

# The Value of Local Wisdom in Kebo Kinul Dance Folklore as a Media for Student Character Education

Lutfhiana Yunita Dewi<sup>1\*</sup>, Edy Suryanto<sup>2</sup>, Muhammad Rohmadi<sup>2</sup>

<sup>1</sup>Student, Pascasarjana Pendidikan Bahasa Indonesia, Universitas Sebelas Maret Surakarta, Indonesia

<sup>2</sup>Lecturer, Pascasarjana Pendidikan Bahasa Indonesia, Universitas Sebelas Maret Surakarta, Indonesia

\*Corresponding Author

DOI : <https://doi.org/10.51244/IJRSI.2024.1104044>

Received: 03 April 2024; Accepted: 09 April 2024; Published: 15 May 2024

## ABSTRACT

This study aims to analyze the values of local wisdom contained in the folklore of Kebo Kinul Dance as a medium for student character education. This research was conducted at SMA Negeri 2 Sukoharjo. The method used in this research is descriptive qualitative with ethnographic approach. Data collected through interviews, observations, and literature studies. The results showed that the folklore of Kebo Kinul Dance contains local wisdom values such as (1) gratitude, (2) environmental care, (3) human relations with nature, (4) cooperation, and (5) love of peace. In the context of character education, this story can be used as a medium to form positive attitudes and internalize cultural values in high school students.

**Keywords:** local wisdom, folklore, Kebo Kinul dance, character education

## INTRODUCTION

The value of local wisdom as a cultural heritage has a crucial role in shaping the character of each individual (Muis et al., 2023). These values not only include social and moral norms, but also reflect the wisdom gained from the experiences of various previous generations (Niman, 2019). Furthermore (Nur et al., 2023) stated that in the context of education, local wisdom values provide a strong foundation for student character development so that they can understand and appreciate the cultural values around them. Therefore, strengthening the understanding and internalization of local wisdom values in the context of character education is crucial to produce a generation that is not only academically intelligent, but also noble and contributes positively to society.

Natalia & Saingo (2023) state that character education is one of the important aspects in the formation of probadi with integrity and responsibility for the younger generation. Character education has a role that cannot be ignored in shaping the personality and morality of students so as to form a better society. Furthermore, Muwahhida (2023) argues that character education is a process of forming good attitudes, values, and personality in individuals. This includes the development of moral, ethical, and leadership aspects needed in everyday life (Hakim (2023). Character education aims to form individuals who are responsible, honest, disciplined, and have empathy for others (Wijayanti & Nugraha, 2022). One of the rich sources of character values is local wisdom found in folklore.

Folklore is one of the effective media in instilling local wisdom values to the next generation. (Simanjuntak, 2021) states that folklore contains various cultural values that are reflected in the experiences, beliefs, and norms that develop in a particular society. Folklore does not only function as entertainment, but also as a means to teach morals, ethics, and ways of life that are considered important in community culture (Purwanto,

2018). Through folklore, the younger generation can learn about the values of life that are respected and upheld by society. Thus, folklore has an important role in shaping individual character and strengthening the cultural identity of a nation (Ihsan et al., 2019). Folklore learning is expected to involve students in the understanding and appreciation of local wisdom values that involve human relationships with nature.

One of the folktales that is rich in local wisdom values is the story of Kebo Kinul Dance. Kebo Kinul Dance originates from Genengsari Village, Polokarto District, Sukoharjo Regency. Kebo Kinul Dance is not only a traditional performing art, but also a part of cultural heritage that is passed down from generation to generation. Kebo Kinul dance is one of the traditional Javanese dances that has a folklore background that is rich in local wisdom values. This dance has been recognized as an intangible cultural heritage of Indonesia since 2020 by the Minister of Education and Culture of the Republic of Indonesia. Kebo Kinul dance contains deep meanings that reflect the values of community life. The story tells about struggle, courage, cooperation, and the close relationship between humans and nature. Folklore has long been used as a means to convey moral values and learning to the younger generation (Yulianti & Fitrotul, 2018). Folktales not only introduce children to the cultural heritage of their ancestors, but also provide moral lessons that can be applied in everyday life (Khasanah et al., 2022). Therefore, the utilization of folklore in character education is a relevant and effective strategy in developing positive attitudes and values in students.

Although folklore is an important part of cultural heritage, it is often not optimally utilized in the context of character education in schools. Based on the observation at SMA Negeri 2 Surakarta, the understanding and awareness of the potential of local wisdom values in the folklore of Kebo Kinul Dance is still lacking. In addition, the lack of effective strategies in integrating local folklore in the education curriculum has also not been well optimized. Folklore learning in the classroom is only text-based from textbooks. This shows a gap between the expected ideal conditions and the real conditions in the field. Real conditions show that the understanding and application of local wisdom values in folklore is still limited, so the potential of folklore as a medium for character education has not been optimally used.

The use of local folklore as learning material is expected to be one way to preserve local culture so that students can recognize and understand the local wisdom reflected in it. In addition, character education is very important in forming strong personalities and character for the younger generation (Astuti et al., 2023). In the midst of globalization and modernization, the existence of values such as honesty, cooperation, and courage is becoming increasingly important for the younger generation to have. Therefore, this research aims to fill the gap by providing a deeper understanding of local wisdom values in the folklore of Kebo Kinul Dance as a medium for student character building. Based on the observation, the utilization of folklore such as Kebo Kinul Dance as a media for character education is an interesting alternative.

Research on local wisdom values in folklore has been widely studied by several previous researchers, including Rahmawati et al., (2023) argued that the Lutung Kasarung story contains a variety of local wisdom values that can act as an effective source of character learning in an educational context. Furthermore (Fatimah & Sulisty, 2017) said that the folklore of Dewi Sritanjung contains local wisdom values and character education that can be applied in everyday life. (Indriyani & Sulaiman, 2020) said that the Legend of Batu Pameungpeuk contains many local wisdom values that can be used as an alternative to literature learning in schools because it provides many good examples as a strengthening of character education.

The novelty of this research lies in the object studied, namely the folklore of Kebo Kinul Dance. This research is expected to make a new contribution to the development of student character education. By exploring the values of local wisdom in the folklore of Kebo Kinul Dance, this research can provide a strong foundation for the development of character education strategies that are more culturally and locally based. Thus, it is hoped that this research can be the first step in utilizing the potential of folklore as an effective source of character education for students, as well as providing deeper insights into how local wisdom can be applied in the context of character education more broadly.

## RESEARCHMETHODS

### Research Design

This research uses descriptive qualitative research methods with an ethnographic approach. Moleong (2007) says qualitative research is research that produces descriptive data in the form of written or spoken words from people and behaviors that can be observed. The ethnographic approach studies cultural events that present people's worldview, community life, and community behavior (Subandi, T., 2006). The ethnographic approach is used to understand the cultural, social, and historical context surrounding the folklore "Kebo Kinul Dance".

### Data and Data Source

The data of this research are local wisdom values contained in the folklore of "Kebo Kinul Dance" in Genengsari village, Polokarto sub-district, Sukoharjo district, Central Java, Indonesia. The data sources in this research are informants and documents. The informants of this research are cultural figures who understand the folklore of Kebo Kinul Dance, while the documents are in the form of Kebo Kinul Dance stories stored in the Local Government. The sampling technique used purposive sampling, which is to map cultural figures who understand the folklore of Kebo Kinul Dance.

### Population and sample

The population in this study were grade X students of SMA Negeri 2 Sukoharjo. The population includes all grade X students enrolled in the school, by limiting the population to one particular school, the research can be more focused and directed towards the goals to be achieved. While the sample selection in this study used purposive sampling technique based on certain criteria relevant to the research. By using this method, researchers can select research subjects who are considered to have the most relevant and representative information to achieve research objectives. For example, researchers can choose students who have interest and knowledge about Kebo Kinul Dance folklore, or students who are active in activities related to local culture.

### Data Collection Technique

Data collection techniques in this research are in-depth interviews, observation, and literature study. In-depth interviews were conducted with cultural figures who focused on the folklore of Kebo Kinul Dance. The observation was conducted in class X SMA Negeri 2 Sukoharjo to observe folklore learning, while the literature study data collection technique was carried out by analyzing documents. The collected data were tested for validity using method triangulation, namely checking the truth of the data about the Kebo Kinul Dance folklore obtained through interviews and then confirmed by literature study.

### Data Analysis Technique

The data analysis technique was carried out using an interactive model (Miles & Huberman, 2014). In the model, there are three components, namely data reduction, data presentation, and conclusion drawing. In the first stage, the data were grouped based on the categories of local wisdom values in the folklore of Kebo Kinul Dance. Furthermore, the data in the form of Kebo Kinul dance folklore is presented in the form of descriptive narration. The last stage, namely drawing conclusions by interpreting the results of the analysis by detailing the local wisdom values contained in the folklore of Kebo Kinul Dance as a medium for student character education.

## RESULT AND DISCUSSION

## Summary of Kebo Kinul Dance folklore

Once upon a time in Genengsari Village, Polokarto District, Sukoharjo, there was a unique folk art called Kebo Kinul Dance. This dance has been part of Indonesia's intangible cultural heritage since 2020, recognized through a Decree of the Indonesian Minister of Education and Culture. Initially, the Kebo Kinul dance was performed during the harvest season as an expression of gratitude to God for the abundant harvest.

This dance originated in Genengsari Village around the 1950s. Its name, "Kebo Kinul," is taken from the word 'kebo' meaning buffalo, a symbol of harvest fertility, and 'kinthul' meaning accompanying. The story that inspired this dance comes from the legend of Kebo Kinul, a plant guardian who was angry because he felt neglected by humans. In the legend, Kyai Pethuk managed to negotiate with Kebo Kinul after negotiating and asking for God's help by using an heirloom kris.

Kebo Kinul then agreed to help the farmers and asked for offerings and salvation when the harvest arrived in return. Thus, Kebo Kinul became a friend to farmers in keeping their crops fertile. Kebo Kinul dance developed into entertainment for the community, both in traditional ceremonies and as a children's game.

There are two versions of the Kebo Kinul dance, the first is a performance in a village cleansing ceremony, while the second is a children's play. In the performing arts, Kebo Kinul has troops like wereng and menthek. The dancer's costume is made of straw with horns on the head as a symbol of buffalo.

Although this dance has undergone developments in terms of makeup, clothing, and performance, the original principles are still maintained. Kebo Kinul dance has also been performed abroad, showing the value and uniqueness of Indonesian culture. Since being designated as an intangible cultural heritage in 2020, Kebo Kinul dance has been increasingly recognized and appreciated both at home and abroad.

## Analysis of Local Wisdom Value in Kebo Kinul Dance Folklore

There are five wisdom values found in the folklore of Kebo Kinul Dance. In detail, the local wisdom values are as follows.

### Gratitude

Gratitude is an attitude of appreciating grace and being grateful for everything that is given, whether it is in the form of sustenance, opportunity, or life experience. In the Kebo Kinul Dance story, gratitude is reflected in the expression of gratitude and appreciation for the abundant harvest, which is realized in dance performances as a form of expression of gratitude. This gratitude reflects an awareness of the abundance given by nature and an appreciation of the gift. An example in the story is when the Kebo Kinul dance is performed as an expression of gratitude for the abundant harvest. Evidence that the Kebo Kinul Dance story contains the value of gratitude can be seen in the following story fragment.

"This dance originated in Genengsari Village around the 1950s. Its name, 'Kebo Kinul,' is taken from the word 'kebo' which means buffalo, a symbol of harvest fertility..."

Based on the fragment of the story above, it can be seen that the Kebo Kinul dance is an expression of gratitude for the abundant harvest, which is a gift from nature.

### Environmental care

Caring for the environment is an attitude or behavior that shows awareness of the importance of maintaining a balance between humans and nature and the sustainability of ecosystems. In the Kebo Kinul Dance story, caring for the environment is reflected in efforts to maintain a balance between humans and nature and

awareness of the importance of preserving nature. This includes respect for nature and living things and awareness of the impact of human actions on the environment. An example in the story is when Kyai Pethuk negotiates with Kebo Kinul to reach a good agreement for both parties. Evidence that the Kebo Kinul Dance story contains the value of environmental care can be seen in the following fragment of the story.

"In the legend, Kyai Pethuk managed to negotiate with Kebo Kinul after negotiating and asking for God's help by using the heirloom kris."

Based on the fragment of the story above, it can be seen that preserving the balance between humans and nature and caring for the environment are values that are upheld in society.

### **Human relationship with nature**

The relationship between humans and nature includes the awareness of human dependence on nature and the responsibility to preserve nature. In the Kebo Kinul Dance story, the close relationship between humans and nature is reflected in the recognition of the abundance of nature and efforts to maintain the balance of the ecosystem. This includes the awareness of human dependence on nature and the responsibility to preserve nature. An example in the story is when farmers give offerings and selamat as an expression of gratitude to Kebo Kinul for the help provided. Evidence that the Kebo Kinul Dance story contains the value of environmental care can be seen in the following fragment of the story.

"Kebo Kinul was then willing to help farmers and asked for offerings and salvation when the harvest arrived in return."

Based on the fragment of the story above, it can be seen that maintaining a harmonious relationship between humans and nature is a value that is upheld in society.

### **Cooperation**

Cooperation is a joint effort to achieve mutually beneficial goals. In the Kebo Kinul Dance story, the value of cooperation is reflected in the efforts of Kyai Pethuk and Kebo Kinul to reach a mutually beneficial agreement. This cooperation shows the importance of working together in achieving common goals and appreciation for the contributions of each party. An example in the story is when Kyai Pethuk manages to reach an agreement with Kebo Kinul to help farmers after careful negotiations. Evidence that the Kebo Kinul Dance story contains the value of environmental care can be seen in the following fragment of the story.

"Kyai Pethuk managed to negotiate with Kebo Kinul after negotiating and asking for God's help by using the heirloom kris."

Based on the fragment of the story above, it can be seen that cooperation and good communication between humans and other creatures are very important in solving problems and achieving common goals.

### **Love of peace**

Love of peace is the attitude of someone who rejects violence and seeks peaceful and diplomatic conflict resolution. In the Kebo Kinul Dance story, pacifism is reflected in the efforts to achieve peace and peaceful conflict resolution between Kyai Pethuk and Kebo Kinul. This includes the rejection of violence as well as the appreciation of peace as a way of conflict resolution. An example in the story is when Kyai Pethuk uses the heirloom kris to achieve peace with Kebo Kinul. Evidence that the Kebo Kinul Dance story contains the value of environmental care can be seen in the following story fragment.

"In the legend, Kyai Pethuk succeeded in negotiating with Kebo Kinul after negotiating and asking for God's

help by using the heirloom kris."

Based on the fragment of the story above, it can be seen that peaceful and diplomatic conflict resolution is preferred over fighting or violence in society.

## CONCLUSION

The folklore of Kebo Kinul Dance contains five local wisdom values that become an important foundation for students' character education. First, the value of gratitude reflected in the expression of gratitude for the abundance of nature, carries a message about the importance of appreciating the favors and gifts given by nature. Through this dance, students are invited to develop an attitude of appreciation for the abundant harvest, reflect on how important it is to be grateful for all the blessings received, as reflected in the Kebo Kinul Dance story. Second, environmental care is an important value in this story, reminding students of human dependence on nature and the responsibility to preserve the environment. The message about maintaining the balance of the ecosystem and preserving nature conveyed through this story provides an opportunity for students to reflect on their role as guardians of the earth and become agents of change who care about the surrounding environment. Third, the relationship between humans and nature becomes an important focus in this story, with Kebo Kinul as a symbol of the harmonious relationship between humans and nature. Through the interaction between humans and natural forces, students are invited to understand the importance of respecting nature and living things, as well as realizing that human welfare is highly dependent on the preservation of nature. Fourth, the value of cooperation is reflected in the efforts of Kyai Pethuk and Kebo Kinul to reach a mutually beneficial agreement. The message about the importance of working together and appreciating each party's contribution in achieving a common goal provides lessons for students about the value of collaboration, solidarity, and mutual support. Fifth, pacifism is an important cornerstone of the story, with its rejection of violence and emphasis on peace as a way of conflict resolution. Through this story, students are invited to become agents of peace who are able to resolve conflicts peacefully and diplomatically, in accordance with the values of local wisdom reflected in the Kebo Kinul dance.

By understanding and applying the local wisdom values contained in the Kebo Kinul Dance story, students are expected to grow into individuals who have good character, care about the environment, and are able to maintain harmony with nature and others. This will not only benefit students' personal development, but also make a positive contribution to society and the surrounding environment, forming a generation that is more caring and responsible for the future of this earth.

## RECOMMENDATION

Based on the results of the analysis of local wisdom values in the folklore of Kebo Kinul Dance, we recommend a practical approach in utilizing it as a medium for character education of students in senior high schools. First, greater efforts are needed in improving the understanding and appreciation of local wisdom values among teachers and students. This can be done through training or seminars that raise the theme of folklore and in-depth about the moral messages contained therein. Second, the integration of local wisdom values in the education curriculum is crucial. It is suggested that the folklore of Kebo Kinul Dance be included in the curriculum as part of learning materials that are able to form positive attitudes and internalize cultural values in students. Third, the utilization of creative learning media and modern technology is expected to enrich students' learning experience related to local wisdom values in folklore. Fourth, the involvement of local communities is indispensable in the learning process. By involving community leaders or local cultural figures, students can be more connected to the cultural values and traditions that exist around them. Through these steps, it is hoped that students' character education can be strengthened by utilizing folklore as a learning resource that is rich in local wisdom values.

## REFERENCES

1. Astuti, M., Febriani, R., & Oktarina, N. (2023). Pentingnya Pendidikan Islam Dalam Membentuk Karakter Generasi Muda. *Jurnal Faidatuna*, 4(3),140–149.<https://doi.org/10.53958/Ft.V4I3.302>
2. Fatimah, F. N., & Sulisty, E. T. (2017). Cerita Rakyat Dewi Sritanjung Sebagai Upaya Mewujudkan Pendidikan Karakter Berbasis Nilai KearifanLokal. In *Proceeding of International Conference on Art, Language, And Culture*, 606–610.
3. Hakim, A. R. (2023). Konsep Landasan Dasar Pendidikan Karakter Di Indonesia. *Journal On Education*, 06(01), 2361–2373.
4. Ihsan, B., Syafi'aturrosyidah, M., & Qibtiyah, M. (2019). Peran Pembelajaran Budaya Lokal Dalam Pembentukan Karakter Siswa Madrasah Ibtidaiyah (Mi). *Mida: Jurnal Pendidikan Dasar Islam*, 2(2), 1–8.
5. Indriyani, I., & Sulaiman, Z. (2020). Nilai-Nilai Kearifan Lokal Pada Cerita “Legenda Batu Pameungpeuk” Sebagai Media Pendidikan Karakter. *Jurnal Elementaria Edukasia*, 3(2), 269–277.
6. Moleong, Lexy J. 2007.*Metodologi Penelitian Kualitatif*, Penerbit PT Remaja Rosdakarya. Offset, Bandung.
7. Muis, M. A., Hanisah, P., Wulandari, P. S., Mardhiah, A., & Alfiani, S. (2023). MengukirKearifanLokal: Jejak Pendidikan Tradisional Raden Dewi Sartika Perspektif Pendidikan Agama Islam. *Jurnal Kajian Agama Islam*, 7(12), 78–88.
8. Muwahhida, M. A. F. (2023). Membangun Kebangsaan Dan Memperkuat Budaya Lokal Melalui Pendidikan Karakter Di Sekolah Dasar. *Ibtidaiyyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyyah*, 2(4), 228–235.
9. Natalia, L., & Saingo, Y. A. (2023). Pentingnya Pendidikan Pancasila Dalam MembentukKarakter Dan Moral Di Lembaga Pendidikan. *Madani: Jurnal Ilmiah Multidisiplin*, 1(10), 266–272. <https://doi.org/10.5281/Zenodo.10109883>
10. Niman, E. M. (2019). Kearifan Lokal Dan Upaya Pelestarian LingkunganAlam. *Jurnal Pendidikan Dan Kebudayaan Missio*, 11(1), 91–106.
11. Nur, R. J., Wildan, D., & Komariah, S. (2023). Kekuatan Budaya Lokal: Menjelajahi 3s (Sipakatau, Sipakalebbi, Dan Sipakainge’) Sebagai Simbol Kearifan Lokal Rezky Juniarsih Nur. *Mimesis*, 4(2), 166–179.
12. Purwanto, S. (2018). Pendidikan Nilai Dalam Pagelaran Wayang Kulit. *Ta'allum: Jurnal Pendidikan Islam*, 6(1). <https://doi.org/10.21274/Taalum.2018.6.1.1-30>
13. Rahmawati, I. S., Sutrisna, D., & Nisya, R. K. (2023). Nilai-Nilai Kearifan Lokal Dan Pendidikan Karakter Dalam Cerita Rakyat Lutung Kasarung. *Jurnal Educatio Fkip Unma*, 9(2). <https://doi.org/10.31949/Educatio.V9i2.4397>
14. Simanjuntak, M. M. (2021). Analisis Nilai Budaya Dalam Cerita Rakyat “Mado-MadoNias.” *Kode: Jurnal Bahasa*, 10(4), 136–149.
15. Subadi, T. (2006). *Metodepenelitiankualitatif*. Muhammadiyah University Press
16. Khasanah, U., Fathurohman, I., & Setiawan, D. (2022). Pendidikan Karakter Dalam Cerita Rakyat Genuk Kemiri. *Jurnal Educatio Fkip Unma*, 8(1), 60–64.<https://doi.org/10.31949/Educatio.V8i1.1611>
17. Wijayanti, I. K., & Nugraha, J. (2022). Internalisasi Pendidikan Karakter Di Masa Pandemi Covid-19 Melalui Pendidikan Kewirausahaan. *Jupe: Jurnal Pendidikan Ekonomi*, 10(2), 78–95. <https://doi.org/10.26740/Jupe.V10n2.P78>
18. Yulianti, &Fitrotul, N. (2018). Nilai Moral Dalam Cerita Rakyat Pesisiran Sebagai Alternatif Bahan Ajar. *Jsi: Jurnal Sastra Indo*, 7(3), 221–228. <http://journal.unnes.ac.id/Sju/Index.Php/Jsi>