

# Religiosity in Banyumas Folklore as Children's Literacy Material Primary School

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**Abstract:** Folklore material in elementary schools has an important role in the values contained in stories for students, especially religious values. This study aims to describe the facts of the story in terms of the religious values of the main character in Banyumas folklore which are good for being used as material for children's literacy. The type of research used in this study is qualitative research with descriptive methods. The source of the data in this study was the folklore of Banyumas by Kurnianto, et al entitled "Cerita Rakyat Jawa Tengah. Some of the story titles taken include the Kadipaten Penyarang, Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih, Babad Pasir Luhur, Baturraden, and Sepatnunggal". The data collection technique used was library research or content analysis. The technique includes a series of stages of data reduction analysis, data presentation, and drawing conclusions. The results of the analysis show (1) the characters in the five stories are humble, wise, religious, and have a fighting spirit; (2) the religious values contained in the five stories show a religious relationship with God which is shown in their daily worship, involving God in every matter, asking for guidance, and praying every time they want to make a decision. The religious value with fellow human beings shown in the story is the character of the main character who is humble and helps between fellow human beings and does not discriminate in providing assistance.

**Keywords:** folklore, religious values, literacy.

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## Introduction

Reading is an activity of absorbing various information and knowledge as well as new insights that can increase one's intelligence (Susilowati, 2018). The reading movement currently being called for is the literacy movement. The low level of literacy culture in Indonesia is ranked 64th out of 65 countries surveyed according to Republika (2015). This is what gives new enthusiasm to teachers who drive literacy every day. One of the intermediaries for the literacy movement in elementary schools can be done through folklore material which is material in Indonesian language subjects. Folklore is a type of fictional story that has various types such as fables, fairy tales, legends, and myths which are closely related to the imagination and everyday life of children.

Folklore that has appeared for a long time needs to be studied and published for its usefulness (Merdiyatna, 2019). One of them is by studying folklore. With this study, people can see and understand the contents of folklore. Folklore is very important to study because it contains values that can be used as learning. According to the researcher's experience, in general, people who still have a storytelling tradition make folklore an educational tool to guide children to behave well. One of the children's guidance starts from giving religious values that can be obtained from reading folklore that contains these values.

Folklore is still strongly attached to the traditions and culture of the area (Umri and Shah, 2021). Folklore is also known by people in various regions as fairy tales, legends or a story that has a historical background. Cultural values and local

wisdom from folklore that can be passed down from generation to generation in the form of cultural values that are very beneficial for life. In folklore there are intrinsic elements that are used so that the storyline can be structured.

Religious values are values that concern the concept of God or religious life in the form of a bond or relationship that governs humans and their God (Aisyah, 2018). Religious values are also related to worldly life, apart from that religious values are also closely related to the afterlife. The lack of students' understanding of the values contained in literary teaching materials makes this very impactful on the decline in the quality of learning. Religious values can be shown through the stories told by the characters as evidenced by the actions in the folklore.

Based on previous research by Melasarianti (2015) that character education itself is a long process, namely the learning process to instill noble values, manners, noble character that is rooted in religious teachings, customs and positive values in order to develop the personality of students so that they become human beings with dignity, become citizens of the nation whose character is in accordance with the noble values of the nation and religion. Today's noble values of the nation and religion can be applied through folklore literacy which contains moral values such as religious values, educational values, social values, and cultural values.

Similar research conducted by Hasanah, et al. (2022) which generates children's enthusiasm or interest in folklore can be used as a medium in learning as well as a medium in instilling the value of love for the motherland in children in elementary schools. Another study conducted by Flowers, et al. (2020) found that the role of folklore as a medium for learning literacy is contained in the values that exist in folklore such as social values, religious values, moral values, cultural values, and educational values. Students can practice the values contained in folklore in real life.

The research to be carried out has several similarities with previous studies on the types of values studied in folklore, namely religious values. Previous research has not focused on one value to be studied, but examines several values contained

in the story such as social values, cultural values, educational values, and moral values. Another difference that is the advantage of this research is that it raises the folklore of the Banyumas area which not many people know and study. Several relevant studies have not found a collection of Banyumas folklore whose religious value is studied, so researchers will examine the religious value of Banyumas folklore which is still foreign in folklore material to be used as material for children's literacy.

Based on the background above, the purpose of this study was to examine the religious values contained in folklore in the Banyumas area. Folktales that contain religious values and sources of children's literacy include "Kadipaten Penyarang, Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih, Babad Pasir Luhur, Baturraden, and Sepatnunggal". These five folktales will be studied based on the intrinsic elements and religious values contained therein. The main characters in the five stories have high enough religious value so they can be used as literacy material for elementary school students.

## **Theoretical Basis**

### **Definition of Folklore**

Folklore is a story that is believed and developed in a local community (Asnawi, 2020). Folklore lives and develops in a society and becomes the basis of reference for the norms of that society. Folklore is usually formed based on various events related to that society. Therefore, folklore lives and develops from traditional societies that are unique and distributed regularly and relatively over a long period of time. Kanzunudin (2017) argues that folklore is an anonymous story that is not bound by space and time, which circulates orally in society, including animal stories, fairy tales, legends, myths, and sagas. Maulidianto et al (2021) argue that folklore is an ancient story that lives among the people and is passed down orally. Folklore that is passed down in the language of the people (local language) so that its spread is only limited to certain areas.

Based on some of the opinions of the experts above, it can be concluded that folklore is part of a collective culture that is passed down by ancestors

(ancestors) to the next generation. Transmission from generation to generation through oral and written culture from generation to generation. The hereditary stories contain life values in various forms such as prose (fairy tales, myths, legends), riddles, songs, folk poetry (rhymes, gurindam, poetry), folk language (accent), poetry, customs, folk beliefs, the sound of signals for people's communication (kentongan and genderang), traditional clothing, and folk music.

### **Types of Folklore**

According to Bunga et al (2020), the types of folklore can be divided into three major categories, namely: a) Mites or myths. Mites or myths are folk prose stories, which are considered to have really happened and are considered sacred. Mites are represented by gods or demigods. Events take place in another world, or in a world that is not the way it is today, and happened in the past. b) Legend. Legend is a prose story of the people, which is considered as an event that actually happened. In contrast to myths, legends are secular (worldly), occurred in a time that was not so past, and took place in the world as it is today. c) Fairy tales. Fairy tales are collective short stories of oral literature. Fairy tales are folk prose stories that are not considered to have really happened.

### **Folklore Function**

Kanzunudin (2017) argues that folklore has the function of: (a) an educational facility; (b) a means to legitimize collective social institutions that must be obeyed by every member of society; (c) means to disseminate good and religious values; (d) a means for social criticism or protest; (e) means to shape the character and identity of a society; (f) means of recognition and understanding of the cultural values of a society; (g) as social capital to interact and communicate between members of a society; and (h) means to entertain.

Folklore has an important role in shaping character through the values contained in the story. Folklore also has a strategic role in introducing the world of literature as a form of children's literacy. Merdiyatna (2019) explained that the function of folklore is as an educational tool for children and as a means of entertainment. As an educational

tool for children, the meaning is that a story can take its positive value. Stories are used as a medium used in providing a good understanding of children. Educational value can be drawn from advising children not to be at odds or hostile to fellow human beings and to live in harmony among themselves. The second function is as entertainment. The story shows that there is a vehicle for the community to release fatigue for a moment with various forms of oral literature so that listeners and speakers are entertained and even laugh when they hear and say something interesting or funny. Based on some of the opinions of the experts above, it can be concluded that the function of folklore is as an educational tool, as a means of entertainment, as a means of spreading good values that can be applied in society.

### **Religious Value in Folklore**

Religious values are values that concern the concept of God or religious life in the form of a bond or relationship that governs humans and their God (Simbolon, 2022). Religious values are also related to worldly life, apart from that religious values are also closely related to the afterlife. Beyond this is what distinguishes it from other values. Religious values are the values contained in fictional literary works in the form of a human determination to have piety, noble character, or piety to all good meanings. For religious people, there is meaning to be lived in a sacred and real way in the form of unlimited power and strength, a source of life and fertility. Something that can be experienced by religious people, namely inner awareness, grateful for the blessings that God has given in the form of a source of life and fertility for humans (Aisyah, 2018). Tusi (2020) argues that religious value is a point of view that binds humans to God, the creator of nature and everything in it, which is the relationship between humans and His servants.

Bunga (2020) argues that religious values are fundamental values and guide the actions of human divine life. Religiosity refers more to the aspects that exist in the depths of the human heart, the vibrations of the human personal heart, a personal attitude that is mysterious, to others, because it breathes the intimacy of the soul. Based

on the opinions of the experts above, it can be concluded that religious value is a value which is the concept of the relationship between humans and their God in interacting and worshipping. Religious values can also be actualized not only with God, but with fellow humans and nature.

### **Materials and Methods**

The type of research used in this research is qualitative research with descriptive methods (Sugiyono, 2015). Sources of data in this study were several Banyumas folklore entitled "Kadipaten Penyarang, Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih, Babad Pasir Luhur, Baturraden, and Sepatnunggal" taken from a book entitled "Cerita Rakyat Jawa Tengah" by Kurnianto, et al. The data collection technique used is library research (Sukmadinata, 2017) by analyzing content, namely through observation and searching for identities and descriptions of characters and characterizations in stories that show religious values. The data analysis technique uses Miles & Huberman analysis which consists of three paths, namely data reduction, data presentation, and drawing conclusions.

### **Results and Discussion**

#### **Story Structure**

The story structure is divided into several parts, including themes, plot, characterizations, and settings (Gusnetti, et al 2015). Plot is a series of events in a story. The plot is the storyline of a sequence of stories. The theme is the topic of discussion or the main idea of a story. Characterization is a description of the characters in the story and their characteristics or character. Meanwhile, the setting is the place where a story takes place, the time and atmosphere of the story (Merdiyatna, 2019). In this research, we will discuss story facts from five story titles, namely "Kadipaten Penyarang, Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih, Babad Pasir Luhur, Baturraden, and Sepatnunggal".

The story entitled Kadipaten Penyarang is the theme of togetherness in building a civilization. The plot in this folktale is to use a forward plot, because the storyline continues to tell the events that are being experienced and what will be experienced. The main character in the folklore is Ranggalasena. Ranggalasena's character is polite, polite, persistent, tenacious, humble, has a wise knight spirit, and sticks to his convictions. The second character who supports the main character is Kiai Ngabei who is a teacher from Ranggalasena who made Ranggalasena successful in building the duchy. Kiai Ngabei has a wise and generous character and character, embracing his people to live side by side together by maintaining unity and oneness. The background raised in the story really helps other elements that support the story to live. The background used is in the Hutan Penyayang.

The second story structure is a story entitled Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih. The plot in the folklore is forward plot. The theme raised in the story is the generosity of Santri Undig in helping villages affected by disease outbreaks and attacks by the Garuda Beri bird. The main character in the story is Santri Undig. Santri Undig are persistent, diligent, humble, helpful, and never give up, making them accepted anywhere and able to help cure disease outbreaks. The setting used in the story is in Kahuripan Village which was hit by a deadly disease outbreak and in the Limbangan Duchy which was hit by the Garuda Beri bird and both were rescued by Santri Undig.

The structure of the third story, entitled Babad Pasir Luhur, is told in a forward plot. The theme raised in the story is the theme of kinship with the main character and supporting characters who are disguised and don't know each other. The main character named Raden Banyak Catra or Raden Kamandaka who is brave, agile and persistent in doing his job. The backgrounds of the stories used in the stories are very diverse, starting from Pasir Luhur, the Logawa River, Purwokerto, to Kedungbanteng. These diverse backgrounds support stories to become more varied and diverse.

The story structure of the folklore entitled Baturraden is told in a forward plot. The theme raised in the story is about the love story of a

daughter of the Duke with a duchy slave who is not sanctioned by the Duke. This makes the main character have to accept the reward to be put in prison but the Princess helps him to get out and finally they live together. The main character in the story is named Suta who works as a slave for the Duke of Kotaliman. Suta has a persistent character, is obedient, works hard, never argues with his employer. The setting of the place used was in the Duchy of Kotaliman Banyumas and on the slopes of Mount Slamet which eventually became the residence of Suta and the daughter of the Duke to settle in the area.

The story structure contained in the folklore entitled *Sepatnunggal* is using forward plot. This story raises the theme of the survival of the villagers with the existence of a fish which is the only living fish in the river near the village. The main character in the story is Reksapati, with supporting characters namely Ratna, his wife, Ki Wangsakarta, and his wife who is Ratna's parents. This story tells of a prince who left his kingdom because he had been devastated by him, so he entered the forbidden forest and met a beautiful girl named Ratna. The backgrounds used are varied so that in this story it can be seen that many ranges of places are used and varied, such as the Istana Candi Kuning, Gunung Padang, Kadipaten Majenang, Hutan Larangan which later became Desa Babakan, Sungai Cibengkeng, and Desa Sepatnunggal.

### Religious Value

#### *Religious Value Relations between Man and God-1*

Humans are God's most perfect creation. This is because humans were created in the best form and given reason. This religious character only teaches the procedures for worship and its relationship with the creator (Nurgiansah, 2022). Religious values between humans and God in this case can be exemplified in the activities of worship, prayer, carrying out God's commands, and staying away from God's prohibitions.

The religious value of the story of Kadipaten Penyarang which shows the religious relationship of humans or characters with their God is shown by the actions of the main character and supporting characters. The religious values shown

include believing that God's blessings exist. The main character believes that if someone is willing to try, God will open and give directions and help to complete his work. The main character named Ranggasena also studied with a Kiai or religious expert to deepen his religious knowledge named Kiai Ngabehi. This shows that Ranggasena has the determination to study religion.

The religious value of the story entitled *Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Talam Upih* is the main character named Santri Undig with his belief in God. He always involved God in every business. Santri Undig believe that God is the one who forgives and gives healing and help to His servants. Santri Undig always pray and ask for guidance every time they carry out their activities, both when helping the residents of Kahuripan Village in eradicating disease outbreaks and when fighting the Garuda Beri bird that wants to destroy the Donan Duchy.

The religious value shown by the character with God in the story entitled *Babad Pasir Luhur* is the persistence of the main character named Raden Banyak Catra in meditation to receive revelation or instructions from the God. Raden Banyak Catra was always persistent and believed that guidance and help from the Gods would accompany his steps. Likewise with his older brother, Raden Banyak Ngampar, who always obeyed his parents and God.

The religious values shown in the story entitled *Baturraden* are the characters who are enthusiastic and believe in miracles. The main character named Suta who surrenders to what is given by the Duke and his punishment even though he is innocent. Suta and Puteri keep trying and believe in God there will be a more beautiful way.

The religious value of the character in the *Sepatnunggal* folklore is Reksapati as the main character who is amazed at the beauty of a girl whose voice is melodious, so that Reksapati is indirectly amazed at the beauty of God's creation. Reksapati had also been previously warned by Ki Wangsakarta who indicated to avoid actions that could harm him and the residents in the Prohibited Forest. Ki Wangsakarta's wife who remembers God because of the mistakes of her children and daughter-in-law as a result of these actions can

bring great disaster. In the end Reksapati regretted his sin for his actions which caused destruction and disaster in the village.

#### *Religious Relations with Fellow Humans-2*

Humans are social creatures who cannot live without the help of other humans. Hantono (2022) suggests that as social beings, humans need interaction with other humans. Evidence that humans cannot live without other humans is the interaction that occurs between humans with one another both in the small sphere (family) and in the social environment of society. The need for mutual help, cooperation, mutual cooperation, mutual assistance, and togetherness in creating an atmosphere of living in harmony.

Based on an excerpt from the story entitled *Kadipaten Penyarang*, there are many religious relations between human beings. This is shown by the actions of the main character, namely Ranggasena, who really respects his teacher and parents. Ranggasena always asks for prayers and blessings from parents and teachers when he is about to carry out his assignments and make decisions. In addition, the togetherness that was built by Ranggasena to build the duchy in mutual cooperation made relations between people even tighter. Ranggasena has a fair nature and does not show favoritism to anyone, even though Ranggasena is a prince, he chooses not to appear like a prince and chooses to live together with the forest residents.

The religious relationship with fellow human beings in the story entitled *Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih* is shown by the main character named Santri Undig by helping the residents of Kahuripan Village who were affected by an epidemic and the Duchy of Donan which was affected by the attack by the Garuda Beri bird. Santri Undig and Grandmother who have compassion and sympathy make them want to help their villagers. Santri Undig and Grandmother's sincerity in helping villagers is shown by not asking for anything in return from villagers who have been healed by Santri Undig and Grandma, because according to them the one who gives healing is God.

The religious value of relationships with fellow human beings contained in the story of *Babad Pasir Luhur* is living in harmony side by side between Raden Banyak Catra and the villagers. Raden Banyak catra is a Prince, but he chooses to live together with simplicity in the village. Not a few who think that Raden Banyak Catra is a Prince, because of his humility.

The religious value of relationships with fellow humans contained in the *Baturraden* story is the nature of the main character named Suta to help the Adipati's child who was entangled in a snake and almost lost his life, but Suta did not ask for anything in return, instead he was put in prison because he was considered presumptuous to love The daughter of the Duke of Kutaliman. Suta, who is a hard worker, always does his job and helps the Duke when the Duke needs his help.

The religious value of the *Sepatnunggal* story which relates to fellow human beings is that Reksapati is responsible for the actions he and his wife had committed who had eaten the only fish in the village river which was believed to be the village's survival. Reksapati loved his wife, complied with all his wife's wishes, and loved Ratna's parents who had given her a place to live and were allowed to marry her daughter.

#### *Religious Relations with Nature-3*

Religious value is not only the relationship between humans and their God or humans and fellow humans, but between humans and nature. Forms of human religious values with nature can be shown by preserving and maintaining the balance of nature (Obaid, 2013). Humans who always live side by side with nature are inseparable from the activities of exploiting and exploring the natural resources around them to be used for their daily needs.

Based on the excerpt from the story entitled *Kadipaten Penyarang*, the main character and supporting characters show how good it is for humans to utilize nature and the resources that have been given by God. An example of the attitude of the main character named Ranggasena in relation to nature is utilizing the forest by making forest products a means of self-protection and shelter. Ranggasena made a house from the

remains of fallen tree branches to shelter his four children. Ranggasena was taught by Kiai Ngabehi to live side by side with nature, both with fellow humans, animals and plants by preserving it.

The religious relationship with nature shown in the folklore entitled Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih is the nature of the main character named Santri Undig to care for King Donan's favorite animal, namely raising a rooster. Apart from that, Santri Undig also utilize natural products by cultivating and caring for the environment wisely.

The religious relationship with nature shown in the story entitled Babad Pasir Luhur is the main character's hobby, Raden Banyak Catra or Raden Kamandaka, to raise roosters. Raden Banyak Catra raises roosters diligently and earnestly. Other traits shown are love for the environment and obedience to rules. Both the rules in the village and those given by their parents.

The religious value of the Baturraden story that occurs between humans and nature is shown by the persistence and perseverance of the main character named Suta to care for the kingdom, caring for the king's pet horse, and cleaning the stables. Suta does it every day and without complaining. Suta also often enjoys the natural beauty around his vast kingdom as a form of gratitude to God.

The religious value of the interaction between humans and nature in the folklore entitled Sepatnunggal is from Ki Wangsakarta, his wife, and their child named Ratna in preserving the forest and calling it a forbidden forest because they don't want their place to be damaged by other people. All villagers live in harmony with natural products sourced from forests and rivers around the village. Villagers use forest products for their daily survival. They also take advantage of natural products by way of gardening.

### Conclusions

Based on the results of a literature review of the five folktales entitled "Kadipaten Penyarang, Santri Undig Membunuh Burung Garuda Beri dengan Pusaka Tilam Upih, Babad Pasir Luhur,

Baturraden, and Sepatnunggal", it can be concluded that the story structure of the five stories uses a forward plot. The themes raised are very diverse, including togetherness, generosity, kinship, the love story between a princess and her slave, to the survival of the villagers with the only fish living in the river near the village. The main characters in the five stories almost have the same character, namely politeness, never giving up, simplicity, persistence, perseverance, responsibility, always remembering God and involving God in every matter and when making decisions. The settings used in the five stories are very diverse, but the similarities in the use of the settings in the five stories are in a kingdom and a village. The five stories come from kingdoms in the Banyumas area, such as Cilacap and Banyumas.

The religious value between humans and God that is shown in the characters in the story, especially the main character, is the existence of beliefs held by the characters as a form that there is a relationship between God and His servants, so that both the main character and supporting characters show someone who is obedient to religion, willing to learn religious knowledge, and respect for parents and teachers. The religious value that emerges from the interaction between humans and fellow human beings from the five stories is the existence of a life in harmony, side by side, mutual cooperation, and helping each other during disease outbreaks, attacks, or natural disasters. The religious value of the interaction between humans and nature is the existence of human awareness in utilizing natural products such as forests, rivers, royal environment, and mountains. The life of the story characters side by side with nature makes them highly conserve and appreciate natural wealth, because their only source of life comes from their surroundings. The characters show a wise attitude in caring for and preserving the environment

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