



Content Analysis of Nationalism Character Education in Wonogiri Folklore as An Elementary School Literacy Media

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Abstract: Instilling the character of nationalism in students can be done through literacy programs with folklore media. Therefore, it is necessary to analyze the content of character education in folklore. The purpose of this study was to describe the content of nationalism character education in folklore from Wonogiri (Central Java) as a literacy medium for elementary school students. This research is a qualitative descriptive study with a content analysis model. The results of the analysis found that the main values of the character of nationalism include: (1) respecting, maintaining, and appreciating the diversity of cultures and ethnic groups, (2) discipline and obeying the law, (3) protecting the environment, (4) love for the homeland, (5) Achieve and excel, (6) Willing to sacrifice. The conclusion of the study shows that not all the main values of the character of nationalism are contained in every folklore, therefore teachers as literacy implementers must be able to add these deficiencies from other sources so that they can contribute to inculcating the character of nationalism in students.

Keywords: character education, nationalism character, folklore

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INTRODUCTION

Technological developments in the era of globalization have a negative impact on the weakening of the character of the younger generation. One of the main factors is that the development of cyberspace is very sophisticated, especially in the field of visual communication (Ramadlani & Wibisono, 2017). Another factor causing the moral degradation of the younger generation is the unlimited development of technology and information, causing the value of social care to decline (Andika, 2022). Based on this reason, a character strengthening is needed as the character aspired by President Soekarno, namely the development of the nation's character, especially the character of nationalism (Soebijantoro, 2016). In character education, the values that must be prioritized are the values contained in the goals of national education, including religion, Pancasila, and culture (Ahmadi et al., 2021). Character is a special characteristic of a human being that distinguishes him from other humans. Mental, nature, character, behavior, and character can be classified into elements of character (Budiarto, 2020). Building the character and character of the nation through education is absolutely necessary, it cannot even be postponed (Fitriani, 2019). One of the characters that must be immediately rebuilt in the younger generation is the character of nationalism. Nationalism is the embodiment of Pancasila, especially the 3rd principle, which means inseparable unity. Nationalism character education needs to be given to form quality Indonesian people (Suwandi & Sari, 2017). Some of the main values contained in the character of nationalism include respecting cultural-ethnic diversity, discipline, obeying the law, protecting the environment, loving the homeland, achieving, excelling, being willing to sacrifice, preserving the nation's culture and appreciation of the nation's culture (Akbar et al., 2018).

Nationalism character education in students can be done through a literacy activity. Literacy programs can be used as a means of character education for elementary school students (Hendrawan et al., 2017). Character formation can be done through important activities in life, including reading and writing literacy (Handayani, 2020). The most important element in literacy activities that can be used as a means of achieving the goal of successful literacy for character education for students is the reading material used. Reading materials that can generate interest in reading and contain a mandate and noble values are very important in the implementation of literacy. However, the reality on the ground is that most schools only use makeshift books which causes boredom and loss of interest in reading for students (Gogahu & Prasetyo, 2020). This becomes an obstacle in the implementation of literacy. Therefore, teachers as literacy implementers should look for appropriate sources of reading material. One of the good reading materials as literacy material for elementary school students is folklore.

Folklore is a type of ancient oral literature that was passed down from one generation to another who

grew up in community groups and it is not known who created it. In addition, folklore is believed to be a culture that has been attached to the community and preserved by the community, this story is also often referred to as folklore (Youpika & Zuchdi, 2016). Folklore can develop children's cognitive, affective, and psychomotor abilities. With folklore, children learn to feel sensitive so that they can instill a sense of empathy. This sensitivity can be obtained from the mandate that is reflected through the characters of the characters (Wachidah et al., 2017).

Another definition of folklore is a story in the past that has its own uniqueness from each region which is passed down from generation to generation (Hidayat & Yakob, 2013). The mandate and noble values in folklore can be used as a guide for the younger generation, including responsibility, honesty, religion, discipline, and other noble values (Kristanto, 2014). Folklore also contains many mandates, examples, educational values, philosophical values, ethical values, and moral values that are useful for the survival of the nation's life (Wiguna & Alimin, 2018). Indonesia is a country rich in folklore. Almost every region has local folklore with its own characteristics. Every folklore contains the value of local wisdom as the embodiment of cultural wealth and a civilization that upholds the dignity of the nation. The values of local wisdom must be preserved and developed forever (Supriadi, 2016). One area that is rich in folklore is Wonogiri City (Central Java). Local folklore in this area contains many messages and moral messages that can foster noble character in elementary school students, especially the character of nationalism. It is important to analyze the character of nationalism in folklore as a literacy medium for elementary school students.

As previous relevant research has found several positive analyzes contained in folklore. The first study reported that the Dayak Taba folklore contains various moral values both personally and concerning humans (Wiguna & Alimin, 2018). Subsequent research reports that the Seluma folklore contributes to the world of education because the story contains many noble characters, namely courage, discipline, mutual need, respect, fairness, care, mutual protection, respect, deliberation, and cooperation (Junaini et al., 2017). Subsequent research also states that there are educational values found in the Miduka folklore, namely moral, social, skills, and multicultural which depicted the behavior of the characters in the story can be used as role models for children (Efendi et al., 2019). Further relevant research concludes that democratic character education can be well implanted in social studies learning through ethnic and cultural diversity materials in Elementary Schools (Hardiansyah & Mas'odi, 2022).

Based on previous relevant research, there has been no analysis of the content of nationalism character education contained in the folklore of Wonogiri (Central Java). This is important considering that folklore will be used as a literacy medium for elementary school students in Wonogiri. Based on these reasons, the researchers conducted a study to describe the content of nationalism character education in folklore from Wonogiri (Central Java) with the titles "The Origin of the Wonogiri Name", "The Legend of the Sendang Si Wani", and "The Legend of the Donoloyo Forest".

METHODS

The method used in this research is the descriptive qualitative content analysis model. According to Moleong (Nurfitri, 2018), qualitative research is research by understanding a phenomenon experienced by researchers as a whole by describing it through language in a certain context. The qualitative descriptive method was used in this study to describe several interconnected concepts through a sentence. While the content analysis model is a research model used to understand and express messages in literary works. Content analysis used in a study provides an in-depth discussion of a written work in a medium (Rahmat, 2009). The content analysis model was used in this study to find the content of nationalism character education contained in the folklore of Wonogiri (Central Java) as a medium for reading literacy for elementary students.

The research activity was carried out for approximately two months. The researcher started the research in mid-February 2022 and ended in mid-April 2022. The research data is in the form of excerpts of sentences containing the content of nationalism character education contained in folklore. The source of the data in this study is a written document in the form of the folklore of the type of legend with the title "The Origin of the Name Wonogiri", "The Legend of the Sendang Si Wani" and "The Legend of the Donoloyo Forest" which is contained in a folklore book from Wonogiri (Central Java) by Parpal Poerwanto published by PT Grasindo Jalan Palmerah Selatan 22-28, Jakarta 10270, member of IKAPI, 2009.

The instrument in this research is the human instrument. The data in the study were collected by reading and understanding deeply the contents of each folklore and then marking the part of the story containing the content of nationalism character education by using a content analysis model. The research stage begins with formulating the problem, reducing the data, presenting the data, and then concluding. Data collection techniques are carried out with notes and documents. With this technique, the researcher recorded all the data obtained and then made it in a clarification table. The document used is in the form of the book

"Folks from Wonogiri (Central Java)" by Parpal Poerwanto. In this study, increasing reading persistence was used as a data validity technique.

RESULT AND DISCUSSION

Types of Folklore from Wonogiri (Central Java)

Folklore can be grouped into three types, namely fairy tales, legends, and myths (Youpika & Zuchdi, 2016). Of the three types of folklore, there are definitions and special characters that differ from one another. According to Dudung (Habsari, 2017), fairy tales are an old literary form that tells of an extraordinary event in the past that was actually just a fantasy that did not really happen. Stories in fairy tales tell about the history of society, natural phenomena, and a struggle to achieve life change (Ardini, 2015).

Meanwhile, according to Danandjaja (Kembaren et al., 2020), a legend is a type of folklore that is believed to have really happened in the past which is secular in nature and recently happened in the area where the community lives. Another explanation from Hamid (In Kembaren et al., 2020) is that legend is a type of narrative prose that the speakers regard as a story that actually happened, is a fact, and is far from a myth. As explained by Hasanuddin WS (Amin & Syahrul, 2013), myth is a traditional story of the past and not a present story. This story is passed down from one generation to another which is not known exactly when it happened. The characters in this story are usually holy humans who have supernatural powers or can be called demi-gods. The type of folklore used in this research is folklore in the legend group which consists of 3 folklore titles, namely: "The Origin of the Name Wonogiri", "The Legend of the Sendang Si Wani" and "The Legend of the Donoloyo Forest".

Contents of Nationalism Character Education in Folklore from Wonogiri (Central Java)

The content of nationalism character education in folklore taken in the study is described in the form of quotations. The content of character education contained in the folklore with the title "The Origin of the Wonogiri Name" is measured based on the main values contained in the nationalist character which consists of 10 types of main values, namely respecting the diversity of cultures and ethnic groups, maintaining national culture, cultural appreciation, nation, discipline, obey the law, protect the environment, love the homeland, achieve, excel and be willing to sacrifice (Akbar et al., 2018). Based on this theory, the 10 main values can be synthesized into 6 main values for reasons of effectiveness because 4 of the main values have the main value load that is almost the same as the other main values. The results of the synthesis of the main values and their indicators are shown in the table below:

Table 1. The main values in the character of nationalism along with indicators

The main value of the character of early nationalism	The main value of synthesized nationalism character	The indicators of each main value of the character of nationalism
Respect for cultural-ethnic diversity	Respect, maintain, and appreciate culture - ethnicity - nation	a. respect ethnic culture b. respecting ethnic culture c. recognize ethnic culture d. save tribal culture e. protect ethnic culture f. maintain ethnic culture g. caring for ethnic culture h. preserving ethnic culture
Protecting the nation's culture		
Appreciation of the nation's culture		
Discipline	Discipline and obey the law	a. comply with the rules b. obey the rules c. always obey the rules d. according to the rules e. loyal to the rules
Obey the law		
Protecting the environment	Protecting the environment	a. save the environment b. protect the environment c. take care of the environment d. protect the environment e. protect the environment f. preserve the environment
love country	love country	a. proud of the homeland b. sense of belonging to the homeland

		c. respect for the homeland d. respect for the homeland e. sense of loyalty to the homeland
achievers	Achievers and superior	a. succeeded in achieving the goal b. achieve something that has been worked c. achieve something that is expected/dreamed of d. higher e. better f. more talk g. more important
Superior		
Willing to sacrifice	Willing to sacrifice	a. ready with sincerity b. please c. can be accepted with pleasure d. do not expect reward e. give sincerely

The description of the main value load data contained in each data source is as follows:

a. Respect, maintain, and appreciate the diversity of ethnic and cultural groups

Indonesia is a pluralistic country. Cultural-ethnic diversity is one of the nation's invaluable wealth. The main value of respecting, maintaining, and appreciating cultural diversity in the folklore entitled "The Origin of the Wonogiri Name" is illustrated in the following quote:

"It is said that in transporting teak wood to the Keduwang River, Kiai Donosari ordered a singer to sit on the wood while singing macapat songs. Surprisingly the wood did not gain weight, but seemed to be able to walk on its own lightly." (Origin of the name Wonogiri, pages 5 to 6)

From the quote above, it can be seen that there is a sense of respect, care, and appreciation for one of the nation's cultures in the form of the macapat song. Sunan Giri is an Islamic religious figure whose religious understanding is very strong but he still respects and upholds ethnic culture. The main value of respecting, maintaining, and appreciating cultural diversity is also contained in the following quote:

"Meanwhile under the full moon, many children were playing. Parents are very busy. Understandably, that night there will be a shadow puppet show. The performance was intended to entertain the soldiers and the people of Mantenan Nglaroh themselves. The puppeteer is believed to be Ki Dalang Ponco Sukarno. He is a well-known puppeteer in Mantenan and its surroundings." (The Legend of Sendang Si Wani, page 19)

The story quoted above illustrates an attitude of respecting, maintaining, and appreciating the diversity of cultures and ethnic groups in the art of wayang kulit, which is currently starting to fade. The preservation of wayang kulit art is a form of respect, preservation, and appreciation for the diversity of cultures and ethnic groups. Appreciating and upholding ethnic culture does not only apply within the country. Even the United Nations Organization, namely UNESCO requires every country in the world to respect, respect, and accept cultural diversity (Handayani et al., 2021).

b. Discipline and obey the law

One of the main value indicators of discipline and obeying the law is obeying and obeying the law, rules, and all applicable rules and regulations. In the folklore entitled "The Origin of the Wonogiri Name" the main values of discipline and obeying the law are found in the following quote:

"The deliberation decided that each wali gets a share to look for one pillar. Support poles must be teak wood that is old, big, and long. Like other guardians, Sunan Giri immediately carried out his duties." (Origin of the name Wonogiri, page 1)

The quote above describes the obedience and obedience of Sunan Giri to Raden Patah's order to find support poles for the construction of the great mosque.

Other folklore quotes that show the main values of discipline and obeying the law are:

*"Sorry, prince, what obligation does the prince call me," asked Kiai Nur Iman.
"Ki Ageng. Last night I saw a princess whose cloth had holes in it from cigarettes. For that find out who the real princess is!" Prince Sambernyowo ordered.
"Ready Prince, I will look for it soon." (The Legend of Sendang Si Wani, page 20)*

Another part of the folklore that shows the main values of discipline and obeying the law is found in the story quoted below:

"After Kiai Donoloyo died, the forest became denser. No local residents dared to cut the wood. This happened in accordance with Kiai Donoloyo's will to protect the forest from ignorant hands. People who cut or take wood will usually be affected by disaster." (Legend of the Donoloyo Forest, page 70)

The main value of discipline and obeying the law is related to one's self-control against the rules. Discipline and obeying the law are shown through an attitude that is always punctual, obeys the rules, and behaves following applicable norms (Annisa, 2018).

c. Protecting the environment

The folklore quotes that illustrate the main value of protecting the environment are as follows:

"Sunan Giri arrived at a dense teak forest. The forest is very wide with large teak plants. Sunan Giri was very happy. It means that the trip was not in vain." (The Origin of the Name Wonogiri, page 2)

In folklore quotes, the underlined sentences show the results of an attitude of protecting the environment. With the attitude of protecting the environment properly, the preservation of nature can be well maintained.

Excerpts from other parts of the story that illustrate the main value of protecting the environment are:

"One day Prince Sambernyowo and his wife went out to see the atmosphere. In Manten village there is a field used for grazing livestock. The newlywed couple stopped at the field. They saw various animals such as buffalo, cows, and goats eating grass. The shepherds were engrossed in their respective toys. Someone plays a very melodious flute." (The Legend of Sendang Si Wani, pages 21 and 22)

The natural atmosphere of the village described in the quote above is a manifestation of a well-maintained environment, depicted by the gathering of several types of livestock in a meadow. Another part of folklore that also shows the main value of protecting the environment is in the following quote:

"Days turn into months and months turn into years, Watusumo Hamlet is getting busier. Agriculture is progressing so there is no shortage of food. It was all thanks to Ki Ageng Donosari who taught him how to grow crops properly. In addition, Ki Ageng Donsari also taught how important it is to preserve the environment. They don't leave any vacant land. All of them are planted with durable trees such as sengon, mahogany, acacia, and sono." (Legend of the Donoloyo Forest, page 63)

The underlined word in the folklore quote above is clearly stated the importance of preserving the environment. The natural environment has been a source of knowledge that has existed since the dawn of mankind. Not only to provide fresh air and food but also to meet human needs in everyday life on earth (Hashim & Denan, 2015).

d. Love the homeland

Love for the homeland is one of the main values that must be possessed in the character of nationalism. Some parts of the story that contain this main value include:

*"Prince sambernyowo suffered a defeat in the battle in Sukowati (Sragen)." (The Legend of Sendang Si Wani, page 18)
"Understandably, at that time Prince Sambernyowo was the main target of the Dutch Company and Kasunanan soldiers." (The Legend of Sendang Si Wani, page 18)
"It is said that since that incident the Sambernyowo army always drank the water before going to war." (The Legend of Sendang Si Wani, page 24)*

In the fragments of the folklore entitled The Legend of Sendang Si Wani, the main value of love for the homeland is manifested in the form of a struggle against the invaders, this is a testament to the love for the homeland of the main character (Prince Sambernyowo) and his soldiers. Other parts of folklore that contain this main value are:

"I ask for prayers so that all of my brother's vows do not come true, on the contrary, I hope that the Donosari Keduwang area will never lack food. Second, to avoid disease outbreaks and wars and for the people to live in peace, Kanjeng Sunan." (Legend of the Donoloyo Forest, page 69)

In the underlined sentence in the quote above, it is clear that the main character (Kiai Donosari) loves his homeland very much so he does not always hope and strive for his homeland to become a peaceful and prosperous area. The character of love for the homeland is a way of thinking, acting, and doing things to show loyalty, concern, and appreciation for the language, physical, social, cultural, and political environment of a nation (Ardianti et al., 2019).

e. Achievers and Superior

The main values of achievers and superior in the character of nationalism are contained in the folklore quotes below:

"Raden Patah ruled wisely and wisely." (Origin of the name Wonogiri, page 1)

In the folklore fragment, ruling wisely and wisely is an achievement and excellence of a good leader. The next section of folklore in the main value of achievement is:

"The two buffaloes are back in the fight. They lunged at each other, butting and pushing. Again - again the defeated buffalo was exhausted. Then run again and drink the source water so that courage (wani) arises against his opponent. So it happened repeatedly and finally, the buffalo that was originally losing became the winner." (The Legend of Sendang Si Wani, page 22)

The underlined sentence in the folklore fragment above shows achievement and superiority as a result of a struggle. Anyone who wants to excel and excel must fight tirelessly to achieve victory. Furthermore, fragments of folklore that are included in the main values of achievement and other excellence are as follows:

"Days turn into months and months turn into years, Watusumo Hamlet is getting busier. Agriculture is progressing so that there is no shortage of food. It was all thanks to Ki Ageng Donosari who taught him how to grow crops well." (Legend of the Donoloyo Forest, page 63)

The quote, especially the underlined sentence, shows the success of Ki Ageng Donosari in advancing agriculture so that the people living in the area become prosperous. The success that has been done by the character in the folklore is included in the main value of achievement and excellence. Achievement means a business result from studying, working, or other skills in a particular field. While superior means better, higher, or winning (pencapaian, 2016). So that the main value of achievement and excellence can be interpreted as a result of efforts from studying, working, or other skills that are better than others in certain fields or certain skills. This is reflected in the fragments of the sentence in the quote above.

f. Willing to sacrifice

The content of the main value of being willing to sacrifice in this folklore can be seen in the fragment of the story below:

"Like other guardians, Sunan Giri immediately carried out his duties. He looks for teak wood to the south. The journey takes a long time. For days Sunan Giri entered the forest and left the forest, but did not find the teak wood he wanted. Until Sunan Giri arrived in an area full of forests and hills." (Origin of the name Wonogiri, page 1)

From the underlined sentence in the story above, it can be seen that Sunan Giri's sacrifice in finding teak wood is required as a pillar of the Great Mosque of Demak. Other story fragments that contain the content of self-sacrificing characters are as follows:

*"What kind of teak do you want, Kanjeng Sunan?"
"If you like, of course the oldest, big, and straight. How about there?" asked Sunan Giri.
"There is Njeng Sunan. The wood was the forerunner of my teak forest. His name is Teak Cempurung"
"Teak sempurung?"
"That's right. If Kanjeng Sunan wants a cempurung teak, I welcome it."
"In exchange for what, Ki ageng?"
"I don't want gold coins and so on. I am willing to use the wood as the main pillar in the Demak Mosque." (Legend of the Donoloyo Forest, page 69)*

The underlined sentence shows the self-sacrificing spirit of Ki Ageng Donosari who is willing to give his best teak wood as a pillar material for the Great Mosque of Demak without expecting anything in return. The word sacrifice has the meaning of filial piety, loyalty, and others so the main value of being willing to sacrifice is a person's behavior to be willing to sincerely give something he has for others ([pengorbanan, 2016](#)). These behaviors have been clearly illustrated in the quotes above. Based on the analysis of the content of the main values of nationalism contained in the folklore above, the following table can be made:

Table 2. Results of the analysis of the main values of nationalism in the Wonogiri folklore

The main value types of the character of nationalism	Folklore Title			The percentage of the main value of the character of nationalism
	The Origin of the Name Wonogiri	The Legend of Spring Si Wani	Donoloyo Forest Legend	
Respect, maintain and appreciate the diversity of ethnic and cultural groups	√	√	—	67%
Discipline and obey the law	√	√	√	100%
Protecting the environment	√	√	√	100%
Love the homeland	—	√	√	67%
Achievers and superior	√	√	√	100%
Willing to sacrifice	√	—	√	67%
The average percentage value of the main character of nationalism in folklore from Wonogiri (Central Java)				83,5%

Based on the results of the analysis of the folklore of Wonogiri (Central Java) in this study, it can be concluded that the folklore contains the main values of nationalism in the good category (83.5%). All the main values of the character of nationalism are contained in these stories. The description of the content of the main values of the nationalism character specifically can be described as follows, (1) Respecting, maintaining, and appreciating the diversity of cultures and ethnic groups found in as much as 67%, (2) Discipline and obeying the law found as much as 100%, (3) Protecting the environment found as much as 100%, (4) Love for the homeland is found as much as 67%, (5) Achievement and excellence is found in 100%, (6) Willing to sacrifice is found as much as 67%. From the results of the analysis of each folklore, it was found that the average content of the main values of the character of nationalism was 83.5%. This means that the content of the main values of the nationalism character contained in the folklore of Wonogiri is in the good category. From the results of this analysis, folklore from Wonogiri (Central Java) deserves to be used as a reference as a literacy media for elementary school students concerning strengthening the character of nationalism which is currently starting to fade. With the provision of folklore media literacy which is conditional on character content and is carried out regularly and continuously, the strengthening of the character of nationalism which is currently starting to fade will strengthen again. By strengthening the character of students' nationalism as the nation's next generation, the future of the Indonesian nation will be stronger and more victorious.

CONCLUSION

From every story analyzed, not all the main values are contained in the folklore. In the folklore with the title Origin - The Origin of Wonogiri, there is no main value of love for the homeland. Furthermore, in the folklore of the Legend of Sendang Si Wani, there is no main value of being willing to sacrifice. Meanwhile, in the folklore of the Donoloyo forest legend, there is no main value content of respecting, maintaining, and appreciating the diversity of cultures and ethnic groups. To complete these deficiencies, teachers as literacy implementers must look for additional sources of ideas from each incomplete main value, so that the main goal of strengthening the character of nationalism in elementary students can be achieved as expected.

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