

A Study of the Value of Local Wisdom in the Folklore of the Origin of Majalengka through the Implementation of Literature in Senior High School

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ABSTRACT

This research aims to describe the history, development, as well as the structure and value of local wisdom in the folklore of Asal Usul Majalengka. From the data obtained, this research describes the theme, character/characterization, plot, story setting and local wisdom values reflected in the folktale. The objectives of this study are (1) to describe the structure of the folklore of the Origin of Majalengka. (2) describe the values contained in the folklore of the Origin of Majalengka. (3) to describe the local wisdom values of the folklore of Asal Usul Majalengka as a source of implementation in literature learning. The results obtained by researchers are in the form of the history of the folklore of the Origin of Majalengka, as well as the results of the study of the structures contained in the folklore of the Origin of Majalengka, namely theme, characterization, plot, and setting. While the value of local wisdom contained in the folklore of the Origin of Majalengka is religious value, educational value, leadership value, mutual cooperation value, and moral value, as well as its implementation in literature learning in the form of folklore.

Keywords: Structure and value of local wisdom, Folklore, Literature learning.

ABSTRAK

Penelitian ini bertujuan guna mendeskripsikan sejarah, perkembangan, serta struktur dan nilai kearifan lokal yang ada dalam cerita rakyat Asal Usul Majalengka. Dari data yang diperoleh penelitian ini mendeskripsikan tema, tokoh/penokohan, alur, latarcerita serta nilai kearifan lokal yang tercermin dalam cerita rakyat tersebut. Tujuan penelitian ini yaitu (1) mendeskripsikan struktur cerita rakyat Asal Usul Majalengka. (2) mendeskripsikan nilai-nilai yang termuat pada cerita rakyat Asal Usul Majalengka. (3) mendeskripsikan nilai-nilai kearifan lokal cerita rakyat Asal Usul Majalengka sebagai sumber implementasi padapembelajaran sastra. Adapun hasil yang didapatkan peneliti yaitu berupa sejarah cerita rakyat Asal Usul Majalengka, serta hasil kajian struktur yang terkandung dalam cerita rakyat Asal Usul Majalengka yaitu tema, penokohan, alur, dan latar. Sedangkan nilai kearifan lokal yang terdapat dalam cerita rakyat Asal Usul Majalengka yakni nilai religius, nilai pendidikan, nilai kepemimpinan, nilai gotongroyong, dan nilai moral, serta implementasinya dalam pembelajaran sastra berupa cerita rakyat

Kata kunci: Struktur dan Nilai Kearifan Lokal, Cerita Rakyat, Pembelajaran sastra

Received: November 15, 2025 Revised: February 27, 2026 Accepted: March 5, 2026 Published: March 16, 2026

How to cite this article:

Putri, T. C., Caliste, Y. T., & Sari, E. M. (2026). A Study of the Value of Local Wisdom in the Folklore of the Origin of Majalengka through the Implementation of Literature in Senior High School. (2026). *Journal of Indonesian Literacy and Education*, 1(1), 29-38.

1. INTRODUCTION

Literary works are the result of the thoughts of a person or author who is only a member of society, in the form of narratives or other literary works that provide moral lessons that are beneficial to society. Broadly speaking, there are two main types of literature, namely written language and oral literature. Sahfitri (2019) explains that oral literature consists of the speech of people in the context



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of a particular society that is passed down through oral tradition from generation to generation. In contrast, written literature refers to literary compositions that are produced and distributed in printed or written form.

Because people did not write in the early days, stories were passed down orally. But over time, literature-especially literature transmitted through writing-began to be utilized by society. In contrast, oral literature is a worldwide cultural phenomenon that permeates everyday life. Lamusu (2020) says that oral literature is a cultural heritage that tells of the past, but also mentions new things. Because it is spread by word of mouth so that the script in the form of written literature does not exist.

Folklore is one of the many forms of oral literature. Folklore is passed down orally, and since the content of the story may differ from generation to generation, it is possible that some details will be added or subtracted from the story that is accepted as truth depending on who the speaker is telling the story. Historical unity is more challenging. According to Suryani (2015), a fairy tale may have many versions due to variations in storytelling techniques. Therefore, having multiple versions of a narrative can also facilitate information extraction. However, finding the ideal narrative unity is sometimes challenging due to the many different storytelling.

Folklore exists and also develops in communities that spread in various parts of the country, one of which is the Majalengka area which holds the Origin of Majalengka is a folklore. Majalengka City is a city that initially established a number of small companies, one of which was called the Sindangkasih Kingdom. A beautiful and intelligent queen ruled the kingdom. The reason Rahmawati (2018) calls the origin of this narrative "Asal Usul Majalengka" is because it tells about the name of the city of Majalengka which became the home for one of the cultural landmarks of the region.

Folklore grows across the archipelago, making it important to investigate local knowledge to preserve a nation's culture and sense of identity. It has been proven since ancient times that human life can be organized according to local wisdom. In addition, many teachings about man's relationship with God are included in local wisdom, along with lessons about man and man. Rich in moral lessons and local knowledge, folklore can be a learning medium to convey life lessons to the community. According to Safitri (2019), regional culture in Indonesia is an integral component of the country's cultural assets because it encourages the growth of national culture. This problem cannot be ignored. It will eventually disappear if it is not developed.

In this regard, the value of local wisdom in the folklore of the origin of Majalengka is a story that places great importance on ancestors and incorporates various traditional wisdom beliefs, making it a useful guide and example in social interactions. Even so, although there are many valuable aspects of local wisdom that can be studied in depth, there are still many people who do not know about this origin story. Therefore, Yuliana ddk, (2022) said that what is meant by In this study, what is meant by local wisdom (locality) is the use of local wisdom in the form of culture, customs, perspectives, and local behavior in maximizing local resources and potential while maintaining a close relationship with the people of Majalengka.

So it is very important for the author to conduct this study because it aims to maintain existing cultural values based on local wisdom values through the erosion of character standards inherent in local values. It is important to explore the value of local wisdom values because it is to keep the heritage of the ancestors alive, and introduce it to the younger generation through the implementation of literature learning in schools.

2. METHOD

The type of research used in this study is qualitative. In this research, that is, obtaining detailed data from the written or spoken words of people and actions that can be seen or heard, is used in this

research. The research method is descriptive, meaning that the data collected are words, pictures, and not numbers (Faiq Nabila, 2022). With this method, researchers will interview the community in detail and find out what the local wisdom values are in the first, second and third problem formulations. In connection with these problems, this can also help researchers get detailed information so that researchers can then use theories and concepts to analyze and draw conclusions. This research uses descriptive qualitative method to detect the application of local intellectual values of Asal Usul Majalengka in learning literature in high school.

3. RESULTS AND DISCUSSION

3.1. Folklore of the Origin of Majalengka

This folklore of the origin of Majalengka covers several villages visited by Nyi Rambut Kasih, including Sindangwangi Village, Jatisura Village, Cikijing Village, Argapura Village, Sadasari Village, Sindangpano Village, Lemahsugih Village, Talaga Village, Malausma Village, Bantarujeg Village, Kasokandel Village, South Maja Village, Rajagaluh Village, Sukahaji Village, and Banjaran Village. However, the researcher here is more focused on the folklore of the origin of Majalengka at the Nyi Rambut Kasih shrine in Sindang Kasih Village according to Ki Saki, through interviews and documentation studies, because according to the researcher, Ki Saki's version of the folklore of the origin of Majalengka is a hereditary legacy that will not doubt the original story, Ki Saki has also served as the caretaker at the Nyi Rambut Kasih shrine since the year two thousand replacing his father-in-law who has died.

According to Ki Saki or commonly called Pak Unci / the caretaker by local residents believes that the current Majalengka Regency was once the Kingdom of Sindang Kasih. In connection with this, a beautiful and wise queen ruled the kingdom in ancient times. a long time ago. The queen usually carried out her daily activities with her long hair down .long hair down. Everyone who saw the queen fell in love with her because of her beautiful hair, and they all praised her appearance. History claims that the queen's beauty was not contested in her time. My name is NyiRambut Kasih, but some people encountered RambutAmbet Kasih. She is also blessed with extraordinary supernatural powers.Kasih, but some people call NyiAmbet Kasih. She is also blessed with extraordinary supernatural powers.

The last kingdom of Hindus in the Majalengka region was the Sindang Kasih kingdom. The kingdom which included Sindang Kasih, Kulur, Kawunghilir, Cieurih, Cicenang, Cigasong , Babakan Jawa, Munjul, and Cijati was initiated in Sindang Kasih village, three kilometers south of Majalengka city, around 1480.

Ki Saki claimed that Nyai Rambut Kasih first visited Majalengka when she visited her brother, the wife of Ratu Mayang Karuna, the ruler of the Talaga Manggung kingdom at that time, in the Talaga area. His brother was known as Raden Munding Sariageng. The queen canceled her plan to meet her brother after learning that her brother had converted to Islam when she arrived at the border of Majalengka, specifically Talaga. The queen actually went to Sindang Kasih, where she established the Kingdom of Sindang Kasih. She was the ruler of the safe, prosperous and peaceful kingdom of Sindang Kasih. The region is covered by forests stretching north and south, with tall, straight trees known as "maja trees" dominating and having small, pointed leaves that have therapeutic properties that can treat fever. It is said that RatuNyai Rambut Kasih is a descendant of the famous Tatar Sundayang, Pajajaran King Prabu Siliwangi. Walalusang, Kian Santang, and Rarasantang are also connected to the Queen of Rambut Kasih.

Following the tragedy, Nyi Rambut Kasih made the decision to move to the Sindang Kasih area. She then paid much attention to the agricultural sector and built regular irrigation from Beledug-

Cicurug-Munjul. The welfare of the people was secured under Nyi Rambut Kasih's fair and wise rule. Farmers and merchants alike felt safe at work as no robbers or bandits ever harmed their money. As a strong queen, Nyi Rambut Kasih understood the reason for Prince Muhammad's arrival, starting from the calamity that befell the people of Cirebon in the form of a prolonged epidemic of sickness that he was sent by the Cirebon Kingdom to get the maja fruit that grew around the Sindang Kasih Kingdom. The forest in Sindang Kasih was then changed by the queen from a maja forest to a teak forest. Prince Muhammad exclaimed "Maja Langka", which means "there is no maja tree", after realizing that the maja tree he was looking for had disappeared. It is from this source that Majalengka got its current name.

Because of his father's order to Dalem Panuntun, the son of Raden Rangga Mantri, the ninth king of Talaga who was already a Muslim, to become Dalem in Majalengka, Nyi Rambut Kasih's power was undermined by the influence of Islam (see Talaga Kingdom, sub Raden Rangga Mantri/Prabu General Tembak). Then, to persuade the queen and the entire kingdom of Sindang Kasih to convert to Islam and allow the kingdom to enter the territory of the Sultanate of Cirebon, the Cirebon envoy, Prince Muhammad, and his wife, Siti Armilah (Gedeng Badori), were ordered to visit Nyi Rambut Kasih. When Nyi Rambut Kasih refused the offer, there was a conflict between the forces of the Cirebon Sultanate and the Sindang Kasih Kingdom. Nyi Rambut Kasih remained firm in her Islamic beliefs, but the Kingdom of Sindang Kasih eventually surrendered and became an Islamic state. Hinduism. Patilasan Antiquities Site (Trace / User) The queen of the king of the Sindang Kasih Kingdom (now Majalengka), Nyi Rambut Kasih, is located in the Patilasan Sindang Kasih and Majalengka districts. One of the cultural places of Majalengka region is Nyi Rambut Kasih. However, a number of Nyi Rambut Kasih temples such as Ciasih Well, Sindang Kasih Well, Sundajaya Well, and Batu Meditasi Nyi Rambut Kasih are still believed to be haunted. The shrine takes the form of three stones shaded by a hut; the stones are known as Batu Mamiring, which is split, Batu Karanca, which is round and hollow, and Batu Maninggur, which is named after the last stone in the split. Guava trees sprout from these stones. The area is quite large, and nearby there is a well known as Cikahuripan (Water of Life). This is just Nyi Rambut Kasih's patlas; you won't find her funeral or grave here. Because Nyi Rambut Kasih is said to have "ngahiang" (disappeared) without a trace rather than actually dying.

3.2. The Structure Contained in The Folklore of The Origin of Majalengka

The structure of the folklore of AsalUsul Majalengka has a theme, plot, setting, and characterization. This has a good impact in providing understanding and conformity to the structure as contained in the folklore of the Origin of Majalengka. The findings regarding the structure of the folklore of AsalUsul Majalengka are as follows.

- a) Themes are aspects of nature, historical events, mystical powers, mysteries, gods, and animals, among others. The setting refers to the details of the location, period, and atmosphere of a folktale. Therefore, from the results of the data found that the theme in this folklore is evidence of the struggle of Nyi Rambut Kasih who fought for her kingdom so as not to be taken over by the Cirebon region. This is the reason for the formation of the city of Majalengka. Seen in the excerpt of the story "*warga setempat percayajeung percaya yen Kabupaten Majalengka ayeuna teh kungsijadi kerajaan Sindang Kasih*" (The local people believe that the current Majalengka Regency was formerly the Sindang Kasih Kingdom).
- b) Character and characterization are the actors of the story while characterization is a clear description of a person featured in a story. Therefore, based on the results found that the characterization of the folklore of the Origin of Majalengka is Nyi Rambut Kasih and Prince

Muhammad and his wife Siti Armilah, there are also supporting characters such as kings and their assistants. This can be seen in the snippet of the story “*dititah ku ramanajadi Dalem di Majalengka (tingali Karajaan Talaga, sub. -Radén Rangga Mantri/Prabu Pucuk Umum). Teras utusan ti Cirebon anunamina Pangeran Muhammad sareng istrina Siti Armilah (Gedeng Badori), dititah ngadatangan Nyi Rambut Kasih*” (In Majalengka, see Talaga Kingdom, sub-Raden Rangga Mantri/Prabu Pucuk General), his father gave him instructions to become Dalem. Furthermore, orders were given to Prince Muhammad, a delegate from Cirebon, and his wife Siti Armilah (Gedeng Badori) to visit Nyi Rambut Kasih.

- c) The plot is a sequence of events in a story that are interrelated based on a cause and effect relationship. Therefore, from the results of the data found that the plot in the folklore of the Origin of Majalengka uses a forward plot, starting from the introduction of characters and setting, then continuing with Prince Muhammad's journey to find maja fruit, as well as Prince Muhammad's struggle to Islamize the Sindang Kasih Kingdom. This can be seen in the story excerpt “*“Patalijeung ieu, lila-lila karajaan ieu diparéntah ku hiji ratu anu wijaksana tur geulis. Ratu sering ngagemrambut panjangnagina kahirupansapopoe. Buukratunu geulis ngahudang kaasih sakur nu nempona sangkan saréréa muji kageulisanana. Malah, dumasarkana carita, kageulisan ratu teu aya tandingna dinajamanna. Manehna oge boga kakuatan gaib anu luarbiasa, ngaranna Nyi Rambut Kasih atawa aya nu nyebut Nyi Ambet Kasih.*”
- (Once upon a time there was a beautiful and intelligent queen who ruled the kingdom. The queen usually went about her daily business with her long hair down. Everyone who saw the queen fell in love with her because of her beautiful hair, and they all praised her appearance. History states that the queen's beauty was unparalleled in her time. She was called Nyi Rambut Kasih, but some referred to her as Nyi Ambet Kasih, and she also had extraordinary magical abilities). “*Nyi Rambut Kasih, salaku ratu sakti, uninga kana maksud datangna Pangeran Muhammad. Dimimitian tina musibah anukarandapan kumasarakat Cirebon dina bentuk panyakit anu berkepanjangan, anjeunna diutus ku Karajaan Cirebon pikeun meunangkeun buah maja anu tumuwuh di sabudeureun Karajaan Sindang kasih.*” (Nyi Rambut Kasih as a queen who has magic was able to know the purpose of Prince Muhammad's arrival, starting from the disaster that befell the people of Cirebon in the form of a prolonged epidemic of illness that he was sent by the Cirebon Kingdom to get the maja fruit that grew around the Sindang Kasih Kingdom). “*Teras utusan ti Cirebon anu namina Pangeran Muhammad sareng istrina Siti Armilh (Gedeng Badori), dititah ngadatangan Nyi Rambut Kasih kalayan maksadsupados Ratu sareng sakumna Karajaan Sindangkasih asup Islam.*”
- d) Setting refers to all the details about place, time, space, and mood. folk, setting refers to all the details about place, time, space, and mood. Examples of settings include cities, metropolises, mountains, or specific regions. timeThe time period includes the setting. Morning, afternoon, evening, or night for example. Therefore, based on the results found that the setting in the folklore of the Origin of Majalengka takes place in several places, namely the Kingdom of Sindangkasih, the forest, and the city of Majalengka. This can be seen in the story excerpt, “*Ieu karajaan diadegkeun kira-kira taun 1480, di Désa Sindangkasih (3 km ti dayeuh Majalengka beulah kidul) anu wilayahna ngawengku Sindang Kasih, Kulur, Kawunghilir, Cieurih, Cicenang, Cigasong, Babakan Jawa, Munjul jeung Cijati*” (Around 1480 the kingdom was founded, which included Sindang Kasih, Kulur, Kawunghilir, Cieurih, Cicenang, Cigasong, Babakan Jawa, Munjul, and Cijatis as its territory. Sindangkasih hamlet is located three kilometers south of Majalengka city). “*Nyai Rambut Kasih mimiti datang ka Majalengka*

nalika patepung jeung lanceukna di wewengkon Talaga nu ngaranna Radén Munding Sariageng, garwanaRatuMayang Karuna, nu haritangawasa Karajaan Talaga Manggung.” (To visit her brother, Raden Munding Sariageng, wife of Ratu Mayang Karuna, the ruler of Talaga Manggung kingdom at that time, Nyai Rambut Kasih traveled to Majalengka). *“Lajeng ratu ngarobah rupa leuweung di Sindang kasihjadileuweung jati, lain leuweung tangkal maja.”* (Then the Queen changed the appearance of the forest in Sindang kasih into a teak tree forest, not a maja tree forest).

3.3. Local Wisdom Folklore of the Origin of Majalengka

The choice of the term “local wisdom” is one way to improve the way people think about local wisdom. Whether we realize it or not, when people use the term “local wisdom” they mean that they respect the traditional and local knowledge passed down from their ancestors and take the time to make better use of different types, meaning that people are willing to take the time to understand it. But local wisdom also refers to a point that is practiced in daily life, as a reflection of the identity of the community within a certain collective framework.

In line with that, based on the results of research in the field, there are life values that can be taken from the folklore of the Origin of Majalengka. Researchers describe the results of the research using the theory according to Haris Supratno (2020), which is as follows:

3.3.1 Religious Value

Godhead accompanied by devout attitudes and actions in following the teachings of the religion he chooses are religious values. Respect each other's religious practices and live together peacefully with various religious groups. Religion teaches us worship, morals, obedience, kindness, and others. The moral wisdom of the history of the Kingdom of Sindang Kasih lies in its religious ideals which emphasize constant prayer to God and tolerance towards followers of other religions. The reason is, despite having the same ancestors, the people of the Sindang Kasih Kingdom adhere to various religions, such as Islam and Hinduism. This can be seen from the following excerpt, *“Nyai Rambut Kasih mimiti datang ka Majalengka nalika patepungjeung lanceukna di wewengkon Talaga nu ngaranna Radén Munding Sariageng, garwanaRatuMayang Karuna, nu haritangawasa Karajaan Talaga Manggung. Saparantos dugika tapelwates Majalengkatepatna di Talaga, sang ratu ngadanguyen lanceukna parantos ngagem agama islam ”* (Nyai Rambut Kasih came to Majalengka to meet her brother in the Talaga area named Raden Munding Sariageng the husband of Ratu Mayang Karuna who at that time ruled the Talaga Manggung Kingdom. When she arrived at the border of Majalengka, precisely in Talaga, she heard that her brother had embraced Islam). *“Teras utusan ti Cirebon anu namina Pangeran Muhammad sareng istrina Siti Armilah (Gedeng Badori), dititah ngadatangan Nyi Rambut Kasih kalayan maksud supados Ratu sareng sakumna Karajaan Sindang kasih asup Islam.”* (Then, to persuade the queen and the entire kingdom of Sindang Kasih to convert to Islam, an envoy from Cirebon named Prince Muhammad and his wife Siti Armilah (Gedeng Badori) were sent to visit Nyi Rambut Kasih).

3.3. 2 Nilai Pendidikan

The history of the Kingdom of Sindang Kasih / The Origin of Majalengkaini contains moral messages that can be applied to students in character building, namely He must be wise, polite, and humble. Therefore, humans should not be arrogant or greedy; instead, we must work hard to achieve our goals. This can be seen from the following excerpt, *“Dimimitian tina musibah anu karandapan ku masyarakat Cirebon dina bentuk panyakit anu berkepanjangan, anjeunna diutus ku Kerajaan*

Cirebon pikeun meunangkeun buah maja anu tuwuluh di sabudeureun Kerajaan Sindang kasih. Lajeng Ratu ngarobah rupa leuweung di Sindang kasihjadi leuweungjati, lain leuweung tangkal maja “ (Starting from the occurrence of a disaster that befell the people of Cirebon in the form of a prolonged epidemic of illness, that he was sent by the Cirebon kingdom to get the maja fruit that grew around the Sindang Kasih kingdom. Then the Queen changed the appearance of the forest in Sindang Kasih into teak trees, not a forest of maja trees.)

3.3.3 Leadership Value

The kindness and character of Nyi Rambut Kasih is a leadership value found in the history of the Sindang Kasih Kingdom. In addition to her extraordinary supernatural abilities, Nyi Rambut Kasih was a very intelligent and fair ruler who brought peace and prosperity to her people and country. Since students will be able to understand the heroic traits contained in these stories, it is important to provide examples of historical stories as a means of implementing character education through literary studies. Prosperous naturally means

prosperous, materially sufficient and spiritually diverse or an order of life in which the people have physical and spiritual happiness due to having their needs met. When we cultivate a culture of tolerance, avoid a culture of violence, love and care for each other, and are always grateful for God's gifts, then prosperity and peace are always achieved. This can be seen from the following excerpt, “*Kerajaan Sindang kasih anu di pimpinna aman, makmur, tengtram, serta wewengkonna dipinuhan ku leuweung anu manjang ka kaler jeung kidul.*” (The kingdom of Sindang Kasih that he ruled was safe, prosperous, peaceful, and the area was filled with forests that stretched to the north and south). “*Nyi Rambut Kasih milih cicing di wewengkon Sindang kasih, bener-benermerhatikeun sektortatanen, kukituna nyieun irigasi biasa ti Beledug-Cicurug-Munjul.*” (Nyi Rambut Kasih made the decision to settle in the Sindang Kasih area, gave much consideration to the agricultural industry, and built regular irrigation from Beledug-Cicurug-Munjul).

3.3.4 The Value of Mutual Cooperation

The value of mutual cooperation, which can be taken from the History of the Kingdom of Sindang Kasih / The origin of Majalengka is that we are taught to care about the environment such as clean Friday activities or cleaning the surrounding environment and can establish a closer relationship with each other. This can be seen from the following excerpt “*Dina pamarentahan Nyi Rambut Kasih anu adil tur wijaksana, kasajahteraan rakyat terjamin, boh petani boh pedagang ngarasa aman tur aman dina migawe pagawean lantaran can pernah aya maling jeung begal anu ngaganggu kabeungharanna*” (The welfare of the people is guaranteed under the fair and wise rule of Nyi Rambut Kasih. Farmers and merchants alike felt safe in their work because there were never any robbers or thieves who stole or disturbed their welfare).

3.3.5 Moral Value

The value of moral wisdom from the history of the Kingdom of Sindang Kasih is that we all must uphold moral principles, respect each other, and help each other. This can be seen from the following excerpt “*Teras utusan ti Cirebon anu namina Pangeran Muhammad sareng istrina Siti Armilah (Gedeng Badori), dititah ngadatangan Nyi Rambut Kasih kalayan maksud supados Ratu sareng sakumna Karajaan Sindang Kasih asup Islam.*” (Then it was decided that the Cirebon envoy, Prince Muhammad, and his wife, Siti Armilah (Gedeng Badori), should meet Nyi Rambut Kasih to persuade the queen and the entire Sindang Kasih kingdom to become Muslims).

3.3.6 Art Value

The value of art that can be taken from the History of the Kingdom of Sindang Kasih is the art of Gaok. Gaok is a great culture of the Sundanese tribe, gaok here is not just art. However, it tells the history of Majalengka which is contained in the narratives of Nyi Rambut Kasih and Talaga Manggung. Both of these stories are believed by the local community to be real history that developed in the past. This can be seen from the following excerpt from an interview with the head of Sindangkasih Village. The characteristic of the art here is 'Gaok'. This Gaok has an important role in the community of Sindang Kasih, for example for the babarit pare event, wawacan (sulanjana) for agricultural needs.

3.3.7 Historical Value

The historical value that can be taken from the History of the Sindang Kasih Kingdom is evidence of the struggle of Nyi Rambut Kasih as a queen who fought for her kingdom so as not to be taken over by the Cirebon region, before changing its name to Majalengka Regency as it is today. This can be seen from the following excerpt "*warga setempat percaya jeung percaya yen Kabupatén Majalengka ayeuna téh kungsijadi kerajaan Sindang Kasih*" (local residents believe that the current Majalengka Regency was formerly the Sindang Kasih Kingdom).

3.3.8 Economic Value

The economic value that can be taken from the History of the Kingdom of Sindang Kasih is that it has fertile land (productive land) that can be utilized by the community. Such as agricultural benefits that can be planted with rice, horticultural palawija commodities and plantation commodities. This can be seen from the following excerpt "*Nyi Rambut Kasih milih cicing di wewengkon Sindang kasih, Nyi Rambut Kasih bener-benermerhatikeun sektortatanen, kukitunanyieunirigasi biasa ti Beledug-Cicurug-Munju.*" (Nyi Rambut Kasih chose to remain in the Sindang Kasih area, Nyi Rambut Kasih was very concerned about the agricultural sector, therefore she built regular irrigation from Beledug-Cicurug-Munjul). This can also be seen from the following snippet of interview with the head of Sindangkasih Village "*Dan untuk ekonomi masyarakat di Kelurahan Sindang Kasih ini sudah sangat maju dikarenakan rata-rata mata pencarian di sini, yaitu petani.*"

3.4 Implementation of Folklore in Literature Learning

In the world of education, everyone knows that the teacher's job is not only to teach and provide knowledge to students but more than that, namely instilling life values in students so that a good personality is created. So it is said that education is a laboratory that produces knowledgeable and skilled individuals who are able to observe all aspects of nature, including its species, natural behavior, and the explicit and implicit culture created by these creatures. Since students will be the inheritors or beneficiaries of cultural witness in the future, schools play an important role in providing a platform for the preservation of the cultural environment.

Oral literature has been introduced to schools, which is considered an effort to familiarize the owner with the diverse local cultural assets that stretch from Sabang to Merouke, therefore oral literature also includes hikayat, because hikayat has many local wisdom values that are still relevant today. From several kinds of old literary works classified as hikayat, it is focused on the local wisdom of folklore because this research discusses the local wisdom of folklore, which can attract students to read, because there are still too many generations today who do not understand their own culture. It is undeniable that if a deeper understanding of local culture is left unchecked, then local culture will

eventually disappear and the people who preserve it will leave it. Then the results of the discussion of the verse in the rpp will be explained as follows.

3.4.1 Preparation

Preparation is divided into two: personal preparation and technical preparation. Personal preparation involves the teacher getting ready to carry out his/her duties as an instructor, such as organizing the voice and the whole body in an appropriate physical form.

appropriate physical form. Such preparation is not only done during the learning process, but also occurs daily. Before the teaching starts, the teacher prepares the narration content in addition to the physical health of the students. And technical preparation includes Media (text of saga and powerpoint), Tools and Materials (laptop and cellphone) and Resources (handout). Educators prepare before teaching by looking at the teaching schedule and semester program that has been determined. In carrying out storytelling activities, the teacher first determines the saga text that will be given to students, then the teacher will provide the saga text through a broadcast via a laptop or distributed to students' devices, followed by opening activities such as praying before learning. After completing the opening activities the teacher will deliver the story accompanied by supporting media.

2.4.2. Material

The material for the implementation of the learning process starts from the opening activity, namely the teacher gives greetings, reads prayers together and makes apperceptions by asking "do any of you like to listen to fairy tales / people telling stories?" then students will be directed with basic questions related to things that can be obtained (namely life values) after hearing the fairy tale /person telling the story. After that the core activity, the teacher conveys the material in the form of people telling stories that will be observed by students (observing). Then proceed with the closing, namely the teacher conveys the core of the learning material and then closes together by reading the closing prayer. Then the method, the delivery of the question and answer method, discussion, and assignments using the text of the hikayat story. For these activities, students will ask questions about the saga texts that have been observed and then the teacher will explore students' knowledge with basic questions and after that the teacher will ask students to work on the worksheets given. The teacher must have the ability to master the class so that students can focus on the core activities delivered.

3.4.3 Media

Media which is used for question and answer method activities, discussions, and assignments, is using the media of the saga text, the saga text used is in the form of a handout that will attract more attention from students. Furthermore, the last evaluation, evaluation is carried out by the teacher by conveying learning reflections related to the material that has been presented. This is done to find out the extent to which students understand the story that has been told, after that the teacher reinforces students related to the value of life contained in the story so that students can imitate behavior that has good life values.

3.4.4 Expected impact

Assist various groups in preserving our culture for the present and future by making valuable contributions. For example, students are able to understand and identify elements of local culture, such as bees and other literary works that reflect the traits of local wisdom that should be emulated in everyday life, enrich students' knowledge of literary works, especially in hikayat as one of them

folklore, provide refreshment and understanding to students as the relay of future cultural heirs in order to maintain local culture in the midst of foreign cultural erosion, and provide input to teachers in schools, especially Indonesian Language and Literature teachers to utilize oral literary culture as teaching material.

4. CONCLUSION

Based on the research that has been done, it is known that the folklore of Asal Usul Majalengka has 8 local wisdom values that can be implemented in literature learning. Among them are religious values, educational values, leadership values, mutual cooperation values, moral values, artistic values, historical values, and economic values. Furthermore, these local wisdom values are also very good and very close to the values of community life, so it is very good to be used as a medium for learning moral/character education that can be applied through learning media in schools.

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