



Revitalization of oral traditions in Tasikmalaya district as a learning media to plant character education values and multicultural insights of students

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Abstract

Oral traditions in Tasikmalaya Regency are classified into types of fairy tales, legends, and myths. The three types of oral traditions are spread in 39 sub-districts in Tasikmalaya Regency. Not all of the oral traditions in Tasikmalaya Regency are well documented, this is due to the lack of oral tradition researchers in Tasikmalaya Regency. This study aims to describe: 1) revitalization of oral transmission in Tasikmalaya Regency; 2) education value in oral tradition in Tasikmalaya Regency; 3) character values that need to be embedded in children/students; 4) character education based on psychological/moral development of children/students; and 5) students' multicultural insights. The research method used in this research is the micro ethnographic method with qualitative research. Data collection techniques used are observation, interview, and documentation. Based on the results of research and analysis on the revitalization of oral traditions, it was found that 1) oral traditions in Tasikmalaya Regency were classified in the types of legends, legends/characterizations, and religious legends; and 2) oral traditions in Tasikmalaya Regency found educational values including moral, cultural, religious, historical, and heroic values; 3) values that need to be instilled in children/students, namely moral knowing, moral feeling, moral action; 4) character education based on children's psychological development collective-oriented morality; and 5) students' multicultural insights can be developed by studying local wisdom and educational values contained in folklore.

Keywords: Revitalization; Educational Values; Psychological Development; Multiculturalism

1. Introduction

Indonesia which is a country that has many values of culture and literature. The wealth of cultural and literary values spread on Java, Sumatra, Kalimantan, Makassar, Bali, and Papua. One of the wealth of cultural and literary values in the level of oral tradition is folklore. The folklore thrives and lives in society delivered from generation to generation, it is become heritage culture from the old generation in Indonesia, especially in the Tasikmalaya district. Tasikmalaya district is one of the districts that exist in West Java that has much diversity of oral traditions, specifically in folklore. The folklore in the Tasikmalaya district dominated from rural villages spread in 39 sub-districts. That becomes an attraction for oral-literary researchers to document, record, and record various cultural

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phenomena that exist in Tasikmalaya Regency. Sibarani (2010: 1) things that must be considered when speaking oral traditions are "remembering the past, the present, and preparing the future". Those three key words are remembering the past means to think back, identify lifetime ago, and taking full advantage things are worth from that old tradition. Understanding the present means knowing the present problems of life with all of the strengths and weaknesses. It also provides problem solutions by implementing the values of old oral tradition. Whereas preparing the future means doing something useful in this generation as preparation to build character and increasing prosperity of future generation for the sake of the dignity nation.

Based on the paragraph above, it is very important to remember the past by identifying regional folktales that are still conveyed by local speakers. When we try to make a correlation with the present, the biggest threat substance of oral traditions is losing oral tradition among the people in Tasikmalaya Regency. In general, the way people compete showing their existence towards technological progress. They prefer to play social media, watching television rather than telling a story to their children before going to bed. If this case continues and there is no public awareness toward oral tradition, then it will be further from understanding the educational values that can be instilled to children from the present to the future. This case is appropriate with Sibarani's opinion (2010: 2) that the oral tradition of the past cannot be presented today because it has transformed and could even become extinct because there are no speakers anymore. However, values and norms can be actualized in the present. Values and norms of oral tradition can also be used to educate children to strengthen their identity and character in facing the future as the next generation of the nation. Based on Sibarani's statement, it can be concluded that the oral tradition exists today does not mean an oral tradition can be revived as in the past, but the values and norms can be set as a reference for the current generation. Furthermore (Sibarani, 2010: 16) each oral tradition has cultural values that are mostly utilized in the present generation for a prosperous and dignified future, but it requires experts who can explore, interpret, and apply cultural values properly.

Various efforts need to maintain oral tradition. So it will keep exists and develops in the people of Tasikmalaya by revitalizing the oral tradition. It aims to instill the characteristic values of education for the next generation of the nation (children and students). Revitalization is the process of reviving the past culture and exploring the values contained in it, which has oral tradition folklore full of educational values. Researchers are interested in Sibarani's statement (2010: 19-20) that all habits are passed down from generation to generation. Therefore, the oral tradition of ancestral heritage contains wisdom that needs to be revitalized to be applied and taught to the younger generation for the sake of creating peace and improving national welfare in the future.

Based on Sibarani's statement above, is important to research oral tradition that still exists in the Tasikmalaya district. This research becomes an inventory of oral traditions in the Tasikmalaya which can be used as a learning media to instill education character values and foster students' multicultural insights.

2. Literature Review

Research on revitalization of oral traditions in Tasikmalaya district reinforced with several relevant theories correlated with oral tradition, education values, an educational character based on psychology, and students' multicultural insight.

3. Oral Tradition

Oral tradition can be a cultural force and one of important main sources in the formation of identity and building civilization. The oral tradition is one of the deposits of the wealthiest nation to be

superior (Paeni, 2008). The oral tradition also referred to telling tradition or storytelling, The importance is to reconstruct old history, or rather past, often used to fill the void source of history comes from documents or sources of oral history (Vansina, 2014: 43-44). Meanwhile, according to Darban (1997: 1) oral tradition is folklore expressed through orally and developed from generation to generation through orally also. The oral story is not related to events because his life span was not contemporary.

Based on the three opinions on the above, it can be concluded that the oral tradition is part of old literary delivered orally. The oral tradition, it also called by telling tradition, because folklore in a general way is spoken by orally from one generation to generation.

4. Folklore

Folklore in essence oral story which has longer live and thrive in the community. Folklore is part of cultural wealth and history held every nation. Folklore spread and evolves as orally from one generation to generation in society. Folklore considered a result of the literary people or local communities because it was born among people, the inheritance of a society, referring to the past, and become a part of social life culture. Folklore is the story that tells about past events and delivery through orally or story is conveyed from mouth to mouth (leluri). Folklore usually talked about a figure. The figure could be humans, animals, names of god, etc. Before knowing how to write, folklore already inherent in society, folklore used as a tool to convey values such as morals value, education values, culture value, religion value, etc. Folklore is one of the cultures of Indonesia, and when we keep trying to dig folklore up in each region, it will be found many interesting stories (Casim, 2018: 11-12).

According to Hutomo (1991: 4), folklore can be interpreted as the cultural expression of society through spoken language directly related to various aspects of culture and community social structure value. In the past, folklore passed down from generation to generation orally. The same opinion was stated by Endraswara (2013: 3) that folklore is passed down from one generation to the next in certain societies. Oral tradition in folklore is part of folklore, namely oral folklore. It can be seen from this understanding, if we examine the opinion it is true because all oral traditions in folklore are indeed part of folklore.

4.1. Concept of Revitalization Oral Tradition

The Concept of Revitalization of Oral Tradition (folklore) in the Tasikmalaya district is part of the preservation of oral culture that still exists in the community and continues to be spoken between generations. Some theories support the notion of revitalization, according to Soedarso (2012: 63) revitalization is an effort to digitize or revive something existence is still meaningful and thus existence needs to be maintained and developed. Dharsono1 (2012: 53) explained that revitalization is one of the concepts of conservation or preservation of art in the form of development. Revitalization is the development of tradition with a touch of modern concepts, but vital still refers to tradition. Whereas Pudentia (2017) states that revitalization can be carried out if we have conducted in-depth research or surveys to determine the revitalization model. It is important to give special note that the main element in the Revitalization activity is the community or the community that owns the tradition. In the case of saving or protecting the cultural traditions of a community, we cannot simply revitalize or in other words say that all cultural traditions must be revitalized. Various traditions do not need to be revitalized. Because it no longer functions or the community that owns the tradition does not want the tradition. In this case, the protection that can be done is to record it and record it or make documentation.

Wallace (in Sudikan, 2018: 4-5) states that the movement of revitalization (movement revitalization) occurs from conditions (1) a stable culture (steady-state), (2) the stage of mismatch appears until there is an increase in stress in individuals (period of individual stress), (3) the stage of shock, doubt resulting in damage and death of culture (period of cultural distortion), (4) the stage of revitalization (period of revitalization), (5) the stage of emerging new stability (new steady-state). Furthermore, Wallace divides the revitalization stage into six stages, namely: (1) the discovery of new views (maze way reformulation), (2) communication, (3) organization, (4) adaptation, (5) cultural transformation, and (6) routines. Supanggih (2008) explains that there are 7 (seven) steps to revitalize traditional arts, namely: (1) Re-construction, (2) Re-functionalization, (3) Re-presentation, (4) Re-formation, (5) Re-formation -interpretation, (6) Reorientation, and (7) Re-creation.

4.2. Educational Values

According to Persons and Shills (in Casim, 2018: 49) that value is a conception, explicit or implicit that is typical of an individual or a group, about what should be desired affects the choices available from the forms, ways, and objectives of the action. Spradley and David (in Casim, 2018: 49) revealed that "A value is any concept referring to a desirable or undesirable state of affairs" (Value is a concept refers to something that is wanted or not wanted). So, value is not only something wanted but can also be something that is not desired. As stated by Waluyo (in Casim, 2018: 50) that the literature value means the goodness exists in the meaning of literary works for life. Literary values can be in the form of medial values (being a means), final values (those pursued by someone), cultural values, moral values, and religious values. Education value is very closely related to literature. Every good literary work (including folklore) always expresses noble values that are beneficial to readers. These values are educational and inspire the hearts of readers. The intended education values can include moral education values, traditional values, religious values, historical values.

4.3. Character Values

According to Thomas Lickona (in Sudika, 2018: 5-6), character consists of 3 interrelated parts, namely knowledge about moral (moral knowing), feelings (moral feeling), and moral behavior (moral behavior). Good character consists of knowing the good (knowing the good), 5 loving or wanting good (loving or desiring the good), and doing good (acting the good). Therefore, the way to form an effective character is to involve all three aspects. Moral knowing is important to teach which consists of six things, namely: 1) moral awareness (moral awareness), 2) knowing moral values (knowing moral values), 3) perspective taking, 4) thinking moral (moral reasoning), 5) decision making (decision making), and 6) self-knowledge. Moral Feeling is another aspect that must be instilled in children which is a source of energy from human beings to act by moral principles. 6 things are emotional aspects that must be able to be felt by someone to become a human character, namely: 1) conscience, 2) self-esteem, 3) feeling the pain of others (empathy), 4) loving truth (loving the good), 5) able to control themselves (self-control), and 6) humility. Moral action is how to make moral knowledge can be translated into concrete actions. These moral actions/actions are the outcome (outcome) of the two other character components. To understand what drives a person is a good act (act morally), three other aspects of character must be seen, namely: 1) competence, 2) will, and habit.

4.4. Education Character Based on Student Psychology Development

Also, education character is given to children with paying attention to aspects of motor development, mental, and social development of children, we also have to pay attention to stages of moral development of children, and requires an appropriate approach by the stage of the child's age,

Megawangi (in Sudika, 2018: 6). Developmental psychology of elementary school-age children has characteristics that are different from the developmental psychology of toddlers and teenagers, both in their physical, cognitive and linguistic development, as well as their emotional social development. This difference also causes differences in the presentation of reading books. Books for toddlers (TK) which were previously dominated by large images and a small number of words can now be in the form of writing even though the illustration still plays a role. Their reading books are also different from teenage reading books which are dominated by words with more complicated contents (Hadith in Sudika, 2018: 6).

Lickona (in Sudika, 2018: 6) formulates children's moral development by adopting theories developed by Lawrence Kohlberg, William Damon, and Robert Selmon. There are 6 phases of moral development, but in this paper only focused on phase 4: Want to Keep the Group (Collective-Oriented Morality). In this phase children have reached the age of 16-19 years, adolescents, expected to have reached the moral stage of compliance with the rules and codes of ethics apply in society. Usually, people who have reached this moral level will respect their leader, and assume the leader is always right (Megawangi in Sudika, 2018: 7). According to Lickona (in Sudika, 2018: 7), people at this stage want to carry out their responsibilities as community members where they are, because they want to maintain public order. According to Lickona, morale levels can be achieved in adolescents of this age: a) believe that a good human being is responsible for the role in social system; b) more independent so that the influence of peer pressure will decrease because it tends to think more about how to fulfill its role as a social system member, rather than obeying the wishes of its friends; c) be able to see the greater impact of a negative action.

4.5. Multicultural Insights into Oral Traditions

According to James A. Bank (in Sutaryanto, 2016: 234), multicultural education is a concept or idea as a set of beliefs and explanations recognize and assess the importance of cultural and ethnic diversity in shaping lifestyle, social experience, personal identity and educational opportunities from individuals, groups, and countries. Arifudin (in Sutaryanto, 2016: 234) also explained that multicultural education can be defined as education for or about cultural diversity in responding to the demographic and cultural changes in the environment of certain communities and even the whole world.

Learning multiculturalism is awareness in recognizing, accepting, and affirming human differences and similarities that are associated with culture, gender, race, and social class. Multicultural education is very important to be implemented in order to minimize and prevent disparities in students. So that when students are old enough to be involved in community they will have an awareness of cultural diversity and are expected to grow the values of local wisdom and grow mutual respect for diversity in Indonesia (Sutaryanto, 2016: 234).

5. Method

Research methods regarding the revitalization of oral traditions in Tasikmalaya regency include types and methods of research, techniques of collecting the data, and technique of analyzing the data. In this research, researchers used qualitative research, the method used was the ethnographic method. Ethnography used in this study is micro ethnography which focuses on smaller cultural groups, namely local community groups adhering to folklore, (Casim, 2018: 69). Kesing (in Bungin, 2003: 196) defines ethnography as making documentation and analyzing certain cultures by conducting field research. That is, in describing an ethnographic culture (ethnographic research) also analyzes. In other

words, ethnography is a systematic description and analysis of a group, community or ethnic culture collected from the field in the same period.

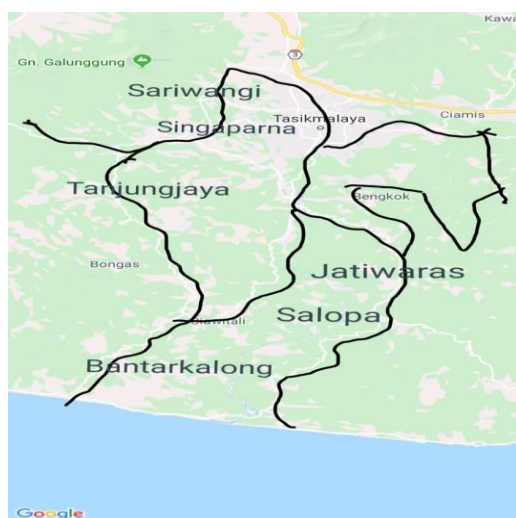
Data collected using observation, interview, and documentation techniques. Observations carried out in six sub-districts in Tasikmalaya District, namely Jatiwaras, Salopa, Tanjungjaya, Bantarkalong, Singaparna, and Sariwangi. Interviews conducted with key informants, second and third informants, and to students of SMPN 1 Singaparna and SMPN 1 Sariwangi 1st grade semester 2. The documentation used in this research is sound recording, photographs and archives. Techniques of analysis the data used in the research are structural analysis and interactive model of analysis developed by Miles and Humberman (in Sarmadi, 2009: 65). This interactive model analysis includes three important components that are always moving, namely data reduction, data presentation, and drawing conclusions.

6. Results and Discussion

Oral traditions in Tasikmalaya Regency are classified into oral types with the folklore category (legend). Legends in Tasikmalaya Regency are classified into types of figure legends and characterizations, legends of relics, and religious legends. Those legends include the Origins of Panyalahan Village (AMKP), the Origins of Bongkok Mountain and Aseupan Mountain (AMGBGA), the Rongsok Earth Legend (LBR) and the Origins of Situ Sanghyang and Si Buncireung (AMSS & SB). Research locations in Tasikmalaya Regency are spread across several sub-districts including Bantarkalong District, Salopa District, Jatiwaras District, Tanjungjaya District, Singaparna District, and Sariwangi District. For accuracy, the results of research and discussion, describe below.

6.1. Research Map on the Concept of Oral Tradition Revitalization in Tasikmalaya Regency

This research map is to illustrate the geographical location of the study sites in six districts. Four sub-districts (Bantarkalong, Salopa, Jatiwaras, and Tanjungjaya) are oral tradition research in the form of folklore, while two sub-districts (Singaparna and Sariwangi) are studies of relevance, revitalization, and knowing the educational values contained in the four folktales carried out at SMPN 1 Singaparna and SMPN 1 Sariwangi. The education values contained in folklore in Tasikmalaya Regency are used as role models for students. Research maps can be seen in Figure 1 below.



a. Bantarkalong District

Research on folklore of the origin of Kampung Panyalahan (AMKP).

b. Salopa District

Research on folklore of the origin of Mount Bongkok and Mount Aseupan (AMGBGA).

c. Jatiwaras District

Research on folklore of the Legend of Bumi Rongsok (LBR).

d. Tanjungjaya District

Research on folklore Legend of Situ Sanghyang and Si Buncireung (AMSS&SB).

e. Singaparna District

Research on educational values in SMP Negeri 1 Singaparna.

f. Sariwangi District

Research on educational values in SMP Negeri 1 Sariwangi.

Figure 1. Research maps(Source Google Map)

Figure 1 above shows that in Tasikmalaya District there are several regional folklore. The folklore was obtained from the results of the final thesis research conducted by Casim (2018, see <http://repository.ump.ac.id/8486/>) with the title "Study of Educational Structure and Values in Folklore in Tasikmalaya District and Its Relevance with Learning Literature in Junior High School 1st grade Semester 2".

6.2. Concept of Revitalization Oral Tradition in Tasikmalaya Regency

Communities in Tasikmalaya Regency have oral tradition users who are continuously spoken to between generations. Oral tradition is evidence of cultural richness that has an important role in people's lives in the Tasikmalaya Regency because in general community has the experience, especially speakers of oral traditions. An oral tradition is a tangible form of cultural values, norms, beliefs, and ethics that can be used as learning by various treasures of life. Oral traditions in Tasikmalaya Regency, especially regarding folklore (legend) is one of the cultural wealth and the existence of this folklore must be consistently and continuously explored, transformed, transcribed, recorded, and documented. Data collection on folklore in Tasikmalaya Regency, especially in this research obtained from interviews with informants. The informants have to compliance requirements, such as the informants are a local people who born, raised, and live in that area (research location: Bantarkalong District, Salopa District, Jatiwaras District, and Tanjungjaya District).

Based on four sub-districts, to make research success on oral traditions, the government needs to take part in the way to reach that, in a way increase culture, and community to continue to work together in documenting existing oral traditions. If this can be done consistently, then the position of oral traditions in the Tasikmalaya Regency can be lived and known by the general public, especially it can be used as learning in schools. Introducing one form of oral culture/tradition to schools in Tasikmalaya Regency, is one form/concept of revitalization (the process of reviving) local folklore. In folklore contains educational values that are useful for reflection of life, especially millennial generation (students and students). Oral tradition has a close relationship with the owner of the oral tradition (collective), society, and the universe. Sari (2011: 99-100) oral traditions can foster inner bonds between people who are the main supporters of these traditions. Oral tradition is very rich in values of wisdom so it needs to be preserved. In it contains things that are directly related to human interaction with humans, and nature. The preservation is not what is displayed, packaging or physical appearance, but rather the values contained in the art. This is a real form of cultural revitalization. Revitalization is a process of making culture the most important part of social life before it loses its meaning. Sari's statement if related to the research on revitalizing oral traditions (folklore; legend) in Tasikmalaya Regency, one of the forms of revitalization is the values contained in the four folklore in Tasikmalaya Regency.

6.3. Educational Values in Oral Traditions in Tasikmalaya Regency

The educational values of the four folklore in Tasikmalaya Regency by Figure 1 above contain social, cultural, religious/customary, historical, and heroic educational values. The educational values of the four folklore can be seen in Table 1 below.

Table 1. Educational Values

Folklore	Educational Values
The Origin of Kampung Panyalahan	<p>Moral Value</p> <p><i>"This is Aki's fault, Ni ... This is Aki's fault !. Punishing animals that have no-fault "I was very sorry to have killed a tiger and Aki was very sad about the departure of the tiger,</i></p>

	<p><i>the animal he trusted the most since being cared for from childhood. Paragraph 16 Sources of Interview Story (Bbn / IK / AMKP / PMJ)</i></p> <p>Culture value</p> <p>The education traditional value in folklore "AMKP" is reflected from figures Aki and Nini's habits, namely going to the fields. Aki and Nini's habit is to go to the fields to grow crops or <i>mengored</i>.</p> <p>Religious Value</p> <p>The religious value in the folklore of the "AMPP" is reflected in the belief or belief in religion. The religion adopted by Aki and Nini is Hindu.</p> <p>Historical Value</p> <p>The Educational historical value can be found in the folklore "AMPP". Through this folklore it is possible to know the Origin of the Village of Panyalah which is due to Aki's misunderstanding of the Tiger, eventually named Kampung Panyalah.</p> <p>Heroism Value</p> <p>Heroism Value in folklor "AMKP" can be seen from the way Tiger was saving a child from a giant Snake attack that will eat it.</p>
<p>Legend of Bumi Rongsok (LBR)</p>	<p>Moral Value</p> <p>Moral values in folklore "LBR" contains the good teachings contained in the story. The good teachings described by figure Eyang Dalem Bumi Rongsok can be emulated by his followers or general, especially the people of Papayan Village.</p> <p>Culture value</p> <p>Cultural or customary values are reflected in "LBR" folklore shows of figure Eyang Dalem Bumi Rongsok habits to cover their needs for life and clothing.</p> <p>Religious Value</p> <p>The religion value is very visible in "LBR" folklore that is when Eyang Dalem Bagus Jaya Dimantri migrated from Banteng to Tasikmalaya to spread Islam.</p> <p>Historical Value</p> <p>"LBR" folklore shows historical value. Through this story, we know the origin of naming a place, such as Bumi Rongsok, Demung Landung, Baduyut, and Papayan.</p> <p>Heroism Value</p> <p>The heroism value illustrated by the figure of Eyang Dalem Raksabaya who became a warlord in regional security and defense.</p>
<p>The Origin of Gunung Bongkok dan Gunung Aseupan (AMGBGA)</p>	<p>Moral Value</p> <p>Moral values can be found from the character of Aki Kapil and Nini Kapil, both of them have the same characteristics. they are both selfish and stubborn.</p> <p>Culture value</p> <p>Cultural value or traditional value can be seen from the daily lives of the characters in the folklore "AMGBGA". Aki Kapil's life or habit is to take care of his favorite horse which is named the Sembrani Horse, while Nini Kapil has a hobby</p>

	<p>playing traditional musical instruments.</p> <p>Lerigious Value</p> <p>The value of religion is not too prominent in the folklore "AMGBGA" but in this folklore, it is told that religion is still in the form of belief in the power of the gods.</p> <p>Historical Value</p> <p>Historical value is found in the folklore "AMGBGA". Through this folklore, we know the origins of Mount Bongkok and Mount Aseupan and also the history of the formation of Mount Bongkok and Mount Aseupan. Mount Bongkok is the incarnation of Aki Kapil and Mount Aseupan is the incarnation of Nini Kapil.</p>
The Origin of Situ Sanghyang dan Si Buncireung (AMSS&SB)	<p>Moral Value</p> <p>The moral values contained in the folklore "AMSS & SB" are human consciousness to repent, devote to God Almighty, and the realization that wealth is not eternal and is not everything.</p> <p>Culture value</p> <p>The cultural value in the folklore "AMSS & SB" can be illustrated by royal leaders who have a hobby to kill people in war.</p> <p>Lerigious Value</p> <p>Religious values are described by Raden Rangrang Buana, who asked God for permission to convert water not suitable for consumption to be suitable for consumption.</p> <p>Historical Value</p> <p>The historical value in folklore "AMSS & SB" known about the origin of the formation of Situ Sanghyang. It is described that Situ Sanghyang was once a rich kingdom, but they are arrogant and miserly. His arrogance and stinginess made the kingdom sink and turn into Situ Sanghyang.</p> <p>Heroism Value</p> <p>The heroism value in folklore "AMSS & SB" is shown by the figures Raden Rangrang Buana and Nyai Dewi Arum Kembang. Raden Rangrang Buana saved Nyai Dewi Arum Kembang and turned water unfit for consumption to be suitable for consumption.</p>

(Casim, 2018, 286:306, see <http://repository.ump.ac.id/8486/>)

Based on table 1 above, it concluded that the educational values contained in the four folklore include: 1) moral values; 2) cultural values; 3) religious values; 4) historical value, and 5) heroism value. Those values can be used as a reference for children/students, especially good teachings illustrated by the characters in the four folklore. This is related to the formation of children characteristic in national life.

6.4. Character Values Need to be Embedded in Children/Students

Children/students play an important role in the development of the nation. This is reflected in how children/students can respond and appreciate an oral culture/tradition in their respective regions. As explained in table 1 above regarding educational values, in this case, it related to instilling the character values of children/students. Therefore, we need to instill character values such as moral knowing, moral feeling, and moral action in children/students.

6.4.1. *Moral Knowing*

Moral knowing is moral that must be taught to children/students both at home, the environment, and school. Children/students have to know the importance of learning moral values contained in folklore. This is in line with the results of the interview with one of the 2nd grade of junior high school students below.

"Appropriate. Because the reason is there are many values in folklore, one of them is moral values. This moral value is very important to be instilled in someone." (CM/SK.VII/ SRW1)".

Hasil wawancara di atas, menunjukkan bahwa pengetahuan mengenai pentingnya mempelajari nilai-nilai pendidikan dalam cerita rakyat. Siswa tersebut menyatakan bahwa nilai moral sangat penting ditanamkan oleh diri seseorang.

6.4.2. *Moral Feeling*

Moral feeling is another aspect that must be instilled in children, the moral feeling is also a source of energy from the human self to act by moral principles. Moral principles that need to be instilled in children/students, especially in SMP N 1 Singaparna and SMP N 1 Sariwangi, are by the interview (CM / SK.VII / SRW1), that by reading and exploring the values contained in folklore in Tasikmalaya Regency is a source of strength to be able to do something with a high conscience and confidence.

6.4.3. *Moral Action*

Moral action in the context of oral tradition research in Tasikmalaya which is associated with instilling the values of the character of the child/student, that the child/student must be able to apply, implement and imitate the good teachings of the folklore figures in Tasikmalaya Regency.

6.5. *Character Education Based on Psychology and Children / Students Moral Development*

Research on oral traditions in Tasikmalaya Regency is closely related to character education based on child/student psychology development. The focus of this research relates to Peer-Oriented Morality & Collective-Oriented Morality. In this phase children have reached the age of 12-19 years, adolescents, expected to have reached the moral stage of compliance with the rules and codes of ethics apply in society. Usually, people who have reached this moral level will respect their leader, and assume the leader is always right (Megawangi in Sudika, 2018: 7). In connection with research in class VII of SMP Negeri 1 Singaparna and SMP Negeri 1 Sariwangi, in this phase students on average are aged 12-15 years. Therefore, students tend to obey the rules or codes of ethics enforced in school. One of codes teachings ethics, compliance, norms, and values can be learned from a lot of reading and exploring local folklore. The four folklore (see table 1) that there are moral values (teachings of goodness) illustrated by the figures of the four folklore. Also, at this stage students are able to respect friends and teachers in the school environment. Related to children/students' psychological development, it can be seen from the characteristics of physical, cognitive and language development. Likewise, when students read regional folklore, it will be confronted with cognitive abilities and language understanding of the folklore they read. As stated by one student in SMP Negeri 1 Singaparna, that the four folklore is very relevant to be read by junior high school students because one of them is the language is easy to understand.

Because, folklore is very interesting for children, very suitable for junior high school students, simple to digest, easy to know the location of the story, the language used is easy to understand (MM/GK.VII/SGP1).

Based on the results of interviews with (MM / GK.VII / SGP1) that folklore is very interesting for children, meaning that folklore in Tasikmalaya Regency is interesting and suitable for junior high school students to learn. The language contained in folklore is easily understood by junior high school

students, making it easier for students to understand the contents of folklore in Tasikmalaya Regency. The location in the folklore is easily known and reached by junior high school students, the location in the folklore in Tasikmalaya Regency is quite close to the students' homes and schools.

6.6. *Student Multicultural Insights*

Efforts to foster multicultural insight of students at SMP Negeri 1 Singaparna and SMP Negeri 1 Sariwangi are influenced by a variety of oral traditions that exist in Tasikmalaya Regency. The variety of oral traditions in Tasikmalaya Regency are classified in terms of oral, half-oral, and not verbal. One of them is oral variety in the form of folklore spread in Tasikmalaya Regency. The four folklore in Tasikmalaya Regency (see Casim, 2018, <http://repository.ump.ac.id/8486/>) there are various figures and characterizations, plot, theme, mandate, and educational values. Folklore in Tasikmalaya Regency as a place and source of student learning to recognize forms, various oral traditions still exist. Besides, as an important learning medium for teachers to inform and transform the educational values contained in folklore.

Folklore presents various portraits of the past in the form of naming village names, river names, mountain names, and people's names. Folklore also introduces a period of light and becomes a part of history that children/students should know in today's life. With adequate learning resources, students are required to identify a variety of oral traditions, so there will be an awareness in student's existence of oral literature that is rich in educational values. Therefore, students' multicultural insights will be more diverse and rich in cultural insights. Lawrence J. Saha and Aly (in Sutaryanto, 2016: 236) explained that multicultural education is directed to realize awareness, tolerance, understanding, and knowledge that takes into account cultural differences, and also differences and similarities between cultures and their relation to worldviews, concepts, values, beliefs, and attitudes. A similar statement was stated by Zuriah (in Sutaryanto, 2016: 236) that the purpose of multicultural education related to attitudinal aspects is to develop cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsive attitude towards culture, skills to avoid and revolutionize conflict. Another thing stated by Lickona (in Setiartin, 2015: 616) "down through history, in countries all over the world, education has had two great goals: to help young people become smart, and help them become good". With cultural goals, it is hoped that through education can be explored and re-instilled cultural values as an effort to build identity and instill filters in selecting outside cultural influences.

Based on the paragraph above, a multicultural insight of children/students in SMP Negeri 1 Singaparna and SMP Negeri 1 Sariwangi fulfills the attitude aspect. The attitude aspect included the awareness of learning local folklore with the benchmarks of folklore in Tasikmalaya Regency rich in educational values.

7. **Conclusions and Suggestions**

7.1. *Conclusions*

Based on the results and discussion, it can be concluded that: 1) the concept of revitalizing oral traditions in Tasikmalaya Regency is a form of preserving folklore that is rich in educational values; 2) the educational values of the four folklore contained moral values, cultural/customary values, religious values, historical values, and heroic values; 3) the values of character education needs to be instilled in children/students especially knowing moral values, moral feeling, and moral action; 4) character education based on the psychological and moral development of children/students is in the phase of Peer-Oriented Morality & Collective-Oriented Morality; and 5) students' multicultural motivation is

reinforced by teaching materials, learning media related to oral traditions (folklore) in Tasikmalaya Regency.

7.2. Suggestions

Research on the revitalization of oral traditions in Tasikmalaya Regency needs to be deepened by other researchers, because this revitalization research only focuses on the aspect of preserving folklore. Meanwhile, there are still many kinds of oral traditions that have not researched and studied yet, and also have not revitalized and conserved yet. Therefore, observers and researchers of oral traditions need to conduct in-depth research on oral traditions in Tasikmalaya Regency.

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