



The Value of Local Wisdom of Folklore in Kudus District and Utilization in Learning Indonesian in Junior High Schools

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Abstract

Folklore is a story that originates from the community and developed in society in the past which is the hallmark of every nation that has a cultural and historical culture that belongs to each nation. Folklore generally tells about an incident in the past in a place or the origin of a place. However, its existence is now almost extinct because it is not preserved by the community. As a result, people cannot apply values including local wisdom values in folklore. This research was conducted as a form of effort to preserve folklore and as a public awareness effort to apply local wisdom values, especially in folklore by imitating the positive values in it. Study This aim for describe: (1) the value of local wisdom in folklore in Kudus Regency and (2) its use in learning Indonesian in junior high schools. Method Which used in study This is descriptive qualitative with strategy studies case. Technique analysis data use interactive analysis models. Results study show that (1) the values of local wisdom contained in folklore in Kudus Regency include: welfare, hard work, discipline, education, health, gender management, caring for the environment, peace, politeness, honesty, harmony and conflict resolution, commitment, positive thinking, and gratitude, and (2) learning folklore in Kudus Regency is suitable for use as Indonesian language teaching materials in junior high schools because of the weight of the material more complex.

Keywords: *Folklore; Local Wisdom Value; Learning Language Indonesia*

Introduction

The rapid development of technology and science will affect the shift in the values of life in our society. The loss of oral literature may not be possible, the consequences that may arise are more due to efforts to develop new norms that are being fought for by the Indonesian people (Gaffar, 1991:2). This is in line with the opinion of Trisnasasti (2020) which reveals that in middle rampant current globalization which come to Indonesia until moment this give impact positive and negative for nation Indonesia specifically for circles teenager or student.

Globalization also influence social culture public or wisdom local. Globalization has push happening change or change system or rule hich grow and develop in public. Development technology has role very big in herding teenager to in depravity moral. Style life capitalist, materialistic, and individualistic damage spirit and moral generation young. As a result, wisdom which apply in public start

collapse. In a group society must have a custom which known with custom area or wisdom local which is symbol nationality. However, at the moment era globalization like this, local wisdom already feels meaningless, so that difficult for we for provide limits which clear between culture local and culture west.

The existence of local wisdom can be seen from the values contained in certain communities. These values become the basis of life that is inseparable from the community. The values of local *wisdom* which are polite, friendly, respectful, wise, and religious seem to have disappeared with an instant and modern lifestyle (Rahmaniyar, 2022). For example, there are more and more actions that go beyond the norms of decency, speech acts that are rude and impolite in speaking, and state rulers who cannot be used as role models anymore. With the current phenomenon, the world of education does not only educate students in the cognitive aspect, but in terms of improving morals and character as well. A local wisdom area can also be seen from the pool stories or story people which develop in area each. Folk prose, better known as story people spread in whole archipelago.

Folklore is a medium in conveying many forms of community cultural values and character education values. One form of literary work that can grow the legacy of the character of society in ancient times, one of which is folklore. Folklore is also included in literary works that contain moral values that can be conveyed and applied in real life because literary works themselves are mostly a reflection of everyday life. Basically, literature has a relationship of relevance to real world problems (Rahmanto, 1988:15).

In connection with the above, literary works, especially folklore, have relevance to problems in the world of education and teaching. Sawardi in Sudiharti (2008:17) states that teaching literature can make a major contribution to solving real problems that are difficult to solve in society. Because with literature can create individuals who are more personality and more intelligent. This is caused by the existence of four scopes in teaching literature, namely helping language skills, increasing cultural knowledge, developing creativity and taste, and supporting character formation. The 2013 curriculum is considered a curriculum that dignifies Indonesian in its use in the teaching and learning process in schools. The 2013 curriculum is a literary text-based learning so it is very well used in school learning.

Therefore, if the learning of literary works in Indonesian, especially in this study, is folklore implemented in the right way, it is hoped that it will be able to solve existing problems such as the phenomena listed above. Regional literary works themselves have their own characteristics that are in accordance with the culture of the people and the culture of the local area. In this regard, it was stated that literary works of local color are works that describe the characteristics of a particular region (Ratna, 2010: 383). In addition, regional literature seeks to arouse feelings to love regional literary works more.

Problems with folklore also occur in Kudus Regency. There are many folklore in Kudus, but not much is known or known by the public. Besides that, by introducing folklore, it can introduce students to understanding the culture in Kudus and as learning Indonesian. This is the reason why this research was immediately carried out. If this research is not carried out immediately, it will certainly hinder the community in knowing folklore, especially for students. Reason the researcher conducted this research in Kudus because Kudus has a lot of folklore, especially legends. In addition, there are still many people who do not know folklore in Kudus, so this research is a form of introducing local culture, namely folklore and local wisdom values of the Kudus people whose values can be used in everyday life.

The importance of research on folklore is also one of the efforts to preserve local culture for future generations so that it does not become extinct over time. Apart from that, as a way to introduce some of the folklore in Kudus district which is also a culture in Indonesia. Efforts to introduce and instill local wisdom values in folklore are through education. One way is through learning Indonesian at school. Indonesian language learning is specifically for class VII junior high school students. The basic competencies and core competencies in the 2013 curriculum numbers 3.16 and 4.16 in Indonesian for

class VII read the structure and language of fables or local legends that are read and heard, while the core competencies are acting out the contents of fables or local legends that are read and heard.

Related research related to the value of local wisdom contained in folklore and its use in learning Indonesian has been carried out lots to do. Research conducted by Raodah, Maryatin, & Indah 2022; Afrianto, Malik, & Kurmalasari, 2022; Sukarismanti & Samsudin, 2021 found that there are many local wisdom values that can be drawn from folklore that has developed in society. Besides that, the local wisdom values found in these folklores can be used as teaching materials in schools, especially in learning Indonesian in junior high schools. However, there are still many teachers who have not used folklore in the local area to make it their teaching material. Thus, there are not a few students who do not know folklore in the local area and the local wisdom values contained in it.

Based on this explanation, this study aims to describe the value of local wisdom and its use in learning Indonesian in junior high schools. Folklore is a medium to introduce students to local culture (Andayani, and Subiyantoro, 2017). Local wisdom *is* a product of past culture which is believed to contribute to the creation of a peaceful and peaceful life. (Ratih, 2019). Local wisdom-based learning to instill character education can be done by integrating into subjects, one of which is Indonesian, through local content subjects and through self-development (Hariadi, 2018).

Research method

The method used in this research is descriptive qualitative with a case study strategy. According to Creswell (2010: 20) says that a case study is a research strategy in which the researcher carefully investigates programs, events, activities, processes, or individual groups. Qualitative research aims to gain insight regarding the construction of reality that occurs to be interpreted (Cropley, 2019:10). Deep data source this research is informant and documentation. Data collection techniques using observation techniques, interviews, and documentation. Deep data validation techniques This study uses the theory of triangulation. The data analysis technique in this study uses a data analysis model interactive. Interactive data analysis has the following stages: data collection, data reduction according to the formula existing problems, compiling reduced data according to their groups, and drawing conclusions (Miles & Huberman, 2014:16-20).

Results and Discussion

Overall the data obtained on folklore in Kudus Regency has found 19 data quotations in the form of narrative quotations and dialog on story the people in the District holy ones contain wisdom value appropriate locale with indicators of local wisdom values on theory namely 2 welfare quotes, 2 hard work quotes, 1 discipline quote, 1 education quote, 1 health quote, 2 gender management quotes, 1 environmental care quote, 1 peace quote, 1 politeness quote, 2 honesty quotes, 2 harmony and conflict resolution quotes, 1 commitment quote, 1 positive thinking quote, and 1 gratitude quote. Obtained data based on analysis carried out repeatedly repeat. This can be seen in table 1 below.

Table 1 Results of Local Wisdom Value Analysis

No.	Indicator Wisdom Local	Amount	Percentage
1.	Well-being	2	11%
2.	Hard work	2	11%
3.	Discipline	1	5%
4.	Education	1	5%
5.	Health	1	5%
6.	Mutual cooperation	-	-

7.	Gender Management	2	11%
8.	Cultural Preservation and Creativity	-	-
9.	Environmental care	1	5%
10.	Peace	1	5%
11.	Politeness	1	5%
12.	Honesty	2	11%
13.	Social Solidarity	-	-
14.	Harmony and Conflict Resolution	2	11%
15.	Commitment	1	5%
16.	Positive thinking	1	5%
17.	Gratitude	1	5%

Results study high found based on forms of wisdom values local folklore in Kudus Regency, namely welfare, hard work, discipline, education, health, gender management, environmental care, peace, politeness, honesty, harmony and conflict resolution, commitment, positive thinking, and gratitude.

Local Wisdom Value of Folklore in Kudus Regency

Well-Being

Welfare is a thing or state of well-being, security, safety, peace, joy of life, prosperity and so on (Mustari, 2011: 51). Local wisdom regarding welfare is extracted from ancestral cultural values that talk about the need for human welfare. This is supported by the opinion of Adriyanti, et al (2017) which explains that the welfare value is a value that has a sense of feasibility. Feasibility here is meant something that is expected to provide a better life. Some quotes about welfare:

"Since the existence of Ki Ageng Bendokerep, the community has felt peaceful, prosperous, harmonious, has not experienced division or conflict and has always helped one another." (KAB)

The quote above is an expression of the feelings felt by the people of Bendokerep. The community feels peaceful, prosperous, harmonious, does not experience division or conflict and always helps one another. This has been felt since Ki Ageng Bendokerep, who was Jayakusuma. From the quotation above it can be seen that the expression felt by the community is included in welfare. The well-being felt by the community arises from several actions that have been carried out by Ki Ageng Bendokerep, so that the community feels prosperous.

"The community environment when Ki Ageng Wotan is peaceful, peaceful, helping each other, mutual cooperation, no conflict, living in harmony and strengthening a sense of solidarity with others." (KAW)

Quotations from the folklore of Ki Ageng Wotan state that since the arrival of Ki Ageng Wotan, he has given a lot of good things. This also has a good impact on the community, namely people feel peaceful, peaceful, help each other, mutual cooperation, no conflict occurs, live in harmony and strengthen a sense of solidarity with others. Ki Ageng Wotan apart from spreading Islam in Loram, he also helped the local community and also taught about inner goodness socialize.

Hard work

Hard work is one aspect of local wisdom. Hard work is an earnest behavior in overcoming various obstacles in yourself and being able to complete tasks as well as possible (Mustari, 2011: 51-52). Through hard work we can know the potential in ourselves Alone. This is found in the following quote:

"Gradually they both became experts in martial arts and religious knowledge thanks to their hard work because previously they deepened their knowledge of Islam." (CCS)

The quote above explains that Cendono and Cendani are children of Ki Ageng Gribig who is known for his positive behavior. As a child, their father taught them martial arts and religious knowledge, especially Islam. In ancient times, martial arts was an important thing to master because wars were still being carried out. Thanks to Cendono and Cendani's hard work, they were able to hone their skills in self-defense and deepen their knowledge his religion. Apart from this story there is also hard work in other stories as evidenced in the quotes below.

"Thanks to his hard work and polite, disciplined, honest and good behavior, Sunan Muria believes in him." (BMG)

The quote explains that Jaka Kemat is Sunan Muria's right hand man. He received special trust from Sunan Muria and being a confidant of Sunan was certainly not easy and went through a long selection. Jaka Kemat's attitude of being honest, responsible, disciplined, hard working, etc. made Sunan Muria attracted to him. Of course, if he doesn't have a positive attitude then he won't be seen by Sunan Muria as a hand his right.

Discipline

Discipline is an act that shows orderly behavior and obeys various rules and regulations (Sibarani, 2020: 143). Discipline can also be interpreted as a process that gradually trains the mind and character of a child so that he becomes someone who has self-control and is useful for society. Doing discipline can make the actions taken more effective and can minimize actions that are not in accordance with existing rules set.

"In addition to his good nature, smart, honest, disciplined, polite, he is also close to the community." (SGJ)

Mbah Jalatunda, who has skills in this field of construction, was trusted by Sheikh Subakir to build a barrel. In ancient times, building tools that were not as sophisticated as they are today certainly did not make Mbah Jalatunda unyielding in making the barrel wells. Besides that, the positive qualities that he has certainly make people like him. The nature of the discipline that he has is influential in the completion of the barrel well. The barrel well can be completed on time and the benefits for the community can be enjoyed.

Education

Education is an effort to produce intelligent and characterful individuals so that they reach the end of true education (Sibarani, 2020: 139). In this case as a process to form a character, increase knowledge, and so on, education is not only obtained through formal education in schools, but can be in the form of learning from an existing life. Through education we can hone our skills have.

"Students or cantriks were educated to be able to work, especially in agricultural fields, because farming was the main source of livelihood for the people in the Mount Muria valley at that time." (PJ)

The quote above explains that Jayakusuma taught his beautiful religion and martial arts, he also taught work in agriculture because the majority of Bendokerep's people at that time were agriculture. To meet their daily needs they depend on agricultural products, therefore Jayakusuma teaches farming to his students so they can farm and help the community.

Health

Health is a state in which a person's emotional intelligence is ready to face all kinds of life and academic challenges (Sibarani, 2020:148). In addition, health is in a condition that is no longer affected by disease. Other health means healthy both physically and spiritually. Health is a healthy state of body and soul that allows a person to carry out activities such as work.

"People are grateful for this miracle because it makes people no longer hungry and avoids various diseases." (RADW)

The people of Kandangmas were once hit by a very severe drought that made them starve and many people died. However, suddenly the community was surprised by the presence of arrowroot plants that grew suddenly but were ready to be harvested to fill Dewi Nawangsih's burial area, and immediately residents consumed arrowroot tubers to meet their daily food needs. Here the people are very grateful not to be hit by hunger or disease again. They are still caring for the plants in Dewi Nawangsih's burial area.

Gender Management

Gender management is an arrangement for the differentiation of roles, positions, responsibilities and division of labor between men and women determined by society based on the characteristics of women and men which are considered appropriate according to the norms, customs, beliefs or habits of society. In this case it means that every woman and man has a different position, such as in the case of work where the portion of the work for men is heavier than Woman.

"The beauties are men who are in the area where they live and outside where they live. None of them are women because men are responsible for protecting the security of the community, while women are in the house. That is what was applied in ancient times." (KAB)

In ancient times, gender differences between men and women were still thick. Women are prioritized to be at home taking care of household affairs, while men are obliged to work, earn a living, especially in ancient times there were still wars and men who did it on the battlefield. Therefore, in ancient times men were educated for martial arts because wars were often carried out. It is not surprising that students or students from Jayakusuma are male.

"In the past, in Central Java, to be precise in the Kudus area, there were many great figures who had magical powers. Among them is of course Sunan Kudus, a great wali who is a member of the Walisongo Da'wah Council." (WG)

Wali is a man who is faithful and pious but he is not a prophet. The level of guardian is almost the same as the Prophet but not the Prophet. In Java, they are known as Walisongo or the Nine Guardians, namely Sunan Gresik, Sunan Ampel, Sunan Bonang, Sunan Drajat, Sunan Giri, Sunan Kudus, Sunan Muria, Sunan Kalijaga, Sunan Gunung Jati. The nine trustees are assigned to broadcast the Islamic religion. The religious knowledge of a Sunan is very high especially if he is a wali. There is no doubt about the religious knowledge they already have. Sunan or guardian is a man. Being a sunan or wali requires leadership, therefore his job is for men.

Environmental care

Caring for the environment is an attitude of ignoring, paying attention to oneself for the environment. Caring for the environment can be interpreted as a sense of concern for oneself in the environment. This agrees with Purwanti (2017) who states that caring for the environment is defined as attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the damage to nature that has already occurred.

"Then Sunan Muria ordered Bagus Rinangku to protect the rice from bird attacks and the location of the rice fields was quite far from Mount Muria, namely in Kandangmas Village." (RADW)

In ancient times there was no sophisticated technology to repel pests or bird attacks so that rice is not eaten. Driving away birds by waiting in the fields was something that was considered normal in ancient times. It's different from nowadays using scarecrows or other technologies to repel pests or birds or other animal attacks so that farmers don't feel a loss. This is done as a form of caring environment.

Peace

Peace is a sense of security, serenity, peace. Apart from that feeling calm is also a form of peace. This is in line with the opinion of Adriyanti, et al (2017) that the value of peace is something that is felt peaceful, serene and does not feel anxious so that life is peaceful. Peace can be categorized as no riots, commotion, noise, and so on.

"The community environment when Ki Ageng Wotan was present was peaceful, peaceful, helping each other, mutual cooperation, no conflict, living in harmony and strengthening a sense of solidarity with others." (KAW)

The arrival of Ki Ageng Wotan had a positive impact on the people of Loram at that time. He has done some positive things. Being a religious figure is certainly a role model for society. Ki Ageng Wotan must be guarded in his behavior and speech. Not only that, he also had to make a good impact on society, such as helping build community facilities, teach good things, teach religious knowledge, etc. This impact has been felt by the community because since the arrival of Ki Ageng Wotan, the community has become better. They feel prosperous, peaceful and live in harmony between fellow.

Politeness

Politeness is an attitude or behavior that reflects good, polite, respect for elders. The norms of decency are very important to apply, especially in society, because these norms are very closely related to society. This is in accordance with Azma's opinion in Bastari, et al (2019) that politeness is the practice of behavior that obeys social rules in a society. There are norms that must be met in order to be accepted socially.

"Ki Ageng Wotan is a figure known for having good manners, honesty, courtesy, discipline. Some of his positive thoughts were able to build a better Loram village and help change and development of the environment in Loram Wetan village in particular." (KAW)

Ki Ageng Wotan is a religious figure in Loram village who has a commendable attitude and behavior. Honest, polite, discipline is the behavior of Ki Ageng Wotan. A leader is a role model for his people to follow. If their attitudes and behavior deviate, they will certainly be protested. This is also a law of nature. Because a leader certainly has a commendable attitude and behavior. In the eyes of the people, Ki Ageng Wotan is a polite and courteous figure. Even with the people, he also respected.

Honesty

Honesty is a behavior or attitude that is straight-hearted, not dishonest and honest. Honest is telling the truth, nothing to hide, not lying, telling the truth. In other words, a person can be said to be honest when he says something truthfully and acts accordingly. This is supported by the opinion expressed by Adriyanti, et al (2017) that the value of honesty is one of the inherent characteristics of humans. Honesty is one of the main keys in doing anything. Here is a quote that shows honesty.

"He is known to have a virtuous personality, likes to help people who are in distress, is close to the community, is very responsible and can be trusted to maintain the safety and security of every citizen." (KAB)

Jayakusuma or who is often called Ki Ageng Bendokerep is a knight who has a commendable attitude. He is known for his honesty. Almost all people consider that he is a good person, far from negative behavior. Society really respected and respected him. In addition, he also taught honesty to students or students who studied with him. Several things have been done to make Bendokerep hamlet peaceful and peaceful, namely catching the robbers in the hamlet.

"Whatever tasks are assigned to them, they are carried out with full sense of responsibility and honesty as taught by Ki Ageng Bendokerep to them." (PJ)

In securing Balai Langensuko Kadisono, Jayakusuma asked his students to help secure the hall so it would be peaceful and peaceful. Jayakusuma divided the tasks with his students so that security could be evenly distributed and the situation became conducive. In addition, Jayakusuma also advised that when carrying out duties, one must be responsible and honest. Jayakusuma always gives honesty to his students.

Harmony and Conflict Resolution

Harmony and conflict resolution are one of the efforts to empower the community in order to improve welfare and build peace by strengthening a good personality (Sibarani, 2020: 181). Harmony here is a positive impact or a positive effect if the conflict has been resolved properly. Meanwhile, in the opinion of Adriyanti, et al (2017) explaining the value of harmony is an atmosphere of togetherness and brotherhood among all people. The differences and tolerance they have become a unit that can strengthen harmony.

"These two people were able to make the surrounding community prosperous, safe, peaceful and harmonious." (BMG)

The quote above refers to Jaka Kemat and Sunan Muria. Jaka Kemat is someone who is trusted by Sunan Muria to be his right hand man. The behavior of Jaka Kemat, who is close to the community, makes people feel safe and peaceful because Jaka Kemat is always assisted. Sunan Muria, who is a community role model, also always helps the community and leads the community well. The positive things they both do make people's lives better. This impact makes prosperous, peaceful, harmonious for the community. They really respected Sunan Muria who was a role model for society at that time.

"After this incident, the condition of the villagers of Lilinmas returned to being safe, peaceful, healthy, strengthening a sense of kinship and always living in harmony." (RADW)

The village of Kamumas once experienced a drought which resulted in famine and even resulted in the death of people due to severe famine. The people at that time became chaotic because of hunger. Lots of people looking for food to other villages. However, when this incident occurred, the community was surprised by the presence of rice plants that were ready to be harvested in the area around the graves of Nawangsih and Bagus Rinangku. Since then the people have used the plant as their daily food until the end of the drought period. The community is back in harmony, there is no conflict and back to prosperity.

Commitment

Commitment is the responsibility for a person's attitude and behavior to carry out his duties and obligations, which he should do, to himself, society, environment (natural, social and cultural), country and God Almighty (Sibarani, 2020: 145). In addition, commitment is a form of obligation that binds someone to something, whether it is oneself or someone else, certain actions, or certain things.

"After losing, Gembong Kamijoyo promised to obey Penthul and Tembem's orders." (SB)

Gembong Kamijoyo carried out the orders given by King Dhamarwulan to arrest Pentul and Tembem for spreading Islam in the Majapahit region. After that Gembong Kamijoyo managed to find Pentul and Tembem. They waged war. But the battle was won by Pentul and Tembem. Because the war was won by both of them, in the end, Gembong Kamijoyo was forced to follow the conditions set by Pentul and Tembem. Finally, Gembong Kamijoyo promised to carry out all orders given by Pentul and Tembem. Here an agreement or commitment was made by Gembong Kamijoyo, Pentul and Chubby.

Positive Thinking

Positive thinking is a way of thinking by thinking carefully. In addition, positive thinking can also be defined as the process of selecting positive emotions from stimuli in the environment and applying them to perceptions and beliefs. The goal is to create a better outlook for a better life. Through positive thinking will make your life feel easy. By thinking positively we are able to address problems in your life from a better perspective so that you can solve existing problems easily. Positive thinking will make what is difficult easy, make the impossible possible for you do.

"He is known to have a virtuous personality, likes to help people who are in distress, is close to the community, is very responsible and can be trusted to maintain the safety and security of every citizen." (KAB)

The quote states how Jayakusuma's behavior and attitude. One of the attitudes he has is to have good manners. It is this good manners that makes Jayakusuma always kind to anyone. A kindness will basically be rewarded with kindness too, as well as what the community did to Jayakusuma. They also imitated Jayakusuma's positive attitudes and thoughts.

Gratitude

Gratitude is a powerful tool to make yourself rise and dare to live life optimistically. True gratitude is built on five main foundations and whoever can realize it, then he is someone who is truly grateful. According to Adriyani, et al (2017), the value of gratitude is a feeling of gratitude for the blessings that God has given His people

"The community is grateful for what Sunan Kedu has done. The legacy he left behind is still there and is being cared for and cared for so that it is not damaged. (BPSJG)

The relics of Sunan Kedu are the mosque, belik and fertile water which are near his tomb. These relics are still guarded and cared for by the local community because they are still used and have benefits for them. Like the mosque, which is still used as a place of worship, the belik, which is currently under renovation, has benefits, as well as a well near the tomb that is used for daily cleaning of Sunan Kedu's tomb.

The Use of Local Wisdom Values of Folklore in Kudus District with Indonesian Language Learning in Junior High Schools (SMP)

Indonesian language learning in junior high schools (SMP) is structured based on the 2013 curriculum. The 2013 curriculum is a curriculum that focuses more on inculcating character education. Character education itself can be in the form of an elaboration of local wisdom values that can shape the behavior of students. Teacher demanded for always embed or slip the value of local wisdom in every lesson, including learning Indonesian, especially legends.

Material for this legend is included in KD 3.16 Examining the structure and language of fables or local legends that are read and heard and KD 4.16 acting out the contents of fables or local legends that are read and heard. In KD it has been explained that in legend material, the teacher will teach students to identify information about legends in the local area, examine the structure and language of legends and

retell the contents of legends that can then be acted out.

Indonesian teacher use fable or legend learning through process Study teach to take advantage of the values of wisdom local. Use of values wisdom local on learning Language Indonesia done by Teacher with method spontaneous when do process learning.

From the results of interviews conducted with several Indonesian teachers and several Grade VII students, it is known that in learning Indonesian, especially legends, structure and language are always taught by the teacher. Apart from the teacher, this was also reinforced by the opinions of students who explained that one way to analyze the value of local wisdom in folklore is by finding the message or message and characterizations in the story, so that the value of local wisdom can be relevant in learning legends.

So it can be concluded that the value of local wisdom in folklore in Kudus district can be used as Indonesian language learning material in class VII junior high school.

Conclusion

Based on results study and discussion related values wisdom local story the people in the district holy and utilization on learning Indonesian in middle school. Researcher can draw the conclusion that 19 data quotations have been found in the form of narrative quotations and dialog on story the people in the district holy ones contain values wisdom local namely 2 welfare quotes, 2 hard work quotes, 1 discipline quote, 1 education quote, 1 health quote, 2 gender management quotes, 1 environmental care quote, 1 peace quote, 1 politeness quote, 2 honesty quotes, 2 harmony and conflict resolution quotes, 1 commitment quote, 1 positive thinking quote, and 1 gratitude quote. In process utilization in learning language Indonesia is in legend text material on class VII in junior high school. Also found that students can apply values wisdom local in process KBM (Activity Study Teach) spontaneously and consciously.

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