

***Analysis of Character Values in The Folklore of The Origin Kretek Industry***

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***Abstract***

*This study aims to analyze the structure and character values contained in the folklore "Asal-Usul Industri Kretek". The research method used in this research is descriptive qualitative method. The method was chosen because the data in this study are in the form of words written descriptively and not in the form of numbers. The source of data in this study is a folklore book entitled "The Origin of the Kretek Industry" contained in the East Coast Folklore book written by Mohammad Kanzunnudin and published by CV Adhigama in 2024 which totals 230 pages. Data in the form of fragments of the story "The Origin of the Kretek Industry". Data collection techniques use listening and note-taking techniques. The data analysis technique used is the Milles & Huberman technique. The theory used in the structural analysis of folklore "Asal-Usul Industri Kretek" is Robert Stanton's Structuralism theory. Based on Robert Stanton's theory, the analyzed structure consists of story facts and literary means. In the structural part, the facts of the story contain theme, plot, character, and setting. The structure of literary means contains title, point of view, style and tone, symbolism, and irony. The theme in the story "Asal-Usul Indurtri kretek" is honesty and fortitude, the plot used is backward flow, and uses a third person point of view. The character values analyzed are the values contained in Permendikbud Number 20/2018 article 2 which contains five main character values, namely religious values, nationalism values, independent values, mutual cooperation values, and integrity values. These character values are shown from the sentences contained in the story. This research is expected to be able to become teaching material, especially to instill character values in students.*

**Keywords:** *character; structural; folklore; kretek Industry.*

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## Introduction

The character of each individual must be different and has its own characteristics as a differentiator from other individuals. Character is a person's character obtained from internalization with the environment. Character building needs to be done as early as possible, because to form good character in individuals requires a long process. One way to shape character needs habituation through positive activities which can be implemented through character education. Character education is one of the most important aspects of educational goals (Khasanah et al., 2022). Meanwhile, according to Fahira & Ramadan, (2021) character education is believed to be an important aspect in improving Human Resources (HR) for the progress of the nation. This is also in line with the opinion of Rofi'ie, (2017) that character education is an important aspect for the generation that will continue the country, because in the hands of the nation's children there is the future of a country. Therefore, character education is very important to be instilled in students.

The definition of character education according to Muchtar & Suryani, (2019) is an education system by instilling values in accordance with the nation's culture with components in the form of aspects of knowledge, feelings, and actions, both to God, self, society, and the nation. Meanwhile, according to Harahap, (2019) character education is the cultivation of moral values to individuals and groups and encourages them to take good actions in everyday life, such as good manners, ethical speech, honesty, and responsibility. The cultivation of character education is very important to be implemented in all educational units, because character education has a very important function in the world of education. Character education has three main functions, namely (1) the function of forming and developing student potential, (2) the function of improving and strengthening the role of education units, and (3) the filter function which sorts out the nation's own culture and filters out other nations' cultures that are not in accordance with the nation's cultural values (Santika, 2020). Based on the assumptions above, we can say that character education is the key to success in the world of education in Indonesia.

According to Permendikbud No. 20/2018 article 2, character education contains five main character values, namely religious values, nationalism values, independent values, mutual cooperation values, and integrity values. These five character values need to be instilled in every student at school. Related to the implementation of character education in schools, there are various ways, one of which is through intermediary media in the form of literary works. Through the element of imagination, literature can help children freely think, act, and create. Literature is a branch of art that is created based on ideas, feelings, and thoughts that are creative and related to cultural elements expressed through language (Sukirman, 2021). Literary works can be used as educational media to develop, transfer, shape the character and attitudes of students. One of the literary works that can be used as an educational medium is literary works in the form of folklore. Folklore is more useful if the character values in it can be taken and implemented in learning in elementary schools.

Folklore is part of Indonesia's cultural and historical wealth. Generally, the

content of folklore is about an event in a place or the origin of a place (Nursa'ah, 2014). Meanwhile, according to Amalia et al., (2023) that folklore in folklore research methodology is part of traditional, unofficial, and national culture.

There are several studies on folklore of Kudus Regency that examine its structure and character values. Hidayatullah et al., (2020) examined "Analysis of Structure, Function, and Value in Nawangsih Folklore for Character Education of Elementary School Students" with a qualitative approach. The results showed that the Nawangsih story has structure, function, and character values. The structure used in this Nawangsih Folklore is based on Propp's theory. The functions of the Nawangsih folklore are as education, validation of community norms, character building, community cultural values, and community communication tools. In addition, the character values found in Nawangsih folklore are religious character values, nationalism values, independent values, mutual cooperation values, and integrity values.

Alifah et al., (2023) examined "Religious Values and Moral Values in Bulusan Folklore in Kudus Regency" with a qualitative descriptive approach. The results showed that Bulusan folklore from Kudus Regency contains character values that can be used as guidelines for the entire community and the next generation of the nation. The character values found are religious values and moral values. The content of religious values includes obedience, belief, and experience. The content of moral values includes the value of mutual cooperation, the value of obedience, and the value of politeness.

Ahmadi et al., (2021) examined the "Character Education Values in the Folklore of Sendang Widodari, Kudus Regency" with a qualitative descriptive approach. The results showed that the folklore of Sendang Widodari contained character education values, including religious values, nationalism values, mutual cooperation values, and environmental care values. This character education value can later be applied in elementary school education.

Based on several previous studies, it can be said that Kudus Regency is rich in folklore. The folklore of Kudus Regency has character values in it. One of the folktales that grew and developed in Kudus Regency is entitled "Asal-Usul Industri Kretek". The folklore tells the story of the origin of Kudus Regency into a city dubbed as "Kretek City", in the folklore there are character values that can be used as the formation of students' character values.

The writing of this article aims to analyze the character values in the folklore of the origin of the kretek industry. The character education values studied are in accordance with the five main character values based on Permendikbud Number 20/2018 article 2, which are religious values, nationalism, independence, mutual cooperation, and integrity. The writing of this article is expected to be able to introduce the folklore of the origin of the kretek industry to a wider community and can be used as learning material, especially for learning in elementary schools.

## **Method**

The method used in this research is descriptive qualitative method. This method was chosen because in this research, the data produced is in the form of written words and not in the form of numbers. Qualitative research is carried out by

prioritizing numbers. The main characteristic of a particular phenomenon or situation (Ahmadi et al., 2021). In this study, the data source used is a folklore entitled “Asal – Usul Industri Kretek” contained in the book “Cerita Rakyat Pesisir Timur” written by Mohammad Kanzunnudin which totals 230 pages and was published by CV Adhigama in 2024. The data collection technique was carried out by listening and recording techniques. The data generated in the form of fragments of the story of the asal-usul industri kretek. The data were then analyzed using Milles & Huberman data analysis technique (1992) which consists of: data collection, data reduction, data presentation, and conclusion drawing (Zulfirman, 2022). The following is a chart of Milles & Huberman data analysis technique:

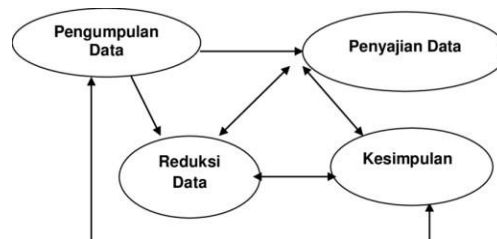


Figure 1: Analysis Technique Milles & Huberman

## Result and Discussion

### STRUCTURAL ANALYSIS

Based on the folklore book entitled “Asal-Usul Industri Kretek” by Mohammad Kanzunnudin, Robert Stanton's structuralism theory is found, which includes story facts and literary means. In the structural part, the facts of the story contain theme, plot, character, and setting. The structure of literary means contains title, point of view, and irony. The following is a further explanation of Robert Stanton's structuralism theory in this storybook:

#### A. Story Facts

##### 1. Theme

According to Azis & Andriani, (2020) themes contain life experiences that can be individual or social. Experiences can be about romance, revenge, betrayal, or truth. The theme raised in the folklore “Asal-Usul Industri Kretek” by Mohammad Khanzunnudin is honesty and fortitude in facing problems. The theme is reflected in the fragments of the story, which in the content of the story that Ki Sungging Adiluwih always adheres to his honesty when he is accused of kidnapping Dewi Nawangsekar, the daughter of Prabu Brawijaya. Ki Sungging Adiluwih strongly denied the accusation, and stated firmly that he was not the one who took Dewi Nawangsekar. However, even though Ki Sungging Adiluwih had told the truth, Prabu Brawijaya still punished him by painting Dewi Nawangsekar's face on a large kite. The problems faced by Ki Sungging Adiluwih did not stop there, while carrying out the punishment on the kite Ki Sungging Adiluwih also lost his tobacco and knife due to the wind. Seeing his belongings falling, Ki Sungging Adiluwih was neither angry nor disappointed, instead he

smiled and prayed to God Almighty.

## **2. Plot**

The plot is a series of events that form the path of a story (Lubis, 2020). The plot used in the folktale “Asal-Usul Industri Kretek” is a backward plot. This is evidenced by the opening word in the first paragraph of the story, which is as follows:

*Dikisahkan, Prabu Brawijaya Raja di Kerajaan Majapahit, mempunyai seorang putri bernama Dewi Nawangsekar. Dewi Nawangsekar merupakan putri kesayangan Prabu Brawijaya. Betapa marahnya Prabu Brawijaya, karena diketahui bahwa Dewi Nawangsekar hilang. Dewi Nawangsekar tidak ada di istana.*

The backward plot is an event that tells the memories/past of the character. Based on the fragment of the story above in the first paragraph and the first sentence uses the word “Dikisahkan”, which shows the time in the past, so we can know that the plot in the story is a backward plot.

## **3. Character**

Characters are the most important part of a literary work, characters are created by an author to convey the ideas and feelings of a character in a literary work. A character has its own strength in a story in a literary work (Fazalani, 2021). Based on the researcher's analysis of the folklore “Asal-Usul Industri Kretek”, several characters with different characters were found, namely as follows:

### **a) Prabu Brawijaya had a loving disposition towards his daughters.**

*(1) Dewi Nawangsekar merupakan putri kesayangan Prabu Brawijaya. Betapa marahnya Prabu Brawijaya, karena diketahui bahwa Dewi Nawangsekar hilang. Dewi Nawangsekar tidak ada di istana.*

Based on the fragment of the story above, it can be seen that Prabu Brawijaya is a father who loves his daughter, to the point that he does anything to get his daughter back who is missing.

### **b) Ki Sungging Adiluwih has a character that is polite, friendly, honest, persistent, and firm in principle.**

*(1) Tanpa banyak perkataan, Ki Sungging Adiluwih menyambut kedatangan Sang Patih dan para punggawa istana dengan ramah dan santun.*

*(2) Ki Sungging Adiluwih membantah keras apa yang dituduhkan oleh Sang Patih. Ki Sungging Adiluwih menyatakan dengan tegas bahwa dirinya bukanlah orang yang membawa kabur Dewi Nawangsekar.*

Based on the fragment of the story above, it can be seen that Ki Sungging is a polite and friendly figure when welcoming guests. Not only that, he was also honest and firm in his stance when he was accused of kidnapping Dewi Nawangsekar.

### **c) The Patih has a hasty disposition in concluding things.**

*(1) “Ya ya. Ki Sungging Adiluwih bukanlah orang istana. Tapi ia seorang pelukis*



*yang diberi tugas untuk melukis hiasan-hiasan di istana. Ia sudah lama tidak menghadap ke istana. Mungkin ia tahu dimana Dewi Nawangsekar berada. Atau bahkan ia yang telah membawa lari Dewi Nawangsekar,” kata Sang Patih.*

- (2) *“Ki Sungging harus bertanggung jawab atas hilangnya Dewi Nawangsekar. Karena hanya Ki Sungging sebagai pelukis keraton yang tahu seluk beluk Keraton Majapahit. Sehingga dengan mudah dapat membawa lari Dewi Nawangsekar,” tuduh Sang Patih kepada Ki Sungging Adiluwih.*

Based on the fragment of the story above, it can be seen that the Patih is a figure who is quick to conclude something and accuse someone without strong evidence. For example, when accusing Ki Sungging Adiluwih of being the mastermind of Dewi Nawangsekar's kidnapping.

#### 4. *Setting*

According to Stanton, (2007) the setting is the environment of an event in the story that interacts with ongoing events, the setting can take the form of place, time, and atmosphere. Based on the analysis that has been done by the researcher, the setting in the folklore “Asal-Usul Industri Kretek” can be found as follows:

##### a) *Place settings:*

- (1) **Majapahit Kingdom.** This is according to the story fragment: *Setiba di Majapahit, Ki Sungging Adiluwih langsung dihadapkan dalam sidang istana.*

- (2) **Hermitage.** This is according to the story fragment: *Sahdan, Sang Patih beserta penggawa istana sampai di padepokan Ki Sungging Adiluwih. Saat itu Ki Sungging Adiluwih sedang mengajari melukis kepada kedua putranya yang tampan-tampan.*

- (3) **Majapahit Palace Square.** This is according to the story fragment: *Layang-layang berukuran raksasa dengan tali besar dan panjang telah disiapkan di alun-alun depan keraton oleh prajurit Majapahit. Peristiwa itu disiarkan oleh prajurit ke seluruh rakyat Majapahit. Dalam waktu sekejap, alun-alun Majapahit penuh sesak dengan kerumunan rakyat yang ingin menyaksikan kehebatan dan kesaktian Ki Sungging Adiluwih dalam melukis Dewi Nawangsekar dari atas langit biru dengan naik layang-layang raksasa.*

##### b) *Time Setting:* In ancient times, precisely during the Majapahit Kingdom. The supporting story fragment is found in the first sentence of the first paragraph, namely:

*Dikisahkan, Prabu Brawijaya Raja di Kerajaan Majapahit, mempunyai seorang putri bernama Dewi Nawangsekar.*

##### c) *Atmosphere Setting:* Thrilling. This is in accordance with the content of the story, when Dewi Nawangsekar suddenly disappeared and shocked the entire Majapahit Kingdom until the debate between Ki Sungging Adiluwih and the Patih of Majapahit Kingdom. The debate occurred because Ki Sungging

Adiluwih did not accept being accused of kidnapping Dewi Nawangsekar.

## B. Literary Tools

### 1. Title

The east coast folklore entitled “Asal-Usul Industri Kretek” by Mohammad Kanzunnudin tells the history of the origin of the kretek industry in Kudus City. The beginning of this story is when Ki Sungging Adiluwih was arrested by the Patih and courtiers of the Majapahit Kingdom for the alleged abduction of Dewi Nawangsekar, the daughter of Prabu Brawijaya, King of Majapahit Kingdom. Ki Sungging Adiluwih denied the accusation and remained firm in his principle that he did not kidnap Dewi Nawangsekar. Seeing the firmness of his principles, Ki Sungging Adiluwih was finally not sentenced to death, but was sentenced to paint Dewi Nawangsekar's face on paper by riding a kite. While carrying out his punishment, the large kite he was flying flew without direction and flew higher and higher. On top of the kite Ki Sungging Adiluwih took a break from painting and wanted to smoke, but when he wanted to take his tobacco suddenly his tobacco bag fell in the wind. Seeing that Ki Sungging Adiluwih was not angry, he prayed to God Almighty so that the area where the tobacco bag fell would become a prosperous area and famous for its tobacco or cigarettes. According to storytellers, the area in question is Kudus City, which is famous for its cigarettes.

### 2. Point Of View

The point of view used by the author in the folktale “Asal-Usul Industri Kretek” is the third person-indefinite point of view. In the third person-indefinite point of view, the author refers to each character and positions them as a third person who can see, hear, or think when there is or is not a character present (Stanton, 2007). This is in accordance with the following fragment of the story:

*Mengenai nasib Ki Sungging Adiluwih, menurut juru cerita terus dibawa terbang layang-layang raksasa menuju ke arah utara dengan melewati lautan dan pegunungan hingga tidak diketahui bagaimana keadaannya. Sementara itu, salah satu putra Ki Sungging Adiluwih yang berhasil meloloskan diri ketika terjadi peperangan dengan punggawa Majapahit, telah berhasil menjadi pelukis di istana Kabupaten Lamongan. Adapun putra Ki Sungging Adiluwih yang satunya, diperkirakan menyeberang ke Pulau Bali.*

### 3. Irony

Irony in literary works is intended to show that something is opposite to what has been expected before (Stanton, 2007). In the world of fiction, there are two types of irony known, namely “dramatic irony” and “verbal irony”. The folktale “Asal-Usul Industri Kretek” shows dramatic irony. In this story Ki Sungging Adiluwih has said honestly that he did not

kidnap Dewi Nawangsekar, for his honest confession he hopes not to be arrested and sentenced to death by the Patih and courtiers of the Majapahit palace. But still, even though he had told the truth, Ki Sungging Adiluwih was still punished even though he was not sentenced to death.

### **Character Values Analysis**

Based on the folklore book by Mohammad Kanzunnudin entitled "Asal-Usul Industri Kretek", several character values were found, including religious values, nationalism, independence, mutual cooperation, and integrity. These character values are found in the form of fragments of words contained in the story sentences. Further description of the character values in the storybook is as follows:

#### **1. Religious Values**

Religious values are one of the five main character values contained in Permendikbud Number 20/2018 article 2. Religious values are values related to a person's thoughts, words, and actions based on divine values or religious teachings. Religious values in character education are very important, this is because a person's belief in the truth of values that come from the religion he embraces can be a strong motivation in building character (Sapitri & Hidayah, 2019). The religious values contained in the folklore entitled "Asal-Usul Industri Kretek" are shown in the following sentences:

##### **Sentence 1:**

*la menyerahkan hidup dan mati kepada **Sang Pencipta, Tuhan Yang Maha Kuasa.***

##### **Sentence 2:**

*la justru **berdoa memohon kepada Tuhan Maha Kuasa** agar daerah yang kejatuhan kantung dan tebaran tembakaunya, kelak menjadi daerah yang makmur dan terkenal karena tembakau atau rokoknya.*

##### **Sentence 3:**

*Sebaliknya, ia justru **berdoa memohon kepada Tuhan Yang Maha Kuasa** agar wilayah tempat jatuhnya pisau kelak menjadi daerah yang orang-orang pandai membuat dan memproduksi pisau.*

In the sentence above, there is one of the character values in the storybook of the Asal-Usul Industri Kretek that we can take in the form of Religious Value. The fragment of the sentence is a form of religious attitude, because religion itself is a trait or attitude of belief or belief that a person has in living his daily life. According to Ahsanulhaq, (2019) religion is a word derived from the syllable religion as a form of noun which means religion or belief in the existence of something above human nature.

The sentence fragment shows the value of religion because the characters in the folklore have faith in the power of God Almighty and practice religious values and teachings, namely praying to the Almighty. These values, if taught and applied to students, will create a noble character.



## 2. Nationalism Value

The value of nationalism in character education is a value related to loyalty and devotion to the nation and state. Indicators of nationalism attitudes

are proud to be an Indonesian citizen, love for the country, willing to sacrifice for the nation, accept and be proud of diverse cultures, be proud of Indonesian history and appreciate the services of heroes (Ahmadi et al., 2021). The value of nationalism contained in the folklore entitled "Asal-Usul Industri Kretek" is shown in the following sentences:

**Sentence 1:**

*Dikisahkan, Prabu Brawijaya Raja di **Kerajaan Majapahit**, mempunyai putri bernama Dewi Nawangsekar.*

**Sentence 2:**

*Hilangnya Dewi Nawangsekar menjadikan berita menggemparkan seluruh wilayah **Kerajaan Majapahit***

The sentence above mentions the phrase Majapahit Kingdom, the fragment of the phrase shows the value of nationalism in the folklore entitled "Asal-Usul Industri Kretek". This is because the Majapahit Kingdom is one of the largest kingdoms that ever stood in the archipelago. Therefore, folklore related to the kingdoms that once stood in the archipelago includes the history of the nation. Learning and preserving the nation's history is a sub-value of nationalism, because by knowing the nation's history, we can know the origin of cultural diversity in Indonesia so that the attitude of love for the country will appear in us.

The character value of nationalism needs to be taught and exposed to students because it is the spearhead of national character education. The value of nationalism determines the ability of a country to maintain its independence, know the identity of a nation and instill an attitude of readiness to compete with other nations (Arnolia et al., 2021).

### **3. Independent Values**

Indicators of independent values in character education are being responsible for oneself consequently and not depending on others (Apriani et al., 2020). The independent value contained in the folklore entitled "Asal-Usul Industri Kretek" is shown in the following sentences:

**Sentence 1:**

*Ki Suging Adiluwih **pasrah diri** dan siap dijatuhi hukuman apa saja. Bahkan dihukum mati pun, Ki Sungging siap.*

**Sentence 2:**

*Salah satu putra Ki Sungging Adiluwih yang berhasil meloloskan diri ketika terjadi peperangan dengan punggawa Majapahit, **telah berhasil menjadi pelukis istana Kabupaten Lamongan. Adapun Putra Ki Sungging Adiluwih yang satunya diperkirakan menyeberang ke Pulau Bali.***

The sentence above contains the value of independence, the resigned attitude of Ki Sungging Adiluwih when he surrendered himself to the Patih of the

Majapahit kingdom and tried to solve the problems that befell him independently without involving his two children. The value of independence is also illustrated by the attitude of Ki Sungging Adi Luwih's son who managed to escape and live independently without depending on others until he finally succeeded in becoming a court painter in Lamongan Regency and Ki Sungging Adiluwih's other son managed to independently save himself to cross to Bali Island.

#### 4. Mutual Cooperation Value

The value of mutual cooperation in character education is an attitude or behavior of cooperation by means of communication and friendship, and providing assistance to others in need (Mustaghfiroh & Listyaningsih, 2022). According to Maulana, (2020) mutual cooperation is an activity where it is carried out jointly by individuals or groups by being actively involved in it. The value of mutual cooperation contained in the folklore entitled "Asal-Usul Industri Kretek" is shown in the following sentences:

**Sentence 1:**

*Sebagian prajurit memegang layang-layang raksasa yang dibawahnya diduduki Ki Sungging Adiluwih, dan sebagian prajurit memegang tali layang-layang.*

In the sentence fragment above, there is one of the character values in the storybook of the Asal-Usul Industri Kretek that we can take in the form of Mutual Cooperation Value. The fragment of the sentence is a form of mutual cooperation attitude because mutual cooperation is something that is done together. Kristinawati in (Rima Pramesti & Muhamad Taufik Hidayat, 2023) states that the value of mutual cooperation can be seen from the attitude of care, cooperation, so as to lighten the existing work and foster a sense of togetherness.

#### 5. Integrity Values

Integration or integrity comes from the English "integration" which means perfection or the whole. Integrity is also defined by emphasizing moral consistency, personal integrity, or honesty Jacobs in (Redjeki & Heridiansyah, 2013). In line with this Gea, A, (2006) states that people who have integrity are people who live in line with their values. The value of integrity contained in the folklore entitled "Asal-Usul Industri Kretek" is shown in the following sentences:

**Sentence 1:**

*Ki Sungging Adiluwih membantah keras apa yang dituduhkan oleh Sang Patih. Ki Sungging Adiluwih menyatakan dengan tegas bahwa dirinya bukanlah orang yang membawa kabur Dewi Nawangsekar.*

**Sentence 2:**

*"Baginda Raja, hamba tidak membawa lari Dewi Nawangsekar. Hamba siap dihukum apa saja. Bahkan dihukum mati sekalipun, hamba siap. Tetapi hamba tidak membawa lari Dewi Nawangsekar." jelas Ki Sungging Adiluwih kepada Prabu Brawijaya. Ia tetap teguh pada pendiriannya, bahwa*

*dirinya tidak membawa lari Dewi Nawangsekar.*

In the fragment of the sentence above, there is one of the character values in the storybook of the Asal-Usul Industri Kretek that we can take in the form of Integrity Value, namely in the first sentence, the word argues loudly and states firmly. While in the second sentence, the word remains firm in its stance. This word is a form of courage and honesty possessed by Ki Sungging Adiluwih in facing accusations against him, because integrity itself is a trait or attitude of courage that a person has so that he has the potential for an authoritative and honest soul. Tuhuteru et al., (2023) defines that Integrity is the value behind the attitude to be someone who is trusted in words, actions, commitment, and loyalty in various moral values.

## Conclusion

From the results of the research that has been carried out based on Robert Stanton's structuralism theory in the folklore entitled "Asal-Usul Industri Kretek" by Mohammad Kanzunnudin, there is a structure of story facts in the form of theme, plot, character, and setting. While the structure of literary means is in the form of title, point of view, and irony. The character values found include religious values, nationalism, independence, mutual cooperation, and integrity. Thus, researchers can conclude that the character that exists in each individual is very different. Therefore, the formation of good character requires a long process, so it requires positive activities, including character education. Character education is considered something important for the progress of the nation, and is a very important aspect for the younger generation. The definition of character education involves the cultivation of values according to the culture, which includes aspects of knowledge, feelings, and actions. Literary media such as folklore, can be an effective source in character education because it is able to provide an understanding of moral values to students in the formation of the personality of the younger generation to strengthen moral and cultural foundations.

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