

The Value of Local Wisdom in Malin Kundang and Si Dedap Folktales as an Effort to Create Character Education

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ABSTRACT

The Oral stories in the form of folklore are one of the media to instill the value of local wisdom to the younger generation. The story of Malin Kundang and Si Dedap is an example of a folklore that has the value of local wisdom in it. This study will discuss and analyze the values of local wisdom contained in the two folklores using comparative literature studies. The purpose of the study is to instill the value of local wisdom contained in the folklore to the current young generation as a form of character education. This study used descriptive qualitative method. Data collection techniques in this study are reading, observing, and marking. Data analysis techniques are carried out by identifying, analyzing, concluding, and writing research reports. The results of the study show that both stories have local wisdom values in the form of filial piety to parents, self-confidence, mutual cooperation, social solidarity, commitment, discipline, honesty and trustworthiness/trustworthy, hard work and how to resolve conflicts well.

Keywords: *Folklore, Local Wisdom, Malin Kundang, Si Dedap*

1. INTRODUCING

The Indonesia as an archipelagic country with a wide area, causes a diverse culture in every region and region, from Sabang to Merauke to have a culture that is in accordance with the characteristics of the local community. Indonesia has various types of local culture (customs) that have been related for a long time, one of the forms of culture that has been produced is folklore.

According to Sugono [1] states that folklore consists of the words folk and lore. Folk is the meaning of the word people, group, or nation that has physical, social and cultural identification characteristics, while lore is a custom and treasure trove of knowledge that is passed down from generation to generation through speech or action. Folklore itself has a meaning as a part of culture that is spread from generation to generation by way of oral or behavior (deeds).

In line with that, Soejanto in Soedarsono argues [2] folklore is part of the form of artistic culture, especially literary arts. Oral literature is part of a culture that grows and develops in society and is passed down from generation to generation as a common property in the form of speech or spoken language. Folklore is known as a form of oral literature or folklore that is owned by every region in Indonesia.

Each region has its own folklore, according to the culture that exists in the area. Folklore is the cultural wealth of an area and through folklore, various positive information can be extracted that reflect the local cultural values of the community. Local culture as local wisdom is widely found in folklore, so at this time the value of local wisdom and culture can be one way to realize the positive aspects of global currents in the era of globalization. Stories that are adopted from the people or culture of the local community, such as; the story of Malin Kundang from the story of the people of the West Sumatra area or the story of Si Dedap from the

people of Riau. Both stories are part of folklore in Indonesia which reflects the cultural values and local wisdom in them.

Local wisdom in Sibarani's view is defined as a genuine knowledge of a society that comes from noble values and cultural traditions in regulating the order of social life. Local wisdom can be obtained through a culture or from an oral tradition. Because local wisdom contains traditions that are inherited and can be used to regulate life in all aspects of life [3]. Furthermore, Sibarani [3] also explains that local wisdom consists of peace and prosperity. The local wisdom of peace includes;

- a. Courtesy
- b. Honesty
- c. Social Solidarity
- d. Harmony
- e. Conflict Resolution
- f. Commitment
- g. Positive thinking
- h. Gratitude

While the local wisdom of welfare includes;

- a. Hard work
- b. Discipline
- c. Education
- d. Health
- e. Mutual cooperation
- f. Gender Management
- g. Cultural preservation and creativity
- h. Environmental care.

Local wisdom in literary works is strongly influenced by the author's thoughts. The emergence of the value of wisdom in literary works shows that literature is an art production that cannot be separated from the context that occurs in society. The value of local wisdom for literary works can provide a sense of its own for readers in studying and exploring a culture that develops in the community where the work was born. If we talk about oral literature or folk literature, we can't really know who the original author is, but it can be observed that where a literary work is born will certainly be related to what culture exists in that area.

Cultural values as products that are born in literary works will indirectly reflect the local wisdom of the local community. So that the positive values of the local wisdom of the people who want to be described in the literary work can be observed and we guide them in everyday life. So, if we study an oral literary work with the limitations or views of local wisdom, then we will

try to build or highlight the values and positive sides that exist in the work.

The values of local cultural wisdom found in community stories should also be introduced to children from an early age. Children who can take the values and wisdom that exist in folklore and are able to implement them for everyday life. It is hoped that by presenting folklore with the local cultural wisdom in the story, it will be able to support the character education of a child. Mulyasa states that with character education it is expected that learners (students) are able to independently improve, use, review their knowledge, and internalize, and personalize the values of character and noble character so that they can be realized in the behavior of everyday life [4].

Sibarani [3] explains the relationship between the application of character education through folklore that the application of character education derived from local cultural wisdom as an ancestral cultural heritage will make the nation's successors (children) successful in the academic and economic fields and can prepare them for the future. become civilized and prosperous human beings in the future. Therefore, giving priority to the formation of the character of the Indonesian nation based on the culture of the Indonesian nation in order to prepare for the future of the next Indonesian generation must be carried out by Indonesia as a country. Therefore, it is hoped that the provision of wisdom values from folklore can support the goals of character education.

This study will discuss the comparison of two folk tales that have local cultural values and wisdom in their stories. It is hoped that by comparing different folklore, students will be able to practice the value of local cultural wisdom in the folklore. Although the two stories have local wisdom values, how the forms of local wisdom values found in two different areas will of course display two different customs, cultures and local wisdom values. This is what underlies the author to examine the value of local cultural wisdom contained in folklore from West Sumatra with folklore from Riau using the comparative literary study method with the aim that the stories used have the potential to instill character education in students.

It should be noted that studying comparative literature is not limited to literature between nations, but also applies to fellow nations, for example between storytellers, between genetics, between eras, between forms, and between themes in a story. This statement is supported by the view of Damono [5] who argues that it

is not true to say that comparative literature is simply contrasting two literatures from two countries or nations that have different languages, but comparative literature is a method to expand the approach of a nation's literature. . From this statement, it can be concluded that comparative literature is not just a contrast between two literary works from two countries or nations.

The folklore chosen by the author is the story of Malin Kundang from West Sumatra and Si Dedap from Riau, both of which are folklore originating from the stories of the people of the island of Sumatra. Therefore, there will be some similarities in the plot and path of the two stories. This is a common occurrence in folklore that is born by word of mouth like this folklore, because it cannot be decided which works were born first and which works were adapted from previous works. The similarities and differences in the two folklores that were born in two different provinces but on the same island, namely Sumatra, made the authors more interested in conducting this research.

The story of Malin Kundang from West Sumatra [6] and the story of Si Dedap from Riau [7] have met the criteria for works that can be compared according to Damono, which is oriented to American comparative literature. This study will discuss the comparison between folklore from the same country but from different regions, with the principle that the two works have different languages. Although the author was unable to find the original story of Si Dedap which uses the Malay language, the author has found the story of Malin Kundang which uses the original local language, namely the Minang language.

Therefore, the author still chooses to use these two folk tales for analysis. This is because although they cannot show the original Dedap story, both stories already meet the criteria for linguistic limitations. That the two stories come from different regions and different languages and different cultures. Besides that, these two stories also have the value of local cultural wisdom that deserves to be preserved in today's young generation.

There are several previous studies that are quite relevant to the research that the author is researching. These studies include research conducted by Fadlielah [8] which examines the value of local wisdom from the Bonang Tuban story and the Relevance of Literary Learning. The results of this study found that there is a value of religious local wisdom in this story. The author describes his findings about the life journey of Sunan Bonang God which has the concept of establishing a

relationship between humans and the creator, the relationship between humans and society and the environment, and the relationship between humans and themselves. In addition, there is a relevance between Sunan Bonang folklore and literary learning, namely the value of religious local wisdom that can be an example for students, and the value of local art wisdom that can be an inspiration and foster enthusiasm for students.

Furthermore, Mufti & Ramzan [9] researched on Local Wisdom in the Folklore of the Origin of Langsa City. The results of his research indicate that there are eight types of folklore originating from Langsa City circulating in the community. The author also finds local wisdom related to ecological knowledge, social and cultural systems, as well as local intelligence (local genius) in the local community, namely the ability of the community to interpret history and mix it in urban folklore.

Fatimah & Edy [10] explained the results in a study entitled "The People's Story of Dewi Sritanjung as an Effort to Realize Character Education Based on Local Wisdom Values" found the value and side of local wisdom reflected in Dewi Sritanjung's story in the form of honesty and religious values. the side of character education based on the value of local wisdom from the story of Dewi Sritanjung, namely; the attitude and behavior of the character in the form of the sacrifice of Dewi Sritanjung by volunteering herself to be killed as a form of showing that she is truly honest, and the religious character is depicted in the character of Dewi Sritanjung who is finally revived by God.

Herlina [11] conducted a study entitled The Value of Local Wisdom in the Novel Negeri Sapati by Laode. M. Humans as Supporters of the Implementation of Character Education. In this study, Herlina found that there are values of religious education, social education values, moral education values and customs education values that can be learned from the novel Negeri Sapati by Laode. M. Human. The researcher hopes that the values of local wisdom contained in this novel can be used to support character education.

Finally, the research conducted by I Wirani et al [12] with the title The Value of Local Wisdom in the Collection of Short Stories "Tutur Bali" by I Wayan Westa. This research is more focused on the value of local wisdom about traditional medicine which is full of the value of local wisdom of the Balinese people. The study of the value of local wisdom in "Tutur Bali" is very useful for readers to restore old traditions that exist in Bali, namely through maintaining physical and

spiritual relationships so that they remain balanced in life.

Based on the phenomena and problems that have been described, it can be concluded that the issue of values and local wisdom in folklore is very interesting to study. This is based on the cultural diversity in each region in Indonesia which has its own local wisdom values which are inherited through folklore and the efforts to instill character education in the younger generation. The importance of inculcating character through the form of values and the wisdom of local culture in a folklore makes the writer interested in conducting a research entitled "The Value of Local Wisdom in the Folklore of Malin Kundang and Si Dedap as an Effort to Realize Character Education".

2. METHOD

In this research, the method used is descriptive qualitative research method. This study will use a qualitative approach in presenting the results of the analysis. According to Siswanto [13] literary research with qualitative descriptive methods is used to describe the facts that exist in a literary work by way of description. The data taken in this study are in the form of excerpts from stories in the folklore of Malin Kundang and Si Dedap which have the value of local wisdom in the story. data collection carried out in this study, namely; 1) reading, 2) observing, and 3) marking. data analysis is done by; 1) identify, 2) analyze, 3) conclude, and 4) write the results of the research report.

3. RESULTS AND DISCUSSION

Malin Kundang is a folk tale from the people of West Sumatra, while Si Dedap is a story taken from the people of Riau. These two folk tales have similar themes and storylines, but also have some differences in them. Having the same theme, namely about children who are disobedient, makes these two folk tales quite famous in the general public. From that, these two stories are suitable to be analyzed by comparing and presenting the value of local wisdom in the two stories, so that we can use them as examples in planting character education for students. The value side of local wisdom in the folklore of Malin Kundang and the story of Si Dedap in detail is as follows.

3.1. Devoted to Parents

Local wisdom in the form of filial piety is found in the stories of Malin Kundang and Si Dedap. Devotion to

parents is a behavior that we must carry out since childhood. The way a child repays the services of his parents is by filial piety. Doing useful things to lighten the work of our parents, as well as being diligent and obedient to their commands. As in the quote:

“Dengan hati yang berbunga-bunga Dedap kini menjadi anak yang ceria dan rajin menolong orang tua, patuh, dan taat serta tidak pernah membantah kata-kata orang tuanya.” (quote, Si Dedap)

“Karena merasa kasihan jo ibunya nan banting tulang mencari nafkah untuak membesarkan dirinya, Malin pun mamutuihan untuak pergi merantau bia dapaik manjadi kaya raya sasudah baliak ka kampuang halamannya kelak.” (quote, Malin Kundang)

From the quote above, we can see that Dedap and Malin are children who are devoted to their parents. Dedap is said to have a diligent nature to help his parents, obey his parents' orders, and is obedient and never argues. Meanwhile, Malin showed his filial piety to his mother by choosing to go abroad. Because he saw his mother who had to work hard to earn a living, by wandering he had a goal to lighten her mother's burden. So that when he is rich later, he can make his mother happy who is waiting in the village.

3.2. Confidence

Having self-confidence will make a person strong in life. Malin and Dedap have high self-confidence. Even though he is in difficult times, Dedap is sure that if he is persistent he will succeed. Not much different from Dedap, Malin who is used to living a hard life has also been forged into a strong person, so he will do various things to maintain his life. This is evidenced in the quote:

“Malin Kundang terkatung-katung ditengah lauik, sampai akhianyo kapal nan ditumpanginya terdampar di sabuah pantai. Dengan tenaga nan tersisa, Malin Kundang berjalan manuju ka desa nan terdekat dari pantai.” (quote, MalinKundang)

“Kembali Dedap menjawab”Tapi keadaan disini dengan suasana disana berbeda, jika disini kita masih malu mengerjakan sesuatu, tetapi di rantauan akan lebih gigih karena rasa rindu akan halaman kampung mendorong semangat untuk mencari rezeki yang lebih”.(quote, SiDedap)

In the quote above, we can observe that even though he is in a very difficult condition to survive, Malin is still confident that he will survive. When the ship he was on had arrived inland, he mustered all the strength

he had left to get help. Thanks to his tenacity and self-confidence, he was able to survive and survive the accident. The value of self-confidence is also owned by Dedap, he has confidence if he is able to change his fate. Dedap believes that if he is given the opportunity to wander, he will get more sustenance than if he remained in the village. It turned out that his self-confidence could make him successful in proving that by migrating he became a wealthy merchant

3.3. Mutual cooperation

The value of gotong royong is a culture that is deeply instilled by the people of Indonesia. Where gotong royong means that heavy work will be much lighter and easier if done together. We can see mutual cooperation from the past, where people in agricultural areas will carry out farming work together, as well as when they are harvesting. this does not only apply to farmers, for example, the attitude of Dedap and Malin who want to do mutual cooperation or carry out work together according to what he is doing.

“Salamo barado di kapal, Malin Kundang banyak baraja tantang ilmu pelayaran pado anak buah kapal nan alah berpengalaman. Karena kecerdasannya, Malin jo capek manangkok apa saja pelajaran nan di dapatkannya tersebut.”(quote, Malin Kundang)

“Di dalam kapal Dedap membantu pekerjaan seperti; memasak, mencuci piring, menimba air, mengangkat barang serta melayani penumpang yang membutuhkan bantuan.” (quote, Si Dedap)

It can be seen in the quote above that Malin and Dedap do not hesitate to help other people's work. Malin felt that if he wanted to help the crew, he would gain a lot of knowledge. Plus, Malin was smart enough to catch the lessons he learned from the crew. Meanwhile, Dedap who has a kind nature does not hesitate to help with the work on the ship. By doing mutual cooperation such as lifting goods or cleaning, it will make the work on the ship complete faster.

3.4. Social Solidarity

Slightly different from Malin Kundang's story, which does not show his friendship or social environment, Dedap's story is quite revealing about his friendship life. It is said that when he was young, Dedap, who lived a hard life, chose to hunt to fulfill his daily life. He did this hunting activity with Alang.

“Ekonomi lemah serta hasil kebun tidak mencukupi kebutuhan sehari-hari membuat Dedap yang sudah tumbuh dewasa bersama temannya harus pergi ke dalam

hutan belantara untuk mencari rotan dan berburu”. (quote, SiDedap)

“Di tengah hutan cuaca menjadi mendung dan gelap, tidak lama kemudian gerimis mulai berjatuhan, Dedap dan Alang bersiap membuat tempat berlindung dengan daun pinang hutan dan terperangkap dalam hujan yang deras. Dedap dan Alang tidak bisa berbuat apa-apa lagi yang dilakukan hanya termenung.”(quote, SiDedap)

We can see social solidarity in the quote above, where Dedap and Alang hunt and look for rattan in the forest together. Even though it was raining, they both remained faithful to be together waiting for the rain to stop to resume their activities. The hardships and joys they have shared since childhood made their friendship quite close.

3.5. Principles Of life (Commitment)

Everyone must have their own principles of life. living the principle of life, a firm attitude to the stance that must be maintained It is from this steadfast attitude that a commitment is created. From the story of Si Dedap and Malin Kundang who have committed that they will return to their hometown when they are successful later. As in the quote:

“Sudah hampir 10 tahun lamanya Dedap merantau, timbul dibenaknya rasa ingin pulang kekampung halaman. Meskipun saudagar cina kembali mengajak Dedap untuk tetap tinggal dan melanjutkan usahanya tetap saja ditolak oleh Dedap”. (quote, Si Dedap)

“Sasudah babarapo lama menikah, Malin dan istrinya malakuan pelayaran disertai anak buah kapal sarato pengawalnya nan banyak.” (quote, Malin Kundang)

Although Dedap has been persuaded to stay in Singapore, Dedap is firmly committed not to accept the temptation. He has committed not to forget his hometown, he will come home to show that he has become a wealthy merchant. In contrast to Dedap's story, after being rich, Malin did not intend to return to his village again. But due to accident, the ship he used to sail docked to his village

3.6. Discipline

Discipline is found in the story of Si Dedap. Dedap, who has a disciplined and hardworking attitude, was able to impress a rich merchant with his attitude. Having a disciplined attitude has many benefits, one of which is that we can be trusted by others that we will be able to

do something well and thoroughly. As in the following quote:

“Tiba di singapura saudagar cina membawa Dedap ke tempat usahanya, disana Dedap diberi syarat dan ketentuan disamping itu juga gaji perbulan serta makan, tempat tinggal serta pakaian Dedap ditanggung oleh Saudagar Cina. Setelah menyetujui segala persyaratan yang diberikan oleh saudagar cina, dedap pun mulai bekerja sebagaimana semestinya”. (quote, Si Dedap)

It can be seen in the quote above that Dedap was given the opportunity by the merchant to manage his business. Dedap got the job, of course, due to one of his disciplined attitudes. To gain the trust of others is very difficult, but Dedap is able to prove that he is a person who is persistent and disciplined in his work.

3.7. Trustworthy

In addition to having a disciplined attitude that should be used as an example, Dedap also has an honest nature. Honesty should be embedded in every human being, and this trait is a positive value that deserves to be imitated

“Tanpa disadari ada saudagar cina yang kaya selalu memperhatikan Dedap, sehingga dia mulai tertarik untuk mempekerjakan Dedap di toko barang pecah belah miliknya yang berada di Singapura.” (quote, Si Dedap)

“Hari berganti hari, bulan berganti bulan dan tahun berganti tahun usaha Saudagar Cina makin maju dan makin berkembang. Karena kerja keras dan kejujurannya, Dedap diangkat menjadi orang kepercayaan Saudagar Cina.” (quote, Si Dedap)

Dedap who used to be just a poor person could change his fate to become a rich merchant because he was trusted by Chinese merchants. This trust comes from his honest attitude. Apart from being disciplined and working hard, Dedap is also an honest person. So that when the business has been handed over to him he is able to make the business grow rapidly and progress.

3.8. Active Work (Hard work)

The value of local wisdom, namely hard work, can be found in the story of Malin Kundang. To survive and change nashi, sometimes you have to instill the thought of trying to work harder than others. We can't just relax and give in to the situation. This hardworking nature can be seen from what is done by Malin's father, Malin's mother and Malin. As in the quote:

“Karena keadaan mereka nan sangaik (very) miskin itulah sang ayah mamutuihan maninggakan keluarganya dan berlayar ka lautan laweh demi mencari nafkah untuak keluarganya.” (quote, Malin Kundang)

“Karena merasa kasihan jo ibunya nan banting tulang mencari nafkah untuak membesarkan dirinya, Malin pun mamutuihan untuak pergi merantau bia dapaik manjadi kaya raya sasudah baliak ka kampuang halamannya kelak.” (quote Malin Kundang)

“Dengan keuletan dan kegigihannya dalam bakarajo, Malin lama kelamaan barasil manjadi saurang nan kaya raya dari hasil usahanya tersebut. Inyo mamiliki banyak kapal dagang jo anak buah nan jumlahnya labiah dari 100 orang.” (quote, MalinKundang)

The hardworking nature has been ingrained in Malin's family. As in the quote above, we can see that Malin's father was willing to leave his wife and child in the village to go abroad. This he did solely to provide for his family, but after going abroad Malin's father never came back. Whether he didn't intend to go home or even if he couldn't go home anymore because he was dead, no one knew.

After being left by her husband to go abroad, Malin's mother had to work hard to fulfill their needs. Seeing his mother working hard at dusk, Malin felt sorry for him and decided to leave. The decision to migrate to change fate paid off. Malin, who is known for his tenacious, persistent, and hardworking figure was able to change his fate into a rich merchant.

3.9. Conflict Resolution

Being able to resolve conflicts properly and correctly is the value of local wisdom that we must have. We must know what kind of decision is the most appropriate to make if we are experiencing a conflict or problem. The characters of Malin and Dedap have their own way of resolving the conflict. As in the quote:

“Karena merasa kasihan jo ibunya nan banting tulang mencari nafkah untuak membesarkan dirinya, Malin pun mamutuihan untuak pergi merantau bia dapaik manjadi kaya raya sasudah baliak ka kampuang halamannya kelak.” (quote, Malin Kundang)

“Bahkan sabagian gadang awak kapal dan urang nan barado di kapal tersebut, dibunuh dek para bajak laut. Beruntung Malin Kundang sangkek kejadian itu balansuang , sempat bersembunyi pado sabuah ruang ketek nan tertutup dek kayu, sampai Malin pun lolos dan indak dibunuh dek para bajak laut.” (quote, Malin Kundang)

“Dedap yang kecewa merasa hina dan tidak berdaya membuat Dedap ingin merantau dinegeri orang untuk bisa merubah nasibnya.” (quote, SiDedap)

Malin realized, if he continued to be in the village, his life would continue like that. To resolve the conflict or economic problems, Malin decided to go abroad. Going overseas was the choice that Malin thought was the most appropriate for him to do. Furthermore, having intelligence in solving problems is also very useful. As quoted above, Malin was in a very dangerous condition and threatened his life. He solved the problem by hiding in a small room so he could trick the pirates, so he survived.

Having the same fate as Malin, Dedap who is heartbroken and feels humiliated chooses to go abroad. The decision he took was the conflict resolution that he thought was the most appropriate. Having the same luck, by wandering Dedap and Malin were able to change the fate of a poor young man into a wealthy merchant.

4. CONCLUSION

The results of the study indicate that both stories have local wisdom values in the form of devotion to parents, self-confidence, mutual cooperation, social solidarity, commitment, discipline, honesty and trustworthiness, hard work and how to resolve conflicts well. Based on these findings, it is hoped that the younger generation or students can instill the sides and values of local cultural wisdom in the folklore of Malin Kundang and Si Dedap. Teachers and parents can present various types of stories that come from the people who have local values and wisdom in them, this includes two folk tales that researchers have done.

Teachers and parents can explain and provide character planting to students and their children by describing or inviting them to discover the value of local wisdom contained in this story. Through the presentation of stories originating from the people, it is hoped that the younger generation can love and preserve various forms of literature originating from regions in Indonesia by reading and instilling the good values contained in a literary work [14]. In this way, the values of local wisdom and the positive values of these works can continue to be embedded in the self and character of every society in Indonesia, especially the younger generation in the future.

ACKNOWLEDGMENTS

The Finally, I am finished this paper with the support everyone who follows me. And I am deeply indebted to my supervisor, Dr.Afnita, M.Pd., for warm support, inspiration and thoughtful guidance. And also to my beloved family who never stop supporting me. This paper is far from perfect, but it is expected that it will be useful not only for the researcher, but also for the readers. For this reason, constructive thoughtful suggestion and critics are welcomed. Thank you.

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