CHARACTER EDUCATION VALUES IN THE HISTORICAL GLOCALIZATION OF FOLKTALE SEWAWAR WATERFALL

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Abstracts

This research explores the concept of historical glocalization in the context of the Sewawar Waterfall folktale and its impact on character education values in local communities. Folktale is certainly an important part of a society's cultural heritage and often reflects the values cherished by that society. This research analyzes character education values such as religious values, honesty, tolerance, love of peace, social care and environmental care reflected in the folktale of Sewawar Waterfall, as well as how these values experience a historical glocalization process in the context of local culture and history. This type of research uses descriptive qualitative with an ethnographic approach. Data was collected through interviews with local community leaders, cultural figures, Kuncen, and local historical documentation studies. The research results show that the character education values in these folktales have undergone significant adaptation according to the historical and cultural context of local communities, creating a unique form of historical glocalization phenomenon. The implication of this research is a deeper understanding of how character education values have played a role in shaping the cultural and moral identity of local communities, as well as their relevance in the current global character education context.

Keywords: Glocalization, Folktale, Value of Character Education, Sewawar Waterfall

INTRODUCTION

Character education is an important aspect in the formation of people with quality and integrity (Rahman et al., 2020) . In the midst of globalization which is increasingly global and leading to cultural homogenization, the challenge of maintaining and developing local and traditional values is becoming increasingly urgent. In this context, folktale is a cultural heritage that is rich in character values which can be used as an effective learning tool in developing individual character (Ahmadi et al., 2021).

The fundamental aspects of character education can influence the formation of individuals who are expected to have integrity, morality and a strong personality (Syamsurrijal, 2020). This is certainly something important in the era of globalization which has made almost all cultures widely connected (Mulyaningtyas & Etikasari, 2022). The challenge for character education is to find ways to integrate local values into a global context that continues to develop (Muzakki, 2020). Therefore, the concept of glocalization, which is a combination of globalization and locality, is a relevant approach to maintaining local cultural riches while remaining open to massive global influences (Kusmawati, 2021).

Character education, as an integral part of the individual formation process, is receiving increasingly intense attention in the current era of globalization. In the midst of an abundant flow of information and increasingly open intercultural interactions, the need to maintain local values has become an urgent need (Nisa, 2018). The concept of glocalization, which combines elements of globalization with local specificities, has become a relevant approach in dealing with today's cultural complexity. Including if it provides a connection with elements in folktale.

Folktale itself has an important role in conveying values, myths, legends which usually include local wisdom from one generation to the next. In this context, folktale can stand out as a source of local wisdom that is rich in positive character values (Aziz et al., 2023b). By analyzing and localizing folktale, we can certainly find deep character education values that can be applied in modern education.

One of the folk tales that has rich character values is the folk tale "The Origin of Sewawar Waterfall" (ATSW). This story comes from Karanganyar, specifically Jenawi District, which has an abundance of cultural diversity and local wisdom. In the context of globalization, it would be interesting to re-explore and explore the potential of folktale in order to maintain cultural diversity. Apart from that, integrating good character values into this story supports many of the character education values contained in it.

The concepts of glocalization, folktale, and the value of character education are closely related and relevant to each other in the context of education and

individual character formation. Glocalization combines elements of globalization with local wisdom. Local wisdom itself can arise along with the presence of experiences that allow one particular community group to have uniqueness and differences (Hasanah et al., 2022). This means that the wisdom that arises and becomes a value in society is able to stick with the passage and changes of the times during the existence of society. So, in the context of folktale, glocalization refers to efforts to maintain the authenticity of folktale while still preserving the uniqueness of local wisdom.

Folktale is part of local cultural wealth that reflects the values, traditions and wisdom of a particular community (Aziz et al., 2023a)By applying the concept of glocalization, folktale can be interpreted and conveyed contextually in an increasingly connected global environment. Folk tales often contain various moral values and character education that are passed down from one generation to the next. Through narratives about characters and events in folktale, readersare taught to understand and internalize positive character values such as religiosity, honesty, love of peace, environmental care and social care.

The process of applying these values in an individual's personal life can form a strong and ethical character (Murni et al., 2021). These three concepts are closely related in an effort to integrate local values into a broad global context. Applying the concept of glocalization to folktale, the character education values contained therein can be interpreted and applied relevantly in various cultural and social contexts (Ardianto et al., 2020).

This process makes it possible to maintain the richness of local culture while also preparing individuals to interact and adapt in a diverse global environment (Lantif et al., 2019). Thus, through a glocalization approach to folktale, the character education values reflected in the story can be accessed, understood and applied by individuals in the complex and globally connected context of their lives.

Interestingly, the scope of glocalization is not only about maintaining local culture in a stagnant state, but also involves the process of adapting and reconstructing local values and traditions so that they remain relevant. In the context of cultural glocalization, glocalization becomes a kind of reverse movement that gives voice to

local wisdom in the increasingly homogeneous cultural flow of globalization (Nukman et al., 2024). With glocalization, people can maintain their cultural identity while also engaging in dialogue and exchange with other cultures around the world.

The urgency of this research also helps strengthen local cultural identity. In the era of globalization, there is an urgent need to maintain and strengthen local cultural heritage so that it is not marginalized by global cultural values. Therefore, glocalization enables the integration of global values into local contexts. This is quite relevant to ensure that character education remains contextual and relevant to local values and traditions (Yulianto et al., 2020). The glocalization process helps develop character education that is not only based on universal values but is also colored by unique local values.

This research gap can be seen from the lack of studies or research that discusses glocalization from a character education perspective. Although there is a lot of research on character education and folktale, studies that examine how character values in folktale experience the glocalization process are still limited. Thus, this makes possible the need for more documentation on how local values in folktale are adapted to global values through the process of glocalization.

How to explore the concept of glocalization can be applied in the interpretation and application of character education values in folktale (Rahayu et al., 2022). By understanding glocalization in depth, we can explore the local wisdom contained in folktale while also considering its relevance in an ever-changing global context.

Through folktale, it can certainly highlight the values such as honesty, courage, cooperation and justice contained in them, as well as how these values can be applied in forming individual character. Thus, this article aims to discuss the value of character education in the folktale of the Origin of Sewawar Waterfall and how the glocalization of folktale becomes a solid foundation in building strong and ethical characters in the midst of increasingly complex cultural globalization.

METHOD

This research uses a qualitative approach with ethnographic methods to explore the values of character education contained in ATSW folktale. The ethnographic approach was chosen because it allows researchers to understand and interpret the culture and local wisdom reflected in the folktale. The main data in this research comes from these folk tales. This data source includes folktale texts collected from various versions told by local people, as well as interviews with community leaders and cultural activists who have in-depth knowledge of these stories.

Data collection techniques use direct observation techniques at locations related to ATSW folktale, such as waterfall sites and the surrounding environment. This observation aims to understand the cultural and geographical context behind the folktale (Leavy, 2017). Then conduct in-depth interviews with key informants, such as village elders, community leaders and cultural activists. This interview aims to gain a richer and deeper perspective on the character values contained in folktale.

Interview activities focused on the interpretation of folktale, the values taught, as well as the relevance and application of these values in people's daily lives. To ensure the validity of the data, this research uses triangulation techniques, which involve triangulation of sources and methods to compare data obtained from various sources, such as folktale texts from various versions and interviews with various informants and uses various data collection techniques (observation and interviews) to ensure consistency of findings (Moleong, 2019).

The data analysis technique in this research uses the Miles and Huberman interactive model, which involves three main stages, namely data reduction, data presentation, and conclusion drawing and verification (Huberman & Miles, 2002).

RESULTS AND DISCUSSION

The story of the origin of the Sewawar waterfall begins with a settlement inhabited by village people. Trengguli Village has a belief that long ago the settlement was still overgrown with forestry bushes. Then there lived a large male dog named Wawaran, who wandered around in the middle of the residential area. Secretly, the dog preys on livestock. However, the public does not know who is

behind it all. Clear. The local community continues to feel unrest every night.

Folktale is indeed suitable if it is relevant to character education. Because character education is an important aspect in forming a young generation with integrity. Character education not only aims to form individuals who are ethical and have high morals, but also to maintain and strengthen local cultural identity which is often threatened by the dominance of global values (Widiatmaka, 2022).

So if seen from another perspective, folktale as a form of cultural heritage has a significant role in conveying noble character values, such as the values of religiosity, honesty, peace-loving tolerance, environmental care and social care. The results and discussion are as follows.

1. Religious Values

Religiosity has a relationship with several basic elements that underlie it. among them are the relationship between humans and God or the Almighty, the relationship between humans and each other, and the relationship between humans as the main actors in fostering harmony in their lives with nature (Sauri & Maryanah, 2022).

Humans who have a religious nature of character will feel the seeds of God's existence within themselves. This kind of feeling can be called a religious instinct. Religious instincts are based on the religious character possessed by humans when there is belief in the existence of God as proof of the entity of God's existence. Therefore, the value of religious character education can be reflected in the following quote from ATSW folktale.

> *Sebelum mereka mendatangi suara itu, mereka berdoa sejenak, berharap tidak ada masalah yang ditimbulkan lagi, atau lebih tepatnya bukanlah sesuatu yang selama ini ditakutkan* (ATSW/1).

> *Mbah Kelantung mengucapkan mantra-mantra sembari memejamkan mata. Wawaran hanya tertunduk. Ia tidak mengerti apa yang akan dilakukan oleh Mbah Kelantung dengan aksinya ini* (ATSW/2)

The attitude reflected by the youth patrol team in the ATSW folktale above is a religiousvalue. The prayer they say before coming to a suspicious sound is a reflection of religious values. Mbah Kelantung's action of reciting mantras is a reflection of religious values. In fact, the spells that are uttered are of course directed at the Almighty

God. However, Wawaran respected what Mbah Kelantung did when he recited the mantra.

2. Value of Honesty

Honesty refers to a character value that reflects positive attitudes and traits openly without lies (Fadillah, 2019) . Honesty can also be said to be a confession of full truth, straightness, integrity, and no element of betrayal in it. This kind of character education value must be possessed by every human being, because honesty is considered to be related to morals in a social system which is directly related to self-preservation. This is in line with ATSW folktale which describes the honest character of the patrol youth and Wawaran figures.

> *Mereka semua melihat dengan mata kepala mereka sendiri peristiwa yang mencengangkan itu. Seekor anjing jantan yang berukuran besar sedang memangsa kambing. Anjing itu berukuran dua kali lipat dari anak kambing yang dimakannya* (ATSW/3)

> *Wawaran menoleh pada warga desa dan berkata, "Aku tidak lagi ingin menjadi pemburu yang kejam. Aku ingin hidup berdampingan dengan kalian dengan damai. Aku berjanji untuk tidak lagi memakan kambing-kambing ataupun hewan ternak kalian."* (ATSW/4).

The honesty expressed by the youth carrying out the patrol is a picture of an honest character attitude. Testimony delivered by the patrol team when they saw with their own eyes that a male dog had preyed on a resident's goat. In the next quote, Wawaran openly and honestly states his change in attitude and good intentions towards the village residents. He acknowledged his desire to coexist peacefully and stop his cruel behavior towards the villagers' livestock. Therefore, an attitude of honesty can be seen in Wawaran's recognition and commitment to changing his behavior and relationships with village residents.

3. Tolerance Value

The value of tolerance or pluralism is an attitude of respecting various differences that exist in society (Oktaviani et al., 2022: 1220) Values can take the form of differences in physical form, character, religion, culture, etc. In this context, interactions between different communities can trigger the character value of tolerance which is clearly reflected and must be properly preserved.

Remembering that every society has its own culture and beliefs which must be respected by everyone, this is related to the character of tolerance contained in the ATSW folktale fragment below.

> *Berbagai kalangan dari berbagai daerah yang memiliki keinginan khusus akan berendam pada malam jumat legi. Apalagi ketika bulan muharram datang, banyak masyarakat yang mendatanginya dengan permintaan yang beragam, Seperti kesehatan, rezeki, dan lain-lain. Hal itu merupakan bukti bahwa alam telah menyatu dengan manusia* (ATSW/5).

Each society has its own system of social relations. Therefore, tolerance is a system of social relations. Because tolerance can contain the complexity of the relationship between nature and humans which has a wide scope. The context of the ATSW folktale fragment above is the people who flocked from all corners to obtain blessings, health, extensive sustenance by immersing themselves in the Sewawar waterfall on the night of Friday Legi and the moon. sacred. This implies that the character of tolerance is depicted because it contains beliefs that not everyone can believe in.

4. The Value of Love and Peace

Love of peace is a way of thinking, behaving, and doing things that leads to loyalty, concern for peace, and high appreciation for peace (Erviana, 2021). The reasons for acquiring a peace-loving character are by being humble, empathizing with the environment, and seeing the world further. These three reasons can be used as a reference for maintaining peace between humans and ecosystems which have beneficial impacts. The existence of peace-loving characters in ATSW folktale can be seen in the following quote.

> *Tapi mereka melihat secara nyata bahwa hal ini sungguh terjadi di depan mereka. Seketika dengan kesaktian Mbah Kelantung, mereka melihat sosok Wawaran dengan perasaan berbeda, hati mereka seolah dipenuhi dengan ketenangan* (ATSW/6)

The character of loving peace is reflected in the people's feelings after seeing the figure of Wawaran who was created because of Mbah Kelantung's supernatural powers. In the context of the sentence above, it can actually be seen that people's fear has begun to decrease. On the contrary, the radiation that occurs actually gives a

feeling of calm and peace. This change reflects a peace-loving character who no longer sees Wawaran as a mere threat.

5. Environmental Care Values

The value of environmental care in question is attitudes and actions that seek to prevent damage to the natural environment and its surroundings. Developing efforts to repair environmental damage can also be said to be the development of the character value of caring for the environment. In this context, humans are part of the ecological environment. Therefore, the ATSW folktale fragment below can illustrate the environmentally caring character of the following character Pak Demang.

> *Begini saja, kita adakan patroli lagi ke semua penjuru desa selama seminggu ini. Kalau perlu, kita libatkan masa yang lebih banyak. Tapi saya berpesan, jangan ada yang merusak alam, karena kita akan menangkap pelakunya, bukan membunuhnya. Apalagi dengan cara-cara yang merusak ekosistem dan keseimbangan alam di desa ini* (ATSW/7)

> *"Saya tegaskan juga, hati-hati untuk tidak menginjak tumbuhan dan tanaman, apalagi ada yang membakar dedaunan, itu tidak boleh. Bahkan selama masa perburuan, jangan ada yang membuang sampah sembarangan. Karena kebersihan desa ini juga sama pentingnya dengan penyelesaian masalah ini"*

(ATSW/8)

The character of caring for the ecological environment contained in ATSW folktale quotes lies in the character Pak Demang Buntut who provides policies related to resolving problems directly related to Wawaran. In this fragment of folktale, Mr. Demang orders several villagers to take part in a patrol to catch Wawaran, who has been troubling the residents. However, in the midst of this order, Pak Demang gave a mandate not to destroy nature and damage the ecosystem in his village.

Mr. Demang's concern is actually not without reason, in this fragment of folktale, Mr. Demang makes this appeal solely to maintain the balance of nature in the village he loves. He was very worried that the patrol he ordered would be wrapped up in the emotions of local residents, so that they would unknowingly damage the environment, even killing Wararans, who in fact were part of nature itself.

6. Social Care Values

The principle of the value of social care is the emergence of a sense of mutual help which is present in an effort to provide assistance to others. Social care can also be linked to a friendly attitude which is a social attitude of humans in their relationships between people (Isnaeni & Ningsih, 2021). Every person definitely needs another human being, in the sense that there is an inevitable dependency between the two. However, the character of social care reflects more concern for actions and attitudes that lead to something that has a broad context coverage. Therefore, the ATSW folktale quote below illustrates the value of social caring character.

> *Meskipun Pak Demang sudah memberikan keterangan, namun masyarakat belum sepenuhnya terpuaskan. Malam harinya, sekelompok pemuda melaksanakan patroli keliling dengan hanya menggunakan obor di tengah kegelapan malam* (ATSW/9)

When a group of youths carry out mobile patrols, this action shows that there is social concern for village security. The initiative taken is an effort to safeguard and protect the community from potential dangers that occur. This clearly reflects the value of social care in practice. A sense of responsibility results in a sense of caring that plays an important role in society.

Cultural glocalization views the folktale "The Origin of Sewawar Waterfall" as a very useful tool in character education, because the story combines rich local values with global relevance. Glocalization helps link the values contained in folktale with universal values. The values of religiosity, love of peace, honesty, environmental care and social care in this story can be a reflection of values that are valued globally, making it easier to understand and apply in a wider context.

Learning about folktale contains various positive achievements. Therefore, individuals not only gain knowledge about local culture but also feel proud and appreciate their own cultural identity. In the context of glocalization, this can help strengthen a unique sense of identity while remaining connected to the wider world.

Folk tales often contain deep moral and ethical lessons. Glocalization also makes it possible to convey these values in a way that is relevant to current global challenges and situations (Puspitasari, 2018). For example, the value of caring for the environment in the story can be used to teach the importance of environmental sustainability in the modern era. This makes character education a medium through

folktale which provides a holistic approach, combining emotional, spiritual and intellectual elements. Glocalization reinforces this by showing how these values can be applied in various cultural contexts and global situations.

As for combining local and global perspectives, glocalization can be implemented in various existing cultural differences and diversity (Fitri & Misnawati, 2021)The concept of ATSW folktale can be used to show how the same positive values can be appreciated in various cultures, and of course encourage tolerance and mutual respect for each other. Therefore, folktale can be a starting point to provide an understanding of the values, traditions and practices of different cultures. Glocalization also promotes intercultural dialogue, which can enrich anyone's understanding of the world and build critical thinking skills in assessing various perspectives.

Folktale can also be taught as universal human values (Amanat, 2019). Glocalization allows an emphasis on these aspects, which are relevant across cultures and societies. Overall, cultural glocalization views folktale such as ATSW as a rich source for character education because it is able to integrate local values with global values. This approach is able to understand and internalize important values that can be applied in everyday life.

CONCLUSION

The conclusion of this scientific proceedings article reveals that folktale has strong relevance to character education, which is an important aspect in forming a young generation with integrity. Character education not only focuses on forming individuals with high morals and ethics but also plays a role in maintaining and strengthening local cultural identity which is threatened by the dominance of global values. Folktale, as a form of cultural heritage, plays a significant role in conveying noble values such as religiosity, honesty, tolerance, love of peace, environmental care and social care.

The discussion points reveal that character values can be found in the folktale "The Folktale of Sewawar Waterfall" (ATSW). The value of religiosity is reflected in

the prayers and mantras uttered by the characters in the story, describing the relationship between humans and God. The value of honesty can be seen in the honest attitude of the patrol youth and Wawaran's confession that he wants to live in peace with the village residents.

The value of tolerance can be seen in the depiction of people coming from various regions to soak in the Sewawar waterfall with various desires. The value of loving peace is reflected in the change in people's attitudes towards Wawaran resulting from Mbah Kelantung's supernatural powers. The value of caring for the environment was demonstrated by Mr. Demang who emphasized the importance of protecting the village ecosystem during patrols. The value of social care can be seen in the initiative of the youth who patrol for village security. The glocalization approach in character education through ATSW folktale allows the combination of local values with global relevance which makes it easier to understand and apply these values in a wider context. Glocalization helps strengthen a sense of local cultural identity while remaining connected to the global world. Character education through folktale also provides a holistic approach that combines emotional, spiritual and intellectual elements, and encourages intercultural dialogue and critical thinking skills.

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