

Local Wisdom Values in *Sayu Wiwit* Folklore As The Revitalization of Behavioral Education

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Abstract

This article attempts to describe the value of local wisdom found in *Sayu Wiwit* folklore as a means for revitalizing behavioral education. This study is conducted by using qualitative descriptive approach with the object of research is the value of local wisdom in *Sayu Wiwit* folklore. The researcher obtains the primary data through observation and direct communication with the respondents in the form of interviewing historians and experts in culture. The findings show, the values of local wisdom that can be taken from the folklore *Sayu Wiwit* are confidence, creativity, and behavior that suggested not giving up easily. The manifest of behavioral education can be seen through the values of local wisdom in *Sayu Wiwit* story, such as nationalism. The

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behavior and attitude of the main characters reflect the feeling of and care about the country. Those attitudes is showed in the form of the confidence of the characters in *Sayu Wiwit* story that they do not give up and they tend to be creative when they try to defeat the invaders (Netherland) in Belambangan. The story of *Sayu Wiwit* is considered as a historical story because it is told orally and this story can be verified with some historical evidences. Puputan Bayu Monument which is located Bayu Village, Songgon District and the name one of heroes who participated in that war is Mas Ayu Wiwit are the several historical evidences. Thus, the values of local wisdom from the folklore can be applied as a behavioral education to foster and develop the spirit of nationalism and patriotism in students.

[Artikel ini mendeskripsikan nilai-nilai kearifan lokal yang terdapat dalam cerita rakyat Sayu Wiwit sebagai revitalisasi pendidikan ahklak. Kajian ini merupakan kajian deskriptif kualitatif dengan objek penelitian nilai-nilai kearifan lokal cerita rakyat Sayu Wiwit. Teknik pengumpulan data dilakukan dengan observasi dan wawancara dengan ahli sejarah dan budayawan. Hasil analisis dan simpulan dalam penelitian ini, yakni nilai kearifan lokal yang tercermin dalam cerita rakyat Sayu Wiwit berupa nilai percaya diri, kreatif, dan pantang menyerah. Wujud pendidikan akhlak dari nilai kearifan lokal cerita rakyat Sayu Wiwit, revitalisasinya terdapat pada pendidikan karakter karakter cinta tanah air, yakni sikap dan perilaku tokoh Sayu Wiwit mencerminkan rasa bangga, setia, dan peduli terhadap tanah airnya. Hal tersebut diwujudkan dalam bentuk kepercayaan diri tokoh Sayu Wiwit yang pantang menyerah dan kreatif ketika melawan para penjajah Belanda di tanah Belambangan. Cerita Sayu Wiwit termasuk cerita sejarah karena diceritakan secara lisan dapat dibuktikan kebenarannya dengan adanya beberapa bukti sejarah yang masih dapat ditemukan. Adapun bukti-bukti sejarah tersebut ditemukan di desa Bayu kec. Songgon

terdapat monumen perang puputan Bayu dan salah satu pahlawan dari peperangan tersebut adalah Mas Ayu Wiwit. Nilai kearifan lokal dari cerita rakyat tersebut digunakan sebagai bentuk pendidikan akhlak cinta tanah air yang dapat diajarkan kepada siswa.]

Keywords: folklore; local wisdom values; behavioral education

Introduction

The value of local wisdom is derived from the society's thought that have long been believed as a good knowledge. The thinking and the behavior of people which are based on values of local wisdom are assumed to be able in creating happiness and peaceful life for each people in the society.

In a thought, local wisdom will create values and valuable norms for the importance of living together. In the process of implementing, local wisdom will lead the application of these values and norms in the form of people's behavior effectively, rather than diverting the values or norms for self-interest. Being wise is the act of behaving in accordance with the ethics and etiquette used in society. Unwise behavior is a behavior that violates ethics and etiquette. The overall norms and values used by society are important things to know how humans should be in their lives and these are called ethics¹.

Local wisdom is a form of wisdom that exists in certain areas, it has been used for generations as one means to build social stability². Therefore, the value of local wisdom becomes a part of

¹ Linda Unsriana, "Nilai Kearifan Lokal Dalam Cerita Rakyat Jepang" (*Minwa*), *Jurnal Humaniora*, 4, no. 1 (2013): 310-317.

² Nyoman Kutha Ratna, *Peranan Sastra, Seni, dan Budaya dalam Pendidikan Karakter* (Yogyakarta: Pustaka Pelajar, 2014), 286.

the rules applied in certain groups of society in order to achieve social welfare and justice.

The value of local wisdom that is currently developing in the society for generations is developed from the works of literature both spoken and written. Classical literature or old (traditional) literature is a literary work created and developed before emerging of modernism elements into the literature. Kosasih classifies the classical literature of the following characteristics³.

First, the spread of classical literature is delivered by word of mouth. In a limited number, there are also literary works that spread through writings. The media used in the writing come from bark, bamboo, paper, papyrus, *nipah*, and etc. *Second*, its development is static, slowly, and limited to certain groups. *Thirdly*, the author is usually unknown (anonymous). Only a few works whose authors can still be known. The popular literary works for the time are such as *Hikayat Raja-Raja Pasai*, *Syair Ken Tambunan*, *History of Malay*, *Hikayat Hang Tuah* *Hikayat Sri Rama*, and *Hikayat Undakan Panurat*. *Fourth*, the development of the classical literature has a lot of versions. This is due to the way it is spread and it is delivered. Take for instance, things which occur in the myth of Malay origins. The myth is about a princess born miraculously. One version states that the princess was born in froth, but another version tells that the princess is from a bamboo grove, and the other from the sky. *Fifth*, classical literature is characterized by the existence of idioms. For example, in describing the beauty of a princess, the author used idioms like fourteen. To illustrate the anger of a character, the author expressed it complicatedly. *Sixth*, it has collective functions, namely as a medium of education, solacement, social protest, and projection of hidden desire. *Seventh*, it is pralogical, has its own

³ Kosasih, *Dasar-Dasar Keterampilan Bersastra* (Bandung: Yrama Widya, 2012), 13.

logic that is not in accordance with common logic. *Eighth*, classical literature belongs to the society from a particular collective.

Over time, the classical literary works whose in the form of *hikayat* has a narrower meaning, which refers only to certain types of prose; the folklore fiction in old Malay literature tells the story of the life of the king and the nobility in the palace along with his family. *Hikayat* is usually filled with amazing events or magical events connected with historical events. The story usually told about the greatness and supernatural powers of the main characters. In addition, it also told the story about the life of the goddess god, also the life of the people in the kingdom. Therefore, *Hikayat* is a story about human life in the real sense⁴.

Classical Malay literary works are part of the folklore, the story were developed in the Malay region. Classical Malay literature includes the following types: folklore, epics from India, folktale from Javanese, Islamic stories, history and biography, framed stories. The characteristics of classical Malay literature have much in common with the regional stories. The characteristics of classical Malay literary works are as follows

First, it develops statically and has a standard formula, in the form of serene prose by using clichés words. *Second*, it is pralogical, it has its own logic that is not in accordance with common logic. *Third*, it is told in the form of life of the palace, kings, gods, heroes, or other noble figures. *Fourthly*, was delivered in a way of spoken, word of mouth. Therefore, it is not surprising if the classical Malay literary works have many versions. Everyone who tells the story with various additions and changes, it was according to the person's understanding of the story. *Fifth*, in general, the name of the creator is unknown (anonymous), it is due to the nature of classical literary works that are the common for the community group itself. ⁵. Based on the characteristics that have been described about classical Malay literature, it is shown

⁴ Eko Sugiarto, *Mengenal Sastra Lama* (Yogyakarta: C.V Andi Offset, 2015), 198.

⁵ Kosasih, *Ibid.*, 23.

that the characteristics of folklore have similarities in terms of the development of the story, the logic of the story, the characters in the story, and the source of the creation of a story.

Basically folklore is the beliefs, legends, and customs of a nation that has existed for a long time. It also inherited from generation to generation verbally and in writing. Folklore can be songs, stories, proverbs, puzzles, and even children's games. Folklore is a story that is well known to the community and delivered for generations. Folklore can come from historical stories as well as legends. That could be happened because the stories were delivered verbally by members of the community⁶.

Folklore encompasses the beliefs, customs, and ceremonies found in society as well as in human-made objects closely related to the spiritual life. The story may contain a prohibition to not do something contrary to the norm of life⁷.

Folklore developed in the community orally and delivered from generation to generation. Therefore, the spoken tradition in community life is classified in four functions. *First*, it serves as a system of protection under the awareness of the community against a dream like *sang kuriang*. *Second*, it has function for cultural ratification, as in the origin story. *Third*, it is as a means of enforcing social norms and as a means of social control such as a proverb. *Fourth*, it serves as a tool for children's education such as the story of the deer⁸. As for the function of spoken tradition and an educational tool, then in teaching attitude in school, it is in accordance with norms that prevail in the society. These norms are derived from the growing cultural values in society.

⁶ Sudjiman dalam Asep Supriadi, "Kearifan Lokal Cerita Sangkuriang: Menuju Ketahanan Bangsa", *Jurnal Metasastra*, 5, no. 1 (2012): 1-10.

⁷ Ibid.

⁸ Emzir. Rohman, Saifur, *Teori dan Pengajaran Sastra* (Jakarta: PT RajaGrafinso Persada, 2015), 229.

The values that will be developed in the culture of formal and non-formal education units are described as follows:⁹

Honest, declaring what it is, open, consistent between what is said and done, courageous because it is true, trustworthy, and not cheating in everything. Responsibility, doing assignment wholeheartedly, working with high work ethic, striving to achieve the best performance, unyielding, confident, self-controlling and accountable towards choices and decisions. Smart, thoughtful and precise, acting with calculation, high curiosity, communicating effectively and empathically, getting along politely, upholding truth and virtue, loving God and the environment. Healthy and clean, appreciate order, discipline, skill, self-controlling and environment-preserving, apply balanced lifestyle. Caring about treating others politely, polite, tolerant of difference, dislikes to hurt others, to listen to others, to share, not to disparage others, not to take advantage of others, to socialize in community activities. Creative, able to solve the problem innovatively, flexible, critical, brave to make decisions quickly and accurately and have new ideas. Cooperation, willing to cooperate well, to have principle that goal will be easier and faster achieved if done together, not to take into accounts the energy to share with others.

In relation to moral education, character education has the same orientation, that is both works for character building. In Islamic terminology, the definition of character has a close understanding with the definition of moral. The word *akhlak* is derived from the word *khalafa* (Arabic) which means attitude, character and customs. According to the etymological approach, the word "akhlak" is derived from the plural Arabic from its *mufrad* form "khuluqun" which, according to the accent, means character, attitude, behavior or character. This statement contains aspects of conformity with the word "khalkun" which means event, and closely related to "khalik" which means creator and "makhluk"

⁹ Samani & Hariyanto, *Pendidikan Karakter* (Bandung: PT Remaja Rosdakarya, 2012), 51.

which means creature¹⁰. Based on the description that has been explained, then character education is associated with the moral building, so that the values taught to build *akhlakul karimah* character should be adjusted to the norms on cultural values developed in society.

Method

The approach of this research used qualitative approach with descriptive research design. The object in this research is the value of local wisdom of folklore Banyuwangi as a form of character education of love to the homeland. Data collection techniques were conducted by observation and interviews with historians and humanists. Both data collection techniques are described as follows¹¹. First, observation is a means to collect data by way of observing the ongoing activities. Second, interviews were conducted verbally in face-to-face meetings individually. Data analysis techniques in this study was adapted from Sutopo's¹² flow analysis model.

Local Wisdom Values of Folklore Sayu Wiwit

Value is a reference to action. Value is a standard for considering and achieving behavior about good or bad to do¹³. Value comes from the Latin *valere* meaning useful, capable of will, power, force, so that the value is defined as something that is considered to be good, useful and most correct according to the belief a person or group of people. Value is the quality of a thing that makes it desirable, desirable to be pursued, valued, useful

¹⁰ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya Dalam Lembaga Pendidikan* (Jakarta: Kencana Prenada Media Group, 2011), 65.

¹¹ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2015), 216-221.

¹² HB Sutopo, *Metodologi Penelitian Kualitatif* (Surakarta: UNS Press, 2002), 94.

¹³ Heri Gunawan, *Pendidikan Karakter. Konsep dan Implementasi* (Bandung: Alfabeta, 2012), 31.

and able to make the person who lives it dignified. Value is not always the same for all society, because in society often there are groups of different socio-economic, political, religious, ethnic, cultural, where each group has different system of value¹⁴. Based on the definition of value that has been described, it can be concluded that value is a rule believed to be true according to agreed standards.

The value of local wisdom begins with values that are considered good by a particular group of people in a region. Each region of course has a rule that then believed by the society can bring happiness. When examined more deeply, the rules appear and are accepted by the society based on past experience by the ancestors and inherited from generation to generation into the customs of a region. Past experiences from generation to generation are derived from oral stories conveyed from the ancestors. It is interesting to examine because through the experience of the ancestors, it can be obtained the value of wisdom taught by the ancestors as a guide of life.

Moral values are viewed as local traditional wisdom values. Local wisdom forms the attitudes, perspectives and abilities of a community in managing the spiritual and material environment, which provides a community with its ability to endure and grow¹⁵. Moral values are viewed as the values of traditional local wisdom. Local wisdom shapes people's attitudes, perspectives, and abilities in managing the spiritual and material environment, which gives society the ability to survive and develop.

Local wisdom which belongs to cultural product is related to five cultural activities. First, as a religious nation, local wisdom is related to attitude and behavior in communicating with the

¹⁴ Sutarjo Adisusilo, *Pembelajaran Nilai Karakter* (Jakarta: PT RajaGrafinso Persada, 2013), 56-57.

¹⁵ Suryadi dan Kusnendi, "The Influence of Local Wisdom on the Actualisation of Educative, Scientific and Religious Behaviour on an Academic Environment in a University", *American Journal of Applied Sciences*, 13, no. 4 (2016): 467-476.

Creator, God Almighty. Second, relating to self, that is how to arrange self to accept and to be accepted by others outside self. Third, that is how to socialize or communicate with the wider society because we become part of a group of the society. In this case, local wisdom is related to sense of justice, tolerance, empathy that aims at pleasing the feelings of others to accept us as important and necessary part. Fourth, attitudes and behaviors associated to family members and relatives. Local wisdom associated with the ethos of learning and work ethics will lead us to be creative and productive. Fifth, local wisdom associated to the environment will make our lives safe and comfortable because the environment we preserve and maintain will bring positive benefits to our lives¹⁶. Autonomy-unique of local wisdom is the basic matter in contributing to the creation of a nation's maturity based on the plurality of local wisdom¹⁷.

The values taught by the ancestors are believed to bring tranquility and happiness. Older people hope the next generation is better so they instill values that are considered good to be guided by the next generation. These values are derived from their past experience which has a good impact if implemented in the future. Such values are then taught for generations. If the values taught by the ancestors are associated with those formulated on moral values in character education, they are necessarily interconnected because the character is influenced by heredity. The behavior of a child is not far from the behavior of his father or mother. In the Javanese language, the term "*kacang ora ninggal kelanjat*" (long bean never leaves wood or bamboo where it is wrapped and spread) unless it is caused by the environment, both

¹⁶ Sutarto dalam I Nyoman Suaka, *Analisis Sastra. Teori dan Aplikasi*, (Yogyakarta: Ombak, 2014), 95.

¹⁷ Ainurrahman Hidayat, "Ontologi Relasi Kedewasaan Berbangsa (Telaah Terhadap Sintesa Struktur Individual dan Struktur Sosial Dalam Kearifan Lokal Masyarakat Madura)", *Jurnal Karsa*, 13, no. 1 (2008), 25-38.

social environment and the natural environment which contribute to build character¹⁸. Therefore, moral value derived from folklore serves as a form of local wisdom.

The values of local wisdom that can be taken from the Sayu Wiwit folklore namely self-confident, creative, and never give up. The form of self-confidence in the figure Sayu Wiwit is in the form of struggle against the Dutch colonialists in the land Belambangan. She is a woman but she managed to lead the troops without fear of fighting to defend the homeland. The battle she did was not only once but more than twice. Mas Ayu Wiwit's troops managed to win several times because of her efforts and creativity to set the strategy of war. Not only that, she is the unyielding leader, all sorts of weapons were used when fighting.

The war against the Dutch was ever done at the foot of Mount Raung. On December 18th, 1771 the colonialists directed their troops on a large scale to attack Bayu. In this battle a lot of soldiers of the colonialists were killed and even Lieutenant Van as the leader of the colonialists' troops also died at that time. When the struggle was led by Sayu Wiwit, the colonialists directed their troops from various parts of Java to besiege the Bayu's fortress. After battling with difficulty and spending material and very large troops, the colonialists finally succeeded in defeating the Bayu's fortress marked by the fall of Sayu Wiwit. Furthermore, cleaning up the remnants of Bayu's troops throughout Belambangan was done¹⁹. Therefore, on December 18, it is commemorated as the anniversary of Banyuwangi. Every year the local government of Banyuwangi regency holds a healthy road show in Bayu village Songgon sub-district.

Banyuwangi Regency's area is 5,782.50 km² with population of 1,668,438 people, consisting of 838,856 male and

¹⁸ Samani & Hariyanto, *Ibid.*, 43.

¹⁹ Abdul Choliq Nawawi, "*Sejarah Belambangan di Banyuwangi Sekitar Abada XV-XVIII*", Seminar material of *Sejarah Belambangan di Banyuwangi*, 9-10 November, 1993.

829,582 female. The people of Banyuwangi are spreaded in 24 subdistricts, Pesanggaran Subdistrict, Bangurejo, Purwoharjo, Tegaldelimo, Muncar, Cluring, Gambiran, Srono, Genteng, Glenmore, Kalibaru, Singojuruh, Rogojampi, Kabat, Glagah, Banyuwangi, Giri, Wongsorjo, Songgon, Sempu, Kalipuro , Siliragung, Tegalsari, Licin²⁰. From 24 sub-districts above, Sayu Wiwit fought against the Dutch to the peak of war, it occurred in Songgon Sub-district and this all-out war is known as Puputan Bayu.

The story of Sayu Wiwit belongs to a historical story because it is narrated orally and can be proven by the existence of some historical evidence that can still be found. The historical evidence is found in Bayu village, Songgon sub-district proving that there is a monument of *Puputan Bayu* war and one of the heroes of the war is Mas Ayu Wiwit. Mas Ayu Wiwit is the daughter of Mas Gumuk Jati²¹. Mas Ayu Wiwit better known as Sayu Wiwit was chosen to be a war commander because she was considered as one of the strong female leaders. Her strength was described in the story of Sayu Wiwit who led the resistance with all sorts of weapons.

Sayu Wiwit

Sayu Wiwit Srikandi Belambangan
Pelopor Wanita Kita Kang Merangi Kaum Penjajahan
Sayu Wiwit, Srikandi Bangsa Kita
Perang Tanding, Ngusir Welanda
Matine, Lega Lila
Asal Landa, Ninggal Negara

²⁰ Pemerintah Kabupaten Banyuwangi. "Data Kependudukan Kabupaten Banyuwangi", accessed on 10 Mei 2017, <https://banyuwangikab.go.id/profil/kependudukan-dan-naker.html>.

²¹ An Interview with Gt, at Dinas Pariwisata Kabupaten Banyuwangi on 13 July 2017.

The song titled "Sayu Wiwit" was composed by Soepranoto as an appreciation of heroine who struggled to defend Belambangan from the Dutch colonists. One of the traces that is intentionally and consciously maintained and continued to be informed to the next generation is art. Art has various forms; among others are performing art, fine art, music art, and literary arts. Literary art belongs to a written trace, a material trace in which information can be understood through medium of language. Literary art is considered as a historical trace and contains information about what is considered to occur and is meaningful on a broad and narrow scale²². The relation between literature and history is closely related because literary study complements the historical study and vice versa.

Historical literature is a genre of old literature, a group of literary works containing historical elements. The historical elements in the literature are noticed from the background and character or figure of the story. Setting place in historical literature can usually be figured out in reality geographically. This is in contrast to other forms of old literary works, which cannot be traced where the story takes place and cannot be known geographically. Besides, the characters in historical literature are generally recorded in history, in contrast to the characters of the story in other old literary works that are not known in reality. In historical literature, the historical elements are in though, mixed with the imaginative elements, in which the old literature is in the form of fairy tales, legends, or myths. The elements are common features of historical literary texts. In historical literature there are elements of history mixed with fairy tales, legends, or myths.²³ Therefore, history and literary works are always side by side and closely related.

²² Sugihastuti, *Teori Apresiasi Sastra* (Yogyakarta: Pustaka Pelajar, 2011), 160.

²³ Alfian Rokhmansyah, *Studi dan Pengkajian Sastra* (Yogyakarta: Graha Ilmu, 2014), 51.

Form of Behavioral Education

In the perspective of Islam, character education has been theoretically in existence since Islam was revealed in the world, as the Prophet Muhammad SAW was sent for the improvement of human's character. Islamic teaching itself contains a systematic teaching that not only emphasizes on the aspects of faith, worship and socialization, but also behavior. Practicing Islamic teaching intently (*kaffah*) is a model of a Muslim's character, even characterized by the character model of Prophet Muhammad SAW, which has the character of *Shidiq, Tabligh, Amanah, Fathonah*²⁴.

The teaching of behavior in Islam is very important as the teaching of faith (belief of monotheism), worship, and socialization, the Prophet of the end times, Muhammad SAW, was even sent to perfect human's behavior, "*innama' buitstu li-utanimakarim al akhlak*". Perfecting human's behavior means improving good behavior for the better and eroding bad behavior to be lost and replaced by noble behavior. That is the glory of human life as the prominent creature of Allah SWT²⁵. Therefore, the teaching of behavior is used to teach character education.

According to Islamic teaching, character education is identical with behavioral education; actually between character and spirituality have close relationship. In practice, behavioral education is related to ideal criteria and sources of good and bad character, while character education is related to methods, strategies, and teaching techniques operationally²⁶.

²⁴ Mulyasa, *Manajemen Pendidikan Karakter*, (Jakarta: Bumi Aksara, 2012), 5.

²⁵ Haedar Nashir, *Pendidikan Karakter Berbasis Agama & Budaya*, (Yogyakarta: Multi Presindo, 2013), 23.

²⁶ Retno Lisyarti, *Pendidikan Karakter dalam Metode Aktif, Inovatif & Kreatif*, (Jakarta: Esensi, 2012), 4.

Character education is the implementation of moral values that specifically aim at forming quality learners, both intelligence and moral attitude. Forming characterized learners requires continuous effort and deep reflection to create a series of moral decisions that must be followed up with concrete action so that it results to be practical and reflective²⁷. The first aim of character education is to facilitate the strengthening and development of certain values so that it results to manifest in the children's behavior, both during school process and after school process. The second aim of character education is to correct the behavior of learners who are not in accordance with the values developed by the school. The third aim of character education in school settings is to build harmonious connections with families and communities in the role of character education responsibilities together²⁸. Character is derived from a value about something. A value embodied in the form of a child's behavior is called character. So a character attaches to the value of the behavior.

Character education is a system that planting character values to student which consisting of knowledge, realization or awareness and action to the God, own self, environment and also the nation²⁹.

Character building through education must meet the conscience aspect of each learner. Improving character of each learner by incorporating noble values derived from religious and cultural teachings must nudge conscience³⁰. Therefore, character

²⁷ Deni Damayanti, *Panduan Implementasi Pendidikan Karakter Di Sekolah*. (Yogyakarta: Araska, 2014), 19-20.

²⁸ Dharma Kesuma, Cepi Triatna, Johar Permana, *Pendidikan Karakter: Kajian Teori dan Praktik di Sekolah*, (Bandung: Remaja Rosdakarya, 2012), 9-10.

²⁹ Muhammad Rohmadi and Kundharu Saddhono, "Novel Bidadari-Bidadari Surga Karya Tere Liye Dalam Rangka Pembentukan Generasi Indonesia yang Unggul" , *Jurnal Karsa*, 22, no. 1 (2014): 81-92.

³⁰ Yusuf, Muhammad, "Pendidikan Karakter Berbasis Qurani dan Kearifan Lokal" , *Jurnal Karsa*, 22, no. 1 (2014): 53-66.

education is very important to balance the knowledge of learners in terms of religion and culture.

Cultural-based learning is a learning strategy that is currently developing in various countries. Cultural-based learning brings local cultures into the integrated learning process of various subjects at school. Therefore, the study of oral literature in the realm of language and literature learning in educational institutions, especially primary and secondary education, is an effort to preserve the richness of local culture in Indonesia, especially in the application of oral literary learning materials³¹. Therefore, literary learning is currently being developed as a medium for building character in schools.

There is one of schools in Banyuwangi regency that has implemented learning by bringing learners to the community to appreciate the oral literature developing in their environment. On learning material of preserving the value of local wisdom through folklore, teacher has directed students to find out the origin of the region in each sub-district or village where they live.

As an effort to follow up the reflection of students' character building; Kemendiknas formulates 18 values of characters that will be implanted in the learners as an effort to build the character of the nation. The explanation of the 18 values of these characters are as follows³²: 1) religious, obedience in understanding and implementing followed religious teachings (beliefs), including attitude of tolerance among religious believers; 2) honest, attitudes and behaviors that reflect the unity between knowledge, utterances, and deeds so that it makes and reflects the learner as a person who can be trusted; 3) tolerance, attitudes and behaviors that reflect respect for religious differences, beliefs, which different from the learner him- or

³¹ Emzir, Rohman, Saifur, Op. Cit, 232.

³² Suyadi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: PT Remaja Rosdakarya, 2013), 8.

herself consciously and openly, and can live in peace amid such differences; 4) discipline, consistent habits and actions against any form of rule or order in force; 5) hard work, behavior that shows the intently effort; 6) creative, attitudes and behaviors that reflect innovation in various aspects in solving problems, so always find new ways, even new results better than ever; 7) Independent, attitudes and behaviors that are not dependent on others in solving various tasks and problems; 8) democratic, attitudes and ways of thinking that reflect equality of things and obligations fairly and equitably between the learner him- or herself and others; 9) curiosity, that is the way of thinking, attitude and behavior that reflect the curiosity towards everything the learner wants to see, hear, and study in more depth; 10) the spirit of nationalism, attitudes and actions that place the business of the nation and state above personal and groups business; 11) the love to the homeland, that is attitude and behavior that reflect pride, loyalty, care and high appreciation of language, culture, economy, politics, and so on, so it is not easy to accept offer of other nations that can harm the nation itself; 12) appreciate achievement, open attitude toward the achievement of others and acknowledge lack of self without reducing the spirit to have higher achievement; 13) communicative, friendly or proactive, attitude and open action towards others through polite communication, so as to create well cooperation collaboratively; 14) peace-loving, attitudes and behaviors that reflect a peaceful, secure, calm, and comfortable atmosphere for his or her own presence in a particular community or society; 15) like to read, the habit of being free to spend time in particular to read various information, including books, journals, magazines, newspapers, and so on, so it results to rise policies for him- or herself; 16) care about the environment, attitude and actions that always strive to maintain and preserve the surrounding environment; 17) social concerns, attitudes and actions that reflect concern for others and communities in need; 18) responsibility, the attitude and behavior of the learner in

carrying out duties and obligations, whether related to self, social, community, nation, state or religion.

Religious-based character education develops values based on religion by shaping noble personality, attitude, and behavior in life. In Islam, character education has similarity to behavioral education³³. Therefore, the form of behavioral education in this study is adjusted to character education because of its relevance to the character building in school.

The form of behavioral education can be taken from the value of local wisdom of the folklore of Sayu Wiwit, in which its relevance is found in the character education of love to the homeland, the attitude and behavior of the figure Sayu Wiwit reflect the sense of pride, loyalty and care about her homeland. Supporting evidence that leads to the character education of love to the homeland is in the form of self-confidence of the figure Sayu Wiwit who is unyielding and creative when leading the war against the colonists. Her courage against the colonists is indicated by the *gendhing-gendhing* contained in the traditional dance of *Seblang*. In the *gendhing-gendhing* it is described how the figure Sayu Wiwit fights against the colonists. Love to the homeland is shown up to an all-out war which then monument of *Tetenger Puputan Bayu* war was built in Songgon sub-district Banyuwangi regency to commemorate the services of heroes who fought against the Dutch in 1771.

Conclusion

Based on this research, the value of local wisdom that can be taken from the folklore of Sayu Wiwit, among others are confident, creative and never give up. The form of behavioral education from the value of local wisdom of folklore of Sayu Wiwit; its revitalization is found in the character education of love

³³ Haedar Nashir, *Pendidikan Karakter Berbasis Agama & Budaya* (Yogyakarta: Multi Presindo, 2013), 23.

to the homeland. This is manifested in the form of a struggle against the Dutch colonists in the land of Belambangan. The struggle is a testament to the great love to the homeland. The historical evidence is found in the Bayu village Songgon sub-district proving that there is a monument of *Puputan* Bayu war and one of the heroes of the war is Mas Ayu Wiwit.

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