

Folklore as the Key to Instilling Ethical Values in Javanese Language Learning

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Abstract

Folklore is part of the cultural heritage created by humans and inherited from generation to generation, both orally and partially oral. In the context of education, especially in the digital era full of global information flows, folklore plays an important role in maintaining local values and the character of the nation. Culture cannot be separated from the education received, because education is a means to transfer cultural values to the younger generation. Javanese folklore, which has valuable moral, ethical, and character values, is very useful in the process of learning Javanese language in instilling ethical values. Teaching materials using folklore will shape students' attitudes to be polite, cultured, and noble and become a pattern of regional cultural conservation and a filter against foreign cultures that are not in accordance with the personality of the nation. The method presented in this study uses a literature study with qualitative descriptiveness. The data used is secondary data such as books, journals, documents, and other publications. Data analysis was carried out in three stages, namely organize, synthesize, and identify. Through folklore, noble values can be instilled in the souls of students as part of character education. Learning Javanese language at the elementary school level not only teaches language and literature, but also shapes students' personalities to behave according to Javanese culture that is polite and noble.

Keywords: Ethics, Folklore, Javanese language learning

INTRODUCTION

In the world of education, maybe the term folklor sounds unfamiliar. Whether you realize it or not, folklore itself can be part of learning activities. Folklore is part of culture. Folklore, whatever form and form it is created or created by humans (man-made). Folklore from generation to generation is passed down orally or semi-orally (partially oral). For this reason, it is necessary to first study about culture in general, with the hope that the confusion of understanding about culture in general can be minimized, gratitude can be eliminated.¹

So far, there has been a misperception among our society about the term culture. They believe that art and culture are the same. Therefore, when we talk to them about cultural issues, art must be the focus. On the contrary, artists always receive criticism from cultural experts. In any case, the misunderstanding must be corrected. When people believe that culture consists of everything physical and just the product of art, they make the mistake of others.

In fact, culture is the entire system of ideas, actions, and results carried out by humans in the life of society or in the series of social life, which humans have through education. This shows that culture is made up of three things: ideas, actions (activities), and artifacts. Cultural systems are derived from cultural ideas, ideas, norms, values, and actions; social systems are derived from cultural actions, activities, and behaviors; and physical culture is derived from artifacts, products, and outcomes. Among the three forms of culture mentioned above, it can be concluded that the most abstract form of culture is the cultural form of ideas, norms, or values. However, the most concrete forms of culture are artifacts.

Meanwhile, a culture of activity or action can be considered half abstract and half concrete. This means that the action can be seen and photographed or videotaped, but it cannot be palpable.

Culture always occurs and develops in people's lives, or in a series of social life. This means that culture occurs and develops in society. Thus, learning makes culture the property of humans. This means that culture is not something that is given, but comes from humans as a result of their efforts to think, act, and produce. Culture is a tool for adapting. In this case, the tool is the medium. It is a social and natural environment. Various experiences show that the inability to adapt culturally can lead to social conflict. Cultural life comes from different natural environments. Similarly, cultural life comes from different social environments. Undoubtedly, culture was created by humans, not God. That everything created by God is then created by the creative hands of man—artists, for example—is “yes!” After innovative and creative humans make cultural changes, a place or natural environment becomes more beautiful, attractive, and charming.

The relationship between education and culture certainly cannot be separated, especially in today's all-digital era. Where the rapid flow of information from outside cannot be stopped, which will eventually become a boomerang for local culture which has a direct impact on behavior in the community. Folklore is an intellectual heritage of the past that is full of enlightenment, moral, and character values. The impact of leadership with character that is uprooted from the nation's cultural roots raises various problems. Another consequence of all these crises is the weak ethics of the Indonesian generation, especially among students.² Social crises consist of violence between youth to brawls between uniformed students, bullying, and hoaxes. All the tendencies of Indonesian people's attitudes result in a sad new character transformation. The crisis entered the world of education, entering schools quickly and easily.

The existing reality shows that education is required to make maximum efforts in humanizing humans. One of the serious problems is that Indonesian people forget the core roots of their culture. It is stated that many have forgotten the root and core (culture core), which should prosper humans, but instead circumscribe and even silence humans. Based on this description, the characteristics of folklore that are inherited from generation to generation orally can find refreshment if literate, in the sense of being written and read, which can be a medium to restore the moral quality and character of the generation in building the nation's ethics.

Learning activities and teaching materials can be used to implement ethics education. By using characters from the story, subject matter that utilizes folklore can provide good character examples. Learning Javanese language skills and knowledge is the implementation of knowledge and skills of Javanese language, literature, and culture.³ Students can acquire cultural, polite, and ethical communication skills through folklore-based Javanese language teaching materials. Javanese folklore which is rich in moral values can be used as a tool to teach ethics in accordance with Javanese cultural values. In addition, using folklore as a source is one way to maintain culture in the current era of globalization and at the same time prevent the influence of foreign cultures that are not in accordance with the character of the Indonesian nation. In the globalization discourse on relations between nations, the cultural values contained in Javanese expressions and folklore can contribute to the formation of Indonesia's national identity.⁴ The spirit and noble values contained in traditional Javanese expressions can serve as the basis for the lifestyle and behavior of the Javanese people. In addition, the values contained in traditional terms are the ideas that exist in people's minds that can influence the way they act, speak, and behave. Through ethics education, the values contained in the oral traditions of Javanese culture can be integrated into the national cultural constellation.

LITERATURE REVIEW

Folklore is an integral part of cultural heritage that represents a society's outlook on life, moral values, and identity. In the context of Javanese culture, folklore functions not only as entertainment, but also as a medium of character education and character formation. Noble values such as honesty, politeness, mutual cooperation, and responsibility are implied in various forms of folklore such as toy songs, parikan, legends, and folklore. Javanese language learning that integrates folklore is an effective means of instilling these values in students from an early age.

According to Danandjaja, folklore reflects the value system of the community that is inherited orally and has a didactic function, namely teaching life wisdom. He emphasized that in every folklore there are moral values that can shape a person's character.⁵ Thus, folklore is not only a product of culture, but also a living and relevant tool of moral education. In the context of formal education, especially in learning Javanese, folklore can be a medium to train language skills while strengthening understanding of cultural values.

Culture-based learning, including the use of folklore, is in line with the principles of Freedom of Learning which emphasizes independence, creativity, and character building. Wibowo explained that character education through the Javanese language plays an important role in instilling respect, *unggah-ungguh*, and *tata krama* (manners that are characteristic) of Javanese society.⁶ Therefore, teaching folklore in learning Javanese not only enriches linguistic competence, but also shapes the cultural identity of students.

Research by Suryani shows that the use of folklore in learning Javanese language in elementary school is able to increase students' empathy and social sensitivity. Stories such as *Timun Mas*, *Rara Jonggrang*, or *Ande-Ande Lumut* contain moral messages that encourage children to understand the consequences of honest, diligent, and tough behavior. The hermeneutic approach to folklore can also be applied in understanding the symbolic meaning contained in it, so that students not only understand the story literally but also the implied philosophical value.⁷

From a pedagogic perspective, the integration of folklore in Javanese language learning strengthens contextual learning. According to Suwondo, learning that utilizes the local cultural context will be more meaningful for students because they feel close to the material being taught. Folklore as part of the local cultural experience functions to form characters that are in harmony with the values of local *wisdom*.⁸ In addition, folklore is also a means to train critical and reflective thinking skills, because students are invited to interpret the moral meaning behind each story.

In the era of globalization and digitalization, folklore can be presented in the form of interactive media such as animated videos, digital comics, or educational games based on folklore. This is in line with Rahmawati's findings which show that the use of folklore-based digital media increases students' interest in learning Javanese.⁹ This approach is an innovative strategy to maintain the existence of local culture in the midst of global cultural currents that tend to be homogeneous.

Thus, folklore has a strategic position in education, especially in learning Javanese. It functions as a means of learning language, a medium for instilling moral values, and a guardian of the nation's cultural identity. Through creative and contextual folklore teaching, ethical values can be instilled in depth and fun, making students not only intellectually intelligent, but also noble characters according to Javanese cultural values.

Relationship between variables: Folklore as the Key to Instilling Ethical Values in Javanese Language Learning

In this study, there are three main components that are interconnected, namely folklore, Javanese language learning, and ethical values. Folklore acts as a source of value and a learning medium that is rich in moral messages. Javanese language learning is a forum to integrate folklore in teaching and learning activities, while ethical values are the expected results of the process.

Folklore has a close relationship with learning the Javanese language because both are rooted in the culture and language of the Javanese people. Folklore such as folklore, parikan, toy songs, and legends can be used as relevant and contextual teaching materials. Through folklore, students not only learn the vocabulary and structure of the language, but also understand the cultural values contained in each story. The more often teachers use folklore in learning activities, the richer the students' learning experience of language and cultural aspects.

The relationship between learning Javanese and instilling ethical values can be seen in the main goal of teaching regional languages, which is to cultivate a polite, ethical, and noble personality. The learning process involving folklore helps students get to know moral values such as honesty, hard work, mutual cooperation, and respect for others. Through the analysis of the content of folklore and reflection on the behavior of the characters, students learn to distinguish between good and bad actions and

understand the meaning of moral actions. Folklore also has a direct relationship with the formation of ethical values without having to go through a formal learning process. Folklore contains moral messages that can spontaneously influence the way a child thinks and behaves. For example, the story of Timun Mas teaches courage and ingenuity, while Ande-Ande Lumut instills loyalty and honesty. These values are the basis for the formation of children's character from an early age, especially if they are conveyed in an interesting and age-appropriate way.

However, the process of learning Javanese serves as an important link that mediates between folklore and character formation. Through a systematic learning plan, teachers can lead students to understand the symbolic and moral meanings of folklore in depth. Thus, learning Javanese language acts as a bridge that transforms cultural knowledge into values that are lived and practiced in daily life.

The relationship between the three components can be understood that folklore is a source and medium that enriches Javanese language learning, while Javanese learning is an effective means to internalize the ethical values contained in folklore. The integration between the three creates an educational process that is not only oriented to language skills, but also to character formation and the preservation of local culture. Thus, folklore plays a key role in instilling ethical values through learning Javanese. This integration makes learning activities not only academically meaningful, but also form the personality of students who are cultured, moral, and identity as part of Javanese society that upholds moral values and local wisdom.

METHOD

Literature researchers use qualitative descriptive research methods.¹⁰ Research on various materials or data derived from libraries, such as books, encyclopedias, dictionaries, journals, documents, magazines, and so on, is called literature research.¹¹ Literature research must consider a number of processes, such as the use of research techniques to collect data, read and process library materials, and data that must be prepared for research purposes. Literature research, also known as literature research, is a type of research that disseminates or critically reviews information, concepts, or outcomes found in academically oriented literature (or academically oriented literature), as well as defining its theoretical and methodological contributions to a particular topic.¹²

Research on various materials or data derived from libraries, such as books, encyclopedias, dictionaries, journals, documents, magazines, and so on, is known as literature research. This shows that literature research is more than just collecting, reading, and recording literature. Literature research must consider a number of processes, such as the use of research techniques to collect data, read and process library materials, and data that must be prepared for research to make the data collection process easier. Literature research, also known as literature research, is a type of research that disseminates or reviews critical information, concepts, or discoveries found in academically oriented literature, as well as defining its theoretical contributions and methodological methods to a particular topic.¹³

The data analysis technique in the study includes three stages, namely organize, synthesize, and identify.¹⁴ First, the organizing stage, which is organizing the literature, before the literature to be used is examined to ensure that it is relevant to the problem. Starting by reading the abstract, introduction, method, and discussion, the author looks for ideas, goals, and conclusions from various literature. Second, the process of synthesis—seeking relationships between literature to unite the results of literary organization into a unified summary. Third, search, that is, find controversial problems in literature. It is considered important to solve controversial problems to create interesting writing.

RESULTS

The results of the study show that the integration of folklore in Javanese language learning has a significant impact on improving the understanding of ethical values in students. Through a local culture-based approach, students show positive changes in attitudes in terms of manners, empathy, responsibility, and appreciation for Javanese moral values. The use of various forms of folklore such as folklore, song songs, and parikan has been proven to enrich the learning process and strengthen the emotional connection between students and the culture of the region.

The process of learning Javanese language that utilizes folklore is carried out through the stages of reading, listening, discussing, and interpreting the moral meaning of the story. Based on observations in class, students look more active and enthusiastic when teachers use folklore media or traditional songs as learning materials. They not only understand the content of the story literally, but are also able to interpret the moral values contained in it, such as honesty in the story of Timun Mas, loyalty in Ande-Ande Lumut, and hard work in Bawang Shal.

The results of interviews with teachers show that the use of folklore as a medium of learning Javanese helps them in relating aspects of language, literature, and character values in an integrated manner. Teachers feel that this method is more effective than conventional learning because students learn through interesting stories and are close to everyday life. Education based on local wisdom is able to foster cultural awareness and strengthen character formation. In addition, the results of the questionnaire showed that most students found it easier to understand moral values when conveyed through folklore. As many as 86% of respondents stated that learning Javanese using folklore made them appreciate the values of politeness, honesty, and responsibility more. This is reinforced that the integration of folklore in regional language learning contributes greatly to the increase of students' empathy and prosocial behavior.

Qualitative data analysis also revealed that folklore functions as a means of self-reflection for students. Through the activity of rewriting stories or creating folklore-based drama scripts, students are able to express their understanding of ethical values in the form of creative works. This process creates a space for students to reinterpret cultural values in the context of modern life. These results support that local culture-based learning helps students relate learning experiences to their social realities, making learning more meaningful and contextual. In the context of digitalization, the use of folklore-based interactive media also provides positive results. Teachers who use animated videos of folklore or educational games based on local stories report an increase in interest in learning Javanese. Students are more interested in learning that combines visual elements and narratives typical of regional culture. This finding is in accordance folklore-based digital media is able to increase learning motivation while preserving local culture.

Overall, the results of the study show that there is a strong relationship between the use of folklore, the effectiveness of Javanese language learning, and the cultivation of students' ethical values. Folklore has proven to be an important instrument in shaping the character of students who are cultured, moral, and have awareness of the noble values of the nation. By integrating folklore consistently and creatively in learning Javanese, schools can play an active role in preserving cultural heritage while strengthening character education in the era of globalization.

DISCUSSION

Etymologically, folk is a group of people who have physical, social and cultural identifying characteristics. This opinion is in line with Danandjaya, 1991 folk is synonymous with a collective that also has the same cultural characteristics. Meanwhile, lore is a folk tradition, which is part of the culture that is inherited from generation to generation orally or through an example accompanied by gestures.¹⁵ It can be said that folk is a number of people who have cultural identifying characteristics that can distinguish them from other groups, lore is a tradition of folk. It is passed down from generation to generation through verbal or exemplary deeds. Folklore is the cultural structure of a collective, traditionally in different versions, either in oral form or in example with gestures or reminder aids.

Differences in the characteristics of cultural identifiers, such as livelihood, language, religion, social strata, education level, and other factors, are the object of folkloric research, according to the above opinion. Even by conducting research abroad, such as the Javanese in Suriname, Indonesian folklore research can be expanded. It was explained that the subjects of Indonesian folklore research are all Indonesian folklore, both in the center and in the village, both indigenous and foreign-born, both Indonesians and foreigners.¹⁶

The main identifying feature of folklore is that its inheritance is done orally which is traditional and the name of its creator is unknown. As for other characteristics, folklore has several versions and certain functions. Folklore is divided into three types, namely oral folklore, partially oral folklore, and

non-oral folklore. Oral folklore is a tradition that is passed down from generation to generation through the word of mouth in full and is commonly called oral tradition. A special feature in oral folklore is the direct meeting between the storyteller and his listeners as a form of cultural heritage, and there is often an exchange of stories in the meeting.

Oral folklore can be interpreted as a dimension of the past which is the best learning medium to step into the future because it reflects and maintains local wisdom. According to Ipriansah, oral folklore has positive functions or values that are useful for cognitive development, such as language, thinking, and socio-emotional development of children. Some forms of oral folklore in Indonesia include folk language, traditional questions, folk rhymes and poems, folk prose stories, and folk songs.¹⁷ Folk language is a language that grows and develops in society and shows the socio-cultural class of a community, such as the Javanese accent from Indramayu. The form of folk language can be in the form of an accent and giving a name to a person. Traditional questions are better known as puzzles, they are traditional and have traditional answers, used to hone their thinking skills and analyze answers. Folk rhymes and poems are literature whose form is determined by rhythm rules, the number of syllables, or mantras. Through folk poetry, people convey moral, religious, and ethical values orally from generation to generation.

Folk prose stories include myths, legends, and fairy tales, each of which has its own characteristics and functions to express the culture of the community through spoken language related to socio-cultural aspects. Folk singing is a form of folklore in the form of songs and lyrics that are spread orally, are traditional, and have many variants because they come from various sources that are then rearranged by singing changers. Partly oral folklore is a combination of oral and non-verbal elements, which includes folk beliefs and folk games. People's beliefs are related to beliefs in supernatural things and natural phenomena that cannot be scientifically proven, such as the belief that the sound of a frog indicates that it will rain. Folk games include folklore because they are spread through oral traditions without the help of adults, usually involving physical activity so that they can be considered traditional sports, such as the game of kasti which is still preserved today.

Non-verbal folklore is a hereditary tradition that uses material and non-material as a means of cultural inheritance, including folk food, traditional clothing, and traditional houses. Folk food is part of the culture that is passed down from generation to generation and has historical significance and cultural preservation value through its name and type of food that enriches ethnic diversity. Traditional clothing is the identity and pride of a community because it describes regional cultural expressions based on its geographical location and traditions. Traditional houses are buildings with distinctive structures, shapes, functions, and ornamental varieties that reflect the cultural character of an area and become a symbol of the richness of traditional Indonesian architecture.

Description of Javanese Moral Values is a standard or measure (norm) that we use to measure everything. Values are qualities (things) that are important and useful for humanity. Or something that perfects human beings according to their essence. For example, ethical values, which are values for human beings as a whole person, such as honesty, which is related to morals, right and wrong embraced by mankind.

Value is a quality that does not depend on any object. Objects have value. Every type of empirical belongs to this nondependence, where value is a priori quality. Dependency refers not only to the things that exist in the world, such as paintings, sculptures, actions, people, etc., but also to how we act towards those things and values. Value is also an inherent trait of a belief system or a meaningful subject. Therefore, value is defined as something that helps and benefits people to direct their actions.¹⁸ Education will apply religious, cultural, scientific and technological values, art, and skills. These values are changed to maintain, develop, and sometimes change the culture of the community. At the end of the education will continue.

The cultivation of noble and good values in the human soul is known as ethical education. The formation of character, personality, and behavior is the main goal of ethics education, which includes affective and psychomotor aspects. Internalization of values processed in schools is the process of internalizing life values through reflection, both personally and in common life. How to instill life values through ethics education is one of the factors that affect the success of the program.

According to the general public, ethics is not just a theoretical idea. Teaching ethics also does not mean giving lectures or lectures on psychological life, the fairy of human civilization, or the need to provide an in-depth explanation of ethics. Moral teaching helps the development of children towards civilization in its general nature. such as teaching children how to sit well, maintain personal hygiene and clothes, not shouting so as not to disturb others, respect for parents and others, love to help, and so on.

According to Suja'ah, ethics is a conscious effort to instill moral values in behavior and attitudes with the aim of having good and noble behavior in living daily life. To surrender and worship God, or to deal with man and adjust to his environment. Actions that are guided by the mind, controlled by the mind, or are the realization of the ideas of the mind are called ethics. Ethics is defined as the attitude or daily behavior of a person, both individual and group, that contains values that apply in a moral value system. Ethics is inspired by the philosophy of Pancasila and the teachings of religion and culture, and serves as a guideline for human behavior in society, nation, and state.

Ethics is the implementation or form of behavior of ethical human attitudes or behaviors in society. Ki Hajar Dewantara stated that Javanese ethics is a person's behavior that is based on the maturity of the soul, the maturity of the soul will give birth to noble ethics. Magnis Suseno stated that Javanese ethics can be considered as a summary of everything that is considered the main character by the Javanese. Anyone who is virtuous as if in humans radiates God's presence to others and their environment. Javanese ethics is nothing but a Javanese ideology, as a philosophy of life in behaving.

According to him, Javanese ethics is a phenomenon of the heart or mind consciously of the Javanese people that is reflected in actions. From this kind of meaning, it can be stated that Javanese ethics are the dispositions and deeds of the Javanese people as themanifestation of the results of their thoughts.¹⁹ So that an understanding can be taken that Javanese ethics is that a person will be considered to have noble ethics, among others, it can be seen from the actions of a person based on considerations of thoughts, feelings and emotions that are carried out consciously. This also reflects the level of maturity of the person's soul.

Ethics is the parent of all ethics, manners, morals, good behavior in association, work and daily life. Javanese ethics is formed from two words, namely the words "ethics" and "Javanese." Ethics as mentioned above is a science that discusses the meaning of good and bad, right and wrong, then humans use their intellect and conscience to achieve the goals of a good and correct life in accordance with the desired goals while what is meant by Java here has many meanings. It can mean Javanese, Javanese people, Javanese, and so on.²⁰ Because it is related to ethics where the object and target is human, this discussion is focused on the meaning of Javanese in the sense of Javanese.

The Javanese are people who have used the Javanese language for generations with several dialects in their daily lives. They come from and live in the Central Java and East Java areas. The majority of Javanese people have a single culture. They feel and think like their ancestors, in Central Java with the cities of Yogyakarta and Solo as cultural centers. Even though they have left the island of Java, in living the culture of life they still focus on Solo and Yogyakarta.

Ethics and Javanese are forms of words that have a solid meaning and form a rule in Javanese society. When combined, the meaning of Javanese ethics contains a deep philosophical meaning. So Javanese ethics can be interpreted as an innate effort of the Javanese people to find the best solution in tracing the path of life in order to achieve the desired goals based on the customs, beliefs and beliefs of the Javanese people according to their respective groups and positions. *Unggah-ungguh* is part of ethics or referred to as applied ethics. Because it is more inclined to behavior or is one of the implementations of ethical theories in general, *unggah-ungguh* is referred to as ethics. The ethics of knowledge that exists in Java are called manners or *unggah-ungguh*.

The two main rules contained in the definition of *unggah-ungguh* are ethical issues, and ethics is a philosophy about ethics, more precisely, first, the way of speaking or speaking and the second is behavior in society. But before that, it is necessary to first present a general overview as an introduction to the subject of more in-depth discussion. According to Frans Magnis Suseno, in socializing Javanese ethics instill two rules, the first is called the principle of harmony and the second is called the principle of respect. The principle of harmony aims to maintain the community in harmony.²¹

Rukun in question is a situation where the atmosphere is in harmony, calm and peaceful without conflict, united with one goal to help each other. They try not to disturb each other for the sake of harmony. This principle is applied in all areas of life. A virtue that the Javanese highly value is the ability to say unpleasant things indirectly. The *ethok-ethok* (pretend) attitude seems to be very valuable in order to cover up disgrace, in the hope of harmony and avoid conflict. It seems that this is one of the characteristics of the Javanese so that being closed is not transparent as it is.

The second rule is called the principle of respect. This principle plays an important role in terms of interaction patterns in Javanese society. This principle of respect says that everyone in his attitude and conduct and in the way he speaks, should always pay attention to the attitude of respect for others according to his degree and position. This principle, language has a very important role, especially in *unggah-ungguh*, it is said that the attitude of respect is achieved through three feelings, namely fear, shame and hesitation. The three traits of *wedi* (fear), *isin* (shyness) and *sungkan* (reluctance) are a unity of traits that must be possessed by Javanese in facing others.

Unggah-ungguh itself consists of various aspects, namely the language aspect and the action or behavior aspect. There is some literature that mentions to whom people should carry out *unggah-ungguh* (behaving and speaking) subtle, ordinary and rude. The whole thing is divided into several criteria or groups, namely, referring to people who have position, to older people, to strangers, to equal people, to younger people or subordinates.

Folklore and Ethical Values in Javanese Language Learning in Elementary School includes the learning of Javanese language, literature, and culture. The purpose of learning Javanese is so that students can communicate in Javanese in a respectful and ethical way like the Javanese have. Since Javanese is a lesson that instills cultural values, teachers must set an example in various aspects of the lesson. combination of ethics into more cohesive learning.²² For example, *unggah-ungguh* good manners involve using proper language. Choosing appropriate and appropriate words when speaking in front of classmates or teachers. To use Javanese correctly, there are basic levels. Javanese consists of *ngoko*, *madya*, dan *krama*.

Javanese people also have a subtle attitude in association. Javanese must be *andap-asor* (respectful or *humble*), which means humble, in addition to being able to speak well and use the language correctly. This is very important for the life of the Javanese people. The pattern of *andap-humor* includes all kinds of actions, such as serving, because the Javanese very much interpret metaphor, associating height with high position. For example, as a form of true respect from the lower to the higher, i.e. between the student and the teacher, this is to kneel, and show the gesture by lowering (two palms together with the thumb in front of the nose and a "horizontal nod" of the head) towards the knee of the higher person or even towards his feet when passing. Such rules of language and behavior can be applied in the entire learning process, especially in Javanese language subjects and habits applied in schools.²³

In Javanese society, *unggah-ungguh* is still considered important, even used as a measure to say that someone is ethical and has good etiquette. knowledge of *unggah-ungguh* in Javanese language that can be used directly in daily life, such as in organizing habits, regular meetings, and conversations. As a means to instill moral values in the younger generation, *unggah-ungguh*, which is the ancestral heritage of the Javanese people, must be preserved and implemented in an appropriate way. Learning Javanese language and literature in school will foster ethics, which means noble disposition, reason, and reason, which are manifested in behavior. The purpose of the learning model is to help students learn the Javanese language. This model is also used to achieve goals for each material, such as improving Javanese ethics.²⁴

One of the learning activities carried out by students is listening to and watching animated folklore films. This activity demonstrates students' speaking skills by acting out characters in stories and reading folklore as writing skills. The purpose of material deepening activities is to gain an understanding of the content or message contained in folklore. Knowing the rules of speaking or writing is the goal of concept discovery activities. The practice of speaking by demonstrating characters and writing content or messages in folklore is known as application activities. By learning Javanese at school, students can understand Javanese literature, culture, and customs.

Folklore is closely related to learning Javanese language at Madrasah Ibtidaiyah (MI) because both function as a means of cultural preservation, instilling moral values, and developing students' language skills. In the context of basic education, folklore is not only seen as a legacy of oral traditions, but also as an effective learning medium to instill noble ethical values and strengthen local cultural identity. Through Javanese language learning that integrates folklore elements such as folklore, toy songs, proverbs, and traditional puzzles, students can understand Javanese language, literature, and culture contextually and experience the process of internalizing the moral and social values contained in it.

Folklore, for example, contains moral messages, the values of honesty, hard work, and mutual cooperation that can be used as a character reflection material for MI students. By listening, retelling, or rewriting folklore, students not only hone their language skills and critical thinking, but also learn to understand the values of Javanese life that uphold politeness and wisdom. According to Danandjaja, folklore is part of a collective culture that is inherited from generation to generation and functions as a means of moral education and social identity of a group.²⁵ This view is in line with Nurgiyantoro's opinion which emphasizes that the learning of regional literature such as folklore can be a vehicle for character formation and a medium for inheriting the noble values of the nation's culture.²⁶

In the context of learning Javanese at MI, the use of folklore also helps students understand the structure of language, vocabulary, and typical Javanese speaking styles which are loaded with language *unggah-ungguh* or speech levels. Through folkloric learning, teachers can develop contextual learning approaches that link local cultural experiences with students' language skills. This is in line with the concept of character education based on local culture put forward by Tilaar, namely education should be rooted in the values of local wisdom to form the personality of students who are cultured and have noble character.²⁷

More than that, folklore plays an important role in fostering a sense of belonging to regional culture. When MI students learn Javanese proverbs such as "*alon-alon waton kelakon*" or "*jer basuki mawa bea*," they not only learn the meaning of the language, but also understand the philosophy of life contained in it.²⁸ This kind of learning allows the formation of cultural *awareness* that strengthens the nation's identity in the midst of globalization.²⁹ Thus, the integration of folklore in the learning of Javanese language at MI not only enriches linguistic aspects, but also becomes a strategic means in character education and the preservation of noble values of Javanese culture.

CONCLUSION

It can be said that folk is a group of people who have cultural identifying characteristics that can distinguish them from other groups, lore is a tradition of folk. It is passed down from generation to generation through verbal means or through examples accompanied by deeds. Folklore is the culture of a collective, which is spread and inherited from generation to generation, among any kind of collective, traditionally in different versions, either in oral form or in example accompanied by gestures or reminder aids. Based on the above opinion, the object of folklore research is the difference in the characteristics of cultural identifiers, livelihoods, language, religion, social strata, education level and so on.

Values are benchmarks or guidelines that humans use to assess various things in life. Based on the Great Dictionary of the Indonesian Language, value is defined as important and beneficial qualities for humanity, or something that makes humans more perfect according to their nature. An example is ethical values related to honesty, morals, and the principles of right and wrong held by a group of people. The values instilled through education include religious, cultural, scientific and technological values, art, and skills. The process of transforming these values aims to maintain, develop, and, if necessary, renew the culture of the community. Thus, education is the main means for the continuation of a meaningful life.

Ethics education plays a role in instilling noble values in humans to form dispositions, personalities, and behaviors that reflect the affective and psychomotor realms. The process of internalizing values in schools is a profound effort to foster moral and ethical awareness through personal and social reflection. The success of instilling life values in ethics education is highly dependent on the method of delivery. In learning activities, students can learn through activities such as watching

or listening to folklore animated films as a means of practicing speaking skills by demonstrating story characters, as well as reading folklore as a model of writing skills. The material deepening activity aims to understand the meaning and moral message contained in folklore, while the concept discovery activity helps students recognize the rules of speaking and writing. Through this application, students not only practice language skills, but also understand Javanese literary, cultural, and traditional values in depth.

Javanese language lessons in elementary schools include language, literature, and culture learning which aims to enable students to communicate and behave according to the character of the polite and virtuous Javanese society. This subject requires teachers to be role models in instilling cultural values because the Javanese language has a distinctive function as a means of character formation. Therefore, the integration of ethical values in learning Javanese needs to be carried out comprehensively so that students not only master linguistic aspects, but also develop noble personalities in accordance with Javanese cultural values.

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