GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan dan Konseling
ISSN: 2088-9623 (Print) - ISSN: 2442-7802 (Online)
2020, Vol 10, No 1, 70 - 77
doi: https://doi.org/10.24127/gdn.v10i1.2814

GUIDENA

Research Article

Wayang Kancil Story Telling to Improve The Tolerance of Elementary School Students

Tri Winarsih[1], Komarudin[1]

[1] Faculty of Economics, Social Sciences, and Humanities, Universitas 'Aisyiyah Yogyakarta (UNISA), Indonesia

Abstract

The tolerance attitude of Indonesian people today are beginning to fade, along with the increasing cases of intolerance in our society, including in the education field. Cases such as abuse, fights, and bullying are examples of intolerant attitudes that are increasing nowadays. Education at the elementary school level is the foundation for the formation of children's character so that at this level, education is very important to teach tolerance. One method that is proven effective for instilling character education is storytelling using Wayang Kancil. So, this method needs to be tested for its effectiveness in establishing a tolerance for elementary students. The purpose of this study is to find out whether storytelling using Wayang Kancil can improve tolerance for elementary students. This study used a quasi-experimental method, which involved two classes from two elementary schools as an experimental group and a control group. The stimulus of storytelling using Wayang Kancil is given by the storyteller. Tolerance measurements in subjects were carried out both before and after the administration of treatment. Measurements are made by giving a scale of tolerance. Tests on the hypothesis of this study using non-parametric statistical analysis Mann-Whitney U Test. This test is to find out whether there are differences intolerance in the experimental group and the control group, namely pretest and posttest. The results showed that there were significant differences between tolerance in the experimental group and the control group ($p = 0.008$, $\alpha < 0.05$). Tolerance attitude in the experimental group after being given the storytelling, the results were higher than the control group.

Keywords: tolerance; storytelling; wayang kancil; elementary school; experiments

Abstrak

Sikap toleransi masyarakat Indonesia saat ini mulai pudar, seiring dengan maraknya kasus intoleransi di masyarakat kita, termasuk di bidang pendidikan. Kasus-kasus seperti pelecehan, perkelahian, dan bullying merupakan contoh sikap intoleran yang sedang meningkat dewasa ini. Pendidikan pada tingkat sekolah dasar merupakan landasan bagi pembentukan karakter anak sehingga pada jenjang ini pendidikan sangat penting untuk mengajarkan toleransi. Salah satu metode yang terbukti efektif untuk menanamkan pendidikan karakter adalah mendongeng menggunakan Wayang Kancil. Untuk itu, metode ini perlu diuji keefektifannya dalam membangun toleransi pada siswa SD. Tujuan dari penelitian ini adalah untuk mengetahui apakah mendongeng menggunakan Wayang Kancil dapat meningkatkan toleransi pada siswa SD. Penelitian ini menggunakan metode eksperimen semu, yang melibatkan dua kelas dari dua sekolah dasar sebagai kelompok eksperimen dan satu kelompok kontrol. Stimulus mendongeng dengan Wayang Kancil diberikan oleh pendongeng. Pengukuran toleransi pada subjek dilakukan sebelum dan sesudah pemberian pengobatan. Pengukuran dilakukan dengan memberikan skala toleransi. Pengujian hipotesis penelitian ini menggunakan analisis statistik non parametrik Mann-Whitney U Test. Tes ini untuk mengetahui ada tidaknya perbedaan intoleransi pada kelompok eksperimen dan kelompok kontrol yaitu pretest dan posttest. Hasil penelitian menunjukkan bahwa terdapat perbedaan yang signifikan antara toleransi pada kelompok eksperimen dan kelompok kontrol ($p = 0{,}008$, $\alpha < 0{,}05$). Sikap toleransi pada kelompok eksperimen setelah diberikan storytelling, hasilnya lebih tinggi dibandingkan dengan kelompok kontrol.

Kata kunci: toleransi; mendongeng; wayang kancil; sekolah dasar; eksperimen

GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan dan Konseling
Website: https://ojs.fkip.ummetro.ac.id/index.php/bk
Received: 2020-04-28. Published: 2020-06-30 * Corresponding email: triwinarsih@unisayogya.ac.id

This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License, which permits unrestricted use, distribution, and reproduction in any medium provided the original work is properly cited.

Introduction

Indonesia is an archipelago that consists of various ethnic groups, races, cultures, and religions. Even though there are various differences, Indonesia has been known for decades as a tolerant country. Its citizens can respect each other's differences and live in peace. This is contained in the motto of the Indonesian Nation, namely Bhineka Tunggal Ika. Although it is different, it is still one, namely the Indonesian Nation. Unfortunately, today the tolerant character of the Indonesian Nation is slowly starting to fade. In recent years, it seems as if the unity and integrity of Indonesia were tested by acts of intolerance that occurred in almost all cities in Indonesia. Ironically, this intolerant behavior also occurs in the city of Yogyakarta, which incidentally is a miniature of Indonesia and a student city, where thousands of students and students from various regions, ethnicities, races, religions, and cultures interact in Indonesia. The Wahid Institute noted that acts of intolerance in Yogyakarta have occurred since 2012.

The Wahid Institute placed Yogyakarta in second place in cases of intolerance in 2014, with 21 cases. In 2015, there were 10 cases of intolerance in Yogyakarta recorded by the Setara Institute. While in 2016, cases of intolerance in Yogyakarta seem to have not decreased (Mustaqim, 2016). They have even penetrated the school environment, which is a place to instill moral values and tolerance for students. Some examples of intolerant behavior occurred in 2017. For example, on February 20, 2017, an elementary school (SD) child became a victim of klithih (physical violence) by students from other schools (Atmasari, 2017). In addition, parents of junior high school students complained to the DPRD on May 19, 2017, for being ridiculed by infidels, and ironically this incident occurred at a public school (Prasetyo, 2017). Meanwhile, cases of intolerance in inclusive schools also often occur, where there are still children with special needs who get discriminatory treatment and become victims of bullying by their regular students.

Referring to the conditions of intolerance that occur in the Yogyakarta school environment above, planting a tolerant attitude is very necessary and can be done to children since Elementary School-age. This refers to Piaget's theory of conscience phenomena (Berk, 2012). Piaget stated that after the age of 8, children become more flexible in their judgments and are more able to pay attention to situational factors in assessing things. The development from objective responsibility to subjective responsibility advances rapidly after the age of 8 years. A child at this age has an awareness of rules, moral realism, and an understanding of rules. This means that at this age, children can be taught about tolerance. This is also reinforced by Kohlberg's theory of moral development, that children over eight years of age have entered stage 3 of moral development, which has characteristics, namely always interacting with other humans, trusting each other, being able to feel the feelings of others, and be able to put interests first. Other people (Berk, 2012).

Based on Piaget's theory of the conscience phenomenon, which is strengthened by Kohlberg's theory of moral development, education for tolerant attitudes can be provided in elementary schools, which of course, requires methods that are in accordance with the

development and psychological conditions of elementary school children. Behavior formation in elementary school children requires a method that facilitates the ability to think at the concrete operational stage. One strategy is to use models or props. According to Julita et al., Models or examples of behavior can be given using fairy tales (Julita et al., 2012).

However, moral messages in fairy tales are abstract concepts, so a visualization medium is needed that will make it easier for children to understand the contents of the fairy tales (Adinugroho, 2009). One of the media that can help convey messages in fairy tales is wayang because they obey Sulardi (2013). Wayang is a legacy from our ancestors that teaches many values of goodness. Wayang provides exemplary examples through its characters. One of the riches of the Indonesian Nation is Wayang Kancil, a wayang story whose characters consist of several forest animals with the main character Kancil. Fairy tales with animal characters are considered effective for children because animal stories are proven to be accepted by all children from various tribes, races, and groups (Eder, 2010). In addition, fairy tales are a socio-cultural product that has a role in sharpening thinking and has an important influence on children's development. In addition, according to Vygotsky, fairy tales can also increase imagination skills, which in turn are able to develop children's memory in understanding sentences (Berk, 2012). The fairy tale using the Wayang Kancil media in previous research has been shown to be able to instill character education in children, namely prosocial behavior in kindergarten students (Winarsih & Martani, 2018). For this reason, this study aims to determine whether the Wayang Kancil tale is also able to increase tolerance in elementary school students.

Method

Research subject

The subjects in this study were male and female elementary school students aged 8-9 years, grade 3, came from SD Negeri P and SD Negeri K, in Sleman Regency, DIY. The subjects used consisted of the experimental group and the control group. Besides that, the subjects came from schools that had never used Wayang Kancil as a learning medium.

Instruments

The instruments used in this study were Wayang Kancil and a measuring instrument for tolerance. Wayang Kancil is a puppet in the form of various kinds of forest animals, such as mouse deer, buffalo, tiger, crocodile, and others. The story setting is in the form of animal life in the forest. The script of the story is compiled by the researcher, with reference to Sasrawijaya's Serat kancil, vols 1,2, and 3.(Winarsih & Martani, 2018). A measure of tolerance in the form of a scale compiled by the researcher. The concept of tolerance is based on Lickona, who states that tolerance consists of two aspects, namely respect, and appreciation of diversity.(Rusmaladewi & Martani, 2014).

Research design

The research design used was a quasi-experimental design, namely untreated control group design with dependent pretest and posttest samples. There are two groups involved in research, the group that is given treatment is called the experimental group, and the group that is not treated is called the control group (Shadish et al., 2002). The experimental group received treatment in the form of fairy tales using the Wayang Kancil media, which was conveyed by storytellers, who had to experience storytelling for elementary school children.

Before getting treatment, the experimental group got a pretest to find out the baseline for their tolerance attitude. After receiving the treatment, the experimental group was given a posttest to find out the extent of their tolerance. For the control group, they did not get treatment but got a pretest and posttest, namely the extent of the subject's attitude about tolerance. The pretest and posttest were given to the experimental group and the control group at almost the same time.

Result and Discussion

Operational definitions of variable

Attitude of tolerance

Attitudes about tolerance in elementary school students are attitudes that children have about situations where tolerance needs to be raised, and how the behavior should be done in that situation. Tolerance is the ability to accept the values and beliefs of others. Lickona stated that tolerance consists of two aspects, namely respect and appreciation of diversity (Rusmaladewi & Martani, 2014). Respect can be shown in a variety of ways, including speaking and acting politely; this includes avoiding insults, mean speech, and offensive language. In addition, it can be shown by being polite and considerate towards others, including family members and friends, and caring about their rights, beliefs, and welfare (US Department of Education, 2005).

The second aspect is an appreciation of diversity, which is seeing that everyone with various ethnic, racial, religious, and national backgrounds has a positive contribution and quality. (Rusmaladewi & Martani, 2014). The behaviors that are raised include respect for others who are different from their physical appearance, names, important days, important places, important people, favorite foods, the language they use, and unique clothes. (Ladlia, 2010).

The fairy tale method uses Wayang Kancil

The fairy tale method using the Wayang Kancil media is a fairy tale that contains values of tolerance using the puppet media in the form of animals, including mouse deer, elephant, tiger, buffalo, monkey, crocodile, and others. The story contained in this fairy tale contains moral messages about the beauty of tolerance.

Descriptive Analysis

The results of empirical data calculation on tolerance attitude scores before and after treatment can be seen in the following Table 1:

Table 1. Descriptive Statistics

	N	Min	Max	Mean		Std. Deviation
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic
KEPretes	26	11.00	24.00	20.6538	.76850	3.91859
KEPostes	25	15.00	24.00	21.7600	.48056	2.40278
Valid N (listwise)	25					

Based on the empirical data contained in the table 1, it can be seen that the score of tolerance before treatment was obtained by the research subjects, namely the lowest score of 11 and the highest score of 24 with a mean of 20.65. Meanwhile, the score of tolerance after treatment was obtained by the research subjects, namely the lowest score of 15 and the highest

score of 24 with a mean of 21.76. This shows that there is an increase in the average tolerance attitude of 1.11.

Hypothesis testing

To test the differences between two groups of related data (originating from the same subject), the researchers used the Wilcoxon signed-rank test statistical test. In this study, the results in each experimental group and control group were tested. The results are as follows Table 2:

Table 2. Statistical test

Test Statistics[b]

	KEPostes - KEPretes
Z	-2.394[a]
Asymp. Sig. (2-tailed)	.017

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

The results of the data analysis on table 2, it is known that there is a significant difference between before and after being given treatment. Subjects who were treated using Wayang Kancil media experienced an increase intolerance, which was known based on the magnitude of the score Z = -2.394 with a significance level of 0.017 (p using the Wayang Kancil fairy tale media. Meanwhile, the test results in the control group can be seen as follows Table 3.

Based on the results of the data analysis on table 3, it is known that there is no significant difference between before and after being given treatment. Subjects who were not treated using Wayang Kancil media had relatively the same tolerance attitude. This is known based on the magnitude of the score Z = -0.968 with a significance level of 0.333 (p <0.050), which means that there is no difference in the tolerance attitude of the subjects (Control Group) at the pretest and posttest.

Table 3. Statistical test

Test Statistics[b]

	KKPostes – KKPretes
Z	-.968[a]
Asymp. Sig. (2-tailed)	.333

a. Based on positive ranks.

b. Wilcoxon Signed Ranks Test

Table 4. Statistical test

Test Statistics[a]

Mann-Whitney U	160.000
Wilcoxon W	436.000
Z	-2.657
Asymp. Sig. (2-tailed)	.008

a. Grouping Variable: Group

Furthermore, to test the difference in data between the experimental group and the control group, the researchers used the Mann-Whitney U test. The results were as follows table 4. Based on the results of the data analysis on table 4, it is known that there is a significant difference between the results in the Experimental Group and the Control Group. Subjects who were treated with those who were not given treatment had a known difference based on the

magnitude of the score Z = -2.657 with a significance level of 0.008 (p <0.050), which means that there was a difference in the tolerance of the subject in the Experiment group with the Control Group before and after being treated using the Wayang Kancil fairy tale media.

Based on the results of data analysis, using the non-parametric Mann-Whitney U test showed a Z score of -2.657 with a significance level of 0.008 (p <0.050), which means that there is a difference in the tolerance attitude of the subjects in the experimental group with the control group. In the control group, subjects who did not get treatment through the Wayang Kancil media had relatively the same tolerance attitude at the pretest and posttest. This can be seen based on the Wilcoxon signed-rank test conducted in the control group resulting in a Z score of -0.968 with a significance level of 0.333 (p <0.050), which means there is no significant difference in the tolerance attitude of the subject (control group) at the pretest and posttest.

Meanwhile, the experimental group showed that the subjects treated using the Wayang Kancil media experienced an increase intolerance, which was known based on the value of the Z score = -2.394 with a significance level of 0.017 (p <0.050), which means that there is a difference in the tolerance attitude of the subject (group experiment) before and after being given treatment using the Wayang Kancil fairy tale media. The increase in the mean value of tolerance after treatment was 1.11.

This shows that the Wayang Kancil tales given by the storytellers can be internalized in the research subject (experimental group). The internalization of the tolerance values contained in each fairy tale title begins with the attention process that occurs in the subject. It seems that all research subjects look enthusiastically watching the storyteller performing Wayang Kancil in front of the class. The subjects sat in their respective chairs. There were even some subjects (5-7 subjects) who came to the front of the class approaching the storyteller, and sitting on the floor. The subject also responds to every word, joke, or question the storyteller poses to the subject. It appears that when the storyteller asks about the things that have been told, the subjects shout to each other and are able to answer the question correctly. Other than that, The subject is also able to review the story in the previous session, which can be seen from the subject's ability to retell the story in the previous session appropriately. The existence of this attention process is what makes the subject able to store moral values contained in fairy tales (greeting and greeting other people, making friends with anyone regardless of skin color and religion, playing regardless of economic status, helping friends without favoritism) into both short and long term memory. These internationalized values are then able to produce knowledge and a good attitude of tolerance when the subject is faced with the same situation or when answering a similar question.

The effectiveness of the Wayang Kancil fairy tale, which is able to increase tolerance in the research subject, also strengthens the function of the Wayang Kancil fairy tale as a medium in instilling the values of goodness that have existed since Kasunan Giri (1478-1688) in Gresik created by Kanjeng Sunan Giri I / Raden Paku (Pursubyanto in (Winarsih & Martani, 2018). In addition, the results of this study also reinforce the previous theory that fairy tales with animal characters have considerable benefits for children. One of them is that children can learn about norms in society because animals lack a specific identity, thus opening up the possibility for students to discuss various matters related to moral norms in society. In addition, animal stories can be accepted by children from various ethnic groups, races, and groups(Eder, 2010).

Conclusion

Based on the results and discussion, it can be concluded that there is a significant influence on the use of the Wayang Kancil fairy tale media on increasing tolerance in elementary school students. The attitude of tolerance in elementary school students after receiving treatment increases. This can be seen from the tolerance attitude after treatment is greater than before treatment, with a mean increase in the value of 1.11. In addition, the scores for the tolerance attitudes of subjects who received the Wayang Kancil tales were greater than those who did not receive the Wayang Kancil tales. The suggestions that the author can give are as follows; (1) For the School; The results showed that the fairy tale using the Wayang Kancil media was proven to be effective in increasing tolerance for elementary school students, so the suggestion for educators or schools was to use Wayang Kancil media to strengthen the cultivation of tolerance or other good values to students. (2) For Further Researchers it is recommended to conduct research with other subject characteristics, such as the age of the older subject (over the age of 9 years). In addition, further researchers can also add variables other than tolerance to measure the effectiveness of Wayang Kancil in providing a positive impact on the formation of a student's attitude.

Funding
The authors have no funding to report.

Acknowledgments
The authors have no support to report.

References

Adinugroho, AD (2009). *The effect of self monitoring instruction package: Using picture books to increase preschooler's prosocial behavior*. Purdue University

Atmasari, N. (2017). Klithih's terror occurs again, an elementary school boy has his head hacked. http://www.harianjogja.com/baca/2017/02/20/kriminal-bantul-teror-klithih-k Kembali-terjadi-bocah-sd-dibacok-kep Kepala-794644.

Berk, LE (2012). *Development through the lifespan* (Translation) Daryatno. Yogyakarta: Student Library.

Eder, D. (2010). *Life lessons through storytelling: Children's exploration of ethics*. Indiana University Press.

Julita, D., Rubiantoro, Y., Susanto, T., & Ahyar, RF (2012). Fairy tales form children's characters. *Warta PAUDNI, Year XV, Edition VII*.

Ladlia, K. (2010). Tolerance of Early Childhood Children in Multicultural Group in Yala Province, Thailand: A Development of Literature-Based Teaching Model. *International Journal for Cross-Disciplinary Subjects in Education, 1* (4), 201–207. https://doi.org/10.20533/ijcdse.2042.6364.2010.0028

Mustaqim, A. (2017). *Intoleransi di yogyakarta makin merisaukan*. http://jateng.metrotvnews.com/peristiwa/ob3p738k-intoleransi-di-yogyakarta-makin-merisaukan.

Prasetyo, WA (2017). *Diolok Kafir, siswa mengadu le DPRD Kota Yogyakarta*.

https://m.tempo.co/read/news/2017/05/19/058876988/diolok-kafir-siswa-mengadu-ke-dprd-kota-yogyakarta.

Rusmaladewi, R., & Martani, W. (2014). Playing the Role of "Pelangi di Sekolahku" to Increase Tolerance Knowledge for Preschool Children. *Humanity: Indonesian Journal of Psychology, 11* (2), 111–120. https://doi.org/10.26555/humanitas.v11i2.2334

Shadish, WR, Cook, TD, & Campbell, DT (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Boston: Houghton Mifflin.

Sulardi. (2013). *Pendidikan karakter melalui wayang*. http://mrardi.blogspot.com/2013/02/pend Pendidikan-karakter-melalui-wayang.html.

US Department of Education. (2005). *Helping Your Child Become a Responsible Citizen*. Wasington DC: Department of Education. Office of Communication and Outreach.

Winarsih, T., & Martani, W. (2018). Storytelling using wayang kancil to enhance the understanding of prosocial behavior for preschool children. *Sosiohumaniora: Scientific Journal of Social Sciences and Humanities, 4* (1). https://doi.org/10.30738/sosio.v4i1.2214