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**CHARACTER EDUCATION VALUES IN THE SAPARAN TRADITION
FOLKLORE ON WRITING SKILLS LEARNING****NILAI PENDIDIKAN KARAKTER DALAM CERITA RAKYAT
TRADISI SAPARAN PADA PEMBELAJARAN KETERAMPILAN
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Abstract

This study aims to describe the value of character education of folklore in the *Saparan* tradition for the improvement of writing skills on learning in High School. This type of research is descriptive qualitative by deepening the history and education value through direct observation, interview, and document analysis. The validity of this study used triangulation of data and sources. Based on the results of analysis using Roland Barthes's semiotics theory validated by in-depth interviews, it is concluded that the values of character education in this *Saparan* tradition are the value of social care, the value of cultural education, and religious values. The substance of this research is to provide an understanding of the history and value of folklore in the *Saparan* tradition as a learning material for improving writing skills.

Keywords: *education value, folklore, writing skill.***Abstrak**

Penelitian ini bertujuan mendeskripsikan nilai pendidikan karakter cerita rakyat dalam tradisi *Saparan* untuk peningkatan keterampilan menulis pada pembelajaran di Sekolah Menengah Atas. Jenis penelitian ini adalah deskriptif kualitatif dengan mendalami sejarah dan nilai pendidikan melalui observasi langsung, wawancara, dan analisis dokumen. Validitas penelitian ini menggunakan triangulasi data dan sumber. Berdasarkan hasil analisis menggunakan teori semiotika

Roland Barthes yang divalidasi dengan wawancara mendalam, disimpulkan bahwa nilai-nilai pendidikan karakter dalam tradisi *Saparan* ini adalah nilai peduli sosial, nilai pendidikan budaya, dan nilai religius. Substansi dari penelitian ini adalah memberi pemahaman tentang sejarah dan nilai pada cerita rakyat dalam tradisi *Saparan* sebagai bahan pembelajaran untuk meningkatkan keterampilan menulis.

Kata Kunci: nilai pendidikan, cerita rakyat, keterampilan menulis.

Introduction

The value of character education is considered as an effort to instill the intelligence of thinking, appreciation in the form of attitude, and experience in the form of behavior in accordance with the noble values that become identity, manifested by interaction with God, self, among others and environment. The values according to the Curriculum Center on Culture Education and Nation Character Development (in Suparlan, 2012) are religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, nationalism, love of homeland, appreciate achievement, friendly and communicative, love of peace, love reading, environmental care, social care, and responsibility.

The essence of character education suggests that literature work is instrumental in the formation of the value of character education. The work either directly or indirectly plays an important role, because in the literature work is contained various narratives containing examples and guidance, wisdom and counsel, reward or otherwise related punishment with character education. The role of literature works as well as the core of character education itself also serves to instill a sense of nationality, pride, heroism, and loyalty to the country and homeland (Ratna, 2013).

Literature itself consists of two types, namely oral and written literature. Oral literature is a literature work that is spread from word of mouth scaffolding intergeneration. Folklore is one form of oral literature (Simatupang, 2011). As one form of oral literature, folklore has a universal nature in people's lives. Oral literature is essentially created as a result of responses and system thought results in society (Kasim and Johnson, 2000).

Folklore as part of oral literature can be found almost in every region of the world as a result of community culture (Kasim and Johnson, 2000). Dafalla (2015) examined the development of folklore in Sudan. The research was a case study aimed at investigating the role of Sudanese folklore in correcting the cultural gap between the older generation and the younger generation. Dafalla in conducting research used descriptive qualitative methods with the results of research

indicated that the wealth of inheritance in the form of beautiful cultural diversity was apparent, but there had been no effort from the younger generation to preserve the heritage.

Meanwhile, another study conducted by Janthaluck and Ounjit (2012) examined the benefits of folklore as a material to improve the basic attitudes and behavioral culture. The method used by Janthaluck and Ounjit was qualitative participative, this method was chosen to get more real data. They specifically also tried to explore deeper benefits of folklore in learning. The results of this study indicated that folklore could be used as teaching materials in learning as one tool that to improve the character of students through the tales telling and teaching good character.

Writing becomes a habit for the people of Indonesia. This is caused by writing is a complex skill in language. A person can write after passing three previous language skills, namely listening, speaking, and reading. The reality is writing is not a habit for most people of Indonesia. To improve the culture of literacy in Indonesia, making every individual a writer is a step to be taken.

Writing is said to be receptive and productive language skills, because one must possess skills in utilizing the science of writing, the mastery of words, the structure in the sentence, the development of the paragraph, to the logic of language. Creative writing is very influential on the success of writing a paper.

Writing is a form of self expression of a thing that is thought, felt, or experienced in the form of text. Writing is a form of expression of feelings, thoughts, experiences, and results from reading in written form (Djibran, 2008). Writing according to Tarigan (2008) is describing a language that a person or group understands through symbols or graphics so that others can read and or understand it.

Correspondingly, Abbas (2006) defines writing skills as a person's ability to bring out ideas, opinions, feelings, and thoughts to others through writing. The accuracy of the use of language, diction and grammatical, as well as the use of spelling become the main support for the accuracy of disclosure of ideas. Creative writing generally comes from within an individual who has the ability to think creatively, so that between creative thinking and creative writing ability has a very close relationship (Wardhana and Ardianto, 2007).

This study discusses the history and value of education in the Saparan tradition using heuristic theory, then the results of historical studies of the emergence of this tradition is used as a material for writing skills folklore or narration in high school. Heuristics is the means used to obtain a searchable

resource by conducting literature studies, and if possible direct field observations, and in-depth interviews for contemporary history.

Heuristics comes from the Greek word, "hueriskan" meaning obtain (Renier, 1997). Historical research generally only uses a secondary source, i.e. a book written by someone which contains a problem, although ideally researchers get a primary source.

Based on the above, it can be concluded that heuristic is an in-depth research effort to collect traces of history or collect documents to know events or historic events in the past. This theory is chosen because according to the method applied in this research that is by searching primary and secondary source through interview and observation as supporting result of finding from literature study.

Meanwhile, in studying the meaning and value of tradition used semiotic theory. Semiotics is a word derived from the Greek "semeion", meaning sign. Semiotics is a science that deepens and learns sign. The sign mentioned is a sign that provides information, so it has a communicative nature. It can replace anything imaginable or thoughtful (Tinarbuko, 2008).

The semiotics theory used is Roland Barthes's theory. According to Roland, semiotics becomes part of linguistics because the signs in different fields can be seen as language, which contains the idea (meaning, meaningful), that is the material embodied from the markers, and exists in a structure. This theory is chosen because in assessing the meaning and value needed interpretation of the signs that appear. This is in accordance with the object of this study which gives rise to signs of symbols in the form of objects and oral.

Semiology in Barthes's view consists of two levels of language. The first level, the language becomes the object, the second level of language is called the metalanguage. This language is a sign system that has markers and sign. A second sign system appears by making first-level markers and sign a new marker which then has its own new sign on the new sign system at a higher level. The first sign system is called denotation or terminological system, while the second level sign system is called connotation, mythology, or rhetorical system. Connotation and metalanguage are examples of opposites.

Metalanguage is an operation that makes the majority of scientific languages that play a role in applying the real system, and is known as a sign, beyond the unity of the original markers, beyond the descriptive nature. Meanwhile, the connotation contains a language that is essentially social in

terms of the literal message supporting the second meaning of ideology in general or an artificial order.

Folklore generally appears together and or as the basis for the emergence of a tradition. Each tradition has a history or story of the beginning of the tradition that is generally manifested in the form of folklore (Simatupang, 2011). Folklore in Indonesia has a variety of forms, ranging from fairy tales, myths, and legends (Dananjaja, 2007). Folklore as a learning material in schools and efforts to increase literacy culture in Indonesia becomes the main thing underlying this research.

In line with that, Sibarani (2013) tries to deepen the function of folklore as media and educational resources. Sibarani also criticizes the character-based culture education and folklore position in the 2013 curriculum. Sibarani tries to raise the folklore as a learning material. Based on that, bringing back folklore in the learning materials at school is vital to consider. It is not only as a step to preserve the local culture, but also can be interpreted as a first step to regenerate the culture of literasi in Indonesia.

The object of this research is Saparan tradition in Klaten regency, Central Java. Saparan tradition is chosen because this tradition is an old tradition that is still maintained and still continues to be performed until present by the community in Jatinom Sub-district, Klaten District, Central Java. In addition, the folklore that accompanies this tradition can be used as a learning material in the school, which is as a material for writing folklore or narrative stories.

The existence of folklore and tradition in the community must be continuously preserved, in accordance with Paragraph 3 of Article 54 paragraph 2 in Regional Spatial Plans of 2011-2031 Klaten District Number 11 of 2011 on General Provisions of Zoning Regulation Protected Area states that the rules of zonation of protected areas can be used as nature tourism, educational activities, and research without changing the landscape; And Paragraph 7 of Article 36 of the Tourism Allotment Area states that Ki Ageng Gribig Tomb and Saparan Tradition are located in Jatinom Sub-district, Klaten Regency, Central Java into the area of the designation of tourism and education must be maintained. This research becomes a real manifestation of folklore in the realm of education that is by bringing folklore with the values of character education in it which is used as learning materials to write.

Method

This research used descriptive qualitative method. This research data was Saparan folklore tradition obtained by doing direct observation, literature study, then continued by depth interview. Subjects in this study were determined by purposive sampling method. The selection of resource persons was tailored to the purpose of this research, to find the values of character education in Saparan folklore to traditional managers.

The result of character education value analysis on folklore Saparan tradition would be used as learning material of writing. Learning to write can be writing the history of the tradition Saparan and or writing a narrative using the interpretation of the values of character education contained in the folklore Saparan tradition.

Results and Discussion

Saparan Tradition History

Saparan tradition has been implemented by the Jatinom community in particular and Javanese society generally since the time of Mataram Kingdom. This tradition takes place in the second month of Javanese calendar, the month of Sapar. The month of Sapar is a blessed month in Javanese society's belief, it is natural that many ceremonies or traditions take place, including the Saparan tradition. Saparan tradition in Jatinom Subdistrict, Klaten District began since the time of Mataram Kingdom led by Sultan Agung Hanyokrokusuman and the one who taught this tradition in the Jatinom community was Ki Ageng Gribig, a great scholar at that time.

The Saparan tradition in Jatinom Subdistrict, Klaten District, Central Java lasted approximately 380 years ago or around 1637. This tradition began when Ki Ageng Gribig returned from performing hajj to holy land. Ki Ageng Gribig at that moment returned from the holy land carrying present for his son and wife and some of his students, the presents were a cake. However, when it was distributed to children, wives, and some of his students, the souvenirs were less. Finally, Ki Ageng Gribig with his wife tried to make a cake with a shape and taste similar to the cake he brought. Once it was enough, the Ki Ageng distributed to all people and students. The cake division coincided with the Sapar month in Javanese calendar.

Ki Ageng Gribig as a great scholar, many people who were willing to study and desire to be his students. Every guest who wanted to return had always been given a gift from Ki Ageng Gribig in the form of a cake similar to what he shared with his students after hajj from the holy land.

More and more people came and learned more about Ki Ageng Gribig. This motivated the idea of Ki Ageng Gribig to invite students and people to give charity by making the same cake that Ki Ageng Gribig usually gave to his guests. Santri and the residents were eager to do what Ki Ageng Gribig ordered.

Over time, the alms cake had become a habit for citizens. The residents volunteered to make the cookies then collected at Ki Ageng Gribig's house to be given to their guests. Each gave the cake Ki Ageng Gribig always said "Yaqowiyyu" which means "Oh God give strength". This was the beginning of the naming of the Saparan tradition in Jatinom Subdistrict, Klaten District, Central Java, as Saparan tradition.

Meanwhile, the cake was named "apem" derived from the *afwun* word in Arabic that has the meaning of begging for forgiveness. According to Ki Ageng Gribig, to make our prayers come true, to get spiritual and physical power, then one must have a clean heart. A clean heart can be obtained by apologizing and forgiving each other. That is why the cake is called apem derived from the word *afwun* which means begging for forgiveness, so that his students and people who visiting him always remember that every human being has a mistake so that forgive each other becomes the main thing in obtaining the blessings of God.

Saparan Tradition Value in Jatinom Klaten Regency

The ritual is one of the manifestations of religious experience that is inseparable from other forms of disclosure. Parts of the ceremony include: place, time, persons, prayer, and ritual device. Every implementation, there is a time that is believed to be sacred and is considered better than any other time. The Saparan ceremony is held every month of Sapar from the 12th to the 18th of each year, the directive is Friday, a day that is considered sacred to Muslims.

Social Value Care

The social care value in this tradition can be seen from the initial goal of this tradition, namely Ki Ageng Gribig showing concern to every visiting guest by giving them a gift of apem. In addition, social care is instilled by Ki Ageng Gribig by inviting and giving charity opportunities for citizens by making a cake which will be distributed to students and guests visiting Ki Ageng Gribig.

Other social awareness values can be seen from the implementation of this tradition. This can be seen during the implementation of this tradition, the Jatinom residents today are consciously and voluntarily come up with making apem cake to be given to Ki Ageng Gribig's preservation committee to be distributed to attendees in this traditional ceremony. It is one of the forms of cooperation among the community to maintain the existence of a tradition. In line with this opinion, Santoso (2010: 164) states that co-operation is a form of social interaction where the purpose of one group member is closely related to the goals of other group members.

Cultural Education Value

Stages in the implementation of Saparan tradition begin with the preparation of the committee, followed by the opening, and the last is the main event of distributing apem cake to all visitors. In the preparation stage was created by the committee organized by the government and government agencies. This preparation is conducted one month before the main event is conducted. The establishment of this committee is conducted for the convenience and smoothness of the main events.

Based on mutual agreement, elders together with several community leaders hereinafter referred to as the manager will have the task of preparing, organizing, and performing the stages in the main ceremony. Meanwhile, governmental agencies will be assigned as security coordinators for the implementation of the event and replacing the events before the main ceremony.

This preparation stage will be well prepared when the start time is approaching the main event, which is one week before the main event. At this time, the managers and residents of Jatinom Subdistrict will carry out several stages, namely: (1) determining the time ceremony; (2) cleaning up (3) preparing the materials and tools of the ceremony.

Determining the ceremony, at this stage the manager is based on the predetermined Java calendar from the beginning. The Saparan tradition is held on Friday between 12 to 18 in the Sapar month in Java Calendar. Below is a benchmark on Friday in Sapar in Javanese Calendar.

Table 1. Sapar Month in Java Calendar

Year	Day	Date
Dal	Jumat Pahing	12
Jimawal	Jumat Kliwon	13
Jumakir	Jumat Legi	13
Be	Jumat Wage	14
Alip	Jumat Pon	15
Je	Jumat Pahing	16
Wawu	Jumat Legi	17
Ehe	Jumat Kliwon	18

Source: Interview

Cleaning up is carried out by the management of the event and villagers in several places that will be used during the ceremony, namely: Alit Mosque which was the first mosque built by Ki Ageng Gribig. After that it is continued at Ageng Mosque, the place also used to store the apem cake for citizens. Ki Ageng Gribig tomb next to Masjid Ageng is also cleaned. In addition to the three buildings, managers and residents also clean Sendang Klampeyan as a spring source used for Alit Mosque. Oro-oro Klampeyan, a place of apem distribution and other places was passed by the entourage to the apem.

Preparing supporting materials at the Saparan tradition ceremony. Apem, is a major symbol in the Saparan tradition. The committee also receives alms cake from residents. This apem donation is arranged in the shape of the mountain to be more attractive.

Actually, the shape of mountain was not formed back then, but the local government of Klaten proposed the arrangement of apem into a mountain-shaped as a strategy for attracting tourists. Janur or young coconut leaf, janur is widely used in various rituals in Javanese society. Incense used to chase away a jinn or an evil spirit that is feared to disturb the course of the ceremony.

Other equipment prepared by the committee is a Javanese traditional costume that will be used by the impersonate figure of Ki Ageng Gribig, his wife, his friends and students. The clothes are devoted to the cast, so not everyone can wear it. Prepared by the committee, ingkung and tumpeng are also widely used in the traditions of Javanese society. Ingkung and tumpeng are used to symbolize unity.

The opening is held one day before the main event, which is Thursday. The opening is held from morning to evening, usually filled with parade events, various attractions or performances of parade participants, reog, and various performances from government agencies or private and schools. The opening

event is held after the preparation and all the merchandise of the event is completed.

Committee with the villagers take the mountain-shaped apem from village office to Ageng Jatinom Mosque to be placed until the main event starts, as this event takes a start at Ageng Jatinom Mosque. Mountain-shaped apem in the Saparan tradition consists of two kinds, namely mountain-shaped apem male representing the man, named "Ki Kiyat". In the meantime, the other gunung is female that represents women, named "Nyi Kiyat", the name "Kiyat" here means strong.

At this stage, the meaning and value analysis uses the Barthes syntax method, which states that syntax and systems are used as a basis for analyzing cultural symptoms as a sign. Syntax is an arrangement based on syntaxes relations. The arrangement is closely related to a relationship.

This can be seen in the mountain-shaped apem at this ceremony, the arrangement of mountainous apem is 5 rows with different apem in each row. The number in each of these row is adjusted to the number of number of rakaat (bows and prostrations) in five-time prayer performed by Muslims, i.e. the order of the lower half up according to the four rakaat of Isya, then Fajr of two rakaat, followed by Duhr four rakaat, four rakaat of Asr and the Maghrib three rakaat. Thus, the number of rows on the two mountains is 4-2-4-4-3.

The meaning of this mountain when referring to the theory of Abdullah (2002: 66-70) can be interpreted into three meanings. First, the mountains point to the mountain in reality, a high and holy place because it is interpreted as a place that connects the earth (the world) to the heavens and the Creator. Second, the mountain-shaped apem in the Saparan tradition is made into two types, namely the male and female. Seen from its shape, these two mountains have different shapes, the male made more thinly than female mountains, this refers to the more protrude form of men's vital body part.

The highlight of the event, the highlight of the event at Saparan tradition is held on Friday, between 12 to 18 months Sapar in Java Calendar. The ceremony is held on Friday referring to what Ki Ageng Gribig did as a person who created this tradition which he initially implemented this tradition on Friday. Friday's Islamic religion is an important day, hence it is implemented on Friday for many blessings to get.

The main event in this Saparan tradition is an apem event held in Oro-oro Klampeyan. All the managers, residents, and participants gathered at Oro-oro Klampeyan after Friday's prayers. In the meantime, the manager and some other

villagers take mountain-shaped apem to Oro-oro Klampeyan next to Sendang Klampeyan. This main event starts at 12:30 pm and finishes before 14.30pm.

Mountain-shaped apem is taken to Oro-oro Klampeyan after Friday prayers accompanied by the character playing as Ki Ageng Gribig, his wife, best friend, and students. After praying together, the mountain-shaped apem is then taken to the tower, where the apem will be distributed by elders and the cast of Ki Ageng Gribig, his friends, and his students who are usually also descendants of Ki Ageng Gribig, elders and respected community leaders. The ceremony is led and begun by the descendants of Ki Ageng Gribig who is usually also a cast of Ki Ageng Gribig, apem and then distribution from the top of Oro-oro Klampeyan.

Religious Value

Religious values in this tradition relate to the value of cultural education, but are more religious-related. Religion comes from a religious word derived from Latin *relegare* which means careful and based on rules or norms. In essence, religion means something that relates to the basic principles of life that must be kept in order not to deviate, containing the belief in the sacred supernatural powers that set the path of human life.

The term religious also means the inner tendency of man to believe and communicate with the Creator. It relates to religiosity as a force beyond human ability, in relation to things beyond human thinking and thought. Hasanuddin (2016) states that in human life and human relationship is dominated by beliefs. If growing and developing, beliefs are accepted as truth.

Therefore, in the implementation of this tradition since the beginning of preparation until the completion of the main event is done by asking for strength to God by reciting the Qur'an and tahlil on Thursday night, or the evening before the main event. It is done to invoke the power and smoothness of God to all matters relating to the ceremony the next day.

Everything in conducting of this tradition has a profound religious value, among which the apem cake naming comes from the *afwun* word derived from an Arabic discussion that is apologetic or forgiving. It is hoped that this tradition is a reminder that in order to gain a happy life in the world and in the hereafter, man must be forgiving each other.

In addition, the name *Yaqowiyyu* is derived from Arabic *al Qowiyyu* which means God Almighty. This naming is intended for man to realize that all powers come from God Almighty, no power but from Him and no one can match His power. Therefore, as a human being, it is only for God that we beg for power and

we are forbidden to boast of what we have with humble, sharing, and forgiving each other as Ki Ageng Gribig teaches in this tradition.

The above facts are the basis of thought in this study. Folklore can be one of the tools to improve writing skills. Every individual who acts as a writer can increase the sense of appreciation of a person to the paper begins to appreciate one's work. Reading habits will emerge along with the development of a person's ability to evaluate his work. Someone will try to find alternative words, terms, and so on in writing. This alternative is the one that can be obtained from reading, so indirectly making each individual an author is a step that can be taken in improving the literacy culture.

Reading and writing culture should be encouraged early. Amri (2016) states that student's speaking abilities improved, mainly in the production of words and sentences with stimulus by teachers through reading materials and more interesting learning methods. This can be through stimuli to the child through the surrounding media environment. Writing based on what is happening and in the neighborhood can improve the writing skills of students, so students are more fluent in writing.

That is in line with Umayanah's research findings, (2009) that environmental media around the school can be used as a source of inspiration in efforts to improve students' ability in writing, particularly writing narratives. The results of the study are in line with other research results by Ramadhani (2015) which states that the use of environmental media both school environment and living environment around the learners can improve the ability of students in writing.

Meanwhile, Sumarni (2014) states that it is necessary to have the right learning media in the teaching-learning process, one of which is the environmental media where the benefits gained by utilizing the environment as writing learning materials, among them. 1) The teaching and learning process is more varied and interesting. 2) Learning becomes more realistic as learners take inspiration from the surrounding environment. 3) Able to improve ability in observation and observation in the environment. The environment around the student is one of the sources that can be used to support optimal learning activities.

Based on that, folklore becomes one of the alternatives for each student to start writing. Folklore that develops in the environment around the student can be done as an alternative teaching writing material in school. Folklore that contains the history and value of a tradition practiced in The environment around the students is felt easier to be used as learning materials because

students can directly feel, follow, and observe the course of the tradition. This can stimulate the thinking process of students to be more precise in writing.

The use of folklore in the form of oral traditions of the generation and the utilization of the tradition that is still being implemented in the environment around the students will facilitate students in obtaining inspirational sources of writing. Folklore develops behind the emergence of a tradition, this folklore can be developed into learning material by taking the various values contained in the story. For example the Saparan tradition that has a history and value of education that carries the value of social care, the value of cultural education, and religious values can be developed into narrative narratives containing those values. The utilization of this folklore is expected to increase the students' interest and ability in making the folklore existing in their surroundings as writing materials.

Conclusions

The history of the implementation of Saparan tradition in Jatinom Subdistrict, Klaten District, Central Java began in 1637 AD. The implementation on Friday between 12 to 18 in the Sapar month of Java Calendar. The highlight of the implementation of Saparan's tradition is to distribute the apem cake that is the main symbol of this tradition. The use of folklore is done by bringing the history and the value of education in it into writing learning materials.

The value of education contained in Saparan consists of three values, namely (1) social caring value, (2) cultural education value, and (3) religious values, these values are illustrated from the purpose, implementation, and prayers used in the implementation of the tradition. These character education values are what will be used as learning materials, especially writing lessons. These values can be used as narrative learning materials related to the form of social, cultural, and religious rituals that develop in the student environment. This is a real step of bringing folklore into writing learning and improvement efforts and the enhancement of writing culture in Indonesia.

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