



## REVITALIZATION OF ISLAMIC CHARACTER VALUES IN LOCAL FOLKLORE AND ITS IMPLICATION ON CHARACTER EDUCATION

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**Abstract:** This study aims to identify the Islamic character education values in the local folklore of *Si Kabayan Saba Kota* and explore the challenges and solutions of local folklore as a tool for character education in the era of globalization, as well as its implications for character education. The study employs a descriptive qualitative approach, analyzing the content of scenes, dialogues, and narratives in the film. Additional data were obtained through interviews with Sundanese cultural experts and educators, as well as a literature review on local wisdom and character education. The findings reveal that folklore encompasses various relevant character values, including religiosity, honesty, responsibility, social care, courage, simplicity, and a love for culture. This folklore highlights the significance of local wisdom and Islamic character values as a powerful educational medium for shaping the character of the young generation in the era of globalization. Islamic character education based on local cultural values through folklore can be implemented by instilling moral knowledge, moral feelings, and moral actions.

**Keywords:** Islamic education, Character, Folklore, Local Wisdom, *Si Kabayan Saba Kota*.

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### Introduction

THE DEVELOPMENT of globalization has brought about significant issues and transformed the young generation as part of both local

and global communities.<sup>1</sup> This has led to a shift in values among the younger generation.<sup>2</sup> They tend to be more interested in global popular culture, which often emphasizes individualism, materialism, and a hedonistic lifestyle.<sup>3</sup> This phenomenon indicates a cultural character crisis among the young generation, where traditional cultural and religious values, such as honesty, responsibility, and a love for local culture, are increasingly eroded.<sup>4</sup> Furthermore, formal educational media often fail to bridge the gap between tradition and modernity in shaping the character of the young generation.<sup>5</sup> As a result, the moral values taught in schools are often not applied in real life.

In this context, local stories have great potential as a medium for character building.<sup>6</sup> Folklore also serves to highlight important moral and spiritual values of society, such as cultural awareness

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<sup>1</sup> Jessica McKenzie, "Introduction to the Special Issue: Globalization as a Context for Youth Development," *New Directions for Child and Adolescent Development* 2019, no. 164 (March 2019): 7–9, <https://doi.org/10.1002/cad.20276>.

<sup>2</sup> Ikenna Ukpabi Unya, Ugochi Onya, and Abiola Aare, "The Impact of Globalization on Youth Development and Early Childhood Education in Nigeria," *UNIZIK Journal of Religion and Human Relations* 14, no. 1 (November 16, 2022): 207–23, <https://doi.org/10.4314/jrhr.v14i1.11>.

<sup>3</sup> Eneida Zalli, "Globalization and Education: Exploring the Exchange of Ideas, Values, and Traditions in Promoting Cultural Understanding and Global Citizenship," *Interdisciplinary Journal of Research and Development* 11, no. 1 S1 (April 23, 2024): 55, <https://doi.org/10.56345/ijrdv11n1s109>.

<sup>4</sup> Natalia A. Orekhovskaya et al., "Globalization and Youth: Philosophical Analysis of Challenges and Ways to Overcome Them," *XLinguae* 11, no. 2 (2018): 256–64, <https://doi.org/10.18355/XL.2018.11.02.20>.

<sup>5</sup> Fithriyyatul Layli, Galih Albarra Shidiq, and Nurul Qomariah, "Local Wisdom-Based Character Education for Facing Globalization Strategic Issues in The Digital Era in Primary School Student," *IJCAR: Indonesian Journal of Classroom Action Research* 1, no. 1 (July 30, 2023): 12–17, <https://doi.org/10.53866/ijcar.v1i1.357>.

<sup>6</sup> Ria Anita Sipahutar, Remlina Wati Sianturi, and Yenita Sembiring, "The Value And Character Building Education In Folklore From Batakne 'Sigale-Gale,'" *Journal of Languages and Language Teaching* 9, no. 1 (January 25, 2021): 111–16, <https://doi.org/10.33394/jollt.v9i1.3228>; For the study on sufistic approach to improve education, see, for example, Eliana Siregar, Susilawati Susilawati, and Arrasyid Arrasyid, "Sufistic Approach in Islamic Education to Increase Social Concern and Peace," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (June 28, 2024): 25–38, <https://doi.org/10.30821/miqot.v48i1.1023>.

and respect for historical heritage.<sup>7</sup> Local stories, such as *Si Kabayan Saba Kota*, which faces various challenges in the city, convey moral messages relevant to modern life. Local stories, such as *Si Kabayan Saba Kota*, with its principles of honesty, simplicity, and love for culture, provide real examples of how traditional values can be applied in everyday life despite facing the temptations of urban lifestyles.<sup>8</sup> This potential is what makes local stories an engaging medium for character education.<sup>9</sup>

Character education is becoming increasingly important in the modern era, particularly in addressing the moral degradation that often arises within society.<sup>10</sup> For this reason, the internalization of Islamic values becomes one of the key elements in character education.<sup>11</sup> The young generation needs guidance that is both contextual and applicable.<sup>12</sup> In this case, local culture has an extreme relevance as a source of authentic moral values, including Islamic religious values. Local culture, as reflected in the film *Si*

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<sup>7</sup> Anastasiya V. Fakhrutdinova et al., "Pedagogical Value of Folklore Prosaic Genres in Intellectual and Moral Education of Future Teachers at the Foreign Language Lessons," in *ARPJA Proceedings*, vol. 1 (IFTE 2019 - V International Forum on Teacher Education, Pensoft Publishers, 2019), 183–97, <https://doi.org/10.3897/ap.1.e0111>.

<sup>8</sup> Jenny Barli, Monika Widayastuti Surtikanti, and Antonius Setyawan Sugeng Nur Agung, "The Utilization of Local Folklore As Teaching Material: Students' Viewpoint and Character Education," *Journal of English Educational Study (JEES)* 7, no. 1 (May 7, 2024): 82–91, <https://doi.org/10.31932/jees.v7i1.3239>.

<sup>9</sup> Layli, Shidiq, and Qomariah, "Local Wisdom-Based Character Education," 12–17.

<sup>10</sup> Waway Qudrotuloh Suhendar and Rini Rahman, "Development Of Islamic Education Course In Fostering Tolerant Characters In Students In Higher Education," 2020, <https://eudl.eu/doi/10.4108/eai.4-8-2020.2302420>; See also Tabrani ZA et al., "Pancasila as the Core Value for Character Building in Islamic Higher Education Institutions," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 565–92, <https://doi.org/10.26811/peuradeun.v12i2.1212>.

<sup>11</sup> Yusuf Hanafi et al., *Internalisasi nilai-nilai moderasi beragama dalam perkuliahan pendidikan agama Islam pada perguruan tinggi umum* (Delta Pijar Khatulistiwa, 2022).

<sup>12</sup> Sri Kusnita et al., "The Role of Local Wisdom in the Malay Folklore Mempawah as Base of Character Education on Children in Primary School (Study Folklore in West Borneo)" (International Conference on Teacher Training and Education 2017 (ICTTE 2017), Atlantis Press, 2017), 146–53, <https://doi.org/10.2991/ictte-17.2017.16>.

*Kabayan Saba Kota*, upholds Islamic educational values and noble moral principles in fostering a moral, resilient, and integrity-filled personality. Utilizing local culture in character education will not only preserve traditions but also indirectly strengthen national identity.

This study aims to examine how cultural values and Islamic values in local stories can be used to shape the character of the young generation amidst the tide of globalization. The film *Si Kabayan Saba Kota* is the primary focus because it effectively represents character values through a contextual, cultural approach. This research also aims to identify how the values of character education are presented in local stories, as well as their challenges and solutions for character education. By identifying Islamic character values in this film, this research contributes to the development of Islamic character education based on local culture that is applicable, engaging, and relevant to contemporary needs. The film *Si Kabayan Saba Kota* can serve as a strategic medium to instill the noble values of Sundanese culture in the younger generation while also bridging the gap between Islam, tradition, and modernity in the formation of a superior character.

This research is important to conduct considering the urgent need to create an intelligent and resilient young generation. Globalization cannot be avoided, but with the right approach, traditional values can still be preserved and passed on. The film *Si Kabayan Saba Kota*, with its strong moral messages, contributes to character education and the preservation of local culture while simultaneously strengthening national identity.

This research employs a descriptive qualitative approach to explore the Islamic character values embedded in the film *Si Kabayan Saba Kota* (1989) in-depth and examine its potential as a learning medium rooted in local culture. This approach was chosen because it is suitable for uncovering the implicit meanings in the film's narrative and visuals as a representation of culture. The research data was obtained by observing scenes in the film that reflect Islamic character values.

Additionally, supporting data were obtained from the literature. To complement the primary data, semi-structured interviews were conducted with cultural experts and educators to

gain their perspectives on the relevance of Islamic values in films to character education. The analysis used is a content analysis of the film *Si Kabayan Saba Kota*. This analysis includes observations of narrative elements, dialogue, and scenes that contain Islamic character values. The analysis process involves steps such as transcription, data categorization, and interpretation of meanings related to the ethnopedagogy-based character education theory. The results of this analysis are then used to formulate recommendations on the use of *Si Kabayan Saba Kota* as a suitable and contextual medium for character education.

### Character values in Folklore in Indonesia

Various previous studies have examined folklore that not only serves as a means of entertainment but also plays a significant role in shaping individual character. One of them is Barli's research, which reveals that local folklore, such as "Ne' Balungkur," can teach values such as discipline, responsibility, and creativity.<sup>13</sup>

This aligns with Junaidi's study, which found that folklore encompasses values such as social empathy, hard work, and creativity.<sup>14</sup> Kusnita's research reveals that Mempawah Malay folklore embodies values of hard work, discipline, and responsibility, which can be utilized as character education materials in elementary schools. This underscores that folklore not only strengthens cultural identity but also helps students understand the importance of preserving cultural heritage.<sup>15</sup> In the context of globalization, the use of folklore as an educational tool is becoming increasingly important. Sipahutar et al.'s research demonstrates that the "Sigale-gale" folktale in Batak can impart

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<sup>13</sup> Barli, Surtikanti, and Agung, "The Utilization of Local Folklore As Teaching Material."

<sup>14</sup> Febi Junaidi, "The Value of Character Education in Andai-andai Folklore and its Use as Learning Material for Literature Subject in Elementary School," *IJAEDU- International E-Journal of Advances in Education* 3, no. 9 (December 27, 2017): 501–9, <http://ijaedu.ocerintjournals.org/en/pub/ijaedu/issue/33256/370409>.

<sup>15</sup> Kusnita et al., "The Role of Local Wisdom in the Malay Folklore Mempawah as Base of Character Education on Children in Primary School (Study Folklore in West Borneo)."

valuable lessons in the importance of hard work, curiosity, and wisdom.<sup>16</sup>

Erlidawati and Rahmah's research underlines the importance of educational values in media such as films and cartoons. They highlight that these media can be practical tools for conveying moral, social, and religious values.<sup>17</sup> This is relevant to Joyo's findings, which demonstrate that Bengkulu folklore can help students understand the values of honesty, independence, and social concern.<sup>18</sup> Folklore also has the potential to develop students' language learning skills. For example, Antika demonstrates that integrating folklore into English language learning can enhance students' language skills while also introducing them to local values.<sup>19</sup> This is important in countering the influence of globalization, which tends to erode local cultural identity.

Building on previous research that has not yet examined character education by leveraging local cultural values, this study focuses explicitly on Islamic character education by exploring cultural values in the film *Si Kabayan Saba Kota*. The collaboration of cultural and religious values becomes a strength in strengthening the character of the young generation. Islamic character values are indirectly present in every folklore. This should be leveraged as a learning medium in Character Education.

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<sup>16</sup> Sipahutar, Sianturi, and Sembiring, "The Value And Character Building Education In Folklore From Batakinese 'Sigale-Gale.'"

<sup>17</sup> Erlidawati Erlidawati and Siti Rahmah, "The Educational Values in Fairy Tale Cartoon Film," *JETLEE : Journal of English Language Teaching, Linguistics, and Literature* 2, no. 1 (February 27, 2022): 11–17, <https://doi.org/10.47766/jetlee.v2i1.203>.

<sup>18</sup> Aceng Joyo, "Character Education through People's Story" (International Conference on Educational Sciences and Teacher Profession (ICETeP 2018), Atlantis Press, 2019), 44–46, <https://doi.org/10.2991/icetep-18.2019.11>.

<sup>19</sup> Politeknik Negeri Bengkalis and Rindilla Antika, "Foklore: Enhancing Character Education in EFL Classroom," *Issues in Applied Linguistics & Language Teaching* 6, no. 1 (June 26, 2024): 179–86, <https://doi.org/10.37253/iallteach.v6i1.9314>.

## Character Education Strategy: Collaboration of Religious and Cultural Values

Islamic education needs to implement integrative strategies to internalize Islamic values found in local culture.<sup>20</sup> This is important for providing an understanding of Indonesian society's traditions in the face of changing times. The advancement of technology and the wave of globalization have had a significant impact on modern society.<sup>21</sup> Digital technology now permeates almost every aspect of life, from education and communication to entertainment.<sup>22</sup> This development offers the community convenient access to information without limitations. However, on the other hand, globalization has driven cultural homogenization that can erode local cultural identities.<sup>23</sup> The young generation, in particular, is now more exposed to global popular culture that spreads through social media, films, and other digital entertainment.<sup>24</sup> This phenomenon is feared to cause a decline in interest in local values, which play a crucial role in shaping individual character.

Local wisdom, as a cultural heritage rich in moral values and social norms, faces significant challenges in this modern era.<sup>25</sup> In

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<sup>20</sup> Alimron Alimron, Syarnubi Syarnubi, and Maryamah Maryamah, "Character Education Model in Islamic Higher Education," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (July 12, 2023): 3334–45, <https://doi.org/10.35445/alishlah.v15i3.1452>.

<sup>21</sup> K. Chareonwongsak, "Globalization and Technology: How Will They Change Society?," *Technology in Society* 24, no. 3 (August 1, 2002): 191–206, [https://doi.org/10.1016/S0160-791X\(02\)00004-0](https://doi.org/10.1016/S0160-791X(02)00004-0).

<sup>22</sup> D. L. Reznik, "Globalization, Technology, and Human Development," in *The Symbolism of Globalization, Development, and Aging*, ed. Steven L. Arxer and John W. Murphy (Springer Science & Business Media, 2012), 119–33.

<sup>23</sup> Ahmad Suradi, "Pendidikan Berbasis Multikultural Dalam Pelestarian Kebudayaan Lokal Nusantara Di Era Globalisasi," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 5, no. 1 (July 4, 2018): 111–30, <https://doi.org/10.21580/wa.v5i1.2566>.

<sup>24</sup> Veton Zejnullahi, "The Process of Globalization and Its Impact on Media," *European Journal of Multidisciplinary Studies* 1, no. 4 (January 1, 2016): 150–53, <https://doi.org/10.26417/EJMS.V1I4.P150-153>.

<sup>25</sup> Iman Hilman and Nedi Sunaedi, "Revitalization of Local Wisdom in Environmental Education" (1st International Conference on Geography and

the context of Sundanese culture, for example, values such as honesty, simplicity, respect, and love for culture are part of the identity passed down from generation to generation.<sup>26</sup> Local wisdom is not just a tradition but also a foundation that can help communities survive amidst the overwhelming influence of globalization.<sup>27</sup> Unfortunately, these values are increasingly marginalized in daily life. Therefore, efforts are needed to revive local wisdom and make it relevant in the context of modern life.<sup>28</sup>

Rahmawati et al. stated that the power of culture is regularly underestimated and not considered a mainstream driving force. However, Rahmawati and others found the importance of the relationship between ancestral culture and social life and interaction.<sup>29</sup> Therefore, there is a need to prioritize local cultural values as knowledge for the younger generation and to make those values a guiding principle for life. Education becomes an effort to preserve local cultural values. That suggests the need for education about wisdom to provide a comprehensive understanding to students, equipping them with knowledge of cultural values. As is known, Indonesia is a nation with values of character. One of the treasures of the Indonesian nation is the

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Education (ICGE 2016), Atlantis Press, 2016), 383–87, <https://doi.org/10.2991/icge-16.2017.74>.

<sup>26</sup> N. Arafah and Amar Ma'ruf, "The Adaptation of Local Wisdom as a Solution to Environmental Conservation in Small Islands," in *Celebes International Conference on Diversity of Wallacea's Line*, vol. 1 (Kendari, 2015), 459–64.

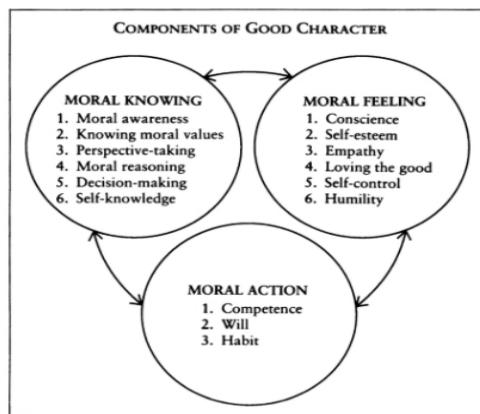
<sup>27</sup> Agus Wibowo et al., "Local Wisdom in the Preservation and Diversification of Medicinal Plant Use (A Case Study of the Lawu Mountainside Community on the Island of Java, Indonesia)," *IOP Conference Series: Earth and Environmental Science* 905, no. 1 (November 2021): 012025, <https://doi.org/10.1088/1755-1315/905/1/012025>.

<sup>28</sup> Siti Fatimah, Dewi Ramadhan, and Retnaningtyas Susanti, "Local Wisdom in Supporting Sustainable Tourism in the Mandeh Region, Pesisir Selatan, West Sumatra," in *3rd International Conference on Social and Political Development (ICOSOP 3 2019)-Social Engineering Governance for the People, Technology and Infrastructure in Revolution Industry*, 2020, 341–46, <https://www.scitepress.org/Papers/2019/100212/100212.pdf>.

<sup>29</sup> Pudji Rahmawati et al., "Socio-Religious Aspects of the Sasak Community in Reading a Puspakarma Manuscript: Islamic Community Development Perspective," *Ulumuna* 28, no. 2 (December 28, 2024): 710–37, <https://doi.org/10.20414/ujis.v28i2.737>.

diversity of its tribes, cultures, religions, and social differences that unite in social life. According to Umar, behind this diversity, Indonesia is known as a friendly, peaceful country with a deep love for its homeland.<sup>30</sup>

To understand the components of character, this research draws on Thomas Lickona's theory, which identifies three key elements of good character: knowing what is right, desiring what is right, and doing what is right.<sup>31</sup> The components of character are described as follows.



**Figure 1. Components of Good Character**

According to Lickona, there are three essential elements of character that educators should focus on when developing students' character. The image above illustrates the character education process starting from the instillation of moral knowledge (moral awareness, knowledge of moral values,

<sup>30</sup> Mardan Umar et al., "Transforming of Moderate Character Education in Islamic Educational Institutions," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (March 14, 2024): 171–88, <https://doi.org/10.31538/nzh.v7i1.4168>; Universitas Negeri Manado and Mardan Umar, "Internalisasi Nilai Kedamaian Melalui Pendidikan Kedamaian Sebagai Penguatan Pembangunan Karakter Pada Masyarakat Heterogen," *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 1, no. 1 (May 1, 2017): 77–98, <https://doi.org/10.21776/ub.waskita.2017.001.01.5>.

<sup>31</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009).

perspective-taking, moral reasoning, decision-making, and self-knowledge), moral feelings (conscience, self-esteem, empathy, love of goodness, self-control, and humility), and moral actions. Therefore, it is necessary to find ways to preserve local culture.

Based on Lickona's theory, Islamic character education, grounded in local cultural values through folklore, can be implemented by instilling moral knowledge, moral feelings, and moral actions. One way to preserve and promote local wisdom is through local stories. Local stories have the power to convey moral messages that are readily accepted by various groups, especially the young generation. Audiovisual media, such as films, have become a very effective medium for conveying local stories. With its visual appeal and strong narrative, the film effectively connects the young generation with local traditions and values that they may no longer be familiar with. This film is not just entertainment but also a profound reflection on how traditional values can endure amidst the modern urban lifestyle.

### **Character Values in *Si Kabayan Saba Kota***

*Si Kabayan Saba Kota* is one of the cinematic works rich in character education values. With Si Kabayan and Nyi Iteung as the main characters, this film presents scenes that not only provide entertainment but also convey moral messages relevant to everyday life. Here is a descriptive account of the research findings.

#### *a. Religious*

Religiosity is one of the central values that often appear in this film. The character Kabayan is portrayed as someone who steadfastly upholds religious values in daily life. For example, this is evident in the scene where Kabayan seeks forgiveness when he hears Ujang Kemod's invitation to live a free lifestyle in the city (minute 00:31:00). In this situation, Kabayan demonstrates his religious awareness by rejecting the invitation and reminding himself of the teachings of his faith.

Moreover, at minute 00:12:40, Kabayan's bravery in approaching the "pocong" (a local ghost in Indonesia) that turned out to be just a scarecrow reflects his belief that there is nothing to

fear except Allah. This scene teaches the audience that courage based on faith can overcome unfounded fear.

Another scene that reinforces the religious value is when Kabayan continuously seeks forgiveness upon seeing a poster with an image of a woman dressed provocatively in the city (minute 01:02:00). This attitude demonstrates strong self-control based on religious values while also serving as a reminder for the audience about the importance of maintaining their gaze and behavior by religious teachings.

*b. Honesty*

Honesty is another character value that stands out in this film. At 00:17:00, Kabayan faces a fraud accusation from Engkoh regarding the sale of bananas. Kabayan firmly explained that what he sold were ripe bananas, while what Engkoh had bought earlier were raw bananas. This scene illustrates how Kabayan remains honest in conveying the facts, even when facing conflict.

Kabayan's honesty is also evident at 00:54:51 when he returns the bag containing the stolen office money. This action demonstrates Kabayan's integrity, as he was not tempted to take something that did not belong to him despite the situation allowing for it. This provides a valuable lesson about the importance of honesty in everyday life.

*c. Social Care*

Kabayan's social concern is reflected in several scenes that depict him selflessly helping others. At minute 00:36:41, Kabayan helps a city family who is disturbed by a madman on the street. Although the situation was risky, Kabayan bravely approached the madman and managed to drive him away. This attitude shows concern for the safety of others, as well as the courage to take action.

Additionally, at 00:26:36, Kabayan assists Nyi Iteung in carrying a heavy laundry basket. Although Abah eventually scolded him, Kabayan continued to show a helpful attitude without expecting any reward. This scene teaches the audience the importance of helping others in any situation.

#### *d. Local Wisdom.*

This film is also rich in local wisdom values, which are reflected through various scenes showcasing Sundanese culture. For example, when Kabayan enjoys a Wayang Golek performance (a folk theater performance art) presented by the famous puppeteer, Asep Sunandar Sunarya (minutes 00:06:32 & 00:07:11). This scene highlights the importance of preserving traditional arts as part of cultural identity. In addition, in several scenes, Kabayan utters various Sundanese proverbs and sayings such as "*click putih click hearing*" (a pure heart, sincere, without hatred); this is a recommendation to keep the heart and mind in a good state. "*Jauh dijugjug anggang diteang*" (even though far away, still visited) and "*jampe-jampe harupat geura gede geura lumpat*" (grow up quickly, run quickly) are expressions commonly spoken by parents to their toddlers. This expression indirectly becomes a prayer from the parents for their child to become a reasonable person in the future. "*sima aing sima maung urat aing urat kawat*" ("My authority is the authority of a tiger...") The essence is that Sundanese people are full of courage, not afraid of anyone as long as they are on the path of truth. and others.

The value of local wisdom is also evident in the Kabayan wedding ceremony, which uses Sundanese customs, such as *nick endog*, *help linking*, and various other local arts (minute 01:30:00). This scene teaches the audience the importance of preserving local traditions during significant moments in life. Thus, this film becomes an effective medium for introducing and preserving Sundanese culture.

#### *e. Responsibility*

Responsibility is another character value reflected in Kabayan's actions. At 00:34:00, Kabayan decides to go to the city with various moral messages from his friend, Armasan. Before leaving, he showed responsibility for the items he left in the village by entrusting them to Armasan for safekeeping. This reflects that Kabayan always strives to ensure everything is in good condition before embarking on a journey.

Additionally, at 01:23:00, Kabayan received financial assistance for the wedding, but he insisted that the dowry must come from his resources. This attitude demonstrates Kabayan's responsibility towards his obligations as a prospective husband while also teaching the audience the importance of fulfilling obligations through one's efforts.

*f. Brave*

Kabayan's bravery is displayed in various situations that show his steadfastness and self-confidence. At minute 00:50:30, Kabayan ignores the presence of a "ghost" at the watch post with a calm and fearless demeanor. This scene teaches the audience that courage can overcome irrational fear.

Kabayan's bravery is also evident at 00:36:41 when he confronts a madman on the street. Although others forbade him from approaching the madman, Kabayan pressed on and succeeded in driving him away. This attitude demonstrates that courage rooted in conviction can be a solution for facing difficult situations.

*g. Simplicity*

Simplicity is one of the distinctive traits of Kabayan's character that is consistently portrayed in this film. At 01:10:40, Kabayan innocently asks for a bajigur drink at the city restaurant. His request reflects a simple character who is not easily swayed by the modern city lifestyle.

Additionally, at 01:17:40, in an interview with a journalist, Kabayan stated that life in the village is more comfortable than in the city. He explained that in the village, everything is more accessible without requiring money, unlike in the city, where everything is expensive. This statement demonstrates Kabayan's appreciation for the simple village lifestyle.

*h. Equality*

The value of equality in character is evident from how the family from the city invites Kabayan to travel to the city (minute 00:36:41). Additionally, another scene reinforces this value where Kabayan is invited to stay at the father's house while searching for

his friend in the city (minute 00:54:51). In the final part, there is also a scene where the father helps Kabayan propose to Nyi Iteung to Abah and mentions that Kabayan is part of the father's family in the city (minute 01:24:30).

### *Love of Motherland and Culture*

Kabayan's love for his homeland and local culture is reflected in various scenes that highlight Sundanese art and traditions. At minute 00:48:30, Kabayan asks a blind street musician to play the Sundanese song "Sorban Palid" and accompany it with a Sundanese flute. This shows his pride in the local music and culture.

In addition, at 01:30:00, Kabayan's wedding ceremony, accompanied by local arts such as calung and traditional Sundanese dances, reinforces the respect for culture. This scene teaches the audience the importance of preserving local culture as part of the nation's identity.

Thus, through content analysis, it was found that the film *Si Kabayan Saba Kota* contains various character education values relevant to modern life, namely religion, Honesty, Social Care, Local Wisdom, Responsibility, Bravery, Simplicity, Equality, and Love of motherland and Culture. This film not only provides entertainment but also serves as an effective ethnopedagogical learning medium.

By integrating character education values through relatable scenes from everyday life, this film inspires the application of these values in real life. In addition, *Si Kabayan Saba Kota* also demonstrates how local traditions and culture can be integrated into a modern context without compromising the noble values that form the nation's identity. The values of character education in *Si Kabayan Saba Kota* can be outlined in Table 1.

Table 1. Values of Character Education in *Si Kabayan Saba Kota*

No	Character Values	Time in the film scene
1	Religious	00:31:00, 00:12:40, 01:02:00
2	Honesty	00:17:00, 00:54:51
3	Social care	00:36:41, 00:26:36
4	Local wisdom	00:06:32 & 00:07:11, 01:30:00

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5	Responsibility	00:34:00, 01:23:00
6	Brave	00:50:30, 00:36:41
7	Simplicity	01:10:40, 01:17:40
8	Equality	00:36:41, 00:54:51, 01:24:30
9	Love of motherland and culture	00:48:30, 01:30:00

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Based on Table 1, it is evident that the film *Si Kabayan Saba Kota* contains character values that can be integrated into education.

Character education values in a modern context, as depicted in the film *Si Kabayan Saba Kota*, provide important insights into the relevance of local traditions in shaping the character of the young generation. This study demonstrates how folklore serves as an effective medium for connecting traditional values with Islamic values in the face of globalization challenges. This story not only conveys good morals but can also be used to foster a deeper appreciation for local culture.

Kabayan, a figure well-known in Sundanese culture, serves as a real-life example of how folklore can be used as an educational tool. As a "trickster," Kabayan displays a dual character, being clever yet appearing lazy. According to Permana et al., Kabayan is capable of delivering social criticism through humor. For example, in the work of Utuy Tatang Sontani, Kabayan is used to satirize society's dependence on mystical things in facing life's problems. This figure is also considered relevant in providing moral lessons to the young generation.<sup>32</sup>

These values are relevant for building a character capable of facing the challenges of the modern world. In line with this, Ridwan highlights how the story of Kabayan has been adapted for various mediums, including drama, film, and digital media. This transformation allows Kabayan's values to remain relevant and

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<sup>32</sup> Rangga Saptya Mohamad Permana, Elis Suryani Nani Sumarlina, and Undang Ahmad Darsa, "Kabayan, Sang Trickster Sunda: Antara Humor dan Kritik," *KABUYUTAN* 2, no. 2 (July 5, 2023): 105–14, <https://doi.org/10.61296/kabuyutan.v2i2.163>.

accessible to today's young generation.<sup>33</sup> In this context, the film *Si Kabayan Saba Kota* can serve as an example of how folklore can be adapted to convey character values to the young generation.

Religious values also become an important aspect of folklore, such as Kabayan. Si Kabayan stories incorporate religious symbols that can be used to teach students the values of faith. For example, the stories of Kabayan often reflect the lives of the Sundanese people living in an Islamic environment. With the right approach, these stories can help students understand the importance of spiritual values in their lives.

Thus, character values should be integrated into all aspects of learning. This finding is relevant to the work of Permana et al., which demonstrates that Kabayan can serve as a tool for teaching universal values such as honesty, responsibility, and respect. Thus, folklore like Kabayan has excellent potential for use in character education in the modern era. Several previous studies have demonstrated that local folklore, such as *Si Kabayan Saba Kota*, holds great potential for use in character education. Folklore not only contains important moral values but can also help revive local traditions and cultures that are increasingly marginalized. By integrating folklore into education, we not only introduce the young generation to the noble values of local wisdom but also equip them with strong character ready to face the challenges of globalization.

### **The Relevance of *Si Kabayan Saba Kota* to Islamic Character Values and Its Integration in Learning.**

Islamic Character Education plays an important role in shaping the moral values and social behavior of the young generation by instilling Islamic character principles and values. The integration of Islamic character values into the curriculum fosters an environment where the young generation can learn and emulate positive behavior. Islamic teachings primarily promote character values, including honesty, compassion, and justice,

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<sup>33</sup> Iwan Muhammad Ridwan, "Si Kabayan dalam Kehidupan Masyarakat Sunda (Menilik Nilai Religiusitas dalam Cerita Si Kabayan)," *Wacadesain* 2, no. 2 (November 30, 2021): 69–79, <https://doi.org/10.51977/wacadesain.v2i2.637>.

which are essential for moral development and personal growth. Character education also has a social responsibility, shaping students' attitudes to engage positively with their communities.<sup>34</sup> In other words, Islamic education is character education that aims to instill character values in students, for example, by emulating the Prophet.<sup>35</sup> In the digital era, character education enables individuals to navigate the challenges presented by technology and social media while also cultivating emotional and moral intelligence.<sup>36</sup>

The integration of Islamic character education with local wisdom presents a multidisciplinary approach to fostering moral and ethical values. This emphasizes the collaboration between educators, families, communities, and society to ensure that character education can be effectively implemented. This shows that cultural values are relevant to character education efforts.<sup>37</sup>

Hidayat et al. stated that integrating Islamic character with local wisdom, such as *Catur-Sila Sunda*, promotes a holistic educational approach that prepares students to face modern challenges while preserving their cultural identity.<sup>38</sup> The benefits of integrating local wisdom into Islamic character education, as well as the challenges posed by globalization and the erosion of

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<sup>34</sup> Wasilah Wasilah, Faisal Faisal, and Aida Imtihana, "Pentingnya Pendidikan Karakter Dalam Islam: Menanamkan Nilai-Nilai Keislaman Pada Anak-Anak Zaman Now," *IHSANIKA: Jurnal Pendidikan Agama Islam* 1, no. 4 (November 20, 2023): 160–69, <https://doi.org/10.59841/ihsanika.v1i4.636>.

<sup>35</sup> Yan Surudin and Mahmudi, "Pendidikan Karakter Dalam Islam Perspektif Al-Qur'an Dan Hadits," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 5 (April 1, 2024): 2325–36, <https://doi.org/10.47467/reslaj.v6i5.1250>.

<sup>36</sup> Nisa Afifah, "Urgensi Pendidikan Karakter Islami Pada Usia Remaja Di Era Digital," *Sanaamul Quran: Jurnal Wawasan Keislaman* 5, no. 1 (March 1, 2024), <https://doi.org/10.62096/sq.v5i1.64>.

<sup>37</sup> Mansur Mansur and Makherus Sholeh, "Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School," *Journal of Integrated Elementary Education* 4, no. 1 (June 1, 2024): 54–70, <https://doi.org/10.21580/jieed.v4i1.20238>.

<sup>38</sup> Yusuf Hidayat et al., "Integration of Islamic Noble Characters and Sundanese Local Wisdom to Realize Modernization of Islamic Education," *Journal Corner of Education, Linguistics, and Literature* 4, no. 1 (June 19, 2024): 15–24, <https://doi.org/10.54012/jcell.v4i1.307>.

local values, remain significant concerns that educators must address to preserve cultural heritage.<sup>39</sup>

**Table 2. The Relevance of *Si Kabayan Saba Kota* with Islamic Values.**

No	Character Values in <i>Si Kabayan Saba Kota</i>	Islamic Values in the Quran
1	Religious	Q.S. Al Ahzab, verse 41; Q.S. Ali Imran verse 103.
2	Honesty	Q.S. Al Ahzab, verse 70.
3	Social care	Q.S. Al Maidah, verse 2.
4	Local wisdom	Q.S. Al Hujurat verse 13
5	Responsibility	Q.S. Al Mudatsir verse 38; Q.S. At Tahrim, verse 6.
6	Brave	Q.S. Ali Imran verse 173
7	Simplicity	Q.S. Al A'raf verse 31
8	Equality	Q.S. An Nisa' verse 1
9	Love of motherland and culture	Q.S. Al Qashash verse 85

Table 2 illustrates that the character values in *Si Kabayan* are aligned with Islamic values, as evident in several verses of the Quran mentioned above. Like the exhortation to have a religious attitude by always remembering Allah ("O you who have believed, remember Allah with much remembrance" QS. Al-Ahzab: 41) and adhering to the religion of Allah (Q.S. Ali Imran: 103). Then, the character of honesty is expressed in the Quran Al-Ahzab: 70, "O you who have believed, fear Allah and speak words of appropriate justice." Likewise, the character of social concern is commanded for Muslims to help one another in goodness. Q.S Al-Ma'ida: 2.

Islam also reminds us of the importance of taking responsibility, as mentioned in Q.S. Al Mudassir: 38. This is reinforced in Q.S. At Tahrim, verse 6 emphasizes the obligation to protect oneself and one's family as a manifestation of personal responsibility. Every Muslim is also required to have a brave character, as depicted in the verse: "Sufficient for us is Allah, and He is the best Disposer of affairs." The character values like simplicity, equality, and love of the motherland are also explained in the Quran. This indicates that the character values found in the

<sup>39</sup> Baderiah Baderiah and Ahmad Munawir, "Harmonizing Local Wisdom with Islamic Values: A Guide to Character Education Development," *International Journal of Asian Education* 5, no. 1 (March 8, 2024): 63–75, <https://doi.org/10.46966/ijae.v5i1.374>.

folklore of *Si Kabayan saba Kota* are highly relevant as a medium for teaching and internalizing Islamic character values in the young generation.

### **Challenges and Solutions of Using Folklore in Character Education**

In the context of character education in Indonesia, the use of folklore or folk tales as a learning medium has a vast potential to instill moral, social, and cultural values in students. However, although folklore offers various benefits in character education, its implementation is not without challenges. Various obstacles, both internal and external, can reduce the effectiveness of using folklore in education. Therefore, it is important to identify these challenges and find appropriate solutions to optimize the role of folklore in character education in schools.

Based on the results of interviews with research informants, it was found that several challenges exist in Islamic character education rooted in local folklore.

The first challenge is the lack of understanding and appreciation for local folklore. One of the main challenges in using folklore in character education is the lack of understanding and appreciation for local cultural wealth, especially among the young generation. Most young people today are more interested in global pop culture that comes through social media and international films, which often overlook or underestimate the values of local culture. Globalization and modernization have rendered many folktales, once considered ancient stories, irrelevant to modern life. On the other hand, the folklore that still exists is often only known in minimal forms, for example, through written texts that lack in-depth explanations of the meanings and values contained within them.

According to Kusnita et al., one of the main challenges faced is the lack of public understanding of the importance of the values contained in the folklore.<sup>40</sup> Many people, especially the young

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<sup>40</sup> Kusnita et al., "The Role of Local Wisdom in the Malay Folklore Mempawah as Base of Character Education on Children in Primary School (Study Folklore in West Borneo)."

generation, prefer modern entertainment media over exploring folklore rich in local wisdom. This leads to limitations in the use of folklore as a means of character education, as many students lack a sufficient understanding of the moral values contained in folktales.

The next challenge is the lack of adequate learning materials availability. In addition to the lack of appreciation for folklore, another challenge is the limited availability of adequate learning materials to teach folklore in schools. Many teachers lack sufficient access to relevant folklore collections, let alone teaching materials packaged in formats that meet modern learning needs. Many folktales are only available in the form of old texts and are less appealing to students who prefer visual and interactive media.

The existing folklore is often not presented in an engaging manner or alignment with the current curriculum. For example, the folklore taught often consists of lengthy narrative texts without a clear connection to the character values intended to be instilled. Therefore, teachers often find it challenging to utilize folklore as an effective tool in character education.

Additionally, there are other challenges, including the limitation of teachers' ability to integrate folklore into learning activities. Besides the challenges related to the material, the limited ability of teachers to integrate folklore with character education also poses a significant obstacle. Many teachers have not received specific training on using folklore in character education. The education curriculum, which still focuses on achieving academic results and test-based assessments, often neglects the importance of character development through non-academic media such as folklore. This causes character education through folklore to often be considered an unimportant addition or even irrelevant.

Antika notes that although folklore can enrich the learning experience and teach character values, not all teachers possess the necessary knowledge and skills to utilize folklore effectively in the classroom.<sup>41</sup> Without proper training, teachers may struggle to convey the moral values contained in folklore in an engaging and easily understandable manner to students.

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<sup>41</sup> Politeknik Negeri Bengkalis and Antika, "Foklore."

The next challenge that can be mentioned is the decrease in student interest in story-based learning. Another challenge faced in the use of folklore is the decline in student interest in story-based learning. Currently, many students are more interested in forms of learning that are more interactive and technology-based, such as videos, games, or learning applications. This can make folk tales, which are generally conveyed orally or through storybooks, less appealing to students who are more accustomed to digital technology.

Based on research by Baan, although folklore has many character values that can be taught through literacy, learning that relies solely on written texts or lectures can make students feel bored.<sup>42</sup> Therefore, educators need to find ways to integrate folklore in more engaging contexts, such as through the use of audiovisual media or interactive applications that involve students more actively in the learning process.

Based on the challenges mentioned above, the following solutions can be provided to address them.

First, increasing awareness and appreciation of folklore. One solution to address the first challenge is to increase awareness and appreciation of folklore among the young generation. One way to address this is by organizing programs that introduce students to local cultural wealth from an early age. This can be achieved through various activities, such as cultural festivals, art performances, or folklore storytelling competitions that involve students from different educational levels.

According to Anwar et al., integrating folklore into education not only introduces moral values to students but also helps them recognize and appreciate their cultural heritage.<sup>43</sup> By thoroughly introducing folklore, including its meanings, students can gain a

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<sup>42</sup> Anastasia Baan, "Folklore in Literature Learning as a Model for Developing Cultural Characters and Student's Personality," *ISLLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture* 5, no. 1 (February 3, 2021): 83–93, <https://doi.org/10.17977/um006v5i12021p83-93>.

<sup>43</sup> Chairul Anwar et al., "Folklore with Value Clarification Technique: Its Impact on Character Education of 8-9-Year-Old Students," *Journal of Innovation in Educational and Cultural Research* 4, no. 1 (January 24, 2023): 44–55, <https://doi.org/10.46843/jiecr.v4i1.414>.

deeper understanding of values such as honesty, hard work, and responsibility. Such programs can increase students' interest in local culture and strengthen their cultural identity.

Second, the Development of innovative learning materials. To address the second challenge, which is the limitation of learning materials, the development of more innovative and engaging teaching materials is necessary. Teachers and educators need to be encouraged to adapt folk tales into materials that better meet the needs of modern students. One way to do this is by integrating digital media, such as animated videos or interactive learning applications, which can make folk tales more lively and easier for students to understand.

Sekewael et al. suggest that teachers employ a creative approach in designing folk tale-based learning activities, such as dramatizing the story, roleplaying, or utilizing multimedia technology to convey the moral message in the story.<sup>44</sup> In this way, students not only listen to the story but also experience it through a more immersive and enjoyable direct experience.

Third, Teacher training and capacity development. The next solution is to provide training and capacity building for teachers to integrate folklore into character education. Teachers need to be provided with knowledge on how to use folklore to teach character values and how to relate these stories to students' everyday life situations. Training like this will help teachers become more confident in using folklore as a practical learning tool.

Teacher training that focuses on the use of folklore in character education can enhance teachers' understanding of how to integrate folktales with more holistic character education goals. Teachers also need to be trained to adjust their teaching methods to the cognitive and emotional development of students so that learning through folklore becomes more relevant and practical.

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<sup>44</sup> Mansye Sekewael, Frida Pentury, and Welma Noija, "Designing Lesson Activities Through Maluku Folklore for Character Education," *International Conference on Education and Language (ICEL)* 0, no. 0 (May 21, 2016): 46–46, <http://artikel.ulb.ac.id/index.php/icel/article/view/499>.

Fourth, Optimizing the use of media in character education. To address the decline in student interest in story-based learning, it is necessary to provide more engaging and interactive learning media. Technology in teaching folklore, such as interactive story-based learning applications, can help students become more engaged in the learning process. For example, folklore can be presented in the form of educational games that involve students in choosing the course of the story or answering questions related to the moral values in the story.

Furthermore, Anwar et al. also stated that the use of folklore in video or short film format can help convey moral messages in a more engaging and easily digestible manner for students. By combining technology and creativity, folklore-based learning can become a more engaging and beneficial experience for students.<sup>45</sup>

Islamic character education based on local cultural values through folklore can be implemented starting from instilling moral knowledge (moral awareness, knowledge of moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge) in the young generation. Introducing the importance of noble values found in folklore, fostering moral awareness, and then training them to make decisions based on moral values. At the next stage, the young generation can be introduced to moral feelings (conscience, self-esteem, empathy, love for goodness, self-control, and humility).

Finally, the embodiment of local cultural values in the form of actions through training and habituation among the young generation in various educational environments, including family, school, and community settings.

### **The Implication of Islamic Character Education**

The goal of character education is to instill moral, social, and cultural values in the general public, thereby encouraging good behavior, attitudes, and personality traits. One of the most effective ways to develop character education is by using folklore, which often contains applicable and socially relevant moral lessons. The folklore of *Si Kabayan Saba Kota* is one of the few

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<sup>45</sup> Anwar et al., "Folklore with Value Clarification Technique."

Indonesian folklore that can be used as a guide to teach character traits such as honesty, humility, and wisdom. Islamic character education based on local cultural values through folklore can be implemented in the learning process, as shown in the following table. Table. Implementation of Lickona's Theory in Character Education Based on Local Folklore.

**Table 3. Implementation of Lickona's Theory in Character Education.**

Implementation in character education learning			
Lickona's theory	Learning strategy	Learning Method	Evaluation
Moral Knowing	Conceptual learning strategy	Discussion method, Lecture method.	Test and non-test, main mapping.
Moral Feeling	Meaningful learning, Reflective learning.	Storytelling method, Discussion, Value clarification.	Daily journal of moral attitude.
Moral Action	Project-based learning	Modeling, Habituation, Roleplay	Moral attitude list, Review project.

Based on Table 3, teachers demonstrate an understanding of the moral values contained in folklore, such as religiosity, honesty, caring, responsibility, justice, and the value of simplicity, as displayed by Si Kabayan in folklore. These values are discussed in the learning process. Teachers can employ a range of conceptual learning strategies complemented by varied learning methods, including lectures and discussions. This stage aims to foster moral awareness, provide moral reasons, and help students develop their perspectives and make informed moral decisions. Next is moral feeling, which teachers can cultivate by implementing reflective learning and meaningful learning to touch the conscience of students, instilling in them a love for kindness, empathy, appreciation, self-control, and humility. In classroom learning practices, teachers can utilize storytelling methods and value clarification techniques, as well as maintain daily journals to monitor the development of students' attitudes. Finally, train students to take moral actions through Project-Based Character Education by practicing moral attitudes in daily activities, such as roleplaying and habituation, and by having teachers as role models.

In the context of Islamic character education, knowledge of religion, morals, and ethics in Islam is an essential foundation. Lickona emphasizes that to possess good character; one must

know the difference between what is good and what is bad, as well as understand why an action is considered good or bad.

Islamic character education should teach moral values rooted in Islamic teachings, such as honesty, justice, and compassion, and relate them to principles found in local culture, including cooperation, respect, and deliberation. For example, in Javanese culture, there is a saying, "guyub rukun," which teaches the importance of living in harmony within the community, aligning closely with Islamic principles of brotherhood and mutual assistance.

The learning approach that can be applied is through the study of classical texts, group discussions, or reflections that connect Islamic values with everyday life practices. Students can be invited to identify local values in folk tales or customs that contain moral teachings and find similarities or alignments with Islamic teachings.

This component relates to the development of feelings or empathy towards the values of goodness, as well as love and respect for others. Lickona emphasizes that to possess good character; one must feel that good deeds are important and derive pleasure from doing good things.

Islamic character education must be able to foster a love for religion and local culture simultaneously. For example, respect for parents or elders in society, which in Islam is known as the concept of *barrel validation* (being dutiful to parents). In Balinese culture, there is a tradition of *ngayah* that emphasizes care for the environment and the community. Connecting these two values can foster a sense of love and empathy towards others and the environment.

Learning can be facilitated through activities that involve students in community service, social activities, or religious activities within society, allowing students to experience the importance of sharing, respecting, and caring for others. This learning can also be conducted through arts and culture, for example, by exploring traditional arts that convey moral values, such as dance, music, or theater, that promote goodness and togetherness.

Actions or behaviors are the tangible manifestations of knowledge and feelings that have been possessed. Good character is reflected in actions that align with one's beliefs. Lickona explains that good character is not only measured by what someone knows and feels but, more importantly, by how they act in everyday life. In Islamic character education, actions or behaviors can be integrated with local culture that emphasizes social concern and togetherness. For example, in Minangkabau culture, there is the value of "*adat basandi syarak, syarak basandi kitabullah*," which teaches that customs and traditions should always be grounded in Islamic values. Character education here can lead to tangible actions, such as respecting differences, helping those in need, and maintaining environmental cleanliness, which are integral to Islamic teachings and local cultural values.

The learning process can be conducted through real-world activities, such as interacting with the community, participating in charity work, or social programs, allowing students to practice the character values they have learned. Teachers can set an example by demonstrating how to integrate Islamic teachings and local cultural values into daily life, such as maintaining good manners, being kind to neighbors, and sharing with others.

The implementation of Lickona's theory in Islamic character education by integrating local cultural values can produce individuals who are not only knowledgeable in religion and culture but also possess noble character and care for others. By prioritizing knowledge, feelings, and actions, Islamic character education, combined with local cultural values, can shape a generation that is not only religious but also possesses a noble character and a sense of responsibility towards society and the environment.

Educators need to provide real-life examples and allow students to practice and directly experience how these values are applied in their lives, whether in the context of religion, society, or local culture.

## Conclusion

The values of character education in the folklore, Si Kabayan Saba Kota, reflect various character values: Religion, Honesty,

Social care, Local wisdom, Responsibility, Brave, Simplicity, Equality, and Love of motherland and culture. This folklore highlights the significance of local wisdom and Islamic values as a powerful educational medium for shaping the character of the young generation in the era of globalization.

The challenges of incorporating folklore into character education, such as a lack of appreciation for local culture and the scarcity of engaging learning materials, can be addressed through digital media innovation, teacher training, and the integration of folklore into the curriculum. With this approach, folklore can serve as a bridge between tradition and modernity, thereby strengthening the nation's cultural and moral identity.

However, this study has several limitations; it does not provide a detailed discussion of the technical implementation of cultural character values in Islamic education but instead offers a general benchmark that requires further elaboration. On the other hand, this research focuses solely on the cultural character values presented in the film *Si Kabayan Saba Kota* and their relevance to Islamic characters, thus limiting the study to the narrative within the film, which the researcher then analyzes. Likewise, in different cultural contexts, it can certainly give rise to interpretations of the meaning of values that are unique to the regions in Indonesia.

This research recommends that future researchers examine the practical implementation of local cultural character values in learning models as an effort to foster an understanding of local culture and preserve local cultural values amidst the development of modern technology. In addition, it is necessary to examine character values from other Indonesian cultural backgrounds.

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