

CHAPTER I

INTRODUCTION

1. Background of study

Education is currently one of the essential things in the world. Even though education has become a significant need in people's lives, this causes education to be a facilitating process learning, or the acquisition of knowledge, values, skills, habits, beliefs and even the character-building of the students. In education, the first thing that should be precedence is the knowledge and the character building or the character education of the students. As we know, excellent character education can give fundamental rules of life for grown-ups and young people. It emphasizes the significance of making a difference in children learn and practice behaviors that reflect widespread moral values. Why is character education imperative? Since character education may be a process of learning standard states of mind, convictions, and behaviors that are imperative to have as a responsible citizen, as well as character education to assist children and young people ended up; Being aware of the right thing to do, committed to doing the proper thing, competent at doing the right thing, additionally taking obligation for what they do.

Education and the character-building can be presented in the form of folklore. Folklore can be interpreted as the cultural expression of a community through language that is directly related to various aspects of culture and social value structures of society. In the past, folklore was passed down orally from one generation to the next (Suripan Sadi Hutomo, 1991: 4). Based on the previous research, "Developing The Value of Character Education for Junior High School Students through Folklore Ngembel Spring Water" and "Character Building Since Early Childhood Through Story Telling About Folklore" state that the folklore can be strengthen the character education for students with their literary works, but not all of the literature works folklore that can strengthen the character education for students. And also the students, children, and the minor one can be able to understand the value and also the moral of the folklore.

Therefore, the researcher wants to show the importance of moral values and character-building education through folklore titled Lubuk Emas. Lubuk Emas is one of the folklores originating from Indonesia, precisely from the North Sumatra Province. The goal of this study is to describe the moral value and character-building in the Lubuk Emas folklore, which can later be used in education to build a civilized character. This research uses a library research method, where the author will gather deeper information about the moral value and character-building education through Lubuk Emas folklore.

2. Problem of Study

1. What do moral values can be learned from folklore that can build educated characters?
2. How can the moral values contained in folklore help the nation's generation in building better character?

3. Objective of Study

1. Can understand the moral values that contained in the folklore.
2. To identify characters that are in the folklore.

4. Scope of Study

In this research, the researcher wants to show the importance of moral value and character-building education through folklore. This research focuses around how to portray the qualities of character education and morals in the Lubuk Emas folklore, which can later be used in education to build more moral characters.

5. Significant of Study

The results of this study are expected to be used theoretically and practically:

Theoretically

- a. The results of this study are expected that can later be used in the world of education to build a civilized character.
- b. As a reference to other researchers.

2. Practically

- a. The use of folklore can make students increasingly understand how important it is to learn moral values and character building.

REVIEW OF LITERATURE

1. Folklore

Folklore comes from two basic words, namely folk and lore. in step with Alan Dundes (Danandjaja, 2007:1-2), a folk are a bunch of individuals who have physical, social, and cultural identifiers, while lore may be a folk tradition, which is an element of its culture, which is inherited orally or through an example in the course of gesture motion or a reminder helper (mnemonic device). So it is concluded that folklore is: "Some cultures are collective, scattered and hereditary among any reasonably collective, traditionally in numerous versions, both in oral form and in examples in the course of gesture motion or a reminder tool/mnemonic device."

Endraswara's Statement (2010:3) The specificity of folkloric lies in its spread aspect. Meanwhile, Taylor (Danandjaya, 2003:31) Folkloric may be a material that's inherited from tradition, through word of mouth and from the practice of customs. In other words, Folklore is basically a sort of culture that's derived from or inherited orally by generations. The folklore that's often researched is prose folk. in step with Bascom in Danandjaja (2007:50), the story of the people's prose is split into 3 classes, namely myths, legends, folktales.

2. Moral value

The moral is from the Latin word *mos* and hence the plurals are *mores* meaning custom or lifestyles. Talking about moral generally assume ethics and moral are identical meaning, but within the lifestyle, there are a few contrasts. The moral is accustomed to measure the benefits of occurring, while ethics to check value framework all around done.

According to Hurlock (1977), morals are ethical norms, the idea of life that's promoted by most specific social orders. The moral is expounded to understanding good and bad. Good is taken into account moral, while crime is taken into account immoral behavior. Barcalow (1994) says that morals is analyzed by the activities and possible activities of others, and might be analyzed nearly as good or bad; true or false; and acceptable or unacceptable; mandatory, prohibited, or permitted; commendable or answerable.

In grasping qualities, morals are a portion of values, to be specific moral values. Moral values are associated with human behavior around good and evil. This can be a form of belief received by the general public about attitudes, actions, behavior, obligations, morals, and politeness. Understanding certain great and awful things are relative. This implies that something that's generally considered good for somebody or a nation might not be good for

one more person or nation. An individual's opinion about morals and values is normally affected by the perspective.

In addition, moral values are values related to habits, manners, and behavior [20]. The word 'moral' usually meant permanently as a bad person so that in human life, it is found in wording of goodness as people in general. (Margis in Budiningsih, 2004). Roundly, moral education is the norm and understanding that determines things that are considered good and bad. Darajat (1977: 8) within the book Hurlock's Child Development says that morals are: (1) Behavior that's per social standards and is meted out sincerely by individuals; (2) responsibility for his or her actions; and Consideration for group peace, while personal desires or benefits are passed on to the opposition who have secondary interests.

Children study good or bad, right and wrong from their parents and other relations or their immediate surroundings. They learn everything they have like learning a way to eat things in a very great way, a way to talk, a way to act etc. And after they are adults, they are going to interact with others who don't seem to be usually relations like neighbors and therefore the community. Children need socialization to search out how they must act amid the community and cultural environment.

Moral values are individuals' convictions and values that adjust to normal principles of what is good and bad and about individuals. Different moral and ethical standards are supported determining standards of right and wrong and supported people's habits or agreements. If people think that some behavior is sweet, then it is also good for his or her values. Moral emerges from human cognizance to create themselves and society, create approaches to address mistakes, and improve what has been good. The moral is that the basis of human existence as a controller of the perfection of life. Moral Values rise out of human conscience, which is capable to determine behavior.

3. Character Building

An understanding Character Building concerning language, Character Building or character is constructed from 2 syllables build (character) and character. While a character may be a behavior, manner, personality, or character which distinguishes one another from others. Module Introduction to LAN Characteristic conduct and good behavior supported Pancasila values.

Based on this understanding, it will be argued that character building is going to be discussed as follows:

- Is an ongoing process to shape, character, manner and mental nature supported the spirit of devotion and togetherness.
- Perfecting the prevailing character for the expected character within the framework of governance and development implementation.
- Fostering characters that feature characters that are conducive to social, national and state life supported the values of the nation's philosophy of Pancasila.

The purpose of character building is to develop the nation's character so as to be able to realize the noble values of Pancasila. This character building serves to build up the essential potential to be kind, think well, and behave well; correcting bad behavior and reinforcing good behavior, and separate cultures that don't seem to be in accordance with the noble values of Pancasila. The scope of character building includes families, education units, civil society, political society, government, business world, and mass media.

Researching moral values and character building in folklore can easily help children learn things related to moral development, determine what is beneficial and what must not be worn out in their social environment.