

RADEN JONO: BANYUMAS FABEL (EDUCATIONAL CHARACTER ANALYSIS)

Muh Nurul Huda, Sumarlam, Kundharu Saddhono

Sebelas Maret University Surakarta

Jl. Ir. Sutami No. 36 A (+62-271) 646624 Surakarta 57126

Email: muhnurulhuda148@gmail.com

Abstract: The aim of this research is to analyze the character value from one of Banyumas fables entitled *Raden Jono*. The analysis content to be used is based on Eriyanto and Rakhmat's. The data is Banyumas fable text, that is on *Panginyongan* modul from Javanese Teachers' *MGMP* of Banyumas regency. The analysis of the text is focused on the educational character value by which it is showed on the result of this research discussion in the form of text quotations. The result of this research shows that there are educational character (abbreviated EC) as values in this fable by which it can be able to be applied in the daily life as it affects the positivities in our life to influence good attitude and gain our spirit up.

Keywords: Educational Character, Fable, Raden Jono

INTRODUCTION

Value can be meant as something that is approved and able to arise the positivity, in other words, it owns positive connotation. Value, next, can also be defined as the abstraction based on individu's experience with others. Roceach and Bank (in Kartawisastra and Lubis, 2008: 16) have a statement saying that value is a type of belief in its system by which individual should or should not do an action, or acknowledge something which is or not appropriate to do, own, and believe. From these definition, it can be implied that value is a characteristic belongs to something that is related to human as a value giver.

Act No. 20 Year 2003 defines that education is a conscious effort that is planned in the guidance and lesson process for an individu in order to lead them to become an independent, responsible, creative, knowledgeable, healthy, and own noble characteristic. Related to this context, National Education System asserts that national education has a function to develop skill, and form the characteristic and prestige civilization in order to educate the nation, with a goal to develop the students to lead them in becoming people who are faith, healthy, knowledgeable, skillful, creative, independent, and become democratic and responsible citizen.

Naturally, education can establish the new generations and lead them to the positive advancement. Education here means that in its process there is humanization by which it views human as a whole in their existence. Education front can be an asset in realizing nation establishment goal, it is then important to notice that there should be a concern more to the education. With a quality of education, the reliable human resources could be able to create. An education could create a balance between the intellects and their

morality if the human resources own themselves a high level of morality. Thus, the establishment of education front should be based on nation's glorious value character.

Character has a meaning as the human's nature that it commonly depends on the life factors from each human. Character is a quality or mental power, a particular personality that distinguishes one individual to another, Hidayatullah (2010:9). Andrianto (2011:20), then, states "character includes a series of attitude such as a desire to act positively, have intellectual capacity, have a critical thinking with the basis moral in it, have a truthful and responsibility, maintain the moral principles in a fully injustice condition, have interpersonal and emotional capability that are able to make an individual to effectively do the interaction in any situations, and have a commitment to contribute in the community and society."

EC is often related to form a glorious attitude and action by which it really is needed in a particular child development, Endraswara (2013: 1-3). EC can increase the cognitive, effective, and people's act to have high standard of moral. To sum, EC is a behavior, act and attitude by which it is created based on the right intellection. While Aqib and Sujak (2011:3) explains that educational character is any things conducted by the teachers and it could affect their students' characters. Teachers, thus, have a role in aiding the creation of student's character. This includes the action from the teachers as the model to their students, the way of teachers in speaking and conveying the materials, and how the teachers tolerate.

EC has a role in forming the children's characters to be a good ones. The value of EC can be gained and internalized through a literature. As a source of EC, literature has three strategic values: a communication tool, education media, and cultural value conservation. As a communication tool, EC has a function to convey the message or idea from the authors to their readers. Next, EC is as an education media as it contains of moral value requirement and glorious value of culture. These values can be able to form the character and identity of the readers. Literature, then, is strategic to become a tool of cultural values conversation. Literature should be reviewed as it contains of the local wisdom of culture which had been probed and can be re-cultivated in order to reconstruct nation's identity.

EC emphasizes on the continuity habits that are practiced and conducted in the daily life. By looking at these statement, education is as a place to establish nation's characters by which it is coherently conducted through several strategies. Thus, education unit is an important component in the character establishment by which it is run systematically and integratively along with the other component. EC has a goal in developing the values that form some nation's characteristics to be strong, competitive, glorious, tolerant, have cooperation, have patriotic spirit that is dynamically developed, knowledge and technology oriented. All of these character developments are based on five Indonesian principles and the principle of a belief and piety in the Almighty God.

EC value can also be found in a fable. Fable is spoken story which is known from long time ago within the society. Thus, it can be stated that fable is part of cultural and historical asset owned by each nation. Fable is considered as the result of local society's

literature, this is because fable was risen within the society, then became its inheritance from the past, and now as a part of the culture in society's life.

Banyumas regency has variety of fables, one is a story entitled *Raden Jono*. *Raden Jono* tells about two young men who had different characters, and they fought for a woman. But, at the end, these woman was married with a man who was truly loved by her and as blessed by her parents. Thus, from these table there is an EC value that can be gained and applied in the daily life. By looking for the EC value, the researcher expects that this Banyumas fable can be explored and practiced in the daily life.

METHOD

This research took *Raden Jono* from *Panginyongan* of Javanese Teacher's *MGMP* in Banyumas regency as its object. Content analysis was used as defined by Eriyanto (2011:1) that content analysis is a systematic method to analyze the content and how the message such story is conveyed, it is also mentioned that content analysis is useful in predicting who is/are the people conveying the message and how is it conveyed.

The method to be used in this research was Descriptive content analysis. (Rakhmat:2009) posits that Descriptive Method was aimed to: (1) collect the actual information in detail to describe such existed indication, (2) identify the problem or investigate the condition and prevailed practices, and (3) make comparison or evaluation. Descriptive research is not only to enlighten (analytic), but also to integrate (synthesis). Analysis is done by reading and finding the sentences which are consisted of EC values, then it is analyzed and synthesized. Through these steps, the research could be able to find the EC values consisted in a Banyumas fable; *Raden Jono*.

DISCUSSION

Fable

Folklore is part of collective culture which was spread and along term inheritance, anything which was collective in the different versions and traditionally, whether in the oral form or with the example of sign move or reminder help (Danandjaja, 2007:2). Commonly, folklore is defined as a part of collective culture which was spread and as a long term inheritance, it usually has a form similar to the common fable or folk games.

Fable is one of the genres from folklore. Folklore can be included as a culture coming from the society, thus, it has a broader meaning than only as a fable. Fable is a story coming from and developed within the society as a long term inheritance and is conveyed orally (Tasliyatu, 2015:24). It is as a traditional inheritance. Botkin (as cited in Normaliza, 2014, 2016) supports it by saying that folklore as on traditional creation in one community and was carried down as their culture from one generation to another. A folklore then may have different versions as it was spread from mouth to mouth.

Folklore has many variations: one is myth; a folk prose that is considered as true to be happened, and viewed to be pure by its owner (Rukmini, 2009:36). Two is legend; a story which describes about a history of place or phenomenon occurred in the past. Third

is fairy tale; Ardini (as cited in Hasanah and Jairiji, 2016:83) states that fairy tale consists of story that is scary, for example about a bad mother in law, childrens who are roasted into an oven, and a wild wolf. Although considered to be scary, but these kind of story is attracted the childrens as it encourages the imaginations into their minds. Related to its function, Nurgiyantoro (2005, as cited in Rosyidah, et al, 2017: 64-65) describes that fairy tale is categorized as children's literature to entertain and make a inheritance of moral values as included in it, by the truth of this kind of story is admitted by the society.

From the statement above, it can be concluded that fable is a part of folklore which is orally conveyed, as a long term inheritance, and contained about the story in the past. These kind of story is orally conveyed as it oftenly is got the additions and variations by its owner. The existance of fable is also considered to have a fully function within the society as it had been strongly integrated to them.

Educational Character

EC is a planned effort to lead the students in recognizing, caring, and internalizing the values so that they can be able to behave appropriately (Samani and Hariyanto, 2011:46). EC has a higher position than nature education. This is showed by an unlimited scope of implementation in the learning process. EC value is also consisted in the literature, one is fable. By reading the fable, it is expected that the character of its reader can be established. Effective education is one way to internalize the EC values.

Syatibi (2013: 93-96) mentions 18 EC values as follows: (1) religious; (2) truthful; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) independent; (8) democratic; (9) curiosity; (10) nationalism; (11) taking care of the homeland; (12) achievement appreciation; (13) communicative; (14) living in peace; (15) delighting to read; (16) taking care of the environment; (17) taking care of the social condition; and (18) having a responsibility.

The religious, truthful, and independent have their own meaning as: religious is an obedient action and behavior in implementing the religion's tenet as believed by each human, being tolerant to others' religion while they are praying, and having a peaceful life with them. Truthful is defined as a behavior which is based on an effort to create the individual for being able to be believed in what they speak, act, and work in. While tolerance in EC value is an attitude and behavior by which it appreciates the difference of religion, ethnic, opinion, and others' behavior as owned by an individual.

The discipline, hard work, creative, and independent can each be defined as: first, discipline is meant as an action that shows a correct and obedient behavior towards any decisions and rules. Second, hard work is explained as an action showing a truly effort in overcoming the obstacle in learning and doing the assignment, also finishing these duty as good as possible. Third, creative as in one of EC values is a way of thinking and doing anything in order to produce something new. Fourth, independent has a meaning as an action and behavior by which one is not easily depended on the others while finishing his/her duty/ies.

The democratic, curiosity, and nationalism are next explored in order as: democratic is a way of thinking, acting, and behaving while one appreciates his/her right and obligation to be the same with the others. Then, curiosity as one of EC values is an action and behavior as an effort in understanding something one learned deeply and widely. Nationalism, next, is a way of thinking, acting, and having a knowledge where one places the importance of nation and country higher than his/herself and group's importance.

The caring of homeland, achievement appreciation, and communicative can be identified on their own as: caring of homeland is a way of thinking, behaving, and acting by which one shows a loyalty, concern, and high appreciation towards the nation, physical environment, social, cultural, economy, and nation political. Next, achievement appreciation can be meant as an act and behavior by which one encourages him/herself in producing something beneficial to others and at the same time admitting and appreciating others' success. Communicative, then, is an action by which one shows an interest in speaking, associating, and working with others.

The affection to create a peaceful condition, delighting to read, taking care of the environment, taking care of the social condition, and having a responsibility are explained as: the affection create a peaceful condition means as a behavior, word, and action which affect other people to be comfortable and safe towards one's existence. Delighting to read is a habit coming from one in spending his/hertime to read any materials in order to make a better change of his/herself. Taking care of the environment, then, is a behavior and action to always prevent the damage of one's nature environment, and make an effort to overcome the damage that had been occurred. Taking care of the social condition is defined as a behavior and action by which one is encouraged to be helpful while others are needing it. Having a responsibility, last, is meant as a behavior from an individual to conduct his/her duty and obligation for his/(herself, society, environment (natural, social, cultural), country, and the almighty God.

Educational Character Value on *Raden Jono* Fable

Raden Jono is one of the fables which comes from Banyumas regency. There are some EC values that can be learned from these fable. Javanese Teachers' MGMP in Banyumas has been successfully arranged Javanese lesson material as a learning tool for their students. By learning the fable, then, an effort in preserving the local wisdom is able to be done both in written and spoken form.

Below is one example of EC value consisted in *Raden Jono* fable.

After getting the answer from *Adipati Pucangkembar*, *Raden Jonorode* the horse to find out *Jaka Puring* (*Panginyongan*, 17).

The example above shows an EC value of curiosity and hard work. *Raden Jonowas* got the permission from *Adipati Pucangkembar* to propose *Sulastri* with a requirement of defeating *Jaka Puring* who had a supernatural. With his spirit on, *Raden Jonotried* to

looking for *Jaka Puring* who was nowhere to be found. A curiosity is an action and behavior as an effort to deeply and widely understand about something learned, seen, and listened by an individual. While hard work is an action to show a truly effort in overcoming the obstacle in learning and doing the duty, then finishing it as good as possible.

Next is one sentence for the example of taking care to the social condition as one of EC values in this context.

Jaka Puring looked for an *air kehidupan*, after that he splashed it to his soldiers. As the effect, the soldiers who were in pain could be able to recover, and those who were dead could alive again (*Panginyongan, 17*).

A taking care of social condition was showed through *Jaka Puring's* action towards the death soldiers. *Jaka Puring* still needed a help so that he always took a care of them. After getting the *air kehidupan*, he splashed it on their soldiers and they were alive again. Thus, taking care of the social condition can be meant as a behavior and action by which an individual always has a desire to help others who are needed it.

Hard work is a behavior showing one's truly effort to overcome the obstacle in learning and doing a duty, also, to finish it as good as possible. These behavior was showed by *Raden Jono* who continuously followed *Jaka Puring* for the sake of someone who was loved by him, *Sulastri*. With his hard work, he could meet *Jaka Puring*, then the two of them fought hardly and fell on the ground. From the fable, the sentence of these values is showed in:

Raden Jono who was left behind keeping run to follow *Jaka Puring* (*Panginyongan, 17*).

Also through a sentence below:

As the two of them had supernatural, they hardly fought and fell on the ground, till they sparkled like fireflies (*Panginyongan, 17*).

The act for taking care the social condition was also showed through *Raden Jono* when he tried to protect *Sulastri* from *Jaka Puring's* cruel who fastened her in a tree. Taking care of the social condition is an action of giving aid to others who are needed. A sentence in supporting this is:

Raden Jono could be able to protect *Sulastri* (*Panginyongan, 18*).

Creative is way of thinking and doing anything to produce something new owned by an individual. This action was done by *Raden Jono* while looking at *Jaka Paring* who was swimming. With his initiative to defeat *Jaka Paring*, *Raden Jono* threw a talisman and it landed on *Jaka Puring's* back. As the effect, *Jaka Puring* incarnated to become a white crocodile. This is explained through a sentence as follow:

Raden Jono looked at *Joko Puring* who was swimming, then he threw *watu bunder* talisman to *Jaka Puring* that it landed on his back. (*Panginyongan, 18*).

Other quotation is adapted through a sentence below:

Finally *Raden Jono* and *Sulastri* went back to *Pucangkembar* regency (*Panginyongan, 18*).

The sentence above showed a taking care of home land act, that is a way of thinking, behaving, and acting to be loyal, care, and giving a high appreciation towards the nation, physical environment, social, cultural, economy, and nation political. This is showed by *Raden Jono* and *Sulastri* when they returned to their home land.

Other quotation is:

Adipati Pucangkembar was then willing to make *Sulastri* getting married to *Raden Jono* (*Panginyongan, 18*).

The action above showing that *Adipati Pucangkembar* had a responsibility to what was promised toward *Raden Jono*. *Adipati Pucangkembar* fulfilled his promise after *Raden Jono* successfully defeated *Jaka Puring*, as it is also an obligation for him as *Sulastri*'s parents to make her married. Having a responsibility itself means a behavior from an individual to conduct his/her duty and obligation for his/(herself, society, environment (natural, social, cultural), country, and the almighty God.

Fable is story that is developed in a particular area, by which it is strongly related to a society or the owner's community. At the end of the story, some problems in the daily life are oftenly described. These kind of story is contained of some traditions, customs, and other social cultures. It also shows the role of famous figure from the particular area, and the new comer/who is/are being respected by the society. Through fable, such phenomena occurred in the past can be able to re-investigate. The values contained in it may also be found, and be relevant in the present and future life. Same goes to *Raden Jono* fable that is contained of EC values by which it can be a life guidance for the society.

CONCLUSION

Fable is a spoken culture which is described any stories from the heroism to the daily life of the society. Besides, fable is contained of the values of ethic, moral, spiritual, and local wisdom as a living culture in the place where these fable is came from. It was risen, grown, and developed within the society, it then integrated each part of the society in a unity of culture.

There are some EC values as contained in Banyumas fable entitled *Raden Jono* by which it can be able to implement in the daily life, such as: (a) a curiosity EC value; (b) two hard work EC values; (c) two social EC values; (d) a creative EC value, (e) a homeland care EC value; and (f) a responsibility EC value.

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