

Higher Values in Bangka Belitung Folklore and Its Contemporer Context

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Higher Values in Bangka Belitung Folklore and Its Contemporere Context

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Abstract:

This research finds out how far the noble values are contained in the Bangka Belitung folklores. These values are the result of the human mind reflection which will indirectly be revealed in folklore. Through the analysis of the noble value's description of each folklore, then it is simply sorted and observed which values are the most prominent. Qualitatively, there are 28 types of noble values with a total of 103 occurrences of noble values from the combination of the five Bangka Belitung folklores. The more dominant noble values are 20 social values, 11 hard work values, 10 compassion values, religious values, 8 culture and caring values. As for honesty and tenacity, they have 4 values. The noble values contained in the Bangka Folklore is relevant in the current state of individualism. The spirit of social care, hard work, compassion, and religious values persists in rural communities in Bangka Belitung.

Keywords:

Noble; values; folklore; contemporary

I. Introduction

The noble values of a nation will be reflected in the civilized movement of a society. The civilization of the community is reflected in the results of abandoned cultivation both in written and oral form. In written form, such as the writing of folk tales which were initially expressed orally, it can also be civilization in the form of historical relics of the ancestors such as building relics. Oral civilization for now can be in the form of traditional expressions that are still growing in society and almost every society has these traditional expressions. The Bangka Belitung Islands have many traditional expressions, even every district has these expressions. Traditional expressions always grow and continue to be maintained especially as part of learning in schools, especially in elementary schools.

In addition to traditional expressions that live in the Bangka Belitung community, there are also moral lessons collected in oral traditions, especially oral traditions that have been recorded. Quite a lot of valuable lessons are found in Bangka Belitung folklore. Therefore, the noble values that are read by students and grow in society in general can be used as learning in schools. Also, educators and community leaders need to recognize the importance of culture on student's life (Ahmed, 2010: 4).

The tradition of storytelling or storytelling found in society is now starting to disappear. This activity has been replaced by various media that have captured the attention of children.

Children do not receive character education as expected. The tradition of storytelling has many positive sides. (Ranggi, et al., 2016: 966). Most of these oral traditions are in the form of oral literature that grew up in the people of Bangka Belitung. The term oral literature in this study is a type of oral work that is spoken by word of mouth, then spread orally and anonymously and the subsequent development of oral literature is recorded. Generally, such oral literature describes the life of the people of the past, both on the island of Bangka and Belitung. The diversity of oral literature in the two islands is the diversity of Indonesian culture. As a living part of Indonesian culture, Bangka Belitung oral literature has a function and position in the midst of the life of the speaker community, such as as an entertainment tool, educational tool, and communication, and as a means of magical power (Zainal Arifin Aliana, et al., 2001: 1).

The values that are built from the folklore can be contextualized with current conditions so that they can be a source of barometer for learning good and bad behavior. The rapidity of social media that conveys information at this time makes students and the community need self-fortification, including learning about good and bad values in existing folklore. Wise and professional teachers as well as society in general can certainly understand this, especially when dealing with the importance of ethical behavior. Language learners who have this motivation tend to develop a positive attitude toward the language they learn and its culture (Kurniawan & Suprajitno, 2020: 2).

In addition, to find out how many noble values are attached to the Bangka Belitung folklore, and which values stand out the most from the folklore. Not only that, to what extent can these values be juxtaposed with the current context. In this case the study of folklore that develops in one area can be reused. The excavation of folklore in addition to efforts to instill character education in children through myths, legends, and fairy tales found in the area (Ranggi, et al., 2016: 966).

Literary works such as folklore must have noble values. These noble values are embedded so nicely in every folklore made by the narrator. There are times when the narrator does not know the origin of the story, but because it has a high value element, it is very important for many people to know.

Assessment according to Asyraf Suryadin (2020:17) is a systematic process or activity in determining the assessment. The systematic process refers to the existence of objects that are assessed such as the values contained in literary works. Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. (Purba, N. 2020). Meanwhile, values are always associated with nobility that is considered good, such as ethics, morals or character. K. Bertens in his book entitled "ethics" states that value is something that is interesting, something that is sought, something that is pleasant, something that is liked and desired, or in short value is something good (Bertens, 2007: 139). Meanwhile, Chabib Thoha (1996: 61) values are attributes attached to something (a belief system) that has been associated with a subject that gives meaning (humans who believe). So the value of something that is useful and useful for humans as a reference for behavior.

If values are associated with education, value education according to Tri Sukitman (2016: 88) is a conscious, planned effort in the learning process that shapes the ethics, morals, and character of students as creatures of God who have skills to be applied in the world of society, nation, and society.

Furthermore, values are broadly divided into two groups, namely values of being and values of giving. Conscience values are values that exist in humans and then develop into behavior and the way we treat other people. Part of the values of conscience are honesty, courage, peace-loving, self-reliability, potential, discipline, knowing limits, purity, and conformity. While the value of giving is the value that needs to be practiced or given which will then be received as much as given. The group values of giving are loyal, trusting, trustworthy, respectful, love, compassionate, sensitive, unselfish, kind, friendly, fair, and generous. So, actually the behaviors that are desired and manifested in the daily life of this nation's young generation have been sufficiently accommodated in the topics of discussion in value education that are now taking place (Zaim Mubarok, 2009: 7).

Literary works such as folklore also have values that exist in the values expressed above. Folklore cannot be separated from the world of children, because in folklore children's imagination can be represented so that it can increase knowledge while instilling moral and educational values in children (Wiwin Indiaarti, 2017: 28). This is as expressed by Kurniawan (2009: 2) who states that folklore, without realizing it, becomes very effective in instilling education in children.

Furthermore, the Agency for Language Development and Development (2018) stated that (good) literary works always contain value (value). Values are wrapped in the form of intrinsic structures such as plot, setting, characters, themes, and messages or in arrays, couplets, rhymes, and rhythms. There are several values in literary works are as follows:

1. Hedonic value, namely the value that can provide entertainment to the reader;
2. Artistic value, namely the value that can create an art or skill that refers to a job;
3. Cultural values, namely values that have a deep relationship with society, civilization, or culture;
4. Ethical, moral, religious values (ethical, moral, religious values), namely values that can provide messages or advice related to ethics, morals, or religion;
5. Practical value, namely the value that contains practical things that can be utilized by the reader.

According to Sugiarti (2018: 14) overall the values stated above are ideal values that are the basis for capturing messages and themes presented in literary works. However, it is possible that in literary works there are values that are different from the values described above. This happens because literature partially records the reality of life with its various complexities.

Oral literature when examined can be seen that there is a content of noble values, moral values, and didactics. It can also be used as social control in behaving and acting. In ancient times, our ancestors when advising children through stories and songs (Dwi Sulistyorini and Eggy Fajar Andalas, 2017: 5)

In this study, the values that appear in the Bangka Belitung folklore can be among the values as stated above, for example ethical, moral, religious, civilizational, and cultural values.

II. Research Method

This study uses a qualitative research design with descriptive methods so that it can be used to describe social, cultural, and oral literature problems (Dwi Sulistyorini and Eggy Fajar Andalas, 2017: 5). Descriptive method means the method is carried out by analyzing the data that has been collected in the form of words, pictures, and not numbers (Moleong, 2014: 11). The collection of words or pictures in this study is in the form of books that have been published. Data collection techniques are carried out by observing sentences that have moral values contained in the folklore book. There are five folklore books as sources of data, namely: *Legenda Akek Belah Bulu dan Belang Tumpek*, *Keramat Pinang Gading*, *Kemingking dan Parang Bertuah*, *Asal Mula Bukit Betung dan Bukit Siam*, *Asal Mula Pulau Lepar*. The five folklore books were published by the Regional Library and Archives Agency of the Bangka Belitung Islands Province.

The instrument used in this research is the researcher himself begins by reading and taking notes according to the text that has noble values. The data that has been collected based on texts containing noble values is then analyzed based on the number of findings, interpreting them and making conclusions that are juxtaposed with the current context.

III. Result and Discussion

The following is a description of the research results from ten folk tales published by the Regional Library and Archives Agency of Kep. Bangka Belitung, as follows:

3.1 Data Description

The following is a description of five folklore books as data sources, namely: *Legenda Akek Belah Bulu dan Belang Tumpek*, *Keramat Pinang Gading*, *Kemingking dan Parang Bertuah*, *Asal Mula Bukit Betung dan Bukit Siam*, *Asal Mula Pulau Lepar*. The following table provides an explanation of the description of data that has noble values in Bangka Belitung folklore.

Table 1. Sentence Data That Has Noble Values in Bangka Belitung Folklore

No.	Folklore Title	Noble Value	Total	Complement
1.	Legenda Akek Belah Bulu dan Belang Tumpek (LABBBT)	There are 2 noble values, namely moral values and social values	1. Morale (24) 2. Social (9)	There are 2 value quotes that do not support noble values, namely rash attitudes in making decisions
2.	Keramat Pinang Gading (KPG)	There are 8 noble values, namely: honesty, morals, religion, social, culture, harmony, responsibility, and compassion.	1. Honesty (1) 2. Morale (2) 3. Religious (3) 4. Social (3) 5. Culture (2) 6. Peace (1) 7. Responsibility (1) 8. Compassion (2)	There are 2 values that do not support the noble value, namely the value of greed (1) and the value of frustration (1)
3.	Kemingking dan Parang Bertuah (KPB)	There are 9 noble values or goodness, namely:	1. Affection (1) 2. Gratefulness (1) 3. Tradition (1)	There are bad values, namely: 1. Grumpy (1)

		compassion, gratitude, customs, culture, social, wisdom, caring, honesty, and blessing.	4. Culture (6) 5. Social (2) 6. Wisdom (1) 7. Careness (6) 8. Honesty (1) 9. Blessing (1)	2. Easily discouraged (2) 3. Choose love (1) 4. Greedy (3) Indifference (1)
4.	Asal Mula Bukit Betung dan Bukit Siam (AMBBBS)	There are 10 noble values, namely: loyalty, compassion, caring, careful in action, perseverance, persistence, attention, obedience, trustworthiness, and self-sacrifice.	A total of 13 sentences that have elements of noble values, namely: 1. Loyalty (1) 2. Affection (2) 3. Caring (1) 4. Be careful in your actions (1) 5. Perseverance (1) 6. Persistence (1) 7. Caution (3) 8. Compliance (1) 9. Trustworthy (1) Sacrifice (1)	In addition to noble values, there are also less commendable values, such as: 1. Disobedience (1) 2. Fights/Fights (1) 3. Cunning (4) 4. Steal (1)
5.	Asal Mula Pulau Lepar (AMPL)	There are 11 moral/noble values including religious values, hard work, manners, patient values, creative values, love and compassion values, regret values, trust values, self-awareness values, environmental care values, and social care values.	A total of 25 sentences that have elements of noble values, namely: 1. Religion (2) 2. Hard work (4) 3. Manners (2) 4. Patience (1) 5. Creative (1) 6. Love and affection (4) 7. Regret (2) 8. Believe (1) 9. Self-awareness (2) 10. Care for the environment (1) 11. Social Care (5)	Bad values are also found in the folklore, including: 1. Lying (7) 2. Greedy (1) 3. Miser (3) 4. Not grateful (2) 5. Arrogant (6) 6. Grumpy (3)

Based on the description of the data in table one, there are various kinds of noble values and there are also values that do not support noble values. To complete the description of the data, a second table is presented which contains various categories of types of noble values derived from the five folklores:

Table 2. Category Types of Noble Values in Bangka Belitung Folklore

No.	Noble Value	Bangka Belitung Folklore					Total
		LABBBT	KPG	KPB	AMBBBS	AMPL	
1	Morale		2	-	-	-	2
2	Social/ Caring	10	3	2	-	5	20
3	Honesty/ Trustworthy	-	1	1	1	1	4
4	Religion	3	3	-	-	2	8
5	Culture	-	2	6	-	-	8
6	Peace	-	1	-	-	-	1
7	Responsibility	1	1	-	-	-	2
8	Affection/ Compassion	1	2	1	2	4	10
9	Gratefulness	2	-	1	-	-	3
10	Tradition	-	-	1	-	-	1
11	Wisdom	-	-	1	-	-	1
12	Careness	1	-	6	1	-	8
13	Blessing	-	-	1	-	-	1
14	Loyalty	-	-	-	1	-	1
15	Carefulness in Action	-	-	-	1	-	1
16	Perseverance	1	-	-	1	-	2
17	Persistence	3	-	-	1	-	4
18	Attention	-	-	-	3	-	3
19	Obedience	1	-	-	1	-	2
20	Willing to Sacrifice	-	-	-	1	-	1
21	Hardwork	7	-	-	-	4	11
22	Politeness	-	-	-	-	2	2
23	Patience	-	-	-	-	1	1
24	Creativity	-	-	-	-	1	1
25	Regret	-	-	-	-	2	2
26	Self-Reminder	-	-	-	-	2	2
28	Environment Care	-	-	-	-	1	1
	Total	30	15	20	13	25	103

Based on **table 2** which contains categories of types of noble values in Bangka Belitung folklore, there are 28 types of noble values with a total of 103 occurrences of noble values from the combination of the five Bangka Belitung folklores. Based on table 2 above, there are values that are more dominant, namely social values/social care as many as 20, hard work 11 values, affection/compassionate/love as many as 10, religion/religion as many as 8, culture as many as 8, caring 8. honesty/trustworthy/trusting are 4, as well as the noble value of persistence there are 4 values.

In addition to the dominant noble values, there are also some noble values, although not so dominant, such as the noble values of self-sacrifice, creativity, care for the environment, patience and so on. The average high value is at one or two high values.

a. Noble Value Diversity

The diversity of noble values described in table 2 contains the categories of 28 types of noble values with a total of 99 occurrences of noble values from the combination of the five Bangka Belitung folklores. Based on table 2 above, there are more dominant values, namely social values/social care as many as 20, hard work 11 values, love/compassionate/love as many as 10, religion/religion as many as 8, culture as many as 8. trusted / believed as much as 4, the value of caring 4, as well as the noble value of persistence there are 4 values. Meanwhile, the discussion is limited to 8 noble values because these eight values are considered the most prominent. The eight noble values are:

1. Social Value and Social Caring

The text of social values is quite dominant in the collection of Bangka Belitung folklore, which is approximately 20 noble values and is spread in four folklores, except for the folklore of Origin, *Bukit Betung dan Bukit Siam*. These social values can be in the form of providing assistance to other parties such as in the Origin of Lepar Island "But Lepar's neighbor knows Lepar's intention to work in China, his neighbor is willing to ask local residents for help to donate money so that Lepar can change his life and will be able to help local residents to live prosperously. Who does not know the Lepar, this kind young man. Many residents contributed their money until that afternoon the money had been collected, Lepar was very surprised by that" (Irena Katrin, 2014: 3).

In another folk tale *Kemingking dan Parang Betuab* also found social values. Among social values or social care, such as helping each other and celebrating together, are the characteristics of rural communities in Bangka Belitung. It's just that the term *kendurian* in Bangka Belitung uses the term *nganggung*. *Nganggung* is a community tradition, namely bringing food such as rice and side dishes or a variety of cakes to a mosque or meeting place called a hall. The tradition of helping and helping each other which is manifested in the form of *nganggung* is a tradition that has been passed down from generation to generation until now, including the commemoration of religious celebrations.

Social values such as mutual cooperation are also found on the island of Belitung. Belitung residents generally have a mutual cooperation nature. If there are residents who wish to marry off their children, for example, the community is happy to provide assistance such as donating chickens. If the wedding is held on a large scale, seven days and seven nights, for example, such a party is called *adat beragong* which means 'to marry off children on a large scale.' with a rattan that has been enchanted so that it can be determined who will lose and who will win. The winner will get a prize in the form of money from those who have the intention and interestingly people from the same village or neighboring villages are not allowed to participate as players (Zainal Arifin Aliana, 2001: 8-9).

The high social values and affection signify the diversity of social customs and sharing with each other is still preserved even though the meaning of *nganggung* and *beragong* has been expanded. This means that every activity carried out in the village or village, even though it is not a wedding ceremony, still carries out the mutual cooperation attitude, for example there are guests and events in the village attended by officials such as regents and governors, *beragong* events are still held. The social value that is woven into a sense of cohesiveness shows the existence of affection. Living compactly according to Suwardi Endraswara (2020: 214) is like a rice plant. After the rice seeds are planted and cared for by the farmers, they immediately grow and reproduce into 7 to 10 children around the mother. After growing together for up to 3 months, the mother and child of rice are compactly showing results. If

one yellows, then the other rice also turns yellow at the same time, which is in 1 rice field. Cohesiveness is very necessary in family and social life. Because without cohesiveness, an organization will not be strong, lose power and energy and be easily defeated by other forces.

2. Hardwork Value

The character of hard work is described quite a lot in Bangka Belitung folklore. Among the texts that can describe the value of hard work, such as *Asal Mula Pulau Lepar* "Since Si Lepar was 16 years old, he has been looking for money here and there with his survival" (Irena Katrin, 2014: 1). Hard work is also described in *Legenda Akek Belah Buluh dan Belang Tumpek* "Since then Ren Kepo has been working harder and harder, he has been trying to fulfill all the needs of his family by himself." (Restu Dwi Johardi, 2014: 2)

Noble values such as hard work in some of the descriptions above illustrate the hard-working character of the people of Bangka Belitung. It can be observed that most of the people of Bangka Belitung live from agriculture such as pepper, rubber, palm oil farming, and some also from mining and fishing. All of this is done with hard work because this work is their livelihood in general.

Uniquely, the hard work of the people of Bangka Belitung is always related to the context of religion and education. For example, growing pepper as a hereditary crop at that time was always associated with the pilgrimage for these farmers and continuing education for their sons and daughters. Even the pepper plant is used as a social symbol and is generally always placed in a visible house so that the feeling of having pepper is always "saving." As for the daily life of the people in Bangka, especially as rubber tappers, this continues until now and this hard work attitude is still ongoing and is part of the life of rural people in general.

3. Affection Value, Compassion, and Love

Noble values such as affection, compassion, or love also adorn Bangka Belitung folklore. The expression of my love is like in the text "*Banyak penduduk kampung lain yang merasa kasihan pada penghuni kampung Kelekak Reban.*" (Nurmariana, 2014: 11). The quote contained in the folklore of *Keramat Pinang Gading* means that compassion for others can be a lesson and things like this have long existed in Bangka Belitung. The love that has lived on the earth for a long time in Bangka Belitung is also reflected in my family's love as in *Asal Mula Bukit Betung dan Bukit Siam, Mana Nek sini biar Atok gendong, wab lucunya ning nang ning ngingkung* "Atok Betung begitu babagia" (Ferliansyah, 2014: 2). In the end, the love that is reflected in the folklore indicates that the people in Bangka Belitung always live side by side with various ethnic groups and religions. The diversity of ethnicities and religions makes people care for each other and live in harmony.

This harmonious life applies to all tribes in Bangka Belitung. Generally, the people of Bangka Belitung are Malay. The existence of this ethnic diversity indicates the love and openness of the Bangka Belitung Malay community with immigrants. Among the diversity of ethnic groups in Bangka Belitung besides Malay, for example, the presence of Javanese, Sundanese, Batak, Bugis and so on. This form of affection also applies to the Chinese community that has existed since the Dutch occupation, especially the presence of the Chinese community employed by the Dutch in the mining sector. The presence of all the existing tribes indicates that the Malay people of Bangka Belitung love each other, it can be seen that there are no events with ethnic backgrounds in Bangka Belitung.

4. Religious Value

There are eight religious or religious values in Bangka Belitung folklore. The expression of this value is like in the folklore of *Legenda Akek Belah Bulu dan Belang Tumpek* and in the text "*Ta tidak boleh melanggar sumpah, rasa rindu itu terkalabkan oleh sumpah yang dibuatnya dulu. Dengan bati yang hanair Ren Kepo memutuskan untuk terus mencari permintaan istrinya.*" (Restu Dwi Johardi, 2014: 20). In other texts, sentences that have a religious meaning are also found, namely in folklore *Asal Mula Pulau Lepar*. The text is like "In a loud voice, the old lady said "cursed you...!! I swear you won't survive your journey. The majestic ship that you are proud of and all the treasures you carry will be swallowed up by the waves and torn apart before you reach your destination." (Irena Katrin, 2014: 21). The quoted religious values implicitly mention the existence of God even though the form of acknowledgment is in the form of an "oath." An oath is an expression of the existence of God and this applies as in fairy tales or other folklore. Even on Belitung Island there is such a thing as a village congratulations ceremony. The village congratulations ceremony is a religious value that is carried out once a year with the aim of rejecting reinforcements. To carry out the ceremony, a shaman asks the community to bring equipment in the form of certain leaves. The leaves were casted by a shaman, after which the community took them home to be scattered throughout the house with the aim of avoiding danger (Zainal Arifin Aliana, 2001: 9). The concept of rejecting reinforcements is an attitude of religious or religious value for the recognition of God the creator.

Another religious concept during the "Bulan Ruwah" is the month before the fasting month for approximately one month. There are so many implied meanings of the *beruwah* event including: giving alms, praying for each other in congregation, a sense of togetherness and mutual respect, joy, and keeping away from arrogance and arrogance towards the sustenance that has been received from God.

5. Cultural Value

Habits that are continuously carried out so that they become a culture are recorded in the texts in folklore. A total of eight noble cultural values contained in the folklore. The texts referred to include *Kemingking dan Parang Betuah* in the sentence "Residents plan to hold a feast for the birth of Sakura's second child or the grandson of the village elder." (Rico Ariputra, 2014: 11)

In another folk tale, *Keramat Pinang Gading* reveals that from a cultural perspective, poetry is similar to Malay culture in general. The text in question is "Oh... it seems *Pak Indra* is singing from a rhyme from Belitung Island. "Pok! Pok! Grinang. The last pig. Then the long market scooped up Mount Lancer water. Where is he? Where is he? Where is he? Where's the cockroach?" That's what Mr. Indra did to drive away his loneliness to the sea. This rhyme was sung by Mr. Indra over and over again while jumping for joy. (Nurmariana, 2014: 4)

These cultural values are quite diverse, including rhymes. According to Kurniati and Zalfika Amya (2011: 7) rhymes for the people of Bangka Belitung are expressions to express their thoughts and feelings. For example, in the tradition of certain ceremonies and occasions, young and old rhyme with each other. The skill of rhyming is ingrained in most Malays, including the Malays of Bangka and Belitung.

6. Honesty Value

The value of honesty with a trustworthy narrative is also found in Bangka Belitung folklore, although it is not so dominant. There are four texts that have the nuances of honesty/trustworthiness, for example in the *Kemingking dan Parang Betuab* folklore books. Texts that narrate the value of honesty or trustworthiness, for example, "Kemingking also told his father what he had experienced while showing a silver machete with the head of a dragon that he found. He tried many times to convince his father of what he was going through, but he didn't believe it at all." (Rico Ariputra, 2014:16)

The value of honesty or trust is not only found in the folklore of *Asal Mula Pulau Lepar* as in the text "They have sailed for 2 weeks but China has not been seen either. Until the Lepar ventured to ask the crew. "Master, is China near?" said the Lepar. However, the crew only replied "you just sleep there...!!!, later when you wake up we will definitely be in China" said the crew. Hearing this, the Lepar immediately fell asleep without thinking about whether what the crew said was true or not." (Irena, 2014: 7).

The values of honesty and trustworthiness are values that must be owned by everyone. In principle, everyone has the values of honesty and values that can be trusted, on the contrary it is difficult to believe if honesty is not attached to a person.

7. Careness Value

The value of caring for the Bangka Belitung folklore is found in four books that are the subject of study and concern for the environment and social care. Among the folklore books are *Legenda Akek Belah Bulu dan Belang Tumpek*. Sentences that express the value of caring are like "Whatever the wife asks, Ren Kepo always tries to fulfill that request. Even though sometimes the request doesn't make sense." (Restu, 2014: 2).

The value of environmental and social care is found in *Asal Mula Pulau Lepar*, the value of caring for the environment "When he arrived at his old hut, Lepar immediately made a bamboo cage for the bird." (Irena, 2014: 2) While there are many social values in the folklore book, including "You just take the money for your needs in China later, who knows you need it," said the village head. "Thank you, sir, I beg to say goodbye," said the Lepar. (Irena, 2014: 6)

These values of concern are still being maintained, an attitude of caring for others can be exemplified through caring for the environment even though the environmental condition in Bangka Belitung is exacerbated by the ongoing tin mining carried out by some irresponsible miners. The existence of non-governmental organizations engaged in reforestation in Bangka Belitung such as Green Babel which has a vision of "Green Bangka Belitung is the main legacy to the next generation of children and grandchildren in the Sebalai Sebalai Country." (Asyraf Suryadin, 2011: 67). This caring attitude is due to the importance of the environment for the next generation, including the social concerns inherent in the reforestation effort.

7. Persistence Value

The value of persistence can be categorized as the value of sincerity found in Bangka Belitung folklore. Among the tenacity values are found in *Legenda Akek Belah Bulu dan Belang Tumpek*. Sentences that have the value of persistence include "Remembering to fulfill the desire of his wife's appetite, Ren Kepo never gives up to get the Male Pelanduk Betian." (Restu, 2014: 8)

Furthermore, there is the folklore of *Asal Mula Bukit Betung dan Bukit Siam*, a sentence that states the toughness in question as in the text "You have to study again, the conditions are quite heavy, Atok also has to spend quite a long time, which is about ten years to get this heirloom," he explained. to Amang Besiam. (Ferliyansyah, 2014: 10).

The values of persistence or sincerity do reflect the people of Bangka Belitung, moreover, that persistence is balanced with a clear goal. For example, the persistence of the people of Bangka Belitung in educating their children outside of Bangka Belitung, especially in Yogyakarta, Bandung, Jakarta, and Palembang. This persistence was due to the absence of colleges at that time such as universities and other high schools. Even though at this time the university in question already exists, but the character that is supported by strong persistence is still every year the people of Bangka Belitung continue their studies outside Bangka Belitung.

b. Contemporer Context toward the Diversity of Noble Value

A total of eight noble values were studied as described in the above discussion. If noble values such as social values, hard work, compassion, religion, culture, honesty, caring, and the value of persistence. Then what about the context of these values to the current conditions in Bangka Belitung.

Based on the context of the values that exist in the Bangka Belitung community, all these value contexts are still found and even run as they are. Social value, for example, is described in the existence of mutually helpful efforts. This context of mutual assistance can be exemplified when a joint celebration occurs after a family member in the village dies. The community together performs feasts from the first to the seventh day in mutual cooperation and usually the seventh day is held in the mosque.

In addition, the ruwahan celebration which is held before the month of *Ramadan* is still taking place every year and on the island of Belitung it is known as *beruwah*. The *beruwah* event is usually held in the "Bulan Ruwah" which is the month before the fasting month for approximately one month. There are so many implied meanings of the *beruwah* event including: giving alms, praying for each other in congregation, a sense of togetherness with mutual respect, joy, and keeping away from arrogance and arrogance towards the sustenance that has been received from the creator (East Belitung Regency Library Service, 2017: 102).

Religious activities that are still being carried out today include the celebration of *Maulid*, 1 *Mubaram*, and *Rabo Kasan* (Reject Bala). Religious activities are carried out by the Malay community who are Moslem, while in the Confucian religion religious activities are carried out such as the celebration of Peh Cun (*Sembayang Duanyang*). In addition, for now the religious activity is still ongoing. According to Akhmad Elvian (2014: 133) worship performed in temples such as closing the Chinese New Year prayer (Sam Sip Pu), praying for the New Year, praying at the pekong toa which is paraded during Cap Go Meh and Rebut prayer (Cit Ngiat Pen), and Ritual activities and prayers at ancestral graves called Ceng Beng or Qing Ming (ghost hungry) on April 5 are rituals that have existed since the arrival of the Chinese on Bangka Island.

All these religious activities are always carried out simultaneously and in mutual cooperation. From these religious values eventually become a culture because it is carried out continuously and sometimes every year.

There is quite a lot of ethnic diversity in Bangka Belitung but there are almost no problems with the lives of the tribes and even love each other. In addition to the natives, there are also immigrant tribes such as Javanese, Palembang, Madurese, Bugis, Padang, and Batak. In fact, there are communities formed in Bangka Belitung including the Timor, Rote, and Sabu (Tiroso) Family Associations from East Nusa Tenggara. This harmony is shown by the many joint activities and the value of affection is still intertwined, such as the affection in the text "Many other village residents feel sorry for the residents of Kelekak Reban village." (Nurmariana, 2014: 11).

The values of caring for the environment continue to be preserved until now, especially carried out individually and in groups, especially in rural communities. A simple example of planting *durian*, *duku*, *cepedak*, *ketapik*, *tampoi*, and mangosteen trees behind a house in a rural area. The people of Bangka Belitung plant trees that produce fruit, which is called the *keleka* plant. According to Ihsan Mokoginta Dasin (2015: 280) *Kelekak* is a plot of land planted intentionally or unintentionally by ancient parents with a variety of fruit-producing trees (plants typical of the region), both privately owned (certain lineages), or privately owned together (owned by many people in one village or a combination of several villages).

IV. Conclusion

The diversity of values contained in Bangka Belitung folklore is very diverse and there are 28 types of noble values with a total of 103 occurrences of noble values from the combination of the five Bangka Belitung folklores. The more dominant noble values are social values and social care as many as 20, hard work 11 values, compassion/merciful/love as much as 10, religion/religion as much as 8, culture as much as 8, care 8. As for honesty/trustworthy/trust as much as 4, as well as the noble value of persistence there are 4 values.

The noble values contained in the Bangka Belitung folklore still feel relevant in today's conditions even though changes in individualism often occur. The spirit of social care, hard work, compassion, and religious values still exists, especially in life in rural communities to this day.

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