



ISSN:3026-0442

*Proceedings of the 1st International Conference on Education, Science  
Technology And Health (ICONESTH 2023 Universitas Bina Bangsa  
Getsempena, Des 12-14, 2023, Banda Aceh, Indonesia)*

## **ANALYSIS OF VALUES IN A COLLECTION OF GAYO FOLKTALES AND THEIR RELEVANCE TO INDONESIAN LANGUAGE LEARNING IN SENIOR HIGH SCHOOL 11 TAKENONG**

Yusrawati Jr Simatupang<sup>1</sup> and Ria Nur Fadilah<sup>2</sup>

<sup>1,2</sup>Universitas Bina Bangsa Getsempena, Banda Aceh, Indonesia

\* Corresponding email: [yusra@bbg.ac.id](mailto:yusra@bbg.ac.id)

### **ABSTRACT**

The purpose of this research is to know and describe in the form of analysis of values in the collection of Gayo folklore and its relevance to Indonesian language learning at SMA Negeri 11 Takengon. descriptive research type with a qualitative approach using the research method of library study (Library Research). The data source in this research is the book of Gayo folklore collection which will be used as the object of research. Other data sources used in this research are the head of traditional leaders, Indonesian language teachers, and students of class X SMA Negeri 11 Takengon. This research uses fifteen Gayo folktales. The values contained in the Gayo folktales studied were analyzed using Wicaksono's (2014) theory of types of language styles, namely educational values, religious values, moral values, character education values, and cultural values. The results of this study are ten data forms of educational values, six data forms of religious values, nineteen data forms of moral values, three data forms of character education values, and fifteen data forms of cultural values. Based on the findings that the researchers have examined, it can be concluded that the most dominant values in Gayo folktales are moral values. The relevance of the collection of Gayo folktales to Indonesian language learning in high school, especially SMAN 11 Takengon, is that this story can be used as teaching material at school, because using this story can facilitate students and teachers in carrying out the learning process, especially in folklore material (hikayat) on KD 3.7, 3.8, and 3.9.

**Keywords:** *literary works, values in literary works, relevance in Indonesian language learning, Gayo folklore*

## **INTRODUCTION**

Literature is a creative activity of art (Wellek and Wareen 2014: 13). This is confirmed by the opinion of Semi (2012: 8) that literature is a form and result of creative art work whose object is man and his life using language as a medium. As a creative art that uses humans with all aspects of their lives, it is not only a medium for conveying ideas, theories, or systems of thought but also a medium for accommodating human ideas, theories, or systems of thought.

Folklore is one of the cultures that exist in Indonesia as a multicultural country (zikri, 2018: 56). According to (Suryana and Rusdiana, 2021: 34 in Jeri wardati, 2023: 78) said that multicultural is an individual's perspective on the diversity of life in the world and the policy of a culture in the realm of society regarding the values, habits, culture and beliefs he believes in. Speaking of culture, Indonesia has a diverse cultural heritage and is divided into five domains: a) Oral Tradition and Expression; b) performing arts; c) community customs, rituals, and celebrations; d) knowledge and behavioral habits regarding nature and the universe; and/or e) traditional craft skills and proficiency.

The actualization of folklore in the learning process can be poured in various forms so that it can be used as a medium of communication, especially the local wisdom of solving cases. In the book *The Development of Indonesian Literary History* by Rismawati (2017: 20) folklore, apart from being a means of containing values and characters, also adds knowledge and stimulates children's creativity through imagination and critical thinking through curiosity about the storyline and metaphors contained in it (Wiwin, 2018: 56). With this creativity, an author is not only able to present the beauty in the story, but also provide views related to reflection on religion, philosophy, and a variety of experiences about daily life problems (Wiwin, 2018: 58).

Most people today forget and do not care about Gayo folklore in their area due to the influence of technological advances that are increasingly advanced and developed. One example is smart phone technology, many people have an interest in smart phones compared to the diversity of folklore in their area. One form of smart phone influence in the current era is that children become less interested in reading, listening, and even a decrease in interest in learning at school. The environment that lacks knowledge makes children lazy to find out about folk stories that have high moral values. Knowledge of folklore in the region is less desirable and understandable because it seems boring and outdated. As Gayo parents and traditional leaders have also begun to weaken the folklore in their area, they have also been contaminated with the development and changing times in this developing era.

To understand folklore and relate it to students at SMAN 11 Takengon, broadly speaking, the values contained in folklore are divided into five parts, namely; (1) educational values, (2) religious values, (3) moral values, (4) character education values, and (5) cultural values. Religious value is a perspective that connects humans with God. Nurhadi in (Wicaksono 2014: 318) suggests moral teachings include: (1) moral values contained in human relationships with God, (2) moral values contained in human relationships with fellow humans, (3) moral values contained in human relationships with nature. Religious values focus on character education, which is about being obedient and tolerant of religion. This cultural value concept can be divided into several elements that are universal and can be found in all cultures, as for

these elements are divided into six, religious systems and religious ceremonies, systems and community organizations, knowledge systems, languages, arts, livelihood systems, technology and equipment systems (Wicaksono, 2014: 198).

In this study, researchers only focused on the five values in outline. These values are closely related to education, character, and can preserve culture in the process of learning Indonesian at SMAN 11 Takengon. According to Steeman (in Adisusilo, 2013: 56) value is something that gives meaning to life, which gives reference, starting point and purpose of life. Value is something that is held in high esteem, which can color and animate a person's actions. Values are more than just beliefs, values always involve patterns of thought and action, so there is a very close relationship between values and ethics.

According to Steeman (in Adisusilo, 2013: 56) value is something that gives meaning to life, which gives reference, starting point and purpose of life. Value is something that is held in high esteem, which can color and animate a person's actions. Values are more than just beliefs, values always involve patterns of thought and action, so there is a very close relationship between values and ethics. Based on the theory of values above, this research was conducted because it has a close relationship between the theory of values and the title of this research, which discusses the values of relevance to Indonesian language learning at SMAN 11 Takengon, for the following reasons.

First, folklore is a form of prose that is broad and long containing human life, through characters who have certain characters by displaying various aspects of life, so that it can bring its own impression to the reader. Second, the relationship between the values contained in Gayo folklore and the children who study at SMAN 11 Takengon is inseparable in the realm of a closely related environment. Third, researchers are interested in conducting research on analyzing the values of Gayo folklore, because folklore in Gayo is very diverse and has values that can be applied in everyday life, both in the school and community environment. Judging from the moral values contained in folklore related to character education based on local wisdom, as well as preserving folklore from the region, especially Gayo, which is starting to be eroded by this modern era. Fourth, the folktales entitled Inen Maskerning, Ineude, Si Nome, Putri Ijo, Merah Mege, The Origin of Lake Laut Tawar, Batu Belah, The Origin of Guel Dance, and Putra Mahkota Amat Mude are from the Gayo area and the stories contained in the nine folktales tell stories that occur in the Gayo area, Aceh province.

## **METHODS**

This research uses descriptive qualitative research using the library research method. The data source in this research is the Gayo folklore collection book which will be used as the object of research. Other data sources used in this research are the head of traditional leaders, Indonesian language teachers, and students of class X SMA Negeri 11 Takengon who are used as research informants. The data in this research is in the form of verbal data, namely data in the form of words, sentences, and dialog in data sources that describe several things. The data categories are texts that describe the values in the collection of Gayo folktales, as well as data obtained through interview answers from traditional leaders, teachers, and answers to questionnaires from students at SMA Negeri 11 Takengon.

In this research, there are three data collection techniques used. First: data collection techniques to obtain data on the analysis of values in a collection of Gayo folktales. Second: to get reinforcement data on the analysis of Gayo folktales and their relevance. Third: to obtain data on the relevance of the values in the collection of Gayo folklore to the learning of literature on folklore material (Hikayat) in schools. Data analysis techniques that researchers use Data Reduction, Data Presentation, and Conclusion Drawing/verification.

## **RESULTS AND DISCUSSION**

Folklore is one of the cultures that exist in Indonesia as a multicultural country (Zikri, 2018: 56). Folklore contains values that can be learned and taken by readers. The values in question are educational values, religious values, moral values, character education values, and cultural values. Based on the problems that have been determined in the previous chapter related to the values in the collection of Gayo folktales and their relevance to Indonesian language learning at SMA Negeri 11 Takengon, several values in each folktale have been found by reading, interpreting, analyzing, and understanding the data as a whole. The analysis of the values contained in the collection of Gayo folktales will be described as follows.

### **1. Values Contained in Gayo Folktales**

#### **a) Educational Values**

Education is the limitation of everything that educates towards maturity, both good and bad so that it is useful for life obtained through the education process. Life obtained through the educational process. The title of the Gayo folktale Gayo folktales that contain educational values, namely (1) *Ine Ude (IU)*, (2) *Putri Ijo (PI)*, (3) *Asal Usul Tari Guel (AUGP)*, (4) *Gajah Putih (GP)*, (5) *Asal Mula Linge dan Serule (AMLS)*, (6) *Muyang Mersa (MM)*, (7) *Uyem Gading dan Esahdeli (UGE)*. As for educational values that appear in the folklore above, namely the value of moral education which consists of caring, obeying rules, and responsibility. Cultural education values consisting of the marriage system. A clear and detailed explanation of the data regarding the results of research on educational values in each Gayo folktale can be seen in the following explanation. the following explanation.

*Data 1. Finally, Siti Sara lived in luxury with her husband. She likes to help people who are in trouble, to her parents she is always obedient and respectful (IU, 1985:12).*

Based on this quote, it explains that there is a value of moral education with care which is characterized by the character of the character in the story who likes to help people who are in trouble, to people who are in trouble. Character in the story who likes to help people in trouble, to his parents he is always obedient and respectful to people in need. To his parents he is always obedient and respectful to people who need help and the poor people in the story. The value of moral education is evidenced by the sentence that he likes to help people who are in trouble, to his parents he is always obedient and respectful. Educational values, especially moral education, are also reinforced by the results of interviews that researchers conducted with traditional leaders, he stated that the value of moral education in the form of caring is related to with regard to caring about something.

*Data 2. Finally, the two brothers set off in a canoe across the vast ocean in search of the lost ducks. However, after days of searching in all directions, they got lost and were stranded in a country called Serule (AUGP, 1985: 35).*

Based on the quote above, it explains the existence of moral education values in the form of responsibility. It is marked by the characters in the story who make mistakes but still apologize and continue to do things that are a form of their guilt. It is also evidenced by the sentence Finally, the two brothers went in a canoe across the vast ocean to look for the missing ducks. The value of moral education in the form of responsibility is also corroborated by the results of interviews with traditional leaders who explain that the value of moral education in the form of responsibility is related to a sense of trust in a person and the characters in the story who make mistakes but still apologize and still do things that are a form of their guilt.

*Data 3. The time has come for the ceremony of the marriage custom. The bride and groom will be paraded around the village, ending with the bride and groom going down to the water, accompanied by the sounds of canang, with full traditional clothing attached (PI, 1985:28)*

Based on this quote, it explains that there is a cultural education value related to marriage which is carried out in accordance with the customs in each region. This is also evidenced by the sentence That the bride and groom will be paraded in a crowd, around the village, ending with sending the bride and groom down to the water, accompanied by the sound of canang, attached to the clothes in full custom. The quote explains that during a Gayo wedding, the bride and groom will be paraded in a crowd, around the village, ending with the bride and groom going down to the water, accompanied by the sound of the canang, and attached with full traditional clothing. The wedding custom can be used as an important value in education that contains culture.

## **b) Religious Values**

Religious values are life values that reflect the growth and development of religious life consisting of three main elements, namely *aqidah*, worship, and morals which guide behavior in accordance with divine rules to achieve prosperity and happiness in this world and the hereafter. Religious values are related to humans and God, related to human obedience to their creator. The religious values found in Gayo folktales are the ideological dimension, the worship dimension in the form of behavior, and the knowledge dimension. The titles of Gayo folktales that contain religious values, namely (1) *Tetulen Petukel (TP)*, (2) *Putri Ijo (PI)*, (3) *Asal Mula Linge dan Serule (AMLS)*, (4) *Muyang Kute (MK)*. A clear and detailed explanation of the data regarding the results of research on religious values in each Gayo folktale can be seen in the following explanation.

*Data 2. The time has come for God to manifest His power. The household that had long been silent from the sound of crying children was now blessed by God with a pair of twins, an infant son and an infant daughter (PI, 1985:26).*

The religious value contained in the quote is the value of the ideological dimension because there is a collection of ideas, ideas, beliefs that are comprehensive and systematic and concern various fields of human life related to their beliefs. The quote proves the value of the ideological dimension because a character in the story believes that every step he takes is the will of God.

*Data 2. Thankfully, if the child is willing to be taken home, if not, it is enough as long as he has been Islamized, namely by circumcising him. That was the king's plan. The king feels that his obligation to educate children has been completed, if the Islamicization event can take place (AMLS, 1985: 40).*

Based on the quote above, it proves the existence of religious values in the form of knowledge. Knowledge is information that is owned or known consciously by someone. The form of knowledge in the quote is characterized by the knowledge that the character has about the existence of circumcision performed on men in Islam.

### **c) Moral values**

Moral values are values related to good and bad actions that are the basis of human life and society. The titles of Gayo folktales that contain moral values are (1) *Tetulen Petukel (TP)*, (2) *Ine Ude (IU)*, (3) *Putri Ijo (PI)*, (4) *Batu Belah (BB)*, (5) *Batu Gereudong (BG)*, (6) *Asal Mula Linge dan Serule (AMLS)*, (7) *Atu Pepayungen (AP)*, (8) *Merah Mege (NN)*. The moral values that appear in the folklore above are good moral values consisting of patience, diligent work, help, regret. Bad moral values consist of intrigue, lying, and conflict. A clear and detailed explanation of the data regarding the results of research on religious values in each Gayo folktale can be seen in the following explanation.

*Data 1. Only in front of his father was he invited to eat together, included in the work together. But behind her father's back she was set aside, not included in whatever she did and no matter how well she worked, she was always teased, always said there was nothing wrong. But Siti Sara never complained about this to her father, whatever her stepmother said she always kept quiet (IU, 1985: 12).*

Based on the quote above, it explains the moral value in the form of patience. Patience is an attitude in restraining emotions and desires, and enduring difficult situations by not complaining. Patience is also a person's ability to control himself so that it is seen as an attitude that has a high value and reflects the strength of the soul of the person who has it. Patience in the quote is characterized by the character Siti Sara never complained about this to her father, whatever her stepmother said she always kept quiet. This moral value is also reinforced by the results of interviews that researchers conducted with traditional leaders, he stated that moral value in the form of patience is related to being patient with something.

*Data 2. After defeating King Geureudong, King Abdullah restored peace to the area around Mount Geureudong. The villagers were very grateful for King Abdullah's sacrifice and bravery. Mount Geureudong became a safe and harmonious place, and King Abdullah was honored as a hero (BG, 1985:38).*

Based on the quote, it explains the existence of good moral values in the form of helping, namely the sacrifice and courage of King Abdullah in restoring peace to the area around Mount Geureudong. The value of moral education in the form of helping is also corroborated by the results of interviews with traditional leaders who explain that the value of moral education in the form of helping is related to a sense of trust in a person and the presence of characters in the story in the form of helping, namely sacrifice and courage.

*Data 3. Nonetheless, the chick states again where it will sleep tonight. "We sleep in that cage," she told the weasel. In accordance with the weasel's advice, the chick now no longer told her mother about her encounter with the weasel. Her mother asked again, "Have you met the weasel?" her mother asked. "No Mak," she replied (AP, 1985: 43).*

Based on this quote, it explains the existence of bad moral values because the character in the story lied. Lying is a type of deception in the form of untrue statements, especially with the intention of deceiving others, often with the further intention of maintaining one's own secrets or reputation. The lie referred to in the quote is when, in accordance with the weasel's advice, the chick now no longer tells her mother about her encounter with the weasel. Her mother asked again, "Have you met the weasel?" her mother asked. "No Mak," he replied.

#### **d) Character Education Values**

Character education is a value related to a conscious and planned human effort to educate and empower the potential of students to build their personal character so that they can become individuals who are beneficial to themselves and the surrounding environment. The titles of Gayo folktales that contain character education values, namely (1) *Uyem Gading (UG)*, (2) *Atu Pepayungen (AP)*, (3) *Batu Belah (BB)*. The character education values that appear in the folktales above are honesty, responsibility, and social care. A clear and detailed explanation of the data regarding the research results of character education values in each Gayo folktale can be seen in the following explanation.

*Data 1. After the chicks returned to the group, the mother hen asked, "What did the weasel ask you?". "The weasel asked me where we sleep at night. I explained to him that we sleep on the sawdust in the house," said the chick. "Ah... woe is me! Why do you say that? You'll become the weasel's prey," said the mother. "Next time don't do it again," added the mother hen (AP, 1985:43)*

Based on the quote above, it explains the value of character education for an honest character in the story. Honest is an attitude that is straightforward, states the truth, does not lie or say things that violate what has happened. This character education value is also reinforced by the results of interviews that researchers conducted with traditional leaders, he stated that the value of character education in the form of honesty is related to an upright attitude, stating the truth not lying or saying things that violate what has happened.

*Data 2. During this reign, he tried to promote the country by practicing Islam and teaching the histories of prominent people. Apart from that, he also mastered the sciences of magic (UG, 1985: 16).*

Based on the quote above, it explains the value of character education in the form of social care. It is characterized by a form of social care that is carried out by giving teachings about history and other sciences. This character education value is also reinforced by the results of interviews that researchers conducted with traditional leaders, he stated that the value of character education in the form of social care is related to the form of social care carried out by giving teachings about history and other sciences.

#### **e) Cultural Values**

Cultural value is something in the form of values that have been embedded and agreed upon by the community in the form of habits as a form of behavior and response to something after or before it happens. The titles of Gayo folktales that contain character education values, namely 1) *Ine Ude (IU)*, (2) *Uyem Gading (UG)*, (3) *Laweni Kasih Benci (LKB)*, (4) *Putri Ijo (PI)*, (5) *Asal Usul Tari Guel (AUGP)*, (6) *Gunung Geureudong (GG)*, (7) *Gajah Putih (GP)*, (8) *Muyang Kute (MK)*, (9) *Uyem Gading dan Esahdeli (UGE)*. The values that appear in the folktales above are the religious system and religious ceremonies, the organization and community system, the livelihood system, and the technology and equipment system. A clear and detailed explanation of the data regarding the results of research on cultural values in each Gayo folktale can be seen in the following explanation.

*Data 1. Seeing his daughter Siti Sara always pensive, his father organized a feast for his late mother. Many people attended the feast. Her father said he wanted to cheer up Siti Sara a little. It is true because it turns out that after the kenduri ceremony she has started to laugh, she wants to play around like before (IU,1985:12)*

Based on this quote, it explains about culture related to the religious system or religious ceremonies, namely the father of a character named Siti Sarah held a kenduri party for her late mother. Many people attended the kenduri. Her father said that Siti Sara was entertained a little. It is true because it turns out that after the kenduri ceremony she has started to laugh, she wants to play like before. This cultural value is also reinforced by the results of interviews that researchers conducted with traditional leaders, he stated that this cultural value is related to culture related to the religious system or religious ceremonies.

*Data 2: As long as the two children were in the Land of Serule, the people of Serule were prosperous, safe and sound, this happened because the two children had amazing powers. As a sign that they had the magic, when it was dusk, there was always a blazing light above the sky of Serule Country (AUGP,1985:35)*

Based on the quote, it explains about culture related to the religious system or religious ceremonies, namely the Land of Serule, the people of Serule are prosperous, safe, and sentosa, this happens because the two children have amazing *tuah/kesaktian*. The cultural value of the religious system in the story is also confirmed by the results



of interviews with traditional leaders who state that there are characters who always have God-given skills that make the people of Serule prosperous, safe and secure.

## **2. Relevance of Research Results to Indonesian Language Learning at SMA Negeri 11 Takengon**

Based on the results of interviews with teachers at school, it was found that teachers determine folktales that tell the history of the Gayo tribe with various existing stories as teaching materials to start learning on hikayat (folklore) material. Teachers also highly recommend various Gayo folktales to be used as teaching materials at school so that students recognize the story. In addition, the use of Gayo folktales as teaching materials in schools is a form of preservation of the history of the Gayo tribe.

Based on the results of interviews with teachers at school, it was also found that there is a relevance between the collection of Gayo folktales in Indonesian language learning with the existence of folklore material in KD 3.7.

Identifying the values contained in folklore (hikayat) both oral and written, 3.8 Retelling the contents of folklore (hikayat) heard and read, and 3.9 Contracting the value and language of folklore as well as short stories.

The existence of Gayo folklore can make it easier to convey the elements of value contained in folklore to students. Because Gayo folklore contains many values that are written as a means of telling the history of the Gayo tribe. With these various values, it is easier for teachers to provide examples of forms of value to each student.

The results of interviews with students also found that the average student answered that the positive and negative things that can be taken in Gayo folklore are moral values with the type of good morals and also positive values found in the bad character of each character. In addition, there are many values that students can use as a reference for filial piety, honest behavior, and responsibility. The students also stated that Gayo folklore is something that should be preserved and preserved so that the history of the Gayo tribe can continue to be remembered and introduced to each generation. Thus, the use of Gayo folktales in Indonesian language learning in the classroom is very important so that every student can know the various uniqueness of the history of the Gayo tribe and can learn every value contained in the story.

Translated with DeepL.com (free version)

## **CONCLUSION**

The Gayo folktales studied contain positive values that can be useful for daily life. In addition to the positive values, we can also learn about the history of folklore in Gayo. Gayo folktales are rich in values. In the *Tetulen Petukel* folktale, there are religious values and moral values. *Ineude* folktales have educational values, moral values, and cultural values. In the folktale of *Uyem Gading*, there are cultural values. In the folklore of *Putri Ijota* there are educational values, religious values, moral values, and cultural values. In *Batu Belah* folklore there are moral values and cultural values. In the folklore of the Origin of *Tari Guel*, there are educational values and cultural values. In the folklore of *Gunung Geureudong* there are moral values and cultural values. In the folklore of *Gajah Putih* there are educational values and

cultural values. In the folklore of *Asal Mula Linge dan Serule* there are educational values, religious values, moral values, and character education values. In the folklore of *Atu Pepayungen* there are moral values and character education values. In the folklore of *Merah Mege* there are moral values and cultural values. In *Muyang Kute* folklore there are religious values and cultural values. In the folklore of *Muyang Mersa* there is educational value. In the folklore of *Utem Gading dan Esagdeli* there are educational values, character education values, and cultural values.

The relevance of the collection of Gayo folklore to Indonesian language learning in high school, especially SMAN 11 Takengon, is that this story can be used as teaching material at school, because by using this story it can facilitate students and teachers in carrying out the learning process, especially in folklore material (hikayat) on KD 3.7, 3.8, and 3.9. In this story there are also many values that can be applied in everyday life. In addition, not only students get positive values from stories, but teachers can also introduce stories originating from Gayo so that students can learn the history of these folktales.

## REFERENCES

- Ahyar, H . 2020. Buku Metodologi *penelitian &kualitatif*( A Husnu (ed) : I ed). CV. Pustaka Ilmu Group.
- Ahyar, J.2019. *Apa Itu Sastra (Jenis – Jenis Karya Sastra dan Bagaimanakah Cara Menulis dan Mengapresiasi Sastra*.Yogyakarta : Deepublish Publisher.
- A.Muri Yusuf. 2014. Metodologi Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. Jakarta: Prenamedia Group.
- Arikuntono. 2019.*Prosedur Penelitian*.Jakarta: Rineka Cipta.
- Arsita, dkk. 2021. *Cerita Rakyat Desa Muara Gula Lama Sebagai Sumber Pembelajaran Bahasa Indonesia di Kelas V Sekolah Dasar Negeri 9 Ujan Mas*. Jawa Tengah : Lakeisha.
- Evanirosa dkk. 2022. *Metode Penelitian Kepustakaan (Library Research)*. Bandung: Media Sains Indonesia.
- Hana, J. (2011). *Terapi Kecerdasan Anak Dengan Dongeng*. Yogyakarta: Berlian Media.
- Hardani, dkk. 2020. *Metode Penelitian Kualitatif & Kuantitatif*. Yogyakarta: CV Pustaka Ilmu.
- Hermawan, I. 2019. Metodologi Penelitian Pendidikan Kuantitatif, Kualitatif dan mixed methode. Kuningan: Hidayatul Quran Kuningan.
- Hurmatisa, dkk. 2020. Nilai Didaktis dalam Cerita Putri Densa Mandalika Versi S.S.T Wisnu Sasangka dan Hubungannya dengan Pembelajaran Sastra di SMA”. *Jurnal Bastrindo, Volume 1, Nomor 1*.

- Indiarti, W. 2017. Nilai – Nilai Pembentuk Karkter dalam Cerita Rakyat Asal – Usul Watu Dodol. *Jantera, Volume 6, Nomor 1*. Bayuwangi: Universitas PGRI Bayuwangi.
- Kemendikbud. 2020. *Modul Pembelajaran SMA Bahasa Indonesia*. Direktorat SMA, Direktorat Jendral PAUD, DIKDAS dan DIKMEN.
- Kurniawan, S.H. dan Asman. 2019. Cerita Rakyat sebagai Fragmentaris Sastra Anak dan Kesesuaiannya dengan Perkembangan Anak. *Senasbasa, Vol 3, No 2*. Malang : Universitas Negeri Malang.
- Khudriyah, Moleong. 2008. *Metodelogi penelitian Kualiatatif*.
- Lianawati.(2019). *Menyelami Keindahan Sastra Indonesia*. Jakarta: Bhuana Ilmu Populer Kelompok Gramedia.
- Martono, Nurlinda H dan Agus Wartiningsih. 2013. Nilai-nilai dalam Novel Partikel Karya Dewi Lestari (DEE). *Jurnal Pendidikan dan Pembelajaran*.1-17.
- Maryanto. 2014. *Bahasa Indonesia Ekspresi Diri dan Akademik, Pusat Kurikulum dan Perbukuan*. Balitbang Kemendikbud.
- Moleong, J. 2019. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Murdiyanto, Eko. 2020. *Penelitian Kualitatif (Teori dan Aplikasi disertai contoh proposal)*. Yogyakarta: Lembaga Penelitian dan Pengabdian Pada Masyarakat UPN "Veteran" Yogyakarta Press.
- Nurdjan, S dkk. 2016. *Bahasa Indonesia untuk Perguruan Tinggi*. Makassar: Aksara Timur.
- Nurgiyantoro. 2010. *Teori Pengkaji Fiksi*. Yogyakarta: Gajah Mada University Press.
- Nazir, Moh.( 2013) . *Metode Penelitian*. Bogor. Ghalia Indonesia.
- Padi, E. 2013.*Sastra Indonesai*.Jakarta: CV Ilmu Padi Infra Pustaka Makmur.
- Rafiek.(2013). *Teori Sastra Kajian Teori dan Praktik*.Bandung PT. Rafika Aditama.
- Ramadhanti, D. 2018. *Buku Ajar Apresiasi Prosa Indonesia*. Deepublish Publisher.
- Rismawati. 2017. *Perkembangan Sejarah Sastra Indonesia*. Banda Aceh: Bina Karya Akademika.
- Saputra, N. Dkk. 2021. *Prosa fiksi dan drama*. Bandung: Media Sains Indonesia.
- Samsudin.(2019). *Buku Ajar Pembelajaran Kritik Sastra*. Yogyakarta: Deepublish.

- Satinem.2019. *Apresiasi Prosa Fiksi: Teori, Metode dan Penerapannya*. Yogyakarta: Deepublish Budi Utama.
- Simanjuntak, MM. 2021. Analisis Nilai Budaya dalam Cerita Rakyat “Mado-Mado Nias”. *Jurnal Bahasa Vol.10 edisi Desember 2021*.
- Suherli, dkk. 2017. *Bahasa Indonesia*. Kementrian Pendidikan dan Kebudayaan
- Sulistyorini, D dan Andalas, E.F. 2010. *Sastra Lisan Kajian Teori dan Penerapannya dalam Penelitian*. Malang: Madani.
- Siswanto, Wahyudi, 2013 . Pengantar teori sastra . Malang : Aditya Media Publishing
- Wicaksono, A. 2014. *Pengkajian Prosa Fiksi*. Yogyakarta: Garudhawaca.
- Wiguna, MZ. Dan Alimin, AA. 2018. Analisis Nilai-Nilai dalam Cerita Rakyat Kalimantan Barat. *Jurnal Pendidikan Bahasa, Vol.7, No.1, Juni 2018*. Pontianak: IKIP PGRI Pontianak.
- Wiyanto. A. 2004. *Pelajaran Bahasa dan Sastra Indonesia untuk SMA dan MA Kelas X*. Gramedia Widiasarana Indonesia.