

The Character Education Values on Sasak Community Folklores: *Putri Mandalika* and *Tiwok-Iwok*

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Abstract. The *Sasak* community is the *Sasak* people who live on the island of Lombok. The *Sasak* tribe is the highest percentage population who live on the island of Lombok. In teaching character values, the *Sasak* community always transfers character values in their generations conveyed through folklore. This research aims to describe the value of character education contained in *Sasak* folklore, namely, *Putri Mandalika* and *Tiwok-iwok*. This study is qualitative descriptive research with a literature study approach. The data collection techniques used were documentation and literature study. The data analysis used was a qualitative content analysis technique. This research focuses on 5 (five) character education values, namely: *religious* (love of peace, tolerance, respect for differences, determination, self-confidence, cooperation, anti-bullying, friendship, sincerity, not forcing your will, loving the environment, and protecting the small and marginalized); *Characteristics of Nationalism* (love for the homeland, proud to be Indonesian, have a sense of brotherhood, solidarity, peace and non-violence between community groups, participate in the progress of the nation and state, have culture, participate, develop Indonesian unity, live up to the values basic in the 1945 Constitution and Pancasila (the Five Pillars), and places national unity and integrity); *Independent character* (work ethic, tough and highly motivated, professional, creative, brave to try, and a lifelong learner); *character of mutual cooperation* (respect for others, helping each other, solidarity, empathy, volunteerism, and consensus deliberation); and *integrity character* (honesty, love of truth, moral commitment, anti-corruption attitude, justice, responsibility and exemplary). The results of the research show that the percentage of religious characters in *Sasak* folklore is 23.96%; the percentage of nationalist character education is 12.90%; the percentage of independent character education is 20.99%; the percentage of mutual cooperation character education is 29.01%, the percentage of integrity education value is 13.14%. It is indicated that the value of character education in *Sasak* folklore, especially *Putri Mandalika* and *Tiwok-Iwork*, is quite varied.

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1 Introduction

Folklore is an interesting thing to study because folklore has many benefits for generations [1]. Studying folklore has its own advantages because it has a sustainable impact on generations. Rusyana reported that folklore can be told from generation to generation anytime, anywhere, and by anyone [2]. This folklore developed in society because it is told from generation to generation. Folklore is the identity of a region with a different culture [3,4]. Teachers can tell folktales at school, while parents and grandparents can tell the children at home. The aim is to convey moral messages to children as provisions in their lives [5]. In maintaining folklore, teachers can also tell the students when teaching (retelling); it can also be told by parents and grandparents as a bedtime story.

Sasak is one of the tribes in Indonesia. The Sasak tribe lives on the island of Lombok and has around 3 million inhabitants. Lombok is an island in West Nusa Tenggara province [6]. In their daily lives, Sasak people have stories that are told continuously from generation to generation. Sasak folklore is quite popular, namely *Doyan Nada*, *Princess Mandalika*, *Cupak Gerantang*, *Tiwok-Iwok*, *Dewi Anjani*, *Balang Kesimbar*, *Legend of Datu Brengge* [7]. Furthermore, it is explained that folklore possesses several advantages, namely containing cultural values and having moral messages that can change the character of children. This is why stories must be preserved by being conveyed to children as cultural successors, changing characters, and being very rich in moral messages.

Character education is an effort to change the behavior of each individual to have moral and ethical values to live according to the rules that apply in social life. Character education should be taught as early as possible, the goal is for children to get used to doing it in their daily lives [8]. Character education is to help students understand the values of divinity, self, and fellow human beings. Character education is formed in thoughts, attitudes, feelings, and words based on the norms that apply in society [9]. Character education is the process of changing the behavior of a person or group to be able to live and get along in society well.

Character education is the cultivation of character values to students to realize 'insan kamil' [10]. The functions of character education according to Ichsan and Hadiyanto are: a) Shaping and developing human potential as citizens to think well, have good hearts and behave in accordance with the Pancasila philosophy of life; b) Improving the character of Indonesian citizens by shaping the role of families, education units, communities and governments to participate in developing the potential of citizens towards a nation that is characterized, advanced, independent and prosperous; c) applying the nation's own cultural values and filtering the culture of other nations [11].

The main purpose of instilling the value of character education is to form a nation with characteristics such as toughness, competitiveness, nobility, morality, tolerance, mutual cooperation, faith, and devotion to God Almighty, based on Pancasila [12]. Therefore, schools are expected to teach character education to students well so that students can apply divine values, be humane, have noble character, and behave according to applicable norms. Character education needs to be taught in schools because it is stated in Ministry Decree Number 20 of 2018, article 2, namely: religion, nationalism, independence, mutual cooperation, and integrity [13].

Character education values can be done in various ways, one of which is using the media of literary works [14]. Folklore is part of literary works that live and develop in a society that is spoken orally or orally. Character cultivation through folklore is very effective for the community because folklore is in the midst of society. The inquisitive nature of children makes them continue to find out everything that happens in folklore and can indirectly shape the positive character of children [15]. Character education is teaching certain characters within students to grow and develop in real life [16]. Students must be able to live well

according to the rules and regulations that apply in society. To be able to live well, students must have good character.

In fact, student behavior today is far from expectations; for example, data from the Ministry of Women's Empowerment and Child Protection (Kemen-PPPA) shows that during this year, which was recorded until September 2023, the number of cases of violence was 19,593 cases in Indonesia [17]. The cases of violence were dominated by the age group 13-17 years, reaching 7,451 victims or around 38%. The next percentage of victims are 6-12 years old, 18-24 years old, and 0-5 years old. (KPPPA, 2023) [17]. This case illustrates that cases of violence are dominated by adolescents, followed by the next case. It turns out that this case actually involves children and adolescents who are still at the school level, both primary education, secondary education, and even higher education.

Changing this behavior requires strong basic education. The parties responsible are not only teachers but also parents and the community. Ki Hajar Dewantoro stated that good child education is education that involves all parties, starting from parents, teachers, and the community. This education is often referred to as the among system [18]. Furthermore, it is said that educating and teaching is a process of humanizing humans, so it must liberate humans and all aspects of life both physically, mentally, physically, and spiritually [18]. This opinion shows that the responsibility for children's education involves all parties by humanizing humans from all aspects so that children really get the best possible education according to the needs and demands of the times.

Education is highly needed by teachers to prepare the students in such a way as to have sufficient competence in conducting learning. Law No. 14/2005, on teachers and lecturers, requires that there are 4 competencies that must be possessed by professional teachers, namely pedagogical competence, professional competence, personality competence, and social competence. Every teacher must have these competencies, so the minimum diploma standard for teachers is strata 1 (S-1) [19].

This standard is used as a basis for implementing character education well in schools. Teachers can teach character education by providing supplements in the form of folklore books. Folklore books have many benefits in shaping student character. Similarly, Sasak folklore is already quite popular among the Sasak tribe community. Sasak folktales have an interesting story structure, clear character depictions, and uncomplicated storylines, and are easy for students to understand. This storyline description can be used as a reason to be taught at school. For this reason, an in-depth study will be conducted on the values of character education in Sasak folklore: '*Putri Mandalika*' and '*Tiwok-Iwok*'.

2 Research Method

This research was conducted by examining the literature on character education values in Sasak folklore: '*Putri Mandalika*' and '*Tiwok-Iwok*.' This type of research is descriptive qualitative research with a literature study approach. The data collection techniques used are documentation and literature study. The data analysis used is a qualitative content analysis technique. This research focuses on 5 (five) character education values, namely: Religious character (peace-loving, toleration, respect for differences, firm stance, self-confidence, cooperation, anti-bullying, friendship, sincerity, not imposing will, loving the environment, and protecting the small and excluded); Nationalism character (love for the country, proud to be Indonesian, have a sense of brotherhood, solidarity, peace, and anti-violence between community groups, participate in the progress of the nation and state, have a culture, participate, develop Indonesian unity, live the basic values in the 1945 Constitution and Pancasila, and place the unity of the nation); Independent character (work ethic, resilient and high fighting power, professional, creative, dare to try, and become a lifelong learner); Mutual cooperation character (respect for others, mutual assistance, solidarity, empathy,

volunteerism attitude, and consensus deliberation); and character of integrity (honesty, love for the truth, moral commitment, anti-corruption attitude, justice, responsibility, and exemplary).

The things described in this study are (1) describing the values of character education in Sasak folktales: '*Putri Mandalika*' and '*Tiwok-Iwok*'; and (2) knowing the character values that appear in Sasak folktales: '*Putri Mandalika*' and '*Tiwok-Iwok*.'

3 Results and Discussion

In stage I, the value of character education in Sasak folklore is entitled Sasak folklore '*Putri Mandalika*,' with the results shown in the table below.

Table 1. Character Education Values in the Folktale '*Putri Mandalika*'

No.	Character Education	Percentage	Quotation
1	Religious	25.00	13
2	Nationalism	15.38	8
3	Independent	21.15	11
4	Mutual Cooperation	28.85	15
5	Integrity	9.62	5

Source: Sasak Storybook, '*Putri Mandalika*, (in preparation, 2023)

The results showed that the percentage of religious characters in Sasak folklore, '*Putri Mandalika*' is 25.0%, the percentage of nationalism character education value is 15.38%, the percentage of independent character education value is 21.15%, the percentage of mutual cooperation character education value, is 28.85%, the percentage of integrity education value, is 9.62%. The greatest value of character education in Sasak folklore, '*Putri Mandalika*,' is the value of mutual cooperation character education, with a percentage of 28.85% and a total of 15 quotes.

Table 2. Character Education Values in the Folktale '*Tiwok-Iwok*'

No.	Character Education	Percentage	Quotation
1	Religious	22.92	11
2	Nationalism	10.41	5
3	Independent	20.83	10
4	Mutual Cooperation	29.17	14
5	Integrity	16.67	8

Source: Sasak Storybook, '*Tiwok-Iwok*, (in preparation, 2023)

The results showed that the percentage of religious characters in Sasak folklore is 22.92%, the percentage of nationalism character education value is 10.41%, the percentage of independent character education value is 20.83%, the percentage of mutual cooperation character education value is 29.17%, the percentage of integrity education value is 16.67%. The most prominent character education value in Sasak folklore, '*Tiwok-Iwok*,' is *gotong-royong* (mutual cooperation), with a percentage of 29.17% and a total of 14 quotes.

Table 3. Character Education Values in the Folktale '*Putri Mandalika*' and '*Tiwok-Iwok*'

No.	Character Education	Percentage	Quotation
1	Religious	23.96	24
2	Nationalism	12.90	13
3	Independent	20.99	21
4	Mutual Cooperation	29.01	29
5	Integrity	13.14	13

Source: Sasak Storybook, '*Putri Mandalika*' and '*Tiwok-Iwok*, (in preparation, 2023)

The percentage of religious characters in Sasak folklore is 23.96% with 24 quotations, the percentage of nationalism character education value is 12.90% with 13 quotations, the percentage of independent character education value is 20.99% with 21 quotations, the percentage of mutual cooperation character education value is 29.01% 29 quotations, and the percentage of integrity education value, is 13.14% with 13 quotations. This shows that the value of character education in Sasak folklore, namely: '*Putri Mandalika*' and '*Tiwok-Iwok*' have almost the same percentage in each character education value; the difference is only in the *gotong royong* (mutual cooperation) character education, which has the highest percentage, namely 29.01%, 29 quotations.

4 Conclusion

The conclusion of this research is that the value of character education in Sasak folklore, '*Putri Mandalika*' and '*Tiwok-Iwok*', is quite high; this can be seen from the quotes that appear on each page. For more details, it can be seen as follows: the percentage of nationalism character education value is 23.96%, the percentage of nationalism character education value is 12.90%, the percentage of independent character education value is 20.99%, the percentage of mutual cooperation character education value is 29.01%, the percentage of integrity education value is 13.14%. The data above shows that the value of character education in Sasak folklore, namely: '*Putri Mandalika*' and '*Tiwok-Iwok*' have the highest percentage, which is 29.01% on mutual cooperation character education. Thus, these two Sasak folktales can be used as teaching materials, especially in character education.

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