

Character Educational Content in the Origin of the Name of the Bandung City

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Abstract. This study aims to describe the values of character education in the folklore of the Origin of the Name of the City of Bandung. The method used is a qualitative descriptive method with research data sources in the form of a storybook of 78 Famous Legends of Indonesia published by Elex Media Computindo 2022 which contains 78 story titles. Data analysis is carried out using content analysis techniques. The results showed that folklore of the Origin of the City of Bandung as a literary work contains the value of character education which includes: (1) caring for others; (2) getting along well; (3) being wise; (4) hardwork; These values form the basis that folklore, in addition to being used as a medium to introduce stories that ancestors believe to be their descendants, can also be a means of educating their characters.

Keywords: Character education, character values, folklore, Bandung.

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INTRODUCTION

Indonesia is a nation that has a lot of cultural heritage values. From Sabang to Merauke, there are many unique cultural and very high historical values. If we study there will be many values that we can get as educational values.

One of the cultural treasures that our nation has is legend or folklore that develops among the people of each region with their respective cultural values. Legend stories have many benefits for society because they contain moral values, heroic education, struggle, dedication, teachings, and messages that can be a source of inspiration in life. (Rozy et al., 2022).

Adopting cultural values and local wisdom as part of learning is important because the aim of education is not only to produce superior human resources in intellectual terms but also to have a moral and high moral identity. As stated in Law Number 20 of 2003 concerning the National Education System (Pemerintah Republik Indonesia, 2003) Pasal 3 The goal of national education is to develop the potential of students to become human beings of faith and piety to God Almighty, have strong character, be healthy, have good knowledge, capable, creative, independent, and become democratic and responsible citizens. Therefore, we can understand that the purpose of national education is not just a transfer of knowledge from educators to students, but more than that, the educational process contains the character development of students.

The ultimate goal of educating and teaching is to create a foundation of strong character through values internalization in education and growing/instilling emotional and spiritual intelligence that characterizes life activities Hidayatullah (2010).

Currently, literacy sources based on cultural values have not been widely adopted as one of the main discourses in the world of education. Folklore seems to be receiving less attention among students because it has been replaced by foreign stories which are more in demand and easy to enjoy through various media. In learning activities, folklore has not been widely used as learning material. Teachers tend to use teaching materials based on available teaching manuals because of limited sources of teaching materials or supporting books based on local stories. Due to current conditions where we live in an era of unlimited technological development, of course, we must make more serious efforts to be aware of the moral degradation caused by this unlimited development.

One of the steps that we can take is to build character education in learning. We can develop moral values based on folklore. The application of integrated character education in the learning process both inside and outside the classroom by applying values will provide facilities for the acquisition of awareness which will be internalized into the behavior of students (Bahri, 2015)

Due to the importance of knowing and building character values in students, especially at the basic education level, this legendary story must be revived and introduced to students along with the cultivation of the characters contained in the story to support the goals of national education achievement. Character values in folklore generally cannot be understood by students, therefore parents and teachers need to guide them so the moral messages and character values in folklore can be studied by students and get the lessons from the story.

In practice, character values can be obtained and studied through various media, one of which is using literary works in the form of folk tales. Because in folklore there are storylines, languages, traditions, and cultures that have an affinity with the owner or a reflection of it (Daulay, 2014).

Character values and moral messages in folklore certainly provide many educational benefits. Therefore, many researchers have tried to study folklore to explore the content and content of character values in it, then the findings were used for character education media.

Several studies have been conducted to study folklore. Youpika dan Zuhdi (2016) conducted research on the folklore of the Pasemah people, Bengkulu, in which they described the types of stories from the Pasemah people, the character education values contained in the stories and their relevance for teaching literature in elementary schools. Indiarti conducted research related to character-forming values in the Banyuwangi story entitled *The Origin of Watu Dodol*. Setyawan et al., (2017) researched character education content in Pacitan folklore.

Several studies conducted relating to folklore and character education show that folklore does contain values of nobility and character that need to be continuously studied and used as guidelines by the nation's next generation so that they can be used as lessons and examples in everyday life.

However, not all regions in Indonesia have raised their folklore and studied it to be used as teaching material in character education efforts in schools. The folklore of the Origin of the Name of the City of Bandung, for example, is a story that tells the background of a place that was eventually named 'Bandung', which is currently one of the most developed cities in Indonesia. This research is focused on examining the folklore of the Origin of the Name of the City of Bandung which has been recorded and describes the value of character education in the story.

METHOD

Descriptive qualitative methods are used in this research. Descriptive qualitative methods are intended to describe and describe existing phenomena, both natural and human-made, which pay more attention to characteristics, quality, and interrelationships between activities (Sugiyono, 2016). The research data were obtained using content analysis techniques. The instrument used is the human instrument or the researcher himself with note-taking paper and stationery. The source of the data in this study is the text of the legendary story "The Origin of the Name of the City of Bandung" contained in a book published by Elex Media Computindo 2022 which contains 78 famous Indonesian legends published in 2022.

RESULTS

The results of this study indicate that the values of character education in the folklore *The Origin of the Name of the Bandung City* include the values of: (1) caring for others; (2) living in harmony; (3) being wise; (4) hard work.

The results of the study in this study indicate that the folklore of the Origin of the Name of Bandung City has strong and diverse values. At least four noble character values were found which were observed based on the attitudes and behavior of the characters in the story. The characters in the story show the everyday attitudes of our ancestors which are reflected in folklore. Thus this shows that folklore has a role as an intermediary to introduce stories that are believed by the ancestors as well as a means to educate the characters in the next generation.

The first character value is caring for others. Concern for others is a character that students are expected to have because it is a noble character that will make a person have value in front of other people. The attitude of caring for others is an attitude that will maintain the continuity of

human relations. The character value of caring for others is reflected in the following story fragment:

"In ancient times in Tanah Pasundan, on the outskirts of the Citarum River, there lived a grandfather named Empu Wisesa. He is known to have extraordinary magical powers and has a beautiful daughter, named Sekar. Empu Wisesa has two students named Jaka and Wira who live with him. Jaka and Wira were found by Empu Wisesa when he was a child in a village that was destroyed by the eruption of Mount Tangkuban Perahu. Empu Wisesa brought Jaka and Wira home, took care of them until they were big, and taught them sacred arts".

In this story, it is described that Empu Wisesa is someone who has a high concern for others. When he found Jaka and Wira in a place that had been destroyed by the Tangkuban Perahu volcano eruption, he took Jaka and Wira and took care of them until they grew up and made Jaka and Wira his students. In addition, Empu Wisesa is a generous person in knowledge. Without favoritism, he taught his knowledge to Jaka and Wira, so that Jaka and Wira had high knowledge. In the general Indonesian dictionary (Poerwadarminta, 1999) caring is interpreted as a form of concrete action, which is carried out by the community in response to a problem. In the Big Indonesian Dictionary, the concern is also interpreted as participation. Social concern is an attitude of connectedness with humans in general, and empathy for every human member to help others or each other.

The word 'care' has a variety of meanings, therefore concern concerns tasks, roles, and relationships (Sudarma, 2014). The word caring is also related to personality, emotions, and needs. Many feel that fewer and fewer people care about others and tend to be selfish individualists. Having a social spirit and being happy to help is universal teaching and is recommended by all religions (Fattah, 2010).

Building character values and a caring attitude towards students, especially at the elementary school level, is very important. This is intended so that students do not have negative traits such as arrogance, indifference, individualism, and picky friends. The second character value found in this folklore is living in harmony. Someone who has the character value of living in harmony will be able to live peacefully side by side with other people even though they have differences from each other. The ability to live in harmony is very important for students to have because in their daily lives every human being will interact with various kinds of traits that are different from one another.

In the Big Indonesian Dictionary (Ali, 1994) the word harmony is defined as ; (1) good and peaceful, not quarreling (about friendly relations); (2) United Heart, agreed. While the meaning of harmony is; (1) the behavior to live in harmony; (2) a sense of harmony, and agreement. As for social relations, the word 'harmony' is defined as the presence of one supporting the existence of another (Hag, 2002).

A person who prioritizes living in harmony, will easily accept the differences between each other and prioritize similarities over existing differences. He will also be able to build togetherness and keep away the divisions brought about by differences. Thus, the togetherness of each other will be maintained and the interaction with each other will remain harmonious. The value of characters living in harmony in folklore The origin of the name of the city of Bandung is found in the following story excerpt:

"Jaka is handsome and good at getting along., but he is always lazy to study. As a result, his knowledge lags far behind Wira who studies hard. Even though Jaka and Wira are different, the two still get along like siblings. Secretly the two fall in love with Sekar, the beautiful girl daughter of Empu Wisesa. The girl's painting and good behavior, make Jaka and Wira fall in Love. Yet neither of them ever expressed their feelings for each other".

In this story, it is depicted that Jaka and Wira are two people who have different temperaments. Jaka is handsome and sociable but has a lazy learning nature. Meanwhile, Wira is someone who has a serious attitude toward gaining knowledge. But even so, they still live in harmony and grow together like siblings and do not hate each other.

The meaning of harmony in the Great Dictionary of Indonesian (1997) is a cohabitation colored by a good and peaceful atmosphere. Living in harmony means not quarreling but uniting and agreeing in thinking, and acting for the sake of realizing common welfare. In harmony, everyone can live together without suspicion, where the spirit and attitude of mutual respect and willingness to work together for the common good grows (*Puslitbang Lektur, Khazanah Keagamaan Dan Manajemen Organisasi | Badan Litbang Dan Diklat Kementerian Agama RI, n.d.*) Based on this story, students can also be directed to know the benefits of living in harmony and mention examples in everyday life. Students can also be trained to instill this attitude of living in harmony in joint interactions within the classroom and school. In addition, students can also be directed to take lessons from these two figures who have different temperaments, which one is better for them to follow.

The third character value, found in the folklore of the Origin of the Name of the City of Bandung is wise. A person who has a wise attitude will be able to consider a condition or find a solution to a problem well. Of course, by referring to the value of truth and justice. A person who has a wise attitude is not easily provoked by emotions when facing a problem, but rather seeks various information and considers many things so that the decision made is good and correct, not a hasty decision that will bring harm or coercion the will to others.

The value of wise character in folklore The origin of the name of the city of Bandung can be found in the following story excerpt:

".. Jaka first conveyed his heart's intention to propose to Sekar to Empu Wisesa, because he was good at taking the heart of his teacher, Empu Wisesa without asking for his son's consent, immediately agreed to Jaka's proposal. He thinks Sekar must also like Jaka who is beautiful and good at getting along. The next day Empu Wisesa called Sekar and then conveyed his wish to marry him to Jaka. Sekar is a good boy and devoted to his parents but only once did Sekar refute his parents, he rejected Empu Wisesa's wishes, he said that he loved Wira and only wanted to marry Wira. This made Empu Wisesa uneasy before he had promised him to Jaka. To be fair he then made a contest. "Well, I will only marry Sekar to a person who can extinguish the hot lava of Tangkuban Perahu," said Empu Wisesa.

A character named Empu Wisesa shows his wise attitude when his daughter Sekar, whom he cares about, turns out to reject the proposal submitted by Jaka. Empu Wisesa was not necessarily angry with Sekar for rejecting Empu Wisesa's desire to marry Sekar to Jaka. Maski at first Mpu Wisesa accepted Jaka's loan for Sekar, but he remained wise when his daughter refused this. Then he accepted Sekar's reason for marrying Wira. However, because Empu Wisesa had already agreed to Jaka's loan, he also looked for a middle ground to find out who exactly was more worthy to be the life companion of the daughter he loves.

After that, Empu Wisesa made a competition to extinguish the hot lava of Tangkuban Perahu to find out who was more serious about loving his beloved daughter, Sekar. This competition is certainly not an easy thing, because it takes knowledge and sincerity to be able to complete it. Through this competition, it will certainly be known who is more serious about trying to find a way with scientific ability and sincerity in himself to complete the competition.

Instilling a fair and wise attitude in elementary school-level students is certainly not an easy thing, because students may not be able to understand the meaning of a fair and wise attitude in everyday life. In this case, the teacher can certainly give examples of daily life in applying a wise attitude.

The fourth character value, namely perseverance, can be studied in the following story excerpt:

"Hearing the challenge, Jaka felt disappointed and found it strange that Empu Wisesa's challenge was strange. That hot lava dates back centuries. But to Empu Wisesa, Jaka pretended to agree to it. He asked for permission to go to find knowledge so that he could find a way to extinguish the hot lava of Tangkuban Perahu. Jaka left, but his departure was just for a spree.

Meanwhile, Wira thought hard about finding a way so he could conquer the challenge of Empu Wisesa to extinguish the lava of Tangkuban Perahu mountain. Wira is eager to

marry Sekar, the girl he loves. Wira began researching the area where the hot lava of Tangkuban Perahu was located. Every day he pays attention to the vast basins formed by the lava. Wira only knows water is what can defeat fire. But where can he get that much water to extinguish the lava? Wira had an idea, namely that he would dam the Citarum River. If he can make a dam, then the Citarum river water can collect and then drain the water into the hot lava, then the lava can be extinguished."

The character named Jaka shows his disappointment even though he is not open to Empu Wisesa. He chose to leave because he felt that it was impossible to extinguish the lava of Tangkuban Perahu mountain that had existed for centuries. Unlike Wira, he thought hard about finding a way so he could meet the challenges of the competition given by Empu Wisesa. Although it took a long time, Wira diligently continued to find a way and did not despair.

Wira, who since childhood was known to be studious, also showed the results of his studies with his intelligence to find out how to get the lava out. Patiently daily pay attention to the lava basin. With the knowledge he had, namely the knowledge of water that can extinguish fires, he also looked for ways so he could dam the Citarum river until finally, he had the idea to tear down a large hill armed with the power of knowledge taught by Empu Wisesa.

Armed with the power of knowledge taught by Empu Wisesa, Wira collapsed an uninhabited hill with its inner energy. The ground outside the hill was a landslide until trees and rocks collapsed into the river and dammed the water of the Citarum river. The water begins to stagnate, collects, then flows to the site of the hot lava. It wasn't long before the hot lava of Tangkuban Perahu became cold and the basin turned into a vast lake.

Finally, Wira managed to conquer the challenge of Empu Wisesa and got the blessing of Empu Wisesa to marry Sekar. They are also happy to be a married couple who are blessed with many children and grandchildren. Meanwhile, Jaka has no news anymore.

The efforts made by Wira are the embodiment of a diligent character. In the Online Big Indonesian Dictionary (*KBBI Online*, n.d.) Perseverance is interpreted as diligent, hard-hearted, and earnest or in other words insistent and earnest (work, study, try, and so on): in the face of the test. Wira's persistence can be seen from his daily efforts to observe the vast basins formed by lava, find ways to extinguish the lava, destroy hills, and dam the Citarum river so that the water can extinguish the lava. It shows the character of being diligent in making efforts even though it may not be easy and takes a long time.

In the excerpt of the story, it is depicted that a character named Wira besides having a diligent character, is also an intelligent person. He used the knowledge he gained from Empu Wisesa so that he was able to tear down a hill that eventually dammed the Citarum river. Perseverance can be defined as the ability of an individual to endure in the face of obstacles. It is an attempt by a person to continue to suppress despite difficulties (Kwong et al., 1997) in other words, this perseverance can also be referred to as persistence which is conceptualized as a behavioral commitment to learning (Roland et al., 2016).

The diligent attitude that a person has a great influence on his success. Likewise depicted in the excerpt of the story. After trying diligently, Wira was finally able to win the competition given by Empu Wisesa and then married Sekar.

In addition to the value of diligent character, Wira also showed an attitude of loving knowledge since childhood. He is known as a child who is diligent in studying and earnest in learning things, in other words, Wira is a character who is described as having high knowledge so that he can complete the competition given by Empu Wisesa. The definition of science according to the General Dictionary Indonesian is to know, or the thing of knowing something, everything that is known, cleverness, or everything that is known or will be known concerning something (Poerwadarminta, 1999). The benefits of science in human life include that a person can distinguish right from wrong and has various opportunities to achieve well-being of his life. A person who enjoys learning and loves science will certainly have a better ability to solve problems encountered in everyday life.

In the closing paragraphs of the story, we can also find the value of caring characters as depicted in the following excerpt :

"After many years, the dam made by Wira was eroded by water. Then the lake water recedes and then the lake mongering. The soil becomes fertile and loose. They also moved there by inviting residents to create settlements. Many migrants live there because the fertile land produces a bountiful harvest.

Thus the origin of the name Bandung City comes from the word 'Bendung' or dam made by Wira."

Based on the data found in this study as well as some data found in other studies in similar studies, it can be obtained an idea that each region has a folklore that has a plot, language elements, and character value content that is different from each other. This condition is motivated by differences in geographical location, culture, and customs and traditions that differ from one region to another. This shows the cultural wealth of each region is very many and varied.

With this diverse wealth, of course, many character values can be used as a means of planting and introducing character values in learning, so that students will get to know various folklore in their area as well as explore the noble values contained in the story. As Wibowo (2013) points out with intense digging, literary works will make children richer, get to know many characters, love them, and encourage them to do good. In addition Almerico (2014) also revealed that character-building through literary works, especially children's literature developed in the curriculum is needed to build good character.

CONCLUSION

The development of superior human resources certainly cannot be separated from educational efforts and intellectual development and character building. Both are processes that must run in balance so that national education goals can be achieved and a national identity that has an identity and upholds noble morals and character remains pre-eminent among other nations.

One effort that can be taken is to integrate the learning of character values through folklore. One of the folktales that can be appointed as a means of character education in learning is the folklore of the Origin of the Name of the City of Bandung which contains noble values for the formation of the character of students.

The character values contained in the folklore of the Origin of the Name of the City of Bandung include (1) caring for others; (2) getting along well; (3) being wise and (4) being diligent. As the goals of learning Indonesian in the Merdeka Curriculum) that the Indonesian language subject in class V SD aims to help students develop: (1) a noble character by using Indonesian politely; (2) the attitude of prioritizing and respecting the Indonesian language as the official language of the Republic of Indonesia; (3) language skills with various multi-modal texts (oral, written, visual, audio, audiovisual) for various purposes (genres) and contexts; (4) literacy skills (language, literature, and critical-creative reasoning) in the study and work; (5) confidence to express oneself as a capable, independent, cooperative and responsible individual; (6) concern for local culture and the surrounding environment; and (7) concern to contribute as citizens of Indonesia and a democratic and just world. Thus, character learning with folklore media is very relevant to be used to achieve learning objectives.

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