

CHAPTER I

INTRODUCTION

1.1 Background of Study

Indonesia is a country that has many islands so it is known as the largest archipelago so that Indonesia has so many tribes. Indonesia is also known as a country that has cultural diversity. The culture of a nation is a way of life that develops, and is owned by a group of people, and will be passed on from generation to generation, culture is made up of many complex elements, including religious and political systems, customs, language, clothing, folklore, buildings and works of art.

Sumatera Island is one of the islands in Indonesia. The island of Sumatera is the 3rd largest island in Indonesia, so the island of Sumatera has so much diversity of ethnic groups, one of which is the Karo tribe in the highlands of North Sumatera.

Likewise, the tribes in Indonesia have so many customs such as traditions, traditional clothes, regional specialties, folk songs, traditional tools and also folklore. So, do the *Karo* tribe have it and one of the folklore to be lifted is folklore 'KAK TANGKO BUNGA.'

The level of nation is reflected in the materials that exist in the nation itself. One of the cultural elements that we will discuss is folklore. Folklore is a story that originates from society and develops in society in the past which is a distinctive feature of every nation which has a diverse cultural culture that includes the cultural and historical wealth of each nation.

In general, this folklore tells about an incident in a place or the origin of a place. The characters that appear in folklore are generally manifested in the form of animals and Gods.

Folklore has several functions including:

The function of entertainment facilities is by listening to folktales such as fairy tales, myths or legends, as if we are invited to travel to other experiences that we do not encounter in our daily life experiences.

The function of educational facilities is that folklore basically wants to convey messages or messages that are beneficial to the character and personality of the listeners.

The function is a means of raising a sense of solidarity among members of the community who are the owners of the folklore.

Another function of folklore is to strengthen the socio-culture values prevailing in society. In folklore, there are ethical and moral teachings that can be used as guidelines for society.

Besides that, in folklore there are also prohibitions or restrictions that need to be avoided. Folklore can be a guide to the behaviour and rules of life that exist in society in social interactions.

According to William R Bascom (in James Danandjaya 1991:50), folklore is divided into three major groups, namely:

1. Myths are folk prose stories that are considered true after being considered sacred by the surrounding community. Myths were confirmed by gods or demigods. The event happened in another world or not in the world as we know it today and happened in the past.
2. Legend is folk prose that has characteristics similar to myth, namely being considered sacred. It is different from the myth that the legends are established or played by humans even though sometimes extraordinary characteristics are also assisted by magical creatures. The place where it happened in the world as we know it and it happened not too long ago.
3. Fairy tales are folk prose that are considered true by the local community and fairy tales are not bound by time or place.

Folklore is still told orally, not using printed or written media. Therefore, because it is not written, the story has been distorted so that it is often very different from the original story. Although many people have known that folklore has undergone the addition of fiction, it actually adds inspiration to many people and becomes every folktale has useful moral messages.

However, the folklore that originally became the identity of a region is now disappearing. The factor influencing this problem is the existence of technological developments that increasingly advanced technological developments.

However, not all of the information that will be obtained from technological advances will be in accordance with the norms and values of the Indonesian nation, such as the circulation of pornographic images and videos.

Through technological advances, there are many moral deteriorations in children that occur because children can easily access these things through their gadgets.

Not only that, the younger generation is also accustomed to playing online games that are available which makes them to tend to prefer to be alone rather than hanging out with local people who are not in accordance with the values in the Indonesian nation which is known for its friendly people.

Therefore, children need to be taught the values of norms and religion that really need to be instilled in individual life and in social life. Values and norms should be taught to children as early as possible starting from the immediate environment, namely family, school and community.

With the teaching of morals as early as possible, it is hoped that the children will be able to adjust to the values and norms that apply in social life. In addition, the existence of teaching norms from an early age is expected to prevent children from the negative influence of social media when they grow up.

Previous research that is more relevant than this research is a research conducted by a PGSD university lecturer entitled “MORAL VALUE AND ASESSMENT CHARACTER EDUCATION IN FOLKLORE IN KARO DISTRICT” that raises the story about Karmila Br. Karo” in research conducted by PGSD University lecturers. This quality is more about how the current development has a lot of negative impacts on the younger generation and also how many pictures or news can be accessed by children without any age limit and with the times that make pictures more interesting pictures make children lose interest in reading folklore.

The second research was carried out by Haris Sultan Lubis, Ikhwanuddin Nasution, Emma MarcSELLA (2018) with the title Karonese Perception on the "SI BERU DAYANG" Folk Myth in research conducted by Haris Sultan and their friends more emphasizing that folk tales or human life in ancient times it was closely related to the myths that grew in the community and these myths often contained many noble values that governed life in society.

From the above studies there are differences between researchers. Research from PGSD lecturers at Quality University emphasizes how in this area safe development brings many bad influences to the younger generation and with the rapid development it makes children not interested in reading folktales in research conducted by Haris Sultan and friends. Friend more emphasized how the myths that developed in society can bring noble values to life in society.

Based on the description above, it is necessary to conduct research on folklore, especially folklore of Karo. What needs to be done is to improve student competence, as well as to reveal the values that are contained and utilized in strengthening the character of students as mandated by Presidential Decree Number 87 of 2017 concerning strengthening character education.

1.2 Formulation of the problem

Based on the background of the problem, identification of the problem is the formulations of the problem in this study are:

1. What moral values can we get from the folklore of '*Kak Tangko Bunga*'?
2. What character building is contained and can we make life guidelines in the folklore of '*Kak Tangko Bunga*'?

1.3 Study Objectives

Based on the background and problem formulations above, the objectives to be achieved in this study are:

1. Understand the moral values in the folklore of '*Kak Tangko Bunga*'
2. To find out that folktales can be used as material for character building based on *Kak Tangko Bunga*'s story.

1.4 Study Scope

Based on the background of the problems stated above, the focus of this research is to show how important folklore is in providing good values and also building one's character life.

1.5 Benefits of Research

1. As reading material for the community, especially the younger generations, to know more about local folktales that have good moral values to be applied in people's lives.
2. As documentation material for researchers and readers in studying the cultural values that exist in society, especially in the folklore of '*Kak Tangko Bunga.*'