

Delivery Pattern of Character Values in the Legend Group Themed of Lawlessness Folklore in the Minangkabau Nation Society

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ABSTRACT

Intangible cultural heritage is a cultural wealth that contributes to the process of instilling good character values. These cultural properties can be used in planting, development, and strengthening of character values contextually by the characteristics of the nation's culture. Folklore is an intangible part of the culture that has a unique character and a description of the identity of a nation. West Sumatra, which is a province with a majority population of Minangkabau ethnicity, and one of the major ethnic groups in Indonesia, has a diversity of folklore as a cultural heritage passed down from generation to generation. The research did against some of the legends' folklore groups, which are scattered in the Pasisia and Darek area. It is namely of two stories representing the Pasisia area and six stories representing the Darek area, to find out the delivery pattern of character values in each of the folklore groups of legends on the theme of lawlessness which was passed down from generation to generation to the Minangkabau ethnic community. This study uses content analysis research techniques. The content analysis of the text is carried out in a qualitative paradigm. The folklore of a group of legends has the theme of lawlessness using negative delivery patterns the children of the Minangkabau ethnic community; this can build a logical and critical thinking attitude for children as the next generation of the Minangkabau ethnic group. This negative delivery pattern is still maintained by its users in the Minangkabau cultural story because this pattern is still believed to be the best pattern in conveying messages while developing the ability to think logically and critically.

Keywords: *intangible cultural heritage, negative delivery patterns, logical thinking, critical thinking.*

1. INTRODUCTION

Ethnic character education mostly occurs naturally and penetrates the boundaries of formal, non-formal, and informal education, by using the culture owned by these tribes as a medium for inheriting values that are believed to be accurate. These values are passed down from generation to generation into the next generation through the enculturation process. The functions as a form of ethnic character and becomes a characteristic of the ethnic groups who use the culture, where culture is a whole system of thinking, ideas, ideals, values, norms, rules, and beliefs of humans, patterned behavioural activities, as well as objects made by humans that exist in a community or ethnic group [1].

As for the inheritance of these values, the most influential cultural component is intangible culture. In

the Presidential Regulation of the Republic of Indonesia, Number 78 of 2007, which is an intangible cultural heritage, among others are: (a) oral traditions and expressions, including language as a vehicle for intangible cultural heritage; (b) performing arts; (c) community customs, rituals, and festive celebrations; (d) knowledge and behavioural habits about nature and the universe; (e) traditional handicraft skills. In general, the goal of intangible cultural inheritance in an ethnic group is a manifestation of the aim of national cultural character education and is the fulfilment of the goals of national education.

This intangible cultural heritage is a cultural wealth that contributes to the process of instilling good character values. This cultural wealth can be used in the cultivation, development, and strengthening of character values contextually by the characteristics of the nation's

culture. Folklore is an intangible part of the culture that has a unique character and is a description of the identity of an ethnic group. In general, every ethnic group has a folklore that is always passed down from generation to generation, from one generation to the next with the aim that that generation can take lessons from the stories that are told.

The following are some literature studies on character education in several countries that take advantage of cultural wealth as part of an effort to get out of character problems. Finland, which is one of the countries with good quality education, is often used as a reference in the world of education, re-documents all the folklore in the country. All the folk tales that exist in the country have been collected and organized correctly. This step was taken to meet the needs of a national literature to provide learning for their children. These folktales are used in the educational process to instil general attitudes, and principles such as perseverance, filial piety, and rejecting laziness, rebellion, and delinquency [2].

Japan uses the folk tale "Zatoichi, The Blind Samurai" to cultivate character values in its society. This story tells of a blind samurai named Zatoichi. Zatoichi, who is very skilled at playing the sword, is feared and respected for upholding the truth and makes the shortcomings that exist in him an advantage. The essence of this blind samurai story is to make the Japanese people to work hard, not to give up quickly, and to make their shortcomings an advantage in their work. Penjore [3] revealed that the country of Bhutan utilizes folk tales in its area to transmit character values and make it part of the children's education curriculum.

McClelland analyzed the folklore that developed in the plains of England and Spain during the 16th century. From his analysis, it is known that there are very different content trends in the stories that develop in the two regions. The folklore that developed in the area of England, rich in character values of optimism, the courage to change fate, and not give up quickly, which is then symbolized by the term "*n-Ach*" (*need for achievement*). Meanwhile, the folk tales that live and develop in the Spanish region are amusing and lewd. In general, McClelland relates the different types of folklore to the economic growth and prosperity of each region after 25 years where the economic growth and prosperity of the UK is far better than the economic growth and prosperity of Spain [4].

Next is Marahimin [4] also describes McClelland's research, which carried out searches for literary documents from ancient Greece, such as poetry, plays, funerary speeches, letters written by shipwrecks, and epic stories. From this research, it is known that the areas where the literary text was developing and contained the high "*n-Ach virus*" at that time, showed high growth in the next 25 years. From this research, he

concluded that folklore has a decisive role and determines growth in various fields in a country in the future.

From the explanation above, it can be seen that cultural wealth contributes to the process of cultivating good character values. This cultural wealth can be used in the cultivation, development, and strengthening of character values contextually by the characteristics of the nation's culture. Indonesia has a very diverse cultural wealth and can be used as a medium in cultivating and strengthening character values, one of which is folklore.

West Sumatra, which is a province with a majority population of Minangkabau ethnicity and is one of the major ethnic groups in Indonesia, and has a diversity of folklore as a cultural heritage passed down from generation to generation. The folklore is spread in the luhak and rantau areas, where the folklore contains the teachings of the values of cultural education and the character of the Minangkabau ethnic group, both universal and particular things.

Folk stories that are still alive today include legends. Legends are reserved for people in a society and are used to reinforce a rule or something that must be considered and is usually an object, for example, a rock. Furthermore, a story will be formed regarding this object by inserting the character values. In West Sumatra, almost all areas inhabited by Minangkabau ethnic groups can be found legends related to stones, and some of them have the theme of lawlessness. The theme of this lawlessness is still being told; even some of them are in the form of children's storybooks written and printed.

Research related to character values in the Minangkabau cultural sphere has been carried out. Among others, in the text Kaba Sabai Nan Aluih Karya M. Rasyid Manggis Dt. Rajo Penghulu[5], Text of Expression of People's Belief in Minangkabau Society [6], Character Building through Expressions of People's Belief in Minangkabau Society [7], and Character Education Values in Folklore in Ampek Nagari District [8]. Thus, this research was carried out on several folklore groups of legends scattered in the Pasisia and Darek areas, namely two stories representing the Pasisia region and six stories representing the Darek area, to find out the pattern of conveying character values in each of the folklore of the legends themed of lawlessness which was passed down from generation to generation to the Minangkabau ethnic community. This research was conducted based on the stages of character education classification derived from the hadith of the Prophet, which was started by Hidayatullah [9] and cultivation of adab in children aged 5-6 years which was suggested by Nufus et al. [10].

2. METHOD

Research on the folklore text of the legend group with the theme of lawlessness uses content analysis research techniques (*content analysis*). The content analysis of the text is carried out in a qualitative paradigm. The content analysis technique is a technique of collecting and analyzing the content of a text [11]. This content analysis is also research that focuses on the symbolic meaning of messages in the text. The messages contained in the text have a double meaning and are "open" so that the data obtained can always be seen from various perspectives, especially if the data is symbolic. The meaning contained in the data cannot be agreed upon as the only meaning in various cultural and socio-political contexts, in other languages, the meaning is always relative [12].

Qualitative content analysis is also known as text analysis or discourse analysis [13]. Technically, the implementation of this analysis does not trace the conscious arrangement of a text alone, but an unconscious order, and are hidden assumptions that lie behind explicit things [14] which is known as the latent content [15][11].

In this study, the extrinsic elements of the values of character education that contained in the folklore text of legend groups in areas inhabited by Minangkabau ethnic groups in West Sumatra were analyzed. Furthermore, it is instilled, developed, and strengthened in children based on the Hadith of the Messenger of Allah stated by Prof. Dr M. Furqon Hidayatullah, M.Pd., and Nufus et al. Where according to the stages, the character values instilled, developed, and strengthened in the child are as shown in table 1.

Tabel 1. The character value identified

Character planting		Age (years)
Adab to parents (politeness)	Listening to the words of parents, standing when parents are standing, obeying their orders, not walking in front of parents, not raising their voices above the parents' voices, answering calls with soft answers, being humble and gentle, not bringing up kindness, no looked cynical, not sullen, permission when travelling	5-6

responsibility		7-8
Concern		9-10
Independence		11-12
The importance of society		≥13

This qualitative content analysis technique is used to find, identify, process, and analyze the entire folklore text of the legend group with the theme of rebellion in West Sumatra to know and understand the character values contained in the manifest message as well as the latent message in the text.

In its implementation, every character education values contained in the folklore text of legend groups in West Sumatra, both visible and latent messages are included in predetermined categories (recording sheets). The various techniques were carried out to ensure the validity of the data. It is including: (1) collecting folklore texts of legend groups with the theme of lawlessness that still exist among the Minangkabau ethnic community in West Sumatra province at the source; (2) the adequacy of the theory for analyzing texts, such as educational theory, character education, child development psychology; (3) persistence of observations in finding characteristics and elements in situations that are highly relevant to the problem or issue being sought [16]; (4) peer examination through various discussions. Peer examination is carried out by exposing the provisional results or the final results obtained in the form of rational discussions with peers [16].

3. RESULTS AND DISCUSSION

Based on the analysis carried out on the research data, it was found that in general, the character values in the folklore texts of the legends themed group of lawlessness studied used negative delivery patterns. Character values that use negative delivery patterns include listening to what parents say (A), obey parental orders (C), do not walk in front of parents (D), do not raise their voice more than their parents' voice (E), are humble and gentle (G), do not look cynically (I), care (M), and independently (N). The character values conveyed in a complimentary pattern are independent character values (N), social (O), and hard work character values. The text of the folklore of a group of legends with the theme of disobedience, the majority of which uses complementary pattern delivery, it found in The Legend of Batu Lipek Kain (L3).

In general, the character values contained in the folklore of the legend group are conveyed in a negative pattern. The negative pattern here means that the description of the events in the story is adverse events. Events that depict negative values are contrary to ideals should not be exemplary and must be shunned.

Thus, children are the listeners to the folk tales of this group of legends with the theme of *lawlessness*. They cannot take the character values that are described objectively in the story immediately. Instead, children must first explore the latent meaning of the events in the story, to be able to understand the true meaning and values contained in the story.

At this time, a storyteller has a crucial role. The storyteller must be able to arouse the child's antipathy as a listener towards an event in the story. Then the storyteller gives an understanding that the actions taken by the character of the story are incorrect according to the rules adopted by the Minangkabau ethnic group, where the actions taken by the character of the story should not be imitated but must be shunned. The explanation is about events in the story aims to provide the children understanding about the opponent in the event depiction. Otherwise, it is tied with the conclusion done by the child and which cannot be done by the child, under the rules believed to be true in Minangkabau tribe.

The appearance of character values with this negative pattern is identified through the attitudes of the characters. The character's narrative as well as from the folklore narrative of the legends themed group of disobedience under study. This negative delivery pattern requires an analysis of the events that occur, the analysis provides meaning, touches the feeling so that a sense of rejection of the character's attitude emerges. At the same time, an analysis will take place to find the actual value, which is the opposite of the rejected value. However, negative delivery patterns require a broad-minded storyteller to be able to provide an explanation and understanding of events and to be able to describe the true meaning behind the events in the story.

Negative delivery patterns are shared among the Minangkabau ethnic groups. It is not only found in stories but also everyday life, this pattern is not that uncommon. For example, parents forbid their children to do something in the opposite language, namely the language of the order but accompanied by a description of the harmful consequences that will occur. Another example, it is forbidden to bathe in a deep river. Parents do not use forbidden language, do not go, but use the opposite language. For example, "Go take a shower there, so those drown later".

To understand this, children need to do word analysis and provide meaning. It becomes a tricky lesson to face in life, that what people say must be analyzed first, not just accepted.

Folklore of legends with the theme of disobedience by using this negative pattern of delivery gives more value to the listener when compared to stories that are told with a festive pattern. Moreover, at least three interconnected processes occur to analyze events in a

story. The first process is reading the objective meaning of the story, namely the meaning that is pictured. In this case, it is an event related to the character, that the character's actions are not worthy of being imitated, but must be shunned. In this section, there is the meaning of the prohibition conveyed to children as story listeners. The next process is analysis to bring up information or knowledge regarding the opposite of the prohibition, which is the result of the first process. Next is an analysis of the consequences if children who hear the story carry out the prohibitions in the story.

To bridge these processes, children from the Minangkabau community who hear these folk tales are led to do logical reasoning. On this occasion, simultaneously, children from the Minangkabau tribe who heard the folk tales were also trained to think critically.

This series of analysis processes certainly has a significant influence on the cognitive development of children from the Minangkabau tribe community. They learn to analyze, interpret, and draw conclusions about an event. This process will further contribute to the formation of attitudes (affective) of children from the Minangkabau ethnic community who hear these folk tales, either directly or gradually. And then, of course, it will affect every action of children from the Minangkabau tribe in their life (psychomotor).

It can be concluded that the folklore of the legendary group has the theme of lawlessness that uses negative delivery patterns to the children of the Minangkabau ethnic community, can build logical and critical thinking attitudes for children as the next generation of the Minangkabau ethnic group. Its users in Minangkabau cultural stories still maintain this negative delivery pattern because this pattern is still believed to be the best pattern in conveying messages as well as developing logical and critical thinking skills.

4. CONCLUSION

Character values in the folklore texts of the legends themed group of lawlessness studied used negative delivery patterns. The storyteller must arouse the child's antipathy as a listener towards an event in the story. The actions taken by the character of the story are incorrect according to the Minangkabau ethnic group's rules. Events that depict negative values are contrary to ideals should not be exemplary and must be shunned, the study says. The study looked at the folklore of a group of legends with the theme of disobedience.

Negative delivery patterns are shared among the Minangkabau ethnic groups. Storytellers need to be able to provide an explanation and understanding of events. Children need to do word analysis and provide meaning to understand a story. Folklore of legends with the theme of disobedience gives more value than stories

with a festive pattern. Children from the Minangsabau community who hear these folk tales are led to do logical reasoning writes H.E. Hancocks. It becomes a tricky lesson to face in life, that what people say must be analyzed first, not just accepted, he says. Therefore, the folklore of the legendary group has the theme of lawlessness that uses negative delivery patterns. This pattern is believed to be the best pattern in conveying messages.

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