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## Perception of character education through heroism lembak ethnic folk story figures

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### ABSTRACT

The heroism of Lembak ethnic folklore characters is a means of delivering effective character education because the values contained in folklore are very closely aligned with the norms that exist in society. This research aims to describe the perception of character education through the heroism of Lembak ethnic folklore characters in the form of the values of willingness to sacrifice (RB), never give up (PM), love of the homeland (CTA), and solidarity (KK). This study used a descriptive qualitative method. The data collection technique was carried out by carefully reading the entire Lembak ethnic folklore, understanding the sample on the research object, coding the data, compiling the results of the analysis, and making conclusions. Based on the results of the analysis, researchers found that the value of heroism, being willing to sacrifice, the value of never giving up, the value of love for one's country, and value of solidarity arises because of the feeling of affection towards someone by protecting, loyalty, working together and caring for friends, family, lovers, and other people to make it happen. strong solidarity. Based on the research results, it can be concluded that the heroism of the characters in Lembak ethnic folklore, it will provide an overview of character education which can be used as a means of education in society.



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## Introduction

Literary works contain many character education values that can be useful for the audience, one of which is the value of heroism. This is because literary works reveal problems in human life. Living in society has various behaviors, human values are needed in interactions to show the truth. Hidayat et al., (2022) teachers carry out character education through habituation, integration, and imitation. Teachers experience difficulties in internalizing and applying character values when learning is carried out virtually. This problem occurs because teachers are used to having face-to-face interactions with students when implementing educational characteristics at school. The values contained in literary works function as if they were advice. The behavior of a community can influences other communities so that events that frequently occur can be said to reflect a person's or society's life. One type of oral literary work is folklore.

Folklore is a traditional story that has developed in each region and is passed down from generation to generation and is spread traditionally, namely orally, which is why it is called oral literature. Amin & Syahrul, (2013) folklore is oral literature which is considered a product of the past, which is more closely related to the

tendencies of people's lives. Apart from that, there are functions in folklore as follows: (Sumartini et. al., 2018) there are several functions of folklore as follows (Sumartini, 2018): as a source of knowledge, a projective system, a tool for legitimizing cultural institutions, an educational tool, and as a means of entertainment. Folklore is a cultural tradition that holds noble values. It contains moral teachings that are useful for future generations to maintain the cultural characteristics of a nation that is faithful and devoted to God Almighty. Fatimah & Sulisty, (2013) the aim of character education is to improve the quality of the implementation of educational outcomes which leads to the achievement of the formation of students' character and noble morals in a complete, integrated and balanced manner.

Sarie et al., (2021) states that folk tales are used by speakers to explain or understand the world and local heritage of a particular area. Each region certainly has a different story according to environmental conditions. Serang, (2017) the structures that build literary creation are: theme, message, characters/characterization, point of view, plot, setting and language style. The characteristics of folklore are: 1) Spread and inheritance are carried out orally from generation to generation by word of mouth. 2) Traditional in nature, distributed in a relatively fixed form for quite a long time. 3) There are different versions or consist of various variants that occur because they spread from mouth to mouth in different situations and conditions. 4) It is anonymous, the author/creator is unknown. 5) Has a fixed formula or pattern. 6) Pralogical or irrational belonging to a group of people. 7) Be innocent and innocent. There are four types of folk tales: 1) Mites, (Gusal, 2015) myths are stories related to local people's beliefs about the existence of spirits, spirits or gods. 2) Legend is a story that is connected to natural wonders, the occurrence of a place and partly contains historical elements. 3) Fairy tales are folk tales that are not considered to have really happened and the characters in these stories vary from humans to animals who are not bound by place and time. 4) Sage, (Anggraeni & Paramita, 2019) is a prose story that describes a special event or wise person, and the characters in this story are revered for their heroic attitudes.

Folklore contains elements of heroic values. The stories of characters who have heroic qualities that occur in folklore certainly contain a series of events where traits emerge that can reflect a person's life journey. To instill a heroic spirit, it is necessary to understand the values contained in the story, this can also add insight and knowledge. Folklore has extraordinary characters who can be used as role models for readers. Heroism means the soul of a hero in the sense of heroic qualities. This heroism is not only a man's but there are also women who have extraordinary courage and are willing to make sacrifices. Heroism is a leader who stands out for his courage and sacrifice in defending the truth of a brave warrior. His behavior is able to have an influence on other people Wuryantoro, et al, (2021), because it is considered noble and very beneficial for the interests of the nation's community and humanity. Jayanti & Pusvitasari, (2021) heroism is an attitude of courage to defend justice and truth or heroism. Santosa et al., (2022) they are people who are responsible, hard working, honest, independent, creative, and love their country. Even though, most of the value is based on the protagonist of the story, we can also see the counter values promoted by the antagonist, such as dishonesty. Jaelani & Herman, (2014) the value of character education is not only shared by the general public, but more so students must have the character values presented in the Sasak folk tales. As an educator, you should teach students the character values in the sasak story, so that students have courage, honesty and intelligence in carrying out their education. Meanwhile, (Ardhyantama, 2019) uses folklore as a form of character in children that is more easily accepted and far from being forced. A child's character can be formed from messages both implicit and explicit in the story as well as through the behavior of the characters depicted in the story.

The Lembak tribe is in the Lubuklinggau City area, Musi Rawas Regency in South Sumatra Province. From several literatures, the Lembak tribe, based on its type, is part of the Malay tribe, the language, customs, and culture of the Lembak tribe are not much different from the Malay community. The Lembak ethnic group is a community that has similarities in culture, language, and way of life. This lembak tribe can be called Malay, in terms of language, many of them end with the letter "e" besides that there are many different vocabulary words. Lembak ethnic folklore that developed in the Musi Rawas Regency, Lubuklinggau City and North Musi Rawas Regency. A story that tells of struggle, hard work and presents characters who are considered heroes who defend the truth. In general, a hero is willing to sacrifice, serve the community, nation, state without giving up in achieving their dreams which are based on a selfless nature. Folklore contains heroic values that need to be studied and disseminated to the younger generation by providing an understanding of the character formation of the nation's youth. Sipahutar et al., (2021) characters have different characterizations and also give readers different moralities including individual morality and social morality. Which can later be applied in everyday life through character learning so that children will grow up with commendable personalities and characters. This research provides readers with an idea that character education can be seen from the characters and heroes of Lembak ethnic folklore, and so far, this has never been used as a means of character education. The results of this research aim to provide readers with a new perception that character education learning can utilize existing resources in the local area, one of which is Lembak ethnic folklore.

Based on the description above, the author is interested in Lembak ethnic folklore, so he conducted research with the title "Heroism in Lembak Ethnic Folklore". because there are values that provide life lessons in these folk tales, one of which is the value of heroism, in the form of being willing to sacrifice, never giving up, love of one's country and solidarity. Meanwhile Harpriyanti, (2019) the values of character education are divided into three objects: namely relating to oneself (hard work, curiosity, responsibility, independence, entrepreneur); relating to fellow humans (obedient, socially caring, democratic); and relate to the environment (care for the environment).

## Method

Research methods and procedures to find out the heroism of Lembak ethnic folklore, researchers used qualitative descriptive methods. Qualitative research is research that produces descriptive data in the form of words or verbal expressions of observed objects with the aim of describing the object as it is and providing an overview of the presentation. For the author to achieve research, the following research procedures are needed. Before conducting research, the author read the entire contents of the Lembak ethnic folklore book to gain understanding and knowledge. The author read several studies related to the research title as supporting data. The author collects data and identifies data related to the heroic value of Lembak ethnic folklore. When carrying out data analysis activities, the author describes or describes the heroic values of Lembak ethnic folklore, then analyzes the heroic values which have become the focus of the research. The data collection technique used in this research is the literature study technique. Data collection was carried out using various written sources related to the research object. The steps for collecting data in analyzing heroism in folklore found in the Lembak ethnic group are as follows: 1) Carefully read the Lembak ethnic folklore book thoroughly and read it repeatedly so that the object of research gets a deep understanding; 2) Understanding the sample on the research object to find the heroic value of Lembak ethnic folklore by utilizing an understanding of data based on heroic values; 3) Code the data that has been grouped and then analyze it by describing and making conclusions according to the problem of the analyzed data regarding heroic values; 4) Compile the results of the analysis into a work table regarding the heroism of Lembak ethnic folklore; 5) Make conclusions systematically so that they are neatly arranged so that the writer is easy to understand.

## Results and Discussions

From the research results, it was found that the value of heroism in Lembak ethnic folklore. The result reveals that heroic values contain four elements, namely willingness to sacrifice, never giving up, love of the country and solidarity.

### Willing to sacrifice.

Willing to sacrifice is an attitude or behavior that shows his confidence in what he will face. So, you don't have to worry about facing life's difficulties and make sacrifices. This is not expecting anything in return or something that people will give. This attitude provides a willingness for someone in any circumstances to give up their own wealth, objects, time, energy, and life without expecting anything in return with the aim of living in peace, harmony and prosperity and then providing stimulation of happiness to others even though it causes suffering for themselves. The attitude of being willing to sacrifice begins with family, friends and society, but is carried out in different versions in its actions. There is an attitude of willingness to sacrifice, there is unity and oneness between people who have good relationships with each other. Here is the quote:

- (001) *"Akhera wang tube bala malemahai ontok merebot kebayan bulan, pade seat tuulot lot keneh gesek keres bujang jawe, ngan di pek go dayo kenehlah goresan'etulaju, laju ulo laotakher emati. Bujang jawe'lahngan juaro dan jedi soma'a kebayan bulan".*

The quote above is the heroism value of being willing to sacrifice because this quote describes the attitude of the guard who wants to bring the KebayanBulan back home because the KebayanBulan has been taken away by Bujang Jae without his family knowing. This guard's struggle without thinking about his own life is to face and fight the Bujang. jawe and finally the guard died because he was hit by a serious scratch from bujangjawe and kebayan became bujangjawe's wife.

- (024) *"Dan pas malam tuakhire' ye jujur ngan bini'e care bunuh iye tuh pembonohan kupaleng mudah, bulu burung pacut sekali dang ok cucuk angok tai ayam, teros gok mano ado kerang gelalanggokh itu adeku, munkumehekgok timur maka kudaegok barat teros men kuadegok barat kuadegok timur". (ujar karya cilik hal pembonohan).*

*Karyacilik tau bahwe keluarga gokhomakarya cilik ade utang ngaen pangeran Palembang, mangkeh'ekarya cilik ngasih tau cakmanecare'abunohawak ye. Dengan bonoh ye utang piutang keluarga homa karya cilik lunas".*

The quote above represents the heroic value of being willing to make sacrifices because the quote shows the behavior of the little work in sacrificing his own life by telling him how to kill him, so that his wife's family's debts can be paid off, therefore he accepts and gives up for the sake of other people's happiness. KaryaCilik volunteers himself for his wife's family so that the remaining debts can be paid off. Here, the action taken by Little Karya for the sake of his wife's brother can free him from the trap of debt to the prince of Palembang. The prince also took the opportunity to have a debt with his wife from his brother's side. Therefore, Little Karya was sincere and willing to be killed by the prince of Palembang.

### Never give up

Never giving up can be interpreted as the value of toughness, which means not having a feeling of despair when facing difficulties in life in carrying out activities or tasks so that you are able to overcome them sincerely in order to achieve the expected goals. Basically, never giving up is a characteristic that a person has that can control the feeling of satisfaction with the goals to be achieved. The character of never giving up who continues to fight, is brave and persistent without knowing the word tired is shown by every character in the story. This aims to instill a spirit of resilience in the struggle to realize what one hopes for. Never giving up is based on one's own desire to train one's abilities, dare to face challenges and believe in one's own abilities. The following is a quote:

(033) *"Nyie pun lom nyerah ontok noto tadik yengan mampustuh ampainyie laju bejalan menyelusuri doson, utan, gunung, ngangok sekitarye".*

This quote shows the value of heroism, never giving up, which is shown in the attitude of the king's sons, they are looking for their younger brother without giving up, he doesn't want his younger brother to be able, therefore the king is willing to walk through the surrounding villages, forests, and mountains. The thing that is inside the king's son who tries to find his younger brother with various obstacles and obstacles that are bound to occur, he always faces by exploring a terrible place and full of courage to get to that place.

(037) *"Ka jogel langsung tekejar teros ngangapan serangan jak rabantu. Hebab rabantu lebih banyak, ka jogel tetap melakukan perlawanan dengan serangan jak rabantu untuk nyelamt keawak ye".*

Based on the quote above. Apart from showing the heroic value of never giving up that Ka Jogel possessed when fighting against a foreign group, Ka Jogel tried his best to save himself from Raban's attack. Ka Jogel fought hard against many people to survive in his life.

### Heroism of Love for the Motherland

Love for one's country refers to a sense of pride, respect and a sense of nationality that arises in human behavior by looking after each other and loving nature. Able to serve his nation and state, prioritizing the interests of his country over his personal interests. Actions that create sovereignty by realizing a common concept for a group of people who have the same goals or ideals. Attitudes and actions that place the interests of the nation and state above personal or individual and group interests that mutually create sovereignty by realizing a common concept for a group of people who have the same goals or ideals in realizing national interests.

Here is the quote:

(050) *"Rajengunde minyak tok ngidop nafas ngen raje budak ngunde penyegar tulang, dikosok go kawak bujang jawe. Dak sangko bujang ajwe dem diubatidogi"*

The quote above shows the heroic value of love for the country because in this quote there is the king's attitude of respecting each other by treating a Javanese bachelor who was dying and even though the king had no sense of personal interest, he felt a sense of responsibility for his community. This makes it a lesson not only in the name of a king. But the king here serves by caring for his people.

(056) *"Raden sih kodeng juge acak nolong wang hare delam hale konomi, ape politik, acak nolong gale. Hebab benyak wang detang tok keperluan lain".*

In this quote, the value of love for one's country is expressed in which Raden Koneng wants to defend his homeland from domination and colonialism. Realizing a shared concept for people who have the same goals. To maintain unity regardless of ethnicity and culture, we can unite to respect each other. The attitude that Raden has is a strong sense of his homeland and a feeling from his soul that is so sincere from the heart to help for the benefit of others. One thing that needs to be interpreted is the sentence "Random helps wang hare in economics" therefore Radeh can be said to have a spirit of love for the country, he has supernatural powers not only for himself but for other people to serve his community.

### Heroism of Solidarity

This characteristic arises from a person's feelings that originate from a feeling of love for life together as social creatures so that it is realized through real charity in the form of sacrifice and a willingness to look after, defend or protect life together. The nature of this solidarity includes working together, caring, helping each other, being willing to make sacrifices, togetherness or tolerance which has positive values for social life carried out by the characters in folklore. The spirit of caring for each other, the willingness to make sacrifices, and help to realize common goals without looking at ethnic, religious, ethnic or linguistic backgrounds. We can feel this in everyday life, basically this attitude of solidarity emphasizes social solidarity, not prioritizing one's own interests but rather the common interest. Here is the quote:

(061) *"Karong behas bobos hebab kebayan bulan terongkop, akhere ditolong ngan bujang jawe yang hedang liwat".*

The quote above shows the heroic value of solidarity shown by the attitude of BujangJawe who helped Kebayan fall by carrying rice. This attitude shows a sense of concern between BujangJawe and Kebayan. BujangJawe has a sense of solidarity with the aim of creating a sense of unity between friends. Help without looking at different backgrounds.

(067) *Lanang tube kate: "Mbaynga nolong kunona" Dehetu dak hadar bekate: "Ku kawa ngyingok wang yang kucintai kehekatanwe'ngaterluke".*

The quote above shows the heroic value of solidarity because it can be seen from the behavior of the girl who loves a man; therefore, she helps the man to protect and protect him from the pain he is experiencing. The willingness to feel affection and love is present and there is a feeling of not wanting to see each other in a hurt state, so the girl is ready to help the boy. This is a form of a complete spirit of solidarity and loyalty.

This research was conducted on Lembak ethnic folklore, which contains heroic values in each event, this is related to the characters. The heroic values found in Lembak ethnic folklore include willingness to sacrifice, never giving up, love of one's country and solidarity. The value of being willing to sacrifice contained in Lembak ethnic folklore includes an attitude of being willing to sacrifice what one has for the happiness of others without thinking about oneself. An attitude full of sincerity and submission to what he will face. This is in line with who does not think about her own wealth, objects, and life so she becomes someone who is willing to give everything without expecting anything in return. The value of being willing to sacrifice is found in Lembak ethnic folklore, which is carried out by characters such as kings, princes, bachelors, girls, soldiers, brahmins, work children and puyang. This can be seen in quote (001) in the results presentation.

The value of being willing to sacrifice is one who is willing to sacrifice one's energy, thoughts, time, possessions, and life for someone he loves. They do not prioritize themselves in making sacrifices, everything is the result of the hard work of the characters to provide the happiness needed by other people. The value of being willing to sacrifice, the location of her willingness to sacrifice is that a character named Kyai Hasan Mukmin has the nature of being willing to sacrifice, namely not being afraid of losing his life, property and family when fighting against the Dutch army.

The value of never giving up includes an attitude that continues to fight for what will be achieved without knowing the words already and giving up. Never giving up is an attitude that does not give up easily and does not give up when facing various challenges, always working hard to realize the mission. The value of never giving up in Lembak ethnic folklore is carried out by figures such as kings, princes, BujangJawe, PuyangKuhap, RajeBujang, KaryaCilik and soldiers. The value of character education contained in Seluma folklore can make a contribution to the world today because the value of character education contained in Seluma folklore is an educational value that is very close to everyday life so it is very suitable to be instilled in oneself.

One of the character's attitudes that shows that he is a person who never gives up is carried out by RajeBujang who is looking for his missing sister. The seven of them didn't want anything bad to happen to their younger sibling, therefore, RajeBujang continued searching by searching through villages, forests, mountains and going to other kingdoms to find his younger sibling. This can be seen in quote (029) in the results presentation. There is the value of never giving up which lies in the character Kyai Hasan Mukmin who has the character of never giving up, he does not easily give up when fighting the Dutch army, even though there is a defeat against the army, he forms a new army and develops a strategy for a counterattack. for the Netherlands. Meanwhile Sipahutar et al., (2021) research results show that there are four character-forming values in Sigalegale Folklore; namely hard, working, curious, friendly, and wise.

The value of love for one's country refers to a sense of pride, respect and a sense of nationality that arises in human behavior by taking care of one another and loving nature. Love of one's country or nationalism is respect

and devotion to one's nation and country, prioritizing the interests of one's country over one's personal interests. Furthermore Naufalia, (2020) folk tales are moral values that can be applied in everyday life, as part of character education. The value of love for the homeland occurs in the Lembak ethnic folklore incident and is carried out by the characters through the king's attitude of respecting each other by treating a Javanese bachelor who was dying and even though the king had no sense of personal interest, he felt a sense of responsibility for his community. This can be seen from quote (050) in the results presentation. Similar to research conducted by Purnomo & Suhendi, (2018), the results of this research show that Pieere's attitude as a soldier wants to help the Indonesian war fighters through medical supplies and financial donations. This form of attitude of love for our homeland takes the form of serving, maintaining, and protecting our own homeland.

Solidarity which has a spirit of caring for each other, a willingness to make sacrifices, and help to realize common goals without looking at ethnic, religious, or ethnic background or language. This is in line with Veronika and Mardawani (2018) that a person's feelings of solidarity originate from a feeling of love for life together as social creatures so that it is realized through real charity in the form of sacrifice and willingness to look after, defend or protect life together. This can be seen from quote (075) in the results presentation. The value of solidarity is a feeling of affection shown in the attitude of DepatiMahlidar who sacrificed his energy by throwing stones into the river to make it easier for people to cross the river. This is also proof of DepatiMahlidar's sense of concern for his community. There are values of solidarity that involve good behavior, caring, helping each other, cooperation, and cooperation with others in order to form social resilience in society.

Basically, this attitude of solidarity is also not selfish, loyalty exists within oneself so that one becomes a figure who is able to defend the truth. This solidarity is also carried out within the scope of family, friends, relatives, society and so on. An attitude of solidarity, working together to help each other, which is voluntary in nature, without considering whether the work is heavy or light. The attitude of someone who has the soul to care for each other, the willingness to make sacrifices, and help to realize common goals without looking at ethnic, religious, or ethnic background or language. We can feel this in everyday life, basically this attitude of solidarity emphasizes social solidarity, not prioritizing one's own interests but rather the common interest. The discussion above regarding the heroism of being willing to sacrifice, never giving up, love of the country and solidarity found in folklore is a trait that is formed consciously. Heroism is a form of the character of a person who can make his personality a role model who fights for everything for a better life.

Based on the results and discussion above, researchers found 76 heroic values from 14 Lembak ethnic folktales. The discussion above regarding the heroism of being willing to sacrifice, never giving up, love of the country and solidarity found in folklore is a trait that is formed consciously. Heroism is a form of the character of a person who can make his personality a role model who fights for everything for a better life. The results of this research can be used as learning material both in schools and in the community about the importance of character education. Apart from that, the results of this heroism give readers an idea in general that the potential of regional literature can contribute to literary learning. Meanwhile Sone, (2018) New curricula and pedagogy must be designed to give pride to folklore and oral literature as the best repository of our cultural norms and values especially in African tertiary institutions. Furthermore, Youpika and Hiasa (2021) the value of character education shows that the folklore of the Bengkulu ethnic community contains many character education values. There are sixteen character education values, namely: religious values, honest values, hard work values, creative values, democratic values, curiosity values, social care values, responsibility values, independent values, the value of loving peace, the value of tolerance or mutual respect, the value of respecting achievement, the value of caring for the environment, the value of national spirit, the value of love for the homeland. In this research it is also known that CRSW is suitable to be recommended as teaching material in schools so that teachers can use it in strengthening to shape the character of students. Based on the research, there are several obstacles faced, including the many perceptions of story lines so that the process of interpreting the values of character education has not yet been fully discovered. Hopefully in future research this can be further maximized.

## Conclusions

Lembak ethnic folklore adapted by Nugroho has four heroic values which include: willingness to sacrifice (RB), which includes an attitude that is willing to sacrifice what one has for the happiness of others without thinking about oneself, never give up (PM), which includes an attitude that continues to fight for what it is. achieved tirelessly, love of the country (CTA) includes a sense of pride, respect and a sense of nationality that arises in human behavior by looking after each other and loving nature, and solidarity (KK) includes an attitude of looking after each other, a willingness to make sacrifices, help to realize common goals without looking at background, race, religion and ethnic origin or language. The results of this research can be used as learning material both in schools and in the community about the importance of character education. Apart from that, the results of this heroism give readers an idea in general that the potential of regional literature can contribute

to literary learning. Suggestions are given to readers in general and for further research if the results of the analysis of character education in the Lembak Ethnic folklore characters can be used as teaching material for development research and other research.

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