

The Pedagogical Implication of Maybrat Oral Literature (Elements and Value of Character Education)

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ABSTRACT

This research aimed to know the elements in the folklore of Maybrat Regency and value of character education contained in the folklore of Maybrat Regency. The data obtained in this study were three stories from Maybrat Regency which were obtained through the results of interviews with informants who came and were in Maybrat Regency. The research method used is descriptive research method with procedures: conducted interviews, record the interview process, rewrite the results of interviews in this case folklore, analyzed elements in folklore, and analyzing the value of character education in folklore. The results in this research include three stories of Maybrat Regency entitled: (1) The origin of Arus Village, (2) The Origin of Way Clan, and (3) the Origin of Howay Clan. Here the result of analyze elements: (1) the theme of love and hard work, (2) the location of the story in the Maybrat Regency, (3) the characters that appear in family life (husband, wife, siblings, and a group of village people) their life character respects one another, (4) contains a degeneration plot, and (5) contains a positive message to work hard and maintain harmony in life. Furthermore, the value of character education is also contained in this story, namely: discipline, hard work, independence, caring for the environment, responsibility, tolerance and caring for others.

Key words: Pedagogical Implication; Oral Literature

INTRODUCTION

Culture and humans are two things that cannot be separated because these two things together make up a life. Humans are present to collect themselves into a social and cultural unit into society. The presence of humans in a society shows that humans give birth to, create, create, and develop a culture. So that there is no human being without culture and vice versa there is no culture without humans and there is no society without culture and there is no culture without society (Kistanto, 2017). One aspect of culture that plays an important role is literature. According to Teeuw in (Kustyarini, 2012) literature comes from the word *Sas* (Sanskrit) which means directing, teaching, giving instructions, and instructions. The suffix *tra* means tool, means. So lexically means a collection of tools for

teaching, a manual or a good teaching book. Furthermore, according to Taylor in (Kustyarini, 2012) culture is the entire human activity, including knowledge, belief, art, morals, law, customs and other customs.

Culture is like a lens which we use binoculars for a specific object we choose to be viewed in focus. Some ordinary people interpret culture as an art. In fact it is not just an art. Culture is beyond art itself because culture includes a network among human life. This part of human life can be seen in literary works that have existed for a long time in social life, namely oral literary works, one of which is in the Maybrat community. Maybrat is a region located in Papua island in the West Papua Province closed to Sorong city. There are three subdistricts in Maybrat, they are: Ayamaru, Aifat, and Aitinyo. Maybrat has many stories especially in folklores. Until now, there are many young generation who do not know their own local stories. Some of them only understand and know stories from another area. There are many folklores that are owned by the local community but are not widely known by future generations so that it may cause loss of the identity of the area. Even though we ourselves know that each region has its own characteristics and culture that need to be preserved and even used as learning material. Therefore, on this occasion, the researcher conducted a study in which this folklore should not only live and be known by certain people or traditional parents but it needs to be preserved in an educational implementation. This is because so far the education carried out for students is limited to how to create students who have a lot of knowledge, without having to know their knowledge (Tindaon, 2012). Therefore, it is necessary to put a character based educational context in learning so that there is a deep character formation in the students themselves so that in the end students come to become useful human resources for this country and nation.

Based on the explanation on the background, on this occasion the researcher has carried out a study in oral literature, namely examining the implementation of education which is limited to the structural approach and the character education values that exist in the folklore of the Maybrat community. This research was made with the purpose of knowing the elements in the folklore of Maybrat Regency and knowing the value of character education contained in the folklore of Maybrat Regency.

LITERATURE REVIEW

Previous Related Study

Previous research entitled, "Analysis of a Collection of 100 Archipelago Folk Stories by Dian Kristiani (Study of Educational Values and Cultural Values)" was conducted by (Masyhuri et al., 2015). This research was conducted with the aim of obtaining data or information regarding: (1) the educational value of Dian Kristiani's "100 Archipelago Folk Stories" collection and (2) Cultural values in the Dian Kristiani's "100 Archipelago Folk Stories" collection. This study used

descriptive qualitative method. Qualitative descriptive method is the activity of solving a problem by describing the object of research without using calculations. The data used in this study are written data in the form of descriptions or explanations of the study of educational values and cultural values in the collection of “100 Archipelago Folklore” by Dian Kristiani. The data source is a collection of “100 Stories of the Archipelago” by Dian Kristiani which was taken purposively by the researcher, namely, as many as 15 story titles. Stories are selected based on various regions, each story representing its region. Data in the form of folklore was collected and continued with a documentation study. The technique of checking the validity of the data uses theoretical triangulation. The results of the research can be obtained as follows: (1) educational values include principles of behavior that contain positive values that balance objects from a moral point of view which includes ethics and norms which include aesthetics, namely assessing objects from the point of view of beauty and personal taste, as well as ethics, namely assessing right / wrong in personal relationships, and (2) cultural values of various values, namely, social, economic, political, knowledge, engineering, art, philosophy and religion values.

The second previous research was conducted by (Septiningsih, 2016) with the title, “Child Character Education through Literature Learning: Study of Folklore”. This study aims to explore the moral values contained in folklore that are used as children's reading. Moral values are manifested in their behavior. The data used are folklores from various regions in Indonesia. This study focuses more on extrinsic elements. Therefore, the approach used is the sociology of literature approach. The method used in this research is descriptive method. The results of this study indicate that the stories analyzed contain moral values which include being brave, willing to sacrifice, regret, obedience, working hard, and defending the weak. Moral values can be a means of carrying out character education through appreciation activities.

The third research was conducted by (Sajaril, 2019) with the title, “Structural Analysis and Social Functions in a Collection of West Papuan Folk Stories”. The objectives of this study are: (1) to describe the structure of the collection of West Papuan folklores; and (2) describe the function of stories in the collection of West Papuan folklores. The description of the folklore structure includes themes, plot, characters, settings, and messages. The description of functions in folklore includes (1) as a projection system or as a means of reflecting the dreams of collective members, (2) as entertainment suggestions, (3) as an educational tool for children, and (4) a social control tool, (5)) strengthening of social solidarity, (6) group identity, (7) communal harmonization, and (8) as praise for kings, leaders, people who are considered holy, sacred, and authoritative by the collective. This research is a descriptive qualitative research. The information from this study is described analytically and accurately. The strategy used is a single case study conducted on one target (subject) and one characteristic, namely the West Papuan folklore. The research data were collected through direct sources, namely the regional folklore book Irian Jaya by the Department of

Education and Regional Culture. The data collection technique used was document analysis. The data collection tool is the researcher as a key instrument. The technique of checking the validity of the data used is confirmability, testing the results of the research with the process being carried out. The data analysis technique used is the analysis of the data itself which is in accordance with the research. In this study there are five West Papuan folklores that were compiled and analyzed. The five folklores, namely: (1) "Yambin", (2) "The Story of the Cassowary Bird", (3) "The Occurrence of the Bird of Paradise", (4) "Mohway", and (5) "The Flood". The theme and content of the West Papuan folklore is the struggle of a citizen, the story of a bird, the origin of the Cendrawasih bird and the origin of the Sawoy clan. The story line used is a forward or straight line. The dominant characters in West Papuan folklore are varied, there are humans who are described as humans with good and bad characters, and also animals. The most dominant setting is the setting of place. The mandate contained in the five stories of West Papua varies widely, regarding baldness, selfishness, fortitude and hard work. social, social solidarity, means of social control and praising the king.

Folklore

Folklore is part of oral literature which according to Hutomo in (Hijiriah, 2017) oral literature is literature that includes the literature of the citizens of a culture that has been passed down orally (from mouth to ear). According to Willian R. Bascom in Dananjaja in (Hijiriah, 2017) folklore consists of three major groups, namely: (1) myth, (2) legends, and (3) fairy tales. Folklore as oral literature functions as a wishful projection system, a means of cultural validation, an educational tool, and a means of forcing the implementation of community norms and community control (Merdiyatna, 2019). Thus the folklore can be useful for society. So far, folklore has been found in many regions in Indonesia which can be enjoyed through various media (television, radio, and the internet). However, in reality, there are still folk stories that are hidden and even unknown, for example in the area of Maybrat Regency, West Papua Province. With the presence of folklore, it is hoped that it can help in learning to examine the elements and values of character education itself from a folklore.

Pedagogical Implication

Successful education in a nation is determined by the approach used by educators in conveying materials to students. The context of pedagogical implication can be implemented in the development of education itself. According to (Hiryanto, 2017) Pedagogy comes from Greek, namely *paedagogo*, which consists of *pais* genitif, *paidos* which means child and *agogo* means leading, so literally pedagogy, means leading children. In ancient Greek, the word pedagogy means a slave (household overseer) who supervises the teaching of the son of his master or master, when girls are not given special instruction, this household assistant escorts, waits and accompanies the son of his master when and from school or gymnasium. The word pedagogy is also derived from Latin which means teaching

children, while in English the term pedagogy is used to refer to teaching theory, where teachers try to understand teaching materials, get to know students and determine how to teach them.

According to Darnim in (Hiryanto, 2017) there are three issues related to the use of the term pedagogy, namely (1) pedagogy is a process that aims, in general terms the term pedagogic is used to explain the principles and practices of teaching children, (2) many the work of “social pedagogy” which has been used to describe the principles of teaching children and youth, and (3) the notion of pedagogy has been understood and has dominated the learning process in the school context. Seeing the context of the pedagogy in question, pedagogy is present as a science and art (Hiryanto, 2017) which can later be implemented in school learning, namely: (1) teaching which is a teacher's work method in transforming knowledge content, (2) learning where the student's process is to develop independence and initiatives in acquiring and increasing knowledge, (3) the relationship between teaching and learning where student-centered learning activities remain under the guidance of the teacher, and (4) teaching and learning relationships related to all settings. The context of this pedagogy is in line with the implications that are carried out in the learning process where educators carry out the transfer of knowledge to students so that the learning process is student-centered while remaining under the guidance of educators so that a positive character is formed in students.

Elements in Folklore

Oral literary work is built in two elements, namely intrinsic elements and extrinsic elements. Intrinsic elements are elements that build prose such as themes, grooves, characterizations and so on (Hermawan, 2019). The intrinsic elements in question include: (1) Themes which are the core issues that are the basis of a story, (2) Background, namely information about the time, atmosphere and also the location where the folklore takes place, (3) Figures are related parties who become central to the story, (4) Flow which is a sequence of events in a folklore, and (5) Mandate or moral message which is the value contained in a cold story conveyed so that the reader gets a lesson from the story. Meanwhile, extrinsic elements are elements that build literature from the outside such as education, religion, economics, psychology and others (Hermawan, 2019).

Value of Character Education

According to Abdul and Andayani in (Putry, 2019), etymologically, the word character comes from the Latin “character”, “khararssein”, “kharax”, which means to make sharp and make deep. Etymologically, character is interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the sphere of family, society, nation and state. On the other hand, character is considered as the values of human behavior related to God Almighty, oneself and fellow humans. Today’s times show national development

priorities as outlined in the National Long Term Development Plan for 2005-2025 (Law No.17 of 2007), among others, in realizing a society that has noble character, morals, ethics, culture and civilization based on philosophy Pancasila (Omer, 2005). Therefore character education which is a system of instilling character values through components of knowledge, awareness or willingness and action to carry out these values both towards God Almighty, oneself, others, the environment, and the nationality (Omer, 2005) needs to be implemented. The values of character education include: Religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly / communicative, peace-loving, fond of reading, caring environment, social care, and responsibility.

METHOD

Design and Samples

The research method used in this research is a qualitative research method in this case using a descriptive analytical research model. Where the researcher describes the facts found in folklore, then the researcher analyzes the elements contained in the folklore originating from Maybrat district carefully and then examines the value of character education contained therein. The folklore found by researchers in the study amounted to three stories through interviews with parents or traditional elders from Maybrat regency.

Instrument and Procedure

The instrument used in this study was to make a question sheet that was used in interviews with parents or parents who came and were in Maybrat Regency with the following provisions: (1) they can speak Indonesian, and (2) they are over 35 years of age. After the interview data was collected, the next steps taken by the researcher were: (1) listening back to the recordings repeatedly, (2) recording the recorded folklore, (3) compiling folklores properly and correctly, and (4) Stories the people are ready to be analyzed.

Data Analysis

In the analysis stage, after the researcher has completed the compilation of three folklores from Maybrat Regency, the next steps are: (1) Reading the story repeatedly, (2) grouping the story into each of its elements by recording the existing quotations, (3) analyzing the elemental quotations contained in each story, (4) classifying the educational values of the characters in the story, (5) analyzing the value of character education, and (6) making conclusions.

RESULT AND DISUSSION

Maybrat is one of the regencies in West Papua Province. Maybrat has the first name Ayamaru and it was a Sub-district of Maybrat when Sorong was a regency of West Papua. On October 27, 2008 out of South Sorong Regency Decree No. 133 of 2008 on the Transfer Most Coverage Area Bottoms South Sorong to Sorong, territories submitted consisted of 11 (eleven) districts, namely: District Aifat, District North Aifat, District East Aifat, District South Aifat, District West Aitinyo, District Aitinyo, District North Aitinyo, District Ayamaru, District North Ayamaru, District East Ayamaru, and District Mare.



Source: Google.com

*Picture 1.
Maybrat Regency*

The word Maybrat is actually given by the Dutchman. Maybrat divides into two words May and Brat. May means language and brat refers to the variety of sound or language used by the people of Maybrat which is heavy or heavy in Indonesian. So, Maybrat means a language which its intonation is heavy. People's life in every village is very harmonious. Maybrat people's livelihood as farmers in general are in the garden. So, every morning, before citizens go to the garden, because the conditions in Maybrat is mountain area, so that every citizen feels cold morning. Therefore, before going to the garden, when they wake up in the morning, residents warm themselves at home stage which is at the back of his house. There are furnaces that have been made citizens. Besides they can keep warm, they also can burn the bulbs like taro, bananas, and so forth and burn. After their bodies warm, while they could lift the bulbs that have burned their breakfast and then implementing them by going gardening activities.



Source: Sherly's Documentation

Picture 2.

Daily Activities of Maybrat People's in The Morning

Based on the condition in Maybrat Regencies, researchers have found informants aged 35 - 70 years. The informants work as teachers, civil servants and even farmers, amounting to 10 people. The informants know the folklores of parents, grandparents who always tell them when they are playing or when they eat together.

Researchers have conducted research to obtain folklore from Maybrat district. The research results are as follows:

1. The folklores studied were three stories with the titles: (1) The Origin of the Arus Village, (2) The Origin of Way Clan, and (3) The Origin of Howay Clan.
2. Analysis of the Elements of Folklore from Maybrat Regency
 - a. Theme of a literary work is commonly a central idea or an idea that dominantly in a story. From the story, there is a love theme in the title, "The Origin of Way Clan" and "The Origin of the Howay Clan". Meanwhile, the story entitled, "Origin of Arus Village" has the theme hard work.
 - b. Setting is the place, time and manner in which the story unfolds or take places. The settings found in the folklore are entitled, 1) The Origin of Arus Village, (2) The Origin of Way Clan, and (3) The Origin of Howay Clan, which shows the economic aspect which illustrates the activities carried out by the characters in the story.
 - c. Character and Characterization in three stories have shown the first story entitled, "The Origin of Arus Village" depicts two characters who work diligently and diligently to bring out a miracle where current plants appear on the land they always clear for farming. The second story entitled, "The Origin of Way Clan" depicts a group of people who live harmoniously in their lives but are easily influenced by the attitudes of others, causing bickering. The third story, entitled, "The Origin of Howay Clan" contains two brothers. The younger brother is kind but the older brother has a greedy attitude.

- d. The plot contained in the three folklore referred to is the degeneration plot. Where the degeneration plot is a plot in which the main character starts off as an attractive and sympathetic person, but gradually or radically degenerates into immorality, despair or other unattractive position. This is often triggered by some crisis, whether it is general, such as a terrorist incident, or a personal circumstance, such as a divorce. The character is thus thrust into a situation where they must choose to pick up the pieces or give in to despair and degeneration.
 - e. Messages are written or spoken piece of information sent to somebody or left for somebody; central idea that a book, speech, etc tries to communicate. The messages obtained from the three stories are: (1) The first story shows a persistence and hard work done to get good results and have a good impact on others even though they are not in their original place; (2) The second story shows that life and diversity need to be well preserved and nurtured in order to maintain a harmonious life if not guarded, there will be shattering divisions; (3) The third story gives a message that the life of siblings needs to be an example and an example for others so that a life full of love can be reflected.
3. Value of Character Education
- Education as an effort to educate the lives of the nation's children is not only contained in the explanation and direction carried out in a teaching and learning process carried out at school. This character education is also contained in the folklore which is a valuable lesson in human life, especially the new generation. Based on the analysis in folklore that has been carried out by researchers, the following character education values are obtained:
- a. The first story entitled, "The Origin of Arus Village" illustrates the value of character education that is disciplined, hard work, independent, cares about the environment and is responsible for the land. This is illustrated in the story where a husband and wife go to work every day from morning to evening in the garden, cleaning their garden and planting crops in the garden. As a result, the plants that were planted grew rapidly and spread so that the area was known as the current name because of the many current plants that grew there.
 - b. The second story entitled, "The Origin of Way Clan" illustrates the value of character education which initially tolerates one another so that people's lives run harmoniously.
 - c. The third story entitled, "The Origin of Howay's Clan" illustrates the value of caring character education (shown in the togetherness of siblings and siblings, then caring for others to see the life of younger siblings so that younger siblings can grow in new families). Furthermore, the new family is also responsible for seeing the new child they find in the cave.

The presence of pedagogy as a science in teaching practice principles provides information that this research is used as material for teaching, in this case analyzing the intrinsic and extrinsic elements of folklore and having a positive impact in preserving local culture from generation to generation. Thus the order

for the character of the nation's children was covered through the oral literary work section.

CONCLUSION

Based on the research that has been done, three folklores have been obtained with the titles: (1) The Origin of Arus Village, (2) The Origin of Way Clan, and (3) The Origin of Howay Clan. The three stories contain themes, settings, character and characterization, plot and mandate or moral messages. The themes contained in the story are romance and work hard. There are the characters of husband and wife, younger siblings and brothers and a group of people who have an attitude of respect and love for each other, work hard, and are easily influenced by others, resulting in division. The plot in the three stories is a degeneration plot. While the message obtained is a positive message, namely maintaining harmony in life with siblings, family ties or a group of people and full of affection. Furthermore, the value of character education found in folklore is discipline, hard work, independence, environmental care, responsibility, tolerance and caring for others. This folklore element can be used as material in the context of literary learning presented by educators as well as instilling character education values in students from every message contained in the story.

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