THE IMPLEMENTATION OF TEACHING-LEARNING JAVANESE LANGUAGE (FAIRY TALE STORY) BASED ON HONEST CHARACTER EDUCATION IN CURRICULUM 2013

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Abstract: The study aimed to discuss the implementation of teaching-learning Javanese language (fairy tale story) based on honest character education in the curriculum 2013. The type of this research is qualitative research with single case study approach. The results showed that teaching-learning Javanese language (fairy tale story) can instill honest character education through role playing learning model with scientific approach. The steps of learning model role playing with scientific approach include role playing activities based on observing activities, asking questions, gathering information, associate, try, and communicate.

Keywords: Teaching-Learning, Javanese Language, Fairy Tale Story, Honest Character Education, Curriculum 2013

INTRODUCTION

In the Character Education Reference Framework Directorate General of Higher Education of the Ministry of National Education (2012) states that character education is intended to develop the ability and form the character and civilization of a dignified nation in order to educate the nation. Cultivation of character education values can be implemented through Javanese language learning as stated in Central Java Governor Regulation No. 57 of 2013 which states that Language Development, Literature and Javanese Literature is implemented in formal education unit at Elementary School (SD) / Madrasah Ibtidaiyah (MI) / Elementary School (SDLB) / Package A, Junior High School / Madrasah Tsanawiyah (M.Ts) / Junior High School Extraordinary (SMPLB) / Package B, Senior High School (SMA) / Madrasah Aliyah (MA) / High School Extraordinary (SMALB), Vocational High School (SMK) / Madrasah Aliyah Kejuruan (MAK) / Paket C and equal.

In a study conducted by Soetantyo (2013) entitled "The Role of the Tale in the Formation of the Character of Elementary School Students" it can be seen that one of the goals of education is to internalize the values emphasized on the spiritual ethics that is reflected in everyday attitudes. Because the flow of information on the internet is almost unmanageable, it is the morale of the youth that is at stake. To address the impact of the Internet on primary school children, teachers can practice storytelling to create real teaching situations in promoting good character. Through storytelling activities, children can learn various characters from folklore and create characters in stories / tales as role models. Meanwhile, in a study conducted by Wardani, et.al (2016)

entitled "Reconstruction of Value Crops in Children through Fairytale Modification" shows that parents modify the fairy tale for the cultivation of children's values driven by past critical inspirations that parents experience in their caring experience and shape the motivation of parents in storytelling. The modification of the tale for the reconstruction of the found value found has six positive parenting: dialogic, non-suppressing, democratic, fulfilling the rights of the child, stimulating the child's interest, and supporting the child's activity. The reconstruction of value through fairy tale gave birth to a new construction of children's knowledge about moral-religious values, social values and reality, and even able to improve the skills and creativity of children's tale.

Based on the research, it can be seen that character education can be implemented through fairy tale learning. It becomes the author's background to focus on the implementation of teaching-learning Javanese language (fairy tale story) based on honest character education in curriculum 2013.

DISCUSSION

Teaching-Learning of Javanese Language Based on Character Education

Character education is the process of giving guidance to learners to be fully human character in the dimensions of heart, mind, body and taste. Character education can be interpreted with value education, character education, moral education, which aims to give good decisions, maintain good, and realize the good in everyday life with all my heart (Wiyani, 2013: 27- 28). Character education as a system of planting the values of character to the school community that includes the components of knowledge, awareness or willingness, and actions to implement these values both against God Almighty, self, fellow, environment, and nationality so that human beings (Samani, 2013: 46). There are 18 character values that need to be implanted in the learner. The value of the character is religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, spirit of nationalism, love of the homeland, appreciate achievement, friendly, love peace, love reading, caring environment, social responsibility (Ministry of National Education, 2010: 9-10).

Character education not only stops the area of the protégé and knows about the noble characters (cognitive), but should make the students have a strong commitment to the values of the character (affective), and then the students are encouraged to actualize the values that have belonged to them in the act and behavior of everyday life (psychomotor) (Wibowo, 2013: 18-19). Character education is not just a horizontal relationship between individuals and other individuals, but between individuals who have a vertical relationship with a God who is trusted and believed. The integration between religious education and character education within our educational institutions is a must if we are to remain faithful to Pancasila (Majid, 2012: 63). Integrating character education curriculum content that has been formulated into all compulsory subjects in the relevant elementary school, particularly religious subjects, citizenship, and language (both Indonesian and local languages) as well as local content subjects. Local content is a curricular activity to develop competencies tailored to the

characteristics and potential of the region, including regional excellence, whose material can not be grouped into existing subjects. The substance of the local content is determined by the elementary school and the elementary school may hold one local content subject each semester or two local content subjects within one year (Wiyani, 2013: 186).

Based on the opinion of some experts above can be synthesized that the teaching-learning of Javanese language based on honest character education is the process of planting the values of honest characters through teaching-learning Javanese language on the individual self in order to actualize the values of honest characters in actions and behavior in daily life.

Teaching-Learning of Fairy Tale Story in the Curriculum 2013

The material of fairy tale has been contained in Curriculum Content Standards 2013 Local Content Subjects Javanese Language SD / SDLB / MI Central Java Province as follows.

Table 1. KI and KD of Javanese Language Class I Semester I

Kompetensi Inti (**Core Competence**)	*Kompetensi Dasar* (**Basic Competencies**)
1. Understand the factual knowledge by observing (hearing, seeing, reading) and asking questions based on curiosity about himself, God's creatures and activities, and the objects he encounters at home and in school	1.1 Recognizing sounds of language through the names of objects around 1.2 Understanding themed dolanan songs **1.3 Understanding fairy tales containing the teachings of character**
2. Presenting factual knowledge in clear and logical language, in aesthetic work, in movements that reflect healthy children, and in actions that reflect the child's faithful behavior and noble character	2.1 Spelling and writing letters, syllables and words by names objects around 2.2 Imitate the pronunciation of the dolanan songs themed advice **2.3 Storytelling and modeling fairy-tale fables themed honesty**

Tabel 2. KI and KD of Javanese Language Class I Semester II

Kompetensi Inti (**Core Competence**)	*Kompetensi Dasar* (**Basic Competencies**)
1. Understand the factual knowledge by observing (hearing, seeing, reading) and asking questions based on curiosity about himself, God's creatures and activities, and the objects he encounters at home and at school	3.1 Understanding the dolanan songs **3.2 Understanding fairy-tale themed loyal friend** 3.3 Know the names of the limb in the variety of ngoko and krama
2. Presenting factual knowledge in clear and logical language, in aesthetic work,	4.1 Imitate the pronunciation of the dolanan song texts

in movements that reflect healthy children, and in actions that reflect the child's faithful behavior and noble character	**4.2** **Storytelling and demonstrating fable themed loyal friend** 4.3 Write the names of the limb in the variety of ngoko and krama

In Permendikbud Number 81a Year 2013 explained that curriculum development is a systematic and planned activity consisting of curriculum idea development activities, curriculum documents, curriculum implementation, and curriculum evaluation. These four dimensions of curriculum development are interrelated and constitute a whole unity of the development process (lamp V, p: 1). In the curriculum 2013 there is an approach used in the learning process, namely scientific and integrative thematic approach. The scientific approach is the approach used in learning through the scientific process. Learning with a scientific approach is a learning process designed in such a way that learners actively construct concepts, laws or principles through observing stages (for identifying or finding problems), formulating problems, proposing or formulating hypotheses, collecting data with various techniques, analyzing data, draw conclusions and communicate concepts, laws or principles that are "discovered" (Daryanto, 2014: 51). In Permendikbud Number 20 of 2016 on Competency Standards Graduates of Primary and Secondary Education explain that the Graduates Competency Standards are the criteria of graduate qualification that includes attitude, knowledge, and skills. Graduate Competency Standards are used as the main reference for the development of content standards, process standards, educational assessment standards, educator standards and education personnel, equipment and infrastructure standards, management standards and financing standards.

Based on the opinion of some experts above can be synthesized that the fairytale story has been contained in Curriculum Content Standard 2013 Local Content Subjects Javanese Language SD / SDLB / MI Province of Central Java that contains the values of character education and can be implemented using a scientific approach.

THE METHOD

The type of this research is qualitative research with single case study approach. Qualitative research is a study that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, etc. holistically and by way of description in the form of words and languages in a specific context that is natural and by utilizing various methods natural (Moleong, 2010: 6). The case study is a comprehensive description and explanation of various aspects of an individual, a group, an organization (community), a program, or a social situation (Mulyana, 2007: 201). This study uses a single case because the research is only done on one target (one location or one object), so the relevant research strategy is a case study. The research was conducted in Class I SD Al Firdaus Surakarta.

THE RESULTS

Fairy Tale Story of "Yuyu lan Bango"

Teks Dongeng Berbahasa Jawa	Teks Dongeng Berbahasa Indonesia
Ing mangsa ketiga banyu kali wiwit asat. Iwak lan yuyu susah atine. Dumadakan ana bango kandha arep nulungi iwak lan yuyu. Bango mindhahke iwak lan yuyu ing kedhung. Iwak lan yuyu manut marang bango. Nyatane bango ora mindhahake iwak ing kedhung nanging iwak dipangan bango. Iwak mati kapusan. Yuyu ngerti yen bango ngapusi. Banjur gulune bango dicapit yuyu. Bango dikon bali apa pilih mati. Wiwit kedadeyan iku, yuyu lan iwak ora percaya maneh karo bango.	In the dry season the river water begins to dry. Fish and crab grieve. Suddenly came the stork said would help fish and crab. Stork move fish and crab to the lake. Fish and crab obey the stork. In fact the stork does not move the fish to the lake but the fish are eaten stork. Fish dead deceived. Crab knows if the stork is lying. Then the stork's neck stuck with crab. Stork told to go home or choose die. Since that incident, the crab and the fish do not believe anymore with the stork.

Source : Sumarlam et.al. 2014. *Widya Utama Basa Jawa 1; Kanggo Kelas I SD/ SDLB/ MI.* Surakarta: PT Tiga Serangkai Pustaka Mandiri.

The fairy tale story "Yuyu lan Bango" tells the story of three animal figures of fish, crab and stork. From the fairy tale can be seen that honesty is a very important thing in life. When we get things in a cheat way then we definitely get the punishment. Moreover, we get something by deceiving our own friends even when they are having difficulty. This can be seen in the story of the crane who promised to help fish and crab who are in trouble because the river that began to dry due to the dry season. After the fish and the crab believe in the good intentions of the stork eventually the fish will be carried by the crane by using its beak toward the lake. They have no bad thoughts on the goodwill of the stork to help them. After the fish is in the beak half of the heron then the stork committed its evil intention of eating fish. Crab saw the fish had been preyed by the stork, he finally clamped the crane's neck with a sharp claw. Finally the stork surrendered because it had received a punishment for his cunning deeds. Then the crab tells the stork to leave immediately and not to repeat the deed again. Crab are saddened by the loss of their friend and are disappointed with the deeds done by the stork.

The values of honesty can be found anywhere and anytime, one of which we can get through fairy tales. The values of honesty will be easier delivered to the child through fairy tales. They will follow the plot and play the characters in it. Fairy tale is one of the learning media that can introduce and instill the values of character education, one of which is the value of honesty. The methods that can be used to implement the fairy tale, among others, by role playing. From the fairy tale is then made dialogue figures in the story. Learning while playing is a method that suits children's character so they can learn with fun without coercion. After they finished playing the role, we can be

delivered the educational values that exist in the fairy tale so that later children can apply good examples in their life.

The Implementation of Teaching-Learning Javanese Language (Fairy Tale Story) Based on Honest Character Education in Curriculum 2013

Based on the fairy tale story of "Yuyu lan Bango" above, it can be seen that the fairy tale contains the value of honest education that can play a role in the formation of character in children. This form of implementation of character education based on honest values can be done well through learning of Javanese fairy tale story. Through fairy tale learning, honest education values are easier to convey, especially for children. Character education is not only obtained through the process of learning in the classroom, but also can be obtained outside the classroom, for example by way of learning outside the game-based classroom. Learning like this is certainly very fun for children because they will gain knowledge without having to memorize or count. So this is where the role of teachers is needed to invite children to learn while playing with role playing learning model. Teachers can convey the honest values contained in fairy tales with learning patterns while playing the role with a pleasant relaxed atmosphere.

Role Playing as a learning model aims to help students find themselves in the social world and solve dilemmas with the help of groups (Uno, 2009: 26). In this role playing model some students play the role or character as in the given problem, then the other students identify the information given from the problem. Afterwards the student discusses the issue and its completion, then one student writes the answers obtained on the board and is discussed together. The use of role playing model is expected that students can understand an event in the story more easily. Role-playing model can make students feel an event directly as in everyday life. The success of the learning model through role play depends on the quality of the role play (enactment) followed by an analysis of it. Student perceptions of the role played against real situations are also crucial.

Learning by role playing will be easier in conveying the meaning and message in a fairy tale to the child. They do not have to memorize but will automatically be recorded in their memories because it is done by playing role with friends. The use of role playing learning model will make children who initially less interested in the activities of reading fairy tales, can become more interested because they not only read a text but directly play the characters in the fairy tale with his friends. Meanwhile, for a child who has not understood the meaning and meaning contained in a fairy tale, it would be easier to understand it in such a fun way. The first step in the learning process by using the role playing model is by dividing the role that is in the fairy tale. Make sure the teacher can divide the role fairly, so that no student competes in playing the role of a particular character. After that give the text that contains dialog between characters as follows.

The Dialogue in the fairy tale story of "Yuyu lan Bango"

Ayo milih salah siji sapa sing dadi yuyu, sapa sing dadi bango, sapa sing dadi iwak. Banjur pak guru sing dadi dhalang.

Yuyu : Wak aku ngelak
Iwak : Iya padha aku uga pengin ngombe
Yuyu : Yen banyune entek terus piye
Iwak : Ayo golek bae
Bango : Sedulur yuyu lan iwak piye kabare
Iwak : Eh bango aku ngelak
Yuyu : Bener kaline asat banyune entek
Bango : Ayo padha tak tulungi kabeh lunga saka kene
Iwak : Banjur nganggo apa
Bango : Kowe dak jepit nganggo cucukku supaya ora ceblok
Yuyu : Wah hebat usulmu, cocog
Bango : Matur nuwun sapa sik sing pindhah
Yuyu : Iwak sik bae amarga wis pucet kuwi
Iwak : Manut pokoke slamet
Yuyu : Apa kana akeh kancane
Bango : Iya akeh banget nganti meh ora amot kedhunge
Yuyu : Wah selak pengin aku
Bango : Ya wis ayo mumpung isih awan tak jepit cucukku ya
Yuyu : Emoh, aku duwe sapit tak cekelan kowe
Bango : Karepmu priye
Yuyu : Aku cekelan gulumu sing ora lunyu
Bango : Adhuh adhuh guluku dijepit ora bisa ambegan, emoh emoh
Yuyu : Kapokmu kapan. Kowe mau ngapusi kancaku iwak kokpangan
Bango : Kapok kapok uculna aku jaluk ngapura yu
Yuyu : Ya tak ngapura, aja dibaleni maneh
Bango : Ya ya matur nuwun

After giving the example sof such dialogue, then the teacher gives direction or instruction to the students in playing their respective roles. Examples of such directions are as follows.

- *Ajaken kanca bocah telu nglumpuk. Ana sing dadi bango, dadi iwak lan dadi yuyu.*
- *Sing dadi bango banjur mabur. Carane mabur tangane ndhaplang banjur mrane mrene.*
- *Sing dadi yuyu tangane loro ngacung. Drijine megar mingkup dadi sapit. Mlakune mlangkahe miring ngiwa miring nengen.*
- *Sing dadi iwak tangane ditekuk ngarep dhadha banjur lengene diobah-obahake mbuka nutup. Mlakune maju terus ora oleh mundur.*
- *Yuyu mlaku saka kiwa lan iwak mlaku saka tengen.*
- *Iwak lan yuyu ketemu banjur omongan kaya pacelathon mau.*

Based on the above description, it can be concluded that the model of role playing learning can be done by inviting students to play the role in turns. Furthermore, the teacher acts as the mastermind to organize the course of the story line. Teachers give students the freedom to express and develop their own dialogue as long as they are not out of the story line. Teachers play an active role in providing motivation, especially for students who are still embarrassed to appear in front of his friends. At the end of the role play activities, the teacher must appreciate the effort that has been done by the students and motivate to continue to practice the role and enrich the reading of fairy

tales or other children's stories. The values of honest character education can be delivered by the teacher after the student finishes playing the role. Teachers interact with students through question and answer activities related to their role playing activities. From there will appear the impression of each student to the fairy tale. Therefore, the values of honest education presented by the teacher will be embedded in the students themselves and applied in their life.

CONCLUSION

Honest character education can be understood as a process of planting the values of honest characters to the individual so as to have the knowledge, awareness, and action in implementing these honest values. Character education based on honest values can be internalized in the curriculum 2013 through a role playing learning model with a scientific approach. This form of implementation of character education based on honest values can be delivered well through fairy tale learning. Through this learning model, honest messages are easier to convey, especially for children. Honest character education is not only obtained through the learning process in the classroom, but also can be obtained outside the classroom, for example by way of learning outside the game-based classroom. Application of role playing learning model invites students to learn while playing role, so it is easier to convey the honest values contained in the fairy tale. Once the children are able to understand honest values in a fairy tale, it will be easier to invite them to implement these values in daily life that can begin with the small things of their surroundings. This is called the implementation of teaching-learning Javanese language (fairy tale story) based on honest character education in the curriculum 2013.

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