

The Visualization of Pentungan Sari Spring in a Picture Book as a Means of Character Education

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Abstract. This study uses a qualitative descriptive research method to explain and describe the folklore of Pentungan Sari Spring, the value of character education, and the features and advantages of compiling stories with pictures of Pentungan Sari as a learning medium. Folklore is one of the teaching materials that can be used as an alternative means of character education for children. However, in practice, folklore is more often presented as authentic material that is less adaptive to students' interests. Not many uses of folklore for learning are presented creatively to attract the students' engagement. The present study uses a qualitative research paradigm that utilizes a folkloristic approach to trace elements of an oral story. The research data were collected by interview and field observation techniques. This research results in the documentation of the oral traditions as a prerequisite for maintaining the local culture and the transformation of the oral story of the Pentungan Sari Spring into a picture book. The picture book has the potential to be a literacy medium that can be used to support the local cultural responsive-based character education.

Keywords: Pentungan Sari, Visualization, Picture Story, Character Education

1 Introduction

Pentungan Sari is one of the springs located in Gelatik Hamlet, Toyomarto Village, Singosari Sub-district, Malang Regency. Toyomarto village is rich in springs as it is scattered in several hamlets. Each spring has its own oral story that is believed by the community. The oral story is usually closely related to the origin of the name or the original tribe (*babat alas*) of an area. One of the forms of an oral story is folklore. In most cases, folklore growing popularly in certain area becomes a characteristic of the people who live in that area illustrating the origin and background of the community [1]. Folklore is a form of literary works developed from society in a traditional pattern. Its distribution was carried out collectively over a long period using words or cliché dictions. The people of Gelatik Hamlet believe that *Pentungan Sari* has a story related to the naming of the *Pentungan Sari* Spring and the original tribe (*babat alas*) of the Gelatik Hamlet. There are two versions of the folklore of the *Pentungan Sari* Spring. Mr. Sutomo as the Head of Gelatik Hamlet presented the first version, and Mr. Hartono as the Head of the Petung Wulung Hamlet presented the second version. The difference between the two versions lies in the story in naming the *Pentungan Sari* Spring. The first version states that the origin of the name "*pentungan*" is because people used to kill wild boars that destroyed people's crops, so they flocked to surround the wild boars with batons.

Another story also mentions that the name "*pentungan*" is derived from the weapon or stick carried by porters who guard the *Pentungan Sari* Spring (STM interview, June 29, 2021).

According to the second version, the name “*pentungan*” is given because of the community’s habit of doing the *slametan* or thanksgiving ceremony to summon the residents for gathering at the spring using *pentong* (traditional communication tool made of bamboo), so that the name *Pentungan* is given (HRTN interview, June 29, 2021). The various folklore versions occur because the story is passed down from generation to generation orally so it can undergo changes of the story. Folklore development would have its own values. One of the values contained in folklore is the value of character education based on local cultural values. Folklore can be used as an alternative tool of character education for children [2]. Previous research related to the Toyomarto springs has been carried out. The research entitled *Gramasari (Desa Wisata Air) sebagai Grand Design Wisata Konservasi Air Berkelanjutan Desa Toyomarto* the tourism development efforts carried out by introducing Toyomarto Village through oral stories, local crafts, regional arts, and organizational systems. In addition, a research by Rizal [3] entitled *Konstruksi Sosial Budaya Gunungan Ancak dalam Ritual Tirta Amerta* defines the wisdom of the Gunungan Ancak tradition carried out by the Toyomarto community who is rich in socio-cultural values.

The previous studies have attempted to deeply examine the traditions and to explore the values of local cultural wisdom in Toyomarto Village. However, the previous research has not explicitly described the potential of local stories for character development using local story-based media. This research aims to identify, study, and visualize the *Pentungan Sari* folklore as a medium for character education. By introducing the *Pentungan Sari* Spring to the younger generation, it is expected that it can increase the young generation's awareness, sense of ownership, and pride for local culture. Furthermore, it is also expected to increase the potential and opportunities for local communities to develop a tourism and culture-based economy. This research embodies efforts to maintain oral traditions by transforming the oral stories developed in the *Pentungan Sari* Spring into a picture story. This picture story can be used as literacy media to support character education with local cultural values.

After all, the development of the *Pentungan Sari* Spring as a leading tourist destination requires the development and the introduction of the spring’s existing potential, history, or identity, so that it can be known and understood culturally by the community. Therefore, it would be very supportive if it is followed by the development of the folklore from the *Pentungan Sari* Spring into a picture story. In essence, there is a link between the tourism sector and education. Local wisdom-sensitive education is essential to support sustainable tourism.

2 Research Method

This study uses a qualitative descriptive research method to explain and describe the folklore of *Pentungan Sari* Spring, the value of character education, and the features and advantages of compiling stories with pictures of *Pentungan Sari* as a learning medium. This research was conducted in Toyomarto Village, Singosari Sub-district, Malang Regency. Unstructured interview techniques were used to collect the data. An unstructured interview is an interview technique that gives random questions to obtain broader information [4]. The interview was used to obtain data about the origin of *Pentungan Sari* legend. The interviews were addressed to local community members consisting of the village head, village officials, and several community leaders. To facilitate data collection, interviews were recorded using a digital voice recorder. The analysis technique of this research used content analysis and descriptive analysis techniques.

The data processing phase began with transcribing the interview collected from several informants; relevant readings about the springs of Toyomarto village and the literary ecocriticism, followed by compiling a complete story script based on the data obtained. After the script was compiled, the visualization process was carried out by making illustrations based on the story script. The visualization process used the Hawkins artwork creation approach Susanti [5], including exploration, improvisation, and formation. This suggests that (1) exploration means starting the creation of an artwork by thinking, imagining, and responding to the object as the source of creation; (2) improvisation is a process that provides an excellent opportunity for imagination, selection, and creation. This phase often leads to experiments with different materials and artistic forms; and (3) formation is an embodiment resulting from various experiments. This process consists of incorporating symbols made with full consideration of harmony, intensity, balance, and many more.

Visualizing the *Pentungan Sari* folklore is adjusted based on the theory of metaphysical art expressed by Plato in the sense that art is an imitation or mimesis of the Divine or another purpose. The Divine reality is the most perfect and eternal ideal reality. The implementation of this metaphysical art theory in visual works of the *Pentungan Sari* Spring folklore explains that this visual work is created based on the atmosphere and reality events.

3 Result and Discussion

3.1 Visualization of the Pentungan Sari Spring Folklore

Pentungan Sari spring is developing as a sustainable local tourism area. The development of the sustainable tourism sector is carried out through a complete, integrated, and participatory approach system by taking into account the economic sector, social and cultural wisdom, nature and environmental conservation. Regional local tourism certainly has its own advantages and attractions that can be developed by local governments. The superiority of the attraction is the development of the work of human creativity, both in the form of cultural heritage and cultural values that live in society as a form of local wisdom. Local wisdom is human wisdom based on the philosophy of values, ethics, methods, and behaviors that have been in effect since ancient times [6]. The local wisdom of the community can be reflected in the folklore that develops as an identity for tourism objects that have the value of local cultural wisdom.

Folklore is a type of oral story that develops in a society [7]. In the process, the public has decreased interest in folklore, especially undocumented folklore. One of the efforts to document folklore is through visualization in the form of pictorial stories. A picture storybook is written in a simple language in the form of conversations and equipped with pictures.

The effort to visualize the picture story was carried out at the *Pentungan Sari* Spring, located in Gelatik Hamlet, Toyomarto Village, Singosari Sub-district, Malang Regency. Visualization creations are made based on the *Pentungan Sari* Spring story script, which has been compiled in advance based on the data obtained. This visualization process was developed based on the characteristics of the picture book media, based on local culture by taking into account several things. Namely the characteristics of the community, contextual conditions by developments, simple language use, visualization of concepts per reading texts to make it easy to understand, and the colorful illustrations to make it more attractive.

This study reveals a set of 20 pictures representing a complete story of the *Pentungan Sari* Spring Folklore, and some samples are illustrated here. The pictures are manually drawn and

generated by the illustrator for authenticity. The illustrated story script begins when Gelatik Hamlet was still an uninhabited forest area. Then, a person came as the first to open the territory (*babat alas*). That person came from Gelatik Region, Pasuruan. Therefore, the village is called Gelatik Hamlet. Gelatik Hamlet has two areas where the northern area is named Gelatik Sadirah Hamlet or Boro Sadirah because the one who opened the area of the north was named Sadirah from Klaten, Central Java.

“The person who deforest came from Gelatik, Pasuruan. In the past, the people were told to name the hamlet as Gelatik Hamlet when he died.

(Orang yang memabat hutan dahulu berasal dari Gelatik, Pasuruan. Dulu pernah berpesan ketika ia sudah tiada maka disuruhnya menamakan dusun tersebut Dusun Gelatik.)”
(STM Interview, June 29, 2021)

After a long period, that place developed into a small village. The village elders and several residents dug a spring to meet the necessities of life. The concept of this event is visualized by depicting several residents who are digging a spring.



Fig. 1. Residents are digging the spring

After they dug the water source, it turned out that the water coming out of the trench was cloudy and grayish. Then, people called it the Berek Spring. As the people tried to get clear water for several days, they flocked to dig another source on the north side. Apparently, clear water came out. The water is referred to as the Sari Spring. As time went by, Gelatik Hamlet began to be occupied by many residents. The community at that time fulfilled their daily needs by planting tubers, such as corn, sugar palm, and cassava. The community also fulfilled their water needs by utilizing the Berek and Sari springs. This manuscript was presented in accordance with the results of the interview with the Head of Gelatik Hamlet as the Pentungan Sari Spring was the source of life for the Gelatik community.

“The ancestors once advised not to forget *Pentungan Sari* Spring because it is the source of life for the people of Gelatik Hamlet.

(Nenek moyang pernah berpesan bahwa Pentungan Sari jangan sampai dilupakan karena menjadi sumber kehidupan masyarakat Dusun Gelatik berasal dari sumber mata air tersebut.)”
(STM interview, July 28, 2021)

The next stage describes the harvest season. There were wild boars that damaged people’s crops, and it made residents worried. The residents devised a plan to surround the wild boar as they were furious about it. This behavior reflects the actions of society in maintaining its existence in its environment.

At night, residents flocked to blockade the wild boar while carrying bats made of bamboo (*pentung*). The locals then beat the wild boar, but it ran away. The residents continued to chase it and hit the wild boar until it was injured. Then the wild boar ran until it reached the Berek Spring and plunged into it. Suddenly, the wild boar that was already full of wounds healed after falling in the Berek Spring. The wild boar finally left. Seeing this miracle, people believe that the Berek Spring has healing properties.



Fig. 2. Residents named the Pentung Sari Spring

The bat used by the residents to surround the wild boar was called *pentungan*. Since then, the Berek and Sari Springs were named as the Berek Pentungan and the Sari Pentungan Springs. The picture is illustrated as if the words came out from the village elder, remembering that at that time, people were not familiar with reading and writing. This story indicates that ecological values in folklore stories are emphasized on two things: first, the disharmony relationship between the boars and farmers and the harmonious relationship found in nature's function (springs) as medicine/healer.

3.2 The Excellence of Pentungan Sari Spring Folklore

Folklore will not be separated from society and nature. This also applies to the *Pentungan Sari* folklore as oral literature that developed in Toyomarto village. This story illustrated the environmental wisdom between nature and its people. Environmental wisdom is interpreted as an attempt to understand and interpret nature. This wisdom can lead to awareness to become a harmonious unity with nature [8]. In addition, this folklore also describes the relationship between the community and the environment in meeting their needs. This is reflected in the following script,

“People at that time fulfilled their needs by planting tubers, namely corn, sugar palm, and cassava. The community also fulfilled their water needs by utilizing the Berek and Sari Springs.

(Masyarakat pada saat itu, memenuhi kebutuhan hidupnya dengan cara bercocok tanam umbi-umbian seperti jagung, kawung, dan ketela. Masyarakat juga memenuhi kebutuhan airnya dengan memanfaatkan sumber mata air Berek dan Sari.)”

(8th narration of *Pentungan Sari* Spring picture storybook)

Generally, humans always explore and exploit the environment to meet their needs. The patterns of exploration and exploitation are reflected in human and nature's interactions. This interaction can cause an ecological change. This is illustrated when *Pentungan Sari* Spring was

a forest area filled with big trees and shady bamboo. Due to human interaction, the environment changes following the needs of humans themselves. Ecological change can be interpreted as a change in environmental conditions caused by and as a result of humans and nature's interaction [9].

Along with the development of science and technology, humans can control or change nature to maintain its existence. To fulfill their needs, humans have autonomy over nature's utilization. Moreover, humans also can manipulate nature which results in harmful events. Whitehead Selatang [4] describes humans view nature as a subject and a trans-subject. Looking at a nature as a subject reflects the condition that humans treat nature as the same as themselves. On the other hand, humans can be seen as a subject when dealing with nature.

The existing interaction between humans and nature is limited to the resources and includes the relationship between humans, plants, animals, and all existing organisms. In *Pentungan Sari* Spring folklore describes the relationship between humans and animals. Both living things maintain each other's existence amid nature. Ecological changes that occur also influence humans' and animals' existence. The nature that initially was a native place of animals and plants had changed its function by turning it into fields and residential land. This existence defense usually only benefits one of the parties. In this case, plants and animals are the losing ones. It is reflected in the *Pentungan Sari* Spring picture story script when a herd of wild boars damaged the residents' crops and made them flock to surround the wild boars. However, this act should not be done by taking them far away into the forest to their natural habitat.

"Several residents are on guard in the fields at night. Apparently, a herd of wild boars was seen from a distance, busy destroying the crops. The people tried to get rid of them. However, a herd of wild boars always comes back to destroy the crops every night.

(Pada malam harinya, beberapa warga berjaga-jaga di ladang. Ternyata, terlihat dari kejauhan sekawanan babi hutan sedang asyik merusak tanaman warga. Warga pun mencoba mengusirnya. Namun, setiap malam hari sekawanan babi hutan itu selalu kembali untuk merusak tanaman yang ada.)"

(13th narration of *Pentungan Sari* Spring picture storybook)

To maintain each other's sustainability, the awareness to keep maintaining the relationship between humans and the environment, animals, and plants should be highly taken into account. Human awareness is required as a form of respect and appreciation between humans and the environment. This attitude is based on human awareness as a part of nature, along with animals, plants, and other living things as a result, humans and the environment can live accordingly and sustainably side by side.

3.3 Educational Value of Pentungan Sari Spring Folklore

Education has an essential role in building an insightful and characterized society. Nowadays, education has a challenging task in realizing human resources who are insightful, qualified, characterized, and tough. In that way, education is limited as a knowledge provider and can form a strong belief and character in each student and their potential to be nurtured. Reveals that character education is a deliberate effort to help someone understand, pay attention to, and practice ethical and moral values. In other words, the effort is intended to make them aware of those values. Moral values and character education developed in the Character Education in Indonesia are based on four sources, namely Religion, *Pancasila* (Indonesian state philosophy), Culture, and Educational Goals. Indonesian society highly upholds religious values where the life of each individual is always based on religious teachings. Indonesia is also upheld

by the principles of *Pancasila* values which are the foundation of the nation and state. The position of a culture also plays an important role, as well as educational goals that define the qualities that Indonesian citizens must possess.

The formation of self-confidence and character can be done through literary works in the form of folklore. Semi [8] posits that literature discusses humans and their lives by using language as the medium. Literature is an embodiment of the human soul and feelings. It fills up with aesthetic values of the people, namely the value of deliberation and cooperation, and is reflected in the *Pentungan Sari* folklore.

“After a few days, the community discussed how to get and find clear water. They finally decided to dig another spring on the other side.

(Setelah beberapa hari, masyarakat bermusyawarah memikirkan cara untuk bisa memperoleh dan menemukan air yang jernih mereka akhirnya memutuskan menggali sumber mata air di sisi lainnya.)”

(5th narration of *Pentungan Sari* Spring picture storybook)

The folklore of *Pentungan Sari* also has the educational value of environmental care-based character education that is reflected in the illustration between humans and nature's interaction, including animals and plants. Ecological values in folklore stories illustrate two things: they are about the disharmony relationship between wild boars and farmers and the harmonious relationship found in nature's function (springs) as medicine/healer. Character education for caring of and love for the environment can be seen in the discussion of this contradiction. Learners are guided to find solutions to environmental disharmony and to understand the value of the environmental maintenance in response to the existing harmonious relations. As explained in Permendiknas No.23 Year 2006 and Pusat Kurikulum Kemdiknas Year 2009, educational values in Indonesian education are divided into 24 values, one of which is caring for the environment. Caring for the environment is a value that invests a love towards the environment and nature. Keraf [10] states environmental caring emphasizes the perspective and attitude toward nature, with the result that the students have sensitivity and care about the environment.

The existing interaction between humans and animals must be based on moral responsibility. Javanese cultural oral literature has three forms of wisdom, namely respect for animals, concern for animals, and compassion for animals. Humans must have manners and respect for animals as they are also part of nature and the environment. Caring for animals is a form of human obligation to take care of each other. This can be realized by not changing their natural habitat massively and striving for their natural habitat. It is also essential to have compassion for animals as they are also living things that need food, drink, and shelter.

3.4 The Advantages of Picture Folklore as a Means of Education and Learning

Folklore and legends spread in various regions of the archipelago have various character education values. Folklore and legends can be utilized as a learning medium for both parents and teachers to children as a stimulus for their development [11]. asserts that children's development requires motivation and stimuli that help reach the stage of development at their age. Childhood is a golden time as the age of 3-6 years is a sensitive period to sharpen certain functions. Considering the development of children, it is vital to develop educational values to flourish the values of attitudes and behavior that reflect noble and virtuous character. Character education is a soft-skill ability in the form of a process that guides children to develop character values that starts from the heart, mind, body, sense, and intention in a learning process. A good

learning process is an education that makes students feel happy and comfortable. Playing and learning activities for children are very important to improve their development process [12].

One of the efforts to help the character development in the early childhood stage can be done through an oral medium, such as fairy tale or story. This is done because children primarily learn through listening, heeding, and watching activities during the developmental period, then through imitation or practice. Therefore, it is necessary to grow the character values in children, especially in positive local culture. The local culture can be grown through the introduction and habituation of children to listen and read folk stories that developed from their hometown.

Sulistiyorini [13] argues that the formation of moral and ethical values awareness for children will be exact when formed through stories or fairy tales because it is an effective medium. Moreover, children are not able to understand abstract concepts. Through stories, children can receive messages without feeling counseled or taught. Hence, it is more memorable than direct advice. Besides, it helps to establish interaction and optimizing communication between parents or teachers and children. A beautiful and exciting story will undoubtedly be easily absorbed into the soul and mind, forming a beautiful character.

Storytelling activity is a natural community culture and is very good to be given from an early age. Storytelling activities can be done in various ways. To make the story more exciting and livelier, it can be through picture story. Sudjana and Rivai [14] state that visualizing folklore and legends into picture stories has an advantage. One of which is that it can be more easily used in various situations and conditions in learning. Through picture stories, students are more interested and enthusiastic to read and learn about the character and cultural values in it. Nurgiyantoro [15] adds that picture story books help children imagine, enrich creativity, and increase children's intelligence. Folklore or local legends picture books could broaden students' knowledge of folklore that developed in the archipelago. In this way, the students learn the wealth of literature and the culture of its people in Indonesia. Furthermore, through picture stories, it is hoped that they will understand the positive messages and implement them in their everyday life.

Pentungan Sari Spring picture book was developed based on the excellence and values of environmental education reflected in the folklore of the *Pentungan Sari* Spring. This story contains an excellent educational value for children to increase awareness of the environment and animals. This book fills the gap, considering the lack of awareness of the devotion for the environment and animals. Thereupon, *Pentungan Sari* Spring folklore can be used as a medium of education and learning for children.

4 Conclusion

Visualization of the oral folklore of the *Pentungan Sari* in the form of a picture story is an effort to preserve the oral folklore that has developed so that it becomes an identity for the *Pentungan Sari* Spring. This folklore has its specialty in the form of an inseparable relationship between humans and nature. It also explains how humans behave towards animals in maintaining their existence in the environment. The specialty of interaction and the environment make this story a medium of education and learning for children to build childrens' environmental care-based character education.

In principle, cultural tourism development must prioritize community participation and not only develop tourism object facilities but also introduce and understand the origin story as well as the identity of certain areas and objects. This is important as an effort to preserve the wisdom

of local culture, especially inherently through oral literature. The introduction of origin story and local wisdom can be used as a medium for character, value, and moral education with the insight of local cultural wisdom. In addition, the goals of tourism activities include developing economic, socio-cultural aspects, and preserving the environment.

In addition, the picture story from *Pentungan Sari* Spring can be a medium, as it is mainly related to the love of the environment and local cultural values. Moreover, picture stories have the privilege of being a medium of education and learning. This picture story hopes that it will become an identity of the *Pentungan Sari* Spring, increase local community knowledge about human and environmental relations, and increase children's interest in reading.

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