

B 5

# FOLKLOR DAN FOLKLIFE

Dalam Kehidupan Dunia Modern



## KESATUAN DAN KEBERAGAMAN

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# THE ROLE OF ELEMENTARY SCHOOL TEACHER IN DEVELOPING CHARACTER IN ELEMENTARY SCHOOL STUDENTS THROUGH MODELING WHICH IS INDONESIAN FOLKLOR

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## **A. Introduction**

Indonesia is a nation of diverse cultures and to always uphold the values of the culture. Culture is a whole system of ideas, actions, and results of the work of human beings, in order to public life or in the context of social life, which used to belong to human beings to learn. It indicates that the culture form includes three things, namely the idea / ideas (ideas), actions (activities), and artifacts (artifact).

(<http://staff.uny.ac.id/sites/default/files/modul%20pembelajaran%20folklor>).

In Indonesian society, every region, group, ethnic, tribal and religious groups, each culture has developed respectively. This culture has evolved since the days of the history and characteristics have been integrated into the life of the Indonesian people. Culture that has evolved since the days of history and has been integrated in life is called folklore.

Folklore in *Kamus Besar Bahasa Indonesia* (1997) has a sense of traditional customs and folklore passed down from generation to generation, but not recorded. Folklore is usually passed down orally and gestures. Oral traditions and gestures contain historical events, moral values, religion, customs, fantasy stories, proverbs, songs and spells, as well as ancestors advice.

Folklore has utility in a common life. Which is as the tools of educators, solace, social protest, and the pent-up desire projections. This is similar with the opinion of Dr. Arief Budi W in a research abstract (2013) which states that folklore in general has a benefit in life with such folklore as an educator, entertainment, social protest, and the projection of a pent-up desire. Research on folklore have been carried out for a variety of purposes, e.g. for the purpose of Anthropology, Education, Languages, Performing Arts, Sociology, and various social institutions. (<http://lk.umm.ac.id/home.php?c=3512-2&lang=id>).

From generation to generation Indonesia is one of the nation that known for oriental character. However with the development of science and technology, which is an oriental folklore character of Indonesia is slightly shifted. In order to



survive and remain rooted it is necessary to character education since elementary school. Character education in elementary students is needed as preventive and development efforts. As a preventive effort it avoids the negative things that are rampant today as indifferent, forget history; tend to follow the trend to the exclusion of customs and others. As a development effort in order to develop the potential of students considering their soft skills is the candidate of people generation.

Formal education in Indonesia is starting from elementary school level. In Elementary Schools according to Winkel (2007) students have multifunctional growth than physical, is also experiencing growth in the personal-social aspects (personal-social development), academic (academic development) and career (carrier development). The school environment should be able to optimize the development of students not only make students "proficient" in the academic field but also make students "good character". This is in accordance with national education goals stated in UU No. 14 of 2005 on National Education System (National Education) article 3 is developing skills and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, aimed at developing the potential of students to become human of faithful and devoted to God Almighty, noble, capable, creative, independent and democratic citizenship and responsibility. So besides to educating students, the goal of national education is nature development. Natur in question here is the character.

Formation of character in elementary students needs to be adapted to the characteristics and stage of development. Based on Piaget's theory of cognitive, elementary students entered the concrete operational stage, which means the students to think logically about concrete events / real. Students learn "something" (hard skills and soft skills) through a sample or model (Bandura theory) is around, including an example / model in cultivating character / personality in accordance with the existing norms. At school students model by observe the behavior of others, imitate or mimic the behavior of others that became a model for him, in Bandura's theory is called observational learning process. In the process of observational learning, teacher behaviors became a model for their students. So that to grow the character of the student is needed "model of teacher character" too.

Growing student character in elementary school can be done through model of teacher character models. Model of teacher character is the true meaning of the ancient Javanese saying that teachers are "digugu" and "ditiru" (trusted and emulated). In other words, teachers are not just simply "digugu" in teaching, but also can be "ditiru" of their personality. Teacher's role is not limited to teaching students reading, writing, and arithmetic, but also instill the value (value) on the student. This is in similar with Furqon (2010) that the character of the teacher is not only to teach but also be able to educate, not only able to transfer knowledge (transfer of knowledge) but also able to instill the values necessary to navigate life.



Furthermore, teachers should strive to help educate the students to decide what is right and wrong, to open the eyes of students to be able to see the problems around.

Models of the teacher character "digugu and ditiru" is a folklore teacher in Indonesia who acted as one of the key successes of students who scored intelligent and humane in accordance with Indonesian culture. Folklore teacher or educator in Indonesia would be optimal in developing students of character if in practice the four sides with educator competencies which include pedagogic competence, personality, social, and professional. The character models of teacher according to Furqon (2010) has the following characteristics: 1) mandate (committed, competent, hard working, consistent), 2) Modeling (simplicity, closeness, maximum service), and 3) Smart (intellectual, emotional and spiritual).

## **B. Discussion**

### **1. Characteristics and Development of Elementary School Children**

Every citizen is entitled and obliged to carry out education. In Indonesia, every citizen who has aged 7-15 years old are required to take basic education. Related to this is PP No. 28 of 1992 states that basic education is an integral part of the national education system, which lasted for six years in elementary school (SD) and for three years at secondary school (SLTP) or equivalent educational unit. Elementary school (abbreviated SD) is the most basic level of formal education in Indonesia. Elementary school is from grade 1 to grade 6. Elementary school students are generally aged from 7-12 years. Elementary school graduates can continue their education at secondary school (or equivalent). The same thing was also stated in the Law on National Education System (UU No. 20 of 2001) Section 17, which states that basic education is an education that underlies secondary education.

In elementary school student is learning the fundamentals of science learning outcomes in the form of an increase in the cognitive, affective domain and psychomotor domains (Bloom's taxonomy). Basics of this mutual knowledge acquired in accordance with the sustainable development stages of elementary school students. Besides to the physical development of elementary students are also experiencing growth in the personal-social aspects (personal-social development), academic (academic development) and career (career development). In explicit outline of Winkel (2007) which states that the developmental tasks faced by students in the elementary school level, among others, regulate various learning activities to be responsible, to behave in a way that can be accepted by a peer and, rapidly developing stock basic skills in reading, writing and numeracy, develop moral awareness based on the values of life (value), and form a conscience.

Elementary school student characteristic has a specific . Piaget's stages of cognitive development divide elementary students are at the stage of concrete operations (ages 7-11 years). Basically the child's development by William Stern



(figure Convergence flow-education expert from Germany) is influenced by two interrelated factors affecting the nature and environment. Talent that was brought at the time of birth will not thrive without the support of a suitable environment for child development. Environment is often referred to as *tripusat* education that is families, schools and communities. Besides the parents (the family), teachers in elementary school (the school) have a very important role in helping students to achieve their optimal development.

## 2. Indonesia Folklore

In Indonesian society, every region, group, ethnic, tribal and religious groups, each culture has developed respectively. This culture has evolved since the days of the history and characteristics have been integrated into the life of the Indonesian people. This culture that has evolved since the days of history and has been integrated in this life is called folklore.

Folklore in "Kamus Besar Bahasa Indonesia" has a definition of traditional customs and folklore passed down from generation to generation, but not recorded. Folklore is usually passed down orally and gestures. Oral traditions and gestures contain historical events, moral values, religion, customs, fantasy stories, proverbs, songs and spells, as well as advice ancestors.

The word of folklore is said Indonesianization of English. This word is a compound word derived from two basic words namely folk and lore. According to Alan Dundes (in team-education centers) folk means a group of people who have physical identifying characteristics, social, and culture that can be distinguished from other social groups. While lore is a tradition of folk, that is part of culture which is inherited orally or through an example of which is accompanied by motion cues or reminders auxiliaries (mnemonic device). Thus, the definition of folklore is part of a culture that traditionally propagated and inherited, either verbally or examples are accompanied by gestures or auxiliaries reminder.

Folklore has characteristics (in team-education centers) as follows:

- (a) The distribution and inheritance are usually done orally, that is through speech word of mouth from one generation to the next.
- (b) As a traditional, this is distributed in a relatively permanent form or in standard form.
- (c) Developing in different versions. This is due to spreading verbally, so folklore susceptible to change. However, its basic form remains.
- (d) As an anonymous, that is the manufacturer is no longer known to man.
- (e) It usually has a patterned shape. Opening words for example. According to Sahibil saga (according to the owner of the story) or in Javanese, starting with the sentence *anuju sawijing dina* (in one day).
- (f) Has the benefit of the collective life. Folklore is useful as an educational tool, solace, social protest, and a reflection of pent-up desire.



- (g) As a pralogis, this has its own logic which is not in accordance with the general logic. This characteristic is particularly true for oral and partly oral folklore.
- (h) Belong together (collective) of a particular society.
- (i) Generally it is naive or innocent so it often seem rude or too polite. It caused a lot of folklore is a projection (reflection) of honest human emotion.

As presented by William R. Bascom (in Arif Budi) that the four main functions folklore is: (a) as a projection system which is reflection tool of collective delusion, (b) the instrument of ratification of institutions and cultural institutions, (c) as a means of education, and (d) as a means of control to supervisor or societal norms adhered to by members of the collective. Great nation is a nation that values its culture. Along with the development of science and technology, culture should be maintained and preserved as heritage is priceless.

Generations of Indonesian is one of the nation that known for oriental character. But with the development of science and technology, which is an oriental folklore character of Indonesia slightly shifted. In order to remain survive and remain-rooted culture of easting need to learn from generation to generation.

The learning process certainly need of someone who can be a role model or a source of learning. In view of the community for generations, someone who can be a role model or a learning resource in question is a teacher. This is supported by the notion that the teacher is "Ing ngarso sung tulodho, Ing madya mangun Karso and Tut wuri handayani" (Ki Hajar Devantoro philosophy).

### **3. Developing Character of Elementary School Student Through Teachers "Modeling" Which is Indonesian Folklore**

It has been previously disclosed that generations of Indonesian is one of the nation that known for oriental character. However the development of science and technology, which is an oriental folklore character of Indonesia slightly shifted. In order to survive and remain rooted in the need for character education from an early age.

At school environment, teachers have a very important role in building character of students with dignity in accordance with the purpose of education. This is similar to the expression "Bapak Pendidikan Indonesia", Ki Hajar Dewantara which states that education is an effort to cultivate character, mind, and body (in Muhlas Samani, 2012).

In developing character of students need a technique that requires developmentally appropriate for elementary school students. According to Piaget's stages of development, elementary school students get into category of concrete operational so that one of the technique that can be used is through "modeling". Modeling in literally means mimic, imitate the teacher character. This is according to folklore in Indonesia that the teacher is the figure "digugu and ditiru". This



modeling technique was pioneered by Albert Bandura (Social Learning Theory). According to Bandura the process of observing and imitating the behavior and attitudes of others is as a model of action learning.

Bandura in Rismayanti & Rolina (2004) holds the entire behavior of personal factors and social forces interact with one another in which the behavior of individuals is influenced by the environment, but can also play a role in creating a social behavior in daily life. Bandura emphasizes that human behavior can be done through the process of observational learning by observing the behavior of others and the individual learns to imitate or mimic the behavior of others that became a model for him. Characteristics of Bandura's modeling theory: 1) The main element of learning is observation and replication, 2) the model's behavior may be learned through language, examples, value, etc., 3) the students imitate the ability of skills that is demonstrated pby teacher as a model, 4 ) Students acquire the ability if he is obtaining satisfaction and positive reinforcement, 5) learning processes include attention, remembering, impersonation, with reciprocal behavior or appropriate, topped with positive reinforcement.

Bandura in Hall, et al (2002) said there are four components in the process of observational learning, that is:

1. *Attention process*; before doing imitation or modeling, individual takes an interest to the model that can be emulated.
2. *Retention process*, after regards, observes the model is, then it is stored in the form of symbols (not only acquired through visual observation, but also through verbalization) that one time used in the form of imitation behavior.
3. *Motor Reproduction Process*; in order to reproduce behavior accurately, one must be able to demonstrate motor skills. Motor skill includes physical strength.
4. *Deuteronomy-Reinforcement and Motivation (motivational processes)*, to show the behavior in real life depends on the willingness and motivation. It is also need to repeat actions in order to strengthen his memory and can exhibit behavior modeled results.

Modeling theory (Bandura) has a characteristic that students can learn "something" (hard skills and soft skills) through a sample or model (Bandura's theory) is around, including an example / model in cultivating character / personality in accordance with the existing norms. In school students learn by observing the way to model the behavior of others, to imitate or mimic the behavior of others that became a model for him, this process by Bandura is called the process of observational learning. The process starts from 1) attention process, 2) retention process; 3) Motor Reproduction Process and 4) motivational processes. Modeling which is appropriate in the student learning is teacher modeling. Therefore, teacher as a figure of "digugu and ditiru" should give positive modeling on students so can



provide a positive effect for students development including students' character development.

A teacher who "digugu" and "ditiru" will have a positive effect on students' character development. The teacher is a teacher of character. Model of teacher in Indonesia is described the character not only intellectually but has the ability to be emotionally and spiritually so that teachers can foster student's personality as generations of Indonesian nation strong and intelligent character.

Teacher models characterized by Furqon (2010) have the following characteristics:

- a. Commitment: the sharpness of vision, *sense of belonging*, and *sense of responsibility*.
- b. Competent: continuously reinvent themselves, experts in the field, animating his profession, competent educators
- c. Hard work: work with sincerity and earnest, an extraordinary process, productive.
- d. Consistent: have principles, diligent and industrious, tenacious and patient, as well as focus
- e. Simplicity: understated, not fancy, not excessive, appropriate
- f. Proximity: attention to the students, learning centers, established a harmonious emotional relationships
- g. Maximum service: fast, responsive, fast service, and proactive
- h. Smart: smart intellectual, emotional and spiritual

Furthermore, in addressing the student teacher should behave as follows:

- a. Look attractive, especially it is seen in the appearance of the face radiant, smiling obtaining in every meeting with his/her students.
- b. Able to communicate well. Good at hearing his words, obviously (the message conveyed by the right), soothe, motivate, and inspire.
- c. All activities carried out with a vengeance.
- d. Provide maximum service. Teachers are always concerned and proactive in providing services to students.

Models of teacher character would be optimal in developing the character of students if the implementation is based on four competencies include an educator who pedagogic competence, personality, social, and professional. It also always breathe the philosophy of Ki Hajar Devantoro in every step of the "Ing ngarso sung tulodho, Ing madya mangun karso, and Tut wuri handayani".

### C. Conclusion

Indonesian has the character of oriental culture. Eastern Cultural character as typical nations have invested since elementary school. Developing a culture

of eastern character in elementary students can be done by the teacher. Teacher is people who can "digugu and ditiru". In Indonesian folklore, teacher is a person who each his/her words heard carefully and every action can be role models for their students. This is in line with the philosophy of Ki Hajar Devantoro that teacher is, "Ing Ngarso Sung Tulodho, Ing Madya Mangun Karso, dan Tut Wuri Handayani".

"Digugu and ditiru" in Bandura's theory is called modeling. Through this modeling the teacher can affect students (elementary school) to become the whole man according to the Indonesian character that is generation that it is independent and actively to develop their potential, has spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him , society, nation and country.

So as a teacher should has a total awareness of its role as a figure of "digugu and ditiru" because any "modeling" that will either give a good effect on students as well as otherwise.

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Folklor sebagai salah satu hasil perpaduan antara cipta, rasa, dan karsa suatu bangsa yang sekiranya dapat dikatakan sebagai sebagai simbol dari kekayaan dan keberagaman bahasa dan budaya dalam bangsa tersebut. Folklor yang sarat dengan tempaan yang datang dari lingkungan fisik maupun lingkungan sosial manusia seakan menjadi warisan yang khas dari leluhur suatu bangsa dalam menyebarluaskan pengalaman yang sarat dengan berbagai macam kearifan lokal di dalamnya. Tidak jarang folklor memuat nilai-nilai religi, sosial, pendidikan, hingga keharmonisan antara manusia dan alamnya yang dapat berperan sebagai pedoman hidup suatu masyarakat.

Tidak dapat disangkal memang, bahwasannya dengan pengdopsian pola pikir zaman yang akrab dengan modernisme seperti sekarang ini, folklor kadangkala seakan dijadikan "korban", dianggap sebagai sesuatu yang remeh dan bahkan irasional. Namun nilai positif yang terkandung dalam folklor tidak bisa serta-merta disingkirkan dan hilang ditelan zaman, khususnya dalam usaha pencarian identitas bangsa.

Kiranya suatu usaha dan energi yang luar biasa amatlah dibutuhkan guna mencari kembali identitas bangsa, di antaranya adalah dengan mengembalikan, menafsirkan, dan menggali kembali nilai-nilai luhur yang terkandung dalam folklor. Pelaksanaan *Konferensi Internasional Folklor Asia III* di Yogyakarta pada 7–9 Juni 2013 ini adalah salah satu usaha riil untuk menggali kembali nilai-nilai dan melestarikan folklor, tidak hanya folklor Nusantara saja, melainkan folklor regional Asia. Buku *Folklor dan Folklife dalam Kehidupan Dunia Modern: Kesatuan dan Keberagaman* ini adalah kristalisasi pemikiran-pemikiran dan impian-impian para cerdas cendikia yang menaruh minat pada folklor. Tentu saja merupakan suatu hal yang menggembirakan apabila dengan adanya acara dan buku ini maka folklor dapat kembali dihargai dan menjadi pedoman dalam kehidupan manusia.

Selamat membaca.



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