

**THE ANALYSIS OF MORAL MESSAGE ON BANTEN'S FOLKLORE
AND ITS LEARNING PROCESS OF CHARACTER EDUCATION-
ORIENTED AT GRADE SIX SD NEGERI BALARAJA 2**

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Abstract. The background of problem of this research was occurred due to the student's lack of identifying if this folklore (Banten Folklore). The result of learning process of moral message analysis was only focused on knowledge, and it did not give any significant effect towards student's behavior and characters. The formulations of problem for this research were: (1) Is there any moral message on Banten's Folklore (2) Can learning process of Banten's folklore be described through character education- oriented. This research was conducted through qualitative descriptive method. Meanwhile the data collecting technique were conducted test and non- test by using observation. The result of the research showed that the analysis of moral message on Banten's Folklore entitled "Oath Mosque of Inland Terate" reached 6.20 (fairly good), on "Legend OF Pinang Mountain" reached 7.45 (good), and on " The Lagend of Kuwung Stone" reached 8.00 (very good) and stories could be concluded contained the moral message. The result of observation showed that character education- oriented the moral message. The toward student's attitudes and behavior. From the research could be conclude that Banten's Folklore had its own moral message. The learning process of character education- oriented gave significant effect towards student's behavior and it also could be applied in their daily life.

Keywords: Banten's folklore, moral message, and character education

A. Introduction

Education is a conscious and planned effort in preparing the students to be able to actively and positively participate, and develop their potentials that result into the meaningful transformation on their own life. The education basically should be able to develop the value of creativity, pleasure, processing, thinking and acting toward the better result. Mulyana (2011:1) states the education should be able to develop the values of creation and habits of thinking, acting and behaving as a good member of community, as well as citizen.

It is correlated with the Regulation number 20 years 20013 about the National Education System chapter 2 article 3 which states that national education serves to build the prestige character as well as the culture of the country in order to educate the nation's living, aimed to develop the potential to be the faithful and god-fearing human to the God the One, well-behaved, healthy, educated, skilled, creative, autonomous and becoming a democratic and responsible citizen. Education can be achieved through formal, non-formal and informal ways.

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Of the one formal institution is school. It has an important function in the learning process, as a formal institution of the education, as the transformation of the moral and cultural values, and the readiness in facing their education, as the transformation of the moral and cultural values, and cultural values, and the readiness in facing their life that subject to change. One of the elements of learning is the process. Process of learning is very crucial to be executed because of the interaction between teacher and learners, vice versa, and the interaction between learners and the environment as the source of their learning process. According to Sagala (2005) learning is an activity that is designed by the teacher to help someone learning the new abilities and value within a systematic process through planning, action, and evaluation in the teaching and learning process.

One of the subject matter in language subject is literature, as stated in School-based Curriculum of Balaraja 2 Elementary School. One of the objective of the curriculum is to make the students have competency,

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able to take benefit of the art work to extend the knowledge, good behavior, and improving their language proficiency. Unfortunately, not many students are interested to learn literature. Most of them prefer to do the other activities rather than reading the literature works such as novel, short story, poetry, folklore, etc. according to Widia (2010) that the work of literature can fulfill the spiritual needs and provide the invisible values. Even the literature is not as modern as the current refers to, is variety of folklore that some researchers believe still having problems related to hoe to deliver and lack of books collection. Students are not interested to read may be because most of the titles are too familiar for them such as *Malin Kundang*, *Rorojonggrang*, *Kabayan* , *Tangkuban Perahu Mount*, etc., while some folklore which are originated from their village are not introduced. According to Barus et al (2010) “Folklore is almost unknown by the children in Indonesia..” the students do not really understand the moral values presented in folklore, the learning process is not fun, and they are rarely given any kind of learning that give

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them appreciation to the literature materials especially folklore, do not accustomed to learn analyzing the story in the book because they think is waste their time, felling bored to read because too much time Inside the classroom, monotonous teaching methods given by the teachers, the availability of the modern teachnology that is more interesting and advance, lack of creative thinking, not learner centered learning, the absent of the accompanying impact in building the character of the students, lack of awareness on the effect of students reading habits, inappropriate model of learning implemented, and has not applying the character in learning literature. In order to be able to cultivate the literature value on the students, community and readers, it is a demand to invalve the literature within the education intensively. According to Tidar, the community based education suggests to cultivate the cultural value within the curriculum. It means that it needs an autonomous environment on the institution of school realated to the moral aducation as the form of effort in making the school as the learning center, for the transformasion of the

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people involved inside as well as community.

Within the learning context, the literature learning is not only presenting the literature materials itself, but also should be able to influence the students to get thr positive values of their learning. It is because the now reality is very concered by the students engagement in fight among the students, free-sex, drugs, alcohol, destruction on the religious places, killing, raping, deception, collusion, corruption, etc., so that it is urgently demanded to have learning that can bring a change to culvate the good characters values. Based on a research states that the disminished of the people morality has becoming acute (corruption,immorality, criminality in all sectors, etc.) Based on the Indonesia Indexes of Corruption Perception, the percentage is increased from 2.6% in 2008 into 2.8% in 2009. The number is significantly lift Indonesia into the 111 ranks of 180 countries (lift up 15 position from previous position) surveyed by Transparency International. The data shows the damage in our country's morality condition so that it needs recovery in

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every aspect of life. It is expected that it can bring an effect on the growing of character building in education as stated by Soemarno (2008) that the condition in Indonesia since the crisis of 1997/1998 that bring multidimensional effects which still exist until now and seems never end. It is started from the monetary, economic, politic, law, trust, leadership, and morality crisis that still progress until now. The crisis that is initially rooated from the identity crisis has becoming deeper because realated to the principle problem of the character crisis on the self-esteem.

Therefore, the literature instruction should not only relying on understanding the knowledge but also makes the students to be able to appreciate, express, analyze, and implement the moral values of what they learn to be implemented either within the school or society, so that their academic success will be improved, as stated by Marvin (on Masnur, 2010) about the increase of students motivation in their academic achievement based on the character aducation. The classes that are comprehensively involved in the

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character education show the decrease students.
number of the negative behavior on the

B. Method

The research is using descriptive analysis method because this descriptive research is aimed to describe systematically, factually and accurately, towards a population or certain region about the variety of manner and particular factors (Santoso, 2005). It is based on the qualitative approach of the research.

The descriptive method is used for the research object receiver or examination and also the description about the aspects of the research focus in systematic, factual way about the moral values in the Banten's folklore oriented to the character education at Balaraja 2 Elementary School. Sugiono (2008) states that qualitative research methods is : a research method that is used to examine the condition of natural object. The research is the key element of the research. The technique of data collection is triangulation, inductive analysis of data, and the result of the research is more emphasizing on the meaning and generalization.

The type of the literature research is the extrinsic approach. Extrinsic approach is one of the approaches in literature study which is based on four main views of the entire situation cover a masterpiece, either from the work itself or as the creation of writer, from the point of the writer's view and the study of the interconnection between ideas, feelings, or the event that becomes the basic of the study either direct or indirect. And the last is based on the reader's view. Of the four views or perceptions, the researcher chooses only one, that is, a study based on the mimetic view. A literature work is a reflection of the real life situation that can be shaped into the writer's imagination toward the reality of the nature of life, and expressed into the work of the writer that is reflecting the life portraits such as science, religion, education, and social, cultural, and moral values.

Based on the theory of Abraham (Jokolelonokosti, 2009), the literature work can be seen from four point of

views, those are, a) expressive (writer); b) mimetic (nature); pragmatic (reader)' and objective (intrinsic). Point of view on the literature work is further explain by Leary Lewis (Jokolelonokosti, 2009) that understanding or analyzing a literature work and the universality of the work's creation background if the approach is mimetic; c) the influence of the literature work towards the readers if the approach is pragmatics' and (d) the literature work as the autonomous work, as the artifact that the features can be identified if the approach is objective.

Accordingly, the idea that is expressed in literature works in the form of folklore that can be stated as an unoriginal idea, mimetic or has additional version of the spoken story obtained from the speaker in the elements of life. According to Plato (Fanani, 2002) states that every kind of the art work, of course, has its own aesthetical, ethical, and moral value with its own different arrangement. The extrinsic analysis approach is suitable to be applied because it digs completely on the meaning consisted in a text, in this case is the moral values

from Banten's folklore, so that the students are able to acquire the moral values of the books and correlate it to the character education within the instruction. Besides, the extrinsic analysis with mimetic point of view, students are able to give the response, and also able to give opinion of the analysis connecting the events or situation that are similar with the true life, and apply the values of character education within the process of instruction. Location and subject of the research is in Balaraja 2 Elementary School grade six.

Source of data is considered as the main elements in a research (Arikunto, 2002). Therefore, the data that is collected in this research is the moral values that were taken from Banten's folklore. Another source of the data is School based Curriculum of Balaraja 2 Elementary School academic year 2001 which is used as the guidance for the instruction. Before conducting the research the researcher decide which book that is going to be used as the object of the research. After then, the researcher took the sampel in a purposive way of sampling consist of 20 grade six students year 2011/2012.

The writer constructs the material of the analysis based on the extrinsic analysis guidance referring to the mimetic view to analyze the moral values in Banten's folklore. The technique is giving a test and observation.

The analysis technique that is appropriate in this research is the extrinsic analysis approach (mimetic)

of Banten's folklore. Instrument is a tool used in a research. To construct the instrument, there should be a focus on the formulation of the problems such as : 1) Is there any moral value included in the Banten's folklore book? 2) Is the Banten's folklore having any orientation with character education and can it be described.

C. Result and Implication

The result of the research can be described related to moral values consistend in the Banten's folklore such as religious, cultural and educational values. The religious values of Banten's folklore reflect the existence of the literature it self. It's a total devotion of a human in forwarding the prestige and self-esteem of the humanity. According to Nurgiantoro (2003) a religious person is an individual whois trying to comprehend and experience to the full of life. Moral values in religious show more about the institution and devotion to the One God with an official rule. Religion is a fitrat natural tendency of the human with his or her faith to shooth the restlessness, and is able to

achieve the spiritual regularity and faith to the Almighty Creator. According to A. Mukti Ali in the book of Universality and Development cited by Abuddin Nata that first, the experience of religion is a matter of inner, subjective and highly individualistic. Secondly, people are so passionate and emotional in talking about religion, so every discussion of the meaning of religion there is always an inherent emotion so that the word religion is difficult to define. Third, the conception of religion is influenced by the purpose of the person who gives the definition. (Nata, 2011). According to Nurdin et al (2001) religion, as a natural tendency, build a faith that

religion is the one and only way to fulfill the demand of human beings.

Social, cultural and moral value in Banten's folk lore entitled "*Oath Mosque of Inland Terate*", is a good story that involve the socio-cultural environment, form of socio-cultural which reflect the interaction if the human to his surrounds. According to Marx (Latief, 2009) human state determine his state not existence, but adversely the social existence determine his awareness. The socio-cultural values are deliberation, mutual assistance, respect, care, love of peace, fair, generous and obey the right and obligation. In Begley (2001) Socio-cultural values are a major aspect of the entrepreneurial environment. The paucity of studies on their impact constitutes a gap in the entrepreneurship literature theory of face provides a model to connect socio-cultural dimensions to individual decision making. The value in human life is related to human activity judging. The term value is an abstract noun which means worthiness or kindness (Herawan, 2017). Value can also be interpreted as something that truth worth pursuing by humans. These

values will be the basis or benchmark of society in doing. The form of values in the life of society there are various kinds, such as the value of beauty, the value of wholeness, the value of politeness, the value of education, and so forth.

According to Wibawa (2013) moral values can be used as a reference norm for a person or a group of people to determine whether the attitudes and action are good or not. Moral is the doctrine of good and bad an act and behavior, morality, duty, and so forth (Purwadarminto, 1950). According to Kosasih (2008) the values are: 1) cultural values related to the ideas, habitual, and creation of the human; 2) social values related to the manner of interaction with other member of society; 3) moral values related to the good and bad behaviors or manners as the foundation of human and society life.

There are kinds of moral values. It includes the universal concepts such as bravery, humbleness, honesty, justice, steadfastness, respectability, responsibility, sympathy, cooperativeness, thankfulness,

trustworthiness, sincerity, and others (Hornby, 2010).

The cultural, social and moral values in the story are 1) friendly society of *Ustadz* Wahid who is willing to help each other to convince the people about the one who is accused as a thief without any evidence, than the ritual of oath is conducted as a cultural value. The meaning of deliberation and friendly society to find the solution included in the aspect of socio-culture. 2) generosity; Pak Fikar as a new citizen invited *Ustadz* Wahid and villagers has a generosity because he gave food for people and introduce himself a new corner so that he is occupied among the society. The generosity and interact socially is a form of socio-culture. 3) Deliberation. The tiny place of *Mushola* becomes a place to do a deliberation as the form of cultural values which are reflected in the habits and thinking as well as related to the cultural values. The interaction with other people to solve a problem through deliberation reflects socio-cultural values.

The education moral values in Banten's folklore "*Oath Mosque of Inland Terate*", reflects the strong and
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weak character, good and bad, including the well behaviors such as honesty, simplicity, generosity, courage, loyalty, wise etc. According to Najib (2010) education which is only relied on the formal institutions cause the good potential of students uncovered totally. Moral values such as respect for life and freedom, responsibility for others, honesty, justice, tolerance, supplication, self-discipline, integrity, compassion, and perseverance or courage, all show the traits of people good (Sudrajat, 2011). The moral values transmitted through the story have good instances that can be figure out by students in their behavior. 1) Wise and wisdom. The figure of *Ustadz* in the story is believed as a wise and wisdom figure in the village. In a real life situation, a *Moslem* scholar who is believed to be wise and wisdom in solving the problems found in the society. The values reflect are the wise and wisdom. 2) Honesty. Confession from Radik as a witness of Pak Tio parties convinced that the testament letter made is faked.

It is an honesty value reflected. 3) Courage, *Ustadz* Wahid is considered to have courage and brave in his

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promise to find the thief. The good intention satisfies and calming down the people. The *Ustadz* figure has the courage value to face the problem. 4) Regret, *Pak Tio* feels guilty by making a fake letter of testament and not telling the truth as a witness reflect his regret.

Follows is an analysis of the moral religious value on Banten's folklore entitled "*The Legend of Pinang Mountain*" namely: 1) Trust and Belief, in the story *Dampu Awang* do the prayer, grateful of *Awang Dampu* mother and someone's disappointments, get a disasted, and cannot afford to receive a trial, it will complain to God as proof of their belief that God will preserve and protect humans. Petition is in the form of a prayer to God, including the values of faith in God. 2) Religious advide. Someone kind like *Dampu Awang* is admired by other people, especially for his employer who'd like to mate him with her daughter. Marriage is a good example given by Prophet as part of the Islamic teners.

Follows is the analysis of moral, social, and cultural values of Banten's folklore. Here some analysis of Banten's folklore entitled "*The Legend*"
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of Pinang Mountain" namely: right and compulsory. As a mother, the mother severe to be apart with the children, but it is the right of the son to have opportunity to find his best experience. A son has an obligation to obey, loyal and respect to his parents, so that *Dampu Awang* has an obligation to do that to his parents. It reflect to *Dampu Awang* when he wants to leave after having a permission from his mother, and he really love to have advises from her.

Obedience, loyalty and respect are compulsory for children to their parent, and it is an attitude that reflects socio-cultural values of right and compulsory aspects. One way to reframe this situation involves constructing appropriate ways for student teachers to genuinely engage in experiencing the various aspects of teaching in an environment where such engagement is the focus, rather than in an environment where successful teaching and controlling students are the dominant concerns Korthagen (2006).

The analysis on the moral educational value of Banten folklore entitled "*The Legend of Pinang*"
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Mountain” is: 1) Simplicity. The message that can be taken from the story is a mother who thinks that she has already established and wealth, but not for her son who thinks that he hasn’t make her happy because he wants to be very rich. The simple way that the mother has in the story has a simplicity value. 2) Courage, *Dampu Awang* has a strong intention to go far away so that his mother give the permission. Strong intention that *Dampu Awang’s* mother shows is full of consideration between to release and not willing to let her son go has wise and prudent values. 4) Industrious. The meaning of the story shows that someone who is knows as an industrious worker has a prize to gain. As an industrious worker, *Dampu Awang*, made his employer paid their attention and has intention to mate him with their daughter. Everything that is done with sincerity will be success. Thus, industrious manner is part of educational value. 5) Loyalty, the message that can be taken from the story that even *Dampu Awang* has already been rich and shows something that luxurious, but he still loyal to take care of his bird, *perkutut*, as his mother

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mandate. The value of loyalty is very important for someone in perform his life, and give the commitment not only to human beings but also to the God’s creation, and this manner can be considered to have character education value. 6) Regret. Regret is shown from the confession stated by the mother, as a fear or feeling guilty for what has been done lately, even there is no chance to take it back.

Follows is the analysis of the moral religious value of Banten’s folklore entitled “*The Origin of Kuwung Rock*”. The analysis states: 1) trust and beliefs. When the merchant disappear, he is surprised that he cannot move his legs. There is a faith for him to find the traditional healer who can cure his paralyzed. Through the healer the illness will be healed by God. So, the value that can be taken from the story is the value of trust and belief. 2) Religious advice. The awareness to remind others for not doing bad things and invite to do good things, are manners that have religious values; 3) religious places, the faith to find a concave rock as a place to live as an ascetic. It shows the great of religious service and place. 4) Trust

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and believe. The trust and believe to God are shown from the story because of the ritual of recovery started by a petition on the ascetic, and an awareness of the Greatest God without being abused by any kinds of creatures that bothering the ascetic. Therefore, the values are trust and belief. 5) Religious figures. The beggar is a disguise of the religious figure who invites to do the great values.

Follows in the analysis on the moral, social, and cultural values of Banten's folklore entitled "*The Origin of Kuwung Rock*" namely: 1) right and compulsory. The reflection on the story is about the obligation to the chief of the village to do the right thing. However, he was very arrogant and respecting not to the others' rights. It shows that a leader should have an unpretentious manner and respecting others' rights, perform the right and compulsory in harmony. 2) Generosity. It is showing a very stingy merchant that does not want to be married even he is very rich. It reflects that a stingy person does not have any intention to share anything to the poor people. Have a desire to share to other people is part of generosity, and based on the JPSD Vol. 4 No. 1, Maret 2018
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story that the merchant do not have the value of generosity at all. 3) Friendly society. The message that can be taken from the story is no one can live alone. There is always a way to need somebody's help, as exemplified by the rich merchant that even he is very rich, in the very serious illness situation and cannot move anywhere, he needs other people to help him. Two of his guardians help him by carrying him on a sedan chair. Two assistants helped him with the sticks. The life on the story reflects that human needs each other and has friendly society.

Follows is an analysis on the moral education of Banten's folklore entitled "*The Origin of Kuwung Rock*" namely: 1) wise and wisdom, the story told that the leader of the village is someone who is wise and wisdom. But, the richness and power he has made him arrogant and do as he wants. Therefore, it can be assumed that the leader does not have the values at all. 2) Regret. Based on the story it is implied that there is a regret shown by the merchant to hope for his health recovery and he promises to give half of his wealthy for other people. It was a deep regret he has. 3) Loyalty. It is
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shown from the story that the guardians have loyalty to his master because he done with all of his heart and soul, without any tired feeling even until they are unconscious. Loyalty is needed for to give materialization. 4) Honesty. The honesty shown by the merchant in delivering the message, not abuse by anything. His sincerity to do the requirements mentioned without anyone accompanies him, is considered as sincerity. 5) Industrious. It can be assumed from the story that the sincerity shown by the merchant to live in ascetic for days has a manner to change, doing habitually until it is cured.

The learning process done by the students of Balaraja 2 Elementary School grade six involved teachers and students that are conducted based on the lesson plan. Students who have high learning discipline will be able to learn well, directed and regularly so it is possible will get good learning outcomes as well. This is in line with Walgito's opinion (Hadianti, 2017: 4) namely, "Although having a good plan of learning, but a plan to live in the absence of discipline will not affect his achievement". In a subject matter of JPSD Vol. 4 No. 1, Maret 2018
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analyzing the moral value of Banten's folklore not only able to obtain the value but also able to understand the details of the message in the story that is oriented into the character education applied in the learning process. In an educational institution the success of teaching and learning process can be viewed also from the achievement of learning achieved by learners. This opinion is expressed in the scientific magazine said in the context of learning there are some benchmarks that can be used to determine student achievement (Siagian, 2013). Based on the result of the beginning observation, it is assumed that the students are not accustomed. But in the next meeting, the students started to behave in a respectful manner, stand on a steady line, discipline, saying greeting before and after the learning process and wherever they are, always do the prayer, reading the *Juz'amma* and short verses of *Al-Qur'an* which are included in the religious values. The students are raising their hand while they are called by the teacher in the classroom that shows the discipline value.

During the question answer session, the students are used to shame
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in answering the questions, and begin to have courage in answering the questions orally, and it shows their confidence. When teacher told about the competency they are required to gain, there is a high enthusiastic manner that shows a curiosity. Based on the observation on the main activities of the learning process, by using the question-and-answer method, about the Banten's folklore creatively, students described several themes of the stories shown by the teacher. When creating a group work, students get different kinds of friends in every session, that shows autonomy and share a friendship between them so that the values can be grown.

During the discussion about the meaning of the story and the analysis on the moral value within the story, the students seem to be enthusiastic in following the stories about Banten and *Nusantara* told in the book. There is a sense of nationality, interaction between friends, the teacher train the students to express their ideas, suggestion, solving problems, getting answers, doing a discussion, learn to be democratic. When the students read the story of Banten's folklore they show

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their curiosity, responsible to what they had already done, have desire to read as their habits to motivate them to read more. After the content of the story is understood clearly, when students find the meaning of Banten's folklore, there is industrious value found from what they have done.

At the end of the learning process the students evaluate and reflect the result religiously, honestly, intentionally by commitment, discipline, tolerant, industrious, autonomous, creative, democratic, curious, have a sense of nationality, and try reading as a habit, responsible and care to himself, people, social, and environment. After observing the 18 values of character applied in the literature learning, it is not only able to analyze the moral value in Banten's folklore but also has effect on the learning outcome. The learning on analyzing the Banten's folklore that is oriented into the character education has a significant effect on the behavior of students grade six of Balaraja 2 Elementary School, e.g. they are accustomed to be polite, discipline, religious, saying regard when meet the teacher or friends, do a prayer before

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the lesson, do the analysis correctly, not accustomed to cheat the other work has honest value, responsible to do their homework, etc. the Banten's folklore learning which is described has been oriented into the character education is qualitatively identified that it bring a transformation of the students' behavior that the students intentionally respect the achievement, etc. so that they can build the own awareness to change, either in mind, attitude, and act or behavior. By applying the character education during the lesson, the students achievement are increase in analyzing the moral value of the Banten's folklore shows the increase output not only on the students score but also on the behavior and learning progress. Thus, the instruction that is oriented into the character education has a good effect on the students' behavior as the foundation of their feeling, thinking, and attitude towards change.

Therefore, the learning process should all be oriented into the character education.

Implication of the moral value in Banten's folklore to the classroom instruction which is oriented into the

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character education can be seen from the result and discussion of the analysis and observation on the learning process that can describe as follows; on the character education can be seen from the result and discussion of the analysis and observation on the learning process can be describe as: a) the discussion of the moral value on Banten's folklore "*Oath Mosque of Inland Terate*" as 1) the discussion on the religious moral value based on several indicators there are moral values such as trust and beliefs, religious places, religious figures, wisdom or spiritual advices. Moral values are understood through the narration of the story that almost has similarities on the events of the real life. Thus, in the book of Banten's folklore the moral values are on religious values. 2) the discussion of the socio-cultural values on Banten's folklore entitled "*Oath Mosque of Inland Terate*" studied based on several indicators, has moral values such as: friendship communities, generosity, regret, deliberation, right and compulsory. The moral value is understood through the text description of the story that has similarities with the real life situation. Thus, there are

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moral and socio-cultural values in Banten's folklore. 3) the discussion on the educational moral values on Banten's folklore are seen based on several indicators that has moral values such as wisdom and wishful thinking, simplicity, courage, honesty, loyalty, regret and industrious. Moral values are understood through the text description that has similarities with the real life situations. The average score that is achieved by the grade six students of Balaraja 2 Elementary School about the moral religious values, socio-cultural and educational values, on Banten's folklore entitled *Oath Mosque of Inland Terate* is 6.20 or C (*fairly good*). Thus, Banten's folklore has moral educational values.

The discussion on moral values on Banten's folklore entitled "*The Legend of Pinang Mountain*" 1) the discussion on moral religious values of Banten's folklore are seen based on several indicators that has moral values such as trust and beliefs, religious places, religious figures, wisdom or religious advise. Those moreal values are understood through text description that has similarity with the real life events or situations. Thus, there are

moral religious values on the Banten's folklore. 2) The discussion on the moral and socio-cultural values of Banten's folklore entitled "*The Legend of Pinang Mountain*" is seen based on several indicators that have moral values such as friendship communities, generosity, kind, deliberation, right and compulsory. Those values are understood through the text description which has similarities with the real life situations. Thus, there are moral and socio-cultural values in Banten's folklore. 3) the discussion on the education and moral values of Banten's folklore analyzed based on several indicators such as wise and wisdom, simplicity, courage, honesty, loyalty, regret and industrious. The moral values are understood through text description which has similarities with the real life situation. The average amount Balaraja 2 Elementary School students grade six, score about the analysis on the moral religious, socio-cultural and education values of Banten's folklore entitled "*The Legend of Pinang Mountain*" get 74.5 score or B (*good*). Thus, the Banten's folklore has moral education values.

The discussion on the moral values of Banten's folklore entitled "*The Origin of Kuwung Rock*" 1) the discussion of moral religious values on Banten's folklore entitled "*The Origin of Kuwung Rock*" is studied based on several indicators such as trust and believe, religious places, religious figures, religious wisdom or advice. Moral values are understood through the text description that has similarities with the real life events or situations. Thus, there are moral and socio-cultural values in Banten's folklore. 3) the discussion on the moral education values of Banten's folklore entitled "*The Origin of Kuwung Rock*". Analyzed based on several indicators there are moral values such as wise and wisdom, simplicity, loyalty, regret, and industrious. The moral values are understood through text description that has similarities with real life and situations. Thus, there are moral education values on Banten's folklore. The average score of Balaraja 2 Elementary School students grade six, about the analysis on the moral religious values, socio-cultural of Banten's folklore entitled "*The Origin of Kuwung Rock*" get 80 or A (*very good*), of the whole analysis on Banten's folklore entitled "*Oath Mosque of Inland Terate*", "*The Legend of Pinang Mountain*" and "*The Origin of Kuwung Rock*" are all having the moral values.

D. Conclusion

Based on the explanation above there are several moral values included in the book of Banten's folklore. The instructional courses of the Banten's folklore are oriented on the character education. The analysis of the moral values of Banten's folklore Oath Mosque of Inland Terate is obtained the average score at 6.20 (*fair good*). The analysis on moral values of Banten's folklore "*The Legend of Pinang Mountain*" obtained the average score at 7.45 (*good*), and the analysis on moral values of Banten's folklore "*The Origin of Kuwung Rock*" is obtained the average score 8.00 (*very good*).

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