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## FOLKTALE OF WATER SOURCES IN KLATEN REGENCY: A STUDY OF CHARACTER EDUCATION VALUES

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### ABSTRACT

This study explores the educational value of Indonesian folktales by identifying character education values in water-source folktales from Klaten Regency. Using an ethnographic approach, data were collected through in-depth interviews and observations involving village leaders, cultural figures, local residents, and officials, selected through purposive and snowball sampling. Data validity was ensured through method and source triangulation and analyzed using an interactive model. The findings reveal that these folktales contain various character education values, including religiosity, discipline, hard work, independence, democracy, curiosity, patriotism, appreciation of achievement, communicativeness, peace-loving attitudes, environmental and social awareness, creativity, responsibility, and courage. Dominant values include discipline, patriotism, appreciation of achievement, communicativeness, environmental awareness, social awareness, and responsibility.

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### INTRODUCTION

Schools and other educational institutions play a fundamental role in shaping the character of students (Julismawati & Eliana, 2024). Character development is paramount

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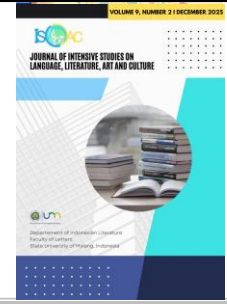
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because it dictates students' ability to face future challenges. In this context, teaching and learning activities are concrete efforts to enable students to actively develop their potential, achieve spiritual maturity, exercise self-control, and possess intelligence and noble character (Lubis, 2022). These programs must run optimally in the school environment, and one subject that has great potential for instilling character is the Indonesian language (Albaburrahim, 2021). Therefore, the Indonesian language subject serves as a vital strategic vehicle for realizing holistic character education in the formal setting.

Indonesian language lessons play an important role in producing individuals with character, namely those who are able to uphold moral principles, wisdom, and human values (Wachidah et al, 2023). This is due to the subject's broad capacity beyond grammar. Language learning is not only about grammar, but also serves as a medium for shaping moral attitudes, mentality, ideology, ways of thinking, cultural ideas, and social awareness (Handayani & Darodjat, 2024). These benefits are further enriched when students study literature at school. Literature studies have been proven to improve skills, emotional intelligence, and intellectual maturity (Musa, 2025). In addition, using literary works as teaching materials also encourages critical thinking skills, fosters awareness of various social issues, and broadens students' understanding of cultural diversity and traditions (Lailiyah, Sasongko, & Pradana, 2024). Therefore, introducing various literary works to students is an effective alternative in developing character education (Sukirman, 2021). In summary, the integration of literature within language instruction is indispensable for achieving comprehensive character development.

In this case, a folktale is a very relevant choice. As part of oral tradition, folk tales contain noble messages that make them very suitable for implementation in learning (Trisnasasti, 2021). Consequently, this form of traditional literature serves as an invaluable pedagogical resource. Folk tales are a reflection of community life that is rich in noble values and are a legacy of ancestors that must be revived. The use of folktale in education has two advantages: it is a means of developing students' character, and it is

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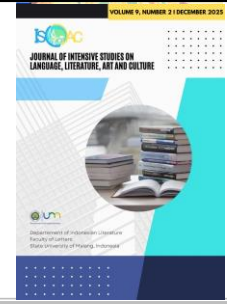
also a concrete effort to conserve and preserve the culture inherited by the community (Kuswara & Sumayana, 2020). Thus, utilizing folktales fulfills both educational and cultural preservation imperatives.

Research on character education values has been conducted by previous researchers. First, research conducted by Ahmadi, Ardianti, & Pratiwi (2021) discussed the character values contained in the Sendang Widodari folk tale, including: (1) Religiosity, (2) Nationalism, (3) Mutual Cooperation, and (4) Care for the Environment. Second, research conducted by A. Ahmadi (2021) discussed the character values contained in the Sasak folk tale “Doyan Nada”, namely caring for others, courage, and compassion for others. Third, research conducted by Mar’atusshalihah (2024) discusses five character values contained in the Cupak Gerantang folk tale, namely religiousness, nationalism, independence, mutual cooperation, and integrity. Thus, no study has been conducted that focuses on folk tales about water sources in Klaten Regency. Therefore, the novelty of this study lies in (1) its object of study, which is to explore all folk tales about springs in Klaten Regency that contain character education values and (2) its focus, which is to analyze character education values. This research is thus essential for filling the geographical and thematic gap in the existing literature.

## METHOD

This research is qualitative research with an ethnographic approach. According to Creswell (2012:481), ethnography is an approach that describes, analyzes, and interprets the patterns of cultural groups as a whole. The focus of ethnographic studies includes the study of language, rituals, structures, stages of life, interactions, and communication (Creswell, 2012:481). This approach ensures a deep understanding of the local context. The focus of this ethnographic study includes character education values in folk tales about springs in Klaten Regency.

The research was conducted in Klaten Regency, specifically in six subdistricts, namely Ceper Subdistrict, Polanharjo Subdistrict, Karanganom Subdistrict, Kebonarum



Subdistrict, Jatinom Subdistrict, and Kalikotes Subdistrict. These subdistricts were determined using purposive sampling. These areas were chosen because they have folktales about water sources, including Sendang Sinongko, Sendang Bulus Jimbung, Umbul Pluneng Tirta Mulyono, Umbul Pluneng Tirta Mulyani, Umbul Kroman, Sendang Gotan, Umbul Gedaren, Umbul Jolotundo, Umbul Ponggok, Umbul Sighedhang Kapilaler, Umbul Besuki, Umbul Manten, and Umbul Sibirarak. In addition, this study also used snowball sampling to determine informants who understood the folktale about the origins of water sources. The research informants included local community leaders, local cultural figures, and local residents. From the information obtained in the six subdistricts, there were 13 folktale stories about water sources. The data are presented in Table 1.

<b>No</b>	<b>District</b>	<b>Title of Folktale</b>
1.	Ceper Subdistrict	1. Asal-usul Sendang Sinongko
2.	Polanharjo Subdistrict	1. Asal-usul Umbul Ponggok
		2. Asal-usul Umbul Sighedhang Kapilaler
		3. Asal-usul Umbul Besuki
		4. Asal-usul Umbul Kemanten
		5. Asal-usul Umbul Besuki
3.	Karanganom Subdistrict	1. Asal-usul Umbul Jolotundo
4.	Kebonarum Subdistrict	1. Asal-usul Umbul Pluneng Tirtomulyono
		2. Asal-usul Umbul Pluneng Tirtomulyani
5.	Jatinom Subdistrict	1. Asal-usul Umbul Gedaren
		2. Asal-usul Umbul Kroman
		3. Asal-usul Sendang Gotan
6.	Kalikotes Subdistrict	1. Asal-usul Bulus Jimbung

Table 1. Subdistricts and Folktales



Data collection was conducted through in-depth interviews and observation. Interviews were conducted with informants who knew the intrinsic elements of the folktale. Observations were conducted to collect data on springs or water sources associated with the folktale. Data validity was tested through triangulation to ensure the accuracy of the data and apply it using various methods and triangulation of sources to ensure the accuracy of the data by confirming several data sources. This two-pronged approach guarantees the trustworthiness and robustness of the qualitative findings.

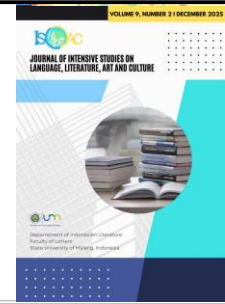
Data analysis was carried out in four stages, namely (1) data collection through interviews, observation, and documentation; (2) data reduction or condensation by summarizing and sorting important information; (3) presentation of data in an organized form for easier analysis; (4) drawing conclusions and verification supported by field data. This iterative, interactive model of analysis ensures that the conclusions drawn are both systematic and rigorously verified.

## **FINDINGS AND DISCUSSION**

### **Findings**

The analysis of character education values found in 13 folk tales about water sources in Klaten Regency is presented in the following table.

<b>No</b>	<b>Character Education Value</b>	<b>Jumlah</b>	<b>Percentage</b>
1.	Religious	12	7,14%
2.	Honest	4	2,38%
3.	Tolerance	9	5,35%
4.	<b>Discipline</b>	<b>13</b>	<b>7,73%</b>
5.	Hardworking	7	4,16%
6.	Creativity	7	4,16%
7.	Independence	8	4,76%



8.	Democracy	6	3,57%
9.	Curiosity	10	5,95%
10.	Nationalism	3	1,78%
11.	<b>Love for the Country</b>	<b>13</b>	<b>7,73%</b>
12.	<b>Appreciation for Achievement</b>	<b>13</b>	<b>7,73%</b>
13.	<b>Friendly/Communicative</b>	<b>13</b>	<b>7,73%</b>
14.	Love for Peace	11	6,54%
15.	<b>Enviromental Awareness</b>	<b>13</b>	<b>7,73%</b>
16.	<b>Social Awareness</b>	<b>13</b>	<b>7,73%</b>
17.	<b>Responsibility</b>	<b>13</b>	<b>7,73%</b>

Table 2. Character Education Value

The findings indicate that all 13 folktales about water sources in Klaten Regency contain character education values. Seventeen values of character education were identified in the 13 folktales, with varying frequencies.

The distribution of these values ranges from 1.78% to 7.73%. The least frequent values are nationalism (1.78%), honesty (2.38%), and democracy (3.57%). Values with moderate frequencies include hard work and creativity (4.16%), independence (4.76%), tolerance (5.35%), curiosity (5.95%), and love of peace (6.54%). Religiosity accounts for 7.14% of the identified values.

The most dominant character education values, each accounting for 7.73%, are discipline, love for the homeland, appreciation for achievement, friendliness/communicativeness, environmental awareness, social awareness, and responsibility. These findings suggest that the folk tales emphasize character values related to responsibility, social harmony, and moral discipline.



## **Discussion**

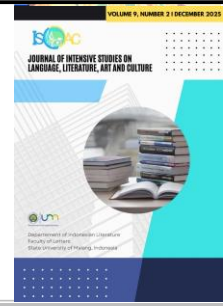
The explanation and examples of each character education value are presented as follows.

### **Religious**

Religious values are an attitude of obedience in practicing one's religious teachings, tolerance towards other religions, and encouraging individuals to make God the basis of every action (Sari, Ismail, & Afgani, 2023). Based on 13 folk tales, 12 parts of the stories were found to represent characters with religious attitudes. Two examples of events in folk tales about springs whose characters represent religious attitudes are found in the folk tales of the origins of Umbul Jolotundo and Sendang Sinongko.

In the story of the origin of Umbul Jolotundo, Roro Amis's mother expresses her gratitude to God after seeing her child recover from a skin disease. The expression of gratitude shown by Roro Amis' mother has a strong religious and moral meaning. This attitude of gratitude is not only a reaction to her child's recovery, but also a form of recognition that there is a power of God that transcends human abilities. This value can be implemented to students by inviting them to understand that gratitude can be manifested in everyday life, for example by maintaining personal health as a form of gratitude for a healthy body. In addition, teachers can invite students to express gratitude according to their respective beliefs so that they learn to respect diversity of thought and still take the values contained in the story.

In the folktale of the origin of Sendang Sinongko, Adipati Singodrono and Ki Iropoko show that strength does not only come from physical ability or position, but also from closeness to God. Their habit of meditating illustrates that salvation is inseparable from spirituality. In this case, teachers can emphasize to students the importance of effort and prayer, which is to try hard while remaining aware that the final outcome is beyond human control. Students can also be invited to reflect on themselves through journaling or daily reflection activities. Through this method, students learn that closeness to God and humility are important parts of facing life's challenges.



## **Honest**

Honesty is the harmony between the heart, words, and actions. Honesty is an important foundation in building responsible social relationships (Sofa & Hasan, 2025). Therefore, cultivating honesty is fundamental to societal well-being and interaction. Based on 13 folktales, there are four parts that represent characters with honest attitudes. An example of a folktale that contains the value of honesty is found in the folk tale of the origin of Sendang Bulus Jimbung.

The figure of Prabu Worosingo in the origin of Sendang Bulus Jimbung is described as a leader who upholds the principle of truth, even in seemingly small matters. His attitude of never taking the rights of others shows integrity and justice as the basis of leadership and life. This value reflects that truth is not just a theory, but must be practiced in everyday life, including in decisions that seem trivial. In this case, teachers can teach students to cultivate the habit of honesty in various contexts, such as not cheating, not taking things that do not belong to them, and having the courage to admit mistakes. Teachers can also provide real examples through discussions about the importance of maintaining honesty even when no one is watching. In this way, students will learn that integrity is the foundation for building trust and responsibility.

## **Tolerance**

Tolerance is the attitude of respecting and accepting differences without imposing one's will on others (Utomo, Hasanah, & Maryaeni, 2020). Based on 13 folk tales, there are 9 parts of the story that represent characters with an attitude of tolerance. The following are examples of two events in which the characters represent tolerance, namely in the folk tales of the origins of Umbul Pluneng Tirta Mulyono and Umbul Sibirarak.

During the reign of Pakubuwono IX, the construction of Umbul Pluneng Tirta Mulyono

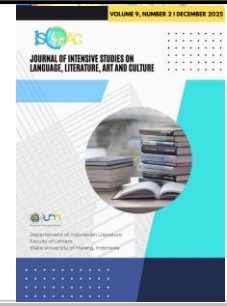
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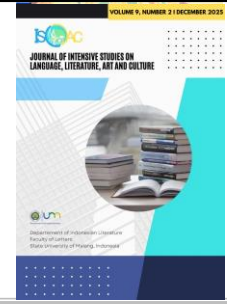
as a resting place for the royal family and the acceptance of outsiders by the village community show that the value of tolerance has long been ingrained in the local culture. The community's willingness to provide facilities for the royal family to use the spring illustrates their ability to adapt and interact despite their different backgrounds. Similarly, in the folk tale of the origin of Sendang Siblarak, Prince Sidotopo enjoyed interacting with children from ordinary backgrounds even though he was a nobleman.

These values reflect the importance of respecting others regardless of their origin, position, or social group. In addition, these actions also illustrate that a person's dignity is not determined by their status, but by the way they treat others. Students can implement the value of tolerance by getting used to being friendly to new friends, respecting differences of opinion during discussions, accepting cultural diversity, and working together in an inclusive group. Teachers can support this by creating a peaceful, mutually respectful, and discrimination-free learning environment.

## Discipline

The value of discipline is the awareness and willingness to obey rules, norms, and regulations. This value is important for shaping a consistent personality (Taufik & Akip, 2021). Based on 13 folk tales, there are 13 parts of the story that represent characters with a disciplined attitude. The following is an example of an event in a folk tale about umbul, in which the characters represent a disciplined attitude, namely in the folk tale of the origin of Umbul Siblarak.

Prince Sidotopo and his children had the discipline to follow and obey the rules set in the ngarak blarak game. This discipline was evident in the way they obeyed the rules even though the game was fun. This attitude teaches that discipline does not only apply in formal contexts, such as school or work, but also in simple activities, such as playing. This value can be implemented to students by accustoming them to following classroom rules, obeying schedules, and respecting group agreements in learning or playing activities. Teachers can provide collaborative activities with clear rules so that students learn that



obeying rules will create order, comfort, and fairness for all.

## **Hard Work**

The value of hard work is a behavior that shows sincere effort to achieve goals without easily giving up in the face of difficulties (Ellawati et al., 2023). Based on 13 folk tales, there are seven parts of the story that represent characters with a hard-working attitude. Two examples of events in folk tales about umbul whose characters represent a hard-working attitude are found in the folk tales of the origins of Umbul Siblarak and Sendang Bulus Jimbung.

Prince Sidotopo and the children in the folk tale about the origin of Umbul Siblarak cheer happily as they watch their friends try hard to pull the blarak. This shows that the game of nglarak blarak is a medium for practicing the value of hard work. Each player is required to exert physical strength and a never-give-up spirit, making this game a symbol that good results can only be achieved through sincere effort. The value of hard work can be instilled in students by encouraging them to give their best effort in various activities, such as completing tasks on time and not giving up easily when encountering difficulties. Teachers can also provide concrete examples or simple reflections on the relationship between effort and results so that students understand that hard work is a positive attitude that will help them achieve their academic and personal goals.

Prince Patohwa in the folk tale of the origin of Sendang Bulus Jimbung rose from adversity, gathered the people, and founded a new village. He showed strong enthusiasm and determination to start life again from scratch. His actions reflect the values of resilience and a vision of leadership oriented towards mutual progress. Prince Patohwa's decision is an example that big changes start with small, consistent, and courageous steps. This can be implemented with students by instilling a never-give-up attitude when facing challenges. Teachers can encourage students to reflect when they fail an exam or assignment, then devise improvement strategies and encourage them to try again without

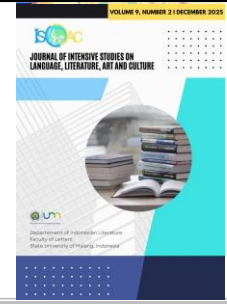
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fear. Through this habit, students learn that failure is not the end of everything, but an opportunity to build something better with new efforts and enthusiasm.

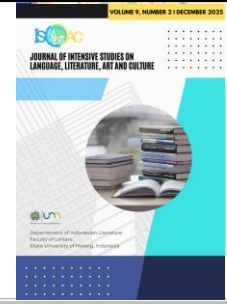
## Creative

Creative value refers to the ability to generate new ideas and innovative solutions to problems and needs (Lestari, Dewi, & Junita, 2024). Based on 13 folk tales, there are seven parts of the story that represent characters with creative attitudes. Examples of events in folk tales where the characters have creative attitudes can be found in the folk tale of the origin of Umbul Jolotundo.

Roro Amis demonstrates a creative attitude through her ability to use banana stems as toys and recreational tools, reflecting her creativity, imagination, and ability to see the potential in simple things around her. Her actions illustrate that creativity stems from the ability to process existing materials into something useful and enjoyable. This attitude also reflects flexibility in thinking and the ability to find solutions or entertainment in unique ways. This can be implemented with students by inviting them to make simple crafts or games from natural materials or used items so that they learn to utilize their surroundings creatively. Teachers can also guide them by providing steps or procedures for creating traditional toys or designing educational games from recycled materials. Through these activities, students are encouraged to see opportunities in limitations and can also produce something of value for themselves and their environment. Thus, the narrative provides a clear model for developing resourcefulness and creative problem-solving skills in the classroom.

## Independence

The value of independence is the ability to not depend on others in making decisions or taking action (Hartati & Astriningsih, 2020). Based on 13 folk tales, there are eight parts of the story that represent characters with an independent attitude. Examples of events in folk tales about water sources whose characters represent an independent attitude can be



found in the folk tale of the origin of Sendang Bulus Jimbung.

Prince Patohwa demonstrated independence when he chose to settle in a small duchy after recovering, then led the community fairly and wisely without relying on his father's legacy of power. The decision to start a new life in a simple environment and rebuild the kingdom through his own efforts reflects the courage to take responsibility for his life without relying on the privileges he had as a nobleman. This action teaches that independence teaches the meaning of struggling, learning, and growing based on personal effort. Its implementation for students can be done by accustoming them to completing tasks without waiting for help, taking the initiative in learning, and daring to make simple decisions.

### **Democratic**

Democratic values are values that reflect diverse basic characteristics. These values require public participation and equal access in decision-making regarding environmental management and preservation (Muhammad et al., 2023). Based on 13 folk tales, there are six parts of the story that represent characters with democratic attitudes. Examples of events in folk tales where the characters represent democratic attitudes can be found in the folk tale of the origin of Sendang Sinongko.

In the folk tale of the origin of Sendang Sinongko, a farmer dreams of receiving a mysterious message to carry out a tradition so that the harvest will be abundant. Then, the farmer invites the villagers to gather at the village hall to discuss the mysterious message. This shows a democratic attitude through the practice of deliberation to make joint decisions by considering the views of various parties. This attitude reflects democratic values that emphasize equality and openness in seeking consensus. Students can be taught to get used to deliberating when facing class issues so that they understand that democracy is not only a political concept, but also a way of life with a sense of responsibility and mutual respect.



## **Curiosity**

The value of curiosity is an internal drive to seek knowledge or find answers to questions around us. This is important because it forms the basis for exploration (Waode, 2023). Based on 13 folk tales, there are ten parts of the story that represent characters with curiosity. Examples of events in folk tales about umbul whose characters represent curiosity include the folk tale of the origin of Umbul Sibirarak.

Since childhood, Prince Sidotopo has been described as an agile, intelligent, and curious child. His curiosity is reflected in his love of exploring and trying new things. This attitude has made him a knowledgeable and broad-minded person. Students can implement curiosity by actively asking questions in class, seeking information from various sources, and conducting simple experiments. Teachers can also create a learning environment that gives students space to express their curiosity and explore topics that interest them. In this way, students will understand that curiosity needs to be nurtured so that they can continue to develop and see the world more critically and creatively.

## **Nationalism**

The value of nationalism is the awareness and concrete actions driven by love to defend the nation and country (Satyadharna & Asis, 2024). Based on 13 folk tales, there are three parts of the story that represent characters with a spirit of nationalism. The following are events in folk tales about umbul whose characters represent a spirit of nationalism.

Umbul Pluneng Tirta Mulyono is an important symbol of national spirit because this place was once the location where Prince Diponegoro and his fighters met to plan their resistance strategy against the Dutch colonizers. The existence of this spring bears witness to the courage of the Javanese people in defending their homeland. This attitude can be instilled in students by fostering a sense of pride in the nation's history and encouraging them to contribute positively to the school environment. Teachers can invite students to participate in flag ceremonies with respect and to appreciate the diversity of their peers as

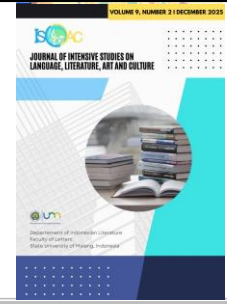
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part of the Indonesian nation.

## Love for the Homeland

The value of love for the homeland is a sense of love and pride for one's place of residence (Apriliani et al., 2024). Based on 13 folk tales, there are three parts of the story that represent characters who have a love for the homeland. An example of an event in a folk tale about umbul whose characters represent a love for the homeland is the folk tale of the origin of Umbul Siblarak.

Prince Sidotopo showed his love for the homeland through his desire to leave a valuable legacy for the people of his homeland. This attitude reflects that love for the nation and homeland is not only expressed through words, but through concrete actions that provide long-term benefits for future generations. His desire to create something memorable shows his concern for cultural identity, community welfare, and the sustainability of inherited local values. This can be implemented among students by instilling habits of appreciating and preserving the surrounding environment, taking pride in using local products, and involving them in school activities that strengthen national identity, such as learning about regional culture, singing the national anthem, or participating in projects that benefit the school and community. Teachers can also encourage students to create works that reflect their love for their homeland, such as posters, stories, or real actions in the surrounding environment so that they understand that love for the homeland can be realized through positive contributions in everyday life.

## Appreciating Achievement

The value of appreciating achievement is recognizing and giving due credit for all accomplishments, both one's own and those of others (Irma, 2018). Based on 13 folk tales, there are 13 parts of the story that represent characters who have an attitude of appreciating achievement. An example of an event in a folk tale about umbul whose

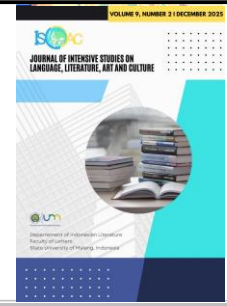
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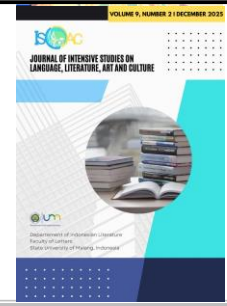
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characters represent an attitude of appreciating achievement can be found in the folk tale of the origin of Umbul Siblarak.

In the folk tale of the origin of Umbul Siblarak, the change of the village name from Nglungge to Sidowayah is a form of deep appreciation from the community for the services, sacrifices, and exemplary behavior of Prince Sidotopo. This action reflects that appreciation is not always in the form of material gifts, but can also be in the form of recognition embedded in the history and identity of a place. The attitude of the community shows the importance of appreciating achievement as part of the culture of living together, that hard work, wise leadership, and real contributions deserve to be appreciated. This can be implemented among students by encouraging them to appreciate their friends who excel in academics, arts, or other activities, and by teaching them that every effort deserves to be appreciated, not just the end result. Teachers can organize activities such as an “appreciation corner,” give constructive praise when students show effort, or hold class reflections on the importance of respecting others' achievements. Thus, students understand that appreciating achievement is a positive attitude that strengthens motivation, builds humility, and fosters a supportive learning environment. Ultimately, this narrative provides a foundation for teaching students that valuing achievement is a positive attitude that strengthens motivation, builds humility, and fosters a supportive learning environment.

## **Friendly/Communicative**

The value of being friendly or communicative is demonstrated by an open and welcoming attitude towards others that encourages good relationships between people (Yulianto, Nuryati, & Mufti, 2020). Based on 13 folk tales, there are 13 parts of the story that represent characters with friendly/communicative attitudes. The following are examples of events in which the characters show friendly/communicative attitudes, including in the folk tale of the origin of Sendang Bulus Jimbung.



The close relationship between Prince Patohwa and Kyai Sidoguro, who remained loyal to the prince even though he lost his entire family, reflects a friendly and communicative attitude built on trust, openness, and affection. This closeness shows that in any difficult situation, good communication and a supportive attitude are the main strengths for survival and recovery. Kyai Sidoguro's presence was not merely as a caregiver, but as a true friend who accompanied the prince in times of sadness and struggle. This can be implemented with students by training them to communicate politely and effectively, such as through paired discussion activities, practicing expressing opinions with empathy, or cooperative games that foster familiarity. Teachers can also encourage students to support friends who are experiencing difficulties so that they learn that being a good friend means being present, listening, and strengthening each other. Thus, students understand that being friendly and communicative not only builds harmonious relationships but also becomes an important foundation in their social lives.

### **Love of Peace**

The value of peace is an action that reflects respect for human rights and avoids all forms of violent conflict (Subiyono et al., 2021). Of the 13 folktales, 11 represent characters who have a peaceful attitude. The following are examples of events in which the characters show a peaceful attitude, including in the story of the origin of Umbul Sigedhang Kapilaler.

The king's choice to maintain the sanctity of the water source without using harsh prohibitions or actions that oppressed the people shows an attitude of peace that prioritizes the feelings of the community. The king understood that good goals could be achieved through peaceful means while still respecting the freedom of his people. This attitude reflects a wise leader who prefers peace and harmony over conflict so that rules are obeyed not out of fear, but out of awareness. This can be implemented with students by accustoming them to resolving disputes through simple discussions, sincerely apologizing and forgiving, and practicing the ability to express objections or opinions without being rude. Teachers can provide role-playing activities on peaceful problem

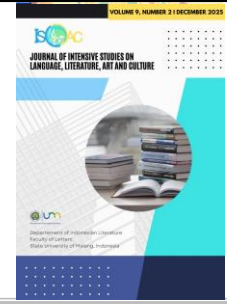
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solving, or make class agreements on how to respond to conflict without violence. In this way, students learn that good decisions not only produce goodness, but also maintain calm, security, and brotherhood.

## **Caring for the Environment**

Caring for the environment is an attitude and concrete action that demonstrates serious concern for nature conservation and ecosystem balance (Ningrum, Nadiyah, & Jamaludin, 2023). Based on 13 folk tales, there are 13 parts of the story that represent characters who have an attitude of caring for the environment. Examples of events in folk tales about springs whose characters represent an attitude of caring for the environment can be found in the folk tale of the origin of the Sigedhang Kapilaler Spring.

The myth created by Mbah Demang to protect Umbul Sigedhang Kapilaler shows a form of environmental awareness, namely fostering voluntary awareness among the community not to damage or pollute water sources. Instead of forcing or punishing, Mbah Demang chose a subtle and effective cultural approach so that the community would respect the spring as an important part of their lives. This action reflects that environmental awareness does not always have to be through formal regulations, but can also be instilled through values, stories, and moral awareness. Its implementation for students can be done through activities such as observing the environment around the school, practicing keeping the classroom and yard clean, and small projects such as making posters encouraging the preservation of water sources. Teachers can give reflection assignments on the importance of clean water or invite students to take concrete actions such as cleaning gutters or school gardens. In this way, students learn that caring for the environment can be realized through small, consistent actions, just as the community protects Umbul Sigedhang Kapilaler thanks to the awareness fostered by Mbah Demang.

## **Social Care**

The value of social care is the act of understanding a community group, manifested in a willingness to share and cooperate (Setiawatri & Kosasih, 2019). Based on 13 folk tales,

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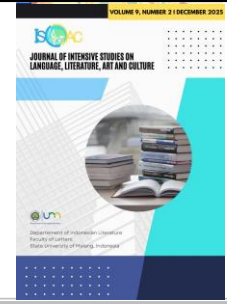
there are 13 parts of the story that represent characters who have a social care attitude. Examples of events in folk tales about springs whose characters represent a social care attitude include the folk tale of the origin of Umbul Pluneng Tirta Mulyani.

The folk tale of the origin of Umbul Pluneng Tirta Mulyani tells of the residents' concerns about the threat of dragons, which not only endangered livestock but also human safety. This shows a strong attitude of social awareness, namely the awareness to maintain the safety and welfare of others. This sense of responsibility encouraged the elders and young people to unite and take action to protect all the villagers. Their actions reflect the values of mutual cooperation, solidarity, and sensitivity to the suffering or risks experienced by others. This can be implemented among students through cooperation-based activities, such as helping friends who are experiencing learning difficulties, raising donations for residents in need, or carrying out class projects that foster concern for others. Teachers can also train students to be sensitive to their friends' situations so that they are accustomed to offering help before being asked. In this way, students understand that social awareness means helping to protect the safety, comfort, and happiness of others, just as the villagers united to protect the people and living creatures around them.

## **Responsibility**

Responsibility is the willingness of a person to accept and carry out all obligations and consequences of every action or decision that has been made (Rosita, Sutisnawati, & Uswatun, 2022). Based on 13 folk tales, there are 13 parts of the story that represent characters with a sense of responsibility. An example of an event in a folk tale about umbul whose characters represent a sense of responsibility can be found in the folk tale of the origin of Sendang Bulus Jimbung.

Prabu Worosingo's responsibility as king is strongly reflected when he enforces justice without exception, even when the rule-breaker is his own son. This attitude emphasizes that a responsible leader must be able to put the interests of the people and justice above personal, family, and emotional interests. This value teaches that responsibility is not



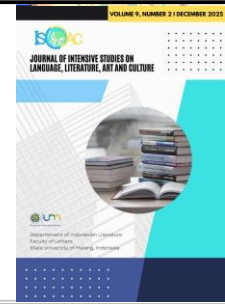
merely an obligation, but a moral commitment to do the right thing in all situations. Its implementation for students can be done by giving them tasks that require consistency, such as completing work on time, taking turns to keep the classroom clean, or holding a certain role in a group without relying on other friends. Teachers can also guide students to have the courage to admit their mistakes, correct them, and accept the consequences gracefully. In this way, students learn that responsibility means doing the right thing even when it is difficult, just as Prabu Worosingo upheld justice for the good of the entire kingdom.

### **CONCLUSION AND SUGGESTIONS**

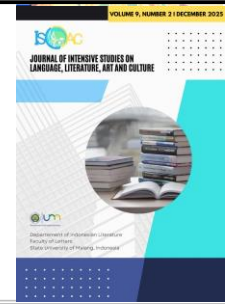
This study found that the folk tales of water sources in Klaten Regency, entitled Asal-usul Sendang Sinongko, Asal-usul Sendang Bulus Jimbung, Asal-usul Umbul Pluneng Tirta Mulyono, Asal-usul Umbul Pluneng Tirta Mulyani, Asal-usul Umbul Kroman, Asal-usul Sendang Gotan, Asal-usul Umbul Gedaren, Asal-usul Umbul Jolotundo, Asal-usul Umbul Ponggok, Asal-usul Umbul Sigedhang Kapilaler, Asal-usul Umbul Besuki, Asal-usul Umbul Manten, and Asal-usul Umbul Sibirarak are folk tales that can be used as a medium for character development in students. The results of this study can be used practically by educators or teachers as material for developing learning materials or media that can develop student character. The results of this study can also be used as a basis for further research to develop teaching materials or learning media based on folk tales with character education values. In addition, this study is also beneficial for the preservation of the oral traditions of the Klaten community.

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