Application of The Odonga Ronga Kolopua Folklore to The Character of Group B Children at The Pembina Wundulako State Kindergarten

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ABSTRACT

This research aims to analyze the influence of the application of the Odonga Ronga Kolopua folklore on the character of group B children at the Pembina Wundulako State Kindergarten. The research method used was an experiment with a pretest-posttest design. The research population was all group B students at the Pembina Wundulako State Kindergarten, totaling 30 students, with a sample of 10 students using a purposive sampling technique. Data collection was carried out through observation sheets and checklists. Data analysis was carried out using SPSS 24 and paired sample t-test. The results of the research show that there is a significant influence of the application of the Odonga Ronga Kolopua folklore on the character of group B children, with a significance value (sig) of 0.002. The implication of this research is the importance of using local folklore in early childhood education to strengthen cultural identity and build sensitivity to traditional values. The suggestion put forward is that PAUD teachers and parents can utilize the Odonga Ronga Kolopua folklore in children's learning activities, and further research can explore the impact of the story on other aspects of children's development such as creativity and language skills.

Keywords: Early Childhood, Characters, Folklore

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INTRODUCTION

Characteristics is an effort to equip students through guidance, teaching and training activities during their growth and development as provisions for the future so that they have a clean conscience, good character, which is reflected in behavior in the form of words, actions, attitudes, thoughts, feelings, work. and works based on religious values as well as norms and morals (Erna Setyowati, 2009). In the context of character, John Dewey believes that individuals who have a good attitude towards themselves and others tend to create harmonious relationships in society. Manners include values such as politeness, humility, concern for others, and responsibility. Individuals with good character have the ability to understand and appreciate the differences of other people, and are able to empathize with their needs and interests (John Dewey, 1859), whereas according to Ki

Sugeng Subagya (February 2010) defines the term budi pakerti as actions that are guided by the mind, actions that are the realization of the contents of the mind, or actions controlled by the mind (Ali Muhtadi, 2010).

The definition of character refers to the meaning in English which is translated as morality. Morality contains several meanings, including customs, manners and behavior. However, the definition of character is essentially behavior. Thus, manners can also be said to be synonymous with morals, character etiquette, character, character and psychological traits (Hidayat et al., 2018). Etymologically, the term budi pekerti, or in Javanese it is called budi pakerti, is interpreted as budi meaning thought, and pakerti meaning action. Departing from the two meanings of the words budi and pakerti, Ki Sugeng Subagya (February 2010) defines the term budi pakerti as actions that are guided by the mind, actions that are the realization of the contents of the mind, or actions that are controlled by the mind (Ali Muhtadi, 2010).

Character is essentially behavior (Zuriah, 2007). According to the draft competency-based curriculum, morals contain values of human behavior which will be measured according to good and bad through religious norms, legal norms, manners and manners, cultural norms and community customs (Erna Setyowati, 2009). Epistemologically, good character means a virtuous self-display. Classically, manners are behavior, temperament, morals and character. In Arabic vocabulary it is morals (Hasnawati, 2015). Meanwhile, according to the National Education Advisory Board, the definition of character education is the daily attitudes and behavior of individuals, families, communities and nations, which contain values that are valid and adhered to in the form of identity, the value of unity, integrity and continuity. the future in a moral system, and which guides the behavior of Indonesian people in society, nation and state, based on the philosophy of Pancasila and inspired by the teachings of Indonesian religion and culture.(Su'dadah, 2014).

According to the Big Indonesian Dictionary, folk tales are literary stories from ancient times that lived among the people and were passed down orally. (Laeli Fahmiyati, 2012).Folk tales are included in the realm of traditional culture. As stated by Rahmanto & B. Kaswanti Purwo (1999: viii) folklore is oral literature which emphasizes the mimetic aspect, not only forming but also forming an oral culture with *an oral state of mind* which can be grouped into traditional culture. Meanwhile, according to Hutomo (1991:1), folklore is a type of oral literature, while what is meant by oral literature is literature which includes the literary expressions of citizens and culture which is spread by word of mouth (Randy Enggo, 2023).

The definition of folklore stated in Cultural Analysis, year 1 number 1 (Department of Education and Culture 1991:221) from Fery Musafak's thesis states that "Folklore is a story that is basically told by someone to another person. The characters and events in the story are considered to have occurred in the past or are the result of fiction solely because they are motivated to convey a message or mandate through the story (Nanang Husin, 2021). Folklore is a story that originates from society and developed in society in the past which is characteristic of each nation which has its own culture and history. Folklore is divided into myths, legends and fairy tales (Dananjaya, 1991:22) (Nuni Nurizati, 2020).

Folklore is a story that explains people's culture from generation to generation in oral form with the aim of providing a moral message. Barone (2011:60) suggests that folklore is part of traditional literature (Kanzunnudin, 2015). Thus, the author can conclude that folklore can be understood as a form of oral literature that lives in traditional culture, carries moral messages, and becomes the cultural identity of a society.

Odonga ronga kolopua is a folk tale from the Tolaki/Mekongga tribe of Southeast Sulawesi which contains stories about stars (jonga/deer and turtles). Jonga has an arrogant nature, he always challenges turtles to fights because he feels confident he can beat the turtles. However, it turns out that when the tortoise agreed to his challenge, jonga was defeated by the tortoise (Biopsi et al., 2018), obeying(kemdikbud, 2010) This story is classified as a fable because the main characters are animals. This story is for children and is still often told by their parents. This story is spread only in Kab. Konawe. According to the speaker, this story was obtained from his mother when he was was in elementary school and was told at bedtime .

METHOD

This type of research uses experimental methods, namely research carried out to determine the effect of a particular treatment on other treatments under controlled conditions and in the presence of controls. Controlled conditions mean that the research results are converted into numbers, for analysis used statistical analysis(Sugiyono, 2017)

An experiment is a situation where at least one independent variable called the experimental variable is deliberately manipulated by the researcher (Sutama, 2015). This research is a type of quantitative research with a pre-experimental approach. Experimental research is a systematic and logical method for answering the question "if something is done under carefully controlled conditions, what will happen?" In this research, researchers manipulate a stimulus, treatment or experimental condition, then observe the effects or changes caused by this manipulation deliberately and systematically.

This research is about the influence of the application of the Odonga Ronga Kolopua folklore on the character of group B children at TKN Pembina Wundulako using a pre-experimental research method with a pretest-posttest design (Asrin, 2022).

Table 3.1 Research design

	Initial Test (Pre Test	Treatment	Final test (post test
Test	O1	X	O2

FINDING AND DISCUSSION

This research was conducted from 20 October to 18 January 2024 regarding the influence of the application of the Odonga Ronga kolopua folklore on the character of group B children at Wundulako Kindergarten

The initial step taken by the researcher was to carry out a pretest to find out an initial picture of the child's understanding of character which was carried out before the posttest. The pretest is carried out once to see how the child responds to listening attentively, the child can interpret and understand the meaning contained in the story given.

Giving treatment to research subjects, namely group B children, using the Odonga Ronga Kolopua folklore. This treatment is carried out by researchers in learning by preparing media to support the treatment activities that will be carried out, providing material to children using the storytelling method for 3 (three) months. When carrying out treatment, researchers used folk tales that could be easily understood by children and showed children how to express happiness, sadness, anger and so on according to what the child heard in the story as well as responding to the story or proposing comments or responses to the story.

The stories presented by the teacher are in the form of stories that contain various advice that they want to convey to children based on the many incidents that occur in the field by making animals as characters in the story because they can attract more children's attention. Through the odonga Ronga Kolopua folklore, researchers can find out children's understanding of character. The stages carried out in treatment for children include listening to the story being told, being able to understand the story being given, interpreting or interpreting the content of the story, evaluating and finally responding to the content of the story that has been told.

During the posttest, the researcher repeated the material that had been given to the children regarding the content of the story that had been given. The final stage in this research is a posttest to determine the introduction of children's character using the odonga Ronga Kolopua folklore. This final stage measurement is carried out once after completion at the end of the treatment

The assessment indicators used are:

0 – 25 : Not yet developed

26 – 50: Still Developing

51 – 75: Developing According to Expectations

76 – 100 : Developing Very Well

Table 4. 1 Pretest and Posttest Experiment Results

NO.Respondent	Prates	Posttest
1	28	75
2	52	77
3	36	74
4	48	69
5	55	80
6	46	87
7	27	74
8	48	72
9	51	70
10	39	80

After conducting research, the results of observations made by researchers regarding the influence of the Odonga Ronga Kolopua folklore on children's character are as follows:

Table 4.4 Statistics

Statistics		Pre Test	Post Test
N	Legitimate	10	10
	Is lost	0	0
Means		43,0000	75.8000
median		47,0000	74.5000
Std. Deviation		9.96661	5.41192
Amount		430.00	758.00

From the data above, it can be seen that the average (mean) value of the posttest is greater than the pretest, namely 78.80 for the posttest and 43.00 for the pretest. If you look at the standard deviation, the pretest is bigger than the posttest, namely 9.966 for the pretest and 5.411 for the posttest.

In the posttest results or final results there was quite a lot of improvement after being given treatment. There is a significant difference between the pretest and posttest results. These results can be seen by children giving full attention to the teacher when conveying the content of the story, expressing what the child hears, being able to express opinions and express impressions of the characters and the content of the story. The results of the analysis of children's learning data increased by 32.8 from the pretest average score of 43.0 to 75.8 in the posttest average score .

CONCLUSION

There is an influence of the application of the odonga ronga kolopua folklore on the character of group B children at TKN Pembina Wundulako where the results of calculations using SPSS based on the t test results table obtained a value of sig = 0.002

which is smaller than = 0.05. Thus, Ho is rejected and H1 is accepted, which means that there is an application of the odonga ronga kolopua folklore to the introduction of good manners in group B children at TKN Pembina Wunduako.

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