

The Character Value Education Analysis in Pakpak Folklore On Indonesian Language Learning

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Abstract

The convenience provided by internet technology causes students to be lazy about reading books and prefer to access them through search engines. Students also care less about the environment. In addition, the negative impact caused is decreased student discipline. This study aims to describe the value of the folklore characters in the book "Pakpak Folklore". This type of research is descriptive using a case study design. The research procedure includes the preparation stage, the implementation stage, and the completion stage. Sources of research data are the book "Pakpak Folklore" and the results of interviews conducted by researchers with grade VI teachers. The data collection technique carried out consisted of observation, interviews, and documents. From the research results it is known that in the fairy tales contained in the book "Pakpak Folklore" contains 11.11% religious character values, 11.11% disciplinary character values, 16.67% hard work character values, 11.11% creative character values, 16.67% independent character values, 11.11% curiosity character values, 11.11% communicative character values, 11.11% peace loving character values, 5.56% social caring character values and 16.67% character values responsible. The conclusion of this research are (1) the character values found are 22 character values. (2) the purpose of teaching character values through Pakpak folklore is to develop the potential for the conscience, and affective of students, develop habits and behavior of students, and develop the ability of students to become disciplined, independent and creative humans.

Keywords

character values; folklore; Pakpak



I. Introduction

In recent years the mass media have reported on conflicts between communities, religions, students, teenagers, gangs, and villages that were triggered by minor problems and misunderstandings. Drug and alcohol abuse also hit adolescents, smoking among students has also become a natural thing. With drug and alcohol abuse coupled with new problems such as decreased spirit of work (laziness), free sex, decreased social sensitivity coupled with a lack of concern for conscience (conscience), decreased respect for parents and teachers, feeling brave and strong (acting reckless).

According to the Ministry of National Education, character education, among others, aims to (1) develop the potential for the heart, conscience, and affective of students as humans and citizens who have cultural values and national character, (2) develop the habits and behavior of students who are commendable and in line with universal values and religious traditions of the nation's culture, (3) instilling a spirit of leadership and responsibility of students as the nation's next generation, (4) developing the ability of students to become independent, creative, nationalist human beings, and (5) developing the

environment school life as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and dignity.

Character education does not stand alone, but is a value that is integral to every subject in school. The process of character education cannot be seen immediately in a short time, but it requires time and a consistent process. Fitri (2012: 45) states that character education can be implemented through several strategies which include (1) integrating values and ethics in each subject, (2) internalizing the positive values instilled by every school member (principal, teachers, and parents), (3) habituation and training, (4) giving examples or exemplary, (5) creating an atmosphere of character in schools, and (6) cultivating.

According to Astuti et al (2019) character education value is an effort made by each individual in the formation of attitudes, which harmonize between social, environmental and cultural. Meanwhile Maksudin in Rahmanisa et al (2018) states that character is a way of thinking and behaving that characterizes each individual to live and work together, both in the sphere of family, community, nation and state life. In line with this opinion, Samani Rahmanisa et al (2018) defines character as characteristics that shape and distinguish personal characteristics, ethical characteristics, and mental complexity from a person, group, or nation. So, it can be concluded that character is a person behavior and habits regarding his identity, way of thinking, and way of life, which distinguishes him from others.

Character values that need to be instilled in children are universal values in which all religions, traditions and cultures must uphold these values. The values to be internalized to students through character education according to the Ministry of National Education (2010), consist of religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit or nationalism, love for the country , respect for achievement, communicative, love peace, love to read, care for the environment, care for social, and responsibility. This must be taken seriously considering that students are the nation's next generation. One of the efforts that can be done is to equip learning tools with complementary teaching materials.

II. Research Methods

This study used a qualitative descriptive method, namely a fact finding with the correct interpretation. TyperesearchQualitative descriptive is a research method that utilizes qualitative data and is described in a descriptive history. This type of qualitative descriptive research is often used to analyze social events, phenomena or circumstances. This type of qualitative descriptive research is a combination of descriptive and qualitative research.

Sugiyono (2015: 15) suggests that the qualitative research method is a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects, where the researcher is a key instrument, the sampling of data sources is done purposively and snowball, the collection technique uses triangulation. (combined), the data analysis is qualitative in nature, and the results of qualitative research emphasize meaning rather than generalizations.

The reason for using this type of descriptive research is because this research is able to provide a comprehensive and clear picture of one situation with another social situation or from a certain time to another. This study focuses on the character values contained in the folklore in the book "Pakpak Folklore".

The design used in this research is to use content analysis design, which is a research technique to create inferences that can be replicated (imitated) and validated the data by paying attention to the context (Krippendorf, 1991).

The steps taken in this research include several stages, which can be described as follows:

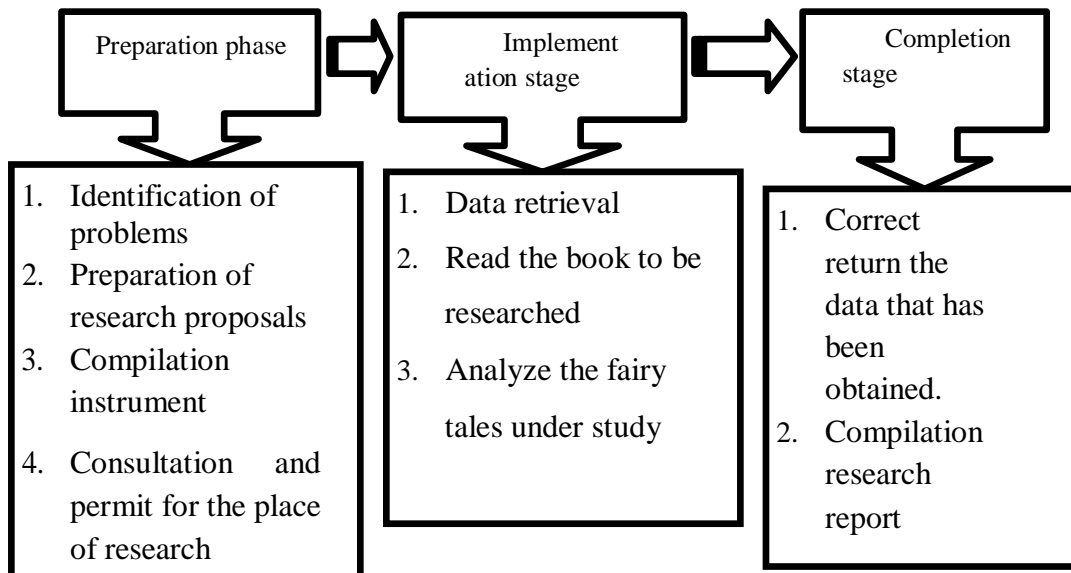


Figure 1. Chart of Research Procedures

This research was conducted at the Private Methodist 2 Elementary School in Medan, precisely at Jalan MH Thamrin No. 96 City of Medan. The book used as the research subject is a folklore book that is used as a complement to the teaching materials published by the North Sumatra Language Center entitled "Pakpak Folklore Book".

The data in this study include folk tales entitled "Si Tagandera", "Bungki Si Dayang Rimah", and "Sorintiga and Sorintagan" contained in the book "Pakpak Folklore", and the results of interviews with grade VI teachers. Data sources include events from an activity, place or location and documents. Sources of data in this study were in the form of the book "Pakpak Folklore" and the results of interviews conducted by researchers with grade VI teachers. The data collection technique used was triangulation consisting of observations, interviews, and documents.

Qualitative data analysis is inductive in nature, which is an analysis based on the data obtained, then a certain relationship pattern is developed or becomes a hypothesis (Sugiyono, 2015: 335). Data analysis was carried out before entering the field, during the field, and after finishing in the field. However, in qualitative research, data analysis is more focused during the process in the field along with data collection. After the data is collected as a whole, then the data is classified, described, and analyzed based on the research problem. The details of data analysis techniques are as follows: (1) reading critically and deeply the folklore contained in the book "Pakpak Folklore", (2) analyzing character values in folklore based on the character value indicators provided, and (3) write the proof of character value into the character value table.

III. Discussion

3.1 Character Values in the Pakpak Folklore Book on Class VI Indonesian Language Learning at SD Methodist 2 Medan

The data obtained in this study are in the form of folklore found in the book "Pakpak Folklore". Folk stories taken as research data are three folk tales entitled "Si Tagandera", "Bungki Si Dayang Rimah", and "Sorintiga and Sorintagan".

a. The Tagandera

The character values contained in the Pakpak folklore entitled "The Tagandera" are:

1. Religious

This is evidenced by the following sentence:

"He prayed to be given instructions so he could go home. While praying fervently, suddenly a giant monkey came in front of him. " (Yolferi and Yulia Fitra, 2019, 30)

"For seven days and seven nights he continued to pray and heal Tagandera with all his heart." (Yolferi and Yulia Fitra, 2019, 33)

The first sentence indicates that Nan Seeking Gold prayed fervently for him to be given instructions so he could return home. And the second sentence shows that Nan Seeking Gold asked God for directions by praying that Tagandera would get well soon. This explains that there are religious values that can be taken from the Pakpak folklore "Tagandera".

2. Discipline

This is evidenced by the following sentence:

"It was the habit of the Pakpak community at that time to file their teeth. Every girl who enters adolescence, is required to file their teeth to make them look more beautiful. Gigi is filed with hard wood which is usually called wood baja tonggal (male wood). " (Yolferi and Yulia Fitra, 2019, 33)

The sentence above shows that the Pakpak community at that time was disciplined in carrying out habits that had been passed down from generation to generation. This explains that there is a value of discipline that can be taken from the Pakpak folk tale "Tagandera".

3. Hard work

This is evidenced by the following sentence:

"Together with his six brothers, Nan Tampuk Emas went to the forest looking for the wood." They walked hand in hand when they entered a dense wilderness area. The farther they walked, the thicker the forest. " (Yolferi and Yulia Fitra, 2019, 30)

Tagandera agreed, they walked towards the palace through the dense forest, down the valley, up the hill, and across the river. (Yolferi and Yulia Fitra, 2019, 32)

The first sentence shows Nan Tamouk Emas together with her six older siblings trying earnestly to find the wood needed to enter into a dense wilderness area. And in the second sentence shows Nan Seek Gold's efforts to return to the palace. This explains that there is value in hard work that can be taken from the Pakpak folklore "Tagandera".

4. Independent

This is evidenced by the following sentence:

"Together with his six brothers, Nan Tampuk Emas went to the forest looking for the wood." They walked hand in hand when they entered a dense wilderness area. The farther they walked, the thicker the forest. " (Yolferi and Yulia Fitra, 2019, 30)

For some reason, Nan, who walked the back of the gold, was separated from the group. He started to panic and tried to find his brothers. In his search, he came upon a hill. Many large trees grow there. One of them is the tonggal steel tree. Seeing that tree, Nan's heart was very happy. He immediately cut down the tree. After the trees were cut down and cut into small pieces so that they could be carried easily, Nan Penuk Emas returned. (Yolferi and Yulia Fitra, 2019, 30)

The first sentence shows that even though Nan Seeking Gold is a princess, the son of a king, she is not spoiled by her father. He was assisted by his six older siblings in trying to find the wood needed for the tradition of filing his teeth by himself. And in the second sentence it shows that even though Nan Penuk Emas was separated from the group of her brothers, she did not give up, but continued her search for the wood of the tonggal steel tree. After getting the wood, he himself cut the tree and cut it into small pieces. This explains that there is an independent value that can be taken from the Pakpak folklore "Tagandera".

5. Communicative

This is evidenced by the following sentence:

"Nan Tampuk Emas shared her experience with her father, Nan Penuk Emas told her experiences to her father. Nan Seeking Gold told that Tagander was the one who saved him. Therefore, Nan Seek Gold begged his father to allow Tagandera to stay in the palace. " (Yolferi and Yulia Fitra, 2019, 33)

The sentence above shows Nan Tampuk Emas taking open actions towards her father through polite communication so that good collaborative cooperation is created so that her father realizes his wish that Tagandera is allowed to live in the palace. This explains that there is a communicative value that can be taken from the Pakpak folklore "Tagandera".

6. Responsible

This is evidenced by the following sentence:

"When Nan Tampuk Emas was a teenager, the king ordered his youngest daughter to find tonggal steel wood in the forest. Together with his six brothers, Nan Penuk Emas went to the forest looking for the wood. " (Yolferi and Yulia Fitra, 2019, 30)

The sentence above shows that the King and Nan Tampuk Emas perform their duties and obligations as part of the Pakpak community in carrying out the tradition of filing teeth. This explains that there is a value of responsibility that can be taken from the folklore of Pakpak "Tagandera".

b. Bungki Si Dayang Rimah

The character values contained in the Pakpak folklore entitled "Bungki Si Dayang Rimah" are:

1. Religious

This is evidenced by the following sentence:

"Before repairing the bungki that had been smashed to pieces, he went alone under the fig wood. She tried to calm herself down and prayed to God for help to fix the broken bungki. " (Yolferi and Yulia Fitra, 2019, 40)

The sentence above shows that Pink is praying to God that she will be given help to repair the broken bungki. This explains that there are religious values that can be taken from the folk tale of Pakpak "Bungki Si Dayang Rimah".

2. Discipline

This is evidenced by the following sentence:

"When Pink wants to buy salt to sell to the mountains, she always meets Dayang Rimah on the beach where they often meet." (Yolferi and Yulia Fitra, 2019, 39)

The sentence above shows that Pink is consistent in doing a habit. This explains that there is a value of discipline that can be taken from the folk tale of Pakpak "Bungki Si Dayang Rimah".

3. Hard work

This is evidenced by the following sentence:

Her name is Pink. He went to the coastal areas through trails and wilderness. He brings crops such as coffee and cloves to be sold in coastal areas. The money he sells is bought table salt to sell to people living in the mountains. (Yolferi and Yulia Fitra, 2019, 37)

In the sentence above shows that Pink is a hard worker. This explains that there is a value for hard work that can be taken from the Pakpak folklore "Bungki Si Dayang Rimah".

4. Creative

This is evidenced by the following sentence:

With a deep sense of disappointment, Pink returned to her hometown. He brought a piece of wood from Dayang Rimah's former wood which he had repaired. These pieces of wood are used to make an excellent harp. (Yolferi and Yulia Fitra, 2019, 41)

The sentence above shows that Pink is a person who has high creativity. This explains that there is a creative value that can be taken from the Pakpak folklore "Bungki Si Dayang Rimah".

5. Independent

This is evidenced by the following sentence:

Her name is Pink. He went to the coastal areas through trails and wilderness. He brings crops such as coffee and cloves to be sold in coastal areas. (Yolferi and Yulia Fitra, 2019, 37)

In the sentence above shows that Pink is a person who is not dependent on others and does his own work. This explains that there is an independent value that can be taken from the Pakpak folklore "Bungki Si Dayang Rimah".

6. Curiosity

This is evidenced by the following sentence:

One day Pink found that her regular salt seller had moved to another village. He asked around to get information about the location of the salt seller's new house. (Yolferi and Yulia Fitra, 2019, 39)

The sentence above indicates that Pink is someone who has behavior or attitudes that reflect curiosity and curiosity. This explains that there is a value of curiosity that can be taken from the Pakpak folklore "Bungki Si Dayang Rimah".

7. Communicative

This is evidenced by the following sentence:

The young man asked about the salt seller's house. (Yolferi and Yulia Fitra, 2019, 37)

Pink came to Dayang Rimah's house to meet her father to propose to Dayang Rimah. (Yolferi and Yulia Fitra, 2019, 39)

The sentence above indicates that Pink is an open person through polite communication. This explains that there is a communicative value that can be taken from the Pakpak folklore "Bungki Si Dayang Rimah".

8. Love peace

This is evidenced by the following sentence:

Driven by love for Dayang Rimah, Merah Muda agreed to Dayang Rimah's father's request. (Yolferi and Yulia Fitra, 2019, 40)

With a deep sense of disappointment, Pink returned to her hometown. He brought a piece of wood from Dayang Rimah's former wood which he had repaired. (Yolferi and Yulia Fitra, 2019, 40)

The sentence above shows that Pink is a peace-loving person. Despite being treated unfairly by Dayang Rimah's father several times, he never retaliated with the same deed. This explains that there is a value of love for peace that can be taken from the Pakpak folklore "Bungki Si Dayang Rimah".

9. Social care

This is evidenced by the following sentence:

Her name is Pink. He went to the coastal areas through trails and wilderness. He brings crops such as coffee and cloves to be sold in coastal areas. The money he sells is bought table salt to sell to people living in the mountains. (Yolferi and Yulia Fitra, 2019, 37)

The sentence above shows that Pink is a person who cares about the people in the mountains, so she is looking for a way to trade table salt for the people in the mountains. This explains that there is a value of social care that can be taken from the folk tale of Pakpak "Bungki Si Dayang Rimah".

10. Responsible

This is evidenced by the following sentence:

Pink came to Dayang Rimah's house to meet her father to propose to Dayang Rimah. (Yolferi and Yulia Fitra, 2019, 39)

Driven by love for Dayang Rimah, Pink agreed to Dayang Rimah's father's request. (Yolferi and Yulia Fitra, 2019, 40)

The sentence above shows that Pink is a person who is responsible for the results of what she has done. This explains that there is a value of responsibility that can be taken from the folk tale of Pakpak "Bungki Si Dayang Rimah".

c. Sorintiga and Sorintagan

The character values contained in the Pakpak folklore entitled "Sorintagan and Sorintigan" are:

1. Hard work

This is evidenced by the following sentence:

Every day he goes looking for forest animals and wild plants that can be used as a stomach booster so he can survive in the forest. (Yolferi and Yulia Fitra, 2019, 43)

There they grow crops. (Yolferi and Yulia Fitra, 2019, 43)

The sentence above shows that Sorintiga is a hard worker because he tries to find food so that he and his sister can survive. This explains that there is a value to hard work that can be taken from the Pakpak folklore "Sorintiga and Sorintagan".

2. Creative

This is evidenced by the following sentence:

He told Sorintiga to take the hair that was left behind. The hair can be used as a net to catch birds and forest animals so that Sorintiga and his sister can survive in the forest. (Yolferi and Yulia Fitra, 2019, 43)

The sentence above shows that Mrs. Sorintiga is a creative person because she told Sorintiga to take her hair that was left behind and make a net to catch birds and forest animals. This explains that there is a creative value that can be taken from the Pakpak folklore "Sorintiga and Sorintagan".

3. Independent

This is evidenced by the following sentence:

Every day he goes looking for forest animals and wild plants that can be used as a stomach booster so he can survive in the forest. (Yolferi and Yulia Fitra, 2019, 43)
There they grow crops. (Yolferi and Yulia Fitra, 2019, 43)

The sentence above shows that Sorintiga is an independent person because he is trying to find food so that he and his sister can survive. This explains that there is an independent value that can be taken from the Pakpak folklore "Sorintiga and Sorintagan".

4. Curiosity

This is evidenced by the following sentence:

Out of curiosity, Mrs. Sorintiga opened the barn door to peek at what kind of balam bird her husband had caught. (Yolferi and Yulia Fitra, 2019, 41)

The sentence above shows that Mrs. Sorintiga is a person who has high curiosity because she is curious so she forgets the message that was conveyed by her father through Sorintaga. This explains that there is a value of curiosity that can be taken from the Pakpak folklore "Sorintiga and Sorintagan".

5. Love peace

This is evidenced by the following sentence:

He tried to comfort his mother. He invited his mother to come back home. (Yolferi and Yulia Fitra, 2019, 43)

The sentence above shows that Sorintiga is a peace-loving person because he tries to comfort and persuade his mother not to run to the forest leaving his father. This explains that there is a peace-loving value that can be taken from the Pakpak folklore "Sorintiga and Sorintagan".

6. Responsible

This is evidenced by the following sentence:

Sorintiga conveyed his father's message so that his mother did not open the barn. (Yolferi and Yulia Fitra, 2019, 41)

The sentence above shows that Sorintiga is a person with a responsible attitude because he did what his father ordered him to do. This explains that there is a value of responsibility that can be taken from the Pakpak folklore "Sorintiga and Sorintagan".

The folktale "Si Tagandera" has six character values, namely religious, discipline, hard work, mandarin, communicative, and responsibility. The folklore "Bungki Si Dayang Rimah" has ten character values, namely religious, disciplined, hard work, creative, independent, curiosity, communicative, peace-loving, social care, and responsibility. The

folklore “Sorintiga and Sorintagan” has six character values, namely hard work, creativity, independence, curiosity, peace-loving, and responsibility.

Based on the results of the character value analysis, the total character value data that appears in the story are 12 character values. The values that appear are described in percentage form using the following formula:

$$\text{Percentage of character values} = \frac{\sum X}{N} \times 100\%$$

The following is the percentage of character values that appear in the folklore found in the book “Pakpak Folklore”:

1. Religious character values

The religious character values contained in the folklore in the book "Pakpak Folklore" are two character values. The following is the percentage of religious character values that appear in folklore in the book “Pakpak Folklore”:

$$\text{Percentage of character values} = \frac{2}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 2 character values contain 11.11% of the values of religious characters in folklore found in the book "Pakpak Folklore".

2. Discipline character values

The disciplinary character values contained in the folklore in the book "Pakpak Folklore" are two character values. The following is the percentage value of disciplinary character that appears in folklore in the book “Pakpak Folklore”:

$$\text{Percentage of character values} = \frac{2}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 2 character values contain 11.11% of the disciplinary character values in the folklore found in the book "Pakpak Folklore".

3. Value the character of hard work

The hard work character values contained in the folklore in the book "Pakpak Folklore" are three character values. The following is the percentage value of hard work characters that appear in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{3}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that of the 3 character values contain 16.67% of the character values of hard work in folklore found in the book "Pakpak Folklore".

4. Creative character values

The creative character values contained in the folklore in the book "Pakpak Folklore" are two character values. The following is the percentage value of creative characters that appear in folklore in the book “Pakpak Folklore”:

$$\text{Percentage of character values} = \frac{2}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 11.11% of the creative character values in the folklore found in the book "Pakpak Folklore".

5. Independent character value

The independent character values contained in the folklore in the book "Pakpak Folklore" are three character values. The following is the percentage of independent character values that appear in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{3}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 16.67% of the independent character values in the folklore found in the book "Pakpak Folklore".

6. Curiosity character rating

The curiosity character values contained in the folklore in the book "Pakpak Folklore" are two character values. The following is the percentage value of the character's curiosity that appears in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{2}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 11.11% of the character values of curiosity in folklore found in the book "Pakpak Folklore".

7. Value of communicative character

The communicative character values contained in the folklore in the book "Pakpak Folklore" are two character values. The following is the percentage value of the communicative character that appears in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{2}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 11.11% of the communicative character values in the folklore found in the book "Pakpak Folklore".

8. Peace-loving character values

The peace-loving character values contained in the folklore in the book "Pakpak Folklore" are two character values. The following is the percentage value of the peace-loving character that appears in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{2}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 11.11% of the value of the peace-loving character in folklore found in the book "Pakpak Folklore".

9. Character value of social care

The social care character value contained in the folklore in the book "Pakpak Folklore" is as much as one character value. The following is the percentage value of social care characters that appear in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{1}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 5.56% of the social care character values in the folklore found in the book "Pakpak Folklore".

10. Value the character of responsibility

The character value of responsibility contained in the folklore in the book "Pakpak Folklore" is as much as one character value. The following is the percentage value of the character of responsibility that appears in folklore in the book "Pakpak Folklore":

$$\text{Percentage of character values} = \frac{3}{18} \times 100\%$$

Based on the results of the above calculations, it can be explained that the 18 character values contain 16.67% of the character values of responsibility in folklore found in the book "Pakpak Folklore".

Based on the percentage of character values in folklore, the sequence of character values that often appear to the character values that rarely appear is hard work, independence, responsibility, religious, disciplined, creative, curious, communicative, peace-loving, and social care. The following is a diagram presenting the percentage of character values contained in folklore:

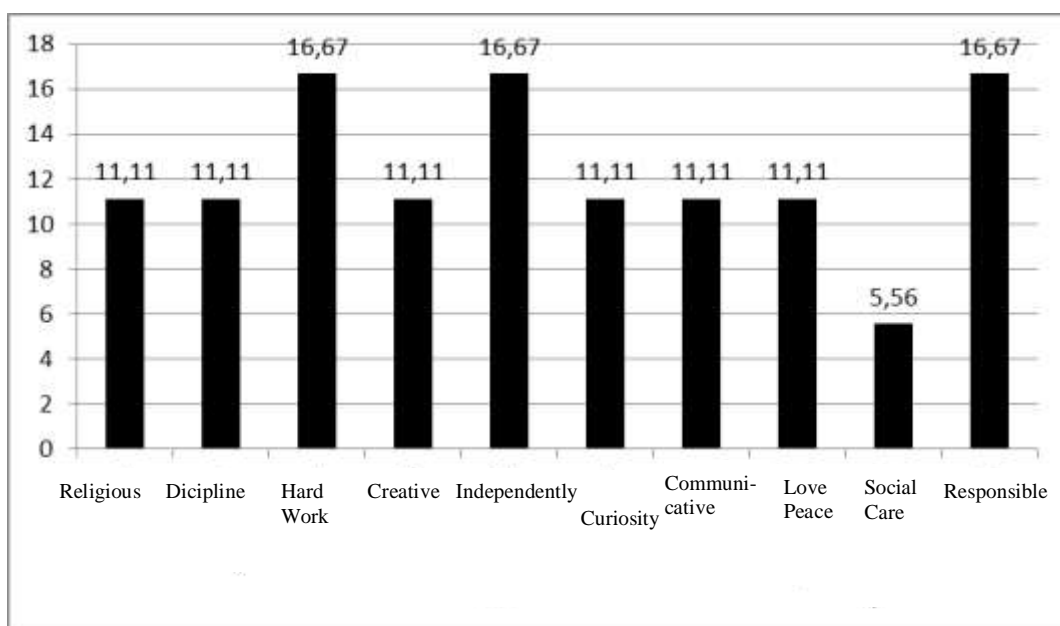


Figure 2. Diagram of Character Values in Folklore

From the diagram of the character values in the folklore above, the character values that appear the most are hard work, independence, and responsibility with a percentage of 16.67%. After that, the values of religious, disciplined, creative, curiosity, communicative, and peace-loving characters have each percentage of 11.11%. Meanwhile, the least character value appeared was social care with a percentage of 5.56%.

3.2 How to Teach Character Values through Pakpak Folklore in Indonesian Language Learning Activities in Class VI SDS Methodist 2 Medan

From the results of interviews with the three grade VI teachers, it can be concluded that each teacher has their own way of trying to instill the character education values contained in folklore to their students, namely (1) reading the reading text carefully and asking questions related to the character of the character describe the character values contained in the story, (2) by reading the reading text, then converting it into a drama text, after that play it in a short drama according to the folklore he read, and (3) reading the story and retelling it. to his friends in front of the class. The best way and efforts are made in an effort to change student behavior for the better.

3.3 The aim of teaching character values through Pakpak folklore in Indonesian Language Learning Activities in Class VI SDS Methodist 2 Medan

The objectives of teaching character values through Pakpak folklore in Class VI SDS Methodist 2 Medan are (1) developing the potential of the heart, conscience, and affective of students as humans and citizens who have cultural values and national character, (2)) develop the habits and behavior of students that are commendable and in line with universal values and religious cultural traditions of the nation, (3) instill the responsibility of students as the next generation of the nation who is able to work hard to build the nation and state, (4) develop abilities students become disciplined, independent and creative humans, and (5) develop the school life environment as a safe, honest, creative and peace-loving learning environment.and with high curiosity to continue learning and also care about social conditions.

IV. Conclusion

Based on the research on character value analysis in folklore in the book "Pakpak Folklore", it can be concluded:

1. The character values found were 22 character values. The folklore that contains the most character values is "Bungki Si Dayang Rimah", which contains ten character values. The fairy tale entitled "The Tagandera" and "Sorintiga and Sorintagan" each contain six character values.
2. The methods used by the teacher in teaching and instilling character values from Pakpak folk tales are different, namely (1) carefully reading the folklore given then answering questions related to the character of the characters that describe the character values contained in the story, (2) reads the reading text, then converts it into a drama text, then plays it in a short drama according to the folk tale he reads, and (3) reads the story and recounts it to his friends in front of the class.
3. The purpose of teaching character values through Pakpak folklore in the Class VI SDS Methodist 2 Medan Learning Indonesian Language activities is (1) developing the potential of the heart, conscience, and affective of students as humans and citizens who have cultural values and national character, (2) develop the habits and behavior of students that are commendable and in line with universal values and religious traditions

of the nation's culture, (3) instill the responsibility of students as the nation's next generation who are able to work hard to build the nation and state, (4) develop participant abilities students become disciplined, independent and creative humans, and (5) develop the school life environment as a safe, honest, creative and peace-loving learning environment and with high curiosity to continue learning and also care about social conditions.

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