

Exploring the Values of Character Education in the Riau Malay Folk Song "Bukoba Panglima Awang" and its Implementation in Middle School Literature Learning in the *Merdeka Belajar* Curriculum

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ABSTRACT

Globalization has contributed to a decline in students' moral character, with traditional values like respect for parents, teachers, and the elderly fading. To address this, schools must prioritize character education. One effective method is incorporating local cultural elements, such as folk songs, into the curriculum. This study examines the character education values in the Riau Malay folk song "Bukoba Panglima Awang" and its implementation in literature lessons for junior high school students under the *Merdeka Belajar* Curriculum. Using a qualitative descriptive approach, the research identified 19 character values in the song, including politeness, humility, obedience, religious devotion, hard work, and integrity. A key value is obedience, where children are reminded to obey their parents or face divine consequences. These values are integrated into literature learning modules for 7th-grade students, with particular emphasis on politeness, humility, obedience, and compassion. The findings suggest that traditional folk songs like "Bukoba Panglima Awang" offer a rich source of character education and can be effectively used to strengthen students' moral development within modern curricula. Further research should explore how local cultural elements can be more broadly applied to foster character education in schools across Indonesia.

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1. INTRODUCTION

Oral literature is literature that includes community expressions that have been passed down orally from generation to generation over a certain period of time and then become a characteristic of that area. A culture that is spread from generation to generation or by word of mouth. Oral literature is part of imaginative literary works (Nursalam., Nurhikmah., & Purnamasari, N, 2019). Oral literature is a work that has been passed down from generation to generation by word of mouth (Nimbatu, K, R., 2022). In general, oral literature is cultural elements produced by society in the past which include forms of speech, customs, or other behavior, including folk tales, folk songs, dances, games, and equipment or objects such as buildings (Mulawati, 2014). It can be concluded that oral literature is

literature that includes community expressions, sayings, customs, behavior in the form of folklore, folk songs, dances, games, and so on which are passed down orally and passed down from generation to generation.

Oral literature which contains noble values needs to be developed and utilized in efforts to preserve and create literature because times continue to develop and bring in foreign cultures so that they can influence the character of students. Through affective development, human attitude capacity must be noble (Suryaman, 2010). Character education is based on cultural values, including character education, Pancasila, literary appreciation, exemplary historical figures and national leaders (environmental conservation) (Saputra, A, 2017). This culture that enters without a filter results in teenagers and even parents starting to become uninterested in oral literature and even tend to abandon it. Oral literature (old Indonesian literature) is a source for the creation of written literature (modern Indonesian literature) (Indiarti, 2017).

Efforts to preserve oral literature need to get the attention of the public and researchers because oral literature has so far only been stored in the memories of parents and elders who do not understand or do not want to exhibit this oral literature to the general public. This conservation effort aims to enable the younger generation to know their identity so they can love their own nation (love their homeland). The function and values of oral literary characters such as folk songs have now shifted due to the increasingly developing advances in information technology, social, cultural and political systems (Hasibuan, N, S., Puansyah, I., & Hasibuan, A, 2020). Literature also offers various forms of human motivation to do something which can invite readers to identify with it (Waryanti, 2015).

One of the provinces in Indonesia that still has a lot of local culture in the form of oral literature is Riau Province. As a form of concern, the local government has the authority to develop local culture in the form of oral literature. The main function of literature is to refine the mind, increase humanity and social awareness, foster cultural appreciation, channel ideas, develop imagination, and increase creative and constructive expression (Harsanti, 2020). Riau Province is a province that has Malay culture as the foundation and basis of its traditions, customs and literary arts, therefore, Riau is known as the land of the Malays. Rokan Hulu is one of the districts in Riau province which is characterized by regional language and literature which is still preserved and developing. Enforcement of a cultural system based on traditional culture (regional culture) is very necessary, because the Indonesian nation is relatively multi-cultural, multi-strength and multi-need (Gazali, 2016). Therefore, it is important for this research to be carried out even though there is some oral literature which is starting to lose its fans. One example of oral literature that is starting to be abandoned is the folk songs found in Rokan Hulu.

Folk singing is a sound (voice) that is rhythmic and has musical songs that are strung together to produce a beautiful harmonization. Folk songs or *folk song* is an anonymous type of literature, it is not known who the creator is. Folk singing is a form of folklore consisting of words and songs, which circulate orally among members of certain collectives, has a traditional form, and has many variants (Apriati, Y., Alfisyah., Azkia, L., 2020). Therefore, folk songs become the collective property of a particular society. Folk songs are a form of folklore consisting of words and songs, which circulate orally among certain communities. They are traditional in form and have many variants (Apriani, E., & Pamuji, S, 2018). There is a lot of advice and advice given in the verses of the song. These folk songs can influence the experiences, thoughts and emotions of people who witness them (Hadirman, 2017). As contained in one of the following verses of the Bakoba Panglima Awang folk song:

“Ando anak kutimang anak... Anakku timang ibu buai...kan...ibu bapak nak jangan dila...wan... Godang dosonya nak dilaknat Tuhan... (There is a child in the back, the mother swings, the mother and father should not fight, a great sin and cursed by God)

Based on the excerpt from the Bukoba folk song above, it contains the value of religious character education which is marked by the words *“Godang dosonya nak dilaknat Tuhan...”*. In this excerpt from a folk song, there is a moral message from parents to their children to have a religious nature so that

they do not fight against their parents because they are sinful and this act is highly cursed by God. When the child is still small, the child is cradled by his parents with great affection, then the child becomes kind and listens to his parents' advice by fulfilling his parents' expectations to become a child who is obedient and loves his parents, their hope is that when they grow up they will become a well-mannered child with do not fight against their parents. This shows that there are strong religious character education values from the Rokan Hulu community from the past, which need to be instilled in the next generation. Character formation in the younger generation is becoming an increasingly complex challenge in the era of modern society (Pattiran, M., Songbes, A, M, H., Arrang, R., Herman, Vanchapo, A, R., 2024). Character education is very necessary and must be embedded in humans, because character education has a very important role in regulating and limiting human behavior in life (Himawan, R, A, K., & Satiaji, 2021). Literature is able to make a huge contribution to the development of students' personality and creativity (Hidayat, 2009).

The aims of this research are (1) to describe the values of character education in the Riau Malay folk song "bukoba Panglima Awang"; and (2) implementing the values of character education in the Riau Malay folk song "bukoba Panglima Awang" in literature learning in junior high schools in the independent curriculum.

2. METHODS

The type of research used in this research is qualitative (Susetiyono, A., 2022). This research method is a descriptive method. The descriptive method means that the data collected is in the form of words, images, and not numbers. Qualitative research emphasizes the absence of the use of statistical tools in qualitative research and places more emphasis on observing phenomena and researching more into the substance of the meaning of these phenomena (Pratama, D, A., Ginanjar, D., & Solehah, L., 2023). Malay Riau, especially Rokan Hulu district. The data source is Riau Malay folk songs sung by the Riau Malay community in Rokan Hulu district. Selection of informants with the following criteria: the informant's educational level is required to be at least an elementary school diploma, the age of the informant is between 35 years to 65 years, physically and mentally healthy, not stuttering or nasal, and the informant is a native Rokan Hulu person (has been domiciled for more than 20 years in Rokan Hulu).

The steps for collecting data for this research are: (1) conducting observations at the research site, (2) conducting interviews with informants about songs in the area, (3) recording the folk songs that are performed, (4) carrying out translations or transcribe the data that has been collected into Indonesian, then group it based on each type of character education values, and (5) document the activities. Data collection was carried out through interviews, documentation and observation (Suwarno., Saddhono., & Wardhani, N, 2018). Interviews are in-depth with open questions. In-depth interviews were conducted to seek detailed information regarding the required information. The information received from informants is in the form of verbal information. In-depth interviews are usually carried out directly with the informant. Interviews were conducted unstructured. Observation is used to observe activities carried out by teachers and students at school and in the classroom which reflect character values (Rahmadani, E., & Hamdani, M, Z, 2023). The data analysis steps taken are: (1) the data will be transcribed into regional languages and then into Indonesian, (2) after being transcribed, the data will be classified, then identified and distributed which are the values of character education, and (3) then analyzed and then make conclusions from the research results. Data validity was carried out by triangulating data and theory (Irma, Cintya, 2018).

3. FINDINGS AND DISCUSSION

3.1 Exploring The Values of Character Education in the Folk Song "Bukoba Panglima Awang"

The folk song "bukoba Panglima Awang" contains character education values which function in forming students' character. These character education values are very valuable and can be used as teaching materials in literature learning in junior high schools. Teaching materials can be in the form of

teaching modules based on the folk song "bukoba Panglima Awang" which contains character education values. These folk songs are starting to become extinct, so the role of educators is needed to preserve them again by introducing them to students so that they like their own regional culture. The increasingly rapid influence of globalization has resulted in the younger generation no longer liking the folk song "bukoba Panglima Awang" because they consider it old-fashioned. Through literature learning in junior high schools, educators try to arouse students' interest in learning and getting to know their regional culture. Educators try to promote local culture in the form of the folk song "bukoba Panglima Awang" as an interesting learning medium which is presented in literature learning teaching materials. Adapting the curriculum to the local cultural context is a strategic step to ensure that the character values taught are not only abstract but can also be applied in everyday life. (Solissa, E, M., Hayati, A, A., Rukhmana, T. , Muharam, S., Mardikawati., 2024).

The character education values in Panglima Awang's bukoba can shape the character and strengthen the character of students who are starting to decline at this time. The decline can be seen from the lack of student discipline, the attitude of students who are no longer polite to their teachers, the lack of spirit of hard work and nationalism, and a very low level of caring for their friends. This requires improvement so that educators can utilize Panglima Awang's bukoba folk song which contains these character education values in their teaching modules. The challenge faced in forming student character today is the influence of globalization resulting in a moral crisis for students. This can be improved by instilling good character education values in students, one of which is through the use of the folk song "bukoba Panglima Awang" in literature learning in junior high schools.

The results of this research found 19 character education values in the *bukoba* folk song "Panglima Awang". Values are always associated with ethics, morals or character (Sukitman, 2016). The types of character education values found refer to theory (Winataputra, Udin, S., & Setiono, 2017), which divides character values into 26 types. The research results found 19 types of character education values, namely polite, humble, positive thinking, obedient, religious, intelligent, hard work, nationalistic, affectionate, caring, honest, sincere, integrity, critical reasoning, shy, self-confident, responsible, tolerant and firm. Some of the character education values in the folk song "Bukoba Panglima Awang" are described as follows:

3.1.1 Polite Values

Politeness is an orderly attitude or behavior in accordance with customs or norms that apply in daily interactions between people, having an attitude of mutual respect, speaking kind words, being humble, and being helpful. Politeness is an attitude that shows interpersonal behavior according to local norms and customs and acting and speaking warmly and friendly (Winataputra, Udin, S., & Setiono, 2017). The following is a quote that contains the value of polite character education in the folk song "bukoba Panglima Awang".

Data 01

*Pak... lo jo.. poun... rang banyak mombawo... lo anak.
Poi... lo man...di... ko sungai... lo Kampa...
Minta lo am... pun... ko urang banyak. . . di urang non... ba..nyak.
Aku koma... ri... poi bo... ko.. ba...*

(Mr. Jopun brings a lot of children
Go bathe in the Kampar river
Ask for forgiveness to many people in many people
I'm here to go bukoba)

Quote data 01 above contains the value of polite character education which is marked by the sentence " *Minta lo am... pun... ko urang banyak. . . di urang non... ba..nyak*" (Ask forgiveness to many people in many people). The quote is found in the Bukoba folk song Panglima Awang's version of Cik

Rohani. In the quote, it is explained that the koba craftsman apologized to the audience for showing his courtesy in respecting others. The koba maker showed his courtesy to the crowd by saying sorry and asking for forgiveness for coming there for bukoba.

3.1.2 Humble

Humility is the nature of not being arrogant or haughty. A person who has a humble nature always acts calm, modest, and truly avoids arrogant actions. Furthermore, humility is an attitude that shows behavior that reflects traits that are the opposite of arrogance and does not look down on other people (Winataputra, Udin, S., & Setiono, 2017). The following is an excerpt from a folk song that contains the values of humble character education.

Data 02

*Dala...m lo a...jie...di Sumu...lambai...
Torondom u... rek... enyo puluik... lo puluik...
Bukan ti ... a... ku . . . ko do urang banyak dek codi... ek yo ...
Datang mombu...ek . . . hiru...ik jo... ribu... ik ..*

(The depth of the water in the well is slow
The roots are sticky
**It's not me, many people, because I'm clever
Come and make noise)**

Data quote 02 above contains the value of humble character education which is marked by the sentence "*Bukan ti ... a... ku . . . ko do urang banyak dek codi... ek yo ... Datang mombu...ek... hiru...ik jo... ribu... ik ..*" (It's not me, the crowd, because you're smart, you come to make noise and noise). This quote is found in the folk song Bakoba Panglima Awang version of Cik Rohani. In this quote, it is explained that the Koba artisan was humble because he conveyed himself, not because he was clever in coming there and not to create a fuss and fuss, but wanted to tell news about Commander Awang. The koba baker is humble to the crowd or audience so that they do not misunderstand that he has been invited to the bakoba event.

3.1.3 Comply

Obedience is obeying rules or being disciplined, liking to obey (orders and so on); obey (to orders, rules, etc.); disciplined. Obedience is an attitude that is willing to follow orders, advice, and rules set by parents, religion, organizations, etc. The following is an excerpt from a folk song which contains the values of obedient character education.

Data 04

*Ando anak kutimang anak... Anakku timang ibu buai... kan...
Ibu bapak nak jangan dila...wan... Godang dosonya nak dilaknat Tuhan . . .
(my child is holding my child... my child is holding my mother on the swing, **parents don't want to fight**, it is a great sin to be cursed by God)*

Data quote 04 above contains the value of obedient character education which is marked by the sentence "*Ibu bapak nak jangan dila...wan...*" (mother, father, son, don't resist). This quote is found in Cik Rohani's version of Panglima Awang's bakoba folk song. In this quote, it is explained that parents tell their children to obey their parents, never go against their parents because the sin will be great and will be cursed by God. The moral message contained in this quote is that as children we must obey our parents and never go against our parents. As a form of devotion to your parents, you must always follow your parents' words for the good of this world and the hereafter.

3.1.4 Religious

Religious is an attitude and behavior that is obedient in implementing the teachings of the religion one adheres to, tolerant towards the implementation of worship of other religions, and living in harmony with followers of other religions (Winataputra, Udin, S., & Setiono, 2017). Religious values are attitudes and behavior that are obedient in carrying out the teachings of the religion one adheres to, tolerant towards the implementation of worship of other religions, and living in harmony with followers of other religions (Ellawati, D, S., & Sulystyowati, 2023). Religious values can be seen in the following quote:

Data 05

*Ando anak kutimang anak... Anakku timang ibu buai... kan... Ibu
bapak nak jangan dila...wan... **Godang dosonya nak dilaknat Tuhan ...***

(There's a child I'm holding a child... My son is cradling his mother in crib...don't resist, mother, father, son...**great sin and cursed by God...**)

Data quote 05 above contains the value of religious character education which is marked by the word "**Godang dosonya nak dilaknat Tuhan ...**" (great sin and cursed by God...). This quote is found in Cik Rohani's version of Panglimo Awang's bukoba folk song. In this excerpt from a folk song, there is a moral message from parents to their children to have a religious nature so that they do not fight against their parents because they are sinful and this act is highly cursed by God. .

3.2 Implementation of Character Education Values in the Folk Song "Bukoba Panglima Awang" in Literature Learning in Middle Schools

The activities carried out at the implementation stage of character education values in the folk song "bukoba Panglima Awang" in literature learning at Junior High Schools are implementing character education values in Riau Malay folk songs which have been included in the independent curriculum teaching module in literature learning 7th grade of Junior High School. Literary learning is important to teach to students as a source in implementing character in children (Kirom, 2017). The place for implementing and using this teaching module is at Junior high School number 1 Rambah. One effort to realize character education can be done by integrating it into Indonesian language subjects, namely in literature learning (Youpika, F., & Zuchdi, 2016). Character education values must be instilled in students and implemented in their lives, so that they will form positive attitudes and behavior (Al-Pansori, M & Wijaya, 2014). Improving literature learning can be done through literature teaching research (Hidayat, 2009). Implementation of character education values in literature learning is as follows:

3.2.1 Religious Values

Religious values in schools are rooted in traditional values in society, namely teaching students to always do good and carry out all the commands of Allah SWT and abandon his prohibitions. The application of religious character values can be seen in literature learning at Junior High School number 1 Rambah, 7th grade means students always apply religious behavior by praying before carrying out learning, do good deeds by giving charity to friends who have experienced misfortune and misfortune, and are always grateful by reciting alhamdulillah after finishing studying together.

3.2.2 Obedient Values

Obedience means obeying the rules or being disciplined, liking to obey (commands and so on). The value of obedience is a value that is embedded in the souls of students to obey all messages, rules and regulations that exist in society. The application of the value of obedient character education in literature learning can be seen in from the attitude of students who always obey the teacher's advice, such as: don't disturb friends during discussions, don't have small discussions in group discussions, and respecting their friends' opinions during discussions. This shows that students obey the teacher's advice so that the discussion process takes place well and smoothly.

3.2.3 Humble Values

Humility is the nature of not being arrogant or haughty. A person who has a humble nature always acts calm, modest, and truly avoids arrogant actions. The application of the value of humble character education in literature learning at junior high school number 1 Rambah, 7th grade, can be seen from the attitude of students who are not arrogant in answering teacher questions and responding to other groups' answers in discussions.

3.2.4 Polite Values

Politeness is an orderly attitude or behavior in accordance with customs or norms that apply in daily interactions between people, having an attitude of mutual respect, speaking kind words, being humble, and being helpful. Application of polite attitudes in literature learning at Junior high School number 1 Rambah, 7th grade, which can be seen from the attitude of respecting the teacher when explaining teaching material, not interrupting the teacher and friends in discussions, and always greeting, asking for permission when you want to leave the classroom, and shaking hands with the teacher when you meet.

Discussion

The most dominant/numerous data in Cik Rohani's version of Panglima Awang's koba is the affection value with 7 data. This is because Cik Rohani's version of Panglima Awang's koba has the theme "Love" so that the characters show affection between the characters who play a role in the koba. Apart from that, the character's struggle in Koba is colored by a tortuous and complicated love story because the character of Panglima Awang's love is not approved by the mother of Anggun Cik Suri, his future father-in-law. The value of compassion shows empathy and concern for other people. The main character's empathy for his mother is also very high so that the value of affection is dominant in this film. Panglima Awang was tough and never gave up in fighting for his desire to marry Anggun Cik Suri, but Anggun's mother did not want to accept Panglima Awang's proposal because she was considered poor. This became the culmination of the love story of Panglima Awang and Anggun Cik Suri which made the affection between the two even closer and stronger.

The implications of this research are enriching the results of qualitative research in the field of literature, especially those related to the values of character education in folk songs and their relevance as teaching materials in schools. Apart from that, as an illustration of the values of character education that are applied in everyday life and at school, it needs to be studied because it contains many good values, such as character building in students. This research can contribute to literature learning in junior high schools by presenting learning teaching materials related to the study of the values of character education in folk songs. Conclusions can be drawn about things that need to be imitated and emulated and can be done in everyday life. . As an educator at school, you can use research related to the value of character education in folk songs as teaching material to teach the values of character education to students.

Implementing the values of character education in the folk song "bukoba Panglima Awang" in the independent curriculum has challenges, namely implementing must pay attention to the uniqueness and learning needs of students, classroom management by paying attention to the character of each student, and appropriate learning methods to implement educational values. characters in folk songs. To overcome this, an initial analysis is carried out regarding the characteristics, needs, abilities and uniqueness of students, so that they are able to find solutions to shape character and use teaching modules in learning. The character education values in the folk song "bukoba Panglima Awang" are in the form of obedience, politeness and compassion for the development of student empathy. Empathy education is a core part of character education which is able to fundamentally develop the character of students. Empathy is the root of concern and sensitivity towards other people and their environment. A sense of empathy appears in students' daily lives. Folk songs are very effective as teaching materials for literature learning, so they can shape students' character for the better because these songs have good character values.

Research on the values of character education in oral folk song literature has been researched before, in literature studies in several journals, namely the first, research (Lizawati & Uli, 2018), with the title "Implementation of character education values in oral literature at IKIP PGRI Pontianak". The results of the research were to find that there are 9 character education values in oral literature and 4 implementations of character education values in oral literature, namely, the value of honesty, the value of intelligence, the value of caring, and the value of toughness. Furthermore, research by Himawan et al., (2021) entitled "The Value of Character Education in Folklore on the Origins of the Bekakak Ceremony in the Special Region of Yogyakarta Province". The results of the research show that the character education values contained in the folklore of the Origin of the Bekakak Ceremony are very important to implement in everyday life, these character education values are; Religious character values that are very closely related to God Almighty, character values that are closely related to oneself such as responsibility, loyalty and diligence.

Next is research (Safitri, T., Affandi, L, H., & Zain, M, 2022) with the title "Values of Character Education in Traditional Sasak Tribe Games in Babussalam Gerung Village, West Lombok". The results of the research show that there are character education values in the traditional engklek game, the traditional congklak game, and the traditional pati lele game. In the traditional engklek game, character education values are integrated, including love of peace, faith and piety, love of the environment, love of the homeland, hard work, learning, creativity, courage, discipline, cooperation, solidarity, honesty and deliberation. Then, research (Sinaga, F, S, S., Jamil, S., 2023) with the title "Educational Values in the Javanese Shalawat Tradition. The research results show that Javanese Shalawat contains character education values such as religion, honesty, hard work, disciplined. Next is research (Fitriyanti, M., Salam, M., 2024) with the title "Character Education Values in Traditional Seloko in Sengeti Village". What this research has in common with previous research is that they both examine the values of character education, while the difference lies in the research object, namely Liza & Uli (2018) researched oral literature at IKIP PGRI Pontianak; Himawan et al. (2021) researched folklore about the origins of the *bekakak* ceremony in the Special Region of Yogyakarta Province; Safitri et al. (2022) researched the traditional games of the Sasak tribe in Babussalam Gerung Village, West Lombok; Sinaga et al. (2023) researched the Javanese shalawat tradition; and Fitriyanti, et al. (2024) researched the Traditional Seloko in Sengeti Village. Meanwhile, this research will examine the educational values in Riau Malay folk songs and then implement them in literature learning in junior high schools. Character learning does not involve studying attitudes or values, applicable norms and morals. A person's attitudes and behavior will be seen and assessed by other people (Aryani, E, D., Fadrin, N., Azzahro, T, A., Fitriyono, R, 2022). Character education has an important role in forming civilized humans and a quality life (Fitriyanti, M., Salam, M., 2024).

Folk songs are a type of Malay poetry. Malay poetry is a type of literature whose language uses Malay, whose patterns are bound by units of rhythm, rhyme and other poetic systems (Karim, 2015: 35). Traditional Malay poetry is a reflection of the old Malay society. If you want to learn about traditional Malay poetry, you have to learn about the culture of the old society. In Malay poetry, cultural values, the strength of customs, and the traditions that have developed in Malay society are clearly visible. Malay poetry such as *syair*, *pantun*, *gurindam*, *mantra*, and *talibun* are original creations of the Malay people. The findings in this research are different from those of previous research, namely that they have been passed down orally from generation to generation. Traditional Malay poetry is an amazing artistic creation because it contains elements of art, imagination, wisdom and advice. Malay poetry has its own characteristics of each type. Riau Malay folk songs also have different conventions from other types of Malay poetry. The conventions of Malay poetry, especially Riau Malay folk songs originating from Rokan Hulu Regency, are found in the rhymes of the pantun. Rhyme is the repetition or similarity of sounds or poetry (Karim, 2015:36). There are rhyme patterns that are different from usual pantuns, namely those found in the following folk songs:

In Panglima Awang's bukoba folk song, rhymes are found with different patterns, namely a-b-c-a, d-e-f-d, g-h-i-g. The rhyme is found in the folk song "Bukoba Panglima Awang" from Pasir

Pengaraian. The following is an example of a folk song excerpt which has a different rhyme in the second and third lines of the rhyme.

- 1) *Dek buasal mangko bomulo* —————> *a*
Lai ti sobob mangko omjadi —————> *b*
Bapo ti biduk mako di dajong —————> *c*
Takoik ti awak badaikan monimpo —————> *a*

(Because there is an origin, it begins
 There is a reason it happened
 Why the big dipper then at the oars
 Worried that a storm will hit)

The rhyme above is called a sandwich rhyme because there is the same rhyme in the first (a) and fourth (a) lines which sandwich two different rhymes in the second (b) and third (c). These rhymes characterize Riau Malay poetry, especially the rhymes in the Bukoba Panglima Awang folk song. This Riau Malay poetry convention is different from the pantun pattern in general.

- 1) *Sokoladi te na diek pasienyo leba* —————> *a*
Pasie botauik Antau Janeh —————> *b*
Mugo lo kawin te na diek oi non tido lo jadi —————> *c*
Ancuo lo ngati te na sayang oi bagai diameh —————> *b*

(Chocolate te na diek sand is wide
 Antau Janeh interlaced sand
 I hope you get married that didn't happen
 Break your heart dear o...i like it's been squeezed)

There are rhymes with the pattern a-b-c-b, d-e-f-e, g-h-i-h. The rhyme in this song is different from the rhyme in regular pantun. This rhyme is called final cross rhyme because in the first line the rhyme is (a), the second line is the rhyme (b), the third line is the rhyme (c), and the fourth line is the rhyme again (b). The findings in this research can be used as a new theory in teaching literature in junior high schools as a contribution to literary theory, especially in rhyme patterns in old poetry. For further research, we can examine the cultural values contained in this folk song and use it as teaching material in literature learning at school. These cultural values need to be instilled in the minds of the younger generation from an early age through the presentation of interesting teaching materials to be implemented in learning. There are new character education values found in Riau Malay folk songs, namely the values of obedience, politeness, shame and toughness. These four values are values embedded in the culture of the Riau Malay community which can be role models for today's young generation in their actions and attitudes so that the character of Pancasila students with noble morals is formed which is expected in the Merdeka curriculum.

4. CONCLUSION

Instilling character education values in literature learning in junior high schools is very important to increase students' sense of empathy, sensitivity and concern for other people and their environment. The character education values contained in the folk song "bakuba Panglima Awang" can be implied in literature learning in junior high schools and can also be applied in students' daily lives. Based on the Pancasila student profile, the character values found in folk songs are instilled."Bukoba

Panglima Awang" in forming the character of students. Character education values implemented in the literature learning teaching module at Junior High School number 1 Rambah, 7th grade, namely: 19 types of character education values, namely polite, humble, positive thinking, obedient, religious, intelligent, hard working, nationalistic, affectionate, caring, honest, sincere, integrity, critical reasoning, shy, self-confident, responsible, tolerant and firm. These values can be applied continuously so that they are embedded in students' souls to form students who have the Pancasila student profile. The implementation of character education values in the folk song "bukoba Panglima Awang" can be seen in the literature learning module for class 7 phase D to shape students' character to be better and have noble character.

There are limitations to the results of this research, namely that it only examines the values of character education in the Riau Malay folk song "bukoba Panglima Awang", hopefully future researchers can develop it to other folk songs. This research only creates teaching materials for grade 7 of junior high school, hopefully future researchers can create teaching modules for an independent curriculum based on folk songs for grade 8 and grade 9. Another potential area that could be an object of research is traditional values and values. morals in folk songs which can be used as teaching material for literature learning. Folk songs have great potential in shaping students' character because they contain advice, sayings and quotes as well teach positive cultural values.. There have not been many previous studies that have explored the values in Riau Malay folk songs in general and used them as teaching materials in learning, able to open up opportunities for future researchers to research this matter. The Riau Malay folk song material contains advice that can shape good character and foster love for one's own culture as well as an effort to preserve regional culture. Modern material in literature learning tends to highlight modern culture, which is instantaneous and influences students' character to become less independent and dependent on other people. Traditional material is more effective in shaping students' character than modern material because it emphasizes traditional values and politeness in speech and action.

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