



## The Relevance of Warahan Teaching Material in Developing Character Education Value for the Language Class

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**Abstract:** This study aims to analyze the relevance and feasibility of Warahan's teaching materials in developing character education values for language classes. This study used a qualitative approach with content analysis methods. The data was taken from the warahan literature, still developing in the Jabung Lampung community, with as many as seven warahan stories. Data were collected through observation and interviews with seven community leaders, traditional leaders, and ten language teachers at secondary schools in Jabung regarding their understanding of warahan oral literature. Data analysis techniques included (1) problem formulation, (2) selection or categorization of data sources, (3) elaboration of data categories based on operational definitions, (4) reliability checking, (5) data analysis, research, reports, and evaluation of research results. From the results of data analysis, it is concluded that written and oral literature is appropriate for use as teaching material in language classes and is relevant to current conditions in developing character education values that the government has set. Of the seven warahan stories analyzed, three main values were found in character education: religious, social, and humanist values (humanity). Of the three main character education values, 17 were found, including religious, sacrifice, polytheistic, mutual respect, trust, patience, lack of sympathy, courage, unyielding, and careless values. Value of Pride, Value of Caring, Value of Not Caring, Value of Cooperation, Value of Honesty, Value of Responsibility, and Value of Innovation and Creativity.

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## Introduction

Disclosure of oral literature in Indonesia has the advantage that besides showing the diversity and richness of Indonesian culture, it can also lead to mutual understanding between ethnic groups in Indonesia through the values in the oral literature. Shipley said that although oral literature reflects past cultural values, oral literature is also an institution and social creation that uses language as a medium (Shipley, 2013). Therefore, warahan oral literature is often used as a medium to develop values related to social, cultural, or local wisdom. Like warahan, as one of the oral literatures that develops in the Lampung community, it also has moral values closely related to character education development in schools or other educational institutions.

Folklore has a huge role in being used as a medium of education and learning of human life because education is not just a transfer of information about knowledge from a teacher to students but a process of character formation (Wiyahnyuy & Valentine, 2023). In Lampung folklore, there is a description of the reality of life. Therefore, it is seen as being able to contribute to the formation of character to overcome the moral and ethical crisis caused by scientific and technological advances in the current era of globalization. So,



warahan can also be one of the teaching materials that teach character education values in language classes (Afolayan, 2021; Sone, 2018). It also aligns with the local government policy in Lampung towards preserving warahan as a cultural heritage in regional oral literature.

Moreover, the oral literature of the people of Lampung, known as warahan, is threatened with extinction. According to a traditional leader, Haris Fadilah, in Pesawaran, culture like warahan is hard to find; even speakers or those who can perform Lampung's spoken literature are rare. The results of discussions with teachers at ten junior high schools in Jabung District concluded that cultivating character values is an essential part of a filter for students in the era of globalization and building graduates with character. However, cultivating these character values is easy for students to understand through literary works. These findings make this research exciting and can be used as a situation or need analysis in developing teaching materials relevant to current conditions.

Many previous studies have been carried out related to the cultivation of character education values through literary works, both oral and written (Putrayasa, 2017). Classical literature can help shape students' character and gain awareness without feeling forced (Kosasih, 2013). The character education value contained in the Seluma folklore can contribute to today's world because the character education value contained in the Seluma folklore is an educational value that is very close to everyday life (Junaini et al., 2017). The written literary work Assalamualaikum Beijing by Asma Nadia contains the value of religious character education between humans and God, which includes piety, prayer, repentance, and monotheism (Afrila et al., 2021).

Humanity's literary works by Pramoedya Ananta Toer, Portrait of Development in Poetry by W.S. Rendra and Laskar Pelangi by Andrea Hirata describe a broader concept of education derived from fantastic cultural and moral values (Wati, 2017). Even literary works are translated into other languages, adopted, and implanted in different cultures (Gillespie, 2014). Some examples of literary works that describe cultural identity have become works that describe regions in Indonesia, such as the novel by Faisal Oddang, which describes Toraja cultural identity which is reflected in the magical conception of the Toraja people into three symbols, namely Puyya, Tarra Tree, and Tongkonan (Apriyani, 2020).

Novels that have taught various good values, such as the story of Sang Kartini as a symbol of freedom and equality for women and men (Putri & Nurhajati, 2020), the novel 'Para Priyayi' by Umar Kayam contains values, namely 1) cultural values that describe the human relationship with God; (a) pray, (b) give thanks, (c) recite, (d) trust. 2) Values that describe humans with humans; (a) helping others, (b) spreading mercy and compassion. 3) Cultural values that describe the relationship between humans and themselves: (a) patience, (b) studying, (c) honesty. 4) Cultural values that describe the relationship between humans and nature; (a) nature provides various needs, (b) choose to be friendly and one with nature (Indriati et al., 2013). The findings of these values can also be found in the novel entitled 'Memorization of Delisa Prayer' by Tere Liye (Wandira et al., 2013), the novel entitled 'Ronggeng Dukuh Paruk Trilogy' by Amad Tohari about 1) the cultural value of human relations, namely responsibility, affection, and togetherness, 2) humans and nature, namely humans obey nature, humans maintain the balance of nature and humans intend to conquer nature, 3) humans and God, namely humans who obey God and humans who disobey God (Nurpaisah et al., 2014).

Thus, it can be understood that literary works teach values related to human life or society. So, literary works are very relevant as teaching materials in class to instil character



education values. However, from the results of a review of previous studies, the literary works that are often studied are written literary works. Meanwhile, oral literary works are rarely studied as teaching materials that teach character education values. So, this research presents different research from previous research because it focuses on Warahan oral literature, which is analyzed regarding the relevance of its existence as teaching material in language classes. Moreover, warahan as a cultural heritage of the people of Lampung should also be known by teenagers who are increasingly unfamiliar with warahan. In addition, this research is also a qualitative study stage as a form of input in developing literature teaching materials in language classes.

Thus, this study aimed to analyze the relevance and feasibility of Warahan teaching materials in developing character education values for language classes. The results of this study can provide benefits for developing teaching materials or textbooks for literature and language lessons for students at both the high school and tertiary levels.

### Research Method

This research used a qualitative approach with content analysis methods (Creswell & Creswell, 2018). Qualitative research examined the phenomena of events or events that exist in the field and develop in the community. At the same time, content analysis was considered a research method because, in the syntactic aspect, this study examines sentences or word groups in literary or propositional texts (Klaus, 2013). This research analyzed sentences or words in Warahan's oral literature to obtain character education values contained in Warahan's moral values. Thus, this study's results can be relevant according to current conditions as teaching materials in language classes.

The data was taken from warahan literature, still developing in the Jabung Lampung community, with as many as seven warahan stories. The data was collected through observation and interviews with seven community leaders or traditional leaders in Jabung who still understand or use warahan stories. In addition, interviews were also conducted with ten language teachers at secondary schools in Jabung regarding their understanding of warahan oral literature. So, the data in this study were the identification of sentences that contain character education values and the results of interviews with teachers and traditional leaders about the value of character education in the moral values of warahan. Interview data was used to confirm findings in analyzing sentences in the discourse about the value of character education.

Mayring (2014) initiated two qualitative content analysis procedures: the development of inductive categories and the application of deductive categories. This research used a category development procedure which includes (1) problem formulation, (2) selection or categorization of data sources, (3) elaboration of data categories based on operational definitions, (4) reliability checking, (5) data analysis, research, reports, and evaluation of research results.

### Results and Discussion

Following are the findings of educational values in Warahan's oral literary stories.

**Table 1. Character Education Value in Warahan as Teaching Material**

No	Story	Representation	Relationship of Character Education Values	Character Education Value Identity
1	Kisah Eppak	1. God's help	1. Religious Values	1. Faith
		2. Parents struggle	2. Social value; sacrifice	2. Manners

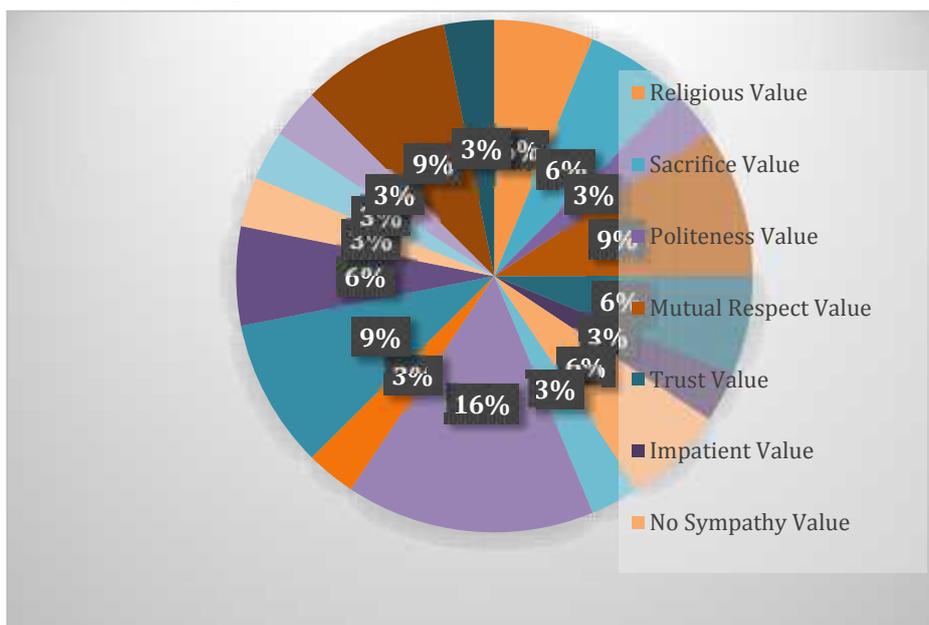


Anak Khajo	<ol style="list-style-type: none"> <li>Husband and wife relationship</li> <li>Ego and emotional control</li> </ol>	<ol style="list-style-type: none"> <li>The value of politeness</li> <li>Social values; mutual respect, respect and trust</li> <li>Humanist values; unsympathetic and impatient</li> </ol>	<ol style="list-style-type: none"> <li>The role of individual and social beings</li> </ol>
2. Kisah Sipraul	<ol style="list-style-type: none"> <li>Leadership</li> <li>Communication in social life</li> <li>Human finishing ability</li> <li>Does not have the ability to build strategies to solve problems</li> </ol>	<ol style="list-style-type: none"> <li>Social value; mutual respect</li> <li>Social value; courage value</li> <li>Humanist values; never give up and always try</li> <li>Social values; careless</li> </ol>	<ol style="list-style-type: none"> <li>Polite behaviour</li> <li>Responsible attitude</li> <li>Courageous attitude to making decisions</li> </ol>
3. Kisah Anjing, Kucing dan Kambing	<ol style="list-style-type: none"> <li>The nature of living beings</li> <li>Cheating and manipulating others</li> <li>Inability to analyze the situation</li> </ol>	<ol style="list-style-type: none"> <li>Social value; vanity</li> <li>The value of caring</li> </ol>	<ol style="list-style-type: none"> <li>The arrogant and haughty attitude</li> <li>Cheating attitude</li> <li>Stupid attitude and uncritical mindset</li> </ol>
4. Kisah Manguh Jamo Iwo Belido	<ol style="list-style-type: none"> <li>Prioritizing personal interests</li> <li>The concept of repaying the kindness of others</li> <li>Committing fraud</li> </ol>	<ol style="list-style-type: none"> <li>Value doesn't matter</li> <li>Cooperation Value</li> <li>The value of the trust</li> <li>The value of honesty</li> </ol>	<ol style="list-style-type: none"> <li>Not carrying out the role of humans as social beings</li> <li>An attitude of care for the environment</li> </ol>
5. Kiyai Sekhatu Jammi	<ol style="list-style-type: none"> <li>Arrogance and arbitrariness in others</li> <li>God's help</li> <li>Assisting relatives and interdependence between humans</li> <li>The ability to build a strategy to achieve goals and face obstacles</li> <li>Parent and child relationship</li> </ol>	<ol style="list-style-type: none"> <li>Social value; vanity</li> <li>Religious values; faith and obedience</li> <li>Value empathy and sympathy</li> <li>The value of never giving up</li> <li>The value of vanity</li> <li>The value of sacrifice</li> <li>The value of persistence</li> <li>The value of the struggle</li> <li>Value responsibility</li> </ol>	<ol style="list-style-type: none"> <li>The attitude of people who have power</li> <li>The attitude of surrender to God</li> <li>An attitude of concern for the difficulties of others</li> <li>The attitude of faith in God</li> <li>The attitude of accepting the impact of the behavior that is owned</li> <li>The attitude of parents to children and the attitude of children to parents</li> <li>Dutiful attitude to parents</li> </ol>



6	Sejarah Batu Lesung Jaman Benatang Lagi Panai Cawo	<ol style="list-style-type: none"> <li>1. Characteristics of an authoritarian leader</li> <li>2. Prioritizing personal interests over the people</li> <li>3. Ability to carry out initiatives and innovations</li> <li>4. Consensus deliberation activities</li> </ol>	<ol style="list-style-type: none"> <li>1. The value of wisdom</li> <li>2. The value of creativity</li> <li>3. The value of caring</li> </ol>	<ol style="list-style-type: none"> <li>1. Implementation of the role of leaders as social beings and individuals</li> <li>2. Concern for the environment</li> <li>3. Democratic and wise attitude</li> </ol>
7	Kisah Temengung Putak	<ol style="list-style-type: none"> <li>1. The responsibility of the eldest child</li> <li>2. Diversity of cultures and traditions</li> <li>3. Survive and make changes</li> </ol>	<ol style="list-style-type: none"> <li>1. The value of being responsible</li> <li>2. Social value; power and wisdom</li> <li>3. The value of the struggle</li> </ol>	<ol style="list-style-type: none"> <li>1. Attitude as a parent</li> <li>2. Wise attitude in prioritizing the public interest</li> <li>3. Respect for differences</li> </ol>

Table 1 showed the representational column related to the context of moral values that describes each narrative story, the second column is the findings of moral values, which indicates the value of character education, and the third column was the identity of moral education values which were the embodiment of actions and behaviour. From these findings, it can be said that the stories in this warahan oral literature show character education values that are very representative of real life, and this has made the function of this warahan oral literature as a form of defence of the values of social life in society—the good one. The dominating value of the seven stories of warahan oral literature was the value of never giving up. The following is a graph of the findings of the values from the Warahan oral literature



**Graphic 1. The Percentage of Character Education Finding**



From the findings that have been presented in the tables and graphs, it can be concluded about the relevance of information as teaching materials in language classes through three conclusions, namely;

- 1) The representation has described the meaning of each story related to the context of social life in society. This representation provides an in-depth understanding of the thoughts related to each person's actions, including;
  - a) The needs of human life as social and individual beings, such as God's help and the help of other humans.
  - b) The human relationship with God and fellow human beings
  - c) Everyone's leadership role
  - d) The communication process must be adapted to the context of the purpose of the communication process.
  - e) Everyone must stimulate their abilities and potential, such as increasing problem solving skills through critical thinking patterns
  - f) Good and bad deeds are reflected in the attitude of socializing and interacting with others
  - g) An understanding of prioritizing the public interest over the private
  - h) A just democratic life and the welfare of the general public
  - i) How to defend life and be able to synergize with the times
- 2) The relation to the value of character education describes the findings of values related to human life in a community. These values are a guideline for behaving and behaving properly and correctly. As for the outline of the value findings are;
  - a) Religious values
  - b) Social values
  - c) Humanist values (humanity)
- 3) The identity of the values of character education becomes a form of attitude as a result of the background meaning of the values to be taught from this Warahan oral literature, namely;
  - a) Implementing faith, obedience, trust and trust in God Almighty
  - b) Understanding the role of humans as individual and social beings in a social environment
  - c) Understand etiquette and manners in the community
  - d) Application of Concern for the Environment and Society
  - e) Use power and authority wisely
  - f) Practice filial piety towards parents
  - g) Using the concept of a just democracy

From these findings, this Warahan oral literature teaches various values of character education which have a vital role in social and community life for students. So, warahan becomes a dynamic theatre in which interactive dialogue occurs with the audience and becomes an interesting theatrical spectacle displayed at people's entertainment events (Wildan, 2016). In addition, literary works are one of the results of community culture, which often describes a social community or the community's real life (Widyahening & Wardhani, 2016). Literary works accommodate the wisdom and values of the community (Rahamad, 2019). Literature, as part of a larger cultural body, is instructive and entertaining and has the power to facilitate personal understanding and promote social cohesion (Weber, 2012).

The stories in oral literature are relevant teaching materials that can preserve the cultural heritage of oral literature and a wealth of authentic teaching materials in language



classes (Sis Nanda et al., 2020). Thus, this can also strengthen the attitudes and behaviour of the next generation in dealing with freedom in the era of globalization. So, teacher practitioners can use warahan oral literature as teaching material for language learning. In addition to students building character values that reflect Indonesian society, they can also practice various practical values contained in Pancasila as the foundation of the Indonesian state. Pancasila has set the values of people's lives that are quite complete and relevant to the development and changing times. It means that Warahan's oral literature should be one of the media relevant to the culture of the people of Lampung in developing their territory with distinctive characteristics and characteristics of ethnic or tribal Lampung such as kinship systems, traditional clothing, public beliefs, traditional houses, or cultural traditions. So, literary texts play an important role in language learning, especially in improving communication competence, increasing cultural awareness, and generating student motivation (Shamsur et al., 2018).

The values of the teachings of life contained in this oral literature are also relevant to the life guidelines of the Lampung tribe, namely daring to face challenges, being firm in your stance, diligently achieving your goals, understanding society, having hard work, prioritizing unity and cohesiveness, being wise, prudent, never give up, respect others, friendly and generous, always get along in the community and expand friendship or family relationships, and happy to help. All these values are present in the seven stories of Warahan oral literature that have been analyzed. Therefore, this oral literature should be preserved and can be used as teaching material for authentic language classes.

The analysis of the sentences in the seven stories of warahan oral literature and interviews with teachers and traditional leaders in Jabung Lampung District concluded that regional oral literary works such as warahan have high relevance and are appropriate for teaching materials in class. Moreover, each warahan story that has been studied has character education values that are very closely related to the community's social life. This theme certainly illustrates that warahan teaching materials are easy to understand, and students can easily understand the values of character education.

## **Conclusion**

From the results of the research, it can be concluded that written, oral literature is suitable for use as teaching material in language classes and is relevant to current conditions in developing character education values that the government has set. Of the seven warahan stories analyzed, it was found that there were three main points in the value of character education: religious, social, and humanist values (humanity). Of the three main character education values, 17 characters education values were found, including religious values, sacrificial values, polytheistic values, mutual respect values, trust values, impatient values, no sympathy values, courage values, the values of never giving up, inaccurate values, pride value, concern value, not caring value, cooperation value, honesty value, responsibility value, and innovation and creative value. Of the seventeen-character education values, they have relevance to the needs and situation of the current global development of the demands and challenges of everyone.

The results of this study have implications for stakeholders or related parties who should be able to preserve cultural heritage in this warahan oral literature. The results of this research can be used by teachers and schools in developing teaching materials to improve the character of graduates who can have values relevant to current conditions. Thus, students can recognize and have an interest in oral literature. At the same time, community leaders or the



public (practitioners, writers, parents, or general readers) can take advantage of the results of this research to develop a framework for how to teach storytelling in an interesting way for warahan oral literature so that they can convey the message of values contained in it appropriately and can make a different behavior towards good actions and concerned with the general welfare.

### **Recommendation**

The results of this study recommend that teachers for language learning can use warahan oral literature as teaching materials for knowledge about literature and instilling character education values. In addition, the values contained in this warahan oral literature are also a transfer and combination of the development of character education values and the preservation of local wisdom or cultural values. Teachers can also innovate to develop existing oral literature with new stories or produce new oral literature that is relevant to the current condition of society. This is also relevant to the independent curriculum used in schools because teachers can develop projects for students in analyzing oral literary works and turning them into written literary works. Students can use the values found in this study as part of the filter for freedom of access to information so that school graduates in Indonesia have individuals who are passionate about the values of local wisdom and Indonesian culture and practice the values of the Pancasila precepts. The students can also use these findings to develop their reasoning and critical thinking, especially in understanding the values contained in warahan oral literature. Other researchers who are interested in the study of oral literary works, can use the results of this research as one of the guidelines for research on oral literary works that are related to other knowledge, such as sociology, psychology, teaching and learning, and so on. Deficiencies or inhibiting factors from this research can be used as a limitation to solve problems that may arise during research.

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