



## Folklore with Value Clarification Technique: Its Impact on Character Education of 8-9-Year-Old Students

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**Abstract:** Character education needs to be adequately integrated into classroom instruction. One method of implementing character education is using appropriate learning media and models. This study was conducted to describe the effect of qualitatively applying the Lampung folklore book “The Legend of Tulung Naga” and the Value Clarification Technique (VCT) model in learning. The method used in this research is Single Subject Rate (SSR). The design of this study used A (baseline-1), B (intervention 1), A (baseline-2), and B (intervention 2). Based on the study results, the student's character developed after applying the Value Clarification Technique (VCT) model and Lampung folklore books in learning. This development can be seen in each stage of the research in stages A (baseline-1), B (intervention 1), A (baseline-2), and B (intervention 2). Based on observations and questionnaires, there is a strengthening of a religious character, nationalism, independence, cooperation, and integrity in students after reading Lampung folklore books and learning with the Value Clarification Technique (VCT) model. Based on the findings, it is possible to conclude that using story books in conjunction with the Value Clarification Technique model improves character education. This study adds knowledge about using the VCT model with learning material like legend storybooks to enhance students' character values.

**Keywords:** lampung folklore, character development, value clarification technique

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## INTRODUCTION

Issues related to character education have been widely discussed in various studies. The topics discussed in previous studies are the implementation strategy (Aningsih et al., 2022; Berkowitz, 2021), the importance of character education (Stonehouse, 2021), narrative changes that occur in character education (Handsman, 2021), its relationship to the teacher's personality (Lukman et al., 2021), effects on social life (Wagner et al., 2021), responses to character education (Kristjánsson, 2021), issues of evaluating character education (McGrath, 2021). Character education is an important topic to be studied continuously.

Character education is critical because there have been numerous cases of poor character values, particularly in students, such as a crisis of empathy (Nurfazrina et al., 2020), a lack of a sense of helping each other, a culture of truancy during teaching and learning activities, a lack of a sense of nationalism (Prayogi et al., 2021), use of illegal drugs (Feri et al., 2020), and several cases where some of these issues are tied to the influence of the times in an indirect way. In this era of globalization, information is exchanged quickly, and everyone may access anything on the internet, both positive and harmful. As a result, character education is essential since it can operate as a filter for freely entering information, such as foreign cultures that do not adhere to cultural norms and values.

Character education can be implemented beginning with the learning process in school. School is more than just a place to learn academics; it also instills student character traits. However, the teacher must adequately incorporate character education into the learning process. The learning process is tedious, and many are focused solely on teaching academic information rather than transmitting character qualities. One way that can be done to convey character education is by using learning media. Various studies explain how to deliver character education. Such as through poetry (Puspita et al., 2019), audio-visual (Pikoli & Lukum, 2021), thematic modules (Rahayu et al., 2021), QR code-based pop-up books (Sejati et al., 2021), traditional games *Dakon* (Supeni et al., 2019), Balinese folklore book (Sanjaya et al., 2021).

Folklore is one of the media that can convey character values. Folklore is effectively used to transfer knowledge, especially to children (Gasong et al., 2018; Marlina, 2017). In addition, folklore can develop reflective thinking (Agbenyega et al., 2017). In a global context, folklore books have been widely used for various purposes in various countries. As in South Africa, folklore about Chewa culture to educate the younger generation and maintain their cultural identity (Banda & Morgan, 2013), Russian and Tatar folklore for language learning

(Kamalova, 2015), folklore in Singapore as an example of teaching English (Lwin & Marlina, 2018), Shandong folklore in China for animation-based teaching, (Min, 2021), Balinese folklore, Indonesia for strengthening character education (Sanjaya et al., 2021).

The delivery of character education with the media of folklore books requires a suitable learning model because it provides special treatment according to their respective goals (Anwar, 2017; Indrawati, 2017; Soemarmi, 2017). One of the effective learning models to shape children's character and moral values is the Value Clarification Technique (VCT) model. The VCT learning model is equipped with various techniques and games that can stimulate learning by exploring the internalization and personalization of values and morals. Several studies have applied the Value Clarification Technique model (Awiria et al., 2019; Martoni et al., 2019; Marzuki & Utami, 2018; Suwandi & Sari, 2019). Developing the ability to use the model can also solve problems in everyday life related to values and morals. This is shown by choosing the best actions that support the appearance of noble characters in folklore. So that children are aware that clarifying values is seen as effective in strengthening children's values and morals.

Previous research has studied and applied folklore in the building of children's character, including character building in *Sasak* folklore (Al-Pansori & Wijaya, 2014), character building in stories folk origin of Watu Dodol (Indiarti, 2017), character building in local wisdom folklore (Jayapada et al., 2017), character building in oral folklore of local culture (Iminisa et al., 2016), character building in the Indragiri story (Marlina, 2017), and character building in the Bengkulu Pasemah tribe (Zuchdi, 2016). These studies, however, are confined to a pragmatic approach by examining the values of character education in story books, offering an overview of enhancing character values that still need to be implemented in students. Other studies include character building in Balinese folklore (Sanjaya et al., 2021), which emphasizes negative results and has yet to explain the increased character values. In a detailed search on character building in Ubud folklore (Parmini, 2015), R is unclear about what learning model is used in applying storybooks to build character education.

Previous research has not gone into great detail on the use of story books to improve character education, both in terms of the analysis of increasing character values and the learning model employed in the product's implementation. As a result, our study fills gaps in earlier research. In this study, the model used is Value Clarification Technique (VCT). The selection of the Value Clarification Technique (VCT) model in learning to shape the character of students through folklore. In addition, the folklore that is applied is folklore native to the Lampung area, whose products have previously been developed and published (Anwar et al., 2022). Therefore, this study is a continuation of previous research. This research aims to describe qualitatively the effect of using the Lampung folklore book "Legenda Tulung Naga" and the Value Clarification Technique (VCT) model in learning.

## METHODS

The method used in this study is Single Subject Rate (SSR) (James, 2016; Practice et al., 2015). SSR research aims to determine the magnitude of the effect of the treatment given repeatedly at a certain time (Fakhriyah et al., 2013). This study used the subject as a control, conducted individually, not in groups. The error for viewing individual subjects is only a fraction of that of group studies. This research design uses A (baseline), B (intervention), A (baseline), and B (intervention), which are depicted in Figure 1.

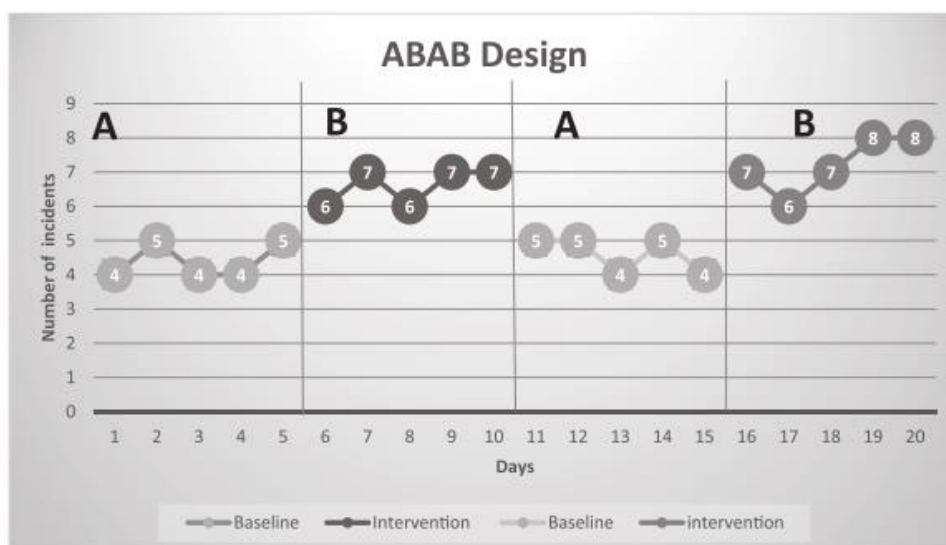
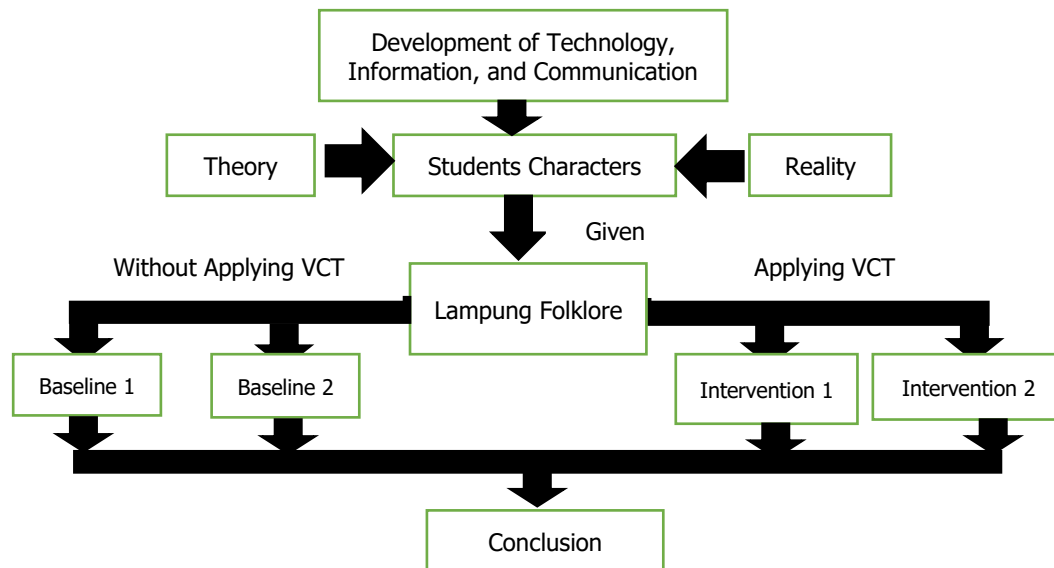


Figure 1. ABAB SSR Design (Alnahdi, 2013)

The independent variable (treatment) in this study was folklore using the Value Clarification Technique (VCT) model, and the dependent variable (behavior) was the character. Folklore applied in this research is Lampung folklore. In Figure 2, the baseline was carried out without any treatment. At the same time, the intervention is carried out by giving treatment. This is to see the consistency of the treatment of the student's character. The framework of thinking that will be carried out in this research is shown in Figure 2.



**Figure 2.** Research Framework

The sample consisted of five class II A students who were selected by random sampling technique. The research was conducted at MIN 5 Bandar Lampung. The students who were the samples of this study included:

**Table 1.** Students Character

Student Code	Identity	Characteristic
MAA	Name : MAA Gender : Male	The student is very active in class with a good ability to analyze reading. He is difficult to be invited to worship in a congregation, individualistic, and less independent.
STJ	Name : STJ Gender : Female	The student is less active in class, the ability to analyze reading is not good, and obedient, individualistic, and less independent.
YS	Name : YS Gender : Female	High leadership spirit, ability to analyze reading well, obey the rules, good cooperation skills, very independent.
AL	Name : AL Gender : Male	Very active in class, very good reading analysis skills. Obedient to rules, individualistic, and very independent.
FD	Name : FD Gender : Male	Very active in class, poor reading analysis skills, obedient to rules, good cooperation skills, less independent.

This research collected data through observation utilizing a questionnaire as an instrument. The acquired data is then descriptively and qualitatively examined.

## RESULT AND DISCUSSION

### **Short Description of Folklore**

The storyline in Lampung Folklore's book, The Legend of Tulung Naga, also contains strong character education, so when applied correctly with using appropriate learning models, it can bring the character of students to be better.



**Figure 3.** The Cover of the Legend of Tulung Naga Folklore

### ***The Use of Folklore Books and the Application of the VCT Model in Learning***

Value Clarification Technique (VCT) is a learning model that emphasizes students discover values through behaviors, feelings, ideas, and important choices that are made on an ongoing basis (Aziz, 2018; Ekasari, 2017). Through the application of this model, students will be brought to discover the values of commendable characters contained in the Lampung Folklore Book of "The Legend of Tulung Naga." Table 2 describes how to use this book and apply it through the VCT model in learning well:

**Table 2.** Storyboard of Using the Legend of Tulung Naga Storybook on Stage Intervention-1 to Improve Children's Character

Storybook Contents	Teacher Activity	Character Developed
Cover	<b>Selecting (Stimulus Determination):</b> The teacher distributes story books to students and tells students that today, the teacher will read a fairy tale about the Legend of Tulung Naga, which contains a lot of character education.	
On page 3, there is a scene where Sampurna and Ni Manti are in their fields working.	<b>Stimulus Presentation:</b> The teacher explained that working on managing the fields is one proof of independence from adults. However, being independent can also be applied from an early age by getting used to tidying up your bedroom and studying equipment and school equipment yourself.	Independence
On page 3, it is told that Sampurna invited Ni Manti to pray to God and surrender to their fate.	The teacher explained the importance of <i>Tawakkal</i> and praying to God after trying because God is the holder of all power in the world, so we should not underestimate prayer. The teacher also explained that the five days and sunnah prayers are prayer (worship) forms.	Religious
On page 8, there is a scene where Sampurna sincerely helps the older man who fell in front of his house even though Sampurna does not know the older man.	The teacher asks the students' responses about Sampurna's actions. Students answered enthusiastically that Sampurna's action was a good act. Then the teacher explains that helping selflessly is commendable and exemplary in everyday life. Such as helping a friend who has fallen, listening when a friend is talking, and so on.	Integrity







Storybook Contents	Teacher Activity	Character Developed
On page 1 and page 14, there is a scene where the King of West Tulang Bawang supervises the condition of his people himself. The story also reveals that the King is wise and loves his people, so he does not want his people to live in misery.	The teacher explained that the King's actions were an example of nationalism, namely the attitude of loving and willingness to fight for his country. This attitude is a form of gratitude for the country that has sheltered us and provides a sense of security for us to live our daily lives. This attitude must be owned by adults and instilled from an early age, like always singing the national anthem Indonesia Raya solemnly.	Nationalism
On pages 9 and 10, there is a scene where Ni Manti and Sampurna help each other to save the old grandfather.	The teacher explains the importance of working together, that heavy work will become light. Therefore, teachers often give group assignments, so students learn and get used to working together positively.	Mutual Cooperation
Selection Questionnaire	<b>Choice Determination</b> The teacher reads a questionnaire about the student's character that has been prepared previously and asks students to answer it.	
Selection Questionnaire	<b>Reason Testing</b> The teacher confirms the reasons for the student's answers.  <b>Conclusion and Direction</b> The teacher again gave examples of good activities to do that reflect the five characters, such as praying five times a day, praying before doing activities, being honest in every situation, sincerely helping others, learning to take care of daily needs by yourself, being nationalist and willing to corporate.  <b>Follow-up</b> The teacher directs students to apply these traits in everyday life.	

Using this folklore book, the teacher can apply the character values in the positive storybook to students. Through learning with the VCT model, students will also be trained to find positive values in characters in story books. According to previous research, the VCT model has directed students to analyze the characters in the story (Andrianto, 2019; Fitriani & Sundawa, 2016). Therefore, students will understand and be able to distinguish which characters are good to apply in everyday life and which are not good to imitate.

The characters in the Lampung folklore book The Legend of Tulung Naga also contain the wisdom of the people of Lampung. The clothes used to reflect the traditional clothes of the Lampung people, which are inserted with Islamic values. Like the character Ni Manti who uses the hijab. Based on the story's background, at that time, the hijab had not appeared in Lampung, but this storybook was adapted to Islamic values so that children could love the Islamic dress culture more. The description of each character can be seen in Table 3.

**Table 3.** Character descriptions in the folklore book Legend of Tulung Naga

Character Icon	Character Description
<p>Sampurna</p> 	<p>Village people who are in need (materially) but very kind, religious, and like to help others. Sampurna's character teaches the importance of cooperation, help, never giving up, and always surrendering to the Almighty.</p>
<p>Ni Manti</p> 	<p>The wife of Sampurna is kind, believes in her husband, and is religious. Ni Manti's character teaches us that kindness and patience will always bear sweet fruit.</p>
<p>Naga Agung</p> 	<p>Wise and generous. The character of the Great Dragon teaches us to always help others if we are able.</p>
<p>Village Head</p> 	<p>He is responsible, wise, and always thinks about the welfare of his people. The character of the Village Head teaches us to always be responsible if we have power.</p>

The process of developing student character by applying the VCT learning model and using the Lampung folklore book "The Legend of Tulung Naga" is explained in the following stages Baseline-1, Intervention-1, Baseline-2, and Intervention 2.

#### **Baseline-1**

Implementation of Baseline-1 is carried out in the first week. This phase is carried out to see the initial ability of the subject before being given an intervention using the folklore book of the Legend of Tulung Naga media. This research was conducted by conducting observations in teaching and learning activities. Observations were made to observe the character of the sample students. The student's character revealed that the subject's ability to read the beginning includes five aspects: the religious aspect, the integrity aspect, the independence aspect, the nationalism aspect, and the mutual cooperation aspect. The following is the character of the students before being given the intervention:

#### 1) MAA Student

Religious characteristics	: When praying, he often disturbs friends by talking to his classmates, it is difficult to invite them to worship in congregation
Integrity characteristics	: Student tends to act honestly and candidly, but difficult to rely on in groups, and tend to want to win alone.
Independent characteristics	: Student is less independent
Nationalism characteristics	: The student has a good spirit of nationalism, shown by his attitude when singing the anthem Indonesia Raya.

- |                             |   |
|-----------------------------|---|
| Cooperation characteristics | : The student is not good at working in groups.   |
| 2) STJ Student              |   |
| Religious characteristics   | : The student is happy to be invited to worship together.   |
| Integrity characteristics   | : Student acts honestly but is difficult to rely on in groups and tends to complete tasks independently.  |
| Independent characteristics | : Students are less independent.  |
| Nationalism characteristics | : Students have a good spirit of nationalism, shown through their attitude when singing the Indonesia Raya anthem; students tend to sing it solemnly. |
| Cooperation characteristics | : Students are not good at working in groups.   |
| 3) YS Student               |   |
| Religious characteristics   | : Student is very obedient and happy to be invited to worship together.   |
| Integrity characteristics   | : Student acts honestly and candidly and can be relied on in groups.  |
| Independent characteristics | : The student is very independent.  |
| Nationalism characteristics | : The student has a good spirit of nationalism, shown by her attitude when singing Indonesia Raya's anthem; students tend to sing it solemnly.        |
| Cooperation characteristics | : Have the ability to work together well.   |
| 4) AL Student               |   |
| Religious characteristics   | : Student is very obedient and happy to be invited to worship together.   |
| Integrity characteristics   | : Student acts honestly and candidly quite well in working in groups.   |
| Independent characteristics | : The student is very independent.  |
| Nationalism characteristics | : The student has a good spirit of nationalism, shown by his attitude when singing the Indonesia Raya. Students sing it solemnly.                     |
| Cooperation characteristics | : Quite good at working in groups.  |
| 5) FD Student               |   |
| Religious characteristics   | : Student is very obedient and happy to be invited to worship together.   |
| Integrity characteristics   | : Student acts honestly and candidly, both in working in groups.  |
| Independent characteristics | : The student is still less independent.  |
| Nationalism characteristics | : Student has a good spirit of nationalism, shown by his attitude when singing the anthem Indonesia Raya. The student sings it solemnly.              |
| Cooperation characteristics | : Good at working in groups.  |

### ***Intervention-1***

After making observations at Baseline-1, in the second week, the researchers applied the VCT model by providing readings in the form of the Lampung folklore, the Legend of Tulung Naga. The application of the VCT model is carried out by:

- 1) The Legend of Tulung Naga storybook is distributed to students. Then students are asked to read the storybook.
- 2) Step to choose freely: Students are asked to choose their favorite character.
- 3) Step choosing from alternatives: The teacher gives two choices of characters; students choose characters based on character traits that they think are good or special.
- 4) Step choosing after analyzing: Students choose good characters to imitate, and which are not good to imitate after analyzing the reading.
- 5) Step respecting choice: Students maintain their opinion that their chosen character is good.
- 6) Steps to act of their own volition: Students implement the good qualities of character in everyday life without coercion or advice from the teacher.
- 7) Steps to continue: Students repeat the good deeds the characters exemplify in the storybook.

Before the treatment, the researcher also tested the student's character in this phase. The results of the character test can be seen in Table 4:

**Table 4.** Character Test Results before Implementing the Model

<b>Students Code</b>	<b>Character Scoring Results</b>	
	<b>Score</b>	<b>Qualitative Value</b>
MAA	60%	B
STJ	65%	B
YS	85%	A
AL	80%	A
FD	70%	B

Based on Table 2 and the description of Baseline-1, most of the sample still do not realize the importance of being independent and cooperating (cooperation). Some of the students also showed a low nationalism.

### **Baseline-2**

Implementation of Baseline-2 is held in the third week. This phase was carried out to see students' ability after intervention 1 using the folklore book of the Legend of Tulung Naga. This research was conducted by conducting observations in teaching and learning activities. Observations were made to observe the character of the sample students. The student's character revealed the subject's ability to read the beginning includes five aspects: the religious aspect, the integrity aspect, the independence aspect, the nationalism aspect, and the cooperation aspect. The following is the character of the students after intervention 1:

- 1) MAA Student
  - Religious characteristics : When praying, student no longer disturb their friends by talking to his classmates, it is difficult to invite them to worship in the congregation.
  - Integrity characteristics : Student tends to act honestly and candidly and begins to realize that working in groups is necessary.
  - Independent characteristics : Student becomes more independent.
  - Nationalism characteristics : The student has a good spirit of nationalism, shown through his attitude when singing the Indonesia Raya anthem; the student tends to sing it solemnly.
  - Cooperation characteristics : Students can work well in groups.
- 2) STJ Student
  - Religious characteristics : Student is very obedient and happy to be invited to worship in the congregation.
  - Integrity characteristics : Student acts and complements the assignment honestly.
  - Independent characteristics : Student becomes more independent and willing to clean up her school equipment.
  - Nationalism characteristics : Students have a good spirit of nationalism, showing through her attitude when singing the Indonesia Raya anthem, students tend to sing it solemnly.
  - Cooperation characteristics : Student begins to be able to work in groups.
- 3) YS Student
  - Religious characteristics : Student is very obedient and happy to be invited to worship in the congregation.
  - Integrity characteristics : Student acts honestly and candidly, reliable in the groups.
  - Independent characteristics : The student is very independent.
  - Nationalism characteristics : The student has a good spirit of nationalism, shown through her attitude when singing the Indonesia Raya anthem; the student tends to sing it solemnly.
  - Cooperation characteristics : The student can lead the group work well.
- 4) AL Student
  - Religious characteristics : Student is very obedient and happy to be invited to worship in the congregation.
  - Integrity characteristics : Student acts honestly and candidly, quite well at working in groups.



Independent characteristics	: The student is very independent.
Nationalism characteristics	: The student has a good spirit of nationalism, shown through his attitude when singing the Indonesia Raya anthem; students tend to sing it solemnly.
Cooperation characteristics	: Quite well at working in groups.

#### 5) FD Student

Religious characteristics	: Student is very obedient and happy to be invited to worship in the congregation.
Integrity characteristics	: Student acts honestly and candidly, good at working in groups.
Independent characteristics	: Student learns and realizes that becoming independent is needed, a student willing to clean up their school equipment.
Nationalism characteristics	: The student has a good spirit of nationalism, shown through his attitude when singing the Indonesia Raya anthem, the student tends to sing it solemnly.
Cooperation characteristics	: Good at working in groups.

### Intervention-2

After making observations at Baseline-2, in the third week, redistributing character assessment to see students' ability to distinguish good/bad actions after being given intervention-2. The results of the character assessment questionnaire can be seen in Table 5:

**Table 5.** Character Scoring Results after Given Treatment

Students Code	Character Scoring Results	
	Score	Qualitative Value
MAA	75%	A
STJ	78%	A
YS	88%	A
AL	85%	A
FD	76%	A

Based on the data, an initial observation was made at baseline-1 by observing five pupils. Before adopting the storybook, this observation was conducted to determine the basic student character values. According to this observation, some students were still playing when the prayer started. This suggests that some students' religious values have not been thoroughly ingrained. Students frequently fail to notice when prayer begins.

Furthermore, some students' independence has not yet been developed. Some students are untrustworthy in group projects and must rely on other peers. This is also linked to students' integrity scores, which remain low if they cannot be trusted. This is also linked to students' integrity scores, which remain low if they cannot be trusted. Some students are also unable to participate in group projects.

A student character exam was administered during intervention 1. According to the test results, only two out of five students received a qualitative score of A. Character values of the students tended to be in the range of qualitative B values. They were then treated utilizing the Value Clarification Technique (VCT) approach and the learning material of the Legend of Tulung Naga storybook. Students choose the positive characters in the storybook when using the VCT technique to learn. The character selection is intended to train students to examine which characters are good to copy and which are not. Character selection by students can provide a better understanding than simply telling characters without students attempting to examine them. As a result, students establish their own opinions, make decisions, and develop a sense of responsibility (Oishi, 2020).

Following treatment at intervention stage 1, the students are observed again at baseline 2. The findings indicate a rise in students' character values. Students are often self-sufficient and dependable. In the Tulung Naga story, the positive characters are usually helpful. Students realize that being independent, responsible for tasks, cooperation, and nationalism is very important. Students begin to apply these characters in everyday life. This rise is consistent with earlier research indicating that using storybooks might improve students' character values (Parmini, 2015).

The student character evaluation was re-assessed in the last step, intervention 2, to determine the differences in intervention 1. The results showed that the five students received a qualitative value of A. This resulted in a rise in the character values of the students. This shows that applying the *Value Clarification Technique* (VCT) model and the Tulung Naga Legend folklore book has an impact on improving students'

character. This finding follows previous research (Wiradewi et al., 2020). According to the research, the VCT approach directs students to freely explore the good ideals included in story books, which indirectly impacts student character.

## CONCLUSION

The results of the study reveal that the Legend of Tulung Naga Folklore Book, with the application of the Value Clarification Technique (VCT) model at Baseline-1, Intervention 1, Baseline-2, and Intervention 2, had an impact on improving students' character. This can be seen from the results of observations made. There is an increase in students' awareness about the importance of good behavior in everyday life after reading and understanding the characters in the Legend of Tulung Naga Folklore Book. The Value Clarification Technique (VCT) model is also appropriate for conveying the values of the characters in the Legend of Tulung Naga Folklore Book. The VCT learning approach is beneficial in enhancing student character because it is based on inherent instances and may be used as examples in everyday life, as evidenced by the use of Lampung folklore books in this study. As a result, VCT has resulted in constructive and beneficial behavioral modifications. Overall, learning using folklore is very effective in improving students' character.

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