



THE NARRATIVE OF CHARACTER EDUCATION VALUES IN DATU DIYANG FOLKTALE

NARASI NILAI PENDIDIKAN KARAKTER DALAM CERITA RAKYAT DATU DIYANG

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Abstract

The internalization of good character education values is an inevitability in nation-building. Folktales are one of the mediums for teaching character education values. Therefore, this study aims to reveal the character education values and how these values are narrated in folktales. The object of this study is the folktale Kisah Datu Diyang from South Kalimantan. The method used is descriptive qualitative with documentation techniques as the data collection technique. The concept of character education values is based on Lickona's theory. The results show that the object of the study contains four values: caring for others, honesty, responsibility, and humility. The study also shows that the narration of values does not use monologue and is more dominated by the narrator followed by dialogue. The results also indicate that there are two parts of the narrative pattern, namely before and after Diyang becomes a midwife with the narrative pattern D1FHJjMNQ.

Keywords: character, Datu Diyang, Education, folktale, narrative

Abstrak

Internalisasi nilai-nilai pendidikan karakter yang baik adalah suatu keniscayaan dalam pembangunan bangsa. Cerita rakyat adalah salah satu medium pengajaran nilai-nilai pendidikan karakter. Oleh sebab itu penelitian ini bertujuan untuk mengungkapkan nilai-nilai pendidikan karakter dan bagaimana nilai-nilai tersebut dinarasikan dalam cerita rakyat. Obyek penelitian ini adalah cerita rakyat Kisah Datu Diyang dari Kalimantan Selatan. Metode yang digunakan adalah metode kualitatif deskriptif dengan teknik dokumentasi sebagai teknik pengumpulan data penelitian. Konsep nilai-nilai pendidikan karakter dari Lickona. Hasil penelitian menunjukkan bahwa objek penelitian memuat 4 nilai, yaitu: peduli sesama, kejujuran, tanggungjawab, dan rendah hati. Penelitian juga menunjukkan narasi nilai tidak menggunakan monolog dan lebih didominasi dengan narrator diikuti dengan dialog. Hasil juga menunjukkan terdapat dua bagian pola narasi, yaitu sebelum dan setelah Diyang menjadi "dukun beranak" dengan pola naratif D1FHJjMNQ.

Kata kunci: Datu Diyang, education, folktale naratif karakter

Introduction

Folktale is one of the forms of cultural wealth passed down from generation to generation through oral tradition. Each folktale contains important cultural, moral, and local wisdom values that contribute to the identity of a nation. Therefore, in the context of character education, folktale is an appropriate medium for developing children's character. This is not only due to the moral teachings, social values, and norms that are relevant to daily life but also because of its appeal to children. Siddiq explains that children tend to like and enjoy fairy tales and stories, both in terms of ideas, imagination, and events (Siddiq et al., 2020). This opinion is reasonable because childhood is the right age to form cognition and perception.

Academic studies related to folktale as a medium for conveying values or norms are not a new phenomenon. Several previous studies have explored this topic. One of them is by Ali, which focuses on the narrative of Islamic religious education values found in the folktale of *Sang Piatu*. This research employed a descriptive qualitative method with a narrative approach as tool of analysis. The study results showed that the values of seeking knowledge and sincerity are embedded in the folktale (Ali et al., 2024).

Another study looks at the representation of Islam in Lampung folktale, using two tales, *Khadin Tegal* and *Sang Kabelah*, as research objects. The findings reveal that the representation is evident in the characters' names and symbolic elements that contain the values of the pillars of faith and Islam (Ali, 2016). Furthermore, Yulianto's study, titled *Islamic Aesthetics in Banjar Folktale: Nisan Berlumur Darah*, suggests that the Islamic aesthetics within the story are expressed through the advanced knowledge and moral conduct of its characters (Yulianto, 2019). Next, Herwani discusses the value of character education from an Islamic perspective in *Legenda Batu Menangis* from West Kalimantan. This research, which uses a qualitative descriptive method, reveals four-character values depicted through the characters in the legend (Herwani, 2023).

These previous studies and the explanations provided demonstrate that each folktale contains different values. Thus, the more folktale discussed, the more values can be identified and understood from these tales. One interesting piece of folktale to discuss is the *Kisah Datu Diyang* from South Kalimantan. This story tells of a female figure known for her wisdom in helping the community, especially in the fields of



traditional medicine and childbirth. The folktale *Kisah Datu Diyang* was selected by the Ministry of Education and Culture to be retold and published for elementary students (Akbari, 2016). Therefore, this story has been regarded as a piece of literature that can serve as a medium for value education for children in the elementary age.

In the context of elementary school-aged children, basic moral education values are principal. This is because elementary school age is the right time to build foundational values. Character education values can be divided into moral education, cultural education values, religious education values, historical education values, and heroism values (Herwani, 2023). Lickona states that character values consist of three key elements and two fundamental moral values, which are knowing well, loving good, doing good, and the values of respect and responsibility (Junaini et al., 2017). These values are then, in the context of folktale, woven into a message within the storyline.

Based on the previous explanations, the researcher feels it is necessary to discuss the values, particularly character education values, in the folktale *Kisah Datu Diyang* from South Kalimantan. What distinguishes this study from previous research is the method

and research approach. Previous studies on folktale focused on Islamic values using representation, narrative, and aesthetic approaches. While this research focuses on character education values by employing descriptive qualitative, this distinction forms the research gap. The researcher assumes that the more exploration of values within Indonesian folktale is conducted, the more it will contribute to the preservation of Indonesian literature. Furthermore, the results of this discussion are expected to enrich the body of character education for children through literary works.

Method

This research used structural approach with a descriptive qualitative analysis method. The structural approach employed because according to Endraswara, text structure is formed by elements (Junaini et al., 2017). Meanwhile, this research method was chosen because of its characteristics, which emphasize meaning (Fadli, 2021). Descriptive qualitative analysis allows the researcher to explore the deeper meaning of folktale by examining how the story is structured and the moral messages contained within it. The data used in this study is the text of *Kisah Datu Diyang*, published by the

Agency for Language Development and Cultivation (Kemendikbud RI) in 2016. The data collection technique employed is documentation. Ali explains that the documentation technique involves identification and classification (Ali, 2018). Therefore, the research steps begin with carefully reading the text to identify the main themes, followed by analysis to uncover character educational values conveyed through the plot, characters, and dialogue in the story.

The data analysis technique used in this research is through the discussion of character education values presented in the research object. The discussion refers to the conception of character education values: to know goodness, to love goodness, to do goodness as well as respect and responsibility, which are described in the forms of honesty, justice, tolerance, wisdom, self-discipline, helping each other, caring for others, cooperation, courage and a democratic attitude (Junaini et al., 2017).

The analysis to understand the narrative of character education values uses Vladimir Propp's narrative concept. In this concept, Propp explains that characters in a narrative can be categorized into seven categories: the villain, the donor, the helper,

the princess, the dispatcher, the hero, and the false hero (Ali & Astuti, 2020). Furthermore, Propp explains that these seven categories can then have sphere of action that contain narrative functions (Agustian, 2018). It is this narrative concept that is used in this research to understand the distribution patterns of the narrative in the story *Kisah Datu Diyang*.

Result and Discussion

Result

This research focuses on the character education values in the folktale *Kisah Datu Diyang*. The results show that there are four (4) character education values contained in the research object. These values are conveyed through the story in the form of direct and indirect characterization, which can be seen in Table 1 of the character education values.

Based on the explanation above, it can be understood that the dominant character education values are responsibility followed by caring for others. It is also known that these values are primarily conveyed through the narrator. The frequent conveyance through the narrator is because this folktale is structured as a story text that supports educational literacy for students.

Thus, its narrative form is indeed intended as a storytelling. Please see figure 1. The results of the study show that there are two parts of the narrative pattern, namely before and after *Diyang* becomes a midwife.

In the description and explanation of the narrative functions, it is evident that there is a narrative pattern of D1FHJlMNQ in the story *Kisah Datu Diyang*.

Table 1. Character Education Values

Figure 1. Diyang's Narrative Patterns

Discussion

Character Education Values in Kisah Datu Diyang Folktale

The folktale *Kisah Datu Diyang* originates from South Kalimantan. This story is set in a community or society located in the interior of South Kalimantan. Nature serves as the backdrop of the story, conveyed through descriptions of houses (floating houses or houses on stilts) and how the community manages natural resources, such as medicinal plants. In the folktale of *Datu Diyang*, the storyline develops following the life journey of the main character, Diyang.

Each phase of Diyang's life reflects the development of her character, which is constructed with full values of goodness. The

storyline begins with Diyang's life as a simple woman, continues with her experiences assisting childbirth, until she becomes a respected midwife. This plot serves as a way to convey character education values. The characterization, events and behaviours in the story become a unity that internalizes good values to the readers of the story.

In *Kisah Datu Diyang*, the Diyang character is portrayed as a loving figure. The narrator repeatedly constructs Diyang's loving nature through the following excerpts: "*Kasih sayang sudah mendarah daging dalam jiwanya...*" (P.8); "*Diyang seorang wanita yang penyayang. Ia sayang pada semua makhluk ciptaan Allah.*" (P.12); "*Sikapnya yang ramah kepada semua orang,*

penyayang, telaten, dan penyabar, menjadi modal utama dalam membantu persalinan..." (P.29); "*Diyang yang memiliki perangai baik, senang menolong dan penyayang sangat menjaga hubungan baik.*" (P.41) (Akbari, 2016). This characterization of Diyang as a loving protagonist becomes the basis for conveying the values of character education through her. It would be counterproductive if these values were conveyed by an antagonistic character.

In *Kisah Ratu Diyang*, the known character education values are caring for others, honesty, responsibility, and humility. The value of caring for others is mentioned at least eight (8) times. This number is conveyed by the narrator five times and in dialogues three times. The focus on caring for others is considered a core value of loving and doing good according to Lickoni (Herwani, 2023). In this character education value, Diyang's narrative is constructed as someone who is caring towards others, having skills, being a neighbour, and someone who likes to help. On page 11, for example, Diyang is narrated as a helper: "*Penduduk tempat tinggal Diyang tahu betul perangai Diyang yang penolong...*" and the sentence "*Menurutnya, ia hanya melaksanakan sebagai kewajiban seorang tetangga...*" (Akbari, 2016) is a form

of constructing *Diyang* as having good moral character and social empathy. This exemplary behaviour is a characteristic of Indonesian people that tends to decline in this era. The attitude of caring for the environment and the surrounding community is part of the social character education value (Hayya & Setiawaty, 2023). Therefore, in this story, the narrator emphasizes it more than once.

Then, on page 12, "*Sifatnya yang ringan tangan dan keahliannya dalam meramu obat membuatnya disayang oleh warga dikampungnya...*" emphasizes that Diyang is someone with expertise (Akbari, 2016). However, despite this, *Diyang* on pages 17 and 21 is also depicted as an honest and humble person. *Diyang* acknowledges that she does not work as a midwife and is not arrogant about her skills. This characterization shows that *Diyang* does not feel superior despite being endowed with abilities that can help many people. She remains humble, even when the community acknowledges her skills. This humility is an exemplary trait in character education. *Diyang's* attitude teaches that skills and success should not make someone feel superior to others, but rather humbler. This attitude is something that needs to be

instilled in students who are the target readers of the folktale *Kisah Datu Diyang*.

This is because culture and character aim to prepare students to be better members of society (Sianturi & Dewi, 2021). Furthermore, the *Kisah Ratu Diyang* repeatedly constructs the character education value of responsibility. *Diyang* is characterized as a responsible individual at least six (6) times. This characterization is done narratively through the narrator on pages 6, 9, 12, 20, 29, and 48. On these pages, there are three main responsibilities: responsibility as a child, a wife, and a midwife. These three main responsibilities are implicitly spread through the narrative of the story. Even on page 48, these main responsibilities are clearly mentioned through the narration: "*Pekerjaan Diyang sebagai dukun beranak tidak menjadikannya lalai dalam tugas rumah tangganya. Bagi Diyang ia harus dapat membagi waktu antara tugasnya sebagai dukun beranak dan kewajibannya sebagai seorang istri. Ibunya pun tak lepas dari perhatian Diyang*" (Akbari, 2016).

In the aspect of responsibility as a child, *Diyang's* relationship with her mother is characterized by the values of respect and

devotion to parents. *Diyang* always takes care of her mother, values her advice, and never disobeys. This reflects the character education values of respect and obedience to parents. As a wife, *Diyang* is characterized as responsible in her devotion and in managing household affairs. Then, as a midwife, *Diyang's* narrative of not only assisting childbirth but also taking care of postpartum matters shows her responsibility as a midwife. Responsibility in these three aspects is part of *Diyang's* moral character. The folktale *Kisah Datu Diyang* constructs the narrative of character education values of responsibility as part of nurturing students' moral character. Because balance in responsibility within the community is among the goals of character education (Annisa et al., 2020).

Based on the description of the values contained in the story *Kisah Datu Diyang*, it is evident that the story is not only interesting but also rich in examples of character values. This is because folktales are one of the appropriate mediums to convey character values (Ali, 2018). The values that can be exemplified in the context of *Kisah Datu Diyang* include character education to develop individuals who are

cares for others, honest, responsible, and humble.

Diyang's Narrative Pattern in *Kisah Ratu Diyang*

The narratological approach in analysing the story *Kisah Datu Diyang* is needed to provide an understanding of how narrative elements function in conveying character education messages. Through narrative analysis, we can understand the hidden messages in the text (Ali, 2018). In the narrative *Kisah Datu Diyang*, Diyang's role is central; therefore, this narrative analysis will focus on Diyang's sphere of action.

Agustian explains in Propp's narrative theory, a story always begins with an initial situation usually marked by the introduction of a character such as their name or status clue, followed by actions that shape the storyline (Agustian, 2018). In *Kisah Datu Diyang*, Diyang is the main character and hero. *Diyang's* narrative as the main character is divided into at least two parts: *Diyang* before becoming a midwife and *Diyang* after becoming a *midwife*. Based on these narrative parts, it is known that there are nine narrative functions that follow the character's storyline.

The initial functions identified are before *Diyang* becomes a midwife, namely *the hero is tested (D1)* and *the hero acquires the use of a magical agent (F)*. Propp explains that the function *the hero is tested* is the part when the hero or main character in the story is tested before receiving something from the donor character; hence the symbol used is D1 (Propp, 1968). Meanwhile, the function *the hero acquires the use of a magical agent* is explained by Propp as the function when the hero receives something that can help the main character in the story (Propp, 1968). These two functions are narrated when Diyang meets a mother asking for help with childbirth. In this part, Diyang is depicted successfully assisting childbirth and receiving the gift of *pikaras*. Undiscovered to *Diyang*, she actually helps with childbirth in the supernatural realm and is narrated as a person blessed with the skills of a midwife.

The subsequent functions are when Diyang has become a *midwife*. In this section, seven functions are identified, namely: the hero and the villain join in direct conflict (H); the hero is branded (J); the villain is defeated (I); the hero returns (j); a difficult task is proposed to the hero (M); the task is resolved (N); and the hero is recognized (Q). These functions are narrated in the story sub

section *persaingan* then *Diyang* is considered to have taken over the authority as a midwife in the neighbouring village. However, *Diyang* visits and explains the issue directly. Propp explains that the function when the hero faces the villain directly is given the symbol (H) (Propp, 1968). Although the villain here is not sharply characterized as an antagonist, the old midwife character from the neighbouring village is quite representative. The meeting between *Diyang* and the old midwife shows three functions: the villain is defeated (I), the hero is branded (J), and the hero returns (j). This is because the resolution of the conflict by *Diyang* with the midwife from the neighbouring village further solidifies *Diyang's* status as a respected midwife.

Another function appears during the difficult childbirth section in the story. In this part, three functions are identified: a difficult task is proposed to the hero (M), the task is resolved (N), and the task is resolved (N). These functions are presented in the story under two subheadings, *Persalinan Yang Sulit* and *Masa Tua Diyang*. The narrative explains that *Diyang* is asked to perform a difficult childbirth and succeeds, making *Diyang* even more famous as a midwife until her old age. These functions form the concluding part of the story of *Diyang* as the main character.

The description and explanation of the narrative functions reveal that there is a pattern of D1FHJlMNQ in the story *Kisah Datu Diyang*.

Conclusion

The folktale *Kisah Datu Diyang* from South Kalimantan narrates the life journey of *Diyang*, transforming from a modest woman to a respected midwife. The story effectively conveys character education values through its plot and character development. *Diyang* is depicted as a loving and caring individual, repeatedly highlighted through various descriptions and her actions in the story. Her compassion is a core value, showing her empathy and willingness to help others, making her an ideal figure to exemplify character values. This narrative technique ensures that values such as caring for others, honesty, responsibility, and humility are effectively conveyed to the story readers.

The story emphasizes the value of caring for others, narratively constructed through *Diyang's* actions and relationships. *Diyang's* humility, despite her skills and recognition, serves as a model trait in character education, teaching that success and abilities should foster humility rather than arrogance. Responsibility is another significant value, depicted through *Diyang's* roles as a child,

wife, and midwife. Her balance in fulfilling these responsibilities reflects the narrative's conclusion, *Kisah Datu Diyang* not only provides an engaging story but also serves as a rich medium for conveying essential character education values. By integrating these values into the storyline using the following narrative pattern D1FHJlMNQ, the folktale effectively nurtures readers' moral character, making it a valuable educational tool for instilling good character traits.

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