

## Using Mapping Pivotal as Teaching Moral Education Material and Historical Meaning in Banten Literature

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### ABSTRACT

*The objective of this study is to obtain appropriate learning materials of character education using Mapping Pivotal Table in Banten Literature. This research is a qualitative research through content analysis method. The data is taken from Banten Legend; "Legend of Kiai Gede", "Nyai Bansari", "The Seven Wells", and key informant with expert. In analyzing the data, the researcher used character table by Bohlin's theory (2013) that consist of moral starting point, 1st morally pivotal point, 2nd morally pivotal point, challenge point, and new change. The result of this research showed that Banten Legends contain moral educational values. The moral educational values are religious, hard worker, patriotism, never give up, responsibility, sincerity, caring other people and mutual respect (Solehat & Ramadan, 2021). The result found a close relationship between the stories with historical of Banten. "The seven Wells" are location in Serang-Banten and people believed that they brought God's mercy for women life. And women who want to get married are advised to bathe in the water of the seven wells so that it brings blessings for a new life. The early time to be Pandeglang or the regency is known well as the place of religious men which found in the explanation of the legend of Kiai Gede. And Nyai Bansari showed Banten women are smart and brave who fight for the independence of their nation (Murhandono and Juwono 2014).*

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### 1. Introduction

Lately, in various media have explained the rise in youth crime; students brawl between school, bullying, and even student killed his teacher. This phenomenon showed that the moral crisis is very concerned for students in Indonesia. It is not only Indonesia but the whole world agreed to provide moral material to students because it was important to build good student character. To support a moral school environment, a teacher is expected to be able to prepare good and interesting teaching material, especially literary works for material of character education subject in junior high school. According to Fathinnaufal & Hidayati (2020) character education can be integrated in the learning of each subject. Learning materials relating to the norms or values of each subject need to be developed, explored, linked to the context of everyday life.

In teaching character education by using legend Banten, a teacher should select the materials. Therefore it is important to analyze the moral aspect of the legend Banten before she or he will use as a materials in teaching character education or reading subjects. Literature (legend) or literary works is appropriate to use in teaching moral education because there is a special connection between literary work and morals (Rahman, 2022). It finds the moral values in literary works because an author presents his or her life view of the values of truth so that the literary works can offer moral messages that relate the noble nature of man, fight for the rights and dignity of people (Putri & Simanjuntak, 2022; Andini, 2017). Djojuroto stated Legend can help the readers' personalities as dignified and moral beings who will become better (2006, p. 15). Furthermore, Bohlin said that teaching character education through literature can awaken the moral imagination (2005, p. ii). It can be concluded that moral values can be found in the literary works which include the old or modern literary works.

Moral values of character education is not just to teach what is right and what is wrong in teaching materials in our students (Rahman et al., 2023; Junaid et al., 2023). Moreover, the moral aspect in selection material is an attempt to instill good habits (habituation) so that students are able to behave and act based on the values that have become his

personality. In other words, moral or a good character education should involve three components; good knowledge (moral knowing), good feeling (moral feeling) and good behavior (moral action) to form a unitary embodiment of behaviors and attitudes of students (Suyatno, 2012, p. 42). Furthermore, Bohlin (2005, p. 29) argued that character is deeper than appearance and reputation and constitutes more than our personality or temperament. It can be said that character is something we build, something we can call our own because we are free to modify our habit and have the power to choose our attitude and dispositions. So that it modifies these, it needs a guiding vision.

The success of teaching character education needs to pay attention to the implementation of learning such as: 1) educators need to implement methods that involve the participation of active students, 2) educators need to create conducive of learning atmosphere, 3) educators need to provide character education explicitly, systematic, and continuous with the involvement aspect of knowing the good, loving the good and the good acting (Suyatno, 2012, p. 38; Rahman, 2018). According to Solehat & Ramadan, (2021) the role of the teacher, the character education strengthening program is implemented in the learning process, a teacher in designing learning integrated character values. In this regard, teachers can implement character education using learning model or it uses a method, technique or media in teaching character education. In this research, the researcher used Banten literature, especially the legends of Banten, to develop the materials of character education by using Character tables of Bohlin's theory and to select the appropriate material by using Lazar'teory.

In the International journal of Humanity and Social Science Vol. 4. No 14: December 2014, it is found some writers presented about character education. One of them is Collean Kleim Ezell focused on Character Education using Children's literature: Puppets, Magic Trich and Balloon Art. And other he wrote character education using children's literature that focused on teaching and gave the test to evaluate the effective method for teaching young children. However, the researchers focused on the developing materials of teaching character education using Banten's legends; "The Legend of Seven Wells", "The Legend of Kiai Gede", and "Banjarsari" and the stories are analyzed using Mapping Pivotal by Karen E. Bohlin, and also to know the relationship between culture and historical that found in the legend of Banten.

In this research, the researcher focused on the legends of Banten (one of provinces in Indonesia). According to Endraswara (2013, p. 26) legends often indicate the lore of people, and, in this way, serve as at least a partial expression of the racial or national spirit. Legend is believed to be a truth, an event that has happened and experienced by role model in society (Anwar et al., 2021, p. 57). Legends help the reader to understand different cultures, history, customs, beliefs and values. These legends are the stories of their heroes, passed down from generation. Therefore, Banten Legends need to be analyzed to find out the culture, history and custom values contain in these legends as explained above.

Moral values of character education is not just to teach what is right and what is wrong in teaching materials in our students. Moreover, the moral aspect in selection material is an attempt to instill good habits (habituation) so that students are able to behave and act based on the values that have become his personality. In other words, moral or a good character education should involve three components; good knowledge (moral knowing), good feeling (moral feeling) and good behavior (moral action) to form a unitary embodiment of behaviors and attitudes of students. (Suyatno, 2012, p. 42).

Moral means behavior in conformity with the moral code of the social group. "Moral" comes from the Latin word mores, meaning manners, customs and folkways. As Hurlock as cited by (Mardioko, 2012, p. 18) said that "Moral is controlled by moral concepts – the rules of behavior to which the members of a culture have become accustomed and which determine the expected behavior patterns of all group members". Therefore, moral values are important to introduce in early time to our students. The teacher should select the materials before she or he teaches so that they know the materials are appropriate or it is good for using in teaching

Endraswara (2013, p. 5) said that education should be an enculturation. Character education would be planted in enculturation, so take it slowly, need to learn, and it took restraint, especially around the human life (students) a lot of things that affect. Although trying to instill quality education to think clean, free consideration, but education is often interrupted by other elements, such as the presence of television, entertainment and other sensations, this causes people who had a positive character could turn out to be immoral.

In the world of formal education, character education is not taught explicitly in the subjects. The impact is students less to know a good behavior that should be done. Meanwhile, teachers and parents (the community) are demanded to students and children to be polite, act truthfully and they may apply accurately. The demanding was now

considered to be highly redundant, because otherwise the teachers and parents (community) can not give anything on the child's growing, but they only teach cognitive science. Further, Lickona et al., (2002, p. 8) said that character education will increase cognitive, affective, and human behavior more moral. So the character education: attitudes, actions, attitudes born that is based on reason and right thinking. Character education aims to develop values to formed national character Pancasila (the five basic principles), such as: 1) to develop students' potentials to be good man, good thinking, and good behavior, 2) to build a nation of character of Pancasila, 3) to develop the potential of citizens in order to have a confident attitude nation, proud of their nation and country as well as the love of mankind. According to Nuswantari (2019, p. 22) there are 18 character values that shape the character of Indonesian nation, including: faith and piety, honesty, discipline, sincerity, responsibility, unity, mutual respect, tolerance, mutual cooperation, deliberation, cooperation, hospitality, harmony, patriotism, simplicity, dignity and self-respect, hard work, never give up.

Literature is referred to as the entirety of written expression, with the restriction that every written document can be categorized as literature in the more exact sense of the word. The definition of literature is to include additional adjectives such as "aesthetic", or "artistic. According to Klarer (2004, p. 3) literature is more enlightening to look at or text as culture and historical phenomena and to investigate the condition of their production and reception. Furthermore, Lazar (2009, p. 24) argued literature is a useful tool for encouraging students to draw on their own personal experiences, feelings, and opinion. It helps students to become more actively involved both intellectually and emotionally. These two aspects can build students' character. In this research, the researches focused on the legends of Banten.

Legend is a narrative or tradition handed down from past. According to Endraswara (2013, p. 29) a Legend is distinguished from a Myth in that the legend has more of historical truth and perhaps less of the supernatural. Legends often indicate the lore of a people, and this way, serve as at least a partial expression of the racial or national spirit.

By reading a literary work, a student can get the information about culture or history of one country. Literature and history are closely related in discovering the history of a race feelings, aspiration customs and traditions of a people are surely to be included and these feeling, aspirations customs, and tradition, that are written is literature. It can be said that literature includes written records of events that are history. Literature allows humanity to have collective sources of memories of events from the past.

There is reflection between both history and literature we all understand implicitly but nor concretely. According Burke (2004) history is part of literature, and literature is also an essential aspect of history or it can be said that both literature and history occur in numerous forms, from tax records and letters to full histories of whole nations and people. It is known that the legend of Banten; 'The Seven Wells' is considered literary work of fiction, yet at the same time it recognizes the fact that it represents a fragment of history that is still finds in Serang. Now Banten people still believe that the wells water can provide healing for the sick. According to Ayatrohaedi (2005) the swimming pool in the Ciunjaran is considered holy water that can treat various diseases and cleanse the soul.

Talking about literature, it not only tells people or character that a writer presents in the story but also she or he describes the period that happened at the time. According to Guillen (1998) literary periods are polyphonic: within a historical period there exists a polyphony of trends and events in literature and the arts. It means that this polyphony permits variations and differences not only between tendencies and new or novel events, but also between the new and the old, or rather between the new and the vitalized values that the old assumes through contact with the new.

## **2. Methodology**

This research conducted content analysis research that commonly associated with qualitative research. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts as stated by (Elo & Kyanga, 2008, p. 107) "Content analysis is a method of analyzing written, verbal or visual communication messages."

The subject of research are legends of Banten; "The Legend of Seven Wells", "Prince Pande Gelang and Princess Cadasari", "The Legend of Kiai Gede", and "Banjarsari". The procedure in collecting data, analysis, and interpretation can do simultaneously. To analyze the data the researcher used the Mapping Pivotal Table and interview to the figure of Banten that regarded to understand well the history and culture of Banten.

The instrument of the research is the researches theirselves who helped by using Mapping Pivotal the Character Table by Bohlin (2005: 44) in analysis the storie as follows;

**Table 1. Mapping Pivotal the Character by Bohlin (2005: 44)**

The Legends of Seven Wells		The Schooling of desire Leads to a Character's refined Understanding and pursuit of an ideal that is both worthwhile and compelling	
Mapping pivotal points	Definition	Example/illustration	Telos/object of desire
Moral Starting points Habits, dispositions, and context	What we know about the character's habitual behavior, attitudes, disposition as well as initial aspirations & goals		
1st morally pivotal point	Shake-up, realization that character is not pursuing the best possible telos		
2nd morally pivotal point	Leap in self knowledge, clear perspective on a worthy path		
Challenge point	Meets a challenge that imposes stress or pressure; telos becomes clear but it is difficult to pursue. The character chooses		
Change: new disposition			
Note; this handaout includes a summary of definesion for review			

### 3. Result and Discussion

The result of data analysis showed that some Banten legend stories could be recommended for use as learning material in Junior High School. The legends of Banten that used as data in this research; the legend of Seven Wells, Nyi Banjarsari, and The Legend of Kiai Gede. Based on the theory, and especially syllabus and lesson plan, the researchers analyzed the stories, we found that they are appropriate to use in teaching. According to Tomlinson (2008) Materials selection becomes fundamental in the process of teaching and learning in English language Teaching (ELT) so a teacher is automatically obligated to select the instructional materials which is the most appropriate to fulfill students' need in teaching English.

To analyze the legend stories, the researchers analyzed the stories based on the student's background and student's level. And these activities are classified related to the student need. Therefore Teachers' responsibility is not only to use the materials with appropriate particular language teaching context, but also to understand many aspects in selecting materials. There are three aspects that teachers should pay attention in selecting materials, especially text that use the literary texts. Lazar argued that a teacher should pay attention the type of course, type of students, and the relevance of the text in selection the materials in teaching learning process. The types of selection material as following;

- a. The types of course consist of level of students, kind of English required on the course.
- b. The types of students consists of age of students, interests/hobbies of students, cultural or ethnic background/nationality of students; students' previous experience of reading literary texts.
- c. The relevance of the text consists of age of students, intellectual maturity of students, students' emotional understanding, students' linguistic proficiency, students' literary background, and students' cultural background (Lazar, 2009).

To know the stories are appropriate materials in teaching, the researchers have to do the analysis by using the theory of Lazar. The three stories are in accordance with the criteria for the use of literary works as teaching material. According to Lazar (2009) to analyze a story, a teacher should pay attention the criteria of selection materials that are the title of book, author, publisher, level, overall aims/ approach, types of text used, skill/ language area which book will help to improve, strengths of material, weaknesses of material, and suitable for my student ? (give reason). Related to the criteria, the re used the evaluation sheet to find out whether the stories can be used as teaching material for secondary schools. Based on the analyzed, the researchers found that the stories are good to use as materials teaching.

### 3.1. The legend of Seven wells

There was a very beautiful girl. Her name was *Badariah*. She was not only beautiful, but also very kind. She was a daughter of a rich merchant. Her father had been asking her to get married. However, *Badariah* still wanted to wait for the right man. And finally *Badariah's* wish came true. A young merchant came to the village and did a business with her father. When the young merchant met her, he fell in love with her. *Badariah* also loved him. At last, he came to *Badariah's* father to propose her and he accepted the proposal. The wedding was set but something happened with the young merchant's family so that the wedding was canceled.

*Badariah* faced the big problems in her life because three times of the wedding were cancelled. And in one night she had a dream. A wise old man came to her. He said that she would find her husband after she took a bath in the seven wells. In order to find the wells, she had to meditate on the top of a mountain. The old man also told her to take care of the wells and she was also asked to inform other girls who had a problem having a husband to take a bath in the seven wells.

*Badariah* told her parents about her dream. She said that the dream might be a clue for her to have a husband. Her dream becomes real in her life. Her parents agreed but she had to be accompanied by her father's employees. The mountain was full of wild animals; her father wanted her to be protected. When *Badariah* was meditating, she had a vision about the seven wells. She stopped meditating and followed the vision. It was true, she found the seven wells. She immediately took a bath. And it is not long after that a prince from Banten Kingdom came to propose her.

Related to the main story above, a teacher gives some questions that challenge, students to pay attention to those detail that introduce them to the person of **The Legend of Seven Wells**: What is she like? What are her characteristic habits, dispositions, attitudes, the way of interacting with others?. The bulleted questions for reflection inserted throughout the case study provide an opportunity for students to tract the experiences, events, and relationships that seem to have the greatest impact on "Seven Wells".

The questions presented to students that find in the character table above that related to **the Moral starting points**. In the point of definition, what is *Badariah's* characteristic habit, disposition, attitude. The next, students are asked to give example of *Badariah's* character has mentioned, for example; she is beautiful, good moral, patient, humble. The last point is the objective of desire that *Badariah* is beautiful but she get many problem related to mate. It remains that she struggles hard and prays to get a right man. Besides that she has committed to be patient in this way.

**In the first morally pivotal point** is shake up, realization that character is not pursuing the best possible telos that a teacher should ask students to give example in analysis the aspect moral. In this point; *Badariah* meets a wise old man, ashamed, supporting life for herself, desirous of getting the right man, she faced the difficult challenging in her meditating but she believes that can do it well. The last point is Telos/object of desire; to sorround herself with individuals she admires.

**In the 2nd morally pivotal point** of definition is leap in self knowledge, clearer perspective on a worthy path. It means that *Badariah* chooses to close her bad experienced or unhappiness related to men who canceled to get married her. And the factor of Telos or object of desire is to support herself to be more patient and her sacrifice for many people

**The last points is challenge point**, it means that meets a challenge to impose stress or pressure; telos becomes clear but it is difficult to pursue and the character chooses. This point is *Badariah* decides to go to the mountain was full of wild animals; her father wanted her to be protected when *Badariah* was meditating. It seems that *Badariah* is talented, intelligence, skill, and virtue to complete her mission. And the point of telos or object of desire is to fulfill her promise of getting a right man to the wise old man and she struggled hard to meditate not for herself but it is for other women. She is a hero for society life, especially for women.

### 3.2. Nyi Banjarsari

It was a rainy season. The villagers were happy, most of them were farmers. Rain would water their rice field and soon they would harvest their rice. *Pak Bong* was one of the farmers. He was also very happy. He wanted to buy some clothes for himself, his wife, and his beloved daughter, *Nyi Banjarsari*. One night, *Pak Bong* had a terrible dream. An old man came to him and said the rain would never stop. There would be a great flood. *Bong* told to other farmers but they didn't believe him. Indeed, everybody was laughing at *Pak Bong*. *Pak Bong* did not give up. He kept on asking the villagers to evacuate to the hill. They were sad because their village was under water. *Pak Bong* had dream an old man said to him that if he wants the water to dry up, he has to sacrifice his daughter. She has to jump into the water. *Pak Bong* was very sad. He then told his family about his dream. His wife did not agree at all. She did not want to lose her lovely daughter. "That's OK, Mother. If this is the only way to save our village, I would jump into the water," said *Nyi Banjarsari*. Her parents could not say anything. They could not prevent their daughter from jumping into the water. Slowly, water dried up

**In the Mapping pivotal points**, it will describe that what we know about the character of *Pak Bong*, his habitual behavior, attitudes, dispositions as well as initial aspirations and goals. The illustration about moral point, for example, *Pak Bong* is hard worker as a farmer. He has full attention to his family and loved them very much. *Pak Bong* is also patient and humble. When he gave information about his dream to the farmer in his village that there would be great flood, no one can believe him. The farmers insulted him but he was not angry. He always support to other farmers because he is a motivator to them in his village (in the moral stating point). It means that he asked the farmer to move to the mountain before the flood came.

**In the 1st morally pivotal point**, it described what *Pak Bong* did in his life. It means that doesn't not only his desire but also the realization of his action. Here he helped the farmer in his life to move in the mountain when the flood came. The farmers are admired him because he has saved them from disaster. In story, it explained that *Pak Bong* has dream that his village will be coming flood so that he should act to help the people from disaster.

**In the 2nd morally pivotal point**, *Pak Bong* has strong feeling and deep analysis related to his dream when disaster came to his village, *Pak Bong* had a terrible dream. An old man came to him and said the rain would never stop. There would be a great flood. *Bong* told to other farmers but they didn't believe him. Indeed, everybody was laughing at him. And the objective to inform his dream to other farmer means that they should found out to move to their place for safety their life. The effect of his action make people are admired and respect to him.

**The last analysis is the challenge point** means that there is a difficult problem in *Pak Bong* life and how he can solve out the problem. In the factor of challenged, it is explained that *Pak Bong* had dream an old man said to him that if he wants the water to dry up, he has to sacrifice his daughter. She has to jump into the water. *Pak Bong* was very sad. He then told his family about his dream. His wife did not agree at all. She did not want to lose her lovely daughter. But at last he realized that many people need help. Therefore, he sacrificed his daughter for many people. This action, it should be done by him because he has promoted to the old man. The action of *Pak Bong* made the farmer in his village as a hero.

### 3.3. The Legend of Kiai Gede

The story tells about an old man who lived in the *Penanggungan* Mountain. His name was *Kiai Gede Penanggungan*. He had supernatural power. *Kiai Gede Penanggungan* had a beautiful daughter named *Dewi Walangangin* who was not married yet. *Kiai Gede Penanggungan* prays everyday day and every night for her daughter to have a husband. One day, a young handsome man came to his place. The name of the man was *Jaka Pandelengan*. He wanted to be *Kiai Gede Penanggungan's* student. *Kiai Gede* agreed to have *Jaka* as his student with one condition that he would marry her daughter. *Jaka Pandelengan* and *Dewi Walangangin* soon got married. After they got married, they lived separate with *Kiai Gede Walangangin*. He was advised to not arrogant to the new couple if they are already

established life. They did not pay attention about it because they did not help poor people who need eating. At last *Kiai Gede* was very angry to them. Then he said, "You too are like temples".

**In the Mapping pivotal points**, it will describe that what we know about the character of *Kiai Gede Penanggungan* is a religious man and people in the village know that he had supernatural power. He loved very much his daughter whose name is *Dewi Wannangin*. And he was worried if his daughter would not get married. At last he was happy because his daughter got married with his student whose name is *Jaka Pandelengan*.

**In the 1st morally pivotal point** *Kiai Gede* supports the new couple to struggle hard for getting the best life but they were not arrogant. While they move to other place, *Kiai Gede's* daughter has different attitude, behavior because she met *Jaka Pandelengan*. It means that it puts to shame her father. It is known that her father is the role models in her village. She could not practice what her father thought to do the best life for any people.

**In the 2nd morally pivotal point**, *Kiai Gede* did not not think about his life but also other people so that he asked to *Dewi* and *Jaka* applied it in their life. He worked and devoted to many people life as it mentioned that he is a teacher and supernatural power. He was happy to serve people who needed help.

**The last analysis is the challenge point** *Kiai Gede* faced a challenge. *Kiai Gede* heard about the couple's bad behavior. Soon he visited the couple. He met them when the couple was working in the field. *Kiai Gede* talked to the couple. He reminded the couple not to be arrogant, but the couple ignored him. They said nothing to *Kiai Gede*. *Kiai Gede* got very angry. Then he said, "You two are like temples. You do not listen to me". He did like this because he had promised to himself to help the poor people.

The above explanation means that it develop the materials for teaching character education, a teacher can use the character table by Bohlin to analyze short story or legend in understanding moral aspects. To use this character table. Readers or teachers are not only as a guide to pedagogy but it is also an invitation to all of us to become both "more adept at moral reflection and "the whole domain of literacy criticism will be enriched.

To analyze the moral aspects, teachers can also use some questions. Students are asked to do the activity that is students to read the story and answer the questions. The questions can develop the materials for teaching character education: **Who, Why, What, and How** (Lazar, 2009, p. 71). To develop these questions, teachers can ask, for example: who is *Badariah*? in "The legend of Seven wells", what is her dilemma?, what do you think is her final decision?. The question related to *Badariah's* characters (attitude, behaviour) described that she is a very beautiful girl. She is not only beautiful, but also very kind. Although, she was a daughter of a rich merchant, she is not arrogant. In her dilemma showed that her marriage has been canceled three times so she was worried to meet a man. And the important dilemma is *Badariah's* decision to meditate on the top of a mountain. The next question is: "why did *Badariah* take the decision to meditate". She did it for many people, especially for women if they did not get partner, they should not be hopeless, but they struggled hard to get their dream.

Based on the analysis of the legends of Banten above, the researchers have some important point notes of the stories. The story of "**The legend of Seven wells**" left the message that humans are advised to be patient in the face of difficult problem because this is a test to obtain a quality slasher. *Badariah* was not hopeless but she tried and tried to get the best way. In the story of "**Nyi Banjarsari**" describes the important moral aspect that is she or he is expected to not be selfish in his/her life but she or he was doing a favor to the people like *Nyi Banjarsari* who sacrificed to save the lives of many people. And the story of "**The Legend of Kiai Gede**" left the message that humans should not be miserly if she or he has a lot of treasures she/he expected to share his wealth to the needy. *Kiai Gede* is very angry to the couple (his daughter and son-in law) because their lives very well off, but they do not divide neighbors were starving. The last of story is "**Prince Pande Gelang and Princess Cadasari**". The moral aspect is found in story that if a person committed a crime, she/he will get a bad thing in her/his life. It means that we do the best thing then will get good. And now the words of *Pande Gelang* become *Pandeglang*. It is one of district of Banten province now and the district is found religious leaders that are called "**Kiai**". This description is related to the story of the legend of *Kiai Gede*.

The result of analysis of Banten legend; the legend of Seven Wells, Nyi Banjarsari, and The Legend of Kiai Gede showed that there is a close relationship among culture, history and literature. The main characters in these stories have a soul of leadership, especially women, and also a brave soul fighting for the happiness of their people. The legend of Seven wells tells *Badariah* meditated to ask God to get a good and responsible life partner. At last in meditating she found Seven wells and it was believed that if a woman bathed in the seven wells would get a life partner.

Related to the story about Badriah who did meditation to ask God for help and to gain inspiration in deciding the problem she was facing. According to Endraswara (2013) by meditation or living in concern and penance, a king will attain wisdom in governing his people. People usually do the meditation that is from royal circles or kings and queens, for example the king did the meditation that is Prabu Siliwangi. It is known that Prabu Siliwangi ruled during the time of Pakuan Padjadjaran Pasundan in Bogor reached the peak of his reign.

Furthermore, in the story, it is explained that Badriah took a bath from the seven wells to obtain blessings or to get a life partner. This way is still found now that is a woman will get married, she will bathe (flower bath) from seven or several water sources which are considered to bring blessing in the life of his household later. Flower bathing habits are a tradition that is still practiced by women when she will get married. This tradition is still found until now.

Some Banten legendary stories present the main character who used Nyi in front of the name, and it is regarded that the woman has a power and a respectable person. The story of Nyi Banjasari showed that she is great soul and brave to sacrifice herself for the survival of many people. Nyi Banjasari and Badariah described that they are brave women who fight for a better life for the nation and state, specifically Banten people. It is known that there was a woman named *Nyi Mas Gamparan* who defended her people from the Dutch colonialism in 1836 in Banten. According to Murhandono and Juwono (2014) *Nyi Gamparan* is a figure who is very brave crush the Dutch government that applies arbitrarily in the homeland, especially in Banten.

The legend story of *Kiai Gede* tells about a man whose name is *Kiai Gede Panangungan*. He is known as a teacher who has spiritual or supernatural power. Besides that, he is a wise person in his village, and he is highly respected because he has advantages over other people. He is also religious people because if he faces the difficult problem, for example while his daughter is difficult to get a match. To find a match for his daughter, he always prayed to God to ask for his daughter to meet her soul mate.

Related to explanation above *Kiai* is a religious leader who is a role model for the people around him. It is known that Pandeglang Regency, Banten province there are religious leaders who hold the title of Kiyai until now. According to Guillen (1998) the polyphony permits variations and differences not only between tendencies and new or novel events, but also between the new and the old, or rather between the new and the vitalized values that the old assumes through contact with the new. According to Ayatrohaedi (2005) Kyai Prabu, the King of Angling Darma Kusuma, who is considered a respected person from ancient times, until now people visit his grave to pray for blessings. Based on the Banten history, it is known that the Pulosari site and the Ujung Kulon are historical evidence of the existence of the Salakanegara kingdom in southern Banten. And it mentions that Aki Jangkun or Kiyai Prabu founded the kingdom on the edge of mount Pulosari as a resting place. At that location there is a swimming pool which is used as a ritual improvement. Angli Dharma is known as the name of Hinduism and the name of Wali Jangkung is a Islam. In this place also, it found the grave of Kiyai Prabu Angling Dharma. The information from people who live there mentioned that many people come for pilgrimages and pray to fulfill their wishes.

#### 4. Conclusion

Based on the result of the research above, the researcher concluded that moral values in Banten Legend: "The Legend of Seven Wells", "Nyi Banjasari", and "The Legend of Kiai Gede" can be used as material in teaching character education as good as it can make not only the classroom activity more active but also can make the students become a better person. Besides that moral educational values were found in these legend stories, namely religious, hard worker, patriotism, never give up, responsibility, sincerity, caring other people and mutual respect.

The meaning of Banten history of The legend story of Kiai Gede tells about a man whose name is Kiai Gede Panangungan. He is known as a teacher who has spiritual or supernatural power. It is known that Pandeglang Regency, Banten province there are religious leaders who hold the title of Kiyai until now. The story of Nyi Banjasari showed that she is great soul and brave to sacrifice herself for the survival of many people. Nyi Banjasari described that they are brave women who fight for a better life for the nation and state. The story of The seven Wells are location in Serang-Banten and people believed that they brought God's mercy for women life. And women who want to get married are advised to bathe in the water of the seven wells so that it brings blessings for a new life.

The Character Table by Bohlin that divided into four points; Moral starting point, 1st morally pivotal point, 2nd morally pivotal point and challenge point can be used to develop the materials in teaching character education. These points are suitable to analyze the character's habitual behavior, attitudes, disposition of the main character or supporting character. And the points are to guide both teacher and students to analyze the story that related to the moral

educational values. To apply the four points of moral analysis are not only suggests ways in which to understand literary character better, but also it provides a way in which our students might come to know themselves better and teachers know ourselves a little better too.

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