

Obtaining Learning Materials by Exploring the Moral Aspect and Historical Meaning in Banten Literature

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The objective of this study is to obtain appropriate learning materials using Banten Legend stories. In addition, this study explores the moral values found in these stories and the relationship with the historical and cultural values of Banten. This study uses a descriptive method and library resources. Data is taken from Legend stories of Banten. It also uses interviews for getting the meaning of the stories. To analyse the data for developing materials, the researchers use the theory of Lazar and Tomlinson. The researchers also use Bohlin's theory (the character table) to analyse moral values. The results of the research show that the moral values of the Legend of Seven Wells describes a woman who sacrifices by not caring about her life, only to obtain goodness for people, especially women. The Legend of Kiai Gede explains through a rich and religious figure who always encourages people to do good and give alms to the poor but his daughter and son-in-law do not enforce these rules, therefore they are punished by their father. The moral teaching found in Nyai Bansari is that a brave woman who saves many people from the disaster that struck her area manages to bring prosperity to the people in the village. The results show a close relationship between the stories with historical and cultural values of Banten. "The Seven Wells" are locations in Serang-Banten, and Banten culture believes that women who will get married if bathing from the water of the seven wells will bring blessings to their households. The early period of Pandeglang or regency is well known as a place of religious followers found in the explanation of the legend of Kiai Gede. The cultural and historical aspects in "Nyai Bansari" show that Banten woman was a leader and brave soul. This fact is found in Banten history which explains that Nyi Gambaran is a brave female figure who opposed Dutch colonialism. The results of the research can also support high school material majoring in Tourism.

Keywords: *Banten literature, Developing Materials, Character Education, Legend.*

Introduction

In teaching English skills by using the legend of Banten, a teacher should select the materials. Therefore, it is important to analyse the moral aspect of the legend of Banten before using learning materials in teaching character education or reading subjects. Literature (legend) or literary works are appropriate to use in teaching moral education because there is a special connection between literary works and morals. Moral values are found in literary works because the author presents his or her life view of the values of truth so that the literary works can offer moral messages that relate the noble nature of humans and fight for the rights and dignity of people. Djojuroto states that Legend can help readers' personalities as dignified and moral beings who will improve (2006: 15). Furthermore, according to Bohlin teaching character education through literature can awaken the moral imagination (2005: ii). It can be concluded that moral values can be found in literary works including classic and modern literary works. The moral aspect or character education is not only to teach what is right and what is wrong in teaching materials to our students. Moreover, the moral aspect in selection material is an attempt to instil good habits (habituation) so that students are able to behave and act based on the values that have become their personality. In other words, moral or good character education should involve three components; good knowledge (moral knowing), good feeling (moral feeling) and good behaviour (moral action) to form a unitary embodiment of behaviours and attitudes of students (Suyatno, 2012: 42). Furthermore, Bohlin (2005: 29) argues that character is deeper than appearance and reputation and constitutes more than our personality or temperament. Character is something we build, we can call our own because we are free to modify our habits and have the power to choose our attitude and dispositions. In order to modify these, it needs a guiding vision.

The success of teaching character education requires the implementation of learning such as: 1) educators need to implement methods that involve the participation of active students; 2) educators need to create an atmosphere conducive to learning; 3) educators need to provide character education explicitly, systematically and continuously with the involvement in knowledge of the good, loving the good and good acting (Suyatno, 2012: 38). In this regard, educators can implement character education through a learning model method, a technique or media in teaching character education. This research uses Banten literature, especially the legends of Banten, to develop the materials of character education by using character tables of Bohlin's theory and to select appropriate material by using Lazar's theory.

The researchers are interested in analysing and selecting the materials of character education by using the legend of Banten because they are found in moral values in stories and obtains appropriate material related to the student level and character. Legends of Banten can be introduced to students so that they become familiar with and love their own culture, and the history of Banten. In addition, stories can be preserved for the next generation. To make

students, especially in secondary school, easily understand materials of character education, the research will use the theory of Character Tables developed by Bohlin. The researchers use the Character Tables in analysing materials of teaching character education to obtain moral values, culture, and the historical meaning found in the legend of Pandeglang – Banten. The important thing is that the research results provide input about the development of tourism in the province of Banten.

This research is focused on the legends of Banten (one of the provinces in Indonesia). According to Endraswara (2013:26), legends often indicate the lore of people, and in this way, serve as at least a partial expression of the racial or national spirit. To use legends in developing materials for teaching character education, it is better to include stories which are familiar to students so that there is no obstacle in the teaching-learning process. The researchers think that it is suitable to use legends for teaching character education in secondary schools because students are familiar with their own culture. Tomlinson maintains that teenagers enthusiastically read and interpret texts which are relevant to their lives but are usually excluded from the selection of reading materials (2007:407-408). Furthermore, Lazar argues that some texts may be so remote from the students' own experiences that they are unable to respond meaningfully (2009:25). A teacher can also use the legends of another country but should anticipate some problems faced by students. Teachers must think about a literary text they want to use with their students and underline any cultural problems they think students might experience in response (Lazar, 2009: 70). Therefore, teachers need to select learning materials to help students understand the text. The researchers put forward the following questions; 1. How are materials selected in teaching moral aspects by using the Legend of Banten 2. What are the moral aspects in the Banten Legend? 3. What are the historical and literary meanings found in Banten Legend?

Theoretical Framework

The moral aspect of character education is not only to teach what is right and what is wrong in the teaching materials of students. Moreover, the moral aspect in selecting material is an attempt to instil good habits (habituation) so that students are able to behave and act based on the values that have become their personality. In other words, moral or good character education should involve three components; good knowledge (moral knowing), good feeling (moral feeling) and good behaviour (moral action) to form a unitary embodiment of behaviours and attitudes of students (Suyatno, 2012: 42). Moral means behaviour in conformity with the moral code of the social group. "Moral" comes from the Latin word *mores*, meaning manners, customs and folkways. As Hurlock cited by Mardioko, (2012, p. 18) maintains: "Morality is controlled by moral concepts – the rules of behaviour to which members of a culture have become accustomed and which determine the expected behaviour patterns of all group members." Therefore, it is important to introduce moral values early on

to students. Teachers should select the materials before they teach so that they know the materials are appropriate for teaching. In Mardioko, (2012, p. 18) Taylor and Halstead maintain that values act as general guides to behaviour or action and closely connected to personal integrity and identity. Values are beliefs or attitudes about what is good, right, desirable, worthwhile, etc. As Mardioko (2012, p. 59) states, that value is a term or expression in logic that may replace a variable in a propositional function so that the result is a true or false statement. In conclusion, values usually contain the principle of what to follow and what to avoid based on the situation and human behaviour.

Character Education

Character comes from the Greek word, *Kharaseein*, meaning to engrave a distinctive mark or impression on a table, soft wax, or a precious gem. According to Bohlin (2005: 159), character is that distinctive mark of our person; the combination of these distinguishing qualities make us who we are. Some characters can be seen when making interaction with others. Endraswara (2013: 5) maintains that education should be an enculturation. Character education would be planted in enculturation, so take it slowly, to learn, and be restrained, especially around human life (students). Furthermore, Lickona and Lewis (2002: 8) believe that character education will increase cognitive, affective, and make human behaviour more moral. So character education includes attitudes, actions based on reason and right thinking. Education of good character and the ideal is called noble character education. This concept includes the meaning of ethics and etiquette as well. Character education consists of good values or bad rules that must be applied to everyday behaviour. Character education is completed through various media (Curriculum Centre, 2010). Regarding the Minister of the educational unit's explanation, there are 18 points taken from religions sourced and five basic principles (Pancasila), culture, fan of the national education objectives; 1) Religious, 2) Honest, 3) Tolerant, 4) Disciplined, 5) Hard Working, 6) Creative, 7) Independent, 8) Democratic, 9) Curious, 10) The Spirit of Nationality, 11) Love Homeland, 12) Rewarding Achievement, 13) Friendly / Communicative, 14) Love of Peace, 15) Fond of Reading, 16) Environmental Care, 17) Social Care, 18) Responsibility. Eighteen grains can be the key to establishing a national character.

Concept of Literature

According to Klarer (2004), literature or cultural and historical phenomena are more enlightening and investigating the condition of their production and reception. Furthermore, Lazar (2009) argues that literature is a useful tool for encouraging students to draw on their own personal experiences, feelings, and opinions. It helps students become more actively involved both intellectually and emotionally. These two aspects can build students character. This research focuses on the legends of Banten.

Legend is a narrative or tradition handed down from past. According to Endraswara (2013), a Legend is distinguished from a Myth by having more historical truth and perhaps less of the supernatural. Legends often indicate the lore of a people, and this way, serve as at least a partial expression of the racial or national spirit. Researchers choose the stories of the legends of Banten because the historical fact in the story is still found in Banten, for instance; “The Legend of the Seven Wells.” The Seven Wells can still be found today and many people visited the location from Banten because they believed that they could cure all diseases.

Endraswara (2013) states that the Education curriculum should pay attention to character education, attitudes, ideas, and skills that may empower people so that the power of culture can be supported by an understanding of legend. By learning legend, students obtain many things or it helps them to interpret and understand their lives especially to build up students’ attitudes and behaviour in the best possible way. Furthermore, Bohlin (2005) argues that literature has enormous potential to help readers see the moral life more fully, it can also help them see things differently. Literature provides a rich context within which students can reflect and mentally rehearse how they might act in similar circumstances. By learning the legend of Banten, students can learn to analyse their own lives. They are able to live life, but also stand back and look at it.

Material Selection in Teaching Character Education

According to Sumardi (2012), a good literary work contains two aspects including entertainment and values. Literary works or legends of Banten can be used to teach character education. Bohlin (2005: 4) states that teaching character education through literature simultaneously awakens the moral imagination in secondary classrooms y. Using literary works means that students can meet a lot of people, to discover other points of view, ideas, thoughts, minds and to know ourselves better. Furthermore, Lazaar (2009) states that literary texts have a powerful function in raising moral and ethical concerns in the classroom. Therefore, tasks and activities are devised by the teacher to exploit these texts should encourage students to explore these concerns and connect them with the struggle for a better society. Tomlinson’s (2007: 406) literary discourse can contribute to language acquisition by revealing the creative and expressive potential of language and giving learners access to new socio-cultural meanings.

To learn new socio-cultural values of moral for teaching character education, the researchers use the legends of Banten and the Character Table. Before using the materials, the researchers select the legends from Banten which are regarded suitable for teaching character education for secondary school students. In choosing a literary text for use with our students, we should understand and think about three main areas including the types of courses we are teaching,

the type of students who are completing the course and certain factors connected with the text itself (Tomlinson, 2007).

After selecting the stories/legends, the researchers analyse them using the Character table developed by Bohlin in order to attain the moral aspect in teaching character education. The character table can be used to guide students in completing exercises about the moral aspects in the story. There are four points to analyse moral aspects; , First a morally pivotal point, second a Morally pivotal point, and challenge point (Bohlin, 2005). In the Moral starting point, students are asked to explain what they know about the character's habitual behaviour, attitudes, dispositions as well as initial aspirations and goals. The next point describes a shake up and realisation that character is not pursuing the best possible telos, and the second morally pivotal point is to describe a leap in self-knowledge and a clearer perspective. The last point is to talk about meeting challenges that impose stress or pressure; telos becomes clear but it is difficult to pursue the chosen character .

Relationship between Literature and Historical Meaning

By reading a literary work, a student can obtain information about the culture or history of one's country. Literature and history are closely related in discovering the history of a race, the aspirations, customs and traditions of a people are surely to be included and these feelings, aspirations customs, and traditions are written in the literature. Literature includes written records of events that are historical. Literature allows humanity to have collective sources of memories of events from the past.

There is reflection between history and literature we all understand implicitly but not concretely. According to Burke (2004), history is part of literature, and literature is also an essential aspect of history or it can be said that both literature and history occur in numerous forms, from tax records and letters to histories of whole nations and people. It is known that the legend of Banten; "The Seven Wells" is considered a literary work of fiction, yet at the same time it recognises the fact that it represents a fragment of history that is still found in Serang (Banten). Banten people still believe that water from the wells can provide healing for the sick. According to Ayatrohaedi (2005), the swimming pool in the Ciunjaran is considered holy water that can treat various diseases and cleanse the soul.

Literature not only tells people or character what a writer presents in the story but also describes the period during which it happened. According to Guillen (1998), literary periods are polyphonic: within a historical period, there exists a polyphony of trends and events in literature and the arts. This means that polyphony permits variations and differences not only between tendencies and new or novel events, but also between the new and the old, or rather between the new and the vitalisbehaed values that the old assumes through contact with the



new. The events related to literature and history, for example the novel entitled “Layar Terkembang” explains the struggle of Indonesian women to obtain equal rights in the field of education, economics and law. The novel contains information about the female (main character, Tuti) in the past, present and future (Nurhaedah, 2008).

Research Methodology

The research uses a qualitative approach, which is concerned with describing certain occurrences or problems that occur in surrounding places. Another opinion comes from Creswell, (2001) who states that a qualitative approach is one in which the inquirer often makes knowledge claims primarily based on constructivist perspectives. This research uses content analysis commonly associated with qualitative research. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts as stated by Elo & Kyanga (2008).

Research Subject

The research subject consists of legends of Banten; “The Legend of Seven Wells”, “Prince Pande Gelang and Princess Cadasari,” “The Legend of Kiai Gede”, and “Banjarsari”. The procedure of collecting data, analysis, and interpretation can be completed simultaneously. To analyse data, researchers also use interviews of the figure of Banten regarded to understand the history and culture of Banten.

Research Instrument

The instrument of research consists of those who helped by using the Character Table by Bohlin (2005) in analysing the following stories:

Table 1: Character Table

The Legends of Seven Wells	The Schooling of desire Leads to a Character's refined Uncles tending and pursuit of an ideal that is both worthwhile and compelling		
Mapping pivotal points	Definition	Example/illustration	Telos/object of desire
Moral Starting Points, Habits, dispositions and context	What we know about the character's habitual behaviour, attitudes, disposition as well as initial aspirations & goals		
1st morally pivotal Point	Shake-up, realisation that character is not pursuing the best possible telos		
2nd morally pivotal Point	Leap in self-knowledge clear perspective on a worthy path		
Challenge point	Meets a challenge that imposes stress or pressure; telos becomes clear but it is difficult to pursue. The character chooses		
Change: new disposition			
Note; this handout includes a summary of definition for review			

The character table above can help researchers analyse stories, and students discuss stories about moral aspects in the classroom, while a teacher guides students by giving some questions based on the character table. Each character begins with his or her own moral starting points: a set of dispositions and habits. In the moral starting point, the researcher will explain the habits and dispositions of the main character including his or her bad habits. In the first morally pivotal point, the researcher analyses the bad habit of the main character. In this part, the main character wants to do something with others which they cannot do. The

character sees something differently for the first time but he or she is not yet able to commit him or herself to pursue this refined aspirations. The main character is not pursuing the best possible desire. After analysing the first morally pivotal point, the researcher analyses a second morally pivotal point. In this part, the researcher analyses the change habits of the main character. The second morally pivotal point gives rise to both a leap in self-knowledge and heightened desire to pursue a revised object. The main character achieves greater clarity and understanding of their mind and heart which become more sharply aligned. While the first morally pivotal point helps to raise question about worthiness of their telos, the second morally pivotal point helps to re-channel their desire energetically towards a refined telos. The main character becomes a better person. Next is challenging the point. The character's "turn" of moral direction is challenged. The challenge point dramatically signals the need for the protagonist to make a deliberate choice in the face of conflict. The character does not pivot or change his or her telos. Nevertheless, that telos is challenged and the character is required to make a choice that will influence his or her life as a whole, setting the course for subsequent flourishing or degradation. Everyone knows that something greater has challenges and obstacles that are not easy to overcome. In challenging the point, the main character has to take an action and responsibility to achieve something better, which is difficult to pursue. Therefore, the main character has to pass all the obstacle and challenge. The last of this challenge is change: a new position. referring to main character's new habit. After all obstacles and challenges have been overcome, the main character become a better person. In this part, the researcher will analyse the change of the main character. Therefore, the researcher uses a character table in order to make the process of analysing the moral value of the Legend of Banten more accessible.

Results and Discussion

How is Material selected in Teaching Moral Aspects by using Legends of Banten

The result of data analysis show that some Banten legends could be recommended for use as learning material in Junior High School. The legends of Banten which are used as data in this research include the legend of Seven Wells, Nyi Banjarsari and The Legend of Kiai Gede. Based on the theory, particularly the syllabus and lesson plan, the researchers analysed the stories and found that they are appropriate to use in teaching. According to Tomlinson (2008), materials selection becomes fundamental in the process of teaching and learning in the English language. Teaching (ELT) so a teacher is automatically obligated to select the instructional materials is the most appropriate to fulfil students' need in teaching English. To analyse the legend stories, researchers analysed the stories based on the students' background and academic level. These activities are classified as being related to student need. Therefore, it is the teachers' responsibility not only to use materials with appropriate language teaching context, but also to understand many aspects in selecting materials. There

are three aspects that teachers should pay attention to in selecting materials, especially text that use the literary texts. Lazar argues that a teacher should pay attention to types of courses, types of students and the relevance of the text in selecting materials in the teaching learning process. The types of selection material include:

1. Students, type of English required in the course.
2. Age of students, interests/hobbies, cultural or ethnic background/nationality; students' previous experience of reading literary texts.
3. The relevance of the text consists of age of students, intellectual maturity, students' emotional understanding and linguistic proficiency,

Students' literary and cultural background (Lazar, 2009). To confirm that the stories are appropriate for teaching, the researchers have to complete an analysis by using the Lazar's theory. The three stories are in accordance with the criteria for the use of literary works as teaching material. According to Lazar (2009), to analyse a story a teacher should pay attention to the criteria of selecting materials such as the title of book, author, publisher, level, overall aims/ approach, types of text used, skill/ language area, which book will help to improve, strengths of material, weaknesses of material, and suitability (give reason). Researches use the evaluation sheet to find out whether the stories can be used as teaching material for secondary schools. Based on the analysis, the researchers found that the stories are appropriate to use as learning material.

What are the Moral Aspects of Banten Legend

A. The legend of the seven wells

There was a very beautiful girl. Her name was Badariah. She was not only beautiful, but also very kind. She was a daughter of a rich merchant. Her father had been asking her to get married. However, Badariah still wanted to wait for the right man. And finally Badariah's

wish came true. A young merchant came to the village and conducted business with her father. When the young merchant met her, he fell in love. Badariah also loved him. At last, he came to Badariah's father to propose to her and she accepted the proposal. The wedding was set but something happened with the young merchant's family so the wedding was cancelled. Badariah faced a big problem in her life because the wedding was cancelled three times. One night she had a dream. A wise old man came to her. He said that she would find her husband after she took a bath in the seven wells. In order to find the wells, she had to meditate on the top of a mountain. The old man also told her to take care of the wells and she was also asked to inform other girls who had a problem with finding a husband to take a bath in the seven wells. Badariah told her parents about her dream. She said that the dream might be a clue for

her about how to have a husband. Her dream becomes a reality in her life. Her parents agreed but she had to be accompanied by her father's employees. The mountain was full of wild animals; her father wanted her to be protected. When Badariah was meditating, she had a vision about the seven wells. She stopped meditating and followed the vision. It was true, she found the seven wells. She immediately took a bath. It is not long after that a prince from the Kingdom of Banten to propose to her. The questions presented to students are found in the character table above related to the Moral starting points. In the point of definition, what is Badariah's characteristic habit, disposition, attitude. Next, students are asked to give examples of Badariah's character, for example; she is beautiful, good moral, patient, humble. The last point is the objective of desire that Badariah is beautiful but can encounter many challenges related to finding a mate. She struggles hard and prays to find the right man. In addition, she is committed to be patient in this way. The first morally pivotal point contains the shake up, the realisation that the character is not pursuing the best possible telos, a teacher should ask students to give examples in the analysis of the moral aspect. Badriah meets a wise old man, ashamed, supporting life for herself, desirous of finding the right man, she is faced with difficult challenging in her meditating but believes that she can do it well. The last point is Telos/object of desire; to surround herself with individuals she admires. In the second morally pivotal point of definition is a leap in self-knowledge, clearer perspective on a worthy path. Therefore, Badariah chooses to leave behind her bad experienced or unhappiness related to men who cancelled the weddings. the telos factor or object of desire is to support herself to be more patient and sacrifice for many people. The last points consists of a challenge, therefore a challenge is to impose stress or pressure; telos becomes clear but difficult to pursue and the character chooses. At this point, Badariah decides to go to the mountain full of wild animals; her father wanted her to be protected when Badariah was meditating. It seems that Badariah is talented, intelligent, skilful, and virtuous to complete her mission. The point of telos or object of desire is to fulfil her promise of finding the right man to the wise old man and she struggled hard to meditate not for herself but other women. She is a hero for society, especially females.

B. Nyi Banjarsari

It was a rainy season. The villagers were happy, most of them were farmers. Rain would water their rice field and soon they could harvest their rice. Pak Bong was one of the farmers. He was also very happy. He wanted to buy some clothes for himself, his wife, and his beloved daughter, Nyi Banjarsari. One night, Pak Bong had a terrible dream. An old man came to him and said the rain would never stop. There would be a great flood. Bong told other farmers but they didn't believe him. Indeed, everybody was laughing at Pak Bong. However, Pak Bong did not give up. He kept on asking villagers to evacuate to the hill. They were sad because their village was under water. Pak Bong had a dream of an old man who said to him that if he wants the water to dry up, he has to sacrifice his daughter. She has to

jump into the water! Pak Bong was very sad. He then told his family about his dream. His wife did not agree at all.

She did not want to lose her lovely daughter. "That's OK, Mother. If this is the only way to save our village, I would jump into the water," said Nyi Banjarsari. Her parents could not say anything. They could not prevent their daughter from jumping into the water. Slowly, the water dried up. Mapping pivotal points describes what we know about the character of Pak Bong, his habitual behaviours, attitudes, dispositions as well as initial aspirations and goals. Regarding the illustration about moral point, for example, Pak Bong is a hard worker as a farmer. He pays full attention to his family and loves them very much. Pak Bong is also patient and humble. When he gave information about his dream to the farmer in his village that there would be a great flood, no one believed him. The farmers insulted him but he was not angry. He always supported other farmers because he is a motivator to them in his village (in the moral stating point). Therefore, he asked the farmer to move to the mountain before the flood came. In the first morally pivotal point, it described what Pak Bong did in his life. It means that he doesn't only desire but also realises his dream through action. Here he helped the farmer in his life to move to the mountain when the flood came. The farmers admire him because he has saved them from disaster. In this story, it is explained that Pak Bong has a dream that his village will become flooded so that he should act to help the people from disaster. In the second morally pivotal point, Pak Bong has strong feeling and a deep analysis related to his dream when disaster would come to his village, Pak Bong had a terrible dream. An old man came to him and said the rain would never stop. There would be a great flood. Bong told other farmers but they didn't believe him. Indeed, everybody was laughing at him. The objective to inform his dream to other farmer means that they should move to a place of safety. The effect of his action make people admire and respect him. The last analysis is that the challenge point means that there is a difficult problem in Pak Bong's life and how he can solve the problem. In the factor of challenged, it is explained that Pak Bong had a dream an old man who said to him that if he wants the water to dry up, he has to sacrifice his daughter. She has to jump into the water!. Pak Bong was very sad. He then told his family about his dream. His wife did not agree at all. She did not want to lose her lovely daughter. But at last he realised that many people need help. Therefore, he sacrificed his daughter for many people. This action needed to be done by him because he promised the old man. Pak Bong's act made the him a hero in his village.

C. The Legend of Kiai Gede

The narrative described an old man who lives in the Penanggungan Mountain. His name is Kiai Gede Penanggungan and he has supernatural powers. Kiai Gede Penanggungan has a beautiful daughter named Dewi Walangangin who is not yet married. Kiai Gede Penanggungan prays everyday day and every night for her daughter to have a husband. One

day, a young handsome man arrives at his place. His name is Jaka Pandelengan. He wants to be Kiai Gede Penanggungan's student. Kiai Gede agrees to have Jaka as his student with one condition, that he marries his daughter. Jaka Pandelengan and Dewi Walangangin soon get married. Afterwards, they live separately from Kiai Gede Walangangin. He is advised not to be arrogant to the new couple if they already establish their lives. They do not pay attention because they do not help poor people. At last Kia Gede was very angry to them. He says "You too are like temples." mapping pivotal points will describe what we know about the character of Kiai Gede Penanggungan is a religious man and people in the village know that he has supernatural powers. He loves his daughter very much and her name is Dewi Wanngangin. He is worried that his daughter might not get married. At last he is happy because his daughter got married with his student whose name is Jaka Pandelengan. In the first morally pivotal point, Kiai Gede supports the new couple to struggle for achieving the best life possible but they are not arrogant. While they move to another place, Kiai Gede's daughter has a different attitude, behaviour because she met Jaka Pandelengan and puts her father to shame. It is known that her father is the role model in her village. She could not practice what her father thought best.

In the second morally pivotal point, Kiai Gede did not think about his own life but other people's so that he asked Dewi and Jaka to apply this in their lives. He worked and was devoted to many people life as it is mentioned that he is a teacher and has supernatural power. He is happy to serve people who need help. The last analysis is the point of challenge faced by Kiai Gede. Kiai Gede hears about the couple's selfish behaviour. Soon he visits the couple. He meets them when they are working in the field. Kiai Gede talk to the couple. He reminds them not to be arrogant, but the couple ignore him. They say nothing to Kiai Gede who gets very angry. He then says: "You two are like temples. You do not listen to me." He does not like this because he has promised to himself to help the poor. The above explanation means that the material is developed for teaching character education. A teacher can use the character table by Bohlin to analyse a short story or legend in understanding the moral aspects. Readers or teachers are not only guides to pedagogy but also offer invitation to all of us to become both more adept at moral reflection and the whole domain of literacy criticism will be enriched. To analyse the moral aspects, teachers can also use some questions. Students are asked to read the story and answer questions. The questions can develop the material for teaching character education: Who, Why, What, and How (Lazar, 2009: 71). To develop these questions, teachers can ask for example: who is Badariah? in "The legend of Seven wells," What is her dilemma? What do you think is her final decision? The questions related to Badariah's character (attitude, behaviour) describe that she is a very beautiful girl. She is not only beautiful, but also very kind. Although she is the daughter of a rich merchant, she is not arrogant. Her dilemma shows that her wedding has been cancelled three times so she is worried about meeting a man. The important dilemma is Badariah's decision to meditate on the top of a mountain. The next question is: "Why did Badariah make

the decision to meditate?” She did it for many people, especially for women if they did not find a partner, so they should not be hopeless, but fight to realise their dream.

Based on the analysis of the legends of Banten above, the researchers make some important points notes about the narrate. The story of “The legend of Seven wells” leaves the message that humans are advised to be patient in the face of difficult problems . Badariah is not hopeless but she tries for the best . “Nyi Banjarsari” describes the important moral teaching that a person expected to be unselfish in life or do a favour to the people like Nyi Banjarsari who made a sacrifices to save the lives of many people. The story of “The Legend of Kiai Gede” offers the message that humans should not be miserly. If they have a lot of wealth, they are expected to share it with the needy. Kiai Gede is very angry with the couple (his daughter and son-in law) because they are very well off, but do not share their wealth with neighbours who are starving. The last story is “Prince Pande Gelang and Princess Cadasari.” The moral aspect found in the story is that if a person is committed to crime, she/he will receive bad things in life. Therefore, if do our best, then good things will happen. Now the words of Pande Gelang become Pandeglang. It is one of the districts of Banten province and the district has religious leaders called “Kiai.” This description is related to the story of the legend of Kiai Gede.

What are the relationship meanings between the historical and literary aspects of the Banten Legend. Badriah who meditates to ask God for help and gain inspiration in deciding the problems she faces. According to Endraswara (2013) through meditation or concern and penance, a king will attain wisdom in governing his people. People who meditate are usually from royal circles or kings and queens, for example the King who meditated is Prabu Siliwangi. It is known that Prabu Siliwangi ruled during the time of Pakuan Padjadjaran Pasundan in Bogor, reaching the peak of his reign. Furthermore, it is explained in the narrative that Badriah took a bath from the seven wells to obtain blessings or to find a life partner. It is still believed that a woman will get married if she bathes (flower bath) from seven or several water sources which are considered to bring blessings to the life of the household. The habit of flower bathing is a tradition that is still practised by women when they get married. . Some Banten legendary stories present the main character who uses Nyi in front of the name, and it is regarded that the woman has power and is a respectable person. The story of Nyi Banjarsari shows that she is great soul and brave to sacrifice herself for the survival of many people. Nyi Banjarsari and Badariah describes that they are brave women who fight for a better life for the nation and state, specifically the Banten people. It is known that there was a woman named Nyi Mas Gamparan who defended her people from Dutch colonialism in 1836 in Banten. According to Murhandono and Juwono (2014) Nyi Gamparan was a very brave figure who crushed the Dutch government t. The legend of Kiai Gede describes a man whose name is Kiai Gede Panangungan. He is known as a teacher with spiritual or supernatural powers. He is also a wise person in his village, and highly respected

because he has advantages over other people. He is also religious because if he faces a difficult problem, for example his daughter finding it difficult to find a match he always prays to God to help his daughter meet her soul mate. Ayatrohaedi (2005) Kyai Prabu, the King of Angling Darma Kusuma, is considered to be a respected person from ancient times people still visit his grave to pray for blessings. Based on the Banten history, it is known that the Pulosari site and the Ujung Kulon contain historical evidence of the existence of the Salakanegara kingdom in southern Banten. Aki Jangkun or Kiyai Prabu founded the kingdom on the edge of mount Pulosari as a resting place.

Conclusion and Suggestions

Conclusion

The Character Table by Bohlin is divided into four points; Moral starting point, first morally pivotal point, second morally pivotal and challenge point can be used to develop the materials in teaching character education. These points are suitable for analysing a character's habitual behaviour, attitudes and disposition. The points guide both teachers and students to analyse the story regarding its moral aspects. Applying the four points of moral analysis not only suggests ways in which to better understand literary characters, but also provides a way in which students and teachers might come to know themselves.

Using the Legend of Banten can awaken the moral imagination in secondary classrooms and help us to answer how we engage young people in their own character development. Analysing the legends of Banten can be used to teach character education because it establishes the moral aspects in the stories to develop students' potentials to be good people who follow moral thinking and behaviour. In addition, students obtain information about the culture and history of Banten, especially its Banten. The research results can also be used to teach Tourism.

Through the storyline the reader or students will become acquainted with the behaviours of moral and immoral characters. Thus, the authors provide guidance and advice about morals and decency. It also establishes a close relationship between stories with the historical and cultural values of Banten. The results show that Badriah took a bath from the seven wells to obtain blessings or to find a life partner. Flower bathing habits are a tradition that still practised by women when they get married. The legend of Kiai Gede described about a man whose name is Kiai Gede Panangungan. He is known as a teacher who has spiritual or supernatural powers. It is known that Pandeglang Regency, Banten province has religious leaders who hold the title of Kiyai even now. The story of Nyi Banjasari shows that she is great soul and brave to sacrifice herself for the survival of many people. Nyi Banjasari and



Badariah describe that they are brave women who fight for a better life for the nation and state, specifically the Banten people.

Suggestion

For Teachers

The legends of Banten include “Kiai Gede Panangungan”, “Nyi Banjarsari”, and “Badariah” which can be used to teach English, especially character education as well as English for Tourism, the Department of Tourism and Culture.

The research results can be used to support the office of Culture and Tourism program in supporting Banten provincial government program, specifically the development of tourism and provide support for the next researcher who is interested in analysing another Legend of Banten.

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