

Research Article

Baiq Rabiatul Adawiyah^{1*}, Lalu Sumardi², Baedatul Izzah³, Dayang Yuni Fadila⁴, Leli Zarina Yani⁵, Pruwita Sari⁶

Sasak Tribe Community Storytelling Model for Early Childhood Character Development

*Corresponding Author: **Baiq Rabiatul Adawiyah**: Universitas Mataram, Indonesia; baiqrabiatuladawiyah6@gmail.com

Lalu Sumardi: Universitas Mataram, Indonesia; lalusumardi.fkip@unram.ac.id

Baedatul Izzah: Universitas Mataram, Indonesia; baedatulizzah@gmail.com

Dayang Yuni Fadila: Universitas Mataram, Indonesia; dayangyunifadila@gmail.com

Leli Zarina Yani: Universitas Mataram, Indonesia; lelizarina3@gmail.com

Pruwita Sari: Universitas Mataram, Indonesia; pruwita99@gmail.com

DOI: <https://doi.org/10.54443/ijedl.v3i1.217> | received December 11, 2024; accepted December 15, 2024; online December 19, 2024

Abstract: This study aims to examine the application of the storytelling model in the Sasak community as an effort to develop the character of early childhood. Storytelling, as one of the local cultural traditions that has existed for a long time, has great potential in shaping character and instilling moral values in children. In the context of the Sasak community, folk tales and legends that are passed down orally contain important messages about kindness, honesty, courage, and responsibility. This study uses a quantitative survey approach with interview techniques and distributing questionnaires to parents, educators, and Sasak community leaders. The results of the study indicate that storytelling not only functions as a means of entertainment, but also as an effective method in children's character education, especially in introducing social and cultural values. In addition, children's active participation in listening to and discussing these stories strengthens their understanding of the norms that apply in society. This study concludes that the integration of the storytelling model in early childhood education can play an important role in children's character development, while maintaining the sustainability of local culture that is the identity of the Sasak community.

Keywords: Storytelling, Sasak People, Children's Characters, Early Childhood Education, Local Culture.

Introduction

The early life of a child is often referred to as the golden age because during this period, various aspects that determine the child develop. The first year of a child's life and schooling are important links in the development of a child's intelligence. The growth and development process is the main and most important process in children. Early childhood is a crucial period in a child's development, where they are in a critical phase of character formation (Motimona & Maryatun, 2023). At this stage, children are very sensitive to the values absorbed from their surroundings, so it is the right time to instill character (Saadah et al., 2020). The character instilled at this age will be the main foundation that shapes the child's personality in the future. In addition, The Last Supper (2022) states that implementing discipline from an early age allows

children to have better self-control, which will be useful in social life.

Character education is an urgent need considering that demoralization and degradation of knowledge have so acutely infected this nation in all levels of society. It is further emphasized that the government has planned to implement Character Education for all levels of education from PAUD to tertiary institutions (Jamal, 2022). Attention and concern for character have been formulated in the functions and objectives of Education for the future of the Indonesian nation. As stated in Article 3 of Law 117 Number 20 of 2003 concerning the National Education System as follows: "National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation". Therefore, participation from all parties is needed in order to

realize the functions and objectives of National Education (Rantauwati, 2020).

Character education is one of the important aspects in early childhood development, because it forms the basis of behavior, moral values, and personality that will determine their lives in the future. In the current era of globalization, the challenges in forming children's character are increasingly complex due to the influence of digital media, modern lifestyles, and shifts in social values. Therefore, an effective and relevant educational approach to local culture is needed to strengthen children's identity and morality.

The Sasak people in Lombok have a wealth of oral traditions that have been passed down from generation to generation. One of these traditions is the storytelling method. This method not only functions as a means of entertainment, but also as a medium for character education. The stories told in this oral tradition contain teachings about honesty, courage, responsibility, mutual cooperation, and respect for parents and ancestors.

Storytelling is the delivery of stories to listeners that are enjoyable, not provocative and can develop imagination. Stories presented through storytelling will fill children's memories with information and life values. There are many stories that can be used in learning activities. (Ramdhani et al., 2019)

However, along with the changing times, this storytelling tradition has begun to be replaced by modern entertainment that often does not have an equivalent educational content. Children in the Sasak community tend to be more exposed to digital media than to local stories that are passed down orally. This can result in a reduced understanding and appreciation of character values. (Ramdhani et al., 2019).

This study aims to examine the traditional storytelling model used in the Sasak Tribe and how the model can be implemented as a method of developing early childhood character. By re-

exploring and integrating the storytelling method into children's education, it is expected to strengthen the character of early childhood and instill a sense of love for local culture from an early age. This study is also expected to be able to contribute to educators and practitioners of early childhood education in developing effective learning strategies based on local wisdom.

Method

Study This uses a quantitative survey research method with a cross-sectional design which is used to find out temporary issues with data collection only once, in this case the data in the cross section on the respondent's choice represents a very large population that collects attention on things that are needed at a time (Adiyanta, 2019). This research was conducted in the Ende hamlet area, Sengkol Village, Pujut District, Central Lombok Regency. The research subjects in this study were 25 people including community leaders and traditional leaders in the Ende hamlet. Data collection techniques with observations (interviews or questionnaires) that are not in-depth and the results of the study tend to be generated. While the data processing technique aims to obtain the right conclusions. In this survey research, the researcher used quantitative data analysis techniques with a descriptive approach.

This research was conducted in the Ende tourist village located in Sengkol Village Hamlet, Pujut District, Central Lombok Regency, West Nusa Tenggara. This village is known as one of the areas that still maintains the authenticity of culture and tradition as the Sasak tribe, making it an ideal place to study the development of character values through local culture-based storytelling methods. Traditional houses in Ende Village, such as bale tani, bale jejer, berugak, bale alang, and jejangak, reflect the philosophy of life of the Sasak people which is full of values of togetherness, mutual cooperation, and simplicity.

The natural village environment and far from the influence of modernization provide a supportive context in observing interactions that support the observation of cultural interactions with children's education. By choosing the Ende tourist village as the research location, it is hoped that this research can provide a real contribution to the preservation of local culture as well as becoming a model of local wisdom-based education for other regions in Indonesia.

Results and Discussion

This study obtained three traditional Sasak storytelling models, namely pepasoan, Sasak puppetry, and Bebosoq in developing early childhood characters. Data were obtained through interviews with local figures or communities.

Pepaosan

From the interview results, respondents stated that Pepasoan has strong moral values and uses Sasak language that is rich in meaning. Respondents revealed that the story conveyed through Pepasoan reveals challenges in conveying Pepasoan because it uses ancient Sasak language, so it requires adjustments to make it easy for children to understand.

“Cerite Pepasoan niki ngena, anak-anak jadi nyimak bahwa aturan itu penting, tapi bahasa sasaknya kadang sulit dipahami”.
This Pepasoan story is good, children understand that rules are important, but the Sasak language is sometimes difficult to understand.

“Lek cerite Pepaosan, anak-anak berajah hormat dait taat, laguk kadang pelungguh sak merasa repot karena harus terangkan ulang ceritanya”.

In general, pepaosan is the reading of a lontar manuscript. The literal meaning of pepaosan means reading. The reading of the manuscript in pepaosan is done with singing or rhythms or with songs (sung). The words sung in

this pepaosan tradition are arranged with beautiful words when they will be sung later. According to an article written by Jamaluddin, there are 6 songs that are quite popular, namely Durma, Sinom, Smarandana, Pangkur, Dangdang (Dangdang Gula), and Mas Kumambang.

Pepaoan as a form of storytelling that is very suitable for developing character. Through stories full of symbols and moral values, children can learn to recognize basic concepts such as honesty, responsibility, and respect for others. According to Syaiful (2018), a storytelling-based approach can improve children's understanding of social values that exist in society. Learning that uses pepaoan provides opportunities for children to interact with parents or community leaders, who support the strengthening of the values taught. Discussions that occur after listening to the story allow children to understand the meaning of the story and the values contained in it more deeply. This is in line with the theory of children's cognitive development which states that early childhood learns actively through experience and social interaction (Piaget, 1972).

Wayang Sasak

Respondents stated that Wayang Sasak is an interesting model for children because it involves visual elements and traditional music. The puppeteer is able to present interactive stories, so that children can more easily understand the values of responsibility and cooperation. However, some parents consider this model to require quite complicated preparations, such as providing puppets and musical instruments which are obstacles in its implementation at home.

“Wayang sasak niki penak karena ada gambarnya. Anak anak beng seneng terutama kalau toko Amir Hamzah yang keluar”

Meaning: This Sasak puppet is interesting because it has pictures. Children are very

happy, especially if the character Amir Hamzah appears.

“Wayang niki bagus, tapi alat-alat kayaq gamelan ndek selalu siap, apalagi untuk rumah”

Meaning: this puppet is good, but instruments like gamelan are not always available, especially for use at home.

Wayang is a heroic story that tells of characters who have good personalities and the emergence of evil characters who are destroyed. It is proven that wayang has gone through generations and various historical events, and shows that the wayang culture has become part of life, especially Java and the surrounding Indonesian nation. Changes in all aspects of culture in this wayang are able to maintain and adapt to the development of the times. Wayang is a life that contains sanepa, piwulang, and pituduh. Wayang contains the meaning of life habits, human behavior since birth, life, and then death, all of which are natural processes (Amalia, 2021).

According to Suyanto (2022) through interaction with wayang stories, children can internalize the values that exist in their lives. They learn not only about individual values, but also about the importance of unity and cooperation in society. For example, in a wayang story involving a conflict between two parties, children learn about the importance of resolving problems peacefully and respecting differences.

The use of Sasak puppetry in character education has high relevance, especially in the Sasak community which is rich in oral and visual traditions. Sasak puppetry is one way to transfer local cultural values to children. As a non-formal educational tool, Sasak puppetry has the ability to shape children's character effectively because children not only listen to stories, but also witness the visualization of the characters and values that are to be conveyed (Sutrisno, 2016). In a study conducted by Mulyani (2019), it was found that children who are accustomed to watching Sasak puppetry performances tend to have a better

understanding of social norms, ethics, and behaviors accepted in their society. They learn through visual experiences and narratives conveyed by the puppeteer.

Beboseq

Beboseq is considered the simplest and most interactive model. Teachers and parents expressed that this method is suitable for teaching empathy values because it involves direct participation of children, such as singing or pacing together. Children appear more effective during Beboseq activities compared to other models. In addition, Beboseq is easy to apply in various situations without the need for special tools.

“Cerita Beboseq ini gampang, anak-anak jari milu seneng kalua dikasi cerite sambil bernyanyi, nyongkolang.”

This means that this bebosoq story is easy, children enjoy telling it while singing, having fun.

“Pantun-pantun Beboseq niki ngerase lebih gampang diajarke anak-anak sambil cerite, kami nyanyi rame-rame”

Beboseq is a form of storytelling that contains noble values that teach children to understand and internalize useful teachings in everyday life. This is reinforced by research by Dewi (2016), which states that bebosoq not only functions as a means of entertainment, but more than that, bebosoq functions as an educational medium that teaches good moral and social values for children in the Sasak community.

Supriyanto (2017), through bebosoq, the Sasak people have traditionally instilled life principles that serve as guidelines for interacting with others. Beboseq contains teachings that provide guidance on how to behave well, maintain social relationships, and act as responsible individuals. In this context, bebosoq plays a vital role in the moral education of children and helps them recognize the values that apply in their

community. By speaking in the form of beboseq, a community leader or parent can provide guidance to the younger generation on how to live a good life according to the prevailing norms. In Sasak society, beboseq is expected to not only provide practical knowledge, but also strengthen the sense of solidarity and social awareness among children and adolescents (Sutrisno, 2016). For example, beboseq in weddings or other traditional ceremonies often includes advice on the importance of maintaining harmony in the household, family responsibilities, and togetherness in society. In this case, beboseq teaches children how to maintain good relationships with others, respect family values, and contribute positively to their society (Azis, 2017).

Model 1	Results	Percentage
	85	91%
	79	75%
	87	83%
	83	79%
	84	80%
	77	73%
	84	80%
Average	579	80%
Model 2	Results	Percentage
	83	79%
	81	77%
	88	84%
	89	85%
	84	80%
	79	75.2%
	83	79%
Average	587	81%
Model 3	Results	Percentage
	83	79%
	88	83.8%
	88	83.8%
	84	80%
	82	78%
	78	74.2%
	77	73%
Average	502	78%

	82	78%
	78	74.2%
	77	73%
Average	502	78%

Model 1	Results	Percentage
	85	91%
	79	75%
	87	83%
	83	79%
	84	80%
	77	73%
	84	80%
Average	579	80%
Model2	Results	Percentage
	83	79%
	81	77%
	88	84%
	89	85%
	84	80%
	79	75.2%
	83	79%
Average	587	81%
Model 3	Results	Percentage
	83	79%
	88	83.8%
	88	83.8%
	84	80%
	82	78%
	78	74.2%
	77	73%
Average	502	78%

From model 1, the result of 85 per item, the percentage of 91% came from parents named FN, then the result of 79 per item, the percentage of 75% came from parents named PL, the result of 87 per item, the percentage of 83% came from

parents named BJH, the result of 83 per item, the percentage of 79% came from KTN children, the result of 84 per item, the percentage of 80% came from MFZ parents, the result of 77 per item, the percentage of 73% came from AGH parents, the result of 84 per item, the percentage of 80% came from JK parents. then model 1 has an average of 579 with a percentage value of 80%.

From model 2, the results of 83 per item, a percentage of 79% came from NLM parents, then the results of 81 per item, a percentage of 77% came from AOK parents, the results of 88 per item, a percentage of 84% came from YU parents, the results of 89 per item, a percentage of 85% came from FN parents, the results of 84 per item, a percentage of 80% came from HA parents, the results of 79 per item, a percentage of 75.2% came from UN parents, the results of 83 per item, a percentage of 79% came from BI parents. then model 2 has an average of 587 with a percentage value of 81%.

From model 3, the results of 83 per item, a percentage of 79% came from IM parents, then the results of 88 per item, a percentage of 83.8% came from KG parents, the results of 88 per item, a percentage of 83.8% came from TM parents, the results of 84 per item, a percentage of 80% came from RN parents, the results of 82 per item, a percentage of 78% came from AV parents, the results of 78 per item, a percentage of 74.2% came from NE parents, the results of 77 per item, a percentage of 73% came from LC parents. then model 3 has an average of 502 with a percentage value of 78%.

The results of the Sasak Tribe Community Storytelling Model Questionnaire to improve the character of early childhood, namely from model 1, namely pepaosan, has an average of 579 with a percentage value of 80% and so does model 2, namely Sasak puppet, has an average value of 587 with a percentage value of 81% then model 3, namely beboseq, has an average value of 502 with a percentage value of 78%.

Conclusion

The results of the data analysis found that the effectiveness of the storytelling method with local wisdom showed that the pepaosan method had an average value of 80%, the wayang method showed an average value of 81%, while the beboseq method obtained an average value of 79%, thus it can be concluded that the wayang method is effective in efforts to develop children's character through the storytelling method with local wisdom. The storytelling method as a method of character development with local wisdom such as peosan, wayang, and beboseq as an effective way to develop children's character. This storytelling method is a forum for carrying out traditions as well as introducing children to positive characters that are used to interact with others.

References

- Amalia, Nurul, et al. "Pengaruh Cerita Wayang Sukuraga Terhadap Pendidikan Karakter Siswa Di Kelas Tinggi Sekolah Dasar." *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 10.6 (2021): 1463.
- Azis, M. (2017). Beboseq dalam Tradisi Sasak: Peranannya dalam Pendidikan Moral dan Karakter Anak. *Jurnal Kebudayaan dan Pendidikan*, 8(3), 19-29.
- Dewi, S. P. (2016). Beboseq sebagai Media Pendidikan Karakter di Masyarakat Sasak. *Jurnal Pendidikan dan Kebudayaan*, 14(2), 72-80.
- Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*, Yogyakarta: Diva Press, 2011, cet.ke-1, hlm.47
- Motimona, P. D., & Maryatun, I. B. (2023). Implementasi Metode Pembelajaran Steam Pada Kurikulum Merdeka Untuk Paud. Universitas Negeri Yogyakarta.
- Mulyani, S. (2017). *Cerita Rakyat Sasak: Mencerminkan Nilai Budaya dan*

- Pendidikan Karakter dalam Masyarakat Sasak. *Jurnal Budaya Nusantara*, 15(1), 45-59.
- Piaget, J. (1972). *Psychology and Pedagogy*. New York: Viking Press.
- Purnama, Y. (2018). Kearifan Lokal dalam Tradisi Beboseq di Masyarakat Sasak. *Jurnal Studi Sasak*, 10(1), 35-42.
- Ramdhani, Sandy, Et Al. "Penanaman Nilai-Nilai Karakter Melalui Kegiatan Storytelling Dengan Menggunakan Cerita Rakyat Sasak Pada Anak Usia Dini." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 3.1 (2019): 153-160.
- Rantauwati, H. S. (2020). Kolaborasi orang tua dan guru melalui kubung ortu dalam pembentukan karakter siswa SD. *Jurnal Ilmiah WUNY*, 2(1)
- Saudah, Sri Hidayanti & Resti Emilia. (2020). Kolaborasi Orang Tua Dan Guru Membangun Kemandirian Anak Usia Dini. *Indonesia Jurnal Of Early Childhood Education* 5(1):51-62. doi:10.2425/nananeke.v5il.27174
- Supriyanto, I. (2017). Fungsi Beboseq dalam Menanamkan Nilai Sosial pada Anak di Masyarakat Sasak. *Jurnal Ilmu Sosial dan Budaya*, 20(4), 53-60.
- Sutrisno, R. (2016). Pendidikan Karakter dengan Storytelling dalam Perspektif Budaya Lokal. *Jurnal Pendidikan dan Kebudayaan*, 19(3), 25-38.
- Suyanto, S. (2014). *Pendekatan Storytelling dalam Pendidikan Karakter Anak*. Yogyakarta: Pustaka Pelajar.
- Suyanto, S. (2022). *Pendekatan Storytelling dalam Pendidikan Karakter Anak*. Yogyakarta: Pustaka Pelajar.
- Syaiful, A. (2018). Pengaruh Storytelling terhadap Pembentukan Karakter Anak: Pendekatan Pendidikan Berbasis Kearifan Lokal. *Jurnal Pendidikan Anak*, 10(2), 112-126.

