

MORAL VALUE AND CHARACTER BUILDING TUGU SILALAH BATAK TOBA FOLKLORE INTO TEACHING MATERIALS ENGLISH SUBJECT

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Submit, 13-01-2021

Accepted, 01-03-2021

Publish, 01-03-2021

ABSTRACT

The purpose of this research is to develop and build values and moral character for the next generation, especially for high schools, through the folklore of the Tugu Silalahi Batak Toba. This research approach was carried out using qualitative descriptive. Teaching moral values and character building from the Toba Batak Silalahi folklore will be applied by learning English on narrative text material and can also be in descriptive text. In the story, the moral values are mutual love, being fair, honest, obedient, socially caring, humble. The character building in this story is a responsibility, hard work, courage, decisiveness, cleverness, patience, and keeping promises.

Keywords: Character Building, Folklore, Moral Values, Teaching Materials

INTRODUCTION

Talk about folklore, will not be separated from the myths or legends of a place's existence. Folklore is one of the riches of cultural diversity and stories from Indonesia. Each region has a folk tale whose story is quite exciting and provides full moral values and meaning. As one of the provinces on the island of Sumatra, Indonesia, North Sumatra also has various compelling folk stories from the Toba, Pakpak, Karo, Simalungun, Mandailing, and other ethnic groups who live in the province of North Sumatra.

According to the Oxford Dictionary, folklore consists of the traditional beliefs, customs, and stories of a community, passed through the generations by

word of mouth. According to Bronner's (2012) definition, folklore is "traditional knowledge drawn from or put into practice. Folklore is partly a collective culture known and passed down from generation to generation, among collectives of any kind traditionally in a different version, both in verbal form and examples in motion.

Efforts to preserve and preserve stories passed down from generation to generation must be strained. One way to do this is by documenting the oral folklore that is present in a particular area. From the documentation of myths, legends, and tales told in the documentation, it can retell by adding moral values to realize children's character education. This study aims to describe the moral values and character building in the folklore used as subject material in English from senior high school.

Education makes humans intelligent and must be able to create good morals and noble values in the personality of everyone because achieving success is not enough with intellectual intelligence. Character education can affect one's academic success. A person who has moral values will distinguish right from wrong (Juwairiah, 2017).

In the sizeable Indonesian dictionary, character is defined as a psychological, moral, or character trait that distinguishes a person from others (Departemen Pendidikan Indonesia, 2008). According to President Decree (Perpres, 2017) about development character building, character building is the responsibility of schools to strengthen students' character by harmonizing heart, feeling, thinking and physical by involving many stakeholders, school, parents, and society.

According to Munif (2018), character building is an effort to return humans to their natural dispositions as human beings who have experienced the humanitarian process by offering several pillars: heart, mind, exercises, taste, and bodies. According to Elkind & Sweet (2004), character building is a deliberate effort to help people understand, care, and act based on ethical values. It means that character education is a conscious and planned effort to help humans understand the care and apply core moral values.

Besides, according to Chowdhury (2016), character-building needs to be taken care of to create the next generation who have morals and character. Moral value and character building is a process of forming nature itself. It is always a positive impact on the student's development of a person's emotional, spiritual, and personality. Character building is a crucial part of building a strong personal dedication.

Folklore can help shape children's character because there are many moral messages contained and the noble values of the nation (Juwairiah, 2017). Analyzing moral values and character building from folklore is also one way to

support and preserve local culture. Like the story of Tugu Silalahi, many of us do not know this story. Even though the story's moral value is excellent to see, it will foster a sense of care. This story can be used as teaching material to develop moral values and character education for high school children by analyzing it, which is very important for someone to have moral values and good character in behavior. Teaching moral values and character building from the folklore of the Tugu Silalahi, which is this story owned by Silalahi Sabungan, Dairi, North Sumatera, will be applied through English lessons in narrative text material, and it can also be descriptive text.

LITERATUR REVIEW

The folklore that has been going on for generations contains local wisdom that must be preserved. Efforts to protect local traditions deserve special attention from all of us (Hariyanto, 2020). Folk stories that develop in a society are generally known without knowing who the author or creator is. Because it is anonymous or without knowing who the author or creator is, the ownership of this folktale is global because all the supporting communities own it. A person or individual is not entitled to monopolize ownership.

From folklore, of course, we can learn a lot. In addition to learning to recognize art, we can study the moral messages and character education in mythology that can behave and behave in a better direction. According to Kohlberg (1981), there are two characteristics of moral values: good moral values and wrong moral values. Good moral values are values related to the suitability of human life expectancy and the purpose of carrying it out, which can be seen from society's social principles.

The definition of moral value is an objective picture of the side of truth carried out by someone in a community environment. Every action, attitude, responsibility, good conduct, and ethics of humans will reflect the moral value (Afandi, 2018). Given that in an increasingly advanced era, more and more students are starting to lose morals to discovering moral values and character education from this story. Theoretically, this research can be used as learning material that a teacher can give to students.

RESEARCH METHOD

This researcher approach uses descriptive qualitative. The research steps collecting data, analyzing the data, and drawing a conclusion. were the research visit the Tugu Silalahi, meet the informer and interviewees. Interviewees tell the story, and then the study writes the story. Meanwhile, qualitative research aims to describe non-statistical or descriptive data. It refers to the research procedure,

which brings about descriptive data in written or spoken forms available to be examined.

FINDINGS

The form of literary values such as folklore contains many moral values. The readers can learn and practice the author's folklore, namely the Silalahi Monument's origin, which includes a lot of moral values and character building. The data obtained from this study results from interviews with the community around Silalahi III and critical keepers of the Silalahi Instrument. Based on the informants' interviews, the original Tugu Silalahi script was formed according to the information received. The following is a process for achieving information effectiveness, namely: 1) the truth of the Tugu Silalahi Folklore; 2) the origin of Silalahi Sabungan; 3) the way Sabungan determines his first wife; 4) the reason for the Sabungan choosing Tao Silalahi as a place to live; 5) the reason Sabungan married King Mangatur's daughter as his second wife; 6) the disclosure of the secret of Sabungan has a young wife and another child; 7) the law of Sagu-Sagumarlangan.

Based on the above questions, the researcher can conclude that the data in the form of folklore has been validated by informants and residents around Silalahi III Village, Dairi Regency.

The Story of the Silalahi Monument

Sabungan lived for a long time with his younger brother, Oloan, in Siogung-Ogung (Pangururan-Samosir). After he felt that his younger brother could stand on his own, Sabungan finally went on a journey until finally, he arrived at a beautiful place, Paropo, on the edge of a Toba lake, which still has its name Tao Silalahi. Interested in its beauty, he chose it as a place to live. His persistence at work caught the attention of a traveler who happened to pass by and came to introduce himself. Although they had difficulty communicating at first because the languages of the two were slightly different, because they often met, eventually they could understand each other and the conversation went smoothly.

The traveler was concerned to see Sabungan still living in solitude. With a little shyness, the traveler offered Sabungan a family relationship. He told me about his Iboto, which numbered seven people. "If you want, you just have to choose," the traveler offered. Sabungan was interested in the offer. He finally followed the nomad's invitation to see the girls. Arriving at the nomad's village, Sabungan was stunned by the beauty of the seven girls.

Since everyone looked equally beautiful, it was difficult for him to make a choice. Finally, Sabungan got a sense. He asked the seven girls to cross a small river one by one. He eventually chose one of them, the girl who crossed without

lifting the cloth covering her body. Then, the girl he later made his wife. The choice of Sabungan was quite right because, from this wife, Sabungan had many children. With these children's birth, the assumption of people who have been doubting the masculinity of Sabungan has vanished. This doubt arose because Sabungan did not marry for a long time.

Because he was not married for quite a long time, people considered him not a real man. Finally, after he had married the woman of his choice and had many children, that notion vanished. Sabungan really is *lalahi* (male). By Batak custom, this substitute name is more popular than the original word. Since then, his full name has changed to *Silalahi Sabungan* or *Silahi Sabungan*. Many stories develop about this *Silahi Sabungan*. One of them is a story about how he was tricked by King Mangatur from the descendants of Sorba Dijae.

It is said that to the Patane region in Onan Porsea came a hero named Rahat Bulu. This name is something people give because, whoever deals with Rahat Bulu (a very itchy reed), is doomed. King Mangatur was stifled by this man's presence and thought hard about how to get rid of him. Meanwhile, the news about the greatness of Sabungan had long been heard by King Mangatur. Thus, he wished to tie a brotherly relationship with Sabungan with the intention that if something happened to Rahat Bulu, who likes to seek reparation, Sabungan would be involved.

However, he did not know how to do it because Sabungan already had a wife and children. For that, he made a sense by saying that his daughter was sick and could only be cured if Sabungan treated her. Sabungan was persuaded and went to follow King Mangatur to his hometown. Once treated by Sabungan, the girl was cured. However, as soon as Sabungan left him behind, his illness recurred. It happened over and over again. For her disease to be completely cured, the girl had to marry Sabungan. Although the two of them are far apart in age, for humanitarian reasons, Sabungan finally agreed.

From his young wife, Sabungan had a handsome boy and gave him the name Tambun. One time on a weekend, the child was proudly brought by his mother to the market. Rahat Bulu happened to see this beautiful little boy and snatched him from his mother's arms. He said that the child was his son as a result of his affair with the young mother. Of course, this was at the young mother's protest because she didn't know this man at all. However, no matter what the young mother said, Rahat Bulu still said that the child was her child. It was reported to Sabungan. Sabungan comes to the market and tries to explain that the child is his son. Rahat Bulu persisted and said that the child was the result of his affair with the young woman.

An agreement was made to prove who was right and who was wrong. The two were, in turn, asked to enter a trunk (a coffin made of a large wooden tree;

split in half, partly for the place of a corpse by cutting holes for the location of the corpse. and partially used as cover). Before the two took turns entering the coffin, Sabungan asked the many presents: 'Porsea pray hamu sude?' (Do you believe?) The audience answered simultaneously: "Porsea...Porsea" (believe...believe). Since both parties agreed and the people who witnessed it, they looked for a stick. After that, the young mother was allowed to enter first, then come out with nothing less. People who saw also cheered. Rahat Bulu then followed and was confident that he would safely get out of the coffin.

However, as soon as he entered and stretched out, the coffin immediately closed tightly. Every effort was made by his family, who was also watching. The casket still could not be opened. Sabungan then flew the coffin to Dolok Simanuk-Manuk, and Rahat Bulu, it is said, became a disturbing ghost there. It is said that this is the origin of the name Onan Porsea near Patane, where the kings gathered. Because he was worried that unwanted things would happen again, this little boy was taken to Paropo. At first, the child was put in a hidden place. Sabungan did not want this small child to bring new problems to disturb harmony in the household. However, no matter how clever Sabungan hid this little boy, his secret was finally exposed.

It was preceded by frequent Sabungan leaving her food and taking it to her wife's unknown place. This behavior feels strange to his wife, who asks him to be honest, for whom the food is hidden. Finally, Sabungan told of his going to King Mangatur's place and his marriage to his daughter who had produced this little child. He also recounted an incident that happened to the child so that, for his safety, he had to be taken to his hometown. His wife's heart was touched, and he could accept this as a fact. He finally determined that he would consider the little boy his youngest son and raise him as his own.

This was conveyed to his children, and apparently, no one had any objections. They agreed to accept him as the youngest brother. To reinforce this agreement, the mother gathers her children and eats a type of food known as Sago-Sago Mallangan. Together, this meal was remembered by the descendants of Silahi Sabungan with the oath of "Sago-sago Mallangan," a commitment that recognized Tambunan as the youngest brother in the Silahi Sabungan family. Until now, the Tambunan clan has felt more comfortable in the Silahi Sabungan clan group, so there is no need to form a unity within its clan group.

Genealogy of the Silahisabung Clan

The data collected from various books and tours shows that the King of Silahisabung has 2 (two) wives. The first wife is Pinggan Matio boru Padang Batangari and lives in Silalahi Nabolak and the second wife is Milingiling boru Mangararak. From boru Pinggan Matio, Raja Silahisabung has seven (7) sons and

one (1) daughter. Meanwhile, from Boru Milingiling, Silahisabung had a son. The eight sons of the Silahisabung King and a daughter can be briefly described below.

The first wife was born as follows: 1) Haloho (Loho Raja); 2) Tungkir (Tungkir Raja); 3) Rumasondi (Sondi Raja); 4) Dabutar (Butar Raja); 5) Dabariba (Bariba Raja); 6) Debang (Debang Raja); 7) Pintubatu (Batu Raja); 8) Siboru Deang Namora. From the second wife one son was born, namely Tambun (Tambun Raja).

Poda Sagu Sagu Maralangan

The king of silahi sabungan made several important advices for his generation as a guideline that they must carry out in their so-called life Poda Sagu Sagu Maralangan. The contents of poda sagu sagu maralangan are: 1) ingkon masihaholongan hamu sama hamu sahat ro di pomparan muna be; 2) naso tupa dohonon muna naso saama saina hamu na pitu dohot si Tambunraja jala ingkon sisada anak sisada boru do hamu; 3) hamu napitu dohot angka pinomparmu inkon humolong rohamu diboruni anggi muna si Tambunraja rodi pomparanna, jala hope Tambunraja dohot sandok pomparanmu, ingkon humolong roham di boru ni angka hahami dohot pomparanna; 4) naso jadi olion ni pomparan mu napitu pomparanni anggimu si Tambunraja on, jala naso jadi olion ni pomparan nisi Tambunrajapomparan ni haham na pitu on; 5) naso tupa punga on muna bada manang salisi. Molo adong parbadaan di hamu napitu sahat rodi pomparan muna sandok ingkon anggi mu ma, manang pomparan si bahen dame di hamu, jala molo adong parbadaan dihamu naso tupa halak na asing pasaehon.

DISCUSSION

In the world of education, the application of character building in shaping students' character is critical. Character building during learning becomes the full responsibility of the teacher. Teachers can insert character building through education that will be conveyed to students. This research is relevant to Setyawan et al., (2017) that the younger generation, as the nation's next-generation, is obliged to protect and preserve it. Besides, folklore, which is full of character education values, will be much more useful when used as teaching material in schools. With the research they've done, they discover the importance of character education. The folklore from Pacitan includes character values; (1) religion; (2) honesty; (3) hard work; (4) creativity; (5) curiosity; (6) national spirit; (7) respect for achievement; (8) peace-loving; (9) caring environment; (10) social care; (11) responsibility.

Character education is needed so that the values of the Indonesian nation do not deteriorate. It is in line with Youpika & Zuchdi (2016), aiming to

overcome or prevent the decline in character values by researching folklore. Based on the legend of the Pasemah Bengkulu tribe that he studied, it was found that the importance of character education include: (1) religion; (2) responsibility; (3) social care, (4) discipline; (5) humble; (6) brave; (7) intelligent; (8) patient; (9) obey; (10), optimistic; (11) hard work; (12) willingly accept defeat; and (13) keep promises. Hakim (2018) said that academic learning could be used to instill values and character building. Character education through literary works can be done through folklore.

The moral values that readers can learn from the Tugu Silalahi folklore analysis are loving each other, whether fair, religious, honest, obedient, social care, humble. The story's character-building is responsibility, hard work, courage, intelligence, firm, patient, and keep promises. We can see this message from the law of Sago-Sago Maralangan, the Raja Silahi Sabungan to all his descendants, that is: 1) loving each other, full of brotherhood that lasts for all generations Raja Silahisabung from now on created generations; 2) there are seven of older descendants brothers (Loho Raja, Tungkir Raja, Sondi Raja, Dabariba Raja, Butar Raja, Debang Raja, Batu Raja) do not mention that they are not one father, one mother, with a brother Tambun Raja, if not, Tambun raja, do not say if they are not the same mother and father as the descendants of their seven siblings; 3) all seven descendants of his brother must love sisters they are descendants of the Tambun Raja, and also Tambun Raja must love the sister of the seventh siblings; 4) do not intermarry between the seven children and the Tambun Raja brother's descendant; 5) do not start disputes for all descendants.

The data from several findings of the value of character education in collecting folklore above are evidence of cultural heritage and ancestral nobility that should be exemplary. And based on the analysis of the Tugu Silalahi folklore, it can be said that the moral values and character building of these folk tales can be used as English teaching materials for senior high school. The analysis of the moral values in the story has a very positive impact on creating young people to shape their character in living a better life, namely loving each other, hardworking, religious, and responsible. Good feelings will be born in our midst. Apart from the character education obtained and the moral value of every positive thing that comes from this study, students can learn literature and get to know real stories from our area. Thus, this research can also open up insights to get to know and love our culture more.

CONCLUSION

The moral values of the folklore of Tugu Silalah are mutual love, being fair, honest, obedient, socially concerned, and humble. Besides, character building from the story is a responsibility, hard work, courage, assertiveness, patience, and keeping promises. The report's moral values and character building can be relevant as English language teaching materials for senior high school. That we know that character building is essential to be taught to the younger generation so that students can use it in acting and behaving better in this more advanced era.

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