

# CHARACTER EDUCATION VALUE IN ORAL LITERATURE "WARAHAN" FROM LAMPUNG SOCIETY

<sup>1</sup>Siti Fitriati, <sup>2</sup>Nuruddin, <sup>3</sup>Eva Leiliyanti,  
<sup>123</sup>Universitas Negeri Jakarta, Indonesia  
\*SitiFitriati\_7317167501@mhs.unj.ac.id

## ABSTRACT

The purpose of this study is to obtain the value of character education in the "warahan" oral literature in Lampung society. *Warahan* oral literature is one of the media that can be used for the formation of character education values. Moreover, *warahan* oral literature has started to become extinct and is not recognized by today's younger generation. The research approach uses qualitative content analysis methods. The data is taken from the sentences in the *warahan* oral literature as many as 7 *warahan* which are still used by parents in the Lampung community, especially in the Jabung sub-district entitled *kisah eppakanakkhajo*, *kisah si praul*, *kisahasu*, *kucingjamokaming*, *kisah manguh jamo iwo belido kiyai sekhatu jammi*, *sejarah batu lesung jaman benatang lagi panai cawo*, *cerito asal muasal masyarakat jabung lampung timur*, *kisah temengung putak*. The data analysis procedure used in this research is qualitative content analysis. Checking the validity of this research data is done through credibility, transferability, triangulation, dependability, and confirmability. The findings show that *Warahan's* oral literature has taught character values that are relevant to character education values as determined by the government in the administration of education. The values found in the *Warahan* literature of the Jabung community in Lampung are the love of the motherland, religion, national spirit, social care, responsibility, and hard work. Another finding that illustrates the value of character education in this *warahan* is respect for fellow human beings, and concern for and love of local culture because many young people have forgotten local culture such as *warahan's* oral literature. This finding has implications for our understanding as a society to preserve *warahan* culture and make *warahan* a learning medium.

Keywords: *Character Education, Oral Literature, Warahan*

## 1. INTRODUCTION

The life of oral literature changes according to the dynamics of the life of the people who have it. One of the oral literature is in the form of folklore. Folklore as a form of oral literature that develops in Lampung society can give awareness to listeners about the truth of life, about humans, the world and life. Literary works are one of the results of the existence of community culture which often describes a social community or describes the real life of the community (Widyahening & Wardhani, 2016). In Lampung folklore there is a description of the reality of life, therefore it is considered capable of contributing to character formation.

Literary works are also often used as a medium for character formation, such as in schools or society (Putrayasa, 2017). In Indonesia, literature has become one of the critical media to respond to political and social issues, for example, the literary work *Bumi Manusia* by Pramoedya Ananta Toer, *Portrait of Development in Poetry* by W.S. Rendra and *Laskar Pelangi* by Andrea Hirata describe a broader concept of education derived from fantastic cultural and moral values (Wati, 2017). Although oral literature is a reflection of past cultural values, oral literature is

also an institution and social creation that uses language as a medium (Shipley, 2013).

In the introduction of culture, the role of oral literature is very influential because oral literature is part of the identity of an ethnic group. Besides that, oral literature also functions as a strengthening of Indonesian feelings, in the Indonesian dimension, oral literature is part of the form of cultural glory (Idawati & Verlinda, 2020). Various forms of oral literature are different in each region of Indonesia. Even from the Indonesian dimension, oral literature is a form of Indonesian cultural glory. Oral literature plays a role in strengthening the resilience of Indonesian ideology (Musfeptial, 2017).

Many literary researchers have presented studies of the phenomenon of cyber literature with uniqueness, creativity and challenges for researchers (Rejo, 2014). Oral tradition in the Sultanate of Ternate is a set of habits and behavior of daily life which are passed down from generation to generation. Before the arrival of Islam, known as the Momole period, this country already had several oral traditions which included cultural values, customs, social systems and belief systems (Karim & Hasim, 2018). So, there are challenges that arise in research on oral literature which is shaped like a narrative. Therefore, it is necessary to make efforts to maintain. Retention activities that can be carried out in the digital era as it is today can be carried out by utilizing digital technology through digital documentation and websites. With this innovation, it is hoped that the existence of oral literature will be more developed and accessible to the wider community (Fakhrurozi et al., 2021). Other efforts to maintain oral literature are developing studios, making changes to the concept of performances, storing discourses, and inheriting them through the teaching process to the younger generation which has been carried out in Majalengka (Fakhrurozi, 2016).

## 2. LITERATURE REVIEW

*Warahan* oral literature is one of the media that can be used for the formation of character education values. Moreover, *Warahan's* oral literature has started to become extinct and is not recognized by today's younger generation. The observation results also concluded that research in the Lampung area was still small and less desirable. If understood from the situation of science and technology development and its changes, oral literature is an oral text that belongs to the folklore that needs to be studied and studied in depth in the context of developing character education. In particular, the results of this study of oral literature can be used as a source and basis for improving the quality of human resources. Literature is also an easy-to-understand medium for studying various character values that are relevant to current global conditions.

*Warahan* oral literature is one of the media that can be used for the formation of character education values. So, the purpose of this study was to determine the value of character education contained in the "*warahan*" oral literature in Lampung society. The results of this research are expected to become a media guide or public awareness of the importance of preserving oral literature as part of the social formation of society and the next generation with character.

a)

## 2.1 Oral Literature

Oral literature as part of an oral tradition that is usually developed in oral culture in the form of messages, stories, or testimonies or those that are passed down orally from one generation to other generations (Mahuika, 2019). Oral literature is literature that is learned, conveyed, and enjoyed orally (Lord et al., 2000). Taum (2011) argues that oral literature is a group of texts that are spread and passed down orally, which intrinsically contain literary means and have an aesthetic effect on the moral and cultural context of a particular group of people.

The literary form is allied with imaginative formulations in actual words (Finnegan, 2012). Oral literature is a product of and part of 'culture', and cultures are interrelated (Reichl, 2012). Meanwhile, Rusyana stated the basic characteristics of oral literature, namely 1) oral literature depends on listeners, speakers, space and time, 2) speakers and listeners have physical contact, means of communication are equipped with paralinguistics, 3) are anonymous (Setyami et al., 2022).

From the explanation of the theory, it is synthesized that oral literature is folklore that describes a culture of society to teach a life value both regarding moral traditions and polite behaviour. Oral literature stores local wisdom, traditional scholarship, moral messages, and social and cultural values. All of that grows, develops, and is passed down orally in the literary community. In oral literature, some genres show the relationship between one culture and another.

## 2.2 Warahan

Sahril (2013) argues that folklore is a picture of community authenticity that reflects the behaviour and culture of the local community. Gusnetti, Syofiani, Isnanda argued that folklore is part of the cultural and historical wealth of the Indonesian Nation (RomiIsnanda, 2015). from the several definitions above, it can be synthesized that folklore is an anonymous story that describes the authenticity of a society that reflects local behaviour and culture and is part of the culture of a society that is spread and passed down from generation to generation.

In the past, folklore was very popular among its supporters. Folklore as part of oral literature can be accepted by all circles. The history of folklore is also important for understanding how it relates to some other processes in history and society. Here, folklore can be clearly distinguished from written literary texts, which are set in history and reflect individual perceptions of reality. Folklore is as dynamic as reality itself (Naithani, 2014). On the other hand, folklore is an organic phenomenon in the sense that it is an integral

part of the culture. Any divorce of a fairy tale, song, or sculpture from their native place, time, and society inevitably brings about a qualitative change in them. Social context, cultural attitudes, rhetorical situations, and individual talents are variables that produce clear differences in structure, text, and verbal texture (Amos, 2020). From the explanation of the theory, it is synthesized that folklore is part of the culture of society and continues to grow from the traditions and culture of society as a form of teaching moral values that describe people's lives. So, folklore was born among the people who describe their environment.

## 3. METHODS

The study in the content analysis does not only analyze the visible content but also distinguishes the levels of content, themes and main ideas from the meaning in the text as the main content so that the results of this content analysis study can present value from the hidden content context (Creswell & Creswell, 2018). In this study, the study of content analysis is aimed at analyzing the educational value of the character implied from stories in *warahan* oral literature that developed in the Lampung community, especially in Jabung District.

The data were taken from sentences in the oral literature of *warahan* as many as 7 *warahan* which are still used by parents in Lampung society, especially in the Jabung sub-district. The seven oral literature *warahan* are entitled 1) the story of Eppak's son Khajo, the story of Sipraul, the story of Asu, 2) the cat Jamo Kaming, 3) the story of Manguh Jamo Iwo Belido Kiyai Sekhatu Jammi, 4) the history of the stone mortar era, Panai Cawo, 5) the story of the origins of the people of Jabung, East Lampung, and 6) the story of Tengung Putak.

Mayring (2014) started two qualitative content analysis procedures: developing inductive categories and applying deductive categories. This study will employ category development procedures such as (1) problem formulation, (2) data source selection or categorization, (3) elaboration of data categories based on operational definitions, (4) reliability checking, (5) data analysis, research, reports, and evaluation of research results, including the credibility, transferability, triangulation, dependability, and confirmability are used to assess the validity of this research data.

## 4. RESULTS & DISCUSSION

The findings show that *Warahan's* oral literature has taught character values that are relevant to character education values set by the government in the administration of education. The values contained in the *Warahan* literature of the Jabung Lampung community are;

- a) love of the motherland,
- b) religious,
- c) national spirit,
- d) social concern,
- e) responsibility,
- f) hard work.

Example of utterances that have education character value;

Data 1.

- (1) Story 1: *Ternyata do'anya dikabulkan Yang Maha Kuasa*
- (2) Story 5: *Akhirnya ketujuh istri si Kiyai berunding dan berdoa memohon pada Yang Maha Kuasa*

The two utterances contain values about obedience to God Almighty because the process of the story is described by praying. Prayer is one of the ways that everyone uses to build the value of belief as a religious community. In this story, the people of Lampung in Jabung tell their children to be religious so that they become people who can be grateful and have guidelines or guidelines for life against the problems they face.

Data 2.

- (1) Story 5: *si Kiyai mempunyai saudara jauh yang berada di seberang lautan, mereka berencana menyusul dan memberitahunya kendati jauh*

This story describes a *kiyai* who has a national spirit because he carries out activities by crossing different areas to find out who is farthest from the problem he is facing. He becomes someone who can defend the people in his area and deal with all problems well.

Data 3.

- (1) Story 5; *ia sebagai saudaranya bisa segera datang temui dan menolongnya.*
- (2) Story 5; *Maka, tidak menunggu waktu lama mendengar kabar saudaranya sakit, dia langsung mengambil perahunya dan berangkat pulang*

These two data clearly describe the attitude of someone who cares about other people. Someone who wants to help others or help others who are experiencing difficulties. In this story, the people in Jabung give views to the younger generation or the social environment about caring for others.

Each of these value findings has a different meaning which describes the concept of character education values. The operational meaning of each character education value found in *Warahan's* oral literature is:

- b) The value of love for the motherland describes the Indonesian people who have a variety of cultures and traditions but still uphold unity.
- c) Religious values teach humans to have beliefs that can respect each other's differences.
- d) The value of spirit of nationalism provides stories of the struggle of the Indonesian nation that are different but can build the Indonesian nation together.
- e) The value of social care describes the character of the Indonesian people who have tolerance for diversity and cultural differences.
- f) The value of responsibility teaches the character of Indonesian people who can position themselves as individuals and as community groups. The stories in this folklore build the character of the people who can be held accountable for all forms of their actions and behaviour.
- g) The value of hard work teaches someone to achieve success must be willing to try well and always learn

Another finding that illustrates the value of character education in this *warahan* is respect for fellow human beings, as well as concern and love for local culture because many young people forget local culture such as *warahan* oral literature. *Warahan's* oral literature is also closely related to the daily life of the people of Lampung which describes the values of social life and culture in *Warahan* oral literature.

Apart from *warahan*, in Lampung there is also having as a form of traditional oral literature from the Krui people of West Lampung. *Hahiwang* oral literature is an activity of reciting poetry in Lampung language with rhythm. *Hahiwang* oral literature is only mastered by the older generation, many of the younger generations know about this oral literature but do not master how it should be sung. *Hahiwang's* oral literature is full of meaning and moral messages about life which are implied in his poems. Several conservation activities have been carried out with socialization and externalization (Parangu & Salim, 2018). The *Syaer* Lampung oral tradition also grows and develops in the Lampung Pepadun community. The philosophy contained in *Syaer's* oral literature is the advice of the ancestors for future generations. The advice embedded in every verse of *Syaer's* oral literature is to have a noble character, be responsible, be kind, and stay away from actions that harm yourself and others. Another philosophical meaning in *Syaer's* verse is the command to obey God and stay away from His prohibitions (Roveneldo & Isnaeni, 2022).

Oral traditions in Tasikmalaya Regency belong to the types of fairy tales, legends and myths. The three types of oral traditions are spread across 39 districts in Tasikmalaya Regency. Oral traditions in Tasikmalaya Regency found educational values which include moral, cultural, religious, historical, and heroic values. Oral literature is also often used as a language learning media or studying character values that build student morals and behaviour and can preserve culture (Dikilitas & Duvenci, 2009; Owiti et al., 2014).

This finding has implications for our understanding as a society to preserve *warahan* culture and make *warahan* a learning medium. Theoretically, this research can be useful for: 1) enriching the body of knowledge in the field of literature; 2) the development of concepts and theories of oral traditions that must be preserved in the life of the people of Lampung; 3) knowledge or theory as a guide in developing social and cultural values through the study of literary works which are included in curriculum development and design; 4) adding to the repertoire of Indonesian literature so that later it can be used as a support for literary studies; and 5) get to know the local culture better.

## 5. CONCLUSION

The findings of the value of character education in the study of *warahan* oral literature circulating in Lampung society are very closely related to the value of character education recommended by the government in curriculum design. In Lampung folklore there is a description of the reality of life, therefore it is seen as capable of contributing to character building to overcome the moral and ethical crisis caused by advances in science and technology in the current era of globalization. The character education values found are closely related to the character education values that have been set by the government as one of the student character development. The values contained in the *Warahan* literature of the Jabung Lampung community are the love of the motherland, religion, national spirit, social care, responsibility, and hard work. These values can be related to the need for competency development needed in the global era.

The results of this study are still limited to studying the values of character education that developed from the *Warahan* oral literature in Lampung society, especially in Jabung District. In addition, the oral literature data studied is still limited. Thus, the results of this study can be further developed or researched which

can be linked to pedagogical concepts. Subsequent researchers can also re-identify more oral literature that is still developing and is almost extinct in Lampung society, so that the study of character education values can be broader and can be relevant to the level of demands or quality needs of human resources in the global era.

## 6. REFERENCES

- Amos, D. (2020). *Folklore concepts; Histories and critiques*. Indiana University Press.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches fifth edition*. SAGE Publications Inc.
- Dikilitas, K., & Duvenci, A. (2009). Using popular movies in teaching oral skill. *Procedia - Social and Behavioral Sciences*, 1(1), 168–172. <https://doi.org/10.1016/j.sbspro.2009.01.031>
- Fakhrurozi, J. (2016). Pemertahanan tradisi lisan Gaok di Desa Kulur Majalengka. *TEKNOSASTIK*, 14(2), 28–38. <https://doi.org/10.33365/TS.V14I2.59>
- Fakhrurozi, J., Pasha, D., Jupriyadi, J., & Anggrenia, I. (2021). Pemertahanan sastra lisan lampung berbasis digital di kabupaten Pesawaran. *Journal of Social Sciences and Technology for Community Service (JSSTCS)*, 2(1), 27–36. <https://doi.org/10.33365/JSSTCS.V2I1.1068>
- Finnegan, R. (2012). *Oral literature in Africa (World oral literature series: Volume 1)*. Open Book Publishers.
- Idawati, & Verlinda, D. (2020). Peran sastra lisan dalam pengenalan budaya bangsa Indonesia. *Imajeri: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 2(2), 175–181. <https://doi.org/10.29405/imj.v2i2>
- Karim, K. H., & Hasim, R. (2018). Penggunaan bahasa ternate dalam sastra lisan dan acara ritual keagamaan. *Jurnal Ilmu Budaya*, 6(1), 166–175.
- Lord, A. B., Mitchell, S. A. (Stephen A., & Nagy, G. (2000). *The singer of tales*. Harvard University Press.
- Mahuika, N. (2019). *Rethinking oral history and tradition: an indigenous perspective*. Oxford University Press.
- Mayring, P. (2014). *Qualitative content analysis: Theoretical foundation base procedures and software solutiaon*. Klagenfurt.
- Musfeptial, N. (2017). Peran sastra lisan dalam penguatan ketahanan nasional indonesia. *Mlangun: Jurnal Ilmiah Kebahasaan dan Kesastraan*, 14(2), 43–56.
- Naithani, S. (2014). *Folklore theory in postwar Germany*. Mississippi.
- Owiti, T., Onchera, P. O., & Kulo, S. (2014). Use of oral literature in the teaching of English grammar in secondary schools in Bondo district- Kenya. *International Research Journal*, 4(9). DOI <http://197.136.17.126/handle/123456789/255>
- Parangu, R. N. A., & Salim, T. A. (2018). Indigenous knowledge preservation of oral literature Hahiwang in west Lampung. *PEOPLE: International Journal of Social Sciences*, 4(2), 1221–1232. <https://doi.org/10.20319/PIJSS.2018.42.12211232>
- Putrayasa, I. B. (2017). Literature as Media Education Nation Character Values. *International Journal of Linguistics, Literature, and Culture*. <https://doi.org/10.21744/IJLLC.V3I3.443>
- Reichl, K. (2012). *Medieval Oral Literature*. De Gruyter.
- Rejo, U. (2014). Memosisikan sastra siber sebagai lahan baru dalam penelitian sastra mutakhir di Indonesia. *Paramasastra*, 1(2), 24–35. <https://doi.org/10.26740/PARAMA.V1N2.P%P>
- RomiSnanda. (2015). Struktur dan nilai-nilai pendidikan dalam cerita rakyat kabupaten Tanah Datar provinsi Sumatera Barat. *Jurnal Gramatika: Jurnal Penelitian Pendidikan Bahasa Dan Sastra Indonesia*, 1(2), 183–192. <https://doi.org/10.22202/JG.2015.V1I2.1238>
- Roveneldo, R., & Isnaeni, M. (2022). Philosophical Meaning in the Syaer's Oral Tradition of Lampung Pepadun. *Proceedings of the International Symposium on Religious Literature and Heritage (ISLAGE 2021)*, 644. <https://doi.org/10.2991/ASSEHR.K.220206.028>
- Sahril, S. (2013). Nilai Budaya dan Pendidikan Karakter dalam Cerita Rakyat Sumatera Utara: suatu Kajian Model Skema Aktan dan Skema FungsiGreimas. *Madah*, 4(2), 208–225. <https://doi.org/10.26499/MADAH.V4I2.542>
- Setyami, I., Apriani, E., & Fathonah, S. (2022). *Tidung Oral Literature*. Syiah Kuala University Press & University Borneo Tarakan.
- Shipley, J. T. (2013). *Dictionary of Word Literary; Criticism, Forms, Technique*. Littefield.
- Taum, Y. Y. (2011). *Studi sastra lisan*. Lamalera.
- Wati, E. (2017). The role of literature in Indonesian development process. *CaLLs (Journal of Culture, Arts, Literature, and Linguistics)*, 2(1), 53–64. <https://doi.org/10.30872/calls.v2i1.704>
- Widyahening, E. T., & Wardhani, N. E. (2016). Literary works and character education. *International Journal of Language and Literature*, 4(1), 176–188.