appreciation in Banyumas Vocational School (SMK), 3) Summarizing the data.

3 Result and Discussion

One of the Banyumas folklore is entitled Dari Lesmana to Tegal which tells about a Mataram kingdom led by Sunan Amangkurat I. He has a son named Adipati Anom who is smart, handsome and obedient to his parents but he does not have a wife. Sunan Amangkurat I wanted his son to have a wife soon, so he was told to find a wife. Adipati Anom was very obedient to his father's orders, so he went to find a wife. He had searched all over for a wife, but he could not find her. He also returned to Mataram, but on the way he stopped by his grandfather's house. While at his grandfather's house, he met a woman named Larah Hoyi. He fell in love with Larah Hoyi. He told his grandfather and his grandfather agreed. But his grandfather told him that Larah Hoyi was his father's future concubine.

Arriving in Mataram, Adipati Anom met his father and told him the news. His father was very angry, but he did not show his anger. Sunan Amangkurat I disapproved of his son's wishes, he ordered the killing of Larah Hoyi. Adipati Anom obeyed his father's orders, he immediately killed Larah Hoyi. However, when his father found out that Larah Hoyi needed his son, he threw his son away. Adipati Anom went wandering. On the way he met someone from Madura named Trunajaya. Adipati Anom instigated Trunajaya to attack Mataram, he agreed. When the Mataram kingdom was pressed by Trunajaya's troops, Sunan Amangkurat I met his son. He did

not know that Adipati Anom was planning the attack. Adipati Anom brought his father and people to the west.

Arriving in the Ajibarang area, Sunan Amangkurat I wanted to drink water, but there was no water source. So Adipati Anom cut (in Javanese *memenclas*) the banyan tree branch. Sunan Amangkurat I drank from the branch, then the area was called Pancasan from the word *penclas*. The group of Sunan Amangkurat I walked to the east, there were girls bathing in the river. One of the daughters named Endang. So the place is called Pancureddang from the word shower *dang Endang*. The journey continues until the village of Kelapa Dompok. Sunan Amangkurat I wanted to drink coconut, so his son had evil intentions. Adipati Anom mixed with poison so Sunan Amangkurat I died. Kelapa Dompok Village was later changed to Lesmana Village.

Sunan Amangkurat I said he wanted to be buried in Harum land. During their journey, they bathed and watered the body of Sunan Amangkurat I, so the place was called Pesiraman. The group continued their journey to the north, they met beautiful people. The shelter is named Bumiayu which means Earth (place) of beautiful people. When he arrived at the land that smelled good, Sunan Amangkurat I was immediately buried. The tomb of Sunan Amangkurat I is called Tegal Arum.

The value of education in folklore needs to be taught to students as a provision to live life. In addition, students need to know the folklore around them in order to better appreciate and be able to preserve the cultural wealth in their area. In the folklore from Lesmana to Tegal, there are 6 educational values, including obedience to parents, intelligence, helping, courage, honesty, and self-control.

“Anakku, kamu memang anak yang patuh. Kamu telah melaksanakan keinginan bapakmu untuk mencari calon istri. Sekarang, kamu benar-benar anak yang patuh, Bapak pinta agar calon istrimu itu kamu bunuh saja.”

Adipati Anom diam.

“Mengapa Bapak tiba-tiba menyuruh saya membunuh Larah Hoyi?”

Amangkurat I berganti diam, tidak memberikan jawaban sepatah kata pun.

Sebagai anak yang patuh terhadap perintah orang tua, Adipati Anom segera membunuh Larah Hoyi (8).

The quote above shows the obedient attitude towards parents shown by Adipati Anom in obeying parental orders. He tries to make his parents proud of him. When his parents want their child to get a life partner, he tries to find a life partner. However, when his parents did not want the life partner, he was willing to carry out his parents' orders to kill his future wife. This attitude is good for students to follow, but it should be noted that not all parental orders must be obeyed. If the order endangers others or themselves, students should be able to provide understanding to their parents.

Sunan Amangkurat I bersama Adipati Anom dan pengikutnya melanjutkan perjalanannya hingga sampai di desa Kelapa Dompok. Di desa itu, Sunan ingin minum. Tanpa disuruh oleh bapaknya, Adipati Anom mencari air kelapa muda. (10)

Adipati Anom's obedient attitude is also shown in the quote above. This attitude shows a sense of obedience in fulfilling the wishes of Sunan Amangkurat I without orders from him. Adipati

Anom immediately granted Sunan Amangkurat I's wish to find coconut water. This attitude can be imitated by students, when the wishes of parents must be granted without waiting for orders from parents. Especially related to the obligations of a child in carrying out daily life at home such as cleaning the house, helping parents, and so on.

Sunan amat bangga mempunyai seorang anak laki-laki tampan, patuh dan amat cerdas. Sebagai bekal untuk menjaga diri, Sunan menyuruh putranya berlatih ilmu bela diri dan kesaktian. Adipati Anom dengan cepat menguasai ilmu yang diberikan oleh gurunya (6).

The quote shows the intelligence possessed by Adipati Anom. He is able to master all the knowledge and knowledge given by his teacher. This attitude can be formed with one's persistence and tenacity. Students can emulate this attitude in terms of learning at school, at home and in the surrounding environment so that it can give parents a sense of pride.

"Hai, pemuda, siapa namamu?" Tanya Trunajaya.

"Namaku Adipati Anom, Pak," Jawab Adipati Anom.

"Mengapa engkau dampai di sini?"

"Aku sedang mengembara."

Makin lama pergaulan Adipati Anom dengan Trunajaya.

Trunajaya untuk menyerang Mataram. Dengan bujuk rayunya, Trunajaya pun menyetujui keinginan Adipati Anom. (8)

Please help is needed in everyday life, because humans are social creatures who do not live independently. Humans always need help from others. This was shown by Trunajaya who helped Adipati Anom in his wanderings. Please help this is done so that Adipati Anom can be accepted back by his father. The attitude of helping students can be imitated by students to help others who are in trouble.

"Cucuku, Lara Hoyi itu calon selir bapakmu, Tetapi, karena bapakmu telah banyak mempunyai selir, Kakek izinkan menjadikannya sebagai pendampingmu." (7)

An honest attitude was shown by Adipati Anom's grandfather. When Adipati Anom expressed his intention to marry Larah Hoyi, his grandfather said that Larah Hoyi was a potential concubine of Sunan Amangkurat I. This attitude must be imitated by students in everyday life because honesty can avoid conflict. The students must be honest even though it will be bad. However, it is better to be honest in order to avoid bigger problems.

"Kakek, siapakah perempuan itu?"Tanya Adipati Anom.

"Namanya Larah Hoyi. Dia berasal dari Madiun dan tinggal di sini untuk belajar tata karma," jawab Kakek.

"Kekek, apakah salah kalau aku menginginkan dia menjadi pendampingku?" (7)

Adipati Anom showed a brave attitude to propose to Larah Hoyi. Adipati Anom knew that Larah Hoyi was the future concubine of Sunan Amangkurat I. He told his father what he meant. The courageous attitude shown by Adipati Anom can be imitated by the students. Courage can be done in life, for example, dare to make changes, dare to oppose injustice, dare to have an opinion, and so on.

Amangkurat I mencoba menahan marahnya dengan berpura-pura tak tahu. (8)

The attitude of self-control shown by Sunan Amangkurat I is in holding back his anger. This attitude must be imitated by students because anger can only have a bad impact. Anger can only magnify and complicate matters. Self-control is needed by students so that they can always think positively when they are angry.

The educational value of Banyumas folklore entitled from Lesmana Ke Tegal can be used as learning material for literary appreciation in SMK. The following are some steps in the use of Banyumas folklore.

3.1 Pre-learning

The Banyumas folk tale entitled from Lesmana to Tegal was used in learning literary appreciation in Banyumas Vocational School (SMK). In pre-learning activities, the teacher determines matters related to learning planning, namely analyzing KI and KD in the syllabus to determine student achievement competencies in successful learning of literary appreciation through folklore material. KD in learning literary appreciation in Banyumas Vocational School (SMK) is related to identifying the values and content contained in folklore (saga) both orally and in writing. In the next step, the teacher prepares lesson plans related to learning literary appreciation in vocational schools using folklore materials. In this activity, the teacher determines the GPA, learning objectives, learning materials, learning methods or strategies, learning media, assessment, and follow-up learning.

3.2 Learning activities

In this step, the teacher carries out literary appreciation learning activities in Banyumas Vocational School (SMK) using folklore material. At the beginning of the activity, the teacher and students explored to collect the main ideas and educational values in the Banyumas folklore from Lesmana to Tegal. The next activity is the teacher and students elaborating by compiling a text related to the main ideas and educational values in the Banyumas folklore from Lesmana to Tegal. At the end of the activity, the teacher and students confirmed that the students made a presentation related to the main ideas and educational values in the Banyumas people's *ceira* from Lesmana to Tegal. Meanwhile, the teacher evaluates and revises the student presentations.

3.3 Teacher's response

At this stage, the researcher conducted interviews related to learning literary appreciation through Banyumas folklore from Lesmana to Tegal. The teacher gave a response regarding the existence of Banyumas folklore from Lesmana to Tegal, namely that most students did not know the folklore originating from Banyumas, namely from Lesmana to Tegal. Therefore, teachers often use folk stories from other more famous areas, namely Sangkuriang, Timun Emas, Ande-Ande Lumut, and so on. Teachers and students feel happy and get new experiences through Banyumas folklore from Lesmana to Tegal. They also feel proud because Banyumas has a variety of folklore that should be explored more.

4 Conclusion

The Banyumas Folklore entitled from Lesmana to Tegal contains educational values that can be used as role models by students. The educational value of folklore that can be used as an example is to be obedient to parents, intelligent, helpful, courageous, honest, and self-control. In the process of learning and appreciation of literature through Banyumas folklore from Lesmana to Tegal, the teacher carries out three stages of learning, namely pre-learning, learning activities,

and teacher responses. In pre-learning activities, the teacher prepares to learn from syllabus analysis, preparation of lesson plans, and preparation of teaching equipment. In learning activities, the teacher carries out three stages of activities, namely exploration, elaboration, and confirmation. At the end of the activity, the teacher gave a response to the learning of literary appreciation related to the existence of folklore. Suggestions in learning literary appreciation using Banyumas folklore from Lesmana to Tegal are that teachers are expected to be able to use folklore found in their respective areas as an effort to introduce and preserve the existence of folklore in their area.

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