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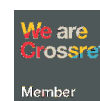
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ABSTRACT

Keywords:

Educational values
Folklore
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This study aims to describe the educational values in the Palabe of the Bungo community and its relevance as an Indonesian teaching material in PAUD. The method used is qualitative descriptive with content analysis. The research data is in the form of words, sentences, and expressions in Palabe that contain educational value. The source of data was obtained from informants who understood and could speak Palabe well. Hermeneutic techniques are used in data collection and analysis. The results of the study found 23 Palabe of the Bungo community, including the Origin of Siri Sekapur Hamlet, Bujang Datun, Karaketu Bird, Ingenious Chicken Mother, Grandma Ale, Golden Horned Deer, Tampang Eggplant, and Tuanku Sri Titled Imam Sakti. Of the 23 Palabes, four categories of educational values were found, namely religious (74 data), moral (92 data), social (75 data), and cultural (70 data). Religious values include belief, worship, and practice; moral values include patience, tawakal, and a helping attitude; social values involve caring, togetherness, and friendship; While cultural values reflect beliefs, art, customs, and habits. From these values, 14 dominant values were found that are relevant for Indonesian teaching materials in PAUD, including faith, practice, patience, diligence, caring, brotherhood, togetherness, and customs. These values support children's language development, such as understanding commands, appreciating reading, answering questions, composing simple sentences, and enriching vocabulary. Based on the PAUD curriculum, Palabe can be used as a teaching material that supports aspects of early childhood language development, both in understanding and language expression.

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Introduction

Folklore, also known as folklore, is an inseparable part of a nation's cultural identity (Dundes, 1980; Linke, 1990). In Indonesia, which is very rich in tribes and cultures, various versions of folklore are found (Forshee, 2006). Generally, it is in the form of narratives that are passed down orally from generation to generation, so that they become the main means of spreading values, beliefs, and traditions. In fact, according to (Koentjaraningrat, 1987) folklore not only reflects the aesthetic aspect, but is also a mirror of people's mindset and outlook on life. Therefore, folklore has a very large role in shaping social character and identity.

On the other hand, in terms of form, Danandjaja (Hutomo, 2019) emphasized that folklore itself is part of the culture of a collective, which is spread and inherited from generation to generation, among all kinds, traditionally in different versions, both in oral form and examples accompanied by gestures or reminders.

Folklore is also often confused with oral literature and oral tradition (Bacchilega, 2012). In terms of the term folklore, it was adapted from the German language (volkskunde) which was first William John Thomson (Bouman, 1982). However, in the following developments, etymologically, folkloric is considered to have originated in English, from the roots folk (people, and nation) and lore (customs or customs). In this case, folklore is a folktale that contains a record of the traditions or customs of the community where the story originated. Furthermore (Karim, 2024) states that folklore is a medium of communication, expression, aesthetics, and rituals for an ethnic group or a community from generation to generation.

Brunvand (Hutomo, 1991) divides folklore into three types, namely (1) oral folklore, (2) semi-verbal folklore, and (3) non-verbal folklore. First, oral folklore consists of (a) traditional expressions; proverbs, proverbs, and slogans, (b) songs, (c) folk languages (d) guesses, puzzles, (e) folklore. Second, semi-oral folklore consists of six types. The six things are (a) folk drama, (b) dance, (c) ceremonies, (d) folk games and entertainment, (e) customs (plucking the sick, plucking the dead), and (f) folk feasts. Third, non-verbal folklore consists of two things. The two things are (a) material (toys, food, architecture, musical instruments, clothing, jewelry, medicine), and (b) non-material (musical sounds, gamelan sounds, and sign language).

Furthermore (Karim, 2024) states that cultural works that are alive and lived from the distant past to the present day are oral folklore. For the Malay ethnic group, oral folklore is not only about proclaiming existential events in the life cycle, but also a form of creativity in living its transcendent dimension. Various forms of oral folklore, such as expressions, poems, and prose of traditional stories, are woven in authoritative language, with Malay poetry, with meaningful units and acoustic units that are affected.

Folklore or folklore is a part of oral literature that was first known by humans and has a number of distinctive characteristics (Rosenberg, 1991). According to M. Rafiek (2010), folklore is spread and inherited orally, through word of mouth or with examples accompanied by gestures and reminders from one generation to the next (Rafiek, 2022). Folklore is traditional, spread in a relatively fixed form among certain collectives over a considerable period of time. Although it has various versions or variants due to its oral spread, these changes usually only occur on the surface of the story, while the basic form remains. Folklore is anonymous, as the name of its creator is unknown, and is often the common property of a particular collective. In its delivery, folklore tends to be patterned with the use of cliché words, traditional expressions, sentence repetitions, or opening and closing phrases of the story. Folklore has an important function in collective life, such as educational tools, solace, social protests, and the projection of latent desires. In addition, folklore is pragmatic, has its own logic that does not conform to general logic, and often appears innocent, innocent, and even looks rough and spontaneous. These things make folklore an important part of the collective cultural heritage that continues to be inherited and developed.

Furthermore (Mulyana, 2004) said that the folklore or folklore that develops in the midst of society, is currently very limited in terms of information, inventory and publication. So that the understanding of folklore is decreasing. Moreover, many elders of folklore actors have died and there is no inheritance. The lack of attention from the government and the community is very likely to lose the folklore. And if that happens, it is the same as destroying a society.

In fact, folklore is a national cultural heritage and still has values that should be developed and utilized for current and future life, among others in relation to language development and literary appreciation. Folklore has also long played a role as a vehicle for understanding the idea of inheriting values that have grown in society. Even folklore has been around for centuries, serving as the basis for communication between creators and society. Because folklore is actually easier to get along with because there are elements that are known by the public (Rusyana, 1984).

This is no different from what was stated (Janthaluck & Ounjit, 2012) in his research report entitled Folklore, Restoration of Social Capital and Community Culture. Through folklore can help create a space to meet and communicate with each other between individuals and between one community and another community within the scope of a society's life. Thus, adults and the elderly, who are the main social capital of society, can again play their very valuable role, which brings happiness and

education. Through folklore, children and adolescents learn about history, culture and morals. Storytelling activities are used as an activity that can change the way of thinking and behavior of people who listen to the story. By telling stories, play activities can be restored and produce a good cooperation in a community.

Furthermore (Mohajer, 2005) in his research entitled Value Education through Comics and Short Stories shows that folklore or folklore for children can help develop skills and attitudes that empower and help them in making good decisions in their lives. This paper cites examples of children's literature, its essence, form and text. In addition, in this paper, it is also emphasized that storytelling is one of the potential ways to obtain positive values and messages in an integrated and implicit way. Through questions, dialogue in stories or comics can stimulate –visual imagination|| and promote innovative ideas in children that can be translated into meaningful actions easily. This proves that oral literature, especially folklore rooted in regional wealth, is a wise means of overcoming children's moral problems.

An in-depth understanding of the role of folklore derived from local cultural richness, in shaping and addressing moral issues in children, opens a new window of thought on the need to further explore untouched cultural heritage (Farida et al., 2018) Especially in Sumatra, a region rich in tradition and folklore, there is a great opportunity to explore these stories more deeply as part of cultural richness intangible (Dewi, 2010). This exploration is not only important in cultural preservation, but also as an effective educational means in fostering moral and social values among the younger generation.

One of the dissertations that discusses folklore in Sumatra entitled Discourse of Cohesion and Local Wisdom in the Folklore of the Karo Community, was conducted by Susilo, Hariadi in 2017. The focus of this research is the analysis of cohesion discourse and the exploration of local wisdom in folklore from the Karo community (Susilo, 2017). The research data is sourced from Karo folklore, namely "Manuk Sidanggur Dawa-dawa", "Beru Ginting Sope Mbelin", "Si Beru Dayang", and "Merga Purba". The methodology of this research is literature research with a descriptive qualitative approach. Data sources consist of primary and secondary data. This study examines the theory of cohesion discourse, the concept of local wisdom, the theoretical approach of literary anthropology, and representation. The results of the study show that in the prose discourse of Karo folklore, grammatical aspects are found, such as persona references (including singular and plural persona pronouns), demonstrative references, conjunctions, substitutions (nouns, verbs, phrases/clauses, and sentences), and ellipses. In the lexical aspect, the study found that there are relationships between elements in systematic discourse, including repetition, synonym, antonymy, and collocation. In the context of local wisdom, this dissertation identifies 26 cultural values divided into five categories: human relations with themselves (12 values), human relations with society (8 values), human relationships with others (4 values), human relationships with God (1 value), and human relationships with nature (1 value). The representation of local wisdom in prose discourse shows three meanings: culture, solidarity, and morality. This research also found a representative of the text of the story exposure that reflects the logic of knowledge in the nature of animism, the belief in miracles, the main character sent by the gods, the king with supernatural knowledge, the creation of living objects from inanimate objects, prayers to the spirits of ancestors, offerings to the spirits of ancestors, belief in certain objects such as trees or animal behavior, as well as beliefs in magical shamans and the existence of supernatural beings. The dissertation by (Susilo, 2017) entitled Discourse of Cohesion and Local Wisdom in the Folklore of the Karo People has made an important contribution in understanding the structure of discourse and the values of local wisdom in Sumatran folklore, especially Karo. However, researchers found that there is a research gap related to the application and effectiveness of moral values from folklore, especially in the context of kindergarten education. The research mainly concentrates on the linguistic and anthropological aspects of folklore, such as grammatical and lexical aspects, as well as mapping the cultural values contained in it. While this is important, the study does not specifically explore how moral values in Karo folklore can be effectively integrated and taught to kindergarten-aged children. There is room for further studies examining the development of folklore-based moral education materials tailored to kindergarten children, including delivery methods, content adaptation, and measuring their impact on the formation of children's character and morals at an early age.

Furthermore, from South Sumatra, a dissertation entitled Guritan: Efforts to Defend the Oral Tradition of Besemah South Sumatra has been carried out by (Surhadi et al., 2022) at the Faculty of Science and Culture, University of Indonesia. The main focus of this research is on the guritan, a form of oral tradition from the Besemah community in South Sumatra, Indonesia (Surhadi et al., 2022). Guritan is defined as lyrical prose spoken in Besemah with a distinctive rhythm. This study examines the aspects of creation, inheritance, context, and function of the octopus in the Besemah community. Guritan has a special characteristic that the form, rhythm, and language used in guritan remain relatively constant over time, although its content evolves according to changes in society. The creation of the curly is done spontaneously during the narration, relying on a few stanzas, lines, and words that are not fixed in number. The structure of an octopus performance usually consists of an introduction, content, and a closing. The curator does not memorize explicitly but uses formulas stored in his memory, which includes both inner and outer formulas. The inheritance of the gurit occurs self-taught from the old gurit to the new gurit. This process involves listening to the story, doing the story, and dialogue the results of the story between generations of gurits. This shows that there is a continuous transfer of knowledge and skills in the community. The context of the play is closely related to the interaction between the performers, the audience, the performance organizers, the opportunity of the performance, the time and place of the performance, the reward for performance services, and the innovation of the performance. This interaction helps the octopus remain relevant and survive in the Besemah community. This dissertation provides knowledge on how oral traditions can be maintained and adapted amid social and cultural changes, similar to the research on Palabe, which also focuses on oral traditions and their relevance in modern contexts. Suhardi's dissertation entitled "Guritan: Efforts to Preserve the Oral Tradition of Besemah South Sumatra" has made an important contribution in understanding the aspects of creation, inheritance, context, and function of the octopus in the Besemah community. However, there is a significant research gap related to the application and relevance of the moral value of octopus, especially for kindergarten-age children. This previous dissertation focused on the structural and contextual aspects of guritan as an oral tradition, but did not explicitly explore how the moral values contained in guritan can be integrated in the education of kindergarten children. The importance of further research lies in the development of educational methods and materials based on the moral values of the curfew, which are adapted to the understanding and needs of early childhood.

From South Sumatra, the dissertation entitled Senjang: The Oral Tradition of Musi Banyuasin South Sumatra conducted by (Ardiansyah, 2016), focuses on Senjang, an oral tradition that originated from Musi Banyuasin in South Sumatra. This study uses an ethnographic approach in its qualitative method (Ardiansyah, 2016). The results of the study revealed that Senjang is an important cultural arts media in bridging communication between generations, namely between parents and the younger generation, as well as between the community and the government. The gap serves as a means of conveying aspirations, advice, criticism, and strategies, as well as an expression of joy. This research finds that efforts to maintain, utilize, and develop the Senjang tradition have been carried out through various means, such as in schools, studios, and traditional art festivals. Senjang, which is often present at traditional events such as weddings and thanksgiving, has become an important part of Musi Banyuasin's cultural identity. In relation to the research on Palabe, another oral tradition in Indonesia, lies in the important role of oral traditions in preserving the cultural values, history, and social identity of the community. Both Senjang and Palabe represent important aspects of cultural heritage that need to be preserved and developed, given their importance in maintaining continuity and local cultural richness in the midst of changing times and global influences. Research on Senjang and Palabe both provides insight into how an oral tradition can contribute to a deeper understanding of culture and society and its role in the formation of that unique cultural identity. The dissertation by Ardiansyah (2016) provides an in-depth understanding of the role of oral traditions in bridging communication between generations and as a medium of cultural expression (Ardiansyah, 2016). However, there is a research gap related to the application of moral values contained in the gap, especially for the education of kindergarten-age children. Although this study succeeded in uncovering the importance of Senjang in social and cultural contexts, there is no particular focus on the development and application of Senjang moral values in early childhood education.

This opens up opportunities for further research on how the narrative and moral message in Senjang can be adapted for the education of kindergarten children. The research can involve adjusting the content of Senjang to match the understanding and needs of kindergarten-age children as well as evaluating its impact in the formation of children's values and character. An advanced study could explore creative ways of integrating Senjang values into the early childhood education curriculum, with engaging and interactive methods, which can include games, stories, or group activities. This research will not only complete the understanding of Senjang but will also make a practical contribution in using oral traditions as an effective moral education tool for the younger generation (Ardiansyah, 2016).

Furthermore, in Bungo Regency, Jambi Province also has many oral folklore. One of them is Palabe. Palabe can also be said to be part of Malay literature in the form of a tradial story. In this study, the term palabe is used, not folklore, with the reason, palabe has stronger locality characteristics with more unique characteristics than folklore. Palabe in his delivery, some are conveyed by speaking, some are conveyed by singing. Then there are those that consist of one speaker, and there are also those who are conveyed to connect between speakers by being sung (Sulaiman, 2024).

As a traditional cultural product, there is a palabe relationship with folklore from other regions in Indonesia, namely (1) born from an innocent, illiterate and traditional society; (2) describing the culture belonging to a certain collective whose creator is unclear; (3) emphasizing the imaginary aspect, there are witty satire and educational messages; (4) often depicting certain collective traditions (Endraswara, 2018).

Subki dalam (Nurhelmi, 2019) stated: "Palabe has existed since prehistoric times, long before the Bungo people knew to read and write. Palabe still exists in the Bungo community, because Palabe itself is a story that has been passed down from generation to generation from ancient parents until now, although there are not many people who can do Palabe in Bungo Regency, but in the district of Rantau Pandan, there are still many parents who know. Palabe is not only for entertainment but also to introduce history and culture to posterity.". Furthermore (Taupiv, 2017) said that Palabe is a folktale or the story of the origin of a region that is conveyed in different ways, some are sung and some are just spoken. It depends on the content of the story and the speaker. Generally, the Bungo regional language is used. The Bungo language itself is one of the Austronesian language families, which belongs to the Malay language group. Although the language of the Bungo people is dominated by Malay, the accent and dialect of each hamlet are different. This variation is what makes the Palabe of the Bungo community attractive.

Furthermore, Lukman, SPd. (May 12, 2023) said that Palabe is the same as telling a story. The story can be the origin of a village, or fairy tales that have good messages. It is usually conveyed by parents to their children or grandchildren at night. With the intention that they go to bed quickly and don't play outside the house anymore. Therefore, Palabe is conveyed by humming to make it more interesting, while others are only spoken.

Based on some of the opinions above, it can be concluded that Palabe is a form of Bungo oral literature in the form of folklore containing advice and advice, which is conveyed by speaking or narrating. Like other folklore or traditional stories, Palabe has existed since the time when humans did not know much about writing and was conveyed in ordinary speech or hummed which contained more advice or advice.

Along with the development of the times and the shift in values in the Bungo community, Palabe is no longer remembered or spoken much. This is caused by changes in the social situation and conditions of the community or shifts in the values of the times. In the past, before television, social media and modern entertainment entered Bungo, BePalabe or storytelling was one of the entertainment for the people of Bungo. Through the Palabe the parents tell stories before their children go to bed. In Palabe, there are many wisdom and lessons that parents can instill in their children or grandchildren (Nurhelmi, 2019).

This is in accordance with what was conveyed by the Head of Culture of the Bungo Regency Education and Culture Office, Mrs. Lilis Suryani, S.IP in (Surhadi et al., 2022) who said that Palabe is very good to be used as a lesson material in schools, but until now there has been no effort to

inventory Palabe into a book or teaching material, so there are still many children and teenagers who do not know and do not understand Palabe in the Bungo community.

Even though Palabe is the same as other traditional stories. It is very necessary to be inventoried, docketed in the form of teaching materials, inherited in the form of knowledge and skills and developed in the form of inheritance and preservation of educational values and character. because through storytelling activities, it is indicated to be able to ward off various negative influences that are present along with the rapid development of science, technology, art and culture that has begun to globalize (Nazurty, 2013).

If you look at some of the statements above, it can be seen that Palabe can be used as a good teaching material for schools, especially in Early Childhood Education (PAUD) schools. But unfortunately there are still many palabes that have not been well documented. As said by (Chew & Ishak, 2010) in a study entitled - Malaysia Folk Literature in Early Childhood Education, Malay Folk Literature in Early Childhood Education plays an important role as an important agent in children's development involving emotional, thinking and language aspects. However, until now there has not been much research conducted in Malaysia, especially in the aspect of teaching and learning and there has also been no effort to publish a "big book".

A study conducted in the East East of Leste border area, written by (Rahayu, 2019) entitled Oral Literature for as means the Planting of Local Wisdom-Based Character Education in The Border Area. Oral folklore in the form of the legend of Bukit Fafinesu which was born from the life of the community and is believed to have actually happened, has become a means to instill character education in children. This is because the story in the form of a legend is full of character values. Oral folklore in the form of folklore usually contains the characteristics of a region and this characteristic can be used as character education based on local wisdom.

Furthermore, in one of the journals (Karmadi et al., 2023) it is stated that teaching materials are everything that can be used to facilitate the learning process. Folklore is one of the local cultural products that can be innovated as a source of learning about biodiversity. This study examines relevant literature on folklore from various regions in Indonesia to study and analyze the potential of folklore as a source and material for learning about biodiversity. Descriptive analysis revealed that the content of folklore can be used to study examples of biodiversity levels, regional distribution of Indonesia's biodiversity, characteristics of Oriental, Australian, and Transitional flora and fauna, biodiversity benefits and conservation efforts. In addition, folklore as a source and teaching material also has the potential to develop student competencies such as caring for the environment, creative thinking, critical thinking, and problem solving.

Similarly (Kusmana et al., 2020) in a journal entitled "Development of Folklore Teaching Materials Based on Local Wisdom as Character Education". Saying that folklore is very relevant to be used as a teaching material, because in addition to the cognitive development of students, folklore also has very good values when applied in daily life. From learning using folklore teaching materials, students can get to know local wisdom in their area. And these local wisdom values need to be maintained and inherited to future generations because they are a great cultural and traditional wealth that must not only be preserved or developed, but also must be applied in daily life.

From some of the opinions above, it can be understood that Palabe as a form of traditional Bungo culture, can be used as a source of teaching materials in early childhood, because Palabe contains many educational values as conveyed by the experts above. The problem is, until today, the Palabe of the Bungo community has not been well inventoried and documented. In addition, not all folklore is relevant for early childhood, especially in an effort to develop aspects of moral, religious, cognitive, linguistic, social-emotional, physical-motor and art and cultural development (Permendikbud Number 159 of 2014).

Therefore, this research is considered important and very feasible to be carried out, because the values in Palabe need to be studied as carefully as possible based on scientific and accountable theories, so that the meaning contained in them can be revealed clearly and in detail so that it can be understood by various levels of society.

Efforts to explore, introduce and provide an understanding of Palabe's values to the community means also an introduction to the identity and identity of the community. Thus, it is hoped that the form of public understanding of Palabe can foster a positive attitude of the community towards various forms of traditional literature or traditional culture in Bungo Regency.

In addition, this research is also part of efforts to maintain cultural heritage, because Palabe is an integral part of the cultural heritage of a society. With the discovery of the essence of educational values contained in Palabe as well as collecting and documenting them in a written palabe, it is hoped that it can help maintain and enrich the tradition of cultural values inherent in society. This is important to maintain the sustainability of culture in this fast-paced modern era.

Furthermore, the results of this research are also expected to be able to help PAUD teachers, the Education Office, the Regional Government and several related agencies in presenting relevant teaching materials for early childhood. Especially for the development of morals, ethics, language learning, socio-cultural understanding, increasing creativity and imagination, developing critical thinking, developing identity and a sense of belonging to one's own culture, also no less important is to increase interest and love for literacy, develop social-emotional skills by presenting real context and improve a fun and interactive learning atmosphere.

In addition, another reason that is no less important is that, until now, analysis related to educational values and the study of oral literary elements of Palabe Bungo has not been done much. Thus, the results of this study will later become an important part for researchers of oral literature in general and Jambi Malay literature in particular.

The novelty of this dissertation lies in the focus of the research, especially on the values contained in Palabe, as a form of oral literature in Bungo Regency, Jambi province (Nurhelmi, 2019). This research aims to inventory, document, and analyze scientifically and accountably the values of Palabe that have never been explored before. Furthermore, this study also aims to understand how Palabe can be used as a relevant teaching material (reading material) in schools, especially for early childhood education, by integrating the values of local wisdom in it. In addition, this research contributes to the preservation and understanding of local cultural heritage, by exploring and documenting the Palabe as an integral part of the culture of the Bungo people. The results of this research are expected to help PAUD teachers, the Education Office, and related agencies in presenting innovative and interesting sources of teaching materials, as well as contributing to the formation of cultural identity and a sense of ownership of their own culture among the Bungo community, especially Bungo children. Thus, this research offers a new and in-depth perspective on the use of oral literature in education and cultural preservation.

This study aims to analyze and describe in depth the educational values in the Palabe of the Bungo community, as well as identify relevant values as Indonesian teaching materials in PAUD. Theoretically, this study contributes to the study of literary science, especially about oral folklore, and becomes a reference for further research in similar studies. This research also enriches cross-disciplinary understanding of local wisdom and oral folklore as cultural heritage. Practically, this research is useful for the people of Bungo, especially early childhood, to know and preserve local traditions so as not to lose their speakers. This research is also useful for local governments in cultural preservation efforts, as well as potentially producing digital works, books, or Indonesian learning materials based on Palabe. In addition, the results of the research can add to the wealth of traditional literature at the regional and national levels.

Methods

This study uses a descriptive qualitative method that aims to describe and analyze the educational values in the Palabe of the Bungo community, Jambi Province. The qualitative method was chosen because it produces descriptive data in the form of written or spoken words observed in a natural context (Moleong, 2017; Sugiyono, 2018). The research model used is ethnography, which aims to describe culture as it is (Endraswara, 2009). Data were collected, classified, and analyzed using the content analysis method to reveal the educational values contained in Palabe (Hartoko & Rahmanto, 1986). The main data was obtained from the Palabe transcription, which was then analyzed for its

relevance as an Indonesian teaching material in PAUD. The results of this study are presented systematically to provide an in-depth understanding of the role of Palabe in early childhood education.

This research was carried out in 8 sub-districts in Bungo Regency, namely Batin Tiga, Tanah Sepenggal, Tanah Sepenggal Lintas, Jujuhan, Limbur Lubuk Mengkuang, Muko-Muko Batin Tujuh, Rantau Pandan, and Batin Tiga Ulu. Access to some locations is quite difficult, especially in Limbur Lubuk Mengkuang and Batin Tiga Ulu, due to the remote terrain, potholes, and desertion. Although initially this research aimed to reach all sub-districts in Bungo Regency, only in the 8 sub-districts were found informants who were still able to wear palabe, most of whom were elderly. One of the informants, Mr. Abdullah Sulaiman from Candi Hamlet, Tanah Sepenggal, even passed away a few months after providing data. Efforts to collect Palabe from various sub-districts aim to document and preserve this tradition so that it does not disappear along with the death of the maestro who still controls it.

The participants in this study are the Bungo people who are owners and speakers of Palabe. The selection of participants used the concepts of Spradley (1997) and Endraswara (2013) with the criteria of full enculturation, direct involvement, and extensive knowledge of Palabe (Spradley, 1997). Creswell's (2011) strategy is applied by asking for recommendations from informants who have been interviewed to find other suitable participants. Informants are selected with the minimum requirement of having an elementary school education, being 35–75 years old, and being physically and spiritually healthy. The study involved 12 informants, consisting of 7 men and 5 women, who were selected based on the validity of the information they had about Palabe.

The data in this study consisted of 23 Palabe of the Bungo community, including the Origin of the Name of Sirih Sekapur Hamlet, Bujang Datun, Karaketu Bird, Grandma Ale, Golden Horned Deer, to Tuanku Sri Bergaji Imam Sakti. This data includes words, sentences, and expressions in Palabe that contain religious, moral, social, and cultural values, as well as their relevance as Indonesian teaching materials in PAUD. The data sources of this study are divided into primary and secondary. Primary data sources are obtained directly from informants who have Palabe skills through observation, interviews, and documentation (Sugiyono, 2022). Secondary data sources come from literature studies, documents in regional libraries, Bungo Traditional Institutions, and journals that support the understanding of Palabe.

Data collection is carried out through interviews, observations, recordings, recordings, and documentation. Researchers as the main instrument are directly involved in this process by using tools such as voice recorders, video recorders, stationery, and a list of interview guidelines. The steps to collect data follow the concept (Taum, 2011), namely: (1) conducting direct observations to the research site and interacting with the community; (2) recording Palabe spoken by the informant and recording the results of the recording in the regional language; (3) transcribe and translate data into Indonesian, then classify them based on religious, moral, social, and cultural values; (4) analyze data to determine relevant values as early childhood teaching materials and draw conclusions. The data collected are in the form of words, phrases, and sentences in Palabe that contain educational values and are spoken by the narrator. Data is obtained through observation techniques and documentation to ensure the accuracy and completeness of information. Observation was carried out by visiting the research site directly and interacting with the community and informants who have the capacity to provide information related to Palabe. Researchers can be openly or indirectly involved in social interactions to obtain accurate data. In addition, documentation is an important part of this research, including the collection and recording of various types of information such as field notes, images, videos, and other data that support the research process. Documentation aims to systematically record all aspects of research for analysis, storage, and possible replication in the future.

The validity of the data in this study is checked through validity and triangulation techniques (Moleong, 2021). Researchers are directly involved as the main instrument in collecting and analyzing Palabe data, ensuring the accuracy of the information obtained. To increase credibility, accuracy checks are carried out on data sources, relevant theoretical studies, and triangulation of theories and experts with in-depth interviews with ninik-mamak and cultural literary experts. Peer examination was also carried out through discussions with lecturers and fellow researchers to strengthen the

findings. The credibility of the data is maintained by interviews with various parties, triangulation of data with supporting documents, and validation of interview transcriptions by research participants and supervisors. In the ethical aspect of research, the researcher is guided by the principles of respect for human dignity, privacy, justice, and the balance of benefits and disadvantages (Loisele et al., 2004 in Palestine, 2007). Participants were provided with open information related to research without coercion, and their privacy and confidentiality were strictly maintained. The research was conducted professionally by considering the psychological and religious aspects of the participants, ensuring that this research brings maximum benefits to the community and minimizes adverse impacts.

This study uses a content analysis technique with three main stages: data reduction, data display, and conclusion drawing (Huberman, 2017). The data collected from the Palabe of the Bungo community is checked for validity, translated into Indonesian, and then analyzed based on its educational structure and values. The final stage is to draw conclusions by discussing the findings and identifying the relevance of Palabe's values as an early childhood education teaching material. In data management, Palabe's recordings are transcribed from regional languages into written form, then translated taking into account the cultural context to keep them accurate and easy to understand. Additional notes are made to explain the meaning of typical terms or phonemes in regional languages that can be difficult for readers. The coding process is carried out by marking interview data and documents using certain symbols or categories. Repetitive data is eliminated, while significant information is grouped and categorized based on religious, moral, social, and cultural values. The final result of this coding is used to compile the main themes in the Palabe analysis, ensuring that any data collected has relevance in the study.

The results of data analysis in this study are presented in the form of words, statements, and descriptions to facilitate readers' understanding. In accordance with Guba's opinion (Denzin & Lincoln, 1996), this study emphasizes more meaning, so that the presentation of data is carried out informally to be more concise and easy to understand. The data that have been classified based on religious, moral, social, and cultural values will be analyzed for their relevance as Indonesian teaching materials in PAUD. The presentation of this data aims to motivate teachers and the Bungo Regency Education Office in implementing Palabe as part of learning, so that it can improve children's language skills and strengthen their love for local culture. The data presentation process follows the steps outlined by (Creswell & Clark, 2017), which include participant identification, confirmation of involvement, research site licensing, and data processing and analysis. The data is presented in the form of written text in Indonesian with a table that groups educational values in Palabe. This table includes indicators of religious, moral, social, and cultural values, as well as aspects of children's language development in understanding and expressing language. With this approach, research ensures that the values contained in Palabe can be effectively integrated into the ECCE curriculum to support the development of language and character in early childhood.

Results and Discussion

Description of Research and Demographic Data

This study collected 23 Palabe of the Bungo community through interviews and recordings with informants, which were then transcribed into regional languages and translated into Indonesian. From the analysis of the data, it was found that some Palabe had dominant educational value, while others were few. The focus of this research is the value of religious, moral, social, and cultural education in Palabe, which is selected based on the completeness of folklore elements, popularity, variation of versions, didactic functions, and local cultural elements.

The research was conducted in Bungo Regency, Jambi Province, which consists of 17 sub-districts with an area of 4,659 km² and a population of 352,366 people (2020). Bungo is bordered by Dharmasraya Regency (West Sumatra) to the north, Tebo Regency to the east, Merangin Regency to the south, and Kerinci Regency to the west. The majority of the population is the Jambi Malay tribe, with Malay as the main language which has a variety of dialects according to the flow of the river. Bungo Regency has 6 universities, making it the second best education area in Jambi.

Transportation in Bungo Regency can be reached by land and air. The land route covers 957.67 km of road, with public transportation to Jambi, Padang, and Kerinci. The air route is served by Muara Bungo Airport, which has been operating since 2012 with airlines such as Nam Air and Wings Air.

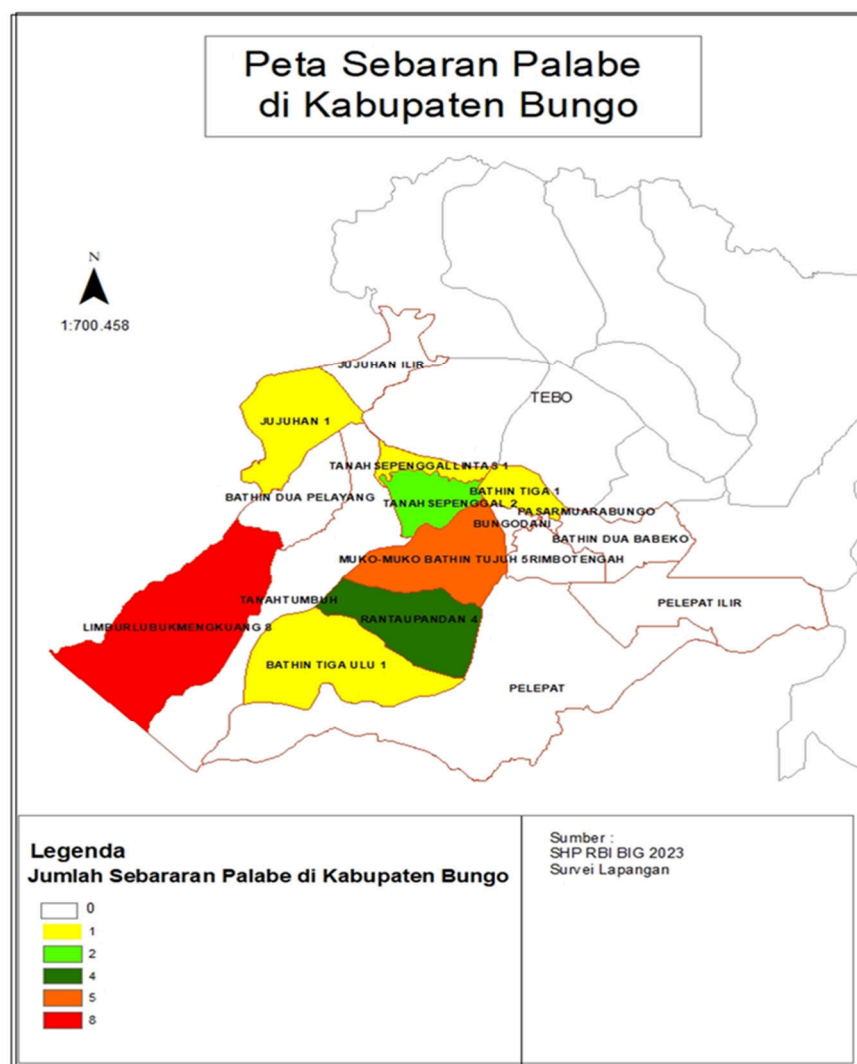


Figure 1 Distribution of Palabe Data in Bungo Regency

Of the 17 sub-districts observed, only 8 sub-districts still maintain Palabe, namely Rantau Pandan, Limbur Lubuk Mengkuang, Batin III, Tanah Sepenggal, Tanah Sepenggal Lintas, Muko-Muko, Batin III Ulu, and Jujuhan. This area is inhabited by the indigenous people of Bungo with few immigrants. The selection of the research location follows Moleong's (1990) theory of qualitative research that considers social and cultural contexts, aiming to explore in-depth information gradually and continuously.

Description of Research Participants

The Bungo people have a wealth of culture that has been passed down from generation to generation, one of which is the palabe, a form of folklore that contains educational values and local wisdom. Palabe in Bungo Regency still survives as part of the oral cultural heritage that has been passed down from generation to generation, despite experiencing challenges in the era of digitalization. In this study, as many as 23 palabe taken from informants have been analyzed to reveal the educational values contained in them. The main focus is on religious, moral, social, and cultural education, all of which play a role in shaping individual character and strengthening community identity. Although there are many other folktales scattered in various regions, the palabe has its own uniqueness because it is rooted in the social life and beliefs of the Bungo people who highly uphold customs and togetherness.

This research was conducted in Bungo Regency, Jambi Province, which is geographically located in the western part of the province and directly borders West Sumatra. The district has 17 sub-districts, 12 sub-districts, and 141 villages, the majority of whom are Jambi Malays, followed by minorities from the Javanese, Minangkabau, and Batak tribes. This diversity of tribes contributes to the cultural diversity that exists in this region, including in the transmission of folklore. The language used in the palabe is the distinctive Bungo Malay dialect, which often undergoes accentuation changes based on region and river basin that limits one community from another. However, with the development of communication and modernization, many younger generations are beginning to lose understanding of these dialect variations, which has an impact on the reduced use of regional languages in daily life.

In this study, it was found that only 8 out of 17 sub-districts still maintain the palabe tradition as part of daily life. The sub-districts are Rantau Pandan, Limbur Lubuk Mengkuang, Batin III, Tanah Sepenggal, Tanah Sepenggal Lintas, Muko-Muko, Batin III Ulu, and Jujuhan. People in these sub-districts still know and use palabe in various cultural activities, such as traditional events, religious rituals, and teaching for children. The sustainability of the palabe in this area is supported by demographic factors that are still dominated by the indigenous people of Bungo and the concern of traditional leaders who continue to retell old stories to the younger generation. However, in other sub-districts that have experienced urbanization and the entry of outside cultural influences, this folklore has begun to be abandoned, replaced by a modern form of entertainment that is more attractive to the younger generation.

The method used in this study is the documentation and interview method, where data is collected through direct recording from informants who are still memorizing and understanding the palabe in depth. The informants involved in this study consisted of traditional leaders, village elders, and individuals who were considered to have a strong memory of traditional stories. Once recorded, the palabe is then transcribed into the native regional language before being translated into Indonesian for further analysis. The analysis is carried out with a qualitative approach, where each story is analyzed based on its narrative structure and the values contained in it. From the results of the analysis, it was found that some palabes have very strong educational value, while others focus more on entertainment or mythology aspects.

One of the main values found in the palabe is the value of religious education, which teaches the importance of faith in God, prayer as a form of communication with the Creator, and acceptance of destiny. For example, in the palabe "The Origin of the Name of Sirih Sekapur Hamlet," the main character in the story faces various life trials, but still surrenders to God. Belief in the power of prayer and destiny becomes an important element in many palabes, showing how the Bungo people view life as a spiritual journey influenced by the Divine will. This religious concept is also reflected in various rituals that appear in the story, such as the use of heirlooms or traditional ceremonies as a form of respect for ancestors and supernatural powers.

In addition to religious values, palabe also contains moral values, which serve as a guideline for individuals in their attitudes and actions in daily life. Values such as patience, honesty, hard work, sacrifice, and self-control are often the main themes in palabe. In the story "Bujang Datun," for example, the main character is depicted as a figure who is willing to sacrifice for the safety of his younger brother, even if it means having to lose his human form and turn into a dragon. This story teaches that love and sacrifice are part of life, as well as the importance of maintaining relationships with family and others. This theme is often used as a way to educate children to respect parents, work hard, and be wise in the face of challenges.

In addition to religious and moral values, palabe is also loaded with social values, which emphasizes the importance of togetherness, mutual cooperation, and solidarity in the community. In various stories, society is portrayed as a group that always works together to solve common problems. For example, in some palabes, when a disaster or disaster occurs, all members of the community work together to help the victim without expecting anything in return. This reflects how social values have become an integral part of the culture of the Bungo community, which emphasizes that community life must be based on collective care and responsibility.

Palabe also plays an important role in preserving the cultural values of the Bungo people, by displaying various aspects of customs, customary law, and traditional beliefs. Many stories reflect the customary legal system that prevails in society, such as rules regarding marriage, conflict resolution, and customary ceremonial procedures. In some stories, the figure of the traditional leader is described as a wise figure and has the authority to enforce the law based on the norms that have been inherited. This shows that in Bungo society, customary law still has an important position in regulating social life, even though the influence of modernization is getting stronger.

However, the sustainability of palabe in the modern era faces major challenges. The younger generation is more interested in technology and popular culture, which has led to a decrease in interest in traditional folklore. Many of the informants in the study expressed their concerns about the loss of palabe over time. One of the proposed solutions is to document these stories in written and digital form, so that they are more accessible to the next generation. In addition, adapting palabe into more modern media, such as picture books, animated videos, or theater performances, is also considered an effective step to maintain the existence of this cultural heritage.

Overall, the study found that palabe is not just folklore, but also a part of a cultural identity that reflects fundamental values in the lives of the Bungo people. By teaching religious, moral, social, and cultural aspects, the palabe has a very important role in shaping individual character and strengthening community solidarity. However, the challenge of modernization requires innovation in the preservation of this folklore. Collaborative efforts between the government, academia, the cultural community, and the wider community are needed to ensure that the palabe stays alive as part of Indonesia's valuable cultural heritage.

Discussion

Values in Palabe Bungo Community

According to (Taupiv, 2017) Palabe is a folktale or story of the origin of a region that is conveyed in different ways, some are sung and some are just spoken. It depends on the content of the story and the speaker. Generally, the Bungo regional language is used. In the palabe there are many exhortations or advice (guidance from parents).

In this study, 23 Bungo palabes were found, which came from 8 sub-districts in Bungo sub-district, namely; Limbur Lubuk Mengkuang, Jujuhan, Tanah Sepenggal Lintas, Tanah Sepenggal, Rantau Pandan, Batin Tiga Ulu, Batin Tiga and Muko-Muko Batin Tujuh. Of the 23 palabes, at least 315 data were found, in which several values were found such as:

Religious Values

Palabe is a cultural product born from the Bungo people with a system of values, beliefs, and views on life of the Bungo people, therefore it is surprising that there are many religious values found in palabe. At least through the search of the character and mandate contained in the palabe, 74 religious data were found. The religious values found in the Bungo palabe, such as; faith, worship, appreciation, practice, knowledge and education.

After analysis, it was found that from all these values. There are several values that are very relevant to be used as teaching materials in PAUD, namely the value of appreciation (21 data), the value of practice (18 data), and the value of keyakian (21 data). The rest only appear in the form of contextual ornaments that are not supported by textual facts.

Moral Values

Palabe Bungo also contains many moral messages that shape children's characters from an early age. By following the journey of the characters, the themes and mandates contained in them. For moral values, at least 92 data were found from the 23 palabes. The moral values reflected in the 23 data include values: patience, tawakal, obedience to worship, helper, diligent work and diligent study, self-control, regret and several negative moral values such as intrigue, conflict and lying. Of all these moral values, after analysis, the dominant ones found in Palabe Bungo and relevant for teaching materials in PAUD are; the value of patience (19 data), tawakal (18 data), helper (15 data) and being able to work diligently (12 data). The rest, apart from the fact that there is only a little moral message in the story and it is more contextual, so a more concrete explanation is needed from the teacher.

Social Values

Palabe Bungo also contains a lot of social value because the stories told by the informants strongly reflect the norms, ethics, and social interactions that apply in the Bungo community. The social value in Palabe Bungo is reflected in the journey of the characters, supported by the theme and message or mandate contained in it. After going through the analysis process, at least 75 data from 23 palabes were found. In the 75 data, the values of caring, brotherhood, togetherness, mutual help, cooperation, and friendship were found. Of the 6 social values found in the palabe, there are only a few relevant values to be used as teaching materials, namely the values of caring (19 data), brotherhood (17 data), and togetherness (14 data). As for the previous reason, other values are not irrelevant to be used as teaching materials in PAUD, but their appearance in palabe is relatively rare. Even then, it is more ornamental and contextual.

Cultural Values

Palabe Bungo functions as a medium to convey local cultural values that are the identity of the Bungo people. These values can be in the form of beliefs, habits, customs, and ways of thinking that characterize Jambi culture. Of the 23 palabe found that still exist in the midst of the Bungo community, 71 data were found on cultural values. Among them are culture; knowledge, belief, art, morals, science, law, customs and customs. Of the 8 cultural values found from palabe bungo, there are 4 dominant values that often appear in all palabe and are relevant to be used as teaching materials in PAUD, namely; the value of trust (20 data), morals (13 data), customs (15 data) and habits (10 data). This amount of data is not the only indicator that makes these values relevant for teaching materials, but it is also adjusted to the criteria of teaching materials as equalized by (Prastowo, 2019). Namely, the existence of values that are useful and have a carrying capacity for children's growth and development are also adjusted to the curriculum.

Research Limitations

Based on experience during research and data collection, there are several limitations of research found, so that in the future for future researchers it can be considered before conducting research. These limitations include:

Limitations in the Scope of Palabe studied

This study only focuses on palabe from the Jambi area, especially from Bungo Regency, so it does not include folklore from other areas in Jambi that may have different educational values and narrative structures. This limits the generalization of the research results to the entire Jambi folklore.

Limitations in the Analysis of Educational Values

The analysis of educational values in palabe was carried out with a focus on relevance for early childhood (PAUD). This approach may not fully cover values relevant to other age groups, so the results of the study are more focused on specific segments of education only.

Transformation from Oral to Written Tradition

In the process of transforming the palabe from oral to written, some aspects of the originality of the story, such as the intonation, expression, or cultural context of a particular region, cannot be fully represented in written form. This has the potential to reduce the authenticity of the palabe.

Limitations on the Representation of Local Speakers

This research may rely on a number of specific local sources or speakers in recording oral traditions. This can affect the variety of stories collected, as each speaker may have different versions or interpretations of the story.

Novelty Research Findings

Novelty in a study refers to aspects of novelty or new findings that make a significant contribution to the development of science. This novelty can be the discovery of previously undisclosed results, the development of more innovative methods, or the incorporation of previously integrated theories and concepts. In a research, the presence of novelty is very important, to show the extent to which the research contributes to existing knowledge, answers gaps in previous research, or offers new solutions to relevant problems. Novelty evaluation is carried out by comparing research findings with previous studies in the same field, so that research can be considered to have a significant impact on science or practice in that field. The novelty in this study is: (1) The novelty in this study is by

identifying and exploring the values of education in palabe Bungo comprehensively, which has not been the focus of previous researchers' studies, especially in the context of relevance for early childhood. In addition, this study also maps how these values can be applied to support learning based on local wisdom; (2) This study contains novelty in connecting the potential of educational values in palabe as a medium for learning Indonesian in PAUD. This research leverages a wealth of linguistic aspects, such as traditional vocabulary and typical sentence structures, to develop early childhood oral language skills and comprehension; (3) The next novelty is by documenting and transforming the palabe of the Bungo community which was initially only conveyed orally into a written manuscript. This transformation not only aims to preserve oral cultural heritage, but also makes a significant contribution to the world of education and literature by providing written texts that can be accessed more widely, while allowing for an in-depth study of the structure, values, and functions of the palabe.

Conclusion

The results of the study show that, first, 23 Palabe of the Bungo Community have been found, as follows: (1) The origin of the name of Siri Sekapur Hamlet; (2) Bujang Datun; (3) Kingfisher; (4) Bujang Killiang; (5) Karaketu Bird; (6) Cikang; (7) Ghost Denguik; (8) Buffalo Nuang; (9) Ingenious Hens; (10) Lubuk Bujang Gadis; (11) Lukah Icut; (12) Grandma Ale, (13) Grandma Debalang Kecik and Girl Nine; (14) Black Shoulder Grandmother; (15) Tengka's parents; (16) The Triple Broken Sword; (17) Puti Bungsu and the Giant Ghost; (18) Golden Horned Deer; (19) The Tanjung Gedang Oath; (20) Takalak Hantu; (21) Eggplant appearance; (22) Lost in the Land of Fish and (23) Tuanku Sri Titled Imam Sakti. Furthermore, the results of the study showed that from 23 palabe educational values were found, (1) religious 74 data were found, including the value of; confidence, worship, appreciation and protection; (2) the value of moral education was found in 92 data, including values; patience, tawakal, helper, diligent, able to control oneself, and intrigue/conflict; (3) social found 75 data, including; caring, togetherness, mutual help and friendship; (4) cultural values were found 70 data, including values; beliefs, arts, customs and customs.

Based on the results of the study, it can be concluded that of all the values mentioned above, which are dominant in all palabe and relevant to be used as Indonesian teaching materials in early childhood, there are 14 values, namely: the value of belief, appreciation, practice, patience, tawakal, helper, diligence, care, brotherhood, togetherness, mutual help, trust, customs and habits. Based on the PAUD curriculum, these values are relevant to develop aspects of language development, sub-indicators: (a) understanding language; understand several commands at the same time, understand the rules and enjoy/appreciate reading; (b) express language; answering questions, mentioning the name and character of the character; Construct simple sentences in a complete structure, continue part of the story and have more new vocabulary for expressing ideas to others.

The results of the research on educational values in the Bungo Community Palabe have various implications. First, this research can be used as reading material in school libraries, regions, and the Education and Culture Office, benefiting students, teachers, and the general public. Second, for oral literature research, this result enriches qualitative studies on educational values in the Palabe tradition. Third, for PAUD teachers, this research can be used as a teaching material based on local wisdom to instill religious, moral, social, and cultural values, as well as improve children's language skills. Fourth, for PAUD students, Palabe's documentation is an interesting and contextual teaching material that facilitates language understanding and expression. Fifth, for the Bungo Regional Government and Jambi Province, the results of this research can be published as a book that enriches children's reading collections and supports the preservation of local culture.

This research provides several important suggestions for the preservation and utilization of the Palabe of the Bungo Community. Indonesian Language Education students can use it as a teaching material in learning literature at school. The people of Bungo and Jambi are expected to actively participate in preserving and passing on regional literature to future generations. The government, parents, and the community need to intensify efforts to preserve Palabe through workshops, seminars, and competitions to bring Palabe Bungo. The government is also expected to implement policies to maintain the existence of oral literature so that it does not become extinct as the number

of Palabe perpetrators decreases. Further research is suggested to explore other values within the Palabe as part of cultural preservation. Educators are expected to make Palabe as an Indonesian teaching material starting from the PAUD, elementary, to junior high school levels to instill cultural values and local wisdom to students.

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