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Character Education in Central Kalimantan Folklore (Value-Related Analysis)

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Abstract

Indonesia is a country rich in cultural diversity, one of which is folklore that characterizes each region and culture. Central Kalimantan is one of the provinces in Indonesia that has a variety of regional stories, one of which is the folklore Asal Usul Danau Malawen. This study aims to analyze the character education values contained in the Central Kalimantan folktale "The Origin of Lake Malawen". The research method used by the author is a descriptive approach method that tries to describe the character education values in the story in words. The results of this study indicate that in the Central Kalimantan folktale "The Origin of Lake Malawen" there are four character values, namely: 1) religious character value, 2) honest character value, 3) creative character value, and 4) curiosity character value. These four character values are part of the eighteen character values proposed by the Ministry of National Education. The character values contained in this folklore can be used as lessons for the younger generation as the nation's successor. Folklore also needs to be introduced to the younger generation so that it is preserved and can be used as learning.

Keywords: Character Education; Folklore; Values.

Abstrak

Indonesia adalah negara yang kaya akan keberagaman budaya, salah satunya cerita rakyat yang menjadi ciri khas daerah dan budaya masing-masing. Kalimantan Tengah adalah salah satu provinsi di Indonesia yang memiliki beragam cerita daerah, salah satunya ialah cerita rakyat "Asal Usul Danau Malawen". Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan karakter yang terdapat cerita rakyat Kalimantan Tengah "Asal Usul Danau Malawen". Adapun metode penelitian yang digunakan oleh penulis ialah metode pendekatan deskriptif yang berusaha mendeskripsikan nilai-nilai pendidikan karakter dalam cerita tersebut dengan kata-kata. Hasil penelitian ini menunjukkan bahwa dalam cerita rakyat Kalimantan Tengah "Asal Usul Danau Malawen" ini terdapat empat nilai karakter, yaitu: 1) nilai karakter religious, 2) nilai karakter jujur, 3) nilai karakter kreatif, dan 4) nilai karakter rasa ingin tahu. Keempat nilai karakter ini merupakan bagian dari delapan belas nilai karakter yang dikemukakan oleh Kementerian pendidikan nasional. Nilai-nilai karakter yang terdapat dalam cerita rakyat ini dapat kita jadikan pembelajaran untuk generasi muda sebagai penerus bangsa. Cerita rakyat juga perlu diperkenalkan kepada generasi muda agar tetap lestari dan dapat dijadikan sebagai pembelajaran.

Kata Kunci : Pendidikan Karakter; Cerita Rakyat; Nilai.



Introduction

Indonesia is a country famous for its cultural diversity from Sabang to Merauke. Each culture has different characteristics, one of which is different regional stories or literature, both oral and written.⁸⁶¹ There are various folktales scattered throughout Indonesia from Sabang to Merauke. Indonesia is rich in folklore with various versions and characteristics. Folklore is a story that originates and develops from the community in a certain area, whether in the form of legends, myths or fairy tales that were originally told orally and passed down from generation to generation without the author being known.⁸⁶² The moral values contained in folklore can be a benchmark in societal change and also function as an educational medium. Folklore also makes a major contribution in providing ethical education directly or indirectly in promoting moral values to students.⁸⁶³

Parents in the past used folklore as a means to give advice and education to their children. However, the development of folklore is not as fast as in the past. This is due to technological developments, such as: television, cellphones, and easy access to the internet. So that the younger generation becomes unfamiliar and even seems not to want to know folklore in their area. In the past, folktales were conveyed to children orally by storytelling before bedtime or when relaxing. Thus, the story will be imprinted in the child's memory. Folklore also needs to be introduced by parents, teachers and the community. Because, there are educational values and local wisdom. Thus, folklore can be a means of conveying messages to the community and teaching educational values to the younger generation.⁸⁶⁴

In Central Kalimantan, there are many folktales, one of which is the story of Lake Malawen which contains many moral messages and character education values. So, the author is interested in analyzing moral messages and character education values in the story of Lake Malawen which can be used as learning for the younger generation.

The previous research researched by Mahmud Ahmadi, Sekar Dwi Ardianti and Ika Ari Pratiwi in their research entitled "Nilai Pendidikan Karakter Dalam Cerita Rakyat Sendang Widodari Kabupaten Kudus" stated that there were four character values in the folklore of Widodari, Kudus Regency, namely: nationalism, mutual cooperation, religion and environmental care.⁸⁶⁵ Esra Parida Siregar, Ivoni Evi Marwati Ndururu and Sadieli Telaumbanua also examined the value of character education in their research entitled "Nilai Pendidikan Karakter Dalam Cerita Rakyat Nias Dan Potensinya Sebagai Materi Pembelajaran Sastra Di SMA" stated that there are five character education values in Nias folklore, namely: religion, good personality, social care, honesty and hard work that can be used as literature learning in high school because there are cognitive, affective, psychomotor aspects.⁸⁶⁶ Ottey Zul Apriani, Wurjinem, Sri Ken Kustianti also examined the value of character education in

⁸⁶¹ Abet Sahputra Sinamo, Silviani Siregar, and Intan Halawa, "Analisis Nilai Budaya Dalam Cerita Rakyat Sampuren Sindates Dengan Analisis Semiotika," *Jurnal Sastra* Vol 10, no. No 1 (2021): 12–20, <https://jurnal.unimed.ac.id/2012/index.php/ajs/article/view/22531>.

⁸⁶² Gunawan Wiradharman, Khusnul Fatonah, and Dede Mahmudah, "Dekonstruksi Cerita Rakyat Indonesia Dalam Iklan Televisi," *Jurnal Sudi Komunikasi Dan Media* 24, no. 2 (2020): 137–52.

⁸⁶³ Naili Sa'ida, "Analisis Nilai Moral Dalam Cerita Rakyat," *Jurnal Pendidikan, Pengasuhan, Kesehatan Dan Gizi Anak Usia Dini (JP2KG AUD)* 1, no. 1 (2020): 45–54.

⁸⁶⁴ Karso Sandi, Resviya, "Nilai - Nilai Pendidikan Karakter Dalam Cerita Rakyat (Legenda Batu Banama)," in *Prosiding Seminar Nasional Universitas PGRI Palangka Raya*, 2022, 213–24.

⁸⁶⁵ Mahmud Ahmadi, Sekar Dwi Ardianti, and Ika Ari Pratiwi, "Nilai Pendidikan Karakter Dalam Cerita Rakyat Sendang Widodari Kabupaten Kudus," *Progres Pendidikan* 2, no. 1 (2021): 1–6, <https://doi.org/10.29303/prospek.v2i1.55>.

⁸⁶⁶ Esra Parida Siregar, Ivoni Evi Marwati Ndururu, and Sadieli Telaumbanua, "Nilai Pendidikan Karakter Dalam Cerita Rakyat Nias Dan Potensinya Sebagai Materi Pembelajaran Sastra Di SMA," *Kode: Jurnal Bahasa* 9, no. 4 (2020): 165–75, <https://doi.org/10.24114/kjb.v9i4.22059>.

their research entitled "Analisis Nilai-Nilai Karakter Dalam Buku Cerita Rakyat Sang Piatu Menjadi Raja Dari Daerah Bengkulu" stated that there are thirteen character education values in the folklore of Sang Piatu Menjadi Raja, namely: religious, honest, independent, curiosity, creative, hard work, social care, discipline, respect for achievement, friendly/communicative, environmental care and responsibility.⁸⁶⁷ Uswatun Khasanah, Irfai Fathurohman, Deka Setiawan also examined the value of character education in their research entitled "Pendidikan Karakter Dalam Cerita Rakyat Genuk Kemiri" stated that there is character education in the folklore of Genuk Kemiri, namely mutual cooperation and honesty. Thus, folklore can be a means of educating student character, in addition to being used as a medium for introducing stories that are believed to be hereditary.⁸⁶⁸ The next research was researched by Wa Ode Halfian in his research entitled "Nilai-Nilai Pendidikan Karakter Dalam Cerita Rakyat 'I Laurang'" states that there are seven character education values in the story of I Laurang, namely: religious values, honesty, hard work, discipline, democracy, responsibility, love for the country and creative.⁸⁶⁹

This research has similarities with previous research, namely both examining the values of character education in folklore. While the difference lies in the value of character education studied by the author in different folklores, namely analyzing the values of character education in the Central Kalimantan folklore "The Origin of Lake Malawen". Lake Malawen is one of the tourist attractions located in South Barito Regency, Central Kalimantan. Apart from being a tourist attraction, Lake Malawen is also a legend or a folklore typical of Central Kalimantan. The purpose of this research is to find out the values of character education in the folklore "The Origin of Lake Malawen", so that it can be used as a lesson for the younger generation.

Method

This research uses a descriptive approach, which is a research conducted by explaining or describing the past.⁸⁷⁰ In this research, the author will describe the character education values contained in the Central Kalimantan folklore "The Origin of Lake Malawen".

Result and Discussion

1. The Folklore of the Origin of Lake Malawen

Lake Malawen is a legend originating from South Barito Regency, Central Kalimantan that tells of the origin of a lake named Lake Malawen.⁸⁷¹ The following author will present a brief story of the origin of Lake Malawen quoted from one of the web sources.

Once upon a time, on the edge of the jungle in Central Kalimantan, there lived a couple who were poor and loved each other. However, they had not been blessed with a

⁸⁶⁷ Ottey Zul Apriani, Wurjinem, and Sri Ken Kustianti, "Analisis Nilai-Nilai Karakter Dalam Buku Cerita Rakyat Sang Piatu Menjadi Raja Dari Daerah Bengkulu," *Juridikdas: Jurnal Riset Pendidikan Dasar* 3, no. 2 (2020): 251–57.

⁸⁶⁸ Uswatun Khasanah, Irfai Fathurohman, and Deka Setiawan, "Pendidikan Karakter Dalam Cerita Rakyat Genuk Kemiri," *Jurnal Educatio FKIP UNMA* 8, no. 1 (2022): 60–64, <https://doi.org/10.31949/educatio.v8i1.1611>.

⁸⁶⁹ Wa Ode Halfian, "Nilai-Nilai Pendidikan Karakter Dalam Cerita Rakyat 'I Laurang,'" *ETNOREFLIKA: Jurnal Sosial Dan Budaya* 8, no. 3 (2019): 186–94, <https://doi.org/10.33772/etnoreflika.v8i3.810>.

⁸⁷⁰ Arikunto Suharsimi, *Prosedur Penelitian* (Jakarta: Rineka Cipta, 2019).

⁸⁷¹ Andreow Kony Darlam Bagus, "Struktur Narasi, Fungsi Dan Nilai Budaya Dalam Kumpulan Legenda Di Kalimantan Tengah," *Jurnal Bahasa, Sastra Dan Pembelajarannya* 9, no. 2 (2019): 112, <https://doi.org/10.20527/jbsp.v9i2.7475>.



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child for ten years. They always prayed to God Almighty to make their dreams come true. Every day they prayed and fasted for their wish to come true. A few months later, about three months later, their prayers were answered. Finally, they got signs of the baby's presence in their family when the wife felt sick all over and felt nauseous.

Nine months later, his wife gave birth to a boy who was named Kumbang Banaung. They were very happy because they finally got the child they had been craving for. They lovingly cared for and raised Kumbang Banaung. Every day they always gave advice and counsel so that Kumbang Banaung would become a polite and filial child. In addition, his father also taught him to hunt.

Over time, Kumbang Banaung grew into a handsome young man. However, his parents' hope that Kumbang Banaung would become a filial son did not materialize. Kumbang Banaung's behavior became worse and worse, he never heeded his father's advice.

One day, when his father was very ill. His father was forced by the Banaung beetle to accompany him hunting in the forest. However, his father's condition was quite alarming, so his father could not accompany him. Banaung Beetle finally went alone to the forest. However, before he left for the forest. His father gave him an heirloom, the malawen plate.

After preparing his needs, Kumbang Banaung went to the forest alone. After walking through the forest for some time, he had yet to find an animal. He didn't want to go home empty-handed. In the end, he continued his hunt by going through the forest and without realizing that he had walked deep into the forest. When he entered the forest, Kumbang Banaung saw a ray of fire and it turned out that it came from a village called Sanggu. In the village, a traditional ceremony was being held by the village chief to usher in the pingitan period of his daughter named Intan into adulthood, enlivened by a dance performance. Kumbang Banaung was mesmerized by the beauty of the girl named Intan. It was almost evening, so Kumbang Banaung went home. At night, Kumbang Banaung couldn't close his eyes because he kept remembering Intan's face.

The next day, Kumbang Banaung said goodbye to his parents to go hunting in the forest. However, Kumbang Banaung secretly returned to Sanggu Village because he wanted to meet Intan. After getting acquainted with Intan, he found out that Intan was a beautiful, friendly and polite girl. So he fell in love with Intan. Similarly, Intan also liked Kumbang Banaung. However, both of them still kept those feelings in their hearts.

From then on, Kumbang Banaung often went to Sanggu Village to meet with Intan. The locals talked about their secretive relationship. As the daughter of a village chief, this could bring the family into disrepute. So, her father arranged for Intan to marry a rattan merchant.

After Kumbang Banaung heard about the match between Intan and the rattan juragan. Then, Kumbang Banaung immediately went to Intan and expressed his feelings for her. Kumbang Banaung was convinced that Intan loved him too. Then, after a while he pressed her. Finally, Intan told him the truth. Intan admitted that she also liked Kumbang Banaung. However, she was afraid of being scolded by her father. After knowing Intan's situation, Kumbang Banaung immediately returned to his house to meet his parents and convey his intention to propose to Intan. However, his parents did not give their blessing to Kumbang Banaung, because they were poor people. So there was no way Intan's parents would accept them. However, Kumbang Banaung still wanted to marry Intan. Even though his parents had forbidden him, his father even said that Kumbang Banaung would later get a catastrophe.

At night, when it was raining, Kumbang Banaung secretly went to Sanggu Village to meet Intan. He intended to ask Intan to elope. After seeing that the surroundings were safe, the two of them walked sneakily to leave the village. However, after a few steps of walking, suddenly there were several residents who were on patrol who saw them. When they saw Kumbang who wanted to take Intan away, they immediately sounded the drum. The villagers came and chased them. Then, they ran until they reached a river. However, they could not cross the river.

In a state of panic, Kumbang Banaung suddenly remembered the malawen plate given to him by his father. He took the plate and threw it into the riverbank. Miraculously, the plate suddenly turned big. They climbed on the plate to cross the river. They were happy because they felt safe from the people's pursuit. However, when they reached the middle of the river, the rain suddenly became heavy. The sound of thunder rumbled and made the river waves become very large, so that the malawen plate they were riding on overturned. Moments later, the river turned into a lake. The lake was named Lake Malawen by the local people. Meanwhile, Kumbang Banaung and Intan transformed into two white crocodiles, which are said to be the inhabitants of Lake Malawen.⁸⁷²

2. Character Education Values in the Folklore of the Origin of Lake Melawen

Character Education is a term derived from two words, namely "education" and "character" which need to be understood one by one.⁸⁷³ Education is an effort made by someone consciously and deliberately to prepare students towards maturity, high skills, noble character and intelligent thinking through guidance and training as members of society to achieve perfect security and happiness.⁸⁷⁴ Character is a psychological, moral or ethical trait that characterizes a person or group of people.⁸⁷⁵ A person's character is defined as a distinctive way of thinking and acting, so as to live and work together in family, community, nation and state.⁸⁷⁶

Character building is one of the most important things. As stated by Martin Luther King, "We must remember that intelligence is not enough. Intelligence plus character—that is the goal of true education".⁸⁷⁷

Basically, character education is something that absolutely must be implemented by teachers as educators with the aim of shaping the character of the nation.⁸⁷⁸ Character education is an effort to educate children to make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment..⁸⁷⁹

⁸⁷² "Cerita Rakyat Asal Usul Danau Malawen," Cerita Rakyat Kalimantan Tengah, 2018, <http://ceritarakyatkalteng.blogspot.com/2018/12/cerita-rakyat-asal-usul-danau-malawen.html>.

⁸⁷³ Dahlan Muchtar and Aisyah Suryani, "Pendidikan Karakter Menurut Kemendikbud," *Edumaspul: Jurnal Pendidikan* 3, no. 2 (2019): 50–57, <https://doi.org/10.33487/edumaspul.v3i2.142>.

⁸⁷⁴ La Adi, "Pendidikan Keluarga Dalam Perspektif Islam," *Jurnal Pendidikan Ar-Rashid* 7, no. 1 (2022): 1–9.

⁸⁷⁵ Titik Sukmiati Sumantri and Alwizar, "Paradigma Nilai Pendidikan Karakter Dalam Perspektif Al-Qur'an," *Jurnal An-Nur* 10, no. 2 (2021): 39–51.

⁸⁷⁶ Monalisa, Hamidah, and Surawan, "Upaya Guru Pendidikan Agama Islam Dalam Membentuk Karakter Kreatif Di Sd Negeri 3 Tangkiling," *Jurnal Riset Pendidikan Dasar* 05, no. 2 (2022): 147–60.

⁸⁷⁷ Surawan et al., "Implementation of Character Education at Madrasahs and Integrated Islamic Schools in Central Kalimantan," *Ta'dib* 25, no. 1 (2022).

⁸⁷⁸ I Wayan Eka Santika, "Pendidikan Karakter Pada Pembelajaran Daring," *Indonesian Values and Character Education Journal* 3, no. 1 (2020): 8–19.

⁸⁷⁹ Wina Adha Vitri, Tutut Handayani, and Elsa Cindryah, "Strategi Guru Dalam Menanamkan Nilai Pendidikan Karakter Peduli Lingkungan Di Tk Negeri Pembina Penukal Pali," *Indonesian Journal of Islamic Golden Age Education (IJIGAEd)* 3, no. 1 (2022).

Character Education according to the Ministry of National Education is education that develops national character in students so that they have values and character and can apply these values in their lives, as religious, nationalist, productive and creative citizens..⁸⁸⁰

According to the Ministry of National Education, there are eighteen values in character education, namely: 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) national spirit, 11) love for the country, 12) respect for achievement, 13) friendly/communicative, 14) peace-loving, 15) love to read, 16) environmental care, 17) social care, 18) responsibility..⁸⁸¹

Among the eighteen character education values above, there are four character education values in the origin story of Lake Malawen, namely: religious, honest, creative and curiosity character values. The description is as follows:

a. Religious character values

Religion is basically believing or believing in God by carrying out all his commands, so that all his behavior is based on faith in God and is accustomed to doing good..⁸⁸² This religious character value includes attitudes or behaviors that are obedient in carrying out the teachings of the religion they adhere to, tolerance for other religions in carrying out worship and living in harmony with followers of other religions..⁸⁸³

As for the folklore of the origin of Lake Malawen, we can find religious character values in the following quote:

"For ten years they have not been blessed with a child. They always pray to God Almighty to make their dreams come true. Every day they pray and fast for their wish to come true."

The religious character value contained in the quote can be seen from his resilience and belief in worshiping Allah Swt by continuing to pray and fasting so that his wishes are granted.

b. Honest character value

Honest character value is the nature or attitude of someone who always says something based on reality and what it is. The reflection of honest character values is in the form of an attitude that always conveys information in accordance with the facts and behavior does not take other people's rights..⁸⁸⁴ Honest behavior is based on efforts to be a person who can be trusted in words, actions, and work. Honest is

⁸⁸⁰ Surawan et al., *Implementasi Pendidikan Karakter Di Madrasah Dan Sekolah Islam Terpadu* (Palangka Raya: Penerbit: Yayasan Zawiyah MIftahus Shudur, 2022).

⁸⁸¹ Mardiah Baginda, "Nilai-Nilai Pendidikan Berbasis Karakter Pada Pendidikan Dasar Dan Menengah," *Jurnal Ilmiah Iqra'* 10, no. 2 (2018): 1–12, <https://doi.org/10.30984/jii.v10i2.593>.

⁸⁸² Jannah Ulfah and Suyadi Suyadi, "Konsep Budaya Religius Dalam Membangun Akhlakul Karimah Peserta Didik Di Madrasah Ibtidaiyah," *Pedagogi: Jurnal Ilmu Pendidikan* 21, no. 1 (2021): 21–29, <https://doi.org/10.24036/pedagogi.v21i1.950>.

⁸⁸³ Raihan Putry, "Nilai Pendidikan Karakter Anak Di Sekolah Perspektif Kemendiknas," *Gender Equality: Internasional Journal of Child and Gender Studies* 4, no. 1 (2018): 7, <https://sugiartoagribisnis.wordpress.com/2010/07/14/seks-bebas-di-kalangan-remaja-pelajar-dan-mahasiswa->.

⁸⁸⁴ R A Ramadhani, J I Siti Poerwanti, and Sularmi, "Analisis Kesesuaian Nilai Karakter Cerita Fiksi Pada Buku Siswa Kelas IV Tema 8 Sekolah Dasar Dengan Nilai Karakter Kurikulum 2013," *Didaktika Dmija Indria* 9, no. 3 (2021).

also defined as straightforward, not cheating, being equal in reality and speech or as it is.⁸⁸⁵

As for the folklore of the origin of Lake Malawen, we can find honest character values in the following quote:

"Intan also admitted that she also liked Kumbang Banaung. However, she was afraid of being scolded by her father. After learning about Intan's situation, Kumbang Banaung immediately returned to his house to meet his parents and convey his intention to propose to Intan".

The honest character value contained in the quote can be seen from the character Intan who confesses her feelings to Kumbang Banaung. Likewise, the character of Kumbang Banaung who wants to convey his intentions to his parents.

c. Creative character value

According to the Ministry of National Education, creative thinking is thinking to do something by producing a way or result from something that is already owned.⁸⁸⁶

As for the folklore of the origin of Lake Malawen, we can find creative character values in the following quote:

"Kumbang Banaung went into the forest alone. After walking through the forest for some time, he had yet to find an animal. He didn't want to go home empty-handed. In the end, he continued his hunt by walking through the forest and without realizing that he had walked into the forest. When he entered the forest Kumbang Banaung saw the light of fire and it turned out that it came from a village called Sanggu."

The creative character value contained in the quote can be seen from the attitude of Kumbang Banaung who tried to find game animals, so he found a new place when exploring the forest.

d. Character value of curiosity

According to Silmi and Kusmini, curiosity is a natural emotion in humans to investigate and find out more about something they learn.⁸⁸⁷ Curiosity will always motivate oneself to continue to seek and know new things, thus increasing knowledge and experience in learning activities.⁸⁸⁸

As for the folklore of the origin of Lake Malawen, we can find the character value of curiosity in the following quote:

"The next day, Kumbang Banaung said goodbye to his parents to hunt in the forest. However, Kumbang Banaung secretly returned to Sanggu Village because he

⁸⁸⁵ Suryadi, Suhardi, and Wahyu Indrayatti, "Analisis Nilai-Nilai Pendidikan Karakter Dalam Novel Hijrah Bang Tato Karya Fahd Fahdepi," *Student Online Journal (SOJ) UMR AH-Keguruan Dan Ilmu Pendidikan* 2, no. 2 (2021): 1025–33, <http://www.bioline.org.br/>.

⁸⁸⁶ Shinta Puspita Sari, Uus Manzilatusifa, and Sungging Handoko, "Penerapan Model Project Based Learning (PjBL) Untuk Meningkatkan Kemampuan Berfikir Kreatif Peserta Didik," *Jurnal Pendidikan Dan Pembelajaran Ekonomi Akuntansi* 5, no. 2 (2019): 119–31, <http://jurnal.fkip.unla.ac.id/index.php/jp2ea/article/view/329>.

⁸⁸⁷ Carolina Hidayah Citra Ningrum, Khusnul Fajriyah, and M. Arief Budiman, "Pembentukan Karakter Rasa Ingin Tahu Melalui Kegiatan Literasi," *Indonesian Values and Character Education Journal* 2, no. 2 (2019): 69, <https://doi.org/10.23887/ivcej.v2i2.19436>.

⁸⁸⁸ Lukmanul Hakim and Ismail Marzuki, "Pendidikan Karakter Rasa Ingin Tahu Melalui Pembelajaran Konstruktif Dalam Kisah Musa Dan Khidir," *Jurnal Kajian Islam Dan Pendidikan Tadarus Tarbany* 1, no. 2 (2019): 138–51, <https://doi.org/10.31000/jkip.v1i2.2046>.



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wanted to meet Intan. After getting to know Intan, he found out that she was a beautiful, friendly and polite girl. So he fell in love with her. Likewise, Intan also liked Kumbang Banaung. However, both of them still kept their feelings in their hearts."

The character value of curiosity contained in the quote can be seen from the attitude of Kumbang Banaung who tried to find out more about Intan, so that he learned that Intan was a beautiful, friendly and polite girl.

Conclusion

There are four character education values in the Central Kalimantan folktale "The Origin of Lake Malawen" that can be used as learning by the younger generation, namely: religious character values, honest character values, creative character values and curiosity character values. The four character values are part of the eighteen character education values proposed by the Ministry of National Education that need to be owned by the younger generation as the nation's next generation. Therefore, the author suggests that the younger generation can develop their abilities and can preserve their respective regional literature. One way is to preserve folklore and analyze the messages and educational values in the story, so that it can be used as a lesson.

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