

Values on Characters in Riau Folklore for Construction of Children Character In TK Pembina Negeri Rokan Hulu Riau

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Abstract--this research aimed to describe the character values contained in Riau folklore that was instrumental in the formation of character in TK Pembina Negeri Rokan Hulu in Riau province. Riau is very important folklore delivered / told one of them to introduce and preserve local culture to the younger generation. Folklore has the mandate and contains positive values that can be used as a means for shaping the character of children in early childhood. The values of the characters contained in Riau including folklore; love among others, respectful and polite, thoughtful, leadership, low and generous and help each other.

Keywords-folklore, character formation, children

I. INTRODUCTION

Indonesia heterogeneous society has customs, culture and art are diverse. One of them can be seen from the cultural diversity of the folklore which is owned by each region in the archipelago. According to Danandjaya *folk* is synonymous with collective that also has the characteristics of a physical identifier or the same culture, and have the personality consciousness as the unity of the people; and what is meant by *lor* is a tradition, *folk* which is a culture inherited from generation to generation orally or through an example with gestures or auxiliaries reminders (Gusnetti, 2015). Budiman (1999, p. 13) asserts that there are at least two generations to understand the folklore, the folklore that there must have been in a generation. As part of a cultural tradition, usually passed on to the next generation within its own group (Kris, 2014).

According to Aisha (2009) there was some kind of folklore region of the archipelago. First, a fairy tale, the story that is entirely the result of imagination or fantasy authors which is told entirely unprecedented. Second, the fable is a fictitious story about animals and do or the actors such as tigers, deer, and so forth. Thirdly, the saga is a story, either historical or fictional romance stories, read for solace, plant morale, or just to enliven the party. Fourth, the legend is a fairy tale about a natural event the origins of a place, thing, or event in one place or region. Mite is a story that conceive and background history or things that are believed to crowd the story never happened and contain things unseen and unbelievable magic. Sixth, liver penggeli story is a story that contains humor, nonsense, absurdity, stupidity and foolishness but it contains criticism of human behavior / society (Leoni & Indrayatti, 2017).

Folklore can be seen as a medium of learning for the community to convey a moral message to every generation who knew him. Sometimes, these myths present as something that is outside logic. It is also said by Strauss as a way of reasoning humans who then presents myth as something that can be trusted or not, where the reasoning is not logical named as "basic logic" that "in its present form is still not contaminated, contaminated, by the artificial environment in modern human life" (Sari, 2016). Folklore is part of the rich culture and history of the nation to be protected and preserved for future generations. However, the fact that not all Indonesian citizens have heard and read stories of people from every region in Indonesia, even very likely there also does not know the folklore originating from its territory. One folklore spread across the archipelago is the folklore of Riau. Folklore Riau including "Si Lancang" is derived from Kampar, "Bukit Huta Rimba Si Kafir" is derived from the Rokan Hulu, "Putri Mambang Linau" which comes from Bengkalis, "Putri Kaca Mayang" comes from the city of Pekanbaru, and "Putri Tujuh; Asal Usul Dumai" that comes from the Dumai. Folklore than as entertainment can also be used as examples for the reader or listener, especially stories containing moral education. In order folklore stay awake and not become extinct, it can be published orally or in writing to the next generation, especially to children who are in the formation of character.

In law No. 20 of 2003 on National Education System states that "the national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, aims to

develop students' potentials to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible." According to Soelistyarini character development has become a mandate in education and become a shared obligation to make Indonesia morals, moral, and ethical (in Habsari, 2017).

Wynne (1991) suggested that the word „character“ comes from the Greek word meaning 'to mark' (mark) and focus on how to apply the value of goodness in the form of behavior or action. Noted also that the character is a combination of attributes, patterns of behavior and attitudes combine to lift a person's identity and distinguish each individual from another individual. Each individual develops a unique character, which is indicated by a unique combination of patterns and attitudes. Furthermore, Djaali (2008) revealed that the character can be defined as a trend consistent behavior outwardly and inwardly. Character is the result of activities very deep and lasting that leads to social growth (Katuuk, 2014). Based on the above, it can be concluded that the behavior of character is either owned by a person outwardly and inwardly.

Character values that need to be taught early childhood, which is derived from the noble values of universal according Suyanto as follows: 1) the character of the love of God and His creation, (2) honesty / trust, diplomatic, (3) an independent and responsible, (4) respectful and courteous (considerate language and behavior), (5) confident and hardworking, (6) a philanthropist (generous), helpful and mutual assistance / cooperation, (7) leadership and justice, (8) nice and humble (not arrogant), (9) the character of tolerance, peace and unity. It can be concluded by the IHF (Indonesia Heritage Foundation) Nine pillars of decent characters taught to children, namely: (1) love to God and to all His creation, (2) respectful and polite (3) honest, trustworthy and discreet, (4) independent and responsible, (5) a generous, helpful and mutual cooperation, (6) self-reliant, creative / have creativity and hard work (7) leadership and fairness / impartiality, (8) good and humble, (9) to be tolerant, peace and unity (Juwairiah, 2017).

The formation of character can be formed at an early age in the family environment. The family is the foundation beginning to be educated and brought up children, parenting parents are very influential in shaping the character of children. In addition to the role of the family also needed the role of the school and the community. At school the child will acquire knowledge and character education, as well as in the community. Although school children are taught to establish fraternity but in society there has been fighting the children will imitate people who are less well lingkungan it. Therefore, the role of family, school and community is very important in shaping and educating the child's character.

II. METHOD

The research was a qualitative research with descriptive analysis method. This study was conducted on children or students in TK Pembina Negeri Rokan Hulu. Data collected and analyzed by using sheet monitoring / observation and video of the character of a childhood. Riau folklore is implemented by using multiple methods and media. The method of props with pictures and puppets as well as the use of audio-visual media and media story book. The methods and media are used to attract the attention of children so that they are easier to understand the folklore.

III. FINDING AND DISCUSSION

In folklore, especially folk tales that come from Riau province contains many moral messages and positive values that can be delivered to the child. Messages and positive values can be used to educate a child character at a time can help the child's moral development in early childhood. Here's further explanation of the message and the values of the characters contained in Riau folklore.

FINDING

1. Si Lancang

Folklore "Si Lancang" is derived from Kampar district in Riau province. Folklore is almost the same as Malin Kundang folklore originating from West Sumatra. Folklore tells about a rebellious son to his mother. The values of the characters contained in the folklore of "Si Lancang", namely Yours / mannered, loves his creation and respect the elderly.

2. Bukit Huta Rimba Si Kafir

Folklore " Bukit Huta Rimba Si Kafir" is derived from Rokan Hulu regency of Riau Province. Folklore tells about the tyranny of a king named Tapanuli forecasts. Forecasts established a kingdom in the area named Pasir Pengaraian, Riau. Kingdom founded forecasts endowed abundant treasures of gold. Because the area is rich in gold from sand. So diberilah Pasir Pengaraian name of the area, in Mandailings means panning for gold. The king ordered all the people to panning for gold and pay tribute to him. For those who do not obey, will be imprisoned or hanged. People are persecuted and unable to bear the agony prayed to god to be free from cruelty king. God had answered the prayers of the people who downtrodden.

Finally, there came a storm and it was raining selebat-thick to result in major flooding. The Flood was finally sank the kingdom of King forecasts, and he and his followers fled to the jungle. Brief stories, a large stone that is in Huta Rimba Si Kafir is now the king of forecasts participating vessel sank. Character values contained in this story is about leadership, wisdom, care and concern among fellow.

3. Putri Mambang Linau

Folklore "Putri Mambang Linau" comes from Bengkalis districts in Riau province. Folklore tells about the life of a young man named Bujang Enok who live in poverty and a piece of coral, but kind and merciful heart. Without his knowledge he has helped seven beautiful girl from heaven that almost bothered snake. Long story short Bujang Enok attracted to a girl named orange scarf Mambang Linau and took her shawl. Mambang Linau will not dance again promised not to return to heaven and they eventually get married to live in harmony and happiness. Time passed Bujang Enok with his generosity was appointed by the king as the Inner Petalangan village. When there is an event at the Palace of Mambang Linau told to dance on her husband's policies that have upheld the principle of command of King and country gratitude for good luck. Bujang Enok allow his wife to dance using orange scarf. Mambang Linau danced with lively and suddenly he flew into the sky. Since the incident Bujak Enok divorced love with his beloved wife. King also acknowledge and pay tribute to Bujang Enok be a powerful prince in the palace. Character values contained in this story is about the love of his creations, generous, helpful, respectful, and thoughtful.

4. Putri Kaca Mayang

Folklore "Putri Kaca Mayang" comes from Pekanbaru city of Riau province. Folklore tells about the origin of the city of Pekanbaru. Ditepian Siak river there is a kingdom called the kingdom Gasib. This kingdom has a commander named Commander Gimpam valiant and celebrated a beautiful princess named Princess Kaca Mayang beauty. Once there came a messenger king Aceh to woo Princess Kaca Mayang, but by the strict King Gasib reject the proposal to pass the hostilities between the King of Aceh and King Gasib represented by Commander Gimpam. Princess Kaca Mayang were kidnapped and taken to Aceh. Finally the victory obtained by the Commander Gimpam however, amid the journey of Princess Kaca Mayang surrender his physical condition and died before returning to the kingdom. Profound sadness over King Gasib leave the kingdom and give the throne to the Commander Gimpam. With Gimpam commander was forced to accept and a few years later he went to leave the job and create a new settlement named Pekanbaru. Character values contained in this story is about responsibility, leadership, and helpfulness.

5. Tujuh Putri; Asal Usul Dumai

Folklore "Tujuh Putri" comes from the district of Dumai in Riau province. Folklore tells about the origin of the city of Dumai. Formerly in Dumai there is a work led by Cik Sima who has seven daughters, but the most beautiful daughter named Mayang Sari. Once the seventh daughter in Lubuk Sarong bath Umai and they do not realize that it was being watched by a young man named Prince Pond Kuala. The young man was transfixed by the beauty mayangsari and he put sent bodyguard to woo mayangsari to Cik Sima. Cik Sima reject the proposal because Mayang Sari youngest child while unmarried older siblings. Prince was angry with the rejection of the proposal and Cik kingdom invaded Sima. Cik Sima seventh hide her daughter into the woods. war was held for months and many memakna victims. When Cik Sima returned to the woods he found his seven children died due to starve to death. Character values contained in this story is about leadership and conciliatory.

6. Batu Batangkup

Folklore "Batu Batangkup" comes from Indragiri Hilir in Riau province. Folklore tells about the life of an old widow named Mak Minah who lived with her three sons. Mak Minah every day works very hard to support their daily needs. Mak Minah's third son was a child being naughty and lazy. They never help Mak Minah old and started to get sick. Because delinquency Mak Minah her children went to the river bank, there is no stone that can open and close the so-called stone batangkup. Mak Minah prayed and asked that the stone swallowed. In no time batangkup stone swallowed Mak Minah, leaving only her long hair. Mak Minah's three sons began to feel hungry and lost his mother then they go begging batangkup stone to remove his mother and promised not to be naughty and lazy again. Batangkup stone was granted it and three children can meet with her return. But not for some time, the third son of Mak Minah doing bad things again so that her mother went to see rock batungkup and not come out again. Character values contained in this story are about working hard, helpful / gontong mutual, respectful and polite.

7. Maligai Kelayang (Asal Usul Kelayang)

Folklore "Maligai Kelayang" comes from Indragiri Hulu in Riau province. Folklore tells about Datuk Sakti and seven angel from heaven who bathe in the pool Loyang (now Kelayang or Kelayang). Datuk Sati fell in love with one of the angel. With strong determination Datuk Sati eventually married the nymph. They made an agreement with not recount the origins of the angel to others. They were blessed with a son and live happily. Short stories Datuk Sati was breaking a promise that has been agreed with great regret Angel went back to heaven. Character values contained in this story are about a mandate.

8. Desa Merbau: Kisah Pertarungan Dua Panglima Bersiram Darah Demi Jamilah

Folklore comes from the province of Riau Kepulauan Meranti tells the story of two commanders, the Commander and Commander Ali Abbas, who falls in love with a beautiful girl named Jamie. Long story short they fought and bled Merbau village. Jamilah finally died of a kris of commander Abbas. Commander Ali was furious look Jamilah Ali Commander died and stabbed with a dagger shield his village. Commander Ali was surrendered and mengkuui mistake to Sultan Syarif Kasim in Siak Palace. Character values contained in this story are about the love of His creation, being toleren, peace and harmony between people.

9. Ombak Nyalo dan Simutu Olang

Folklore "Ombak Nyalo dan Simutu Olang" comes from Kuantan Singingi Riau province tells the story of two friends who are very familiar, namely Datuk Penghulu Topo Malay tribes and tribal Piliang Datuk Penghulu Siak. Both of these progenitor often put fish trap at the bottom of sayak. Malang can not be rejected fish trap two friends never again shows they were suspicious and fish trap lurking thief. Long story short it turns out fish trap they were stolen by a beautiful princess of heaven named Princess Dayang. Princess Dayang was diadali in customary density, but because of the mercy of both the princess Datuk Dayang not be prosecuted. Princess Dayang will be appointed to be their daughter. Long story short, a dispute between two friends is because the seizure rate for Princess Dayang. Character values contained in this story are about the love between the members, being toleren, kind and humble.

10. Suak Air Mangubuk

Folklore "Suak Air Mangubuk" comes from Pelalawan Riau province tells about the life of husband and wife who live in poverty. The couple worked as a fisherman. One day Mr. Fisherman dreamed an old man who gives a piece of string. The next morning Mr. fisherman went to the river and found a rope in accordance with his dream last night. Pak Fishermen were curious and pulled the rope for dear life. It turns out that a gold chain strap. Increasingly drawn more and more gold chains. Greed Pak Fishermen pull the rope was constantly causing the boat to sink thrown off. Short stories Pak Fishermen do not get anything and regret greed. Character values contained in this story are about trust, discreet, self-contained and responsibility.

11. Puteri Hijau di Pekaitan

Folklore "Putri Hijau Di Pekaitan" comes from Rokan Hilir Riau Province tells about the life of a beautiful princess who lived on a mountaintop in the village of Gurung Ledang. Not only beautiful she also has manners, polite santundan said a friendly word among fellow. He is known by the local community with the nickname Princess Green. Many youths who proposed to her, but refused to put it mildly. Putri Hijau has special requirements for her future, which does not have a head injury and did not have any scars skin disease. In search of her future husband Putri Hijau disguised as a shabby old grandmother. Unfortunately for Princess Green disguise known by the King of Aceh and the King of China. Both king is also fighting to get Putri Hijau. Not long ago Putri Hijau escape and arrived in the kingdom Pekaitan. This kingdom led by a king who has the pleasure-loving attitude and three king who work ably. One king named Datuk Penjarang soerang. Princess Green was again disguised as Mak Cik Olives and stayed with Datuk Penjarang. Some time passed incognito Putri Hijau known by all citizens, including the kings of the opposite. They are vying for Putri Hijau so there was war. Datuk Penjarang also falls in love with Princess Green and get away with it. They had stopped at several villages, get married and live happily. Character values contained in this story is about a generous, helpful, honest, kind and humble.

12. Umbut Muda

Folklore "Umbut Muda" comes from Siak Riau Province told about the life of a bunch of middle-aged widow named the umbut muda girl pretty. Umbut Muda an only child who is very spoiled by her mother. Because Umbut Muda often ordered her mother so her mother patiently for her only child's face. Umbut Muda short story was finally dead brought the

stream for disobedience against his own mother. Character values contained in this story is about respectful and polite, in love with each other especially in the elderly, namely the mother.

DISCUSSION

Based on the results of folklore originating from Riau found character values that contain moral messages and can be delivered to the children. Translation of values and moral character in folklore as follows Riau.

Table. 1 Summary Values and Moral in Folklore Riau

Title Folklore Riau	Moral Contained in Folklore Riau	Values Education	Character
Si Lancang	Obey and care for the elderly and do not be a rebellious child	Yours / mannered, loving his creation and appreciate parents	
Bukit Huta Rimba Si Kafir	A leader must be thoughtful, caring, attentive to all the people and must have a sense of humanity	leadership, wisdom, care and concern among fellow	
Putri Mambang Linau	As creatures of god must have the properties generous, gratitude, respectful and thoughtful in every act / action.	Loves His creation, generous, helpful, respectful, and thoughtful	
Putri Kaca Mayang	In life we must live in harmony, is responsible for the duties, mutual help and mutual love among fellow	Responsibility, leadership, and prefer	
Tujuh Putri: Asal Usul Dumai	As a leader must be wise, keep the action and speech is good and always create peace	and conciliatory leadership	
Batu Batangkup	affection of a mother of all time. Therefore, a child must be respectful and polite kepda parents, especially mothers. Do not become rebellious and insubordinate child and the family environment we must also help each other / gontong-royong.	Hard working, helpful / gontong mutual, respectful and polite.	
Maligai Kelayang (Asal Usul Kelayang)	That confidence is maintained then it should upholds the mandate given	Amanah	
Desa Merbau: Kisah Pertarungan Dua Panglima Bersiram Darah Demi Jamilah	In life should live in harmony, toleren and creating peace. Resolving issues with deliberation.	Loves His creation, being toleren, peace and harmony among fellow	
Ombak Nyalo dan Simutu Olang	Good relationships must also be created with fellow creatures of god for it must keep ketoleransian and kerukunn between fellow human	love between the members, being toleren, nice and lowheart	
Suak Air Mangubuk	In life should always thoughtful, grateful, do not get greedy or greedy and always listen to good advice from others. It also had to live independently and be responsible not expect someone else or something better without effort	Wise, independence and responsibility	
Puteri Hijau di Pekaitan	Attitude generous, helpful, and humble should always be applied to life in order to create peace and harmony.	Generous, helpful, honest, kind and humble	
Umbut Muda	Beauty and owned property should be grateful, do not get cocky and arrogant as umbut Si Young. Moreover, we should be respectful and civil to the mother do not be a rebellious child. Because of the prodigal son will have bad luck in life and Hereafter	Respect and courtesy, in love with a fellow	

IV. CONCLUSIONS AND RECOMMENDATIONS

a. Conclusions

Folklore can be introduced and preserved to the younger generation by means of oral and written. Almost all of the values of the characters contained in folklore, especially folklore Riau as in folklore with the title "Si Lancang" character

values contained therein, among others respect and courtesy towards their parents. Folklore "Bukit Huta Rimba Si Kafir" character values therein of leadership, wisdom, attention and care among others. Folklore "Suak Air Mangubuk" character values contained therein wise, independence and responsibility. Character values that exist in folklore also has a good moral message for children.

b. Recommendation

Addition to the family environment on children's character formation can also be applied in the school environment, one of them on the level of early childhood / kindergarten. Character formation can be applied through folklore, especially the folklore of Riau which contains messages and values of the characters. Teachers can convey folklore using various methods and media of learning so that children are interested in and easily understand the message contained in the folk tale.

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