

Moral Value of Holy Stories in the Kudus as Teaching Material in Literature Learning

Suseno^a, Zuliyanti^b, ^{a,b}Universitas Negeri Semarang, Email:
^asusenows@mail.unnes.ac.id, ^bzuliyanti@mail.unnes.ac.id

The purpose of this study is to describe the analysis of moral values in folklore in Kudus as teaching the material in literary learning. This research method used a descriptive qualitative analysis method. The object of this research is the folklore in Kudus. The data source of this research is the Holy community, teachers, and students. The data collection techniques of this research were literature study, observation technique, interview technique, and note-taking technique. The research instruments were observation sheets, interview sheets, and data cards. The data analysis technique is carried out in stages: (1) data collection, (2) data reduction, (3) data presentation, and (4) inference or verification of data and results. The results of the study revealed that folklore in Kudus contained moral values, namely cultural, social, and religious values. These values are an effective way to instill a culture and shape the nation's character. Strengthening the character of students is the key to the creation of a civilised society. Thus, literature needs to be optimised for use as teaching material in learning literature.

Key words: *Moral values, folklore, literary learning.*

Introduction

Folklore is an artistic tradition and culture shared by large groups of people (Erren & Lewis, 2019a). Folklore is part of the oral tradition of an area that is almost extinct if not studied. Public interest in learning folklore has begun to decline. Lore is one of the unique cultures possessed by each region, including in Kudus Regency. Folklore is a picture of life, complete with culture and moral values of life.

Folklore serves as entertainment, and a means to instill moral values for its readers. Arbona & Chireac (2015) states that “folk literature represents an essential tool for intercultural education, a necessary step towards recognising and comprehending one’s history, one’s

roots and the unique symbols that form a nation's identity." Folklore is the identity of a nation to get to know a culture.

Cultural problems may develop an urgency that needs resolving. The cultural crisis has hit most of the nations in several countries and become a severe problem. Cultural issues have an impact on the development of the government (Kuprina, Maslennikova, Lykova, & Bormotova, 2015; Martin, 2005; Poirier, Stamper-Carr, & Newman, 2017; Ter-Minasova, 2015). Therefore, cultural issues need to be handled seriously through education. Education is a determinant of character formation (Khairutdinova, 2015; Kuprina et al., 2015; Le Mat, Kosar-Altinyelken, Bos, & Volman, 2019; Martin, 2005; Nasibulina, 2015; Poirier et al., 2017; Ter-Minasova, 2015; Yachina, 2015).

Literary works act as a medium of communication to convey the rules of moral values to readers — moral value as a provision for the formation of a nation's character. Al-Jubari, Mosbah, Talib, Sulaiman, & Jamal (2019), Arbona & Chireac (2015), dan Kostina, Kretova, Teleshova, Tsepkova, & Vezirov (2015) state that the national character is the category, reflecting the outer form of expressing mentality as a whole as well as stereotypes of behaviour, psychological inclinations, emotional and volitional reactions, behavioural tendencies of a nation. This means that moral values determine the formation of national character.

Literary studies of the flow of moralism are not limited to one literary genre but are absolute. Literary studies of moralism have found examples in short stories, novels, poems, rhymes, and folklore. The works are essential to read and study to convey moral values, especially for the younger generation.

Moral values become the basis for the formation of national character through education. The most appropriate education is literary learning — moral values as a fundamental component of education to build a sustainable society. The concentration of moral values shapes the way of life and the ideals of a new social society by the realisation of a generation of character (Kuprina et al., 2015; Saechan, 2014; Ter-Minasova, 2015).

Regarding these problems, a moral analysis of folklore in Kudus needs to be conducted to introduce the teachings to students. Lore has much potential for literary learning teaching material to aid character formation.

Methods

This research method used qualitative research, namely, descriptive analysis. This method is used to record and analyse coastal folklore. The steps of this research are: (1) identifying, (2)

searching and collecting, (3) analysing the moral values of folk in Kudus, and (4) compiling reports on research results. The object of this research is the folklore in Kudus, which has been sourced from primary and secondary sources. Data collection techniques used were literature study, observation techniques, interview techniques, and note taking notes. The research instrument used observation sheets, interview sheets, and data cards. The data analysis technique is a qualitative analysis technique, namely: (1) data collection, (2) data reduction, (3) data presentation, and (4) data conclusion or verification.

Results and Discussion

Analysis of the Moral Value of Folklore in Kudus

Folklore, which has been used as the subject of this research, is folklore from Kudus. This folklore contained moral values conveyed by the ancestors to the next generation.

The Origin of Jember Village

The values contained in the story of the Origin of the Jember Village are cultural values and social values. The cultural value provided in the story is a passion for cocking carried out by the Kedu community. That culture creates harmony, tolerance, and togetherness. The story also included social values, namely the grace of nature to admit mistakes. Good people are people who want to recognise their own mistakes. This attitude can form a harmonious atmosphere and humanist society (Colvin, French, Siperstein, Capizzani, & Krishnamurthy, 2018).

The religious value in this story is the spiritual nature of Sunan Kudus. The observance is to pray after prayer. Devout worship can draw people closer to God and form the right person. Thus, the story of the Origin of the Jember Village contained cultural, social, and religious values that could be taught to the younger generation to create a harmonious society.

The Origins of Hamlet Source and Bulusan

The Story of the Origin of the Name of the Source of Hamlet and Bulusan contained religious and social values. His spiritual value is the positive attitude of Sunan Muria, who always visits and reads Al Quran. This attitude can be an example that humans must always obey God. Devotion can create peace and happiness in the world and the hereafter.

Another value contained is social value. The social value is apologising. Guilty people don't necessarily want to apologise. Therefore, it is necessary to teach the need for apologies to those who are guilty. This attitude is the capital of creating harmony in life. Social problems often occur when quarrels occur, and no one apologises. A nation will remain united if there

is no animosity. According to Gluchmanova (2015), the nation's problems can be prevented by the creation of moral and ethical human beings. Thus, the moral values in the story are essential learning for students to create a public humanistic life.

The Origin of Mlati Village

The Story of the Origin of Mlati Village contained religious and social values. The value of religion is worship. Everyone must show obedience as a form of gratitude to God. Mass can form discipline and behaviour. Discipline is not only in worship but is also needed in all fields. Discipline will create an orderly person so that a developed and literate country is built (Ayala-Perez & Joo-Nagata, 2019; Gluchmanova, 2015; Laosum, Kanjanawasee, & Pitayanon, 2016).

The social values that emerge from the story are patience and responsibility. Patience is an attitude enabling a person to be able to accept everything calmly. Patient people will be able to live better lives. Besides, patience is also needed by humans who are responsible so that excellent experience is formed. Responsibility is the key to completing work in all fields. According to (Afini Normadhi et al., 2019; Bontje & Slinger, 2017), developed countries needed humans who are responsible for all their work. Responsibility is the key to the progress of a country. Therefore, patience and accountability must be possessed by the next generation of the nation.

Princess Narayana Contest

The story of the Princess Narayana Contest tells of a wife's obedience to her husband. The princess always keeps her promise. The attitude of a devout wife to her husband is the capital of creating a harmonious family life. The nation's next generation will display character formed from families who have a directed education pattern. Education is the primary key to the formation of a person's character that starts from the family (Kerthyayana Manuaba, 2017; Panigrahi, Srivastava, & Sharma, 2018; Subhash & Cudney, 2018; Ter-Minasova, 2015).

Another social value is honesty and helpfulness. The story of Sunan Muria is illustrated by those who love to help without expecting anything in return. A useful attitude which should be applied in everyday life. Community life that is not built with mutual assistance will lead to selfishness. Selfish attitudes cause problems that currently occur in some countries. Selfish people don't want to help others. They think of themselves. Greed is a trait that must be avoided because it can cause the division of a nation.



Moral Values in Literary Learning

Literature is a picture of life in which moral and cultural values are contained (Erren & Lewis, 2019b; Glock, Grosse, Jaber, & Smunt, 2019; Tevdovska, 2016; Vieira, Parsons, & Byrd, 2018). Values in literature have much potential in shaping personal character and humanism (Poirier et al., 2017). Moral values become an essential component in the civilisation of a nation.

The role of literature is very strategic in shaping characters so that it can be optimised in literary learning. Nasibulina (2015) states that “In the conditions of a global crisis education represents the most efficient way of forming a social and intellectual basis for the implementation of sustainable development principles and coevolution ideas.” Education is the most effective tool in shaping one's character and knowledge during global development.

Literature is beneficial for learning in schools. The introduction of literature aims to instill cultural values and character formation. Literature learning is needed for teaching materials that are following the culture in Indonesia. Literature that developed in Indonesia has mostly been shaped by oral literature. Though oral literature has the potential to become extinct if it is not learned. Therefore, research must be preserved through learning.

Oral literature developed in Indonesia, one type of which is folklore. Folklore depicted a culture of local wisdom that is loaded with moral values. The results of the analysis of the moral value of folklore in Kudus can be used as an amplifier of cultural values for students. Students have been introduced to folklore that has been written in book form and understand the contents of the story. Story values are explained one at a time and related to daily life. The benefits turned out to provide understanding for students about the costs of living.

Literary learning by utilising folklore is considered more effective. Students can directly read and learn moral values from the folklore. Important moral values to be learned from folklore in Kudus are cultural, social, and religious values. Cultural values are expected to be a means of cultural preservation in Indonesia. Social values play a role as personal shapers who are characterised by good behavior (Tan, Mahadir Naidu, & Jamil@Osman, 2018). Social values that arise from folklore in Kudus are willing to admit mistakes, apologise, take responsibility, be patient, and help one another. Fundamental religious values are for forming individuals who behave positively. Religion is control of behavior for everyone (Gibson, 2019; Lisievici & Andronie, 2016).

Based on this discussion, it can be concluded that moral values in literature are very appropriate for use as teaching material. Moral values become a means in the formation of character to create a harmonious and humanist life. This is based on opinions noted by



Constantine (2009); Laosum et al. (2016); dan Schrijvers, Janssen, Fialho, De Maeyer, & Rijlaarsdam (2019) who state that character education can be formed through school by teaching moral values.

Conclusion

Literature is a picture of the life that is complete with the culture and moral values of life. Most of the literature that developed in Indonesia is oral literature, which has the potential to become extinct, though the literature contained moral values that have much potential for being taught to students. Moral values in literature can be a means to shape the character of the reader, so that a positive personality may be formed. Besides, literature can also be used as a way to instill cultural values in students. The results of this study note that folklore in Kudus contains moral values, namely cultural, social, and religious values. These values are an effective way to instill a culture and shape the nation's character. The role of literature has much potential for developing the nature of the nation's next generation. Thus, it is necessary to optimise the use of literature as a teaching material in learning literature.



REFERENCES

- Afini Normadhi, N. B., Shuib, L., Md Nasir, H. N., Bimba, A., Idris, N., & Balakrishnan, V. (2019). Identification of personal traits in adaptive learning environment: Systematic literature review. *Computers & Education*, *130*, 168–190. <https://doi.org/10.1016/j.compedu.2018.11.005>
- Al-Jubari, I., Mosbah, A., Talib, Z., Sulaiman, A., & Jamal, Y. A. (2019). How Does Culture Shape Entrepreneurial Behaviours? *International Journal of Innovation, Creativity and Change. Wwww.Ijicc.Net*, *5*(2), 967–980. Retrieved from www.ijicc.net
- Arbona, A. D., & Chireac, S.-M. (2015). Romanian Folk Literature in Our Classes: A Proposal for the Development of Intercultural Competence. *Procedia - Social and Behavioral Sciences*, *178*(November 2014), 60–65. <https://doi.org/10.1016/j.sbspro.2015.03.147>
- Ayala-Perez, T., & Joo-Nagata, J. (2019). The digital culture of students of pedagogy specialising in the humanities in Santiago de Chile. *Computers & Education*, *133*, 1–12. <https://doi.org/10.1016/j.compedu.2019.01.002>
- Bontje, L. E., & Slinger, J. H. (2017). A narrative method for learning from innovative coastal projects – Biographies of the Sand Engine. *Ocean & Coastal Management*, *142*, 186–197. <https://doi.org/10.1016/j.ocecoaman.2017.03.008>
- Colvin, J., French, J., Siperstein, A., Capizzani, T. R., & Krishnamurthy, V. D. (2018). Addressing Professionalism, Social, and Communication Competencies in Surgical Residency Via Integrated Humanities Workshops: A Pilot Curriculum. *Journal of Surgical Education*, *75*(3), 589–593. <https://doi.org/10.1016/j.jsurg.2017.09.035>
- Constantine, R. (2009). Folklore and Legends. *Encyclopedia of Marine Mammals*, 447–449. <https://doi.org/10.1016/B978-0-12-373553-9.00106-1>
- Erren, T. C., & Lewis, P. (2019a). Hypothesis: Folklore perpetuated expression of moon-associated bipolar disorders in anecdotally exaggerated werewolf guise. *Medical Hypotheses*, *122*(October 2018), 129–133. <https://doi.org/10.1016/j.mehy.2018.11.004>
- Gibson, E. (2019). Longitudinal Learning Plan for Developing Moral Courage. *Teaching and Learning in Nursing*, *14*(2), 122–124. <https://doi.org/10.1016/j.teln.2018.12.012>



- Glock, C. H., Grosse, E. H., Jaber, M. Y., & Smunt, T. L. (2019). Applications of learning curves in production and operations management: A systematic literature review. *Computers and Industrial Engineering*, 131, 422–441. <https://doi.org/10.1016/j.cie.2018.10.030>
- Gluchmanova, M. (2015). The Importance of Ethics in the Teaching Profession. *Procedia - Social and Behavioral Sciences*, 176(1998), 509–513. <https://doi.org/10.1016/j.sbspro.2015.01.504>
- Kerthyayana Manuaba, I. B. (2017). Text-Based Games as Potential Media for Improving Reading Behaviour in Indonesia. *Procedia Computer Science*, 116, 214–221. <https://doi.org/10.1016/j.procs.2017.10.041>
- Khairutdinova, D. F. (2015). Boosting Research Skills in Music Students by Means of Staging Folklore Rituals. *Procedia - Social and Behavioral Sciences*, 191, 383–386. <https://doi.org/10.1016/j.sbspro.2015.04.417>
- Kostina, E., Kretova, L., Teleshova, R., Tsepikova, A., & Vezirov, T. (2015). Universal Human Values: Cross-Cultural Comparative Analysis. *Procedia - Social and Behavioral Sciences*, 214(June), 1019–1028. <https://doi.org/10.1016/j.sbspro.2015.11.696>
- Kuprina, N., Maslennikova, S., Lykova, T., & Bormotova, O. (2015). Moral and Ecological Function of Students' Upbringing. *Procedia - Social and Behavioral Sciences*, 214(June), 135–142. <https://doi.org/10.1016/j.sbspro.2015.11.605>
- Laosum, T., Kanjanawasee, S., & Pitayanon, T. (2016). Development of a dissertation quality value-added model for humanities and social sciences programs for private higher education institutions in Thailand. *Kasetsart Journal of Social Sciences*, 37(3), 138–143. <https://doi.org/10.1016/j.kjss.2016.08.010>
- Le Mat, M. L. J., Kosar-Altinyelken, H., Bos, H. M. W., & Volman, M. L. L. (2019). Discussing culture and gender-based violence in comprehensive sexuality education in Ethiopia. *International Journal of Educational Development*, 65(August), 207–215. <https://doi.org/10.1016/j.ijedudev.2018.08.004>
- Lisievic, P., & Andronie, M. (2016). Teachers Assessing the Effectiveness of Values Clarification Techniques in Moral Education. *Procedia - Social and Behavioral Sciences*, 217, 400–406. <https://doi.org/10.1016/j.sbspro.2016.02.111>



- Martin, A. C. (2005). The Use of Film, Literature, and Music in Becoming Culturally Competent in Understanding African Americans. *Child and Adolescent Psychiatric Clinics of North America*, 14(3), 589–602. <https://doi.org/10.1016/j.chc.2005.02.004>
- Nasibulina, A. (2015). Education for Sustainable Development and Environmental Ethics. *Procedia - Social and Behavioral Sciences*, 214(June), 1077–1082. <https://doi.org/10.1016/j.sbspro.2015.11.708>
- Panigrahi, R., Srivastava, P. R., & Sharma, D. (2018). Online learning: Adoption, continuance, and learning outcome—A review of literature. *International Journal of Information Management*, 43(May), 1–14. <https://doi.org/10.1016/j.ijinfomgt.2018.05.005>
- Poirier, T. I., Stamper-Carr, C., & Newman, K. (2017). A course for developing interprofessional skills in pre-professional honor students using humanities and media. *Currents in Pharmacy Teaching and Learning*, 9(5), 874–880. <https://doi.org/10.1016/j.cptl.2017.05.004>
- Saechan, C. (2014). Characteristics and Problems of Information Usage in Producing Academic Articles by Humanities Academics and Social Scientists in Thailand. *Procedia - Social and Behavioral Sciences*, 147, 78–85. <https://doi.org/10.1016/j.sbspro.2014.07.108>
- Schrijvers, M., Janssen, T., Fialho, O., De Maeyer, S., & Rijlaarsdam, G. (2019). Transformative Dialogic Literature Teaching fosters adolescents' insight into human nature and motivation. *Learning and Instruction*, 63(May), 101216. <https://doi.org/10.1016/j.learninstruc.2019.101216>
- Subhash, S., & Cudney, E. A. (2018). Gamified learning in higher education: A systematic review of the literature. *Computers in Human Behavior*, 87, 192–206. <https://doi.org/10.1016/j.chb.2018.05.028>
- Tan, B. P., Mahadir Naidu, N. B., & Jamil@Osman, Z. (2018). Moral values and good citizens in a multi-ethnic society: A content analysis of moral education textbooks in Malaysia. *The Journal of Social Studies Research*, 42(2), 119–134. <https://doi.org/10.1016/j.jssr.2017.05.004>
- Ter-Minasova, S. G. (2015). In Search of National Character. *Procedia - Social and Behavioral Sciences*, 200(October), 20–25. <https://doi.org/10.1016/j.sbspro.2015.08.004>



- Tevdovska, E. S. (2016). Literature in ELT Setting: Students' Attitudes and Preferences Towards Literary Texts. *Procedia - Social and Behavioral Sciences*, 232(April), 161–169. <https://doi.org/10.1016/j.sbspro.2016.10.041>
- Vieira, C., Parsons, P., & Byrd, V. (2018). Visual learning analytics of educational data: A systematic literature review and research agenda. *Computers & Education*, 122, 119–135. <https://doi.org/10.1016/j.compedu.2018.03.018>
- Yachina, N. (2015). The Problem of Spiritual and Moral Formation of Personality. *Procedia - Social and Behavioral Sciences*, 197(February), 1575–1579. <https://doi.org/10.1016/j.sbspro.2015.07.113>