Research Article

Ande-Ande Lumut Folklore as the Builder of Youth Character

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Abstract: The purpose of this study was to describe the various characters found in Ande-ande Lumut's tale. The method used is qualitative descriptive method. Researchers act as instruments as well as data collectors. The source of this research data is the fairy tale of Ande-ande Lumut. The data of this study are related to four things including character education in the form of quotations containing narrative exposures that represent: (1) intrinsic elements, (2) the scope of character education, (3) the elements used by the author to convey character education, and (4) Javanese character character education patterns. Data collection techniques are carried out by researchers. The process of data analysis begins with reviewing all data available from various sources, reducing data, predicting the need for new data collection due to data clutter when linked to the entire range of problems, and compiling in units determined in the data classification. Next, check the validity of the data and interpret the data. The results of this study are the discovery of seven values of character education namely honesty, work, hard, independent, have a high curiosity, have a sense of friendship and communicative, and love peace

Keywords: Javanese folklore, Character, Education.

Introduction

Javanese tales are folklore studies (Feketea and Tsabouri, 2017; Robertson et al., 2017). In Javanese fairy tales there are positive values that can build the character of the children (Agaton et al., 2016; Febriani, 2012). Javanese tales as an entertaining story and the contents of the story are considered not really happening full of moral teachings delivered through innuendo or directly which are worthy of exemplary action. In Javanese society, Javanese tales are usually introduced to children through stories of fathers, mothers, grandfathers, grandmothers, uncles, aunts, or maybe brothers and sisters, and also teachers. Javanese people have a habit of accompanying their children before going to bed. At that time creative communication was established (Suparno, 2017) which was often filled with interesting stories from Javanese tales. The telling of fairy tale bay parents is not just as a filler of time, but also contains certain missions, which are giving advice that can shape the character of children who will be very useful for their lives in the future.

Javanese tales are widespread among Javanese people from coastal areas to agrarian communities or in the mountains. Serious efforts are needed to inventory the existence of Javanese fairy tales that live in Javanese society and at the same time take advantage of the existence of Javanese fairy tales as forming the character of the nation's children. One example of Javanese fairy tale that is full of positive values is Ande-ande Lumut. Ande-ande Lumut's fairy tale is in demand and has an interesting story and is full of character education that is beneficial for children. This fairy tale of Ande-ande Lumut is believed to be the incarnation of Panji Asmarabangun from the Kingdom of Jenggala. At one time, the kingdom of Jenggala was attacked by an enemy kingdom. Putri Dewi Sekartaji, Panji Asmarabangun's wife fled and hid into a village far from Jenggala. He disguised

himself as a village girl and became the son of a wealthy widow named Nyai Intan. Panji Asmarabangun is determined to look for Dewi Sekartaji to meet.

Tales

Tales are one form of people's prose that is not considered really happening (Danandjaya: 2002). A fairy tale as a fictional story never happens in the real world, even if there is a similar story, it's just a coincidence. Danandjaya (2002) divides fairy tales in four groups, namely (1) *animal tales*, (2) *ordinary tales* , (3) jokes or anecdotes, and (4) *formula tales*. Named animal fables because the characters are animals. The animal can speak and behave like a human.

Ordinary fairy tales or general fairy tales are fables that human characters and stories about human life are equipped with strong characters attached to each character. In Javanese tales, for example, we know the fairy tales of Ande-ande Lumut, Bawang Putih Bawang Merah, and so on. A funny tale or anecdote is a fairy tale that is complemented by humor or which causes laughter to those who listen or tell the story. This humorous fairy tale is mostly about the trajectory of certain events. Personal or group fictional stories can be raised into funny themes, which often also mean to satirize in a way of manipulating a fairy tale. Examples of such fables are the Wak Haji Meeting with Pastors, Three Deaf Women, and so on.

A fairy tale is a fairy tale whose structure consists of repetition. This fairy tale has a never ending form of chain tales and fairy tales. It seems that the Javanese fairy tales do not have this kind of fairy tale, although sometimes some storytellers adapt the fable of 1001 nights, which is a worldwide tale of Persia (Christodoulou, 2014).

Javanese tales have a function for the people who own them, such as teaching tools, solace, social protest, and projected

hidden desires (Danandjaya, 2002). The story told by Java emphasizes the formation of the character of children through education in his story as also mentioned by Danandjaya (2002) that the function of education is in fairy tales such as the mouse deer who teaches Javanese children that in dealing with stronger enemies must use ingenuity sense, not with the strength of physical power.

In the Kancil fairy tale there is an aspect of character formation that is carried out in order to develop children's character. By presenting figures such as clever mouse deer, dumb buffaloes, mighty tigers, cheating apes, the mission is to provide examples of good behavior and bad behavior, so that children can judge and choose which characters are worthy of being followed or not worthy of example.This kind of modeling is very interesting considering that the child is still in the concrete operational stage.

The nature of character education is basically summarized in three basic dimensions of humanity, namely (1) affective, which is reflected in the quality of faith, piety, noble character including noble character and superior personality and aesthetic competence; (2) cognitive, which is reflected in intellectual capacity and intellectual power to explore and develop and master science and technology; and (3) psychomotor, which is reflected in the ability to develop technical skills, practical skills and kinesthetic competencies.

Understanding of anthropological structure influences understanding of character education. The human anthropological structure consists of body, spirit, and mind. This is in line with the opinion of Lickona (2015) who emphasizes three components of good character, namely moral knowing (moral knowledge), moral feeling (feeling about moral), moral action , or better known as cognitive, affective and psychomotor, which is needed for children to be able to understand, feel, and be able internalize virtue values in their lives.

The aim of character education is to improve the quality of education and the results of education that leads to the achievement of the formation of the child's character and noble character in a comprehensive, integrated and balanced manner. Through character education, children are expected to be able to independently improve and use their knowledge, study and internalize, and personalize character values and noble characters so that they manifest in their daily behavior. Character education leads to the formation of culture, namely values that underlie behavior, traditions, daily habits, and symbols practiced by children.

Method

In reviewing the Javanese tales, researchers used qualitative descriptive research methods, meaning that they were analyzed and the results of their analysis were in the form of descriptions of words. Researchers act as instruments as well as data collectors. The source of this research data is the Java Tales. The data of this research related to four things including character education including data in the form of Javanese Fairy Tale quotes that contain narrative exposures that represent intrinsic elements in Javanese tales, data in the form

of Javanese fairy tales quotations which contain narrative and dialogue exposures that represent the scope of character education in Javanese fairy tales, data in the form of a quote from a Javanese fairy tale that contains narrative exposures that represent the elements used by the author to convey character education in Javanese tales, as well as data in the form of a Javanese fairy tale that contains narrative and dialogue exposures that represent the character patterns of Javanese character educatio.

Data collection techniques are carried out by the researchers themselves as data collectors. The steps used by researchers in collecting data include reading, namely researchers reading repeatedly Javanese tales to obtain a comprehensive understanding and observing each word or sentence in a Javanese fairy tale that contains character education, identifying, namely researchers identifying words and sentences that contains character education that is adapted to the problems proposed in the problem formulation, and codification, namely the researcher codes each character education identified based on the codified guidelines that have been compiled.

The data analysis process begins by reviewing all data available from various sources, namely notes that have been written in data classifications, references, and other documents that support the context. After reading, studying, and analyzing the next step, namely data reduction, which determines which data is considered appropriate, to the prediction of the need for new data collection due to data clutter when linked to the entire range of problems, which is done by making an abstraction in the form of summary and core statements. Then compiled in units that have been determined in the data classification. Finally, the researcher conducted an examination of the validity of the data. After this stage, begin the interpretation of the data in processing the interim results into substantive theory using certain methods (Moleong, 2000).

Results and Discussion

The data shows that the Javanese fairy tale entitled Ande-ande Lumut is widely read and told by the Javanese people. The tale is full of noble values that can shape the positive character of the children. From child age groups to adult, fairy tales benefit their personal lives. From child age groups to adults, fairy tales benefit their personal lives. This is in line with the opinion of Danandjaya (1991: 141) and Tough (2013) that the fairy tales function as: (1) a projection system of hidden desires for youth, (2) means of ratifying cultural institutions, (3) community control tools, and (4) children's education tools.

The data obtained in this study came from the Javanese people in the district of Malang with a total of 45 respondents. Analysis to determine the function of fairy tales in shaping the character of children is divided into groups of children, adolescents, and adults. Javanese tales are generally conveyed by parents to children when they were little. The Javanese tale is generally conveyed as a bedtime or relaxing moments and when chatting with family. The fairy tale function for children includes data relating to aspects of children's education, tools to convey unspoken desires, and as a

means of socialization among friends. In general, some of the functions of Javanese fairy tales according to respondents are: exemplary, there are characteristics of educating, giving examples, role models, adding knowledge, and adding experience.

Specifically, the results of the study show that the Javanese fairy tale entitled Ande-ande Lumut is full of noble values that can support the character education of the nation's children. The first data shows the value of honest characters found in fragments when crossing the big river, Klenthing Abang, Klenthing Ijo, and Klenthing Biru do a "shortcut" namely by asking for help from Yuyu Kangkang who is naughty. In order to meet Ande-ande Lumut they meet the requirements proposed by Yuyukangkang. Ande-ande Lumut knew about it and asked the truth about the three Klenthing, but they denied it. Finding that the three Klenthing were dishonest, Ande-ande Lumut refused their proposal. Ande-ande Lumut prefers dirty and dirty but honest Klenthing Kuning.

The second data is the value of the character of hard work found in the Java Story of Ande-ande Lumut. The value of hard work can be seen in the Klenthing Kuning figure who diligently works tirelessly, completes all household work without complaining, and carrying out all the orders given by the adoptive mother and her three daughters.

The third data is the value of the independent character found in the story of Ande-ande Lumut. An independent attitude can be seen from the behavior of the Klenthing Kuning figure who managed to cross the river without the help of Yuyu Kangkang. Different with the three sisters who were not independent by asking Yuyu Kangkang for help even though they knew Yuyu Kangkang's reputation was not good. Crossing a large river for a woman seems to be a difficult job, but it is still carried out by Klenting Kuning alone without the help of others. Klenting Kuning believes in its decision refuse Yuyu Kangkang's assistance because according to him, Yuyu Kangkang's figure hopes for a reward he could not give. In this case Klenting Kuning is also firm in holding the principle. These figures are described as completing tasks and jobs without relying on others.

The fourth data is the value of the character of curiosity found in the fragments of the Klenthing Kuning event to find out why the three step sisters dressed so beautifully in their nice clothes. Initially the three sisters were reluctant to tell the reason, but Klenthing Kuning tried to find out in its own way. Until finally she knew the purpose of his three sisters. If Klenthing Kuning doesn't find out, it can be ascertained that she will miss the opportunity to meet Ande-ande Lumut, who is Panji Asmarabangun.

The fifth data is the value character upholding the manners of Javanese society. Basically upholding this etiquette is found in all Javanese fairy tales, but explicitly the stories that strongly show the teachings of Javanese manners are in the fairy tales of Ande-ande Lumut. In the story of Ande-ande Lumut, there are many concrete examples of Javanese manners, for example the attitude of Ande-Ande Lumut that respects his mother, and vice versa, and the attitude of Klenthing Kuning which is also

very polite to older people. Although Klenthing Kuning received cruel treatment from her three sisters, Klenthing Kuning remained respectful and polite to them especially to her adoptive mother.

The six data that is friendly and communicative found in Klenthing Kuning characters that always shows a friendly and communicative attitude even though she always receives bad treatment. Without remembering the mistreatment of the adoptive mother and her sisters, Klenthing Kuning continues to establish good communication.

The seventh data is the value of peace-loving characters found in the Javanese fairy tales of you. The character of the Klenthing Kuning is very relentless in order to avoid fighting with you. In any situation, the Klenthing Kuning figure always prioritizes peace despite having to sacrifice themselves.

1. The Value of Honest Characters in Javanese Tales Ande-Ande Lumut

The honest character values found in the fairy tales of Ande-ande Lumut are manifested in words and deeds. Honest in words means what is said according to reality. In the story of Ande-Ande Lumut, there is implicit advice for being honest. Honest acts are acts that are trustworthy, not lying, straight-hearted, saying what they are, not cheating, and sincere. Kesuma (2011: 16) states that honesty as a value as a result of a person's decision to express in the form of feelings, words and or actions about reality without manipulation or fraudulent things to his advantage. In Javanese society, honesty is highly valued. People who are dishonest are considered to do things that are taboo and at some level will get sanctions from the surrounding community. This taboo can make shame, disgrace, and harsh treatment from the surrounding community (Yana, 2010: 213).

The saying says *who is honest, he will be lucky* even though it is possible to be honest requires more energy in the form of courage to express something openly without covering it with all lies (Saleh: 2012). Often honesty feels very bitter to be revealed especially when honesty is felt to reduce some pleasure or even hurt. However, honesty and truth must still be disclosed regardless of the impact. Honesty will lead to success and life success. Honesty can be trained. Adults are obliged to practice the honesty of a child. We can train the honesty of a child by: (1) trying to say something as it is, (2) keeping away from wanting to add and subtract any information that is obtained, (3) saying frankly even though it feels unpleasant, (4) acknowledging all mistakes and dare to apologize, (5) be monitored or feel there is always someone watching so that it is compelling to be forthright and not lie.

2. The Value of Hard Work Characters in Javanese Tales Ande-Ande Lumut

Javanese consider work as one of the obligations in the world. Javanese uphold the concept of "*sepi ing pamrih, rame ing gawe*". This expression can mean that in working, the Javanese are not concerned with rewards. They prioritize a sense of family. That by helping each other, there will be a stronger sense of kinship. Javanese people often not only work

for themselves, but for families, work for the community, or work for humanity. According to Kesuma's opinion (2011: 17), hard work is an effort that continues to be done in completing work or tasks to achieve the good or benefit of humans and his environment. Hard work is a behavior that shows genuine effort in overcoming various obstacles to learning and completing the task as well as possible (Hasan et al, 2009: 9). In different editors Kesuma et al (2013) explained that hard work is a term that encompasses an effort that continues to be done (never giving up) in completing the work that is the task to completion. Hard work is an effort to make humanity and its environment as an endless effort until the end of the world.

In the micro scale, more hard work for the benefit of oneself, family, RT, RW, village / kelurahan, kecamatan, regency / city, province, nation / state, or the world and the hereafter. The size of each individual's hard work varies greatly. In some people, hard work can be done by spending time making new ideas and leaving only 2 hours to sleep. In others, hard work is done by spending money owned to build a school (physical, service, and managerial). In some people hard work is done by going home in the evening to work for a living to support himself and his family, and so on. These varied conditions have the same essence, namely how to give goodness or benefit to humans and their environment. If hard work is not for the benefit of mankind, for example trading drugs, then it cannot be categorized as hard work. Children should be trained to work hard from an early age because hard work is very important, so that it will benefit the nation and the country. Hard work that is as simple or limited as school hours or working hours will produce modest changes.

3. The Independent Character Value in Javanese Tales Ande-ande Lumut

Suparman (2003: 31) concluded that independent character education is education that shapes human character and mentality so that life does not depend or rely on the help of others or other parties. Independent character education aims for people who believe in themselves in doing business. The independent character encourages someone to solve their own problems of life and life so that they are motivated to take the initiative, create, innovate, proactively and work hard. Self-education spurred someone's courage to do or react, not be submissive and frozen, stay dynamic, energetic and always optimistic towards the future. Independence is reflected in the heart, mind and behavior.

The value of an independent character is realized by completing a task or job without the help of others. Since childhood, Javanese children have been accustomed to doing their own work without having to depend on the help of others. This is exemplified by the Klenthing Kuning figure who deftly completes all household work without the help of older siblings or stepmothers. Klenthing Kuning is a figure that is exemplary by many Javanese children that all work if carried out sincerely and happily will not be difficult. The independent attitude exemplified by the Klenthing Kuning character does not mean that the Javanese child must be free from social relations or not describe the *"rame ing gawe"*. In line with this,

Schiller (2002: 76) also argues that healthy individuals are individuals who are independent in interdependence between people to meet the needs of survival.

Independence is not determined by age but by behavior. It is possible that younger children are more independent, while older ones may not be independent. Someone is said to be independent if they have the following behaviors, (1) find themselves or self-identity, (2) have the ability to initiative, (3) make their own judgment in acting, (4) fulfill their own needs, (5) be responsible for their actions, (6) able to free themselves from unnecessary attachments, (7) can make their own decisions in choosing something, (8) satisfied with the results of his own business.

4. Character Value of Curiosity in Javanese Tales Ande-ande Lumut

The character value of curiosity in Javanese fairy tales is realized by the desire to understand what is in the environment. There are so many Javanese fairy tales that teach readers to have a positive curiosity, explore what has been learned, seen, and heard to obtain the path of truth. According to Endraswara (2012: 224), child socialization is carried out by associating children with their surroundings.This curiosity reflects the Javanese who live smartly in managing their lives (Yana, 2010: 158). Even when observed, there is a Javanese proverb that says *:bathok bolu isi madu",* which means "*wong asor nanging sugih kepinteran"*. This shows that no matter how low the social strata of the Javanese community, if they always look for positive things, they will become smart.

5. Character Values Upholding Manners in Javanese Tales Ande-ande Lumut

Manners are ordinances or hereditary rules that develop in a society culture that regulates the association between individuals and groups to understand each other, respect each other according to custom. Javanese tribe manners include many aspects such as upload, courtesy, ethics that includes a complete relationship between humans and God, humans and their fellow human beings and the natural environment. In Javanese society it is highly recommended that everything be done politely, not violating the rules, not harming others, understanding the boundaries and so on. Manners in Javanese society are not only seen in the order of language used, but also in body movements. From gestures and the language order used can be known with whom someone is dealing.

The most prominent manners in Javanese society are manners in everyday conversation and the language used. We use polite Javanese to show our respect towards the person we are communicating with.Various Javanese manners are taught early on in the hope that they can use such manners everywhere in all situations and conditions. For Javanese people, etiquette functions as a social control and is emphasized as a form of respect for the older. This attitude is basically related to the principle of life of Javanese people who are always based on respect and harmony as a reflection and creation of harmony and distancing conflict or opposition (Yana, 2010: 139).

6. Friendly or Communicative Character Value in Javanese Tales Ande-ande Lumut

Friendly or communicative character values are manifested by an attitude of pleasure in having many friends and happy to communicate with others. This is a communicative action with fellow human beings. In Javanese language it is called "*blater*", "*grapyak*", "*sumeh*", and "*seneng aruh-aruh*" (Saryono, 2011: 83). In communicating and being friendly, in the culture of Javanese society there is a procedure or rule that has been mutually agreed upon in friendship between individuals and groups in order to realize mutual understanding and respect. The agreement manifests in polite behavior, does not violate the rules, and understands friendship limits. Forms of communication in Javanese culture are distinguished between young and old (parents, brothers-sisters, students-teachers), superiors with subordinates, with peers and others (Yana, 2010: 137). The most prominent form of communication in the Javanese family is manners in everyday conversation and the language used. Fine Javanese or manners are statements of respect for the other person. So great is the role of the Javanese way of communicating that there is even a Javanese "*ajining diri soko lathi*" which means one's self esteem depends on the words, speech and language. Words that are eloquent, nice, and in context will please the heart, on the contrary, words that are rude will hurt others.

7. Love and Peace Character Value in the Javanese Tales Ande-ande Lumut

The form of the value of the character of peace love is to create a calm, comfortable and pleasant atmosphere. A calm, comfortable and pleasant atmosphere is manifested in attitudes in attitudes, words and actions. In line with this statement, the Ministry of National Education also describes the value of peace as an attitude and action that causes others to feel happy and safe for their presence (Wibowo, 2012: 43). Endraswara (2012: 38) also argues that the principle adopted in achieving peace is the concept of harmony. Harmony is created when social balance is achieved. In the life of the Javanese people, "*tepa sarira*" is highly regarded as a form of tradition inherited from the ancestors of the Javanese people for generations. "*Tepa sarira*" can be interpreted as someone who wants and can feel the feelings of others. "*Tepa sarira*" means making people feel good, happy and peaceful (Yana, 2010: 134).

In Javanese culture there is the philosophy of "*memayu hayuning bawana*" which means character and deeds that always realize the world of safety, prosperity, and happiness that directs people to behave towards the tranquility of life and not a continuous conflict so as to realize world peace. "*Memayu hayuning bawana*" implies humans to always do good. This attitude is very commendable because it is able to decorate and beautify the world. Peace is the basis of the glory of the Javanese life. The world around humans is God's creation that deserves to be decorated with good deeds (Yana, 2010: 107).

Conclusion

Javanese tales as part of folklore are still popular and have character values that are useful for the readers. One of Java's tales that are full of character education is a fairy tale entitled Ande-ande Lumut. There are seven values of national character education found in the fairy tales of Ande-ande Lumut. The seven values of character education are, value, honest, hard work, independent, have a high curiosity, have a sense of friendship and communicative, and love peace. These values are values upheld in the customs of the Javanese people who should be introduced early on to the nation's children in order to form a strong soul and a high national spirit, so that someday they will grow into a reliable generation of nation and ready to fill development with the spirit of building a nation that is ready to compete in the international arena. The duty of adults to keep introducing other Javanese tales because in addition to keeping the Javanese fairy tales alive as well because it provide many benefits for its readers.

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