



The Education Value of “Ki Bodronolo” Folklore

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Abstract

This study aims to describe the folklore of Ki Bodronolo and examine the educational value contained in it so that it is useful for people, especially people of Karangembang village, Alian District, Kebumen Regency, and the educational environment especially for teachers and students. This is a descriptive qualitative study using content analysis method. There are two aspects analyzed. They are the folklore of Ki Brodonolo, the educational value of the folklore of Ki Brodonolo, and the relevance of the folklore of Ki Brodonolo in the literature learning in junior high school. From the study, it can be concluded that: the folklore of Ki Brodonolo contains various educational value which are moral educational value, custom/tradition educational value, religious educational value, and heroic educational value. In addition, the folklore of Ki Madusena Astrabaya is also relevant as a literature learning material for junior high school students.

Keywords: Educational Values; Folklore; Literature

Introduction

Folklore is an oral tradition that is rich in cultural values and local wisdom originated from ancestral hereditary heritage. The events or phenomena in folklore contain moral and religious value, customs, proverbs, songs, and spells that are expressed directly. Folklore plays an important role in teaching the values of life to children because it is full of moral values and local wisdom.

Folklore has an important position for the community. That is because folklore has the noble values of the nation, especially the values of character and moral values. Folklore also plays an important role in the world of education. The fundamental thing that is most needed from educational folklore that is it can be used in various scientific disciplines that are adapted to the subject matter to be delivered to students. The function of folklore is needed to convey the subject matter to facilitate the teaching and learning process that is used as a tool to stimulate the thoughts, feelings, attention, and abilities of individuals to be involved in the learning process. In addition, through folklore it is hoped that it can preserve the local culture found in the educational environment.

In the modern era, this is closely related to technological sophistication so that existing folklore must face a challenge to grow and develop in the community. The most prominent challenge is the existence of fictional stories from abroad, so that developing folklore in Indonesia must innovate the way in which folklore is presented. Another challenge faced by the existence of folklore is that there are

still few parties who inventory folklore in written forms. Until now, folklore that is often found and told through oral sources obtained is not necessarily valid. In addition, children and adolescents today are very rarely found from those who are able to tell a folklore even though they are from their own area.

The increasing prevalence of television shows that describe the life of teenagers nowadays is also one of the reasons why folklore becomes less interesting. Though developing folklore is very interesting because it has a very strong historical value in each region so that adolescents can know the philosophy of their own regions.

If there are various complex problems that remain, it is feared that it will affect the existence of folklore. In the future, the possibility of people's stories will disappear with the increasingly sophisticated technology in the world. Therefore, the authors are interested in conducting research on folklore and inventorying the story through written forms so that folklore that develops in the community is not only enjoyed orally.

One of the interesting folklores to tell is from the sub-district of Alian, Kebumen Regency. Many great figures have an influence on the origins of the establishment of Kebumen Regency which stops in the Alian District. Even the tombs of the founders of Kebumen Regency are buried in Alian District. Alian District is a sub-district in Kebumen Regency, Central Java Province, Indonesia. Alian District is located in the northeast of Kebumen City, which has an area of 57,750 km², with the population of 57,523 people (29,124 men, 28,399 women). Alian District is located in the northeast of Kebumen City which has a distance from the city of Kebumen, 11 kilometers through Sruni. The population of Alian District consists of 16 villages, 75 RW, and 258 RTs. The central government of Alian District is in Krakal Village.

Alian District has a geographical condition in the form of valleys and hills which are part of the South Serayu Mountains. The average height of Alian Subdistrict is 169 meters above sea level. The highest peak is at the peak of Prabu Hill in the Silender Hills, better known as the Kebapangan Hills, which has a height of 425 meters above sea level located on the border of Kaliputih Village with Poncowarno District. The largest rivers in this region are the Lukulo River, Kedungbener River, Kalijaya River, Tekung River, and Bakung River.

Folklore which is the object of research is in Alian District, Kebumen Regency from two villages, namely, Wonokromo Village and Karangembang Village. More clearly the research will be carried out in cultural heritage objects in Alian District, Kebumen Regency, namely Ki Bodronolo in Karangembang Village.

In addition to inventorying folklore that develops orally in the community, an analysis of the character's journey also needs to be carried out. One analysis that needs to be done is the value of education contained in folklore. It can be used as a guideline for the community, especially adolescents today to find their identity, what their life will be like in the future.

According to Darsono Wisadirana (2004: 31), value is an idea that holds on to a group of individuals and signifies choice in a situation. Value is always associated with goodness, benefit and nobleness. Value is something that is valued, upheld by humans to get the happiness of life. With the value humans can feel the inner and outer satisfaction. Based on some of the opinions of these experts, value is something that is very abstract, difficult to formulate, the criteria vary, cannot be measured by things that are outward but more inward. Satisfaction level "Value" each person is different because the value is related to feeling, heart and relative. Based on some of these opinions, it can be seen that the ultimate goal of learning literature (including folklore) is to provide and give *pleasure* to the reader or listener.

Zuriah (in Setyawan, 2015: 6) said that the value of education includes four values which are manifestations of several parts of values that are one unit. The four values are (1) attitude towards God, (2) fellow, (3) self, and (4) universe. rukmini (2009: 3) adds that some values possessed by a good literary work include aesthetic values, moral values, conceptual values, social values, and cultural or customary values.

Folklore as a part of literary works, filled with educational values and if explored in depth is found exemplary and wise advice through figures or events. To capture these valuable values, one must read and understand their contents in order to obtain educational values in the folklore, so as to be able to add to the inner fortunes of the readers.

This study analyzed four values of education that will be applied in the folklore of Ki Bodronolo and KyaiKendilWesi. The value of education is the value of moral education, the value of traditional / traditional education, the value of religious/ religious education, and the value of heroic education. Moral as a suggestion relating to certain teachings that are practical, can be interpreted by the reader (Nurgiyantoro, 1995: 322). Moral as a guide from the author to the reader about life problems, attitudes, behavior and relationships through the characters. Moral always refers to human behavior, good and bad, which leads to cultivation that is instilled with the aim of forming good morals for readers, especially the next generation.

Custom can also be called tradition, meaning a way of life that has become a habit passed down in a society. The way of life covers the social sphere in the form of life habits, customs, traditions, beliefs, life views, ways of thinking and behaving including the spiritual. Besides that the social background is also related to the social status of the person concerned (Nurgiyantoro, 1995: 233). A very broad scope is mutual cooperation, because almost all human works are usually carried out as cooperation with other people. The point is that human behavior that is not competitive is good.

Religion or belief contains all the beliefs and images of humans about the attributes of God, about the magical world, about all the values, norms and teachings of the religion in question. While the procedure of rituals and ceremonies is a human effort to establish a relationship with the Creator, gods, or spirits that inhabit the magical world (Koentjaraningrat, 1984: 145). People believe that religion has become a force for good. This is what proves that folklore is full of religious education values that still have relevance to life in the past, present and future.

Heroes can be interpreted as people who dare to sacrifice their body, property to defend their country. From the word 'hero', a heroic word is formed which refers to the nature associated with someone's courage towards anyone who will disturb the integrity of his country, he is ready to defend until the last drop of blood. He dedicates his life to defend the truth for the sake of Nusa and his nation. A person's heroism in every event is associated with a character or actor. This can also be found in literary works including folklore.

Folklore is one type of oral folklore. Researching folklore is the same as conveying desire into "*the enjoyment of life* ." (Barnouw, 1982: 241). The purpose of this is the enjoyment of life, namely studying folklore. Essays can be distinguished into stories, descriptions, dramas (conversations), and discussion. Stories are essays that describe events, which contain elements of the actor, behavior, place and time. Descriptions text are essays that describe events, responses, fantasies, feelings, and other mental behaviors such as fear, love, and hate. Conversation (dialogue, monologue) is an essay that reveals the perpetrator's direct words. Language is a character that explains something. (Rusyana, 1981: 4)

Folklore as a part of being passed down from generation to generation and distributed to fellow members of the community, are anonymous which is not known who created them. Overall folklore is interpreted as oral stories that have long lived in the traditions of a society. In other words folklore is an oral story that develops in generations in a society (Rusyana, 1981: 17). Therefore folklore as a part of literary work is very important and placed in a strategic position as a material for teaching literature in schools. Rahmanto (1998: 15-16), said, if the teaching of literature is done in the right way, it can make a large contribution to solving problems that are quite difficult in society. Through literary teaching in schools, we can know the traditions, culture, struggle and history of the past. As expressed by Bertens (2001: 177) that literature is not only a product of history, but literature is also very instrumental in carving history. From the things expressed or implied in the folklore can be taken as an alternative.

Based on the description of the background, the problems examined in this study are: (1) How is the description of Ki Bodronolo'sfolklore ?, (2) What is the value of education contained in Ki Bodronolo folklore?. This study aims to describe Ki Bodronolo folklore and examine the educational values contained in it so that it can benefit the community, especially the people of the Karangembang Village,

Alian District, Kebumen Regency. In particular, this study aims to describe and explain Ki Bodronolo folklore, and explain the values contained in Ki Bodronolo folklore.

Research Methods

In accordance with the purpose of this study, this type of research is folklore research using qualitative descriptive research. The form of qualitative descriptive research is a method that examines a group of humans, an object, a set of conditions, a system of thought, or an event. This study aims to describe systematically, factually, and accurately about the facts, characteristics, and relationships studied. (Nasir, 2005: 54). The form of descriptive research is used to be able to obtain accurate information in research on folklore related to Ki Bodronolo folklore and KyaikendilWesi. The location of the study was conducted in Karangkembang and Wonokromo Village, Alian District, Kebumen Regency, approximately 8 km from the city of Kebumen. Geographically, the location is not too far from the city center so it is easily accessible for the research process.

Research data collection techniques through observation, interviews, and documentation. The interview conducted in this study aims to collect as much data or information as needed and that has to do with research in the story owner community in Karangkembang and Wonokromo villages to get the most accurate data. Next in this study will use unstructured observation techniques. Activities carried out by collecting data by looking directly at the events found at the scene of the incident are properly disclosed. The use of unstructured observation techniques in this study is to obtain certain information about the story of the origin of the Karangkembang village based on Ki Bodronolo folklore. Unstructured observation techniques require that researchers observe directly using the sense tools, everything related to the folklore. Then the documentation technique in this study used two triangulation techniques namely source triangulation and method triangulation. In triangulation sources used several sources of data namely oral or informant and written (*literature* or archives). The triangulation method is that research uses different data collection methods or techniques to collect similar data. In the triangulation method, two methods are used, namely interviews and observations (Sutopo, 1980).

Results and Discussion

a. The Description of the People of Karangkembang Village, Alian District, Kebumen Regency

Reported from the data of Village RPJM No. 3, 2015, the Karangkembang Village, Alian, Kebumen is an area located in the eastern part of Kebumenregency directly adjacent to the east of the Kambangsari Village, southeast adjacent to the Seliling Village, north adjacent to the KalijayaVillage, west is bordered by Tanuharjo Village, and south is bordered by Kalijirek Village.

The population of Karangkembang Village reaches 850 Family Heads of 17 RT. There are 2 RW. One consists of 9 RT, and the other consists of 8 RT which live in harmony. The population of Karangkembang Village over a period of two years is in a significant increase. The Karangkembang Village community consists of indigenous people and migrants with quite diverse livelihoods. Most of the villagers of Karangkembang work in the agricultural sector followed by the industrial sector. The majority of the people of Karangkembang Village work as farmers, while some of the people work in large cities of Indonesia as laborers.

The agricultural outcome of Karangkembangvillagers is rice and green beans. Karangkembang villagers mostlyplant them. The agricultural sector has changed after 30 years. Karangkembang Village initially had a food plantation, butit was replaced with rice plantations and timber plantations.

Karangkembang Villagers generally still adheres to mutual cooperation. These activities can be found when the Karangkembang villagers are holding certain events such as cleaning village, *mardibumi*, and other humanitarian social events. The tradition which until now is still preserved is Mardi Bumi, an activity carried out every year before the rice harvest with the salvation in the form of *ingkung*. In

addition, the harmony of life between religious people and the belief in God Almighty in Karangembang Village is quite well preserved.

b. Ki Bodronolo Folklore

In the folklore of Ki Madusena Astrabaya, it has been mentioned a little about Ki Bodronolo. He is the son of Ki Madusena who is a descendant of Ki Mangir Wanabaya from the Mangir area. The journey of the pedestal carried out by Ki Bodronolo begins when following in the footsteps of Ki Madusena doing the pedestal in the Sawangan area. In 1615 Ki Bodronolo at the age of 12 years received a call from the Kingdom of Mataram to come to the kingdom. The king wanted Ki Bodronolo to study at the *pesantren*. Finally, Sunan Geseng took him to West Java to study religion at a *pesantren*. Ki Bodronolo was happy to carry out the King's orders.

After Ki Bodronolo grew up, the King of Mataram again called Ki Bodronolo. This time Ki Bodronolo received a State letter / letter of confession from Sultan Hanyongkrokusumo to open a rice barn providing food for Mataram troops. At that time the Kingdom's rice barn was very abundant in the midst of a chaotic war against the invaders, so the Mataram Kingdom needed someone who could be trusted to guard the rice barn. Ki Bodronolo had to guard the rice barn and later it would be consumed by the troops of the Mataram Kingdom when they drove the Dutch from Java to Banten.

In addition to obtaining the mandate to guard the rice barn, Ki Bodronolo was tasked with expelling invaders from the land of Java to Banten. He also devised the best plan in ousting the occupying group which had tormented the area that had been colonized. After the mature strategy was obtained by Ki Bodronolo, the attack began. Ki Bodronolo attacked Dutch soldiers in the Petanahan area.

For the persistence of Ki Bodronolo and his troops, victory can be achieved. The king gave a prize for Ki Bodronolo's victory in the form of a position as regent and got the title Kolopaking which gave birth to the Kebumen Regent breed. During Ki Bodronolo's leadership, he was able to create Panjer Roma II and became a ruler in Panjer, Kabumian (now is Kebumen).

The origin of the name Panjer could not be separated from the role of Sunan Geseng who was the teacher of Ki Bodronolo and his father. He always guides his *santri* with the knowledge of religion that is adequate. Panjer's name is taken from the role of Sunan Geseng who sticks a stick in the coastal area. Literally the panjer name comes from the sticking of the stick Sunan Geseng on the ground. Plugging can be likened to the longest word. Now, this most advanced basic word was taken by Ki Bodronolo to name the area visited is Panjer.

Ki Bodronolo was the first regent of Kebumen City, Central Java Province. He also carried out the Chronicle of the City of Kebumen which began with the chronicle of the Karangembang Village. In the event of war drove the Dutch, Ki Bodronolo received a threat from the Netherlands for the victory he achieved. Upon the incident, Ki Bodronolo fled to the Karangembang area to avoid any subsequent attacks from the Netherlands.

The regions visited by Ki Bodronolo were three places, namely Kebaturaan, Kuwarasan, and Era. These three places are now the names of hamlets in the village of Karangembang. Kuwarasan Hamlet is taken from the relics of Ki Bodronolo in the form of "splinter" or a reservoir of water on the banks of the river that can cure various diseases. When Ki Bodronolo followed the fatherhood of the chronicle of the village of Sawangan and suffered a serious illness. On the instructions of Sunan Geseng, Ki Madusena or Ki Bodronolo's father to find a spring that can cure the disease. This Kuwarasan Hamlet is the instruction of Sunan Geseng to uncover the illness suffered by Ki Bodronolo. It is this trail that lies behind the name Kuwarasan as a hamlet in the village of Karangembang.

In addition, there is still a connection between the places left by Ki Bodronolo and the origin of Karangembang Village. When Ki Bodronolo occupied the Karangembang Village area, every morning he basked in the hot sun. These events in rural areas are usually called era-era. For the events ters Ki called Bodronolo called the name of the area into an era. Until now there is Hamlet Era in Karangembang Village.

The name Karangkembang itself is stabilized from the deliberations of the Hamlet leaders, Kuwarasan, and Era. Each regional leader gets the task to discuss the tasks that must be undertaken. The task that is ordered is that there is a leader who gets the task of composing (writing, which is his betel group), on the other hand they get duty to sing (*nembang*). Based on this incident the name of the Karangkembang Village originated. The word "*ngarang*" was changed to a coral, while the word *nembang* was changed to Kembang. Be a coral word and a flower mixed into Karangkembang.

c. Educational Value Contained in Ki Bodronolo Folklore

1) The Value of Moral Education

The value of moral education is the value associated with one's good and bad behavior. Moral education values that can be taken from the story of a people entitled Ki Bodronolo, namely his goodness that is so devoted to life and death for the country and kingdom that is loved. It was proven when Ki Bodronolo was very obedient when he had to guard the rice barn of the Mataram kingdom. This can be proven in the following description:

The journey of the pedestal carried out by Ki Bodronolo begins when following in the footsteps of Ki Madusena doing the pedestal in the Sawangan area. After Ki Bodronolo grew up, the King of Mataram again called Ki Bodronolo. This time Ki Bodronolo received a State letter / letter of confession from Sultan Hanyongkrokusumo to open a rice barn providing food for Mataram troops.

2) The Value of Indigenous Education or Tradition

The value of Indigenous Education or Tradition from Ki Bodronolo's folklore is a '*ngera-era*' routine or sunbathing every morning under the sunshine carried out by Ki Bodronolo until now is still carried out by the community. This can be proven in the following quote:

When Ki Bodronolo occupied the Karangkembang Village area, every morning he basked in the hot sun. These events in rural areas are usually called era-era. For the events ters Ki called Bodronolo called the name of the area into an era. Until now there is Hamlet Era in Karangkembang Village.

3) The Value of Religious Education or Religion

The value of religious education or religious value is a value of behavior related to God. Ki Bodronolo's folklore has the value of religious education, namely when Ki Bodronoo reached adolescence to get orders from the King of Mataram to run an education in a pesantren then Ki Bodronolo studied in boarding schools until adulthood. This can be seen at the following point:

In 1615 Ki Bodronolo at the age of 12 years received a call from the Kingdom of Mataram to come to the kingdom. The king wanted Ki Bodronolo to study at the pesantren. Finally, SunanGeseng took him to West Java to study religion at a pesantren. Ki Bodronolo also with Senan g heart to do the King's orders.

4) The Value of Heroism

The value of heroic education is a behavior that dares to sacrifice body and soul for others. The educational value that can be taken from folklore Ki Bodronolo. This can be proven in the following quote:

After Ki Bodronolo grew up, the King of Mataram again called Ki Bodronolo. This time Ki Bodronolo received a State letter / letter of confession from Sultan Hanyongkrokusumo to open a rice barn providing food for Mataram troops. At that time the Kingdom's rice barn was very abundant in the

midst of a chaotic war against the invaders, so the Mataram Kingdom needed someone who could be trusted to guard the rice barn. Ki Bodronolo had to guard the rice barn and later it would be consumed by the troops of the Mataram Kingdom when they drove the Dutch from Java to Banten.

In addition to obtaining the mandate to guard the rice barn, Ki Bodronolo was tasked with expelling invaders from the land of Java to Banten. He also devised the best plan in ousting the occupying group which had tormented the area that had been colonized. After the mature strategy was obtained by Ki Bodronolo, the attack began. Ki Bodronolo attacked Dutch soldiers in the Petanahan area.

For the persistence of Ki Bodronolo and his troops, victory can be achieved. The king gave a prize for Ki Bodronolo's victory in the form of a position as regent and got the title Kolopaking which gave birth to the Kebumen Regent breed. During Ki Bodronolo's leadership, he was able to give birth to Panjer Roma II and became a ruler in Panjer., Kabumian (now Kebumen).

Discussion

In the discussion of the results of the study using a theory that is relevant to the subject matter according to the research conducted. The main problems in the research include: the value of education contained in Ki Bodronolofolklore , and the relevance of Ki Bodronolo 's folklore to learning literature in junior high school.

At the beginning of the discussion it was described about the geographical description of the Karangembang village in Alian District, Kebumen Regency. The presentation aims to give a general description of the geographical conditions of the research village. Through this description, the background of the population can be known so that Ki Bodronolo folklore can be created.

The process of describing the social background and geographical description of Karangembang village is used as the basis for analyzing the contents of Ki Bodronolo folklore. The state of today's society is inseparable from life happened in the past so that the future life must not be separated from the life of the previous period (today). Likewise folklore. The development of the rayat story must be closely related to the social background of the past population which continues to develop from time to time until the next generation.

Folklore is one type of oral folkore. Researching folkore is the same as conveying desire into " *the enjoyment of life.*" (Barnouw, 1982: 241). According to the events in space and time, stories can be distinguished by fictional and factual stories. Fictional stories, which are those that do not occur in space and time, while factual stories are stories that occur in space and time (Rusyana, 1981: 4). But even this difference in reality contains difficulties. Folklore which are generally considered mere fictional stories, are sometimes seen as containing factual truths. Folk literature in the sense that folklore does not have a text as it is. This orality is one of the important characteristics of folklore. In addition, folklore can be developed from generation to generation through oral stories from one generation to the next. Folklore has content in various ways such as social cultural aspects, traditions, religions, character struggles, and various certain teaching values that are brought up by the characters.

Based on this description it can be said that through folklore Ki Bodronolo can find out the life of the population in the past which indicates that folklore has a certain position and function for the community. Sankar (2001) agrees with the description that through folklore, from the age of children children have the opportunity to learn about the people who live in the past and learn the background of the life of their ancestors' beliefs and cultures.

Each region has a collection of folklores including Kebumen District which has various kinds of folk tales from various villages. Some folklore found in Kebumen Regency can be grouped into folklore known to the public and folklore that are not known to the public. Folklore known to the public can be interpreted as stories of the people who have physical evidence in the form of ancestral relics or stores that are the source of the story. In other words, the place is still frequently visited by people both in the Kebumen Regency and outside the district.

Various physical evidence or the legacy of the characters in the folklore in Karangembang Village, Alian Subdistrict, Kebumen Regency, there are various types such as petilasan, tomb, river, village, mountain, spring, hamlet, rock, and various other physical objects. Rural communities rely heavily on Karangembang folklore hereditary ancestors told moreover that leaves physical evidence. The key clerk or manager adds to the confidence of the Karangembang Village community about folklore that occurs at the place or where visitors can obtain information from the caretaker who knows the story in full.

Research on folklore in Kebumen Regency, especially in Karangembang Village, Alian Subdistrict, was conducted at the Ki Bodronolo meeting. The story is closely linked by the people of Karangembang Village and many know the storyline. From the research that has been done there is physical evidence such as *petilasan* of Ki Bodronolo along with his wife, a source of water 'sanity', Era and Kuwarasan village name, as well as several other objects. The location of the Ki Bodronolo release is still frequently visited by people around the village and communities from outside the area. The routine that is still carried out to this day by the people around Ki Bodronolo's funeral is that on Friday Kliwon the residents flocked to the tomb. In addition, each commemorating the birth of the town Kebumen Kebumen city government always go to the tomb of Ki Bodronolo to pray *tahlil* then *nyekar* together. Not infrequently Ki Bodronolo's comments were used as a source of research to get writing material about cultural heritage from Kebumen.

Ki Bodronolo folklore tells the story of Ki Bodronolo's struggle inside guarding the rice barn of the Mataram Kingdom and expelling invaders The Netherlands from Java to Banten. Through various strategies that do any business ultimately successful. For the persistence of Ki Bodronolo and his troops, victory can be achieved. The king gave a prize for Ki Bodronolo's victory in the form of a position as regent and got the title Kolopaking which gave birth to the Kebumen Regent breed. During Ki Bodronolo's leadership, he was able to give birth to Panjer Roma II and became a ruler in Panjer., Kabumian (now Kebumen). He was the first regent of the city of Kebumen, Central Java.

The folklore can be classified into a theory, namely legend. According to Hutomo (1991: 64) legend is a story that is considered by the community to have historical events which can be referred to as people's history. In addition there are also those who claim that legend is a collective history even though it has gone through the process of turning the facts around so that it experiences differences from the original story. (Dananjaya, 1997: 66). It is through this theory of legend that the Ki Bodronolo folklore has a close connection with the history of the past life of the Karangembang Village community even though the level of truth of the story is not entirely pure or not absolutely true.

Regarding the discussion of legends, Bruvand in Dananjaya (1997: 67), grouping legends into four groups: religious legends, supernatural legends, individual legends, and local legends. If associated with the Ki Bodronolo folklore, the story can be classified into local legends and individual legends.

The process of analysis of the folklore Ki Bodronolo obtained the result that the story had educational values in the form of moral education value, the value of traditional education, the value of religious education and the value of heroic education. These educational values have been linked to the content of folklore that has been stated in the research results section.

The value of moral education contained in Ki Bodronolo's folklore contains good teachings that can be taken from the character and life of the character as an aim to be an example for the reader. In this connection Ratna (2015: 73) argues that moral education is not a problem that is considered new. The concept of moral and moral education as an integral part of the education system has been formulated by various experts in the field of education. Not only that moral education is expected to be able to combine spiritual and intellectual aspects as well as aspects of normativity and history. If moral education has been combined with these aspects it is expected to be there is a core for the balance of cognitive, affective, and psychomotor aspects in practical education.

The value of customary education in Ki Bodronolo folklore can be found in traditions that are still carried out today. Custom scope or procedures of social life includes a variety of masala h as complex as living habits, customs, traditions, beliefs, and outlook on life.

The value of religious education can be found in folklore Ki Bodronolo yang contains knowledge on the religious affiliations of figures, the spread of the religious affiliation of the characters to the settlers, the activities related to belief in God in order to take the positive values contained in the story. With the value of education, it makes the reader able to have a choice whose principles do not deviate from religious rules. In line with the theory, Umar (2016: 30) argues that the value of religious education can be obtained from Islamic education. Manifestation of Islamic education as a sub-system of national education has an important history in the development of Islamic education in Indonesia. Thus the existence of Islamic education rooted in tradition and the religious ritualization of Muslim communities is a reference to the development of education in Indonesia.

The name of the hero would be suitable for the character Ki Bodronolo who has done the pedestal pedestal. The land that was first opened was the land where his father was buried, namely Ki MadusenaAstrabaya which is located in the village of Sawangan, Alian District, Kebumen Regency. In the story there is a value of virginity education can be found in Ki Bodronolo folklore contained in the attitude of heroism and struggle of the figure who is very appropriate to emulate his courage, sacrifice, and willingness to sacrifice which can be used as inspiration for readers, especially for students.

Based on the results of the research and explanation of the educational value of Ki Bodronolo folklore it can be said that the positive value of Ki Bodronolo's struggle has relevance to life today. By reading and responding to the struggle of Ki Bodronolo in making a long journey to find a village, it is expected to be able to add cultural and literary repertoire, the inner wealth of the readers, as well as a positive role for teachers especially in the field of literature.

Conclusion

Folklore are stories in the form of literary inventions that exist or have existed in a society. The story spreads and is passed down orally from generation to generation. The spread takes place verbally and is utterance. In a folklore there are socio-cultural aspects, religion, traditions, the struggles of leaders and certain teachings or values. Based on the description above, it can be said that through Ki Bodronolo's folklore, the lives of its inhabitants in the past can be known. This evidence indicates that folklore has a certain position and function for the community of its owner. By understanding Ki Bodronolo folklore can be known the function and position of the community of Karangembang Village in the past while the content of the story is a picture of the community of the owner. This means that the habits or way of life of the people in Karangembang Village are similar to those contained in folklore that existed and developed today.

The value of virginity education can be found in Ki Bodronolo 's folklore, which is in the attitude of heroism and struggle of the figure who is very appropriate to emulate his courage, sacrifice, and willingness to sacrifice which can be used as inspiration for the reader, especially for students.

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