

FOLKTALE NARRATIVE TEXT LEARNING WITH JUDICATIVE CHARACTER BASED IN PRIMARY SCHOOL

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Abstract

The learning of folklore texts, as a part of learning Indonesian language an literature in primary schools, should be adjusted to the learning theories which focus on contextual approach for the benefit students. Thus, learning literature in elementary school should be directed to good character buliding to develop the characteristics of primary school-aged children. The character building intended in this study is limited to judicative character such as being honest, disciplined, sensitive, and creative. The characteristics of folklore texts in the learning materials produced in this research were as follows (1) the popular folklore in the community, (2) the moral values content that educate the student in building judicative character, (3) folklore told in simple way, (4) the suitable folklore to be used in teaching the upper-class student, (5) using Indonesian Language, (6) not lecturing, (7) giving students a broad imaginative space.

Keywords:

Narrative Text, Instructional Materials, Folklore, Judicative Character

A. Introduction

Education must provide a broad space for students to think, create, act and express. Education must also be able to provide awareness to human nature for students from an early age so recognition comes automatically in children. In the sense of universal, education should be directed to a form of human freedom in carrying out the dignity of humanity.¹ Dewantara says that education aims to advance life in

order to heighten the degree of humanity.

Drijarkara argues that educating means "body education" as a concrete form of humanity. In human education, physical is spiritualized and spiritual is physicalized.² That is, the true human education aims to humanize the truest sense through moral education and values. Physical building of formal education in Indonesia should be synchronized with the spiritual development that includes character building and noble character as a principal creation of human beings who have love

¹ Ki Hajar Dewantara, *Karya Ki Hajar Dewantara bagian I: Pendidikan*. Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1961), 166.

² Nocolous Driyarkara. *Filsafat Manusia* (Yogyakarta: Penerbit Kanisius, 1989), 19-20.

values to the others. "Educating the body" causes education to be more meaningful, because in human body contained the whole of human needs, both in terms of educating the brain or educating people's taste and feeling.

Implementation of moral education /values will be able to strengthen the existence of education in the development of advanced human civilization. Education should not stand on the uncertainty that weakens students' mentality, because education has a definite and positive purpose. Meanwhile uncertainty will always end up with negative values. Moral education warrants students to be smart and be better persons.³

Education involves well planned mental and physical activity for study purposes that are beneficial for human life. Suriasumantri gives other definition of the activity of knowledge / education as an inseparable part of ethics.⁴ Thus, science is sticky with ethics. Educational activities are luxurious activities that refresh the soul.⁵ Further the highest form of knowledge is wisdom. It is considered as an ethical attitude that underlies a person's learning activities (efforts to acquire knowledge).

In education, the students are taught about the nature of science which

has unlimited space so that the students are given freedom to take that unlimited room to fulfill their own interests in providing devotion to others. Through the mastery of knowledge, students are expected to give wisdom to himself and to others in order to recognize its environment.

Integrating learning Indonesian language and literature with educational character of the Indonesian nation today must be designed in concrete terms in the form of learning behaviors. Through character education is expected to obtain results as mandated in Law No. 20 of 2003 on National Education System. In Chapter III, article 4 states, that education is held in a democratic and fair and not discriminatory to uphold human rights, religious values, cultural values, and the diversity of the nation.

Character education has always been based on the principles of learning that cares about the students. There are four basics in implementing character education, namely integrity, caring, honesty, and respect.⁶

Learning Indonesian language and literature are based on the character of learning is expected to provide a positive space for students' growth in the future, because it is believed that character learning is to change negative behavior of students into a positive attitude. Positive behavior is obtained by the

³ Tom Lickona, Eric Schaps, and Catherine Lewis, "CEP's Eleven Principles of Effective Character Education.," *Character Education Partnership*, 2007, 7, <http://eric.ed.gov/?id=ED505086>.

⁴ Jujun S. Suriasumantri. *Filsafat Ilmu* (Jakarta: Pustaka Sinar Harapan, 2007), 233.

⁵ Ibid.,

⁶ Lickona, Schaps, and Lewis, "CEP's Eleven Principles of Effective Character Education."

student after getting treatment in learning Indonesian language and literature classes. Positive behaviors developed in this study are limited to the behavior of an honest, disciplined, sensitive, and creative here in after is abbreviated as *Judicative*. *Judicative* behavior is the basic behavior which is considered to represent the others positive behaviors that may be developed in any language learning materials and Indonesian literature in Elementary School. Learning materials of Indonesian language and literature in the form of folklore narrative text is expected to be used as learning materials that are useful to the students' character building through meaningful learning. Teachers are expected to use teaching materials and develop it in accordance with their capabilities and the existing situation in each school.

B. Text Narrative in Indonesian Literature

Text is an language expression in which the content, syntax, and pragmatics (of those expressions) is a unity.⁷ What is meant by narrative text is it is a historical story, a row of events. Narrative texts are not only limited to the types of literary texts (although most people interpret narrative text as a literary text), but all of written works which have the character as narrative

⁷ Jan Van Luxemburg, Mieke Bal, and Willem G. Weststejn, *Pengantar Ilmu Sastra* (Jakarta: Gramedia, 1984), 86.

text with three aspects to build the text. There are three aspects of narrative texts, namely: (a) Unhomogeneous language situation, (b) what the face of the world (fictitious) are presented by mixed delivery, and (c) the structure of the world (fictitious) that determines the structures of series of events.

The language situation in narrative text is mixed between the actor and the narrator or storyteller whom each of them have a role and demonstrate their technical hierarchy.⁸ Narrative text also gives a picture of the world face (fictitious) wholly through the characters (actors) played in the text. In this case, the term "world face" here referred to a very complete information presented in the story telling. The readers of the narrative text get full illustration and narrative arrangement presented there.

Nurgiantoro divides the narrative text into two major parts, namely the story and discourse. In the story, narrative text is viewed by considering two elements, namely the form and substance of the text delivered by the author.⁹ Seen from the form, a *story* consists of events and their existence. To understand a narrative text, the elements of the event can not stand alone. The element of event is strongly supported by the existence of the story itself without replacing the existence of the characters and settings.

⁸ Ibid., 120.

⁹ Burhan Nurgiyantoro, *Teori Pengkajian Fiksi* (Yogyakarta: Gadjah Mada University Press., 2012), 28.

Criteria of narrative text are (a) folklore that has been popular among society, (b) contains a moral message that educates the focus of *Judicative* character building, (c) folklore told in simple way, (d) the suitable folklore to be used in teaching the upper-class student, (e) using Indonesian Language, (f) not lecturing, (g) giving students a broad imaginative space.

Folklore that were taught to the students is a folklore which is delivered in simple language. Sometimes Indonesian folklore presented in Malay and local language areas that are not effective for young children, because there are some expressions which can not be understood fully by the children.

The chosen folklore for teaching is adapted to elementary students' ability. The composition of stories which are not too complicated can make folklore learning activity more effective. To understand the content of the story, students are provided by an understanding of the story elements which are limited to the figures and characters.

Folklore narrative text in elementary school is delivered using Indonesian language. There are still a lot of folklore presented by using local language. Some of them are also translated into foreign languages. The Indonesian language contained in the story is the language of the Indonesian variety of literature which is of course different from the formal language

variety. Teachers may have a folklore material from various sources provided in accordance with the level of students' understanding and knowledge of students in accordance with familiar folklore ever known/ read.

Folklore which is taught to students is arranged carefully so that not too teacher centered or lecturing. A good story is a story that can lead the self-awareness of the readers to continue reading until the end without any element of necessity. Therefore, the best story and given best impression for the readers are chosen.

C. Principles of Learning Indonesian Language and Literature-Character Based in Primary School

The underlying principle of learning Indonesian language and literature-character based in Primary School is the implementation of learning Indonesian language and meaningful literature. Implementation of Indonesian language and meaningful literature learning is the implementation of learning that may directly have an effect on students after the students learn the material of Indonesian language and literature. In learning Indonesian language and literature-based character of the most emphasized is the formation of the main character that is honest, disciplined, sensitive, and creative abbreviated to *Judicative*.

Judicative selection of the main characters means that with these four characters, students are expected to already have adequate provision to be considered a good character student (high manners and morals). However, this does not mean that the other characters that are not listed in the Judicative are considered less important. Having Judicative character is expected that other characters can be entered into the Judicative character.

Although the Judicative only contains four characters, but all four characters are the basic for the other characters. Judicative character is believed to provide an alternative to character learning for elementary school students through learning Indonesian language and literature in various forms (storytelling/ story-telling, rhymes making, making up stories ever heard people around her life, and so on). The Judicative can also be regarded as the forerunner of good character which is expected in the context of learning in schools.

As a form of good character, Judicative can be regarded as typical marker for the admirable attitude building, opponents of cheating, undisciplined, unresponsive, and lazy. Judicative attitudes can be applied in all learning activities in schools for all subjects and all teaching materials. With the implementation of Judicative attitudes, it is very expected that meaningful learning objectives can be achieved.

The concept of *judicative* character is not far from the concept of character education initiated by the Ministry of National Education through the Curriculum Center.¹⁰ The concept of character education serves to develop children basic potention such as kind, good thinking and good behavior, reinforce and build a multicultural nation's behavior, and improve the competitive civilization in the association of the nation.¹¹

Judicative characters giving wide space for students in order to develop creativity associated with the ability to speak and compose. Students do not just know the literature he heard, but can emulate the values contained in it, as a provision to be creative.

To achieve the *judicative* building in main character in learning Indonesian language and literature, required the preparation of learning tools that support the the main character building. Preparation of the device starts with the selection that corresponds syllabus, preparation of the character lesson plan, the selection of appropriate materials, preparation of learning activities organized, the use of media-oriented learning on usability and appearance, to the creation of measurable evaluation tool.

¹⁰ Samani, Muchlas & Hariyanto. *Konsep dan Model Pendidikan Karakter* (Bandung: Rosda Karya, 2012).

¹¹ *Ibid.*, 9.

Furthermore, after the structured learning tools and learning activities have been carried out thoroughly, the teacher can continue with reflection. Reflection is an important effort to see the level of success of a learning activity. Through reflection, teachers are expected to know the advantages and disadvantages of learning activities that have been implemented. Reflection undertaken by teachers, accompanied by the observers and other accompanying teachers who help observe the learning activities. Further follow up on the results of reflection together through inter teachers discussion in order to produce optimal learning from a variety of viewpoints. Each teacher involved in the reflection required to contribute ideas for the improvement of future learning. Teachers also have little notes about things that are important and become one form of portfolio for the teacher.

D. The Teaching Literature and Theories of Ideal Teaching Literature

Literature in simple terms is a beautifully written using language to express a feeling. Eagleton says that literature is the word 'imaginative' in the sense of fiction - writing is literally not to be true. Further mentioned, that the notion of literature as imaginative writing can only evolve from fictional writings into factual writings.¹² Teuuw says,

¹² Terry Eagleton. *Teori Sastra: Sebuah Pengantar Komprehensif*. Translated by Harfiah Widyawati. (Yogyakarta: Jalasutra, 2007), 1.

literature is a tool to teach, user guide, instruction books or teaching. Understanding this literature is more objective for the sake of an appreciative.¹³

According to Showalter before the teaching of literature, first must know what exactly literature and teaching it.¹⁴ George Levine in Showalter says that the teaching of literature requires important ideas and supporting theories for applied learning.¹⁵ Furthermore, Showalter said that literature is a work consisting of a set of values that can not be changed by the inherent properties. Meanwhile Eagleton recognizes that in literature frequently used high and excessive languages, so it is necessary to understand the literary theories of literary approach.¹⁶

The learning objectives of literature according to Showalter at certain times must be different. It is based on understanding of each teacher in teaching the literature material.¹⁷ According to him, between the years 1960--1970, teaching is a form of radical literature found in minority groups in college. It certainly fits with the development of theories of literature that growing. The emergence of various

¹³ Andries Teeuw, *Sastra dan Ilmu Sastra: Pengantar Teori Sastra* (Jakarta: Pustaka Jaya, 1988), 23.

¹⁴ Elaine Showalter, *Teaching Literature* (Singapore: Blackwell Publishing, 2003), 21.

¹⁵ Ibid.

¹⁶ Terry Eagleton. *Teori Sastra: Sebuah Pengantar Komprehensif*.

¹⁷ Showalter, *Teaching Literature*.

schools of literary theory to prove that the purpose of teaching literature in schools shifted to follow the development of literary theory. Therefore, an understanding of literature devoted to understanding in elementary students different from high school students.

Why the teaching of literature is needed? If the question is addressed to school teachers, the answer is certainly diverse. Not everyone is willing to learn literature, because some people think literature is not important. Some people say there is not useful studying literature. Is it true that statement? What are to be studied in the literature?

Most literature teacher asking students about teaching literature. Most of the students responded that the desired learning literature is about romance, modern drama, and literary theory.¹⁸ There is still much to be learned by the students so that students learn about literature in more depth. Therefore, the teaching of literature in schools should be carried out systematically in order to study the substance of literature in order to establish students' character can be realized. Studying literature can provide answers about the importance of literature for human life.

In fact during this time, the teaching of literature that occurs in schools based on the existing curriculum still does not provide touches that

¹⁸ Ibid., 24.

principle regarding the teaching of literature itself, which form a good character as contained in the theme and mandate of literary works. In fact, every literary work has a universal nature that gives a moral message for the readers.

E. The Nature of Oral Narrative Story and Its Relationship with Folklore

Folklore for some people is an oral tradition, is part of the culture (human civilization) that develops over time and every nation has such property. The stories in folklore belongs to all nations of the world are anonymous and hereditary contains about wisdom, compassion, and dreams of a group and a community that belong together, even the reference to live together.¹⁹ A prominent feature of folklore is anonymous work, belongs to everyone, developing hereditary, and universal. Therefore, the folklore is also regarded as a reflection of human culture, because it involves the dignity of humanity in every telling.

Definition of folklore as an oral tradition by Danandjaja not appropriate.²⁰ If only limited to oral traditions, folklore is still too narrow and limited only in the form of folk tales, riddles, proverbs, and folk songs; while folklore is more than that, even include

¹⁹ Riris K. Toha-Sarumpaet, *Pedoman Penelitian Sastra Anak* (Jakarta: Yayasan Pustaka Obor Indonesia, 2010), 19.

²⁰ James Danandjaja, *Folklor Indonesia: Ilmu Gosip, Dongeng dan Lain-lain* (Jakarta: Grafiti Pers, 1994), 5.

folk dances and folk architecture. The reason this is actually acceptable, especially in modern folklore, expert mentioned that actually learned not just tradition alone but also humanity. Folklore in turn, includes all activities of human life that make a positive contribution in life.

The the folklore unique lies in the distribution aspect.²¹ In addition, folklore means collective. The collectivity is a characteristic of folklore in the context of local culture. Collectivity also means that the entire community is the user of folklore and directly or indirectly involved in the process and activity, so folklore can be accepted by society.

In the study of literature in school, folklore learning (one type is oral literature) is still very limited in the four language skills are taught to students in an integrated manner. The four language skills tend to teach normative taught about literature and has not touched the substance of learning. Thus, the study of literature they have yet to touch fundamental issues about the nature of literature itself. Students' understanding of literary works in any form must be grown early in the hope, in future learning, literature became the most important part for the students themselves. Building early in the literary work must also be accompanied by examples involving teachers directly.

²¹ Suwardi Endraswara, *Metodologi Penelitian Folklor* (Yogyakarta: Media Pressindo, 2009), 3.

This means that teachers must also be able to create a literary work as a bridge for students to create.

The literary work is not something created in a vacuum, but rather in a particular culture and society context.²² Thus, if literature was taught in formal education, the involvement of many parties will determine the dynamic interaction and ultimately, the purpose of learning in formal education literature can achieve the expected goals. The emergence of oral literature were also in the same position, i.e.: in space and measured time. Oral literature then provide a more passionate color in the constellation of Indonesian literary life.

In conjunction with this research, oral literature is limited to folklore that developed in a society that is still unknown and is still frequently heard. Folklore which is still often spoken and they often told to children is folklore in his journey is able to develop in accordance with its time. Folklore is folklore is rooted in historical relics of the past, the myth, the legend, sage, and other stories. For example, the folklore of Jolotundo Candi, Candi Tikus, Brahu, Temple Wringin Lawang, and so forth. Or folklore that tells about the journey Damarwulan from starting a handyman cutter grass up to be a soldier Majapahit.

Folklore turns giving enormous significance for the development of student character if folklore is

²² Melani Budianta, (*Membaca Sastra*. Magelang: Indonesiatera, 2006), 23.

understood deeply. Appreciative ability in the child need to be developed and explored through intensive reading folklore. Children were driven toward love folklore and starting likes folk tales.

Narrative has an important role for learning Indonesian language and literature in elementary school. Good narrative capable of providing psychological influence for the students, because the story was able to awaken the child's imagination to be creative. This is the essence of the narrative is taught to children.

What is the function of oral literature to human life? Oral literature in the form of folklore that developed in traditional Indonesian society is believed to give effect to the people. Tyranny of King Menakjingga in leading Blambangan kingdom that can ultimately defeated by Damarwulan is an example of the influence of oral literature to the lives of people in East Java. In this story stated that tyranny, evil power will finally be defeated by the truth. Oral literature folklore about King Menakjingga here has the function to remind the reader of the moral values contained in the story.

According Hutomo, oral literature has eight functions, namely; (A) as a projection system, (b) a validation of culture, (c) means of pressure effect of social norms and as a means of social control, (d) the tools children's education, (e) provide a path which is justified by the public to be more superior than others, (f) provides a way

justified by the public in order to blame others, and (g) as a means to protest the injustice in society, and (h) as a means to escape from the crush of daily life.²³

Not all of the functionality inherent in any oral literature. An oral literature may have two, three, or even eight functions. The functions will appear if oral literature was discussed deeply in the form of analysis. Alternatively, oral literature in the form of folklore that is "read" by others and then the person is trying to give meaning to the oral literature.

The function of oral literature in human life can be developed based on the needs of the owner of the oral literature. Oral literature is still developing in the community and various forms will provide additional functionality in the form of cultural property should still be preserved by the owner to the oral literature can be enjoyed by the next generation.

F. Nature of Educational Character for Indonesian Nature

Education characters (character building) occurs in formal situations in school, community, and at home. Character education has been discussed specifically by Dewantara which call it the culture of science education is a milestone for the Indonesian nation.

²³ Suripan Sadi Hutomo, *Mutiara yang Terlupakan* (Surabaya: Himpunan Sarjana Kesusastaan Indonesia, Komisariat Jawa Timur, 1991), 69–74.

Character education began to be taught by Dewantara through Taman Siswa as a form of concern for the future of Indonesia. In the science of adab, adab is Dewantara mention that orderly nature that distinguishes man from other creatures.²⁴ Further explained, that civilized life is actually a branch of Iradat namely all forms of orderly, good, and beautiful (about human character) which was then called the culture.

Character education is the attempt to develop a positive behavior of children which includes all educational components involved in the framework of the life of the nation. According Lickona and Davidson, character education has two main objectives, namely to help students to be smart and help students become better.²⁵ Character education provides an effective solution to improve academic ethics and the growing popularity of inhospitable environment.

Character education for the people of Indonesia subsequently directed to the development of character (character building) as proposed by President Sukarno in the 1960s. According to Sukarno, a great nation is a strong nation to face all challenges as when the Indonesian nation suffered a famine in the 1960s (1964: 595). This shows that Indonesia has a character

very sturdy and can survive in a difficult situation. Strong character like this should serve as a foothold for nations to promote the Indonesian nation aligned with the major nations in the world. In view of this, Sukarno through a speech in 1957 to evoke the spirit of the Indonesian people by saying that the task of the revolution is to resolve difficulties, eliminate all obstacles.²⁶ Therefore, character education for the people of Indonesia should based on the history of the Indonesian nation in getting independence, maintain, and fill in a more dignified independence. The primary key can be used as a criterion that the Indonesian nation is a great nation and respected by other nations in the world is the consistency and courage.

Character education for the Indonesian people in the school is implemented an integrated curriculum for all subjects and self-development, and the development programmed in order to create a positive culture through mentoring consistent. Thus, in practice all teachers can be involved to implement character education, either directly through the learning materials and through a moral message that is inserted smoothly and do not tend to treat students as inanimate objects.

The Ministry of Education and Culture has drawn up guidelines for the implementation of cultural education and

²⁴ Dewantara. *Karya Ki Hajar Dewantara bagian I: Pendidikan*, 465.

²⁵ Matthew L. Davidson, *Engaging School Staff*. 1025 Connecticut Ave., NW Suite 1011: Character Education Partnership, 2003.

²⁶ Najib Sulhan, *Pendidikan Berbasis Karakter* (Surabaya: Jaring Pena, 2011), 27.

the character of the nation completely and connected with all subjects taught in schools with the aim of:²⁷

1. Developing the potentation of the kind / conscience / affective learners as human beings and citizens who have cultural values and national character,
2. Develop good habits and attitudes of learners and in line with universal values and cultural traditions of religious nation.
3. Instill leadership and responsibility of learners as the future generation.
4. Developing the ability of learners to be independent human, creative, nationality insight, and
5. Develop school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full strength (dignity).

Basic educational character applied in developed countries like the United States is the involvement of the entire community in order to improve the quality of education, especially in terms of ethics. Therefore, Lickona, Schaps, and Lewis offers eleven principles underlying the effectiveness of character education (The Eleven Principles of Effective Character Education).²⁸ The

²⁷ The Ministry of Education and Culture (Kemendiknas), *Pengembangan Pendidikan Budaya dan Karakter Bangsa (Bahan Pelatihan)*. (Jakarta: Pusat Kurikulum, 2010), 7.

²⁸ Lickona, Schaps, and Lewis, "CEP's Eleven Principles of Effective Character Education."

principles offered by Lickona is happening in the country and the United States.

The eleven principles are further adjusted to the learning of oral literature in the context of learning Indonesian language and literature in primary school based on the needs of the Indonesian nation. By embracing the principles of character education that is grounded, which has long proclaimed by Dewantara, eleven principles are then implemented in the teaching of literature in Primary School. The basic principles are taken as the main reference and then adjusted to the learning teaching materials in primary literature.

By taking the basis of the principles of character education is expected to provide the right direction in the learning literature, especially in elementary school. The principles were subsequently developed by the applicable curriculum in Indonesia. Teachers who want to develop character-based material can take any type of other characters in order to enrich the material of the characters are taught.

Based on the eleven principles of character education by Lickona, etc, the principles of character education in Indonesia should be characterized by Indonesia's own national identity.²⁹ One that can be used as references to the principles of character education for the Indonesian nation is civilized education

²⁹ Ibid.

offered by Dewantara. He already offers to the Indonesian people through manners education principles if implemented properly will produce the next generation not only intellectually smart but also morally intelligent. Apart from that, character education for the Indonesian nation has begun to be used as a material in formal school through various governing law.

The identity of the Indonesian nation character education has been formulated in the form of guidelines on the implementation of character education and culture that departs from the historical experience of the Indonesian nation and also the contemporary atmosphere that brought this nation, that the need for a paradigm shift in the world of education in Indonesia. Various negative experiences and events that led to the need for a concrete formulation of the national character education.

The principle of character education that is applied in formal education in Indonesia is a principle that seeks to restore the positive views the old saying that Indonesia is a nation of high morality, removing the stigma of Indonesia as a barbarians nation as was the case for nearly fifteen years since reform period in 1998.

The principle of intended character education is trying to explore the wealth of the nation and for identity (authenticity) education that have been invested by the leaders of education

earlier, without denying the development of education in the western hemisphere, despite not making it as the only reference in implementing character education.

Based on the eleven principles of these characters can be taken four big part of good character. The four things are honest, disciplined, sensitive, and creative.

1. Honest

Honest behavior is the manifestation of the action does not lie instinctively as a human being. Honest is the behavior that is based on an attempt to make himself as the person who always believed in words, actions, and work.³⁰ In the view of Lickona, honest character is how one is to act when others do not see.³¹ This means that honesty emerged from his conscience and not caused by fear and cheekily on others. Further stated, that the motivation for someone to do right is due to empathy and religious factors. Honest behavior can be obtained through our daily lives.

Lickona gives the five signs of cheating which must be understood by the students.³² Cheating is wrong and

³⁰ The Ministry of Education and Culture (Kemendiknas), *Pengembangan Pendidikan Budaya dan Karakter Bangsa*.

³¹ Thomas Lickona, *Character Matters: Persoalan Karakter*. Diterjemahkan oleh Juma Abdu Wamaungo (Jakarta: PT Bumi Aksara, 2012), 25.

³² *Ibid.*, 120.

should be avoided by students. Five signs of mistreatment were as follows:

- a. Cheating can diminish respect for oneself because student can not boast oneself if cheating.
- b. Cheating is a lie, deceive others.
- c. Cheating destroys the teachers trust to students and destroy the trust of others.
- d. Cheating is unfair to others, and
- e. If students cheating in school, it will lead to more cheating outside of school.

2. Discipline as an Important Part of Students Character Building

In the classroom, discipline is one of the characters to be emphasized in the early age. Discipline may change behavior in order to develop good behavior in the form of respect, empathy, good judgment and self-control.³³

According to Charles, discipline pursue three main objectives, namely: to maintain a productive learning environment, to teach students become leaders and responsible, and to promote politeness among all members of the class.³⁴

To make the students discipline required of politeness. Students should have the courtesy to the environment (teachers, principals, and their peers). Courtesy that can be realized in the form

of mutual respect and love fellow human beings as social creatures. Students can establish a warm relationship with others without see the differences in himself (color, language, origin, etc).

In the literature learning in primary schools, discipline can be obtained from the learning activity itself and can be obtained from literary works which were read by the students. Characters discipline was applied in their daily lives. The characters, for example, they go to school on time, do not violate the queue, occupying a seat in an orderly manner, not littering, and so forth.

Approaches to discipline in the classroom learning was introduced in the form of research results raised by Charles as an effort to find the most appropriate discipline in learning.³⁵ Charles also provide examples of the application of learning about discipline in the classroom through the views of other experts. However, the violation to the discipline must get educating punishment.

Strict discipline applied in the classroom to encourage students doing the right thing. According to Lee & Canter (as quoted by Charles), assertive discipline requires three important things, namely:³⁶

³³ibid., 175-176.

³⁴ C. M. Charles, *Building Classroom Discipline* (Boston: Pearson Education, Limited, 2011), 1.

³⁵ Charles, *Building Classroom Discipline*.

³⁶ ibid., 72.

- a. Clear rules for all classroom behavior.
- b. Positive consequences apply to students in the form of praise and recognition when students obey the rules, and
- c. Negative consequences for students who violate the rules of the classroom in the form of graded penalties based on the burden of mistakes made by the students.

Clear rules that apply to the activity of learning gives a positive impact on students. Students will be familiar with the rules set together and simultaneously controlled together. The rules must be established and build enthusiasm for the students to obey. Serious attention be given to students who have a tendency to have bad behaviour. With serious attention is expected students who have a tendency to have bad behaviour can be stopped and changed into positive behaviors.

Coloroso in Charles expressed his opinion about responsibility and discipline in oneself. Teachers can help students learn to control himself by following the steps as follows:³⁷

- a. How the students that they are doing the wrong thing.
- b. Provides an opportunity for students involved in resolving their own problems.
- c. Suggest strategies to solve the problem, and.

³⁷ Ibid., 74.

- d. Make sure the student's dignity is maintained.

Borba (in Charles) argues that the rules should be established to teach students to be disciplined is giving new hope in learning activities.³⁸ Further pointed out that to build the moral intelligence of students requires awareness, responsibility, responsive, cooperative, and consistent. When it is all done, the students' understanding of the values will be very good.

Discipline behavior is one element that can be found in the narrative text. Disciplined behavior can be seen in the characters behavior of storytelling. Thus, modeling the behavior of discipline can be taught to students inside and outside the classroom.

Narrative text which is taught to students are expected to give a good impression to the students through the nature and discipline by the figures contained in that story. However, if the narrative texts not found in nature / discipline, discipline expected to arise from the students in learning activities in the classroom.

3. Sensitive

Sensitive in other forms of understanding respect, a caring behaviors in his environment. Care about the environment includes care for others, environment, nature, neighbors, community, friends, and so on.

³⁸ Ibid., 235.

Sensitivity must always be taught to students. This is important, so that students are not entangled in asocial behavior, a disease that can happen to anyone at first because the person does not care about the surrounding environment.

The text narrative contents gives readers the lessons about sensitivity toward others. Sensitivity is a conscious state for everyone in looking at an event by giving a direct response to those events. A person is considered sensitive or insensitive when responding spontaneously based on a subconscious response. In addition to its spontaneous response, this sensitivity can also be conditioned from an early age by providing direct examples kapada students on good behavior in the context of learning materials as well as behaviors that are applied in the learning process.

4. Creative

Beside three aspect that are closer to the behaviors that involve moral values, creative behavior is very important to put forward. Through creativity is taught regularly, students will be able to develop in his life someday. Creativity of each individual is different. It is closely related to talent. However, it possible to teach creativity.

It is called creative child is when the children were able to show something other than another, different

and innovative. Each child has a different creativity. A good teacher is a teacher who is able to identify the child's creativity and maximize his creativity for the sake of learning in the classroom.

Giving creativity foundation to the students believed to build an independent student, can survive in an emergency situation and able to adapt quickly to the new environment. Creative students will have greater durability than students who simply passive in the face of her problems and problems of others.

Students who can not be quiet in the learning process is sometimes regarded as a 'troublemaker' for the teachers and for the other students. Policy of treating the student teachers can help students who are considered as 'troublemaker' becomes active and creative students. Of course, students are considered special needs that should get additional treatment so that his behavior under control.

G. Closing

Learning narrative text is based on the character building of students through the five principles of character building in learning of narrative Primary School texts folklore. The five aspects that are (a) the principle of the character building, (b) the motivation and students discipline, (c) the development of character, (d) creating a care school community, and (e) act moral action. To obtain sufficient data concerning the

needs of distributed questionnaires to the two principals and five teachers from seven designated schools as a research place.

Based on the identification of the characteristics of obtained teaching materials folklore narrative text required characteristics. Characteristics of teaching materials narrative text that is developed must have the following requirements: (1) the popular folklore in the community, (2) the moral values content that educate the student in building judicative character, (3) folklore told in simple way, (4) the suitable folklore to be used in teaching the upper-class student, (5) using Indonesian Language, (6) not lecturing, (7) giving students a broad imaginative space.

Meaningful learning in accordance with the character building, especially for learning in primary school literature can be focused on the character honest, disciplined, sensitive, and creative as a basic character that is very important for children.

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