

CHARACTER VALUES BASED ON LOCAL WISDOM OF MALAY FOLKLORE IN RIAU ARCHIPELAGO

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ABSTRACT

Malay folklore from Riau Archipelago is a local wisdom that can be used as a solution to the rise of the nation's moral case in the global era because there are good values that must be accustomed, cultivated and actualized in life as well as an effort to preserve the nation's culture from destruction. This research described and analyzed the character values and moral messages based on local wisdom in Malay folklore from Riau Archipelago. The source of data used was the folklore of *The origin of Tapai Island* and *Kapal Island* originated from the fishing village on the coast of Bintan Island of Riau Archipelago. The research method used was descriptive qualitative, data analyzed by content analysis technique, used 18 grand design of nation character and Peirce semiotics theory. As a result, there are several forms of local wisdom reflected in the folklore: a form of local wisdom that is reflected from a philosophical perspective, social life, counsel, moral values, principles, norms, rules of manifestation into social systems, daily social intercourse. Character values include: social care, responsibility, peace, curiosity, religious, hard work, discipline. As well as the moral messages: devotion to parents is a commendable character, get away from rude and arrogant attitude, it is very important to have manners, honesty bring goodness, lies will make yours wretched, keep your word that can make others offended and hurt, people who have a good character is firm, trustworthy and always keep the promise.

Keywords: character values, moral messages, local wisdom, Malay folklore from Riau Archipelago

ABSTRAK

Cerita rakyat Melayu KEPRI merupakan kearifan lokal yang dapat dijadikan solusi terhadap maraknya kasus moral bangsa di era global karena terdapat nilai-nilai kebaikan yang harus di biasakan, dibudayakan dan diaktualisasikan dalam kehidupan sekaligus sebagai upaya melestarikan budaya bangsa dari kemusnahan. Penelitian ini mendeskripsikan dan menganalisis nilai-nilai karakter dan pesan moral berbasis kearifan lokal dalam cerita rakyat Melayu KEPRI. Sumber data yang digunakan cerita rakyat *Asal*

Muasal Pulau Tapai dan Pulau Kapal yang berasal dari perkampungan nelayan di pesisir Bintan KEPRI. Metode penelitian yang digunakan kualitatif bersifat deskriptif, data dianalisis dengan teknik analisis isi, digunakan 18 grand design karakter bangsa dan teori semiotika Peirce. Hasilnya, terdapat beberapa bentuk kearifan lokal terefleksi dalam cerita rakyat tersebut : bentuk kearifan lokal yang terefleksi dari pandangan hidup (filosofi), sikap hidup sosial, nasihat, iktibar, prinsip, norma, tata aturan yang terwujud menjadi sistem sosial, kebiasaan dan perilaku sehari-hari dalam pergaulan sosial. Nilai – nilai karakter antara lain : Peduli sosial, tanggung jawab, cinta damai, rasa ingin tahu, relegius, kerja keras, disiplin. Serta pesan moral : berbakti kepada orang tua merupakan karakter terpuji, jauhi sikap kasar dan sombong, sangat penting memiliki sifat sopan santun, kejujuran mendatangkan kebaikan, kebohongan membuat diri celaka, menjaga lisan dari ucapan yang dapat membuat orang lain tersinggung dan sakit hati, ciri pribadi berkarakter adalah tegas, amanah dan menepati janji.

Kata kunci: nilai karakter, pesan moral, kearifan lokal, cerita rakyat Melayu KEPRI

INTRODUCTION

A. Background

The goal of achieving national development is an effort to explore, recognize, record, and preserve the positive heritage of Indonesian culture. Cultural heritage in the form of moral-spiritual inheritance, among which are in pantun, gurindam, and folklore that can enrich and reinforce the proud sense of the next generation. Folklore is a cultural expression of a society through oral language that is directly related to various aspects of the culture and social order of the society. The inheritance of folklore is passed down from one generation to the next generation by oral tradition.

Folklore is one of the local wisdom of Indonesian nation that exists in each region and tribe and spread in NKRI region, where certain local wisdom based on the experience of life from time to time and has been proven to create peace and prosperity and overcome local problems in the area. Sibarani (2012: 123) stated that "local wisdom is indigenous knowledge or local genius of a society derived from the noble values of cultural traditions to regulate the life of society in order to achieve community progress both in the creation of peace and improving the welfare of society". A good introduction to cultural heritage by future generations can reinforce the nation's tradition in responding to the increasingly tough future challenges of the globalization area. When examined more deeply, the folklore has the values of national character and a very useful moral message which is analyzed with Pierce's semiotics and can be used as a nation's moral case solution and this becomes the background of this research.

B. Concept and Theoretical Basis

1. Folklore

Folklore can be interpreted as a cultural expression of a community through oral language that is directly related to various aspects of the culture and social structure of the society. The inheritance of folklore is passed down from one generation to the next generation by oral tradition. According to Aisyah (2009), there are several types of folklore that exist in the region of the archipelago. First, the fairy tale, the story that is entirely the result of the author's imagination which has never happened. Second, fable is a fictional story about animals whose characters are like tigers, mouse deer, and so on. Third, the saga is a story, both history and fictional romance, which is read as a solace, a spirit booster, or just to enliven the party. Fourth, the legend is a fairy tale about an event of the natural origin of a place, object, or event in a place or area. Fifth, the myth is a story that contains historical backgrounds or things that have been trusted by the people of the story ever happened and contain extraordinary powers. Sixth, anecdote is a story containing humor, nonsense, impossibility, stupidity, and ignorance but contains criticism of human/community behavior.

2. Local Wisdom

According to Research and Development Agency of Social Department RI (2005: 5), local wisdom is the maturity of the community at the local community level which is reflected in the attitude, behavior, and perspective of the community conducive in developing the potential and local resources (material and nonmaterial) that can be used as a force in bringing about change to a better way. Furthermore, Rudy (2010: 51) stated that "local wisdom is a collection of facts, concepts, beliefs, and public perceptions about the surrounding world".⁷⁷ Local wisdom is a hidden lesson that has not been widely explored by experts and not yet understood by the community. Based on the definition of local wisdom from various experts and point of view, it can be concluded that local wisdom is the typical knowledge of the particular region community based on living life experiences from time to time and has been proven to create peace and prosperity as well as overcome local problems.

Rasidin and Coal (2009), classified local wisdom into five forms, namely (1) wisdom in the form of life view (philosophy); (2) the wisdom of a social life attitude, advice and moral value expressed in the form of proverb, parable, pantun, poetry or folklore; (3) wisdom in traditional ceremonies; (4) the wisdom of principles, norms, and rules that manifested into a social system; (5) the wisdom of habit, everyday behavior in social interaction. Thus, local wisdom is the sacred values developed and passed down through generations by a community.

⁷⁷Furthermore, Sibarani (2012: 123) stated that "local wisdom is indigenous knowledge or local genius of a society derived from the noble values of cultural traditions to regulate the life of society in order to achieve community progress both in the creation of peace and improving the welfare of society".

3. Riau Archipelago Community

When discussing local wisdom in Riau Archipelago folklore, it will not be separated from Malay ethnic group culture in Riau Archipelago. The Malay community in Riau Archipelago geographically occupies the Tanjungpinang, Batam, Tanjung Balai Karimun, Lingga, Natuna, and Anambas. Malay people in the Riau Archipelago uphold the mind as the spirit of life. If life is not virtuous or does not have morals, then no longer referred to as Malays in the Riau Archipelago. Malays in Riau Archipelago uphold the morals of life, let the soul escape from the body as long as the mind is not lost from within the self.

4. Character Values and Peirce's Semiotics

The value is a matter contained in the human conscience that gives the basic and moral principles which are the standard of good and efficiency or wholeness of the heart (potential). Tamsikudin approved the thought of Kupperman (Mulyana, 2004, p.9) that value is the normative benchmarks that influence humans in making choices between alternative ways of action. ⁷⁸Meanwhile, Djahiri (1996, p.23) provided a simple scope of values, according to him the value can be said by "something of value, either by logic standards (right-wrong), aesthetics (good-bad), ethical (fair, decent -indecent), religion (sin, and haram-halal), and law (legitimate-illegitimate) and become a reference and/or system of self-belief and life".

The sources of values in character education are: religion, Pancasila, culture and educational objectives that are identified in 18 values of character based on the culture of the nation, the values are: religious, honest, tolerance, discipline, hard work, creative, independent, democracy, curiosity, nationalism, love of the homeland, respect for achievement, friendship/communicative, love of peace, love to read, care about the environment, social care and responsibility.

To find, analyze, and interpret the values of characters and moral messages data in this study used Peirce's semiotics theory as the main reference. Peirce divided three types of signs based on the nature of the connection between the sign and its denotatum. The three signs are icon, index, and symbol. An icon is an existing sign as a possibility, independent of the existence of a denotatum, but may be associated with a particular denotatum based on its potential equation. As with qualisign, in reality, the icon does not appear in the pure form, the icon is a first. (van Zoest, 1993: 24). Maps, pictures, photographs, and paintings are examples of iconic signs due to an equation relationship with their denotatum. The index is a sign that depends on the existence of a denotatum. Thus, the index is the second.

In the index, the relationship between the sign and its denotatum is contiguous: there is no smoke if there is no fire so smoke is an indexical sign. Everything that focuses on something is an index: the pointed finger, the wind direction, the meaningful throat

⁷⁸This definition has a major emphasis on the norm as an external factor affecting human behavior. This definition more reflects the view of sociologists, like sociologists in general. Kupperman saw the norm as one of the most important parts of social life because, with the enforcement of norms, one can feel calm and free from all accusations from the society that will harm oneself. Therefore, one of the most important parts of the value judgment process is the involvement of normative values prevailing in the community.

clearing, a deictic word (here, today, this and so on). The indexical sign depends on the existence of its denotatum (without fire there will be no smoke). Therefore, the index must have an equation of properties so that the indexicality implies the iconic also in some way (van Zoest, 1993:25).⁷⁹

METHODOLOGY

The research method was qualitative descriptive, the data source was a primary data source of *Origin of Tapai Island and Kapal Island* folklore which come from the fishing village in coastal of Bintan, Riau Archipelago and 18 characters grand design of nation along with secondary source that related to study. Then, the data were analyzed by content analysis technique using Peirce's semiotics theory, with the steps as follows:

Data Collection Technique

Primary data collection is the text of Origin of Tapai Island and Kapal Island folklore was done by reading-record-analysis technique. Data collection by reading-record-analysis technique was done simultaneously in accordance with qualitative research characteristic, according to Moleong (2002: 104), data collection process, data analysis, and data interpretation can be done simultaneously. Thus, it is clear that the research instrument is the researchers themselves. This is because researchers collect, process, analyze, and interpret data.

Data Analysis Technique

Data analysis technique was done by content analysis technique along with heuristic and hermeneutic reading method. Content analysis technique is used to extract the contents, the messages contained in the object of research, and give meaning to the message contained in it to describe the social phenomenon that occurs. This analytical techniques in the field of literature can be used to understand literary works that include extrinsic elements such as moral messages, educational value, the value of local wisdom, philosophical values, religious values, and others. The steps of the analysis are as follows:

- 1) Read, inventory, and identify the values of characters and moral messages that exist in the folklore. It also produced a series of notes including quotes that prove the content of local wisdom expressly or implicitly in the folklore.
- 2) Interpret and create creative interpretation of the content from local wisdom that found in Riau Archipelago folklore.
- 3) Summing up the results of the interpretation to obtain a picture of the character values and moral messages of local wisdom contained in the folklore of the Riau Archipelago.

⁷⁹A symbol is a sign that the relationship between the sign and its denotatum is determined by a generally accepted rule. Nods mean 'yes' or 'justify', for example, something is called a symbol because it is in accordance with the convention within a culture's society. The symbol is a sign associated with the general rule will be a third. Thus, the symbolic symbol is the emblem through the covenant (van Zoest, 1993:25—27).

RESULTS AND DISCUSSION

Malay folklore from Riau Archipelago is a local wisdom that can be used as a solution to the rise of the nation's moral case in the global era because there are good values that must be in the habit, cultivated and actualized in life as well as an effort to preserve the nation's culture from annihilation. In the folklore *Origin of Tapai Island and Kapal Island*, there are values of characters along with moral messages as described below⁸⁰ :

1. Religious

Attitudes and behaviors that obedient to the religious teachings implementation, tolerant of the implementation of other religious worship, and live in harmony with followers of other religions.

Bujang's mother was getting older, she was not strong enough to find wood in the forest. The only that she could do was as a tapai seller. Bujang's mother continued to pray day and night, may her son quickly return.

2. Responsibility

Attitudes and behavior of a person to carry out duties and obligations, which person should do, to oneself, society, environment (nature, social and cultural), the state and God Almighty.

The woman often remembers, when her husband was alive often said, the tapai made by the woman is very delicious. Every time she went to sell tapai, she always left three packs of tapai and rice for Bujang. The woman knew her child's favorite.

3. Love of Peace

Attitudes, words, and actions that cause others to feel happy and secure for someone presence.

Bujang's mother is very dear to Bujang. Not only Bujang's mother but all the villagers were very happy with Bujang because Bujang was very diligent and easy going. Bujang often helps her mother to search busts and woods, selling tapai and catching fish with the fishermen around the village. Bujang has become a rich merchant, his men were many. The boat he carried was his own. Nevertheless, Bujang was good for everyone. Bujang's men were very fond and obedient to Bujang.

Thank God there was Bujang who helps people's life. Many people from the village said that Bujang is no different from his father, very diligent and easy going.

4. Curiosity

Attitudes and actions that always strive to know more deeply and extensively from what someone learns, sees, and hears.

Bujang was very happy because he could see the big boat back through the fishing village. Upon reaching the Hill, Bujang saw, the big boat was anchored. Bujang's desire to sail

⁸⁰While 18 dominant character values from folklore *Origin of Tapai Island and Kapal Island* there are 8 character values : Social care, responsibility, love of peace , curiosity, religious, hard work, discipline

with the big boat was stronger. Bujang's mother was looking for wood regardless of her child. Bujang sat leaning against the tree. His imagination was unbroken to sail along with the big boat. Bajang often dreamed. It was very high, like a star in the sky. In his mind Bujang wants to become a big merchant, bringing large boats wading through the loose seas.

His mother counseled meekly. "Son, it's not good to dream too high, if you can not be like that, you will be disappointed." Add the mother and get ready to go home. "Eeeh ...Mak. Just look at it later! "Bujang answered in a high voice. "Yeah, where do you like, Bujang ... Let's go back!"

Bujang's mother could no longer save her sadness to her child at the time because her heart was so sad and unable to part with her only son. Deep in his heart, Bujang did not have the heart to leave his mother alone in the fishing village but the intention is too strong as if it can not be maintained anymore. "Mak, Bujang will not sail for long. If Bujang has money, Bujang will be collected it for Emak. We will build a beautiful house. Believe it, Mak, Bujang will return home."

5. Social Care

Attitudes and actions that always want to provide assistance to others and communities in need.

One day, perhaps it was the fate and will of God when Bujang and his mother went to the town in the fishing village to sell wood and do not forget to sell tapai. They met a kind merchant. The merchant was very fond of seeing the Bujang and wanted to invite Bujang to sail. Bujang was very happy. Bujang asked his mother, to be allowed to come sailing.

The merciful merchant approached the child and the mother. I could not bear to see both of them grieve. Then approached. "Bujang, let's go because our time is not long. Emak, do not worry, I will take care of Bujang wholeheartedly. "Bujang's mother prepared everything her child needed. The Bujang's favorite Tapai then wrapped by her. Bujang was very happy because he could come with the merciful merchant to sail. "Emak, it is not necessary for you to get to the big boat. I'll take care of the Bujang. "Entertain the merchant, when he saw the mother of the Bujang continually tearing off his son's departure. "O good merchant master, please keep the servant child as well as possible. If he does guilty and mistaken words and temperament, rebuke and remind him. "Tears of Bujang's mother continue to unravel. The merchant approached and said; "All right Emak. I will always remember Emak's message." answer the kind merchant.

Bujang's mother often sit by the sea, gazing from a far, hoping Bujang quickly returns home. Because of no longer care about her, finally, Bujang's mother fell ill. Many villagers saw and helped Bujang's mother in turn. Since Bujang went, Bujang's mother rarely look for wood up the hill.

6. Hard Work

Behavior that shows a genuine effort to overcome the obstacles of learning and duty, and complete the tasks as well as possible.

Now Bujang is a wealthy merchant. Bujang succeeded to realize his dreams to bring a large boat to navigate the loose seas. From one island to another.

7. Discipline

The action that demonstrates orderly behavior and complies with various rules and regulations.

The next day, Bujang's mother had gone down early to sell tapai. The habit was before leaving, she always left three tapai and rice for her dear child. Every time she sold tapai, Bujang's mother often comes home early, because many people like to buy tapai that made by Bujang's mother. Many people like to eat tapai made by Bujang's mother. After returning from sell tapai, Bujang's mother went to look for wood on the Hill

8. Independent

Attitudes and behaviors that are not easy depend on others in completing tasks.

One day, perhaps it was the fate and will of God when Bujang and his mother went to the town in the fishing village to sell wood and do not forget to sell tapai. They met a kind merchant. The merchant was very fond of seeing the Bujang and wanted to invite Bujang to sail.

MORAL MESSAGES OF THE ORIGIN OF TAPAI ISLAND AND KAPAL ISLAND FOLKLORE

Moral messages or also called mandates are implied messages that exist in a literary work that essentially provide various valuable information to the reader of the work. The moral messages contained in the Origin of Tapai Island and Kapal Island folklore are seen in the following quotations:

Bujang had become a wealthy merchant, his men were many. The boat he carried was his own. Nevertheless, Bujang was good for everyone. Bujang's men were very fond and obedient to Bujang.

In short, day after day Bujang's attitude seemed to change. Bujang that was known to a well-mannered and kind man now behaves arrogantly and forgets himself for his wealth. His actions are very rude to everyone. The current Bujang is no longer like the old Bujang. Bujang had forgotten himself. Really forgotten the land. Not one thought of his mother. His mother, who gave birth to life stakes. The mother who educate and raise him with affection. Bujang's wife was very sad because her husband already has a very arrogant behavior and feared by his men. God is angry at the arrogant, especially to the child who does not respect his mother.

"Excuse me, sir. In the downstairs, there was an old lady wanting to see Master. The old lady has forced us to summon Master. The old lady confesses, as your parents. Hearing the words of his men, Bujang very angry. "What? The Bujang merchant was very surprised. "Anyone claiming to be my Mother? How could it be!" Answer Bujang. "Yes sir, we've said, you're not her son but the old lady is still hissing and does not want to go." Answer the Bujang's men. "Where is the old lady, let's see!" said Bujang with angry feelings. "That's the woman, sir," said Bujang's men who reported, as they were on the edge of the boat and looked down. The bachelor was shocked. His blood rustled. Bujang looked at the old woman. She saw that the old woman was her mother but there was no way she could say that the old woman was her mother because she was so poor, the clothes she was wearing were full of patches. Her feet do not wear slippers.

Bujang does not want his men to know if the old lady was her mother. Moreover, known by his wife. The bachelor would not admit that it was his mother. "No! It's not my Mother. My mother has long died. My mother is beautiful, not like the old lady. "said Bujang as she turned around. Then go inside. Bujang was very angry and told his men to chase the old woman away.

Bujang's mother sobbed to hear her son say rude to him. Bujang's men took Bujang's mother's hand, ordering Bujang's mother to leave but Bujang's mother would not leave. "Bujang, this is your Mother. Mother is very familiar with your looks. Emak brings your favorite tapai. Come out Bujang. "Bujang's mother shouted. Hear Bujang's mother shouting incessantly, then Bujang out. His patience began to disappear. "Hi, ugly woman, get out of here. Do not make me confess you as my Mother. My mother has long died. The dead people cannot come back again."

"Oh, my child how dares you say that. Son, as bad as I am, Mother still raises you. "Bujang's parents sobbed. The tears were gone. Bujang's mother did not want to move away from the big boat. Bujang got angry. He picked up a pole and threw it at his mother. Then Bujang immediately ordered his men, to quickly sail to leave the island. So, the great boat left the island of the fishing village, leaving an old woman in a small boat with her grief.

The old woman pedaled her shore to the edge of the beach. As he prayed, the old woman prayed to God, asking God. "My God, your servant's years of expecting a servant's son day and night but why this is the case. Your servant is the mother who has given birth with the stakes of life. Since childhood servant took care of him but this is the reply that the servant received from my own son. Son of the servant, Bujang has done rudely to the servant. He does not want to acknowledge your servant as a mother. The servant's son

no longer knows his own mother. Oh God, show me your greatness. O Lord, your servant begs to curse the son of disobedience."

Thus obtained moral messages of the folklore as follows:

1. Devotion to parents is a commendable character,
2. Stay away from rude and arrogant attitude,
3. It is important to have manners,
4. Honesty brings goodness, lies will make themselves wretched,
5. Keeping verbal from speech that can make others offended and hurt,
6. People with good personal characteristics are firm, trustworthy and keep promises.

CONCLUSION

The people of Riau Archipelago are very rich in oral tradition which they still keep for generations. Until now, these stories can still be heard from the elders and people who are in some places in the Riau Archipelago and have even been documented in writing, one of which is the folklore of *Origin of Tapai Island and Kapal Island* that comes from the fishing village on the coast of Bintan, Riau Archipelago. As a result, there are several forms of local wisdom reflected in the folklore: a form of local wisdom that is reflected from a philosophical perspective, social life, counsel, moral values, principles, norms, and rules that manifested into a social system, habit and everyday behavior in social interaction. The character values are: Social care, responsibility, love of peace, curiosity, religious, hard work, discipline. With the moral messages: Devotion to parents is a commendable character, stay away from rude and arrogant attitude, it is important to have manners, honesty brings goodness, lies will make themselves wretched, keeping verbal from speech that can make others offended and hurt, people with good personal characteristics are firm, trustworthy and keep promises.

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