

Life Skills Education through the Heroic Values of the King of Kasunanan and the King of Mangkunegaran in Surakarta Folktales

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Abstract

The research aims to describe (1) life skills education in learning Indonesian language and literature, especially folktales, and (2) the integration of life skills education with folktales material, specifically in the heroic value aspects of the Sunan Pakubuwono X, King of the Kasunanan and Raden Mas Said, King of the Mangkunegaran in folktales. This descriptive qualitative research used content analysis research strategies. Sources of data were *Kampung Jagalan* Legend, *Pangeran Mangkubumi in Bumi Sukowati* Legend, *Tirtomarto Reservoir* Legend, life skills education, and HOTS books. Data collection techniques were through analysis of life skills education documents, HOTS, and folktales. The data were then analyzed through interactive model analysis. The results revealed that life skills education in Indonesian language and literature learning, especially folktales, integrate HOTS learning, life skills learning, and language skills learning. Besides, the integration of life skills education with folktales material, especially the heroic values of the Kings of Surakarta, is realized through HOTS learning that highlights the cognitive, affective, and psychomotor domains. The learning design is expected to positively affect the internalization of heroism, willingness to sacrifice, love for the country, hard work, loyalty, and patriotism values. The heroic values shown by these figures are a form of life skills education for students. Therefore, students can develop hard skills and soft skills in a balanced manner.

Keywords

Folktales, life skills education

1. Introduction

Folktale is a story that lasts all time. The story grew orally, and later in modern times, the story appears in many written forms. As a legacy of local wisdom, folktale contains many ethical values that the younger generation can imitate. Therefore, learning material about folktale is included in the teaching material for Indonesian language and literature in the 2013 curriculum from elementary to high school levels.

On the other hand, modernity is a necessity. Globalization and advances in science and technology cannot be avoided. Tilaar (2004) stated that modern communities have emerged with these changes, signified by the rapid progress of science and technology and the advancement of education. Modern society in the life of globalization has undergone various changes due to cultural contact with various cultures globally, which have also led to changes in society's values. Thus, this is where the role of traditional culture fills the identity of a nation amid globalizations. In addition, modernity is always in contrast with tradition, even though not all traditional elements are eliminated or substituted with new elements. Tradition cannot be simply removed from the continuity of human life (Wardani, 2015).

This traditional culture manifests in the form of traditional arts, traditional ceremonies, folktales, traditional theater, and so on. In this case, the government's role is crucial in maintaining and developing the traditional culture to be packaged according to the times so that the younger generation can accept it. One form of traditional culture that the government has preserved is a folktale. A folktale is a form of an oral tradition that is purely oral, meaning that there is no original written source (Danandjaja, 2007). Folk stories are conveyed orally and passed down from generation to generation. It was only when people learned the written tradition that several folktales were recorded as documents to save Indonesia's noble literature and culture (Wardani, 2019). Folktale consists of myths, legends, and fairy tales (Bascom, 1965).

Moreover, according to the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, life skills education provides personal skills, social skills, intellectual skills, and vocational skills to work or be independent. Life skills are the ability and knowledge of a person to have the courage to face life and life problems proactively, seeking and finding solutions to solve problems properly. It also requires the ability to interact with others, decision-making skills, problem-solving, critical thinking, creative thinking, effective communication, fostering interpersonal relationships, self-awareness, empathy, and coping with emotions (Kementerian Pendidikan dan Kebudayaan RI, 2003, pp. 1–38). Galgali (2011) asserted that life skills had been identified as an essential resource for developing psychosocial, emotional, cognitive, behavioral, and resilience skills to negotiate everyday challenges and productive involvement in the community.

Furthermore, traditional culture, for example, folktale, can be one aspect of life skills education in the 21st-century, where through folktale students will gain personal skills in self-control, social skills in their relationship with the social environment, intellectual skills, and vocational skills for independently. Some of the life skills mentioned above are driven by the learning of folktales that contain local wisdom based on ethical values.

Nevertheless, research on life skills education through folktale as a form of local wisdom has never been done before. The research that has been conducted is on life skills education and folktale individually. Research on folktale was conducted by (Wardani, 2019), who examined history and fiction in *Kampung Jagalan* Legend and *Kampung Sewu* Legend of Surakarta. The results uncovered that the historical elements in the legends were used to legitimize the name of the ruling king, while the fictional elements were employed to sweeten the story. *Kampung Jagalan* Legend and *Kampung Sewu* Legend are folk tales showing that the king is a ruler as great as the power of gods, guardian of the law, ruler of the world, and overflow with virtue, being fair to his fellowmen (*gung binathara bau dhendha nyakrawati* and *berbudi bawa leksana ambeg adil paramarta*). In other nations, Mirzeler (2020) interviewed Robert Cancel focusing on folklore studies of Africa since the 1970s.

The interview indicated that the study of African oral tradition in the 1970s and early eighties revolved around a type of structuralism that eventually became known as performance theory, which was inspired by theories of cinema coming out of the French New Wave and the American new critics. However, African folklore studies remained firmly grounded in the contributions of Continental Folklorists, the Finnish Folklore Fellows, the motif-tale-type theory, and Russian formalism. Besides, Cashman (2020) affirmed that many examples of Irish folklore reflected and instilled enduring conceptions about the community's workings, vulnerability, and viability, which was understood as doing a project in need of continual maintenance. Arguably, there has been no more devastating blow to the vernacular understanding of community as a social contract for mutual support than the mid-nineteenth-century Famine in Ireland. If folklore provides models for contemplating and reproducing ideas about how a community may be enacted, it also bears witness to the haunting consequences of abandoning the community. (Myrick, 2012), Banda and Morgan (2013) also unveiled that African folklore contains a wealth of knowledge, much of which aims to develop young people's self-concept and teach them life skills.

On the other hand, research on life skills education was conducted by Nasheeda et al. (2019), who revealed a difference between life skills education in developing countries and developed countries. Developed countries have life skills education programs that are more systematic than those in developing countries. In Hongkong, Shek, Lin, et al. (2020) researched the perceptions of students, teachers, and parents regarding the need for life skills education. As a result, there is a need for life skills education, but it has not been implemented optimally in Hongkong schools. Nagaraja (2016) also stated the need for life skills education in schools in India. However, Prasetyo and Suryono (2021) found that the implementation of 21st-century life skills education is still limited to knowledge and hard skill developments. The unexplored materials include thinking skills, which consist of conceptual thinking, creativity, innovation, problem-solving, critical thinking, decision-making, and

metacognition. In addition, Mulyadi et al. (2020) examined the implementation of life skills education in nonformal institutions, such as course and training institutions. The result of the program did not run as expected since the program participants absorbed by formal employment were only 18%, while the others were only working as part-time employees.

Based on previous studies, no research discusses life skills education through learning the Indonesian language and literature, especially concerning Surakarta folklore and the heroic values of the king of Kasunanan and the king of Mangkunegaran as the kings of Surakarta. Therefore, it is vital to study because these two figures were significant in Indonesian history, but many young people do not know them. The examples of these two figures can be life skills education for the younger generation.

2. Literature Review

Anderson and Krathwohl (2001) stated that there are higher-order thinking skills and lower-order thinking skills. Lower-order thinking skills consist of C1 (remembering), C2 (understanding), and C3 (applying). Meanwhile, C4 (analyzing), C5 (evaluating), and C6 (creating) are grouped into higher-order thinking skills. Lower-order thinking skills mean that students only come to the level of remembering, understanding, and applying. Students are not required to find answers themselves critically and creatively. In contrast, higher-order thinking skills are achieved if students come to the level of analyzing, evaluating, and creating. In HOTS learning, students are given the opportunity to seek answers actively, think creatively to find answers, and create something as a result of learning.

There are four dimensions of knowledge (Anderson and Krathwohl, 2001). (1) Factual knowledge contains knowledge about facts that are detailed, specific, elementary, and can be seen, heard, read. (2) Conceptual knowledge covers knowledge in the form of classifications, principles, theories, and generalizations. (3) Procedural knowledge consists of a series of steps that must be followed. (4) Metacognitive knowledge encompasses knowledge to build students' thinking and problem-solving. Students are invited to demonstrate the competency of knowledge that has been acquired to develop new knowledge. Metacognitive knowledge is a type of the highest dimension of knowledge because students can build critical and creative thinking and problem-solving to build new knowledge.

The following is a table of the combination of knowledge and cognitive dimensions.

Table 1. The knowledge dimension and the cognitive dimension (Anderson and Krathwohl, 2001)

| | | | | | | | |
|--|-------------------|---------------------|----------------|-----------------|------------------------------|----------------|--|
| K N O W L E D G E D I M E N S I O N | Metacognitive | | | | Higher-Order Thinking Skills | | |
| | Procedural | | | | | | |
| | Conceptual | | | | | | |
| | Factual | | | | | | |
| | Remembering C1 | Understanding C2 | Applying C3 | Analyzing C4 | Evaluating C5 | Creating C6 | |
| COGNITIVE DIMENSIONS | | | | | | | |

In the table, Ariyana and Pujiastuti (2018) showed a close relationship in the matrix of the relationship between the knowledge dimensions and the thought process dimensions. Thinking process dimensions C1 to C3 are with

all dimensions of knowledge, whereas C1 to C6 are with dimensions of factual knowledge, including the category of low-level thinking skills. Meanwhile, C4 to C6 for the dimensions of conceptual, procedural, and metacognitive knowledge is high-order thinking skills categories. Further, the psychomotor dimension is a skill that involves the limb or motor.

Table 2. Psychomotor Dimensions (Anderson and Krathwohl, 2001)

| Psychomotor Process | | Definition |
|---------------------|----------------|---|
| P1 | Imitation | Mimic action |
| P2 | Manipulation | Producing a product by performing general instructions |
| P3 | Precision | Performing skills/producing products with accuracy, proportion |
| P4 | Articulation | Modifying skills/products to fit new situations or combining more than one skill in a harmonious and consistent order |
| P5 | Naturalization | Completing one/more skills easily |

Imitation refers to impersonation, manipulation refers to performing skills according to instructions, precision refers to performing skills appropriately, articulation refers to modifying skills, and naturalization refers to mastering multiple skills. Meanwhile, the affective dimension relates to attitudes and values. The affective dimension is divided into five categories.

Table 3. Affective Dimensions (Anderson and Krathwohl, 2001)

| Affective Process | | Definition |
|-------------------|------------------|---|
| A1 | Acceptance | Sensitivity to receive external stimuli that come with problems, situations, symptoms |
| A2 | Responding | Related to the attention of active participation of students |
| A3 | Evaluating | Giving appreciation/value to an activity. Can access the concept of good and bad. |
| A4 | Organizing | Meeting differences in values so that new values are formed |
| A5 | Characterization | Integration of value systems that affect the personality and behavior of students |

3. Methods

This descriptive qualitative research employed a content analysis strategy. It was intended to answer questions formulated under this research method. Descriptive research data are in the form of words, sentences, paragraphs that contain meaning (Creswell, 2013). Besides, content analysis is a research strategy that seeks to describe in detail the text by paying attention to the scientific objectives of research data (Krippendorff, 2004). In this study, the data sources were the folktale of the *Kampung Jagalan* Legend, the Pangeran Mangkubumi in *Bumi Sukowati* Legend, the *Tirtomarto Reservoir* Legend, life skills education book, 4 language skills, and HOTS books. The data collection technique was in the form of analysis of life skills education documents, HOTS, 4 language skills, and folktales. The data were validated using theory triangulation. Theory triangulation is the use of different theories to give meaning to certain data so as to obtain valid research results. In this study, the researcher uses several reference sources regarding 21st century life skills education, higher order thinking skills, folktales, 4 language skills, and so on so that the degree of trustworthiness is reliable.

The data were then analyzed by applying an interactive model consisting of data collection, data reduction, data presentation, and drawing conclusions (Miles and Huberman, 2014). The interactive model data analysis is cyclical in nature, which is repeated continuously starting and collecting data, reducing data, displaying data, and drawing conclusion. In the data collection process, researcher recorded data related to the folktales, 21 century life

skills education, higher order thinking skills, 4 language skills, and so on. At the data reduction stage, the researcher classified the data according to the research problem, discard or store unnecessary data, and organize data. At the stage of display the data, classification and meaning are carried out on the research data. If the research data is considered not sufficient, then the researcher can return to the data collection stage or data reduction stage to re-examine existing research data. The final stage is the conclusion (Miles, M., Hubermann, 2014).

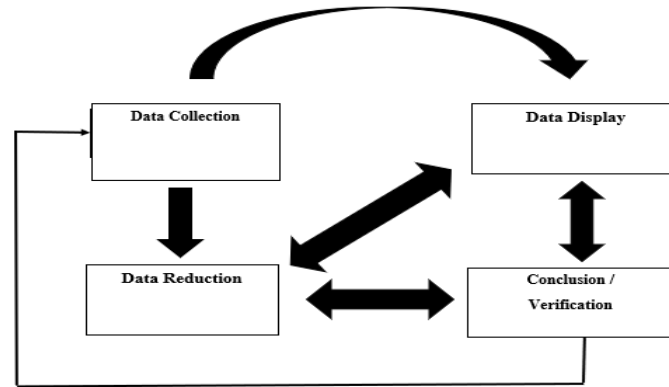


Figure 1. Data Analysis (Miles, M., Hubermann, 2014).

4. Data Collection

The data sources were the folktale of the *Kampung Jagalan Legend*, the *Pangeran Mangkubumi in Bumi Sukowati Legend*, the *Tirtomarto Reservoir Legend*, life skills education book, and HOTS books. These data sources were in the form of words, quotes, sentences in the *Kampung Jagalan Legend*, the *Prince Mangkubumi in Bumi Sukowati Legend*, the *Tirtomarto Reservoir Legend*, life skills education documents, and HOTS documents. Meanwhile, the data collection technique was in the form of analysis of life skills education documents, HOTS, and folktales. The folktale of the *Kampung Jagalan Legend* is a Surakarta folktale, the folktale of the *Pangeran Mangkubumi in Bumi Sukowati Legend* is a Sragen folktales, and the *Tirtomarto Reservoir Legend* is a Karanganyar folktale. The researcher conducted data collection activities, carefully read every word, sentence, and paragraph in the document, recorded data, performed data reduction, performed data analysis, and performed data presentation. The research was conducted from January 2021 up to April 2021.

5. Results and Discussion

5.1 Results

5.1.1. Life Skills Education in Indonesian Language and Literature Learning, especially Folktales

Indonesian language and literature learning, especially folktale materials, should refer to HOTS (higher-order thinking skills) learning. HOTS learning is a way of thinking that does not only memorize verbally but rather in the process of interpreting the essence contained in between, to interpret the meaning needed by thinking integrally with analysis, synthesis, associating, and drawing conclusions towards the creation of creative and productive ideas (Ernawati, 2017).

HOTS-based learning is directed so that students have 21st-century skills as a form of life skills education. Student competencies that need to be possessed in HOTS include critical thinking, creative and innovative thinking,

communication skills, collaboration skills, and confidence (Ariyana and Pujiastuti, 2018). The development of critical thinking, analytical thinking, and negotiation are used to manage information, knowledge, and experience in various areas of life (UNESCO, 2008). Joseph (2006) added 21st-century skills that the government puts forward with several additional skills, including cross-cultural understanding, communication, information and media literacy, computer and ICT literacy, and career and life skills. In addition, life skills education aims to equip individuals with appropriate knowledge on risk-taking behaviors and develop skills, such as communication, assertiveness, self-awareness, decision-making, problem-solving, critical and creative thinking, to protect them from abuse and exploitation (UNICEF, 2015) and (WHO, 1993).

Based on Ariyana, UNESCO, UNICEF, WHO, and Joseph's opinion, it can be concluded that 21st-century skills education requires both hard skills and soft skills. Cross-cultural understanding is also vital in learning the 21st century. Therefore, in learning the Indonesian language and literature in the 2013 Curriculum, this cross-cultural understanding is also crucial. From elementary to high school, there are basic competencies and material about folktale as a form of cross-cultural understanding. Through learning with this folktale material, students are stimulated to have the ability to think critically, think creatively, communicate, collaborate, and have self-confidence. This life skills education will be owned by students as the millennial generation of the 21st century. How can basic competencies and material about folktale bring about life skills education in the 21st century? Learning Indonesian language and literature aims to equip students with four language skills: listening skills, reading skills, speaking skills, and writing skills. These skills can be presented individually or integrated into learning. Because learning is currently based on HOTS, the four language skills are designed in such a way by the teacher to meet the criteria that learning is more directed towards analyzing-evaluating and creative activities. Learning is also directed to put more emphasis on conceptual, procedural, and metacognitive knowledge.

In order to realize HOTS-based learning and 21st-century life skills education, teachers also need to use 21st-century learning models and learning media. These learning models include discovery learning, project-based learning, problem-based learning, contextual teaching and learning, and cooperative learning with various learning methods according to the learning model used. This 21st-century learning model allows discussion and presentation activities that encourage critical and creative thinking competencies to collaborate, communicate, and have confidence. Learning media can be based on audio, visual, audiovisual, TPACK, and so on.

Moreover, Indonesian language and literature Learning, especially folklore, is literary learning, which has the objectives (1) to foster human values so that students empathize with others, (2) to enrich experiences in social life with other people of various levels and social status, (3) to grow the multiculturalism value, (4) to support language skills, (5) to increase cultural knowledge, and (6) to support character formation (Rahmanto 2000). The essence of learning related to folktale is the fulfillment of four language skills; students understand the folktale's structure, content, and character education values. Students also need to be introduced to folktales that contain local wisdom and folktale figures in their respective areas because, in essence, folktale figures are real figures in history. Values emulated through characters in folktale can become examples and role models of good behavior for the younger generation.

5.1.2. Folklore Learning for Four Language Skills

Rahmanto (2000) stated that learning folklore (literature) aims to help language skills. In listening skills activities, the teacher can present folktales in the form of audio or video, or reading. Students can listen to or read folk stories that are read, listened to, or displayed via videos. Then, proceed with writing skills activities, students can be invited to analyze the folktales structure (C4-procedural), evaluate the folktales contents (C5-metacognitive), or rewrite folktales that have been listened to (C6-metacognitive). Listening and writing skills can also be continued in speaking skills activities when students are asked to retell the story's contents orally (psychomotor processes in the naturalization aspect). This psychomotor process in the naturalization aspect occurs when students have completed three other language skills: listening, reading, and writing well. In this basic skill, students can also be invited by the teacher to use the learning method the role-playing. The activity of role-playing combines the knowledge and cognitive dimensions (C6-metacognitive) with the activity of writing a drama scripture about one of the folktales and then acting out a role play in the classroom, which represents the natural skill process aspect.

This activity can also be in the form of a C6-metacognitive way by inviting students to write down the heroic values of characters in folklore. Students are invited to build critical and creative thinking in this activity to build new knowledge, including writing about how heroic values are relevant to current conditions.

In addition, the learning model used can be a variety of 21st-century learning models suitable for Indonesian language and literature subjects, especially folktales, and support the achievement of student language skills and 21st-century life skills education. The Indonesian language and literature learning model can support the achievement of life skills education in the 21st-century because it includes aspects of role-playing, discussions, storytelling, presentations, debates, and so on. Of course, with learning that emphasizes C4, C5, and C6 with knowledge at the conceptual, procedural, and metacognitive levels as well as the psychomotor process at the naturalistic aspect, this learning can encourage students to think critically (in arguing), creative thinking (rewriting folktale using their sentences), collaborating (because learning uses the 21st-century learning model emphasizing more on group discussions, students are accustomed to collaborating), communicating (learning with group discussions, role-playing, storytelling, presentations, debates, and emphasizing speaking skills, causing students to be accustomed to having the ability to communicate to express opinions respectively or group opinion), and self-confidence (habits to think critically, think creatively, collaborate, and communicate cause students to have the confidence to explore their respective potential).

5.1.3. Integration of Folktales Material with the Life Skills Education, especially in the Heroic Value Aspects of the King of the Surakarta Sunan Pakubuwono X and the King of Mangkunegaran Raden Mas Said in Folktales

The 21st-century life skills education is not only directed at hard skills but also soft skills. Literature learning, especially folklore, also contributes to the soft skill aspect to support character formation. Students are invited to listen to or read folktales. After that, the students write the characters in the folktale critically and then write down the relevance of the heroic values found with the conditions of the younger generation today. Folktale learning can also be done by carrying out role-playing by first writing the folklore drama script. After that, the students perform a role play. Based on the drama performance with certain folktales, a case study is made of the heroic values of the characters associated with the current condition of Indonesia.

For example, listening to or reading the folklore of the *Kampung Jagalan* Legend, Pangeran Mangkubumi in *Bumi Sukowati* Legend, and the Tirtomarto Reservoir Legend, students face off against both fictional and historical figures, namely Pakubuwono X as the King of Kasunanan and Raden Mas Said (KGPA Mangkunegara I) as the King of Mangkunegaran. As great kings of the two kingdoms, both must have heroic values that the younger generation can emulate. The heroism values of the two figures include the values of self-sacrificing, hard work, love for the country, loyalty, and patriotism.

This heroic value consists of exemplary positive attitudes, self-sacrificing, love for the country, hard work, honesty, loyalty, patriotism, togetherness, the struggle for independence, equality, and nationalism (Budiyono 2007; Wahyudianto, 2008). This heroic value is also a noble value that can be a spirit to be implemented in everyday life. These values need to be preserved as the local wisdom of the Indonesian people in facing the swift currents of globalization. Besides, the heroism value in folktale can foster character building to create a better Indonesian society. It is in accordance with the opinion of the President of the Republic of Indonesia, Mr. Joko Widodo, who stated that the reform process must continue but still be based on nations building in accordance with Indonesian cultural values (Kuwado, 2014).

5.1.4. The Heroic Values of Raden Mas Said as the Mangkunegaran King in the Folktales Legend of Pangeran Mangkubumi in Bumi Sukowati and the Delingan Reservoir Legend

(1) Self-sacrificing

A self-sacrificing attitude is the attitude of individuals willing to sacrifice themselves for the benefit of others. Raden Mas Said's self-sacrificing attitude can be seen in two folktales: the Pangeran Mangkubumi in *Bumi Sukowati* Legend and the Tirtomarto Reservoir Legend. In these two legends, there are two figures, namely Pangeran Mangkubumi and Raden Mas Said. Both are young figures who fought against the Dutch colonialists. At the end of their story of struggle, Pangeran Mangkubumi became the first king in the Yogyakarta Sultanate with the title Sri Sultan Hamengkubuwono I, while Raden Mas Said was the first king of Pura Mangkunegaran in Surakarta with the title Kanjeng Gusti Pangeran Adipati Arya Mangkunegara I. Raden Mas Said was a rebel against the Dutch colonialists. As a nobleman, he volunteered himself to enter the forest and fight guerrillas against the Dutch colonialists. He also gave up his life as a stake in the battle. Raden Mas Said was the leader of the war troops who were directly involved in the war. It is shown in the following quotation.

Raden Mas Said was the leader of the rebel forces. Raden Mas Said had a tactic of war called guerrilla warfare.

This tactic often surprised the Dutch troops because it was sudden and swift. This tactic often caused the Dutch troops to go crazy in disarray. As soon as the Dutch troops prepared to retaliate and deploy their troops, Raden Mas Said's troops had disappeared without a trace. It caused the Dutch commander to be angry and ordered his troops to finish off Raden Mas Said's troops (Wardani, 2018).

After becoming king in Mangkunegaran, Raden Mas Said (Mangkunegara I) always tried to provide welfare for the community. When the community needed a dam to irrigate the rice fields for the livelihood of most population, Mangkunegara built it for his people and was named the Tirtomarto reservoir. It is shown in the following quotation.

Mangkunegara thought hard to determine steps to help community problems. Through long thought and discussion, he finally decided to build a water reservoir. The reservoir was built to provide adequate irrigation for the community. Certainty about the dam's construction was warmly welcomed and full of joy by the community (Wardani, 2018).

(2) Hard Work

Raden Mas Said was a young man full of enthusiasm and never gave up on realizing his desire for independence from Dutch colonialism. He worked hard day and night, arranging war strategies and guerrilla warfare against the Dutch. He always ignited the enthusiasm of his followers that independence would definitely happen as long as everyone works hard to make it happen. Raden Mas Said and his followers also worked hard to survive from one forest to another. They had to be able to adapt to the ferocity of the forest and the pursuit of the enemy simultaneously.

Suddenly, the Dutch troops appeared in large numbers from the north and south. They were about to attack from behind. There was no other way for Raden Mas Said's troops except to fight back and find a way to escape.

Raden Mas Said ordered his troops to spread out, fight and escape. Meanwhile, he and the special forces would fight with short-range warfare through self-defense, where cannons and weapons could not injure him (Wardani, 2018).

(3) Love for the Country, Loyalty, and Patriotism

At a young age, Raden Mas Said struggled to raise troops to fight against the Dutch colonialists. Although equipped with simple equipment and martial skills that were not comparable to Dutch weaponry, Raden Mas Said's troops were never afraid. They risked their lives for the realization of independence. Guerrilla from one forest to another and facing the enemy at any time was a challenge for Raden Mas Said's troops.

These troops were strong troops with high loyalty to Raden Mas Said's struggle. The troops consisted of two groups; the ordinary troops who were simply armed and the Kanuragan troops equipped with martial skills and invulnerability. The Dutch feared this special force with *kanuragan* knowledge and immunity. Raden Mas Said had the principle of *tiji tibeh*, which stands for *mati siji, mati kabeh, mukti siji, mukti kabeh* (one falls, all fall, one prosperous, all prosperous). This principle promoted loyalty between the leadership of the troops and their subordinates and even among their subordinates so that the struggle for independence could be achieved immediately.

5.1.5. The Heroic Values of Paku Buwono X as the Kasunanan King in the Folktale of the Kampung Jagalan Legend

Pakubuwono X, the King of Kasunanan, was a king who was willing to sacrifice for the benefit of his people, especially the Surakarta people. He always took the time to discuss and accept the aspirations of his subordinates and Surakarta people regarding the progress of the Surakarta area. At the meeting between the king and his subordinates, the king opened up a dialogue with his subordinates. It is shown in the following quotation.

"Tumenggung Harjonagoro, I heard that the people in your area have a desire. Tell me what their wish is."

Kanjeng Sinuhun opened the meeting by asking Kanjeng Raden Tumenggung Harjonagoro (Wardani, 2018). The king's open attitude and good dialogue with his subordinates showed a willingness to sacrifice to listen to the people's aspirations for the progress of the Surakarta people. This kind and open attitude of the king made his subordinates not afraid to dialogue with him. It is shown in the following quotation.

"Pardon, Kanjeng sinuhun, the people in my area are mostly traders who serve daily needs, such as rice, fruit, vegetables, and clothing, so that trade is overgrowing. Meanwhile, the place for buying and selling is still on the side of the road. For that, Sinuhun, the people need the construction of a market as a meeting place for buyers and sellers," replied K.R.T. Harjonagoro (Wardani, 2018).

When the people needed the market as a place for proper trading, the king sacrificed the land in his territory as a place for the market to be built so that the community's economy would run rapidly. It is shown in the following quotation.

"It is already in my planning. Soon, I will build a market for the community so that the wheels of the economy will be better so that the people will prosper," answered Kanjeng Sinuhun Pakubuwono X (Wardani, 2018).

Raja Pakubuwono X always worked hard to make his people prosperous. Prosperity and the rapidly growing economy in the kingdom were the focus of Pakubuwono X's attention. In addition to building markets needed by the community, Pakubuwono X also established abattoirs or cattle slaughterhouses. It was done because, in its development, the people needed not only the market as a place for buying and selling but also a halal cattle slaughtering place.

Pakubuwono X's efforts to always pay attention to his people's welfare were carried out through direct involvement in supervising the development and use of markets and abattoirs. The people were pleased to have a wise king. It is in accordance with the following quotation.

The whole audience dissolved in excitement. They thanked Pakubuwono X for opening the market and abattoir so that the Surakarta people's economy increased. The king had also opened up job opportunities for many people. The butchers were from various regions, such as Madiun, Ngawi, Magetan, Sragen, Wonogiri, Sukoharjo, Karanganyar, and so on. Markets and abattoirs were busy so that the wheels of the economy ran well (Wardani, 2018).

The heroism value of the Surakarta King Pakubuwono X and the King Mangkunegaran Raden Mas Said is almost the same, namely willingness to sacrifice love for country, loyalty, patriotism, and hard work. Based on the analysis of the heroic values of these figures, students can be invited to examine cases that occur in Indonesia at this time related to nation-building. Based on these cases, students are invited to analyze, evaluate, and write critical writings on the occurrence of the passing or gap in heroic values of figures in the 21st century. This learning integrates the dimensions of metacognitive knowledge, cognitive C4-C6, naturalistic psychomotor processes, and responding, assessing, and organizing. In the affective characterization process, the teacher makes an attitude assessment on the aspects of how the implementation of the values of heroism, willingness to sacrifice, love for the country, loyalty, patriotism, and hard work are applied by students in daily activities at school.

5.2 Discussion

Life skills education integrates higher-order thinking skills, attitude, knowledge, skill, and four language skills aspects. The integration of these various aspects in learning is expected to produce students with 21st-century life skills, consisting of critical thinking, creative thinking, collaboration, and communication. Learning towards 21st-century life skills can be obtained through the 2013 curriculum literature learning, especially folklore material. Apart from prioritizing hard skills aspects, 21st-century life skills also have soft skills aspects. The formation of the superior character of the young generation in the 21st century can also be carried out through folktales, where even though they are the younger generation, their moral attitudes must still have rules according to the nation's cultural values. The inclusion of life skills education as part of folktales learning does not only occur in Indonesia

but also occurs in other nations (Mugambi and Muthiv, 2013). In Africa, Banda and Morgan (2013) found that folktales had been used as a strategy to enhance knowledge development. In the United States, folktales were compiled in book form by the government according to the age of students. These books emphasize human relations, diversity, and sensitivity to the environment (Almerico, 2014). Rosier (2007) also revealed that the life stories for kids series are a school-based storytelling intervention for elementary school students designed to increase life skills and character education in the United States.

In Indonesia, the Legend of *Pangeran Mangkubumi in Bumi Sukowati*, the legend of the *Delingan reservoir*, and the legend of *Kampung Jagalan* can be presented in the form of TPACK-based animation to make it more interesting for students. It aligns with Saad's (2019) research, stating that in Malaysia, there are efforts to reproduce folktales in the form of animated films and puppet shows so that students can like them. A different study was conducted by Masmuzidin et al. (2011), which showed that in the learning curriculum in Malaysia, the government also applies folktales as one of the teaching materials. Because students are currently in the technology age, the teacher packs folktales in the form of virtual storytelling, which is named Virtual Land in Second Life. Through these folk stories, students learn respect for others, freedom, love, courage, diligence, and other positive values from stories.

The transfer of folktales in the form of TPACK for the sake of learning necessary for students is an effort that is adaptable, flexible, and open to innovations, which can be applied in learning Indonesian literature. The learning not only makes it easier for students to be competent in four language skills but also makes it easier to instill life skills education for students. Jamali, S. et al. (2016) asserted that life skills education is seen through problem-solving skills that can be imitated and improve students' social competence in behavior, emotion, and motivation. In learning related to folktales that take real heroes who are well known by Paku Buwono X and Mangkunegara I, students can imitate the example of attitudes, behavior, moral motivation, and how the characters solve the problems. Students can also imitate the patriotic behavior of figures who are willing to sacrifice love for the country, loyalty, patriotism, and hard work. A similar thing was also found in the folktales of IsiZulu the African, where through the folktale, students were stepped on to understand the concept of life skills, such as sensitivity to environmental and decision-making skills (Buthelezi, 2018). Thus, the positive attitudes in the folktales are instilled and implemented by students in everyday life through the teacher's participation in giving attitude assessments.

6. Conclusion

Learning Indonesian language and literature, especially folktales, can be designed by integrating HOTS learning in cognitive, affective, and psychomotor with aspects of life skills education through the use of learning models and media that support HOTS and achieving life skills education. Learning appreciation of folktales is emphasized on mastering four language skills and character building. Besides, integration of life skills education with folktales material, especially the heroic value aspects of the Sunan Pakubuwono X dan the Raden Mas Said in folktales, is carried out through the application of the metacognitive knowledge dimension to the C4-C6 aspects, the psychomotor dimension in the naturalistic aspect, and the affective dimension in the aspects of acceptance, responding, assessing, and organizing. The highest aspect of affective, namely categorization, can also be conducted through teacher observations of students regarding student attitudes in implementing the values of heroism, willingness to sacrifice, love for the country, loyalty, patriotism, and hard work in daily activities at school. Also, the implementation, evaluation, and monitoring of the implementation of life skills education should be carried out continuously in schools in Indonesia.

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Biography

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