

BUILDING CHILDREN'S CHARACTER BY TELLING *HABA PUTROE KAOY*

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Abstract

This research aims at finding out character education values that are contained in *Haba Putroe Kaoy*. The document needed for the research was the text of *Haba Putroe Kaoy* rewritten by Herman RN. This is qualitative study. In this study, the *Haba Putroe Kaoy* was analyzed based on the character education values set by the Indonesian Government in Curriculum 2013. The research found that *Haba Putroe Kaoy* contains eleven character education values: religious, honest, tolerant, hard working, creative, independent, curious, nationalism, friendly/communicative, social concern, and responsible. The result shows that *Haba Putroe Kaoy* can be used as character education tool for the children.

Keywords: Character Building, Character Education, *Haba Putroe Kaoy*

INTRODUCTION

The development of technology in the recent years has positive and negative effects toward the nation's generation. In positive side, it causes the nation's generation become a knowledgeable person who can gain information, friends, and many things from the internet easily. In contrast, there are negative sides, one of them is the moral decline of the nation's generation, such as drug, violence, sexual crimes, fight, and so on. For an example as one of the cases that happened recently, The Jakarta Post reported a student who hit his art teacher. It is reported that the teacher has died, allegedly after receiving a blow to the back of his neck from a student (Boediwardhana, 2018). There are also numerous other cases that occurring in the society that shows the moral decreasing of the nation's generation.

The moral decline of the nation's generation nowadays is believed to be due to the loss of character education values in society. Therefore, it is important to teacher and parents to implement character education seriously in order to build the children good character since young age. Muslich (2011) says that character education should be taught since young age in formal education; kindergarten, elementary school, junior high school, senior high school, and university. It is a good way in building children character since the values originated from religion, *Pancasila*, culture, and national education goals.

There are eighteen values proposed by Indonesian government in order to further strengthen the implementation of character education in educational units, namely; religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curious, spirit of nationality, nationalism, appreciating the achievement, friendly/communicative, peace loving, avid reading, environment care, social concern, and responsible (Kemendiknas, 2011). All of the values can be taught in all subjects at

school. Teachers also can choose various activities to build the children character. One of them is telling folklore or traditional story.

Before printed and electronic media grew rapidly as it is today, folklore has a good place in the people hearts. Folk stories are a reflection of people's lives at that time. An interesting mindset and imagination attract the people to listen and obtain moral exemplary. Especially in Aceh, there is the regional folklore, which called *Haba*. Almost every child and young man was entertained with *Haba* in the past. It also used to build children character and told on certain occasions, and the materials are didactic stories originating from Islamic teachings (Khadijah & Lani, 2016).

Related to the function, *Haba* not only used to entertain the people, but also to deliver the lesson. Wildan, et al. (2001) state that the functions of *Haba* in Acehese society includes education or moral forming tool, motivator, means of spreading religion, and entertainment. Besides, Khadijah and Lani (2016) say that *Haba* is told to be didactic, because what is said always contains education or religious themes. In addition, Hamid and Osno (2007) say that *Haba* has a didactic function that plays an important role in regulating the community manners. In short, *Haba* is one of character education tools used by Acehese people in building their generation characters. However, in this modern era, *Haba* is no longer frequently told as it was. As globalization and technology develop, the existence of *Haba* in Acehese society becomes less of interest. People, especially young generation, prefer using their smart phones to browse or play anything they want instead of listening to *Haba*.

One of *Haba* in Aceh is *Putroe Kaoy*. It comes from South Aceh. Acehese people rarely tell this story nowadays. Therefore, the researcher is eager to conduct a study about this *Haba*. The researcher wants to know what character education values that contained in this *haba*.

LITERATURE REVIEW

Character Education

Lickona (1991) states that character/ moral education is deliberate efforts made by the teacher in order to develop good character based on core virtues that are objectively good for an individual and society. Besides, Zubaedi (2011) states that character education is understood as an effort to instill intelligence in thinking, implementation in the form of attitudes, and experience in the form of behavior in accordance with the noble values that become his identity, and manifested in the interaction with his God, himself, among others, and his environment. Therefore, it can be concluded that character education is not only teaching students about right and wrong matters. It is more than that. It is the effort to build good personality in order to has knowledge, attitudes, and good behaviors.

In Indonesia, character education aims at developing the values that shape the nation's character based on *Pancasila*. It includes: (1) developing the potential of learners to be good- hearted, good minded, and well- behaved man, (2) building a nation that has *Pancasila* character, and (3) developing the potential of citizens to have an attitude of confidence, pride in the nation and country and love humanity (Kemendiknas, 2011). The government proposed 18 values originating from religion, *Pancasila*, culture, and national education goals in order to strengthen the implementation of character

education in educational units. The following table presents the values and its description.

Table 1. Character education values (Source: Kemendiknas (2010))

No	Values	Description
1.	Religious	Attitudes and behaviors that comply in carrying out religious teachings which are adhered, tolerant of other faiths, and live by getting along well with other religions
2.	Honest	Behaviors based on an attempt to establish himself as a person who can always be trusted in words, actions, and jobs
3.	Tolerant	Attitudes and actions that respect different religion, ethnic, tribe, opinions, attitudes, and other person's differences
4.	Discipline	Actions that show orderly and obedient behavior in various rules and regulations
5.	Hard working	Behaviors that show genuine efforts in overcoming tasks and learning barriers, and also accomplishing tasks as well as possible
6.	Creative	Thinking and doing something to produce a new way or result of something they have is called creative
7.	Independent	Attitudes and behaviors that are not easy to depend on others in completing tasks
8.	Democratic	Ways of thinking, behaving, and acting that appraise himself and others have the same rights and duties
9.	Curious	Attitudes and actions that always strive to know more deeply and extensively from what they had learned, seen, and heard
10.	Spirit of nationality	Ways of thinking, acting, and insight that put the interests of the nation and state above the interests of himself and his group
11.	Nationalism	Nationalism is ways of thinking, acting, and doing that show loyalty, awareness, and high appreciation of the nation's language, physical, social, cultural, economic and political environments
12.	Appreciating the achievement.	Appreciating the achievement is the attitudes and actions that motivate someone to produce something useful for the community, and recognizing and respecting other people's success.
13.	Friendly/com communicative	Friendly/communicative is actions that show a sense of love to talk, hang out, and do cooperation with others.
14.	Peace loving	Attitudes, words, and actions that make other people feel happy and secure because of his/her presence
15.	Avid reading	The habit of providing time to read a variety of texts that give virtue to him/her
16.	Environment care	Attitudes and actions that are always working to prevent damage to the surrounding natural environment, and developing efforts to repair the damage of nature that is already happening
17.	Social concern	Attitudes and actions that always want to give help to other people and communities in need
18.	Responsible	The attitude and behaviour of a person to perform the duties

and obligations, which he should do, against oneself, society, environment (natural, social and cultural), country and God Almighty.

Building Character by Using Literary Work

Character education not only taught through cognitive process in the school. If teachers only explain the theory about good character in the class, students may only get the theory but there is not much influence to their characters. Therefore, in order to build their characters, teachers can do other activities besides explaining the theory. One of them is telling folklore. It is one of the methods to build students' character. As a method, it attracts students to listen to the lesson (Syarbini, 2012). Thus, it helps the teachers to achieve the target of character education.

Nata as cited in Syarbini (2012) states that story telling method is a method that has the power to touch students' feeling. The story like folklore always gives a good impact to listeners; it contains a lesson, as well as fun. If a folklore chosen by the teacher is related to students' life, they will understand the content of the story easily. They will listen with full attention, and can get the message of the folklore easily. It means that by telling folklore, learning situation becomes more fun and makes students happy. Therefore, the teacher can deliver good values easily to students, and they do not feel being lectured by the teacher.

In addition, folklore as a part of literature has big power in building character. Herfanda (2008) states that literature has a big potential to bring a change in the society include of character. This potential can be seen in the Acehese parents' habits in the past who build their children character through literature. Khadijah and Lani (2016) say that on certain occasions older people who have a lot of experience always become the center of attention. They tell a variety of *Haba* that can be a lesson for the next generation. The *Haba* presented is aimed at didactic, because what is said always contains education or religious themes, even heroic stories are told to teenagers and children as unwritten works.

Furthermore, literature not only builds students' characters but also has other roles, for instance improving students' intelligence including intellectual, emotional, and spiritual (Noor, 2011). Through literature, students not only read or listen but also find messages and values in one literary work. When students gain the values in literary work, unconsciously it will influence their behaviors and characters. Besides, it also stimulates their imagination to have critical thinking through curious feelings toward plots of story, new words, and new expressions. Therefore, it can be concluded that literary work can change the way of people think and build good characters.

METHOD

The method used in this study is qualitative descriptive methods with a content analysis research model. Cole (1988) as cited in Elo and Kyngas (2007) states that content analysis is the method used to analyze written, verbal or visual communicating messages. It can be said that content analysis is a research method used to analyze the written data (such as document, book, magazines, etc), and verbal or visual communicating messages in order to provide the knowledge and deep understanding toward the data by using qualitative or quantitative data.

Thus, since this study is the qualitative content analysis, the writer wants to analyze the character education values in *Haba Putro Kaoy*. Ary, et al. (2010) says that the goal of qualitative research is a holistic picture and depth of understanding rather than a numeric analysis of data. Therefore, the final report of this research is in a narration form rather than in the form of statistical analysis. The data needed in this research are the data related to the character education values in *Haba Putro Kaoy*. The data were obtained from *Haba Putro Kaoy* text which is rewritten by Herman RN (2016). Regarding the instrument, the researcher used documentation as the instrument in collecting the data.

For the aim of this research, the data were collected by using document analysis method. Bowen (2009, p. 27) states that document analysis is "a systematic procedure for reviewing or evaluating document printed electronic material". The data were collected by noting and analyzing character education values in *Haba Putro Kaoy*. After doing close reading, the researcher noted the statements or dialogues in the text related to character education values. For analyzing the data, the researcher used some steps proposed by Robson as cited in Ello and Kyangas (2007); open coding, creating categories, and abstraction. The researcher makes it into some steps; noted the written text while doing close reading, grouped or classified the data into particular groups, translated the data into English, and described and organized the data in the form of narration.

RESULTS AND DISCUSSION

Based on the content analysis, the researcher found that *Haba Putro Kaoy* contains eleven character education values that proposed by Indonesian government, namely; religious, honest, tolerant, hard working, creative, independent, curious, nationalism, friendly/communicative, social concern, and responsible. The first value in this *Haba* is religious value. It is the values related to God almighty. This *Haba* provides some religious messages in its story based on the activity of the characters in the story. The activities are praying to God, giving alms, helping people, accepting the destiny, being patient, being grateful, and obeying parents' suggestion. The second value is honest. In this *Haba*, the honest values are depicted in characters' daily activity. Additionally, it is also depicted in the story that an honest person is always acceptable in the society or community. For instance, when *Putro Kaoy* meets *Mande Rubiah*, she tells about herself honestly that she was tricked by *Hantu Paku* and loses in the river. Because of her honesty, *Mande Rubiah* helps and treats her like her own daughter. It is important to emphasize this value to the children in order to build their honest character since young age. The third value is tolerant. In this *Haba*, tolerant values are depicted in the family scope. Kemendiknas (2011) defines it as attitudes and actions that respect different religion, ethnic, tribe, opinions, attitudes, and other person's differences. In *Haba Putro Kaoy*, tolerant value is depicted in form of respecting others opinion. The King character shows how he tolerate his own son in choosing his future wife. Although the king has different view toward his son future wife, he still respects and accepts his son decision to marry the girl.

The next value that contains in this *Haba* is hard working. *Haba Putro Kaoy* gives the example how the characters of *Haba* are struggling to face the barriers in getting their ambitions. The never-give-up characters keep doing the efforts and praying to get their wishes. At the end, they get the result. This illustration encourages the students to keep

struggling and never give up in reaching their dreams. Thus, by telling this story, the teacher can motivate students to be a hard worker in order to reach their dreams. *Haba Putroe Kaoy* also contains creative value. This value is depicted in the ability to create something different with others. The characters of the story remake usual things become more attractive. For instance, the Prince builds 'rangkring' for *Putroe Kaoy* by using soft silk. 'Rangkring' is the usual things in Aceh, the construction is using wood and sago palms leaves. But, it is remade by the prince by using soft silk inside the ship. Therefore, it looks more beautiful and special. Furthermore, this *Haba* also contains independent value. It educates the listener to be independent person by providing the example in the character action. In the story, the prince and *Putroe Kaoy* can act according to circumstance and do their tasks and responsibilities without asking or depending on others. It is a good example that teacher can show to students to build their independent characters. The other character education value that contain in this *Haba* is curiosity. This value is depicted in the Prince's character. The *Haba* shows clearly how the prince is curious toward new and unusual things. It is a good value that has to be built in the children character in order to encourage them to learn more.

In addition, nationalism value is also depicted in the *Haba*. Nationalism constitutes ways of thinking, acting, and doing that show loyalty, awareness, and high appreciation of the nation's language, physical, social, cultural, economic and political environments (Kemendiknas, 2010). The *Haba* illustrates nationalism value in the form of the loyalty and high appreciation toward the nation's culture. It can be inferred from the story that the people appreciate their culture, in this case is the welcoming dance. It is one of Acehnese culture. In the story, they welcome the guest and important person in formal meeting with the welcoming dance; *Ranup Lampuan*. Therefore, by telling this *Haba*, the teacher can build the nationalism value in children characters.

In delivering friendly/ communicative values, *Haba Putroe Kaoy* shows a sense of love to talk and to mingle in the prince behavior. A prince who loves to wander indicates that he is a friendly and communicative person. As a wanderer, he loves to meet with many people and new things, and it makes him like to build a communication with others. It is illustrated well in *Haba Putroe Kaoy*. The other important value that contains in this *Haba* is social concern. Social concern is the attitudes and actions that always want to give help to other people and communities in need (Kemendiknas, 2010). In *Haba Putroe Kaoy*, social concern is especially directed to the person in need. The characters of the *Haba* give their help to the other without any compulsion.

The last one is the value of responsible. The researcher found two kinds of responsibility in the *Haba Putroe Kaoy*, namely; responsible to God, and responsible to the human. Responsible to God means a person have to be responsible toward the duties and all the things that given by God, including the children. One way to show this responsibility is by taking a good care of their child in any condition like *Minah* and *Mujang* do in this *Haba*. Although they get the daughter in form of pig, they accept and love her. Besides, responsible to the human is responsible toward any promise, message or instruction that given by someone like the prince does in this *Haba*. The prince shows his responsibility toward his mother in law advice by keeping his wife safe during the journey.

Based on the above explanation, it can be concluded that telling *Haba Putroe Kaoy* can build children character since it contained eleven character education values proposed by Indonesian government. Nata as cited in Syarbini (2012) supports it. He states that story telling method is a method that has power that can touch students' feeling. Besides, Herfanda (2008) states that literature has a big potential to bring a change in the society include of character. *Haba Putroe Kaoy* as a folklore gives a good impact to listeners; it contains a lesson, character education values, as well as fun. Therefore, it can touch students' feeling and help teachers/parents in building their characters.

CONCLUSIONS

Based on the research findings and discussion, it can be concluded that *Haba Putroe Kaoy* can be used as character education tool since there were eleven character education values contains in *Haba Putroe Kaoy*; religious, honest, tolerant, hard working, creative, independent, curious, nationalism, friendly/communicative, social concern, and responsibility. The teachers or parents can build children' character by telling this *haba* and emphasize some parts of *haba* that contained character education values. Furthermore, the teacher or parents also can tell the lesson that can be taken from *haba*.

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