

Analysis of Intrinsic Structure and Educational Values in Folklore in Sape District, Bima Regency

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Abstract -This study aims to describe (1) the intrinsic structure of folklore in Sape District, Bima Regency; and (2) the educational value of folklore in Sape Subdistrict, Bima Regency. This research was conducted in three villages, Sape Subdistrict, Bima Regency, which consisted of Jia Village, Sari Village, and Sangia Village. This study uses a qualitative approach with descriptive research with data collection techniques through observation, interviews, document analysis. The data analysis technique uses the Miles, Huberman, and Saldana technique which consists of three stages, namely: data reduction, data presentation, and drawing conclusions. Testing the validity of the data in this study used method triangulation and theoretical triangulation. The results showed that: (1) the results of the three folk tales of Sape Subdistrict, Bima Regency have intrinsic value. The intrinsic value of the folklore of Tabe Bangkolo, Wadu Sura, and Nanga Nur includes themes, characters and characterizations, plot, setting, and mandate; and (2) the results of the research on the educational value (education) of the three folk tales of Sape Subdistrict, Bima Regency, found the value of religious/religious education, the value of moral education, the value of traditional education, and the value of historical education.

Keywords: Instinctive Structure, Educational Values, Folklore

I. INTRODUCTION

Indonesia is a country that is diverse in culture. This cultural diversity can be seen from the diversity of literature, including folklore. Folklore is a story in the past that characterizes each region which has the culture and history of each region. Folklore in Indonesia is very much coming from various regions in the archipelago that stretches from Sabang to Merauke.

According to Sumayana (2017) Folklore is a description of the social environment that is closely related to culture and social values in a particular society. According to Setyawan *et al.*, (2017) Folklore is a literary work that was born

and developed in the environment of its owner, believed to have the values of local wisdom and nobility of the owner of the story. According to Hannik (2017) folklore is a story that was born and developed in society, which contains values and norms that are obeyed by the community. Talking about folklore cannot be separated from folklore, because folklore is part of folklore. Regarding the division of folklore in Brunvand (Rafiek, 2015) argues that folklore can be classified into three major groups, namely; oral fluorescence, partially oral fluorescence, and non-verbal fluorescence. As for Bascom in (Nursa'ah, 2018) divides folk prose stories into

three major groups, namely: (1) myth (myth), (2) legend (legend), and (3) fairy tale (folktale).

According to Rusyana (Yanti, 2017) the function of folklore in society is to; (1) children and grandchildren know the origins of their ancestors, (2) people know and appreciate the services of people who have done deeds that are beneficial to the public, (3) people know about kinship relationships, so that even though they have been separated due to wandering to other places, the relationship is not broken, (4) people know about how the origin of a place was built with great difficulty, (5) people know better the state of their hometown, both natural conditions and habits, (6) people know the heirlooms that exist in the village. somewhere, (7) people can take advantage of an experience from the previous person so that he can act more carefully, (8) people are entertained, so that heavy work becomes light.

Folklore as a picture of the community environment certainly contains a very high moral value for the people of Indonesia. On the other hand, folklore contains a high educational value. About the value of education in folklore can be experienced directly by the audience, because folklore is directly conveyed orally.

Folklore of an area acts as a cultural wealth and positive potential for knowledge about history, life lessons, ideals, customs, and various kinds of regional life activities. In literary works, the reality in society is actually implied. In this case, folklore needs to be explored, analyzed, and preserved.

The folklore of each region needs to be explored and re-examined, because in the story there is an implied reality that describes the reality of society in the past and present. This means that the existence of writers is very important as a mouthpiece for the community to pour back through the power of imagination into a literary work. With the creation of folklore in a literary work by writers, it facilitates the socialization process in the community regarding folklore in the local area. Thus, the process of telling stories or storytelling in the community, especially families, is very easy. Remembering folklore is a requirement for the value of life for the community.

The folklore of an area is one of the most valuable cultural heritages, still needed and useful for the present and the future. There are still many folk tales in the community, especially in rural communities that have not been studied and researched or recorded. This is

a concern of all elements, both local communities, academics and even more so the government. The research step is a way so that folklore can be recorded so that it does not become extinct, considering that this is a very useful ancestral heritage which contains noble values.

If Indonesian literature, especially in rural communities, is not researched or recorded, it will be swallowed up by the times. The documentation of folklore needs to be heeded immediately because it does not allow the folklore to be claimed by other regions or foreign parties. Another concern is the lack of parental care or not paying special attention to folklore in the local area. On the other hand, there are fewer and fewer folklore speakers in the area and even almost extinct. Efforts in documenting the folklore are important and must be given special attention.

The problems that have been described above, almost all regions have experienced this incident, so efforts must be made to explore, study, and document folklore so that it can be passed down from generation to generation, including folklore in the Sape sub-district, Bima district. This is the background for researchers to research and examine more deeply the folklore in Sape District, Bima Regency. There are three folk tales from Sape Subdistrict, Bima Regency which will be studied in this study, namely, Tabe Bangkolo, Wadu Sura, and Nanga Nur .

There are several studies that examine the intrinsic structure of folklore that contains educational value. There is a study conducted by Dahlia (2017), in his research showing that the folklore of the bitter tongue contains educational values. In addition, there is also a study conducted by Sari, *et al.*, (2018) which shows that folklore in Kebumen Regency is used as literature teaching material in junior high schools because it has educational values. Further research was conducted by Maulana, *et al.*, (2018), the results of his research show that the folklore of the origins of Bayumudal, Joko Ripuh, and Mbah Bantarbolang contains the values of religious and moral education. The difference between these studies and the research to be carried out is in the study of folklore and the location of the folklore.

Ratna (2010) said that if a literary work is analyzed structurally, then the structure is analyzed. The first thing that needs to be identified and described in reviewing the

structure of literary works such as themes, plots, characters, and others. In line with the opinion of Nugiyantoro (2022) that the structural analysis of literary works can be done by identifying, reviewing, and describing the functions and relationships between the intrinsic elements concerned.

According to Muhardi and Hasanudin (Sari & Zulfadhli, 2018) explains the six most important elements in a literary work, namely: (a) characters and characterizations, (b) events and plot, (c) setting, (d) point of view, (e) language style, and (f) theme and message.

The six elements of literary works are building elements that can be found in literary works. Every literary work has a different intrinsic element. For literary works in the form of prose such as romances, novels, and short stories, some experts argue, the intrinsic elements are (a) theme, (b) message, (c) character, (d) plot, (e) setting, (f) point of view, and (g) language style. While the building elements of poetry consist of physical structure and inner structure (Emzir & Rohman, 2017).

Unlike the case with other literary works in this case folklore. Structural studies of folklore have building blocks (intrinsic) that are different from literary works in the form of prose and poetry. Wahyuningtyas & Santosa, (2011) revealed that the structural study of folklore includes; theme, character, plot, setting, and mandate. According to Nugiyantoro in (Nurjadin, 2020), the intrinsic elements that build the story are the theme, characters and characterizations, plot, setting, and mandate.

The folklore that will be studied later is to describe the educational value contained in the story. Educational values are values that lead to human nobility. Educational values are part of values that express ideas, explore what we can do to make the world a better place (Tillman, 2004). The educational value is closely related to the educational value. The value of education itself is the limit of everything that educates towards maturity, can be good or bad, thus useful for one's life. Educational values in literary works include religious, moral, social, aesthetic values, and traditional/cultural values (Purwaningtyastuti, 2014). In contrast to Waluyo in (Nurjadin, 2020) which says that the educational values that can educate the reader are moral values, customary values, religious/religious values and historical values.

The folklore studied focused on folklore in three villages, namely (1) *Tabe Bangkolo* in Jia

village, (2) *Wadu Sura* in Sari village, (3) *Nanga Nur* in Sangia village. The selection of the research location is based on the consideration that in that location there are stories that stand out and are known to the wider community and there are still native speakers. In addition, in the selected folklore locations there are still certain relics or objects that are believed to have links with local folklore. Therefore, in this study, we examine the folk stories of Sape Subdistrict, Bima Regency, which contain intrinsic structure and inductive values.

II. METHODS

This research uses a qualitative approach with a descriptive type of research. A qualitative approach, according to Gunawan (2017), that research with a qualitative approach emphasizes the analysis of the process of inductive thinking processes related to the dynamics of the relationship between observed phenomena, and always uses scientific logic. While descriptive research according to Ramdhan (2021) suggests the type of descriptive research is a type of research with a way to describe the results of a study. Furthermore, according to Rukajat (2018), this type of descriptive research is a type of research that describes a real, realistic, actual, real phenomenon.

The location in this study is in three villages, Sape Subdistrict, Bima Regency, which consists of Jia Village, Sari Village, and Sangia Village. Sources of data in research on folklore in Sape District, Bima Regency, namely informants and documents. According to Sugiyono (2018), data collection techniques are the most strategic step in research, because obtaining data is the main purpose of doing research. Without knowing the data collection techniques, the researcher will not get data that meets the data standards set. The data collection techniques used in this research are interviews, and document analysis. The documents analyzed are the folklore documents of *Tabe Bangkolo*, *Wadu Sura*, and *Nanga Nur*. The informants interviewed consisted of three informants from each folklore in the villages of Jia, Sari, and Sangia in Sape District, Bima Regency. The first informant was Mr. Dahlan as a caretaker in the folklore of *Tabe Bangkolo* in Jia Village. The second informant, Mr. Mustakim, is the caretaker of the *Wadu Sura* folklore in Sari Village. The third informant is Mr. M. Nur as the caretaker of the *Nanga Nur* folklore in Sangia Village.

Data analysis technique uses the Miles, Huberman, and Saldana (2014) technique which consists of three stages, namely: (1) data reduction, (2) data presentation, and (3) conclusion drawing. Testing the validity of the data in this study uses the degree of confidence (*credibility*) in the form of triangulation. The triangulation used in this study is the triangulation method and theoretical triangulation. The triangulation method uses a strategy of checking research results from several data collection techniques and theoretical triangulation, namely the results from research are compared with theory, which is called comparative explanation (Gunawan, 2017).

III. RESULT AND DISCUSSION

3.1 Results

A. Tabe Bangkolo Folklore

Based on the results of interviews with the informant who cares for the folklore *Tabe Bangkolo*, the origin of why the descendants of the Bima kingdom cannot eat *uta Bangkolo* is because there was an agreement between Indra Jamrut with *uta bangkolo* before. The agreement is "If your descendants will eat from our descendants, it will be *Ma leli lao dei lili, ma soe lao dei sia*," said *Uta Bangkolo*." Then what will we get for our descendants?" said Indra Jamrut."Any incident related to your family or descendants, whether it's a danger or an emergency at sea, then we will help," said *Uta Bangkolo*.

Tabe Bangkolo Hill became the event and location of the incident based on the agreement of the descendants of the Bima kingdom. The name *Tabe Bangkolo* itself can be interpreted, *Tabe* (pan) while *Bangkolo* (name of yellow tail fish). In the past, the skillet was used to fry dry *Bangkolo uta*. The *Uta Bangkolo* finally came back to life and jumped out and the *tabe* broke. Finally, *Uta Bangkolo* jumped right at *Raba Lolu* (Lolu dam)."You can't eat us and our descendants because your descendants have taken an oath and promised not to eat us," said *Uta Bangkolo* when he *touched* Lolu."If you eat our nation intentionally or not, then this is the place where you bathe as a medium of treatment," continued *Uta Bangkolo*.

Tabe Bangkolo as evidence of historical heritage from the folklore of *Tabe Bangkolo* in the Jia village area. *Tabe Bangkolo* is located on a hill in the vicinity of Jia village, Sape sub-district. The next incident was directly

experienced by *Ncuhi* who at that time was the leader of the tribal chief in the Jia village area. "Don't cry *Ncuhi* Jia, we will help you" said the *bangkolo* fish." Then how can you help me?" *Ncuhi* i Jia back question."You don't have to know, just ride on my back," said *Uta Bangkolo*. Finally, *Ncuhi* Jia climbed on the back of *uta bangkolo*. Arriving at Jia's village, *Ncuhi* Jia finally made an announcement. The contents of the announcement were for all my residents in the village of Jia not to eat a fish called *Uta Bangkolo* (yellow tail fish). Because there has been a promise and oath of our ancestors with the *Uta Bangkolo people*. After all of the events above, the descendants of the Bima kingdom and the people who inhabit or come from the village of Jia no longer eat *Uta Bangkolo*. The results of the document analysis regarding the intrinsic structure and educational value of the *Tabe Bangkolo folklore* are as follows:

1. Intrinsic Structure of Tabe Bangkolo Folklore

a. Theme

The theme in the *Tabe Bangkolo* story is the origin story of the descendants of the Bima kingdom and the Jia village community in particular, that they cannot eat *uta bangkolo* (yellow tail fish). This has come into effect since the oath and promise of Indra Jamrut and *Uta Bangkolo*.

Strengthened again when fried *uta bangkolo* is dry on a mountain of *tabe bangkolo* then comes back to life and the *tabe* (pan) breaks. Finally jumped into *Lolu 's touch* (Lolu dam). While at the *Lolu dam*, the yellow tail fish also gave information that when they made a mistake or didn't know, this is the place to take a bath so they don't get sick. Plus *Ncuhi* Jia gets information directly from *uta bangkolo*. After that *Ncuhi* Jia gave an announcement to all residents in the village of Jia not to eat a fish called *uta bangkolo* (yellow tail fish). Because there are promises and oaths of our ancestors with the *Uta Bangkolo people*.

b. Characters and Characterizations

The main character in the *Tabe Bangkolo* story is *Ncuhi* Jia. *Ncuhi* Jia is a tribal chief in the village of Jia. *Ncuhi* is a very responsible and trustworthy tribal chief. This is evidenced by providing information to the community that all citizens should not eat *uta bangkolo*.

The other figure is Indra Jamrut who is a descendant of the Bima kingdom. In the past he was one of the kings who led the Bima region.

Indra Jamrut is a cunning figure. This was proven when he took his brother Indra Kumala's bait. And starting from him, there was an agreement not to be able to eat *uta bangkolo* for his family and descendants and the reward was that *uta bangkolo* would help the entire family and descendants of the Bima kingdom when there was a problem in the ocean.

c. Plot

The plot used in the *Tabé Bangkolo* story is a forward plot or a straight line. This is the story at the beginning by the descendants of the king of Bima who made promises and oaths with *uta bangkolo* in the depths of the Sangia sea. The agreement contains a ban on eating *bangkolo* fish and the reward is that the *bangkolo* fish will help the family or descendants of the Bima kingdom when experiencing problems in the Ocean.

This was further strengthened when the *uta bangkolo* frying incident occurred. At Mount *Tabé Bangkolo*, the dry village of Jia and *Uta Bangkolo* came back to life. This story was continued by *Ncuhi* Jia when he had a big problem in the Ocean. And the agreement at the beginning of *uta bangkolo* and Indra Jamrut was proven true when there was a problem with *Ncuhi* Jia in the sea of Kamodo island.

d. Background

The setting that stands out in the *Tabé Bangkolo* story is the place setting. When Indra Jamrut took a fishing rod in the depths of the Sangia sea and made an appointment with *Uta Bangkolo*. After that, Mount *Tabé Bangkolo*, as the first location, was fried to dry *uta bangkolo* and came back to life, then jumped into *raba* Lolu, a place where people smell or eat yellow tail fish. After that the island of Kamodo as a place for *Ncuhi* Jia's assistance by *uta bangkolo* to cross the ocean to return home to his village of *Ncuhi* Jia.

e. Mandate

The message that can be drawn from the *Tabé Bangkolo* story is that the first time you take someone else's property, you must first ask for permission. Second, all the descendants of the Bima kingdom and the Jia village community in particular so as not to eat *uta bangkolo*. Third, when you eat it because you forgot or made a mistake, there is a place to be bathed, namely in Lolu 's *touch* (Lolu dam). Fourth, generations or descendants of the Bima

kingdom and the Jia village community to know and obey the ancestral promise with *uta bangkolo*.

2. The Educational Value of *Tabé Bangkolo* Folklore

a. Value of Religious Education

The value of religious education can be seen through the character of a character who is trustworthy and cares for the community, namely by giving mummings. This can be seen from the following quote:

"...for all my residents in the village of Jia not to eat a fish called *uta bangkolo* (yellow tail fish). Because there are promises and oaths of our ancestors with the *Uta Bangkolo* people."

The value of other religious education that is not good is that it comes from one of the figures, namely Indra Jamrut. This can be seen from the quote:

"Finally, the hobby of keeping birds (Indra Jamrut) took his brother's bait, Indra Kumala. Indra Jamrut stealthily took his brother's bait..."

b. Moral Education Value

The value of moral education contains good and bad teachings. This can be found in the *tabé bangkolo* story. The good nature is depicted in the figure of Sang Bima who sent his son to lead the Bima region. Even though at the time he was entrusted by *Ncuhi* Dara to lead the Bima region, but because there was a mandate from the Majapahit kingdom, he was forced to refuse it and sent his son. This can be seen in the statement of the Bima:

"In the future I will send the grandson of *Ncuhi* Dara to lead the Bima area. After 20 years brought his wife in Java. Come these two sons riding three bamboo sticks..."

As for the bad character in the *Tabé Bangkolo* story, Indra Jamrut is greedy, taking his brother's bait secretly without telling anyone. Indra Kumala's older brother.

c. Value of Indigenous Education

The value of traditional education in the *Tabé Bangkolo* story is the tradition of descendants and the Jia village community who no longer eat *uta bangkolo* since there was an agreement from Indra Jamrut with *uta bangkolo*: "If your descendants later eat from our descendants, it will be *maleli lao dei lili, ma soe lao dei sia*," said *uta bangkolo*.

Reinforced again after frying *uta bangkolo* dry instantly alive. And when giving an answer

or alternative when eating yellow tail fish then come and take a bath at Lolu 's *touch* to be healthy again. This is as in the contents of the *Bangkolo tabe story*:

“You can't eat us and our descendants because your descendants have taken an oath and promised not to eat us,” said *Uta Bangkolo*. When you eat our people, then you must bathe in this place so that you can recover....”

And strengthened again by the events that befell *Ncuhi Jia* on the island of Kamodo. *Ncuhi Jia* was assisted by *uta bangkolo* to cross the ocean, this was in accordance with *uta bangkolo's promise* with Indra Jamrut.

“Any incident related to your family or descendants, whether it's a danger or an emergency at sea, then we will help,” said *Uta Bangkolo*.”

Finally, since that incident *Ncuhi Jia* gave an announcement to the people not to eat *uta bangkolo anymore*. And from that moment on, the people of *Jia* village no longer dared to eat *uta bangkolo*.

d. History Education Value

The contents of the *Tabe Bangkolo story* can be found of historical importance, especially for the descendants of the Bima kingdom and the *Jia* people in particular. Through the story of *Tabe Bangkolo*, it can be seen the taboos for the descendants of the Bima kingdom and the people who come from the village of *Jia*.

“When you make a mistake or accidentally or don't know it then go take a bath in Lolu 's *touch* “ as a medicine to avoid the curse of *Bangkolo's uta promise*, namely *maleli lao dei lili, ma soe lao dei sia*.”

B. Wadu Sura Folklore

Based on the results of interviews with informants who care for the *Wadu Sura* folklore, that *Wadu Sura* is the name of a place in the Sari village area. It used to be a book when it was given by Syekh Datu Ditiro and Syekh Datu Dibanda to the first *La Kai* (Sultan Muhammad Salahuddin) then turned into a *Wadu Sura* (a stone inscribed with letters).

Syekh Datu Ditiro and Syekh Datu Dibanda are scholars who spread Islam in the eastern region of Bima. The spread of Islam that they did so that they Islamized the Bima sultanate at that time precisely at the location of *Wadu Sura* in Sari village. *Wadu Sura* is a witness to the Islamic history of the Bima Sultanate. The location of *Wadu Sura* is also the place where

Sheikh Datu Dibanda and Sheikh Datu Ditiro gave suggestions to La Gawe regarding a suitable area for them to live in. Finally, their agreement was born to choose a sharia village to be the place they would live after moving from *hidi rasa* (original village). The shari'a village that was meant in the past was now a Sari village. The results of the document analysis regarding the intrinsic structure and educational value of the *Wadu Sura* folklore are as follows:

1. Wadu Sura Folklore

a. Theme

Theme *wadu sura* basically tells of the arrival of Syekh Datu Dibanda and Syekh Datu Ditiro in the east of the Bima region. His arrival in the eastern region of Bima to spread Islam. When they arrived in the western region of the Sape sub-district, Syekh Datu Dibanda and Syekh Datu Ditiro converted to Islam the first *La kai*, Sultan Hasanuddin, and gave him a book which has now turned into a *wadu sura* (a stone inscribed with letters). As in the story quote as follows:

“... uttered by the two sheikhs are two sentences of the Shahadah (Asyhadu alla ila ha illallah wa ashhadu anna muahmmadarasulullah). Then *La Kai* said “I can't read.”

This story is almost similar to the story of the Prophet Muhammad SAW. Finally embraced by the two Sheikhs, immediately then hugged *La Kai* immediately able to say the shahada. And finally at that time the book of Shari'a Al-Quran was handed over. That's what is left in the *Wadu Sura*.

In addition, Syekh Datu Dibanda and Syekh Datu Ditiro had a dialogue with La Gawe about their residence at that time. After a dialogue and a suggestion by the Shaykh about their place of residence was given. In the end, they both agreed that the location they would live in was in a shari'a village and has now become a Sari village since it was established in 1808 by the first *La Kai*. It is as in the contents of the story:

“Finally, first crowing in the Shari'a village, then the chickens in the *Oi Pana village answered*. Finally, in 1808 it was decided here (Shari'a village) as the residence of those who had moved from *Hidi Rasa*. La Gawe lives in Sari village and La Guwi lives in Soro village. That's why there is a connection between Sari and Soro villages...”

“...Finally they all agreed to live in the Shari'a village. After that the sharia village changed its name to Sari village, named by the first *La Kai*,

namely Sultan Muhammad Salahuddin.”

b. Characters and Characterizations

The main characters in this story are Sheikh Datu Dibanda and Sheikh Datu Ditiro. They are both religious figures and play an important role in the spread of Islam in the eastern region of Bima. Other characters in the *wadu sura story* are the first *La kai*, La Gawe, and La Guwi who welcomed the arrival of Sheikh Datu Dibanda and Sheikh Datu Ditiro in the eastern region of Bima. Along with three members of the Sheikh’s entourage and the three *Ncuhi* in Sari village.

c. Plot

The plot used in the *Wadu Sura story* is a forward plot. The story takes place chronologically. The story begins with the arrival of Sheikh Datu Dibanda and Sheikh Datu Ditiro and their entourage of three people. The Sheikh and his entourage first met La Guwi and La Gawe in Soro village and finally they went to Sari village. After that, the two sheikhs Islamized the first *La Kai* and had the idea that the Shari’a village was used as the residence of La Gawe. Previously they (La Gawe) inhabited *Hidi Rasa*.

d. Background

The setting that stands out in the *Wadu Sura story* is the setting of the place. The first place where the Sheikh and his entourage met with La Gawe and La Guwi was in the village of Soro. After that in *hidi rasa/oi pana* (village place/hot water). And the last place where the Sheikh met the first *La Kai*, the three *Ncuhi*, was in the Shari’a village. That’s where the Sultan of Bima was converted to Islam and the sharia village was designated as a residence after moving from the *Hidi Rasa village*.

e. Mandate

The message that can be learned from this *wadu sura story* is that when you have good intentions and help spread the religion of Allah, Allah SWT will be glorified. Both during life in this world and after death. His good name and struggle will always be remembered by the next generation. The services and sacrifices of the two sheikhs and their entourage will leave an imprint on the memories of the people of Bima, especially the people of Sari village. Through this story, the entire community of Bima, especially the village of Sari, must be grateful

through prayers for the services of the two Sheikhs and their entourage, then La Gawe and La Guwi, and the first *La Kai* (Sultan Muhammad Salahuddin).

2. Wadu Sura Folklore

a. Value of Religious Education

The value of religious education in the *Wadu Sura story* is very visible. When they first met La Gawe and La Guwi, Syekh Datu Dibanda and Syekh Datu Ditiro greeted them. This is as in the contents of the following story:

“ Then the group of sheikhs greeted them “Assalamu’alaikum warahmatullahi wabarakatuh” but La Gawe and La Guwi could not answer the greeting, because at that time they still had Hindu-Buddhist beliefs.”

The value of other religious/religious education is when the Sheikh converted to *Islam* for the first time and gave him a book as a guide after he converted to Islam. As in the following story:

“ Finally, the first sheikh Datu Dibanda and Datu Ditiro *La Kai* were bathed so they could read the Quran (the Book). The first spoken by the two Sheikhs are the two sentences of the Shahada (Asyhadu alla ila ha illallah wa ashhadu anna muahmmadarasulullah). Then *La Kai* said “I can’t read.”

This story is almost similar to the story of the Prophet Muhammad SAW. Finally embraced by the two Sheikhs, immediately then hugged *La Kai* immediately able to say the shahada. And finally at that time the book of the Shari’a Al-Quran was handed over, that was what was left in the *Wadu Sura*.

b. Moral Education Value

The value of moral education that contains goodness can be found in the *wadu sura story*. In this case, the good character possessed by the Shaykh. After the Sheikh Islamized Sultan Muhammad Salahuddin and they were about to return to their original place. However, before returning, the sheikh had a concern for La Gawe because at their residence in the *Oi Pana village* so far the rooster did not crow. Finally, a suggestion was given so that La Gawe got a new village area to live in and the new place where the rooster could crow. It is as in the contents of the story:

“The sheikh’s group continued their journey to Java, but before returning there was an agreement with La Gawe and La Guwi. The agreement arose because the village where they

lived did not have a rooster crowing. There should be a rooster crowing. Finally, there was an agreement “You can’t live in this village,” said the Sheikh. Finally agreed to find three places. The location is in the village of Sari (Shariat Village), *Oi Pana village* (Air Panas/now Tanah Putih village), Kabu Lengga village (now Boke village). In the agreement, each of the places mentioned above provides a rooster and a hen. The roosters and roosters are brought to each of the three places and seen which one crows first. Finally, the first crowing in the Syariat village (Sari village) was answered by the chickens in the *Oi Pana village*. Finally, in 1808 it was determined here (Shari’a village) as the residence of those who had moved from *hidi rasa*.”

c. Value of Indigenous Education

Wadu sura story is the tradition of saying greetings. Until now, the majority of the people of Bima, especially the Sape sub-district, say hello when they want to meet. This is ingrained in the descendants of the Bima community. This greeting tradition was given as an example by the sheikh when he first met La Gawe and La Guwi, then the Sheikh said greetings. This can be noted in the following quote:

“Then the group of sheikhs greeted them Assalamu’alaikum warahmatullahi wabarakathu, but La Gawe and La Guwi could not answer the greeting, because at that time they still had Hindu Buddhist beliefs.”

d. History Education Value

Through this *wadu sura story*, several important histories can be found, namely the process of the entry of Islam in the Bima region through the eastern region of Bima. Furthermore, the discovery of a new village, namely a sharia village, a good village to live in. The Shari’a village changed its name now to Sari village.

C. Folklore of Nanga Nur

Folklore caretaker *Nanga Nur*, that *Nanga Nur* is the name of a lake that has been discovered by the two sheikhs who brought Islam to the eastern region of Bima. When the two sheikhs arrived in Sape, the eastern region of Bima, they immediately found *Nanga Nur*. then they both use it to drink and bathe from the exhaustion of long journeys.

Nanga Nur itself means water / luminous lake. *Nanga Nur* is directly on the edge of the

ocean in the village of Sangia. In the past until now *Nanga Nur* is still intact and has never subsided. Since it was discovered by Sheikh Datu Dibanda and Sheikh Datu Ditiro *Nanga Nur*, since then it has also been used by the community for daily needs. Until now *Nanga Nur* is believed by the community as a sacred water/pond. The results of the document analysis regarding the intrinsic structure and educational value of the *Nanga Nur* folklore are as follows:

1. Nanga Nur Folklore

a. Theme

Folklore *nanga nur* has a theme about the story of the preaching journey of the two Sheikhs, namely Sheikh Datu Dibanda and Sheikh Datu Ditiro. They began to spread the teachings of Islam in Bima, precisely in the eastern area of the Bima area (now Sape District). The name of the Sape area that they first entered was inspired by the words of the Sheikh. At that time the Shaykh said that until here the religion of Islam, to the east of other religions. This can be seen in the contents of the following story:

“This Sape actually arrived, meaning that the Shaykh used to be here, the religion of Islam. The east is another religion. However, due to the wrong pronunciation, the name of the place/kecamatan we live in is now known as Sape until now.”

When they first arrived in the eastern area of Bima by boat, the two Sheikhs immediately found a lake close to sea water in Sangia village (now). Finally, the lake was used as water for bathing and drinking by the Sheikh. This can be seen from the contents of the story:

“They first came across this place. And seeing this water/pond then they drank it because they were quite thirsty from the long journey. Syekh Datu Dibanda and Syekh Datu Ditiro also bathed using the *nanga nur* (luminous water/lake).”

b. Characters and Characterizations

The characters in the story of *nanga nur* are two Sheikhs Named Sheikh Datu Dibanda and Sheikh Datu Ditiro. Both Sheikhs have good hearts and noble souls. They were both willing to come all the way to the Bima area just to spread Islam. Their journey to Bima was so extraordinary that they were able to find *nanga nur* (lake of light). Until now, *nanga nur* is used by the community for household activities and matters related to sacred things.

c. Plot

The plot in the story of *Nangu Nur* is a forward plot. The story begins with the arrival of the Sheikh to the eastern region of Bima. Then he meant to say that the religion of Islam was here, but the mispronunciation was finally inserted into the word Sape. Since then the area until now called Sape. After the two Sheikhs found a lake. This lake in the Bima area is known as the term *nanga nur* (water / glowing lake). Chronology in the story runs sequentially from beginning to end.

d. Background

The setting that stands out in the story of *nanga nur* is the setting of the place. Syekh Datu Dibanda's missionary journey and Syekh Datu Ditiro's arrival in the eastern region of Bima, they both found a lake. The lake is used by them to drink and bathe from the long journey to the Bima area. Until now, *nanga nur* is still intact and can still be used. The water still never recedes and is always there even though it is directly adjacent to sea water.

e. Mandate

The message that can be drawn from the story of *Nanga Nur* is that when helping spread the religion of Allah, Allah also helps us and makes all our affairs easier. His services will always be remembered by the next generation. There are three big things from the services of Sheikh Datu Dibanda and Datu Ditiro to their arrival in the Bima region, namely the first to bring Islam into account, the second term for mentioning the name Sape, the third is the discovery of a lake. The lake is *nanga nur*.

2. Nanga Nur Folklore

a. Value of Religious Education

In the folklore of *nanga nur*, it can be said that Syekh Datu Ditiro and Syekh Datu Dibanda are followers of Islam. Part of their age is used to spread the religion of Islam. Until they both close their age in Sape, the eastern region of Bima. This can be seen from the contents of the following story:

"The basis of *Nanga Nur's* story is glowing water. The people who brought Islam were Sheikh Datu Ditiro and Sheikh Datu Dibanda. There's his grave on the mountain there."

From the information above, it is clear that Syekh Datu Dibanda and Syekh Datu Ditiro are Muslims. Some of their age is used to spread the

religion of Islam. Until finally they both died in Sape and were buried in Sape, the eastern region of Bima.

b. Moral Education Value

The value of moral education which contains good and bad teachings can be found in the folklore of *nanga nur*. Morally, the attitude of Syekh Datu Dibanda and Syekh Datu Ditiro gives an example that a person in pursuing a desire must try to the maximum. Syekh Datu Dibanda and Syekh Datu Ditiro's determination in spreading Islam to the point of death. Sheikh Datu Dibanda and Sheikh Datu Ditiro were very patient in spreading the religion of Allah SWT.

c. Value of Indigenous Education

The value of traditional education in the story of *nanga nur* is to have sacred things. Since the discovery of *nanga nur* by Syekh Datu Dibanda and Syekh Datu Ditiro, the community has believed the lake to be a sacred place. In addition to being used for drinking and bathing, this place can treat several diseases and even a husband and wife who have not been blessed with children. As in the story:

"Since it was discovered by Sheikh Datu Dibanda and Datu Ditiro at this location, since then this *nanga nur* has been used by the local community to take water as a drink, water for bathing and washing activities and so on. In addition, *nanga nur* is trusted and believed by the community to have sacred things. Many people who when there is a problem immediately come to this place to take a shower. *Nanga nur* is used as a *wasilah* such as healing for a madman, for those who do not have children, and so on."

d. History Education Value

The contents of the story of *nanga nur* can be found the value of historical education. From this story it can be seen who spread Islam and who was the first to discover *nanga nur* (luminous water/lake). Their missionary journey was very useful for the Bima region, especially the eastern region of Bima, namely the Sape area. Until the time they both died in Sape and was buried in Sangia village, Sape sub-district. As in the contents of the story as follows:

"The people who brought Islam were Sheikh Datu Ditiro and Sheikh Datu Dibanda. There's his grave on the mountain there."

D. Discussion

Result of the folklore of Sape Subdistrict, Bima Regency contains an intrinsic structure. The intrinsic structure of the folklore of *Tabe Bangkolo*, *Wadu Sura*, and *Nanga Nur* includes themes, characters and characterizations, plot, setting, and mandate. Based on the content and themes of the three folk tales above, the folklore of Sape District, Bima Regency is divided into religious legends and local legends.

The results in this study are in line with research conducted by Dahlia (2017) namely the folklore "Si bitter tongue" contains an intrinsic structure which includes themes, plots, characters, settings, and messages. In addition, there is also a study conducted by Sari, *et al.*, (2018) which shows that folklore in K ebumen Regency contains an intrinsic structure which includes themes, plots, characters, settings, and mandates. This is in accordance with the theory put forward by Wahyuningtyas & Santosa (2011), that the structural study of folklore includes; theme, character, plot, setting, and message. Furthermore, according to Nurgiyantoro in (2020) that the intrinsic elements that build the story include a theme, characters and characterizations, plot, setting, and mandate.

Result of the folklore of Sape Subdistrict, Bima Regency contains educational values. The educational values of the three folk tales of *Tabe Bangkolo*, *Wadu Sura*, and *Nanga Nur* include the value of religious education, the value of moral education, the value of traditional education, and the value of historical education.

Study are in line with the research conducted by Maulana, *et al.*, (2018), that the folklore of the origins of Bayumudal, Joko Ripuh, and Mbah Bantarbolang contains educational values. The educational values contained in the folklore are the values of religious education and moral education. This is in accordance with the theory put forward by Waluyo in (Nurjadin, 2020), that the value of education that can educate readers is the value of religious education, morals, customs, and history.

IV. CONCLUSION

Based on the results of the research and discussion obtained, the conclusions in this study are divided into two parts, namely: (1) Results The three folk tales of Sape District, Bima Regency have intrinsic value. The intrinsic value of the folklore of *Tabe Bangkolo*,

Wadu Sura, and *Nanga Nur* includes themes, characters and characterizations, plot, setting, and mandate; and (2) The results of the research on the educational value (education) of the three folk tales of Sape Subdistrict, Bima Regency, found the value of religious/religious education, the value of moral education, the value of traditional education, and the value of historical education.

Based on the research and discussion, suggestions for related parties can be given as follows: (1) for schools, it can be used as material in learning Indonesian language and literature and can be used as material in storytelling competitions when there are competitions related to language or culture; (2) for the government, (a) facilitating special hours for subjects related to folklore in schools, (b) promoting more broadly about folklore in Sape District, Bima Regency as a tourism icon, (c) researching further about other folk tales in Sape District, Bima Regency; and (3) For further researchers, it is hoped that they will examine folklore from other aspects and examine other folklore in Sape District, Bima Regency.

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