# Character Education Based on Oral Literature and Its Use as an Alternative of Literature Materials at School

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*Abstract*—This study focused on Character Education Based on Oral Literature and Its Utilization as an Alternative of Literary Material in School. This Oral literature is in touch with oral literature of Muna Society. Muna is one of the ethnics in Southeast Sulawesi, which is rich of local culture and respects the customs in daily life basic in the society. Education in Muna community is not only focused on schools, however, from childhood to adulthood has been educated in a family environment with a cultural approach. One of the closet approach of the culture of educating the children in Muna community is through oral literature, such as: myth, karia, katoba, and traditional utterances that consisted of moral and ethics. Method utilized in the study was qualitative approach by applying culture approach. Theory supported by education character, culture, oral tradition and oral literature. Results of the study shown that character based on oral tradition applied in the community of Muna in building the character through myth, karia, katoba, and traditional utterances. The values of character in the tradition comprised of religion, responsible, honesty, discipline, hard work, creativity, independent, and peace.

*Keywords—education; character; culture; oral literature; teaching material*

## I. INTRODUCTION

The government has officially launched the Strengthening Character Education as stated in the Presidential Decree no. 87 Year 2017. The goal is to realize a cultured nation through the strengthening of religious values, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curiosity, the spirit of nationalism, patriotic, appreciate the achievement, communicative, love of peace, love to read, caring the environment, social and responsible.

Character education program is expected to become the spirit of national education in Indonesia. The main value of character education is not only targeting learners / students, but also educators, and parents as primary and first educators.

The government is fully expecting that integrated character-based learning at school and beyond the school through strengthening character education (KDP) can produce young people who are competitive and have a positive character.

Through a culture development in schools, strengthening character education (CO) can be done through positive behavioral habits. Principals and teachers as their bikes automatically become role models.

Indonesia is rich of culture and traditions and ethnics that become the wealth and pride of the nation itself. Cultural wealth is a gift from God Almighty that must be preserved and kept in order to avoid extinction.

Muna ethnics is one of the tribes that has the richness of the culture. Muna Regency is one of the districts in Sulawesi Teggara known for its cultural riches. Muna community in the process of daily life is still bond to cultural values in shaping the traditions and oral literature that became the view of life in the community.

The oral literature in Muna community is rich in the values of character that become the teachings within the society itself in order to form good character and morals in the life of society. Based on this, presumably this research is very important to be done in order to know how the education characters in Muna is community based oral literature.

## II. CHARACTER EDUCATION BASED ON ORAL LITERATURE

### A. Character Education

Law of the Republic of Indonesia number 20 of 2003 on National Education System (UU Sisdiknas) formulates the functions and objectives of national education that should be used in developing educational efforts in Indonesia. Article 3 of the National Education System Law states, "National education functions to develop and shape the character as well the civilization of a dignified nation in the framework of the intellectual life of the nation, aims to the development of the potential of learners to be a human being who believes and cautious to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible ".

Character education is synonymous with forming noble attitudes and behaviors that are needed in the development of the child in particular. In the insights of educational anthropology, character is a noble character that everyone

nourishes. Kneller states that "anthropology is the study of man and his ways of living [1]." The statement of an anthropologist of education contains an important message that the human way of life will not be separated from its basic character. If humans can control the character, such as anger, certainly in education will work well. Conversely, if the basic character of anger that put forward, it is not impossible that there will be disputes between educational institutions [1]. Character education is an attempt to prepare individuals for ethical judgments and to act on them, which is to do what one deems to be done [2].

Character education is an attempt to prepare individuals to make ethical judgments and to act on them, that is, to do what one thinks ought to be done [2].

Character is the possession of "good stuff". As parents and educators, our job is to teach children and character is what is contained in our teaching [3].

In the journal Character Education in Secondary Schools. To have a good character, must have the following attitudes and habits: a) responsibility; b) justice; c) strength; d) goodwill; e) loyalty [4].

Character Traits.-These should include the following habits and attitudes: a) responsibility; b) justice; c) strength; d) good will; e) loyalty [4].

### B. Culture

The word "culture" is derived from the Sanskrit buddhayat, the plural form of buddhi meaning "mind" or "mind" [5]. Thus culture can be interpreted as: "things of reason". There are other scholars who explore the word culture as a development of compound cultivation, which means "power and reason". Therefore they distinguish "culture" and "culture". Thus "culture" is the "power and reason" in the form of creativity, intention, and taste. In terms of "anthropology-culture" the distinction was abolished. The word "culture" here is used only as an abbreviation of "culture" with the same meaning.

Marvin Harris explains that "the concept of culture is expressed in various patterns of behavior associated with certain groups of society, such as 'custom', or 'way of life' of society [6].

Endraswara explains that culture can be classified into three dimensions [1], namely: (1) abstract cognitive dimensions (human culture), human ideas, knowledge of life, life view, insight of the cosmos; (2) the evaluative dimension, meaning that concerning cultural values and norms, which regulate human attitudes and behavior in cultures, then produce cultural ethics; and (3) the symbolic dimension of human beings interaction and symbols used in cultures.

The form of culture there are three, namely: a) the form of culture as a complex and ideas, ideas, values, norms, regulations and so on; b) the form of culture as a complex of activity and the patterned actions of humans in society; c) the form of culture as objects of human works [5].

As one of human activity, in terms of cultural form is divided into three types, namely: artifact, socifact, and mentifact [7]. While other anthropologists distinguish it into

three complexes, namely: a) complex objects as a work, b) complex activity and patterned actions, and c) complex ideas, ideas, values and norms. The first type is all forms of things as a result of human skill, the second type, are all forms of social relations, while the third type is a mental fact, all human ideas and thoughts.

There are seven elements of culture that can be found in all nations of the world [5]. The seven elements we can call the subject of every culture in the world are: 1) Language; 2) Knowledge system; 3) Social organization; 4) Life equipment system and technology; 5) Livelihood system; 6) Religious system; 7) Art.

### C. Oral Literature

The term oral literature in Indonesian is an oral literature English translation [8]. Oral literature is a work composed by the standard of literary language and passed from person to person in unchanging form, orally, not writing.

Oral literature, the literary heritage derived in oral tradition, and which is the opposite of written or printed literature, has been the object of various approaches with various theories [9].

Hutomo called oral literature or oral literature is a literature that encompasses the expression of literary citizenry of a culture that is disseminated and derived orally (word of mouth) [9]. This literary expression can actually be divided into two parts, namely: (1) oral literature (pure); and (2) a half oral literature.

Oral literature is the art of language embodied by artists and enjoyed orally by audiences, using language with a variety of puitica and aesthetics with the language community [10].

Features of oral literature as follows: 1) Spreading by mouth, that is to say, expression of the disseminated culture, in terms of time and space by mouth; born in a village-style society, out-of-town community, or people who do not know the letters; 2) Describes the cultural features of a society, for oral literature is a cultural heritage that describes the past, but also mentions things (according to social change). therefore, oral literature is also called a living fossil; 3) It is unknown who the author is, and therefore belongs to the community; 3) Poetic, regular, and repetitive; that is, (a) to strengthen memories; (b) to preserve the authenticity of the oral literature to prevent it from the quick change [9].

The literary or literary identity as follows: a) He exists or manifests in the show, in many cases, accompanied by instruments of sounds, even dances; b) The dominant element of entertainment and education therein; c) Use local language, regional language, at least regional dialect; d) Using the community's language poetic [10].

Oral literary functions in society as follows: a) serves as a projection; b) functioning for cultural endorsement; c) as a means of enforcing social norms and as a means of social control; d) as a child education tool; e) to provide a path justified by a society so that it can be superior to others; f) to give a path given by the community so that he can criticize others; g) as a means of protesting injustice in society; h) to escape from the crush of everyday life [9].

Oral literature has two main functions: entertaining and teaching. Entertaining and teachings of literature are oriented to humanity, namely to enrich the human self as a social creature, which is essentially also to develop the cultural culture of the place where the cultural literature is oriented.

## III. METHOD

Method used in this research is qualitative research method. In general, the reasons for using qualitative research methods because, the problem is not clear, holistic, complex, dynamic and full of meaning so it is impossible data in social situations are encountered to quantitative research methods with instruments such as tests, questionnaires, interview guides. In addition, researchers intend to understand the social situation in depth, finding patterns, hypotheses and theories [11].

The approach used in this research is a cultural approach. Using a cultural approach because the research is related to the culture of a particular region of Muna community.

## IV. DISCUSSION AND RESULT ANALYSIS

### A. Discussion

*1) Character education through Katoba:* Katoba is one of the traditions in Muna. The Muna community whose majority of the population is Muslim prioritizes katoba in daily life in order to have the properties of commendable deeds and perform deeds and save. Muna people feel obliged to carry out katoba against their adult children. They in tobha are guided by sara or somebody who is considered old and has knowledge about it and can imitate his actions in society in other words people who become role models in society.

The requirements of the child in ka*toba* to be accepted by Allah SWT are:

- Regretted for the sins committed ever, meaning that in the process of katoba, then one of the landing that must be done is the participants who tried to have moral commitment to regret from all the sinful acts committed either intentional or unintentional. This requirement becomes the main requirement in katoba because: a. Being Islam which means that someone who tried is a person's coronation to enter Islam in kaffah. Therefore one who in Tibet must regret the past act; b. Katoba means the process of shedding a person to recall the deeds that are considered wrong in the past, so he must regret not to do again because it has been able to distinguish between right and wrong, good and bad.

- Purify / revoke the bad deeds that have been done, that someone who in toba said sentence istigfar as a signal that he purify himself from the sinful acts both the nature of shirk and other bad deeds that he did. This pledge is told by someone who is in Toba in the hope that when it has passed the process of katoba then back to the status of the partnership.

- Determined not to repeat again, meaning to do two things that have been described above, it must begin with a sincere and sincere intention not to do things that

can lead to sinful deeds. In the context of repentance and self-purification that to achieve these two things, then the key is the intention-based determination. In the local language of Muna it is said that "nobhala neati bhe podium rampahano podiu nomaigho welo neati, meaning greater benefit intentions than behavior, because behavior starts from intention".

*2) Character education through traditional expressions:* The traditional expression in Muna society contains many very useful advices for the community and the younger generation. Traditional expression tesr is a message that delivered the ancestors who must remain in the guard and preserved its existence in order to build a cultured character. These expressions contain the values of leadership, justice, equality, custom, hard work, vigilance, mutual cooperation, tolerance, friendship, courtesy, responsibility, harmony, honor.

*3) The usage as an alternative of teaching material of literature at schools:* The 2013 curriculum, which uses a scientific approach, encourages teachers to be as creative as possible to attract what has been addressed in the contents of the curriculum. In the development of syllabus subjects of Language and Literature Indonesia XII semester I high school level (SMA) contains competency standards and basic competencies and learning materials related to the old prose. One of the old types of prose is a fairy tale. In the fairy tale Muna community is an oral tradition that continues to be preserved. Oral tradition which is then the result of this research is described as a form of oral literature in this case the story of the people kapu-kapuuna in the form of fairy tales.

### B. Result of Analysis

*1) Character education through Katoba:* The values of character through katoba.

- Father is like a God to be feared / respected and respected / honored / honored.

- Mother likened to Prophet Muhammad SAW who must be loved or loved, feared / respected and appreciated.

- Sister is likened to an Angel that must be loved or loved, feared / respected and appreciated.

- Younger brother is like a believer who must be loved or loved, feared /respected and appreciated.

The statement in *katoba* language that likens the father like God does not mean shirk to Allah, but is intended to bring the shape of the God with his creation making it easier for the children to understand the counsel because it is impossible to realize the shape of the God at that time as well as the shape of the Prophet of Muhammad SAW.

*2) Character education through traditional expressions*

- Leadership: a) Leaders when speaking do not expose, give what can or should be borne and accepted naturally, b) If deciding a case or a problem should always lean back and ask for guidance before Allah SWT. then make or take decisions

- Justice: a) When a fortune comes nearer, it should not be shared down, b) An equal sharing of food even it is little gained.

- Religious: a) Allah SWT is the only strength, b) The world is not eternal

- Hard working: a) Be a hard worker to prevent a miserable of your life, b) Make your efforts for the benefit of your life.

- Vigilance: a) Think before doing, b) Regret comes after

- Mutual cooperation: a) Work together to help to make it easier, b) We can if we are united.

- Politeness: a) do not raise or mention any problems of the past of the parents if they had passed away, b) Having a good understanding.

- Responsibility: a) Do not waste money, b) Be wise and good.

*3) The use as an alternative of learning material of oral literature:* The use as an alternative of literary learning materials is made in the form of learning models that are prepared through the implementation plan of learning (RPP) and then adjusted to the curriculum of 2013 applicable in the school. The lesson plan (RPP) made in accordance with the established rules categorizes schools, competency standards, basic competencies, indicators, objectives, materials, learning methods, learning steps, tools and resources.

## V. CONCLUSIONS

Oral literature in each region certainly has certain character values. Based on the results of this study, oral literature in the Muna community contains excellent character education to be taught in schools. Oral literature needs to be preserved in order to stay alive in the community in order to avoid extinction. If people appreciate their culture, appreciate their traditions and apply in daily life, the education of character will be formed through the education of the family and will be carried away in the life of society.

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