

The Educational Values of Sundanese Folktales as Reading Materials for Primary Schools

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Keywords	ABSTRACT
Educational Values; Sundanese Folktales; Reading Materials;	This study is motivated by the growing concerns regarding moral, character, and ethical crises among primary school students, such as the decline in responsibility, creativity, honesty, politeness, respect, and tolerance. The purpose of this research is to describe the character education values embedded in Sundanese folktales and to identify reading instructional materials for primary schools based on the analysis of the <i>Sasakala Talaga Warna</i> folktale collection. This study employs a descriptive method, with data collected through literature review and document analysis. The findings indicate that Sundanese folktales contain a wide range of character education values, including religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democratic attitude, curiosity, national spirit, patriotism, communication, love of peace, environmental awareness, social care, and responsibility. These results demonstrate that Sundanese folktales have strong potential to be utilized as reading materials in primary school instruction.
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INTRODUCTION

Modernization produces various complex effects, both positive and negative. One negative effect of modernization is the decline of moral values and the occurrence of shifts in societal life. This shift centers on a moral crisis, a character crisis, and an ethical crisis, which manifest as a decreasing sense of responsibility, weakened creativity, diminished honesty, manners, and respect, as well as a fading tolerance within social life. These phenomena do not afflict adults alone but also affect primary school pupils. Such conditions require prompt remediation through the role of educational institutions as strategic arenas for shaping well-characterized personalities. This is because the educational process encompasses learning activities that integrate moral values, character, and ethics with real-life contexts.

One avenue for such integration is literature instruction, which is replete with ethical messages and humanistic themes. Literature emerges at the intersection of an author's freedom of expression and social reality. In line with Wellek and Warren, literature is understood as both a creative activity and an art form born of human imagination.¹ This

¹ Wellek, R. & Warren, A. (1989). *Teori Kesusastraan*. Jakarta: Gramedia.

perspective indicates that literature possesses potential as a medium for social transformation because it contains noble values that can serve as exemplars and prompts for reflection in everyday life. A literary form that fulfills this function is the folktale.

Folktales serve not merely as entertainment but also as carriers of moral instruction and character education, including values such as discipline and self-confidence. Moreover, folktales closely relate to character education and contribute to learners' language development, cognitive growth, personality formation, and social skills, while simultaneously acting as mechanisms for the transmission and transformation of cultural values within communities. According to M. A. Salmun, folktales can be classified into five types: animal tales (fables), origin tales (legends), extraordinary human tales (dongeng jalma teu lumrah), deity tales (myths), and ghost tales (dongeng jurig) (M. A. Salmun).²

In general, the Ministry of National Education, as cited in Abidin, formulates eighteen-character education values to be developed: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, patriotism, appreciation of achievement, communicativeness, love of peace, a habit of reading, environmental care, social concern, and responsibility.³ If these eighteen character values are instilled early, particularly in primary school pupils, they strengthen an individual's personality what Suherman⁴ and Koswara⁵ describe as a person who is balanced in body and soul, referred to as *manusa masagi* or *manusa manggapulia*.

From the foregoing, it is evident that folktales can operate as instruments of value transformation within society. One example is the folktales circulating in West Java, which are documented in the collection titled *Sasakala Talaga Warna*. These folktales play an important role and contain deep values and symbolic (*siloka*) meanings. Exploring these aspects requires an in-depth study.

Several studies on folktales have been conducted previously. *Metode Dongeng dalam Meningkatkan Perkembangan Kecerdasan Moral Anak Usia Prasekolah* focuses on the use of folktale-based instructional methods implemented among preschool children, with particular attention to a single value, namely moral intelligence. *Strategi Pembentukan Karakter melalui Metode Dongeng dan Pendampingan Anak di Rumah Dongeng Kinciria* similarly concentrates on the application of folktale methods. *Revitalisasi Nilai dalam Dongeng sebagai Wahana Pembentukan Karakter Anak Usia Dini*⁶ centers on the analysis of values in a single folktale, *Suri Ikun dan Dua Ekor Burung*. These studies clearly emphasize the implementation of folktale methods. However, the folktales contained in the *Sasakala Talaga Warna* anthology have not yet been examined. Because the folktales in the *Sasakala Talaga Warna* collection are considered to possess noble values, it is necessary to conduct a study on these narratives.

The novelty of this research lies in the comprehensive analysis of eighteen character values within the folktales in *Sasakala Talaga Warna*, which has not been carried out previously; the integration of the analytical results into the development of reading instructional materials for primary school students, enabling the study to produce not only descriptive accounts of values but also pedagogical products that teachers can directly

² Salmun, M. A. (1963). *Kandaga Kasusastraan Sunda*. Bandung: Ganaco.

³ Abidin, Y. (2012). *Pembelajaran Bahasa Berbasis Pendidikan Karakter*. Bandung: Refika Aditama.

⁴ Suherman, A., & Suharno, S. (2020, March). The Nationalism Values in Pupuh Lyrics for Elementary School Students. In *International Conference on Elementary Education* (Vol. 2, No. 1, pp. 1496-1506).

⁵ Koswara, D., Permana, R., & Suherman, A. (2020). Nilai-Nilai Pendidikan Karakter dalam Novel Anak Guha Karang Legok Pari Karya Hidayat Susanto. *Lokabasa*, 11(2), 127-135. <http://https://doi.org/10.17509/jlb.v11i2.29145>.

⁶ Juanda. (2018) *Revitalisasi Nilai Dalam Dongeng Sebagai Wahan Pembentukan Karakter Anak Usia Dini*. *Jurnal Pustaka Budaya*, 5, 11-18. <https://doi.org/10.31849/pb.v5i2.1611>.

employ; and the utilization of Sundanese local wisdom in literacy learning as an effort to strengthen cultural identity while fostering students' character in a contextual manner. This study becomes important because the character crisis among school-age children continues to increase, thereby requiring learning materials that are relevant, culturally close to students, and rich in strong moral messages. Sundanese folktales hold potential as effective reading materials for meaningful literacy instruction, not only to enhance literacy skills but also to cultivate character. Moreover, strengthening cultural literacy and character development constitutes a core requirement of the current curriculum, making this research directly relevant to instructional development.

Based on this description, the research questions of this study are: 1) How are the character education values represented in the folktales contained in *Sasakala Talaga Warna*? 2) Can the folktales in *Sasakala Talaga Warna* be utilized as reading materials in primary schools? The main distinction of this study compared with prior research is that it describes the eighteen-character education values embedded in the folktales in *Sasakala Talaga Warna*. Furthermore, the findings of this study are applied to the development of reading instructional materials for primary schools, with the intention of facilitating the transformation of these character values. In terms of scope, this study is broader than previous studies. Additionally, the character education values analyzed in this research may serve as one approach to addressing moral crises, character crises, and ethical crises.

RESEARCH METHOD

This study used a descriptive method as its primary approach. This method was employed to address factual problems by collecting, categorizing, explaining, and analyzing the data.⁷ It was not limited to data collection but also included analysis, interpretation, and classification.

In this study, the descriptive method was used to describe the character education values contained in the *Sasakala Talaga Warna* folktale collection, which were subsequently applied to the development of reading materials for primary school students. By using a descriptive method, the study aimed to capture an objective depiction of the character education values presented in the *Sasakala Talaga Warna* anthology. In addition, the descriptive method was used to portray or construct a structured, factual, and accurate representation of all data in the folktale collection so that a comprehensive understanding of the embedded values could be obtained. The design or procedural steps of this study consisted of: (1) identifying the problem, (2) formulating the problem, (3) determining the data source, (4) determining and constructing the instrument, (5) collecting the data, (6) processing the data, and (7) drawing conclusions.

This study used secondary data derived from the folktale collection *Sasakala Talaga Warna* written by Elin Sjamsuri, which contains seventeen folktales.

⁷ Surakhmad, Winarno. (2009). *Pengantar Penelitian Ilmiah*. Bandung : Tarsito.

Table 1. The Seventeen Folktales in the Anthology *Sasakala Talaga Warna*

No	Folktale Title
1	<i>Aki Encon Tukang Pindang</i>
2	<i>Asal-Usul Kota Majalengka</i>
3	<i>Dongéng Bagénda Ali</i>
4	<i>Budak Lentik Apat Ngapung</i>
5	<i>Dongéng Kéan Santang</i>
6	<i>Dongéng Nabi Ayub</i>
7	<i>Sasakala Cirebon</i>
8	<i>Gunung Wanalaré</i>
9	<i>Putri Kadita</i>
10	<i>Sasakala Cika-Cika</i>
11	<i>Sasakala Jabal Rahmah</i>
12	<i>Sasakala Kali Wedi</i>
13	<i>Sasakala Legok Cibuang</i>
14	<i>Sasakala Situ Bsgendit</i>
15	<i>Sasakala Sumur Kamalayang Cilulumpang</i>
16	<i>Sasakala Talaga Warna</i>
17	<i>Carita Umar Bin Khattab</i>

Afterward, the data from these sources were analyzed to identify the folktales that contained elements of character education values.

This study employed two data collection techniques: literature review and documentation. The literature review was conducted by examining various references relevant to the research focus,⁸ whereas the documentation technique was used to gather and examine written, visual, and electronic documents,⁹ whereas the documentation technique was used to gather and examine written, visual, and electronic documents.¹⁰

Data analysis in this study was conducted using Miles and Huberman's techniques.¹¹ The data analyzed consisted of words or sentences rather than numerical forms. The analysis process comprised three main stages. The first stage was data reduction, which involved selecting, abstracting, focusing, and transforming raw data obtained from field notes so that it aligned with the research focus. The second stage was data display, carried out by organizing information into narrative texts, descriptive summaries, inter-category linkages, diagrams, and other similar forms to facilitate understanding and meaning-making. The third stage was conclusion drawing and verification, which constituted the process of formulating the core findings as the result of interpreting the analyzed data.

RESULTS AND DISCUSSION

Character Education Values in Sudanese Folktales

Based on the analysis of the seventeen folktales contained in the *Sasakala Talaga Warna* anthology, several character education values were identified. These values include the following:

⁸ Wardhana, dkk. (2020). *Sistem Informasi*. Yogyakarta: Deepublish Publisher.

⁹ Wardhana, dkk. (2020). *Sistem Informasi*. Yogyakarta: Deepublish Publisher.

¹⁰ Nilamsari, Natalina. (2014). Memahami Studi Dokumen Penelitian Kualitatif. Wacana, 13(2), 177-181. <http://journal.moestopo.ac.id/index.php/wacana/article/download/143/pdf>.

¹¹ Hardani, dkk (2020) Metode Penelitian Kualitatif & Kuantitatif .Yogyakarta: CV.Pustaka Ilmu Grup.

Religious Values

The analysis revealed several instances of religious values in the folktales. These values included obedience to religious commandments, sincerity in facing life's trials, the establishment of places of worship, devotion in prayer, faith in God Almighty, piety, religious knowledge, noble conduct, and so on. The manifestation of these religious values can be observed in the following excerpt:

*"Pangeran Muhammad terus nganjrek di Gunung Margatapa bari terus ngadegkeun pasantrén keur ngajarkeun agama Islam ka rahayat Sindang Kaih. Pangéran Muhammad teu mulih ka Cirebon dugi ka pupusna sarta dimakamkeun di Margatapa. Ari Nyi Armilah satékah polah hayang ngaislamkeun Nyi Rambut Kaih."*¹²

This excerpt shows that *Pangeran Muhammad* and *Nyi Armilah* fulfilled their obligations as Muslims by teaching Islam to the people of *Sindang Kasih*. The present interpretation indicates that religious commitment is one of the central moral foundations portrayed in the narratives.

Honesty

Honesty is understood as a behavior of loyalty, truthfulness, and the refusal to lie. This value was reflected in the behavior of several main characters across different types of folktales, including legends, extraordinary human tales, and myth-based stories. The principle of honesty holds a highly significant position in Sundanese society for both men and women. Through honesty, many Sundanese figures are portrayed as leaders with integrity, influence, and the ability to earn public trust from small community leaders to rulers of kingdoms. This finding aligns with Hidayat's view, which states that characterization in folktales reflects the noble ethical and cultural values of Sundanese society.¹³

"... di wewengkon tanah Parahyangan beulah kalér aya hiji karajaan pencaran ti Galuh Pakuan. Éta karajaan pernahna di Sindang Kasih. Diparéntah ku hiji Ratu anu geulis kawanti-wanti bari sakti mandraguna. Jenengan éta Ratu téh Nyi Rambut Kasih. Dina ngajalankeun pamaréntahan, Nyi Rambut Kasih éstu meunang pamujian ti rahayatna. Dipuji ku towéksa daék ngariksa, gedé wawanén keur bébela ka nagara jeung rahayat."
"Teu kacatur babadamaianana, Syéh Syarif ngutus dua kapercayaanana néangan tangkal maja keur ngubaran éta panyakit. Nu diutus téh nyaéta Pangéran Muhammad jeung Siti Armillah..."

In these excerpts, the character *Nyi Rambut Kasih* from the folktale *Asal-Usul Kota Majalengka* was entrusted with leading the eastern region of *Tanah Parahyangan*, demonstrating her integrity and trustworthiness. Additionally, honesty is also reflected in the behavior of secondary characters such as *Pangeran Muhammad* and *Siti Armillah*. The present interpretation highlights that honesty functions as a core cultural and moral principle that shapes social and political life in Sundanese tradition.

Tolerance

Tolerance is one of the essential foundations for living harmoniously within society. The analysis showed that several main characters in the Sundanese folktales exhibited attitudes of tolerance toward differences in their surroundings. One example appears in the folktale *Sasakala Talaga Warna*:

¹² Sjamsuri, E. (2012). *Sasakala Talaga Warna*. Bandung: Kiblat Buku Utama.

¹³ Hidayat, dkk. (2024). Nilai-nilai Pendidikan Karakter dan Kesadaran Sejarah Melalui Dongeng Sunda Si Kabayan dan Lutung Kasarung, 1 (1), 1-7. <https://ejournal.stitmuhba.ac.id/index.php/KhidmatMu>.

“Kitu ogé ieu putri Nyi Gilang Rinukmini geulisna ngan ukur pupulasan henteu geulis sareng manahna sareng lakuna. Ieu putri nu meunang nyaah dulang téa jadi jiga kurang ajar. Ka sapantar barak, ka sabandapeun daék ngahina, salubureun ogé diungbak malah ka ibu ka rama wantun campelak. Hanjakal Nyi Putri téh geulis tapi teu nyakola teu nyaho kasopanan. Tapi mungguhing nu jadi rama sareng ibu salamina nyaah baé ka putra mah...”

This finding illustrates that the parents of the princess consistently showed tolerance and patience despite her discourteous behavior. In the folktale *Kéan Santang*, tolerance is also reflected through the behavior of *Baginda Ali* as a supporting character, who displayed understanding and acceptance of *Kéan Santang*'s actions:

“Tapi can ogé manggih péngkolan Si Aki ngarandeg, “Ké beula kasép...Aki tinggaleun iteuk dina handapeun korma...mangga kasép ti payun...”
“Keun ku kaula dicokot...nam Aki ti beula...”
“Bari keubeul Kéan Santang balik deui ka handapeun tangkal korma. Enya baé iteuk téh nanceb dina taneuh. Hadé dijéwang éta iteuk téh. Kéan Santang renvaseun pisan lantaran iteuk nu dijéwang tapi kalah awak nu tijengkang.”

These excerpts revealed that tolerance operated as an important social and moral principle embedded in the narratives. The present interpretation suggests that the folktales emphasize tolerance as a mechanism to prevent conflicts and maintain social harmony.

Discipline

Discipline constitutes a fundamental aspect that plays a significant role in establishing order and supporting success across various aspects of human life. The analysis showed that the application of discipline enables individuals to lead harmonious lives, as their behaviors align with prevailing norms, rules, and expectations. The value of discipline is reflected through the character of *Mantri Pepitu* in the folktale *Dongéng Sasakala Cirebon*, who consistently adhered to established regulations. One example is his obedience to the directive requiring him to inspect a newly established settlement located in the eastern coastal area of Cirebon:

“Sanggeus Mantri Pepitu nampa paréntah, bral baé sabalad-baladna ngajugjugan éta kampung”

This finding demonstrated that *Mantri Pepitu* fulfilled his responsibilities promptly and diligently. The present interpretation indicates that discipline in Sundanese folktales functions as a character trait associated with responsibility, social order, and effective leadership.

Hard Work

One of the character education values identified in the folktale *Sasakala Cika-Cika* was the value of hard work. This value was reflected in the behavior of the supporting character *Nyi Randa*, who was portrayed as a woman with a strong work ethic, perseverance, and consistency in carrying out her work as a batik maker. The analysis showed that this characterization highlighted the educational function of folktales, demonstrating that they operate not only as entertainment but also as media for character education relevant to contemporary learning contexts.

“... Demi Nyi Randa, pagawéanana kana ngabatik. Lain baé keur jualeun ka batur tapi utamana keur pakééun sorangan jeung anakna nu keur menjeuhna resep dangdan.”

The present interpretation suggests that *Nyi Randa's* portrayal represents the cultural expectation that diligence and perseverance are essential for achieving well-being and supporting one's family.

Creativity

Creativity emerged as another character value, particularly in the folktale *Sasakala Cirebon*. The analysis found that *Ki Cakra Bumi* demonstrated creative problem-solving abilities by initiating an innovation that benefitted the surrounding community. His initiative involved processing *rebon* (small shrimp) caught by local fishermen into *terasi*, a product with significant culinary and economic value. This action illustrated his ability to discover new alternatives using available resources.

"... Ari hasil gawé Ki Cakra Bumi téh nyaéta ngolah rebon benbeunangan para pamayang. Éta rebon téh ditutuang dina jubleg, disamaraan dingeunah-ngeunah, nepi ka kajojo ka batur salembur..."

This finding indicates that creativity serves as an important value that learners need to develop so they are able to adapt, innovate, and provide solutions across various life situations. The present interpretation emphasizes that *Ki Cakra Bumi's* actions exemplify the pedagogical potential of folktales in cultivating innovative thinking.

Independence

The value of independence was reflected in the character of *Nyi Rambut Kasih*, who was portrayed as capable of fulfilling her leadership responsibilities without relying on others. The analysis also showed that she effectively handled challenges and conflicts on her own. This characterization illustrates independence as a moral and behavioral ideal within Sundanese cultural narratives

"... Nyi Rambut Kasih pohara benduna. Anjeunna ngarasa teu dihargaan. Nyi Rambut Kasih teu sukaeun wewengkonna ditincak ku jalma lian bari taya bémakrama."

"...Sabada terang maksudna éta dua utusan, Nyi Rambut Kasih ngawatek kasaktianana ajian anu ngajadikeun jelema ngarasa lolong. Babakuna ieu ajian ditujukeun ka dua utusan Cirebon sangkan teu bisa nempo tangkal maja."

This finding demonstrated that *Nyi Rambut Kasih* maintained her authority and resolved issues independently. The present interpretation suggests that the folktale reinforces independence as part of the expected traits of a respected leader, making this value pedagogically relevant for cultivating self-reliance in students.

Democratic Attitude

A democratic attitude represents one of the fundamental values that cannot be separated from human life. This character value must be instilled strongly to foster participatory awareness, respect for differences, and a sense of responsibility. The analysis showed that democratic character is indicated by the recognition that every individual possesses equal rights and obligations. This indicator is reflected in the perspective of *Nyi Rambut Kasih*, who believed that anyone who committed a mistake deserved punishment regardless of their social status or position. This principle is evident when *Pangeran Mubammad* and *Nyi Armilab* entered the forest of *Sindang Kasih* without permission, resulting in both being punished with blindness and an inability to see the *maja* tree they were searching for.

"... Nyi Rambut Kasih pohara benduna. Anjeunna ngarasa teu dihargaan. Nyi Rambut Kasih teu sukaeun wewengkonna ditincak ku jalma lian bari taya bémakrama. Sabada terang maksudna éta

dua utusan, Nyi Rambut Kasih ngawatek kasaktianana ajian anu ngajadikeun jelema ngarasa lolong. Babakuna ieu ajian ditujukeun ka dua utusan Cirebon sangkan teu bisa nempo tangkal maja."

These findings showed that justice and equality were central to *Nyi Rambut Kasih's* worldview. The present interpretation suggests that Sundanese folktales promote democratic values by emphasizing fairness and accountability.

Curiosity

The value of curiosity was reflected in the main character *Kéan Santang*, a young man of *Pajajaran* royal lineage who possessed a strong desire to understand his own abilities and origins. The analysis showed that this curiosity was conveyed through expressions such as *hayang nyaho getih sorangan* and *hayang nyaho musuh anu pangabisana saluhureun manéhna*, which depict his motivation to test his limits and seek knowledge.

"... Manéhna néangan musuh nu pangabisana saluhureun. Dina haténa Kéan Santang hayang nyaho getih sorangan. Mun enya aya musuh anu saluhureun rék disusul najan di luareun Tanah Jawa. Nu bis ngéléhkeun, pasti rék diguruan."

This finding revealed that curiosity functioned as a driving force behind *Kéan Santang's* actions. The present interpretation indicates that the folktale positions curiosity as a catalyst for self-discovery, perseverance, and intellectual growth.

National Spirit

The value of national spirit identified in the folktale *Asal-Usul Kota Majalengka* was reflected in the behavior of *Nyi Rambut Kasih*, who prioritized the interests of her community above personal interests. The analysis showed that such patriotic determination aligns with the values frequently represented in children's literature, including folktales.

"Éta kalakuan dua utusan Cirebon téh ku rahayat Sindang Kasih diwartoskeun ka Nyi Rambut Kasih. Nyi Rambut Kasih pohara benduna. Anjeunna ngarasa teu dibargaan. Nyi Rambut Kasih teu sukaen wewengkonna ditincak ku jalma lian bari taya bémakrama."

This finding demonstrated that *Nyi Rambut Kasih's* sense of responsibility toward her land and people represented her commitment to communal identity and territorial integrity. The present interpretation suggests that the folktale underscores the importance of loyalty, communal protection, and national consciousness as essential character values.

Love for the Homeland

The analysis showed that *Nyi Rambut Kasih* demonstrated strong concern for the social and cultural conditions of the region she governed. This concern reflected the character value of love for the homeland. More broadly, loving one's homeland particularly for societies that have historical experiences of colonization requires pride, confidence, and an awareness that colonial attitudes must not be inherited.¹⁴

"...Dina ngajalankeun pamaréntahan, Nyi Rambut Kasih éstu meunang pamujian ti rahayatna. Dipuji ku tonéksa daék ngariksa, gedé wawanén keur bébela ka nagara jeung rahayat."

¹⁴ Darajat, D., Koswara, D., & Suherman, A. (2022). Jejak kolonial dalam wawacan regen boncel bupati Caringin karya ranggawaluja. *Agastya: HS Jurnal Sejarah dan Pembelajarannya*, 12(1), 45-59. <http://10.25273/ajsp.v12i1.9091>

This finding revealed that *Nyi Rambut Kasih* upheld her responsibility to protect her community and territory. The present interpretation suggests that the folktale constructs love for the homeland as an ethical and moral duty of a leader toward her people.

Communicative Attitude

The value of being communicative was identified in the folktale *Gunung Wanalare*. This value was reflected in the ability of the main character, *Ki Sanca Geni*, to maintain effective communication and cooperation with the palace soldiers who accompanied him during a hunting trip into the forest. The analysis showed that his responsiveness and clarity in responding to information from others exemplified communicative competence.

"... Ki Sanca Geni indit ka leuweung bari dikawal ku dua prajurit karaton."

"Pangéran... pangéran... ieu aya oray badag pisan," salah saurang prajuritna ujug-ujug ngagorowok ngabéjaan yén aya oray badag keur ngaréngkol dina tangkal. Teu ngaduakalian dibéjaan, Ki Sanca Geni langsung ngadeukéntan oray nu ngaréngkol dina tangkal."

The present interpretation indicates that communicative behavior in this folktale reflects the importance of clarity, cooperation, and decisive action as essential components of effective leadership.

Love of Peace

The value of peace was found in the folktale *Sasakala Legok Cibuang*. This value appeared through the words and actions of *Ki Wanogati* during a meeting held to discuss efforts to find a cure for a widespread illness. The analysis showed that his calm, respectful, and solution-oriented manner reflected peace-loving behavior. As noted by Koswara, the value of peace may derive from religious teachings, social norms, or local wisdom.¹⁵

"Ngadéngé ngaranna disebut ku Ki Punduh, Ki Wanogati cengkat bari nyampeurkeun ramana Ki Lurah Bangsit. "Parantos Ama ulah kateterasan... insya Alloh abdi sanggem milari piubareun ieu sasalad panyakit. Mugi Ama ngadu'akeun sareng mercantenkeun ka abdi kanggo ngajak sadaya punduh sareng kokolot milari jurigna nu jadi bibit panyakit."

"Sabada dipeper ku Punduh sarta ngadangu kasanggupan putra bungsuns, Ki Lurah balik deui kana tempatna bari pok nyarita ka nu badir. "Tab sukur atuh ari anak Ama teu sageblég bari boga kasanggupan mah. Cik pok caritakeun ka Ama kumaha rarancang hidep téh. barandungan Punduh, Olot... jeung barantuan."

This finding demonstrated that *Ki Wanogati* promoted peaceful engagement and collaborative problem-solving. The present interpretation suggests that the folktale emphasizes peace as a communal responsibility, reinforcing harmony and cooperation across generations

Environmental Awareness

The analysis showed that *Nyi Rambut Kasih's* refusal to allow her territory to be disturbed or damaged by others reflected a high degree of environmental awareness. Her actions illustrated two essential aspects: an effort to preserve her dignity as a leader and a form of responsibility for safeguarding her territory from external interference. This firmness aligns with Sundanese philosophical perspectives on environmental preservation, as explained by Hernawan et al., who state that maintaining environmental sustainability is the

¹⁵ Koswara, D., Haerudin, D., Hyangsewu, P., & Suherman, A. (2020). Nilai Kearifan Lokal dalam Naskah Sunda Kuno Wawacan Kean Santang di Kabupaten Purwakarta Filologi (Kajian dan Etnopedagogi). *Metasstra*, 12(2), 101-108.

collective responsibility of all societal groups, each contributing according to their capabilities.¹⁶

“...Nyi Rambut Kasih pohara benduna. Anjeunna ngarasa teu dihargaan. Nyi Rambut Kasih teu sukaeun wewengkonna ditincak ku jalma lian bari taya bémakrama.”

These findings indicate that environmental stewardship is embedded in the folktale’s moral framework. The present interpretation suggests that the narrative positions environmental protection as both a cultural value and a leadership obligation.

Social Care

The value of social care was found in the folktale *Sasakala Talaga Warna*. This value was reflected through the attitudes of *Prabu Swarnalaya* and *Nyi Mas Purbamanah*, who were portrayed as generous figures deeply concerned with the welfare of others. The analysis showed that such generosity emerged from heightened emotional sensitivity, especially after witnessing or experiencing the suffering of others. Nurmala explains that social sensitivity develops through continuous social interaction as well as inherent humanitarian instincts.¹⁷

“Sang raja anu katelah Swarnalaya disarengan ku ingkang garwa anu katelah Nyimas Purbamanah éstu sarua pada towéksana ka rahayat téh. Sering pisan ieu raja jeung ratu katingal ngalanglang lembur. Ngariksa bisi aya rahayat nu teu dahar. Bisi aya rahayat anu gering atawa bisi aya budak yatim anu katalangsara. Mun pareng mendakan rahayat nu teu dahar gancang dikirim dahareun. Mun manggihan rahayat nu gering gancang diubar. Nya kitu deui mun pareng manggihan budak yatim gancang dirawatan dipiara di karaton.”

This finding demonstrated that generosity and compassion formed a central moral message in the folktale. The present interpretation suggests that the narrative encourages learners to develop empathy, social responsibility, and active concern for community welfare.

Responsibility

The value of responsibility in *Dongeng Bagenda Ali* was reflected through the character of Bagenda Ali, who fulfilled his duties and obligations both toward God and toward society. The analysis showed that his sense of responsibility was evident when he compensated for the kerosene he had spilled by pressing the earth so that the oil flowed back into the drum until it was filled again

“Bagenda Ali turun tina kudana bari pok sasauran, “Kami moal ninggalkeun tanggung jawab... Heng digantian ku kami!”

This finding revealed that *Bagenda Ali* upheld accountability for his actions. The present interpretation suggests that the folktale underscores responsibility as an essential moral virtue tied to integrity, ethical conduct, and social trust.

Character Education Values in Sundanese Folktales for Reading Materials in Primary Schools

¹⁶ Hernawan, H., Ruhailah, R., Suherman, A., & Nugraha, H. S. (2019, March). Sundanese Culture-based Ecoliteracy. In Second Conference on Language, Literature, Education, and Culture (ICOLLITE 2018). Atlantis Press. <http://10.2991/icollite-18.2019.88>.

¹⁷ Nurmala, R. T., & Suherman, A. (2021). Aspek Sosial dalam Kumpulan Cerita Pendek Layung Karya Aam Amilia. *Lokabasa*, 12(2), 169-180. <https://doi.org/10.17509/jlb.v12i2.39927>.

The folktales contained in the *Sasakala Talaga Warna* anthology that had been analyzed for their character education values were subsequently used as reading materials for the fourth-grade local-content course (*muatan lokal Bahasa Sunda*) in primary schools.

The seventeen folktales in the anthology were further analyzed based on instructional material criteria. The purpose of this analysis was to identify which folktales could be used as teaching materials and which could not.

The table below presents the classification of the seventeen folktales. The present table indicates that each folktale fulfills criteria 1–10, which include:

Table 2. Classification of Folktales Based on Instructional Material Criteria

No	Title of the Folktale	Criteria for Teaching Material										Elibility
		1	2	3	4	5	6	7	8	9	10	
1	<i>Aki Encon</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
	<i>Tukang Pindang</i>											
2	<i>Asal-Usul Kota Majalengka</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
3	<i>Dongéng Bagénda Ali</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
4	<i>Budak Lentik</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
	<i>Apat Ngapung</i>											
5	<i>Dongéng Kéan</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
	<i>Santang</i>											
6	<i>Dongéng Nabi Ayub</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
7	<i>Sasakala Cirebon</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
8	<i>Gunung Wanalaré</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
9	<i>Putri Kadita</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
10	<i>Sasakala Cika-Cika</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
11	<i>Sasakala Jabal Rahmah</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
13	<i>Sasakala Kali Wedi</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
14	<i>Sasakala Legok Cibuang</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
15	<i>Sasakala Situ Bsgendit</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
16	<i>Sasakala Sumur Kamalayang Cilulumpang</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
17	<i>Sasakala Talaga Warna</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate
	<i>Carita Umar Bin Khattab</i>	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Appropriate

Description:

1-10 : 1) alignment of content with specific learning objectives 2) accuracy and correctness of content 3) logical organization, 4) suitability with students' developmental stages 5) clarity and appropriateness of language, 6) systematic sequencing of learning activities, 7)

attractiveness, 8) support for critical thinking, 9) involvement of multiple sensory modalities, and, 10) the ability to serve as a medium for the transformation of values.

Based on the table, the analysis showed that all seventeen folktales met the ten predetermined criteria for instructional materials. Each folktale satisfied all indicators, indicating strong alignment with pedagogical requirements for reading instruction in primary schools. The analysis revealed that all seventeen Sundanese folktales in the *Sasakala Talaga Warna* anthology were suitable for use as reading materials. The folktales fulfilled the criteria related to learning objectives, linguistic appropriateness, developmental suitability, systematic learning design, cognitive engagement, and value transformation. Thus, the study concluded that Sundanese folktales can be used as effective reading materials in primary schools.

The findings of the study showed that the *Sasakala Talaga Warna* folktale anthology contained various character education values that were relevant to primary school instruction. Sixteen character values were identified: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democratic attitude, curiosity, national spirit, love for the homeland, communicative attitude, love of peace, environmental awareness, social care, and responsibility. These findings aligned with the research of Wuryandani et al., who found that Indonesian folktales consistently include at least 10–15 major character values in each narrative, particularly honesty, hard work, and responsibility, thereby supporting the claim that *sasakala* possess strong potential as media for character formation.¹⁸

The variation in the number of character values across the folktales demonstrated a diversity of moral messages that could be utilized according to learning needs. *Sasakala Legok Cibuang* contained the highest number of character values (13 values), whereas *Sasakala Situ Bagendit* contained only one. Nonetheless, both maintained educational potential. This pattern was consistent with the findings of Sari, who argued that the diversity of character values in folktales is influenced by the complexity of the plot and conflict rather than the length of the text. Thus, even a simple folktale is capable of conveying strong moral messages.¹⁹

The character values identified in the folktales were in accordance with the goals of national education, indicating that their use in reading instruction can support the achievement of these competencies. In addition to conveying moral messages, the folktales in *Sasakala Talaga Warna* fulfilled the criteria of quality instructional materials for primary school students in terms of language, narrative structure, and cultural relevance. Presenting character values through folktales allows learners to understand and internalize these values more naturally because they are delivered through narratives closely connected to everyday life.

Thus, the *Sasakala Talaga Warna* folktale anthology is suitable for use as an alternative learning resource in primary school reading instruction. Using folktales as teaching materials not only supports the development of reading skills but also contributes to character formation. Teachers may employ these materials through reading comprehension activities, value-based discussions, and reflective exercises so that character values are conveyed more meaningfully and contextually in the learning process.

¹⁸ Wuryandani, W., dkk. (2014). Internalisasi nilai karakter melalui cerita rakyat Indonesia pada pembelajaran di sekolah dasar. *Jurnal Pendidikan Karakter*, 4(1), 1–15.

¹⁹Sari, D. (2020). Analisis nilai-nilai karakter dalam cerita rakyat Nusantara dan implikasinya terhadap pembelajaran membaca di SD. *Jurnal Kajian Pendidikan Dasar*, 5(2), 89–101

CONCLUSION

The findings of this study revealed that the *Sasakala Talaga Warna* anthology contained sixteen character values aligned with the educational goals of primary schooling. These values included religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democratic attitude, curiosity, national spirit, patriotism, communication skills, love of peace, environmental awareness, social care, and responsibility. The results confirmed that this collection of folktales possessed strong potential to serve as a learning resource that not only supports reading proficiency but also contributes to the strengthening of students' character. The variation in the number of character values across the stories demonstrated a diversity of moral messages that could be utilized according to instructional needs.

Based on these findings, teachers are encouraged to use the folktales in *Sasakala Talaga Warna* as reading materials that are integrated with character education. Future research will be able to investigate the direct implementation of these folktales in classroom practice, including their impact on students' character development. Further studies will also be needed to explore effective instructional strategies for integrating character values through literacy activities in primary schools.

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