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Characteristics and Performance of KI Dalem Tuha in Goong Citaman Stone Legend as a Language and Literature Material in Indonesia Vocational School

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Abstract: *The research on the legend of batu Goong Citaman aimed to obtain clear, indepth, and comprehensive information about character and characterizations of Ki Dalem Tuha in the legend of Batu Goong Citaman as an alternative Indonesian language and literature learning at SMK Daarul Fikri Pandeglang. In this research, researchers used qualitative methods with content analysis approach (content analysis). The results of the analysis in legend of Batu Goong Citaman showed that characterization of Ki Dalem Tuha in legend of Batu Goong Citaman has seven characters that are brave, courteous, patient, religious, firm, inspiring. The legend of Batu Goong Citaman has meet the materials at SMK Daarul Fikri Pandeglang. The results of this study found positive values that can be used as an alternative learning.*

Based on the results of the study of character and characterizations in legend of Batu Goong Citaman, researchers suggested that the legend of Batu Goong Citaman to be an alternative Indonesian language and literature learning because in this legend contains noble values that can be taught to students in SMK Daarul Fikri Pandeglang.

Keywords: *Qualitative Research, Ki Dalem Tuha, Legend of Batu Goong Citaman, Content analysis.*

I. INTRODUCTION

A. Background

The legend of Batu Goong Citaman as a product of the old community gives a clear picture of the community and the religious values contained therein. Thus, this legend is very interesting to study as well as to introduce the Legend of Batu Goong Citaman to people outside Pandeglang. In addition, this study also aims to raise and reintroduce the legend of Batu Goong Citaman to the younger generation of Pandeglang, who have forgotten much of the legend that exists in their society.

Based on the description above, the writer is interested in studying scientifically the Legend of Batu Goong Citaman. Therefore, the author takes the title "Figure and Characterization of Ki Dalem Tuha in the Legend of Batu Goong Citaman As teaching materials for Indonesian Language and Literature at SMK". The results of this study are expected to support Indonesian language learning in schools especially the provision of local discourse which in turn can lead to students' love for their culture, especially oral literature.

B. Research Objectives

- 1) Figure and characterization of Ki Dalem Tuha on the Stone Legend of Goong Citaman.
- 2) The role of the figure Ki Dalem Tuha in the Legend of Batu Goong Citaman.
- 3) The results of the analysis and research findings are used as teaching materials for Indonesian Language and Literature at SMK.

II. LITERATURE REVIEW AND THEORY BASIS

A. Definition of Literature

Oral literature is the first form of literature before written literature. The spread of oral literature is done verbally. In ancient times letters or writing were unknown so the delivery process was done verbally. The term oral literature in the Big Indonesian Dictionary (Alwi, et al 2001: 1002) is limited as a result of oral culture in modern society.

Forms of oral literature in the form of prose, poetry, proverbs, folklore, and so forth. Oral literature is not only used as a medium of entertainment but is also used as a means of educating, giving guidance on life, the rule of law and others. Text displayed by community members (artists) for their community (audience) will remain and live as long as the community still enjoys it. That is, oral literature is present and appreciated by the community forming a triangular relationship between artists, works, and connoisseurs. Endraswara (2009: 151) states that oral literature is hereditary in its dissemination. This way of conveying oral tradition is not only in the form of words, but also a combination of certain words and actions that accompany the words. There are several forms of oral literature as part of oral traditions called verbal arts, oral narrative, folk narrative and folklore).

B. Legend

Legend is a story from ancient times that lived among the people and passed on orally Endarmoko (2006, 370). Meanwhile, according to Bascom in (Dananjaya, 2007: 50) states that legend is a people's prose that is considered to have actually happened, but is not considered sacred. The legend of humans, although sometimes has extraordinary characteristics and is often helped by magical creatures. The place where it happened was not too far ago.

C. Understanding Figure and Character

The storyline in the legend is done by the characters. Figure and characterization are two terms that are closely related, the term character refers to the person, while characterization is the depiction of a clear picture of someone who is displayed in a story. Figure is a structural element that gives birth to events (Sayuti, 2000: 73-74).

1) *Figure Analysis*: Characters are distinguished based on differences in viewpoints and views put forward by Nurgiyantoro (2012: 176-193):

a) *Main Characters and Additional Characters*: In terms of the role or level of importance of the characters in a story, there are characters that are classified as important and displayed continuously, so that it feels to dominate most of the story, and vice versa, there are characters who only appear once or several times in the story, and that too maybe in a relatively short portion of storytelling. The first character is the main character of the story, while the second is an additional character.

b) *Protagonist and Antagonist*: The protagonist is an admirable figure and is often used as a hero who obeys the norms, values in accordance with the conventions of society. Unlike the protagonist, the antagonist is the opposite of the protagonist.

c) *Simple Figure and Round Figure*: A simple figure is a character who only has one certain character, a single personality and does not allow a change in views about the nature that has been adopted. Simple figures are easily identified by readers because of the flattening of the nature of certain characters when dealing with problems.

d) *Static figures and Developing Figures*: Static figures are characters who do not change their character despite facing problems in the story. While the developing character is a character who has a character development in accordance with the events and storylines that affect the character

e) *Typical Figure and Neutral Figure*: Typical figures are figures that are reflected through their social status such as profession, nationality, and something related to the institution or that illustrates its existence. While neutral characters are characters who are present in a story without any element of status related to someone in the real world.

2) *Figure Depicting*: According to Altenbernd and Lewis in Nurgiyantoro (2012: 195-210) the portrayal of characters is divided into two, namely:

a) *Expository Techniques*: Expository technique is the description, description, and explanation of a character given directly by the author.

b) *Dramatic Techniques*: In dramatic techniques, the description of the character's attitudes and behavior is portrayed not directly, but by verbal activities or actions through words (conversations and words in mind), nonverbal actions or physical actions, and through each event experienced by the character .

III. RESEARCH METHODS

A. Research Methods

The method used is a qualitative research method. This research uses a content analysis approach. Content analysis technique is a tool. While Neoeendorf in Emzir (2010: 283) defines content analysis as follows.

Content analysis is an in-depth analysis using quantitative or qualitative techniques, using scientific methods (including attention, to objectivity-intersubjectivity, priori etc., reliability, validation, generalization, imitation, and testing or the context in which messages are made or presented.

B. Research Subjects

The subjects in this study were four operators in Batu Goong Citaman, descendants of Ki Dalem Tuha, and people who knew Ki Dalem's journey during the spread of Islam in Kaduguling. The number of subjects in this study is not limited. Research subjects or respondents are people who are asked to provide information about a fact or opinion.

C. Research procedure

The steps undertaken in this study are as follows:

- 1) Establish informants.
- 2) Conducting interviews with informants to obtain oral data relating to the figure and characterization of Ki Dalem Tuha in the Legend of Batu Goong Citaman that developed in the community of the owner.
- 3) Make an analysis of the results of the interview.
- 4) Transcription of oral stories.
- 5) Read the whole story.
- 6) Making preparations for teaching materials by using legend as an alternative learning in SMK Daarul Fikri Pandeglang.

D. Data and Data Sources

- 1) *Data*: The data from this research are oral literature in the form of stories about the Legend of Batu Goong Citaman.
- 2) *Data Sources*: Data sources in this study are divided into three, viz.
- a) *Informants / Informants to get oral Data*: Research informants include several types, namely: 1) Key informants, namely those who know and have a variety of basic information needed in research; 2) Main informants, those who are directly involved in the social interactions under study; 3) Additional informants, namely those who provide the information needed during the research process even though not directly involved in the social interactions under study (Suyanto. 2005: 171). In this study, the authors only used key informants. The key informants were the fourteenth descendant Ki Dalem Tuha, one person, manager of goong citaman stone, 2 people.

Table 1
Research Resources

No.	Name	Informant Status
1.	Iyap Sihabudin	14th descendant Ki Dalem Tuha as key informant.
2.	Ahmad Saefi	The manager of Batu Goong Citaman, as a key informant.
3.	Andi Priatna	The manager of Batu Goong Citaman, as a key informant.

- b) *Physical Places or Objects*: The location or place determined in this study is the Batu Goong Citaman Site
- c) *Document*: The document used as a complement to research data. The documents used are in the form of literary books and relevant archives that support research.
- 3) *Data Collection Techniques*: Data collection techniques in this study are
 - a) *Observation / Observation Techniques*: In this study, researchers chose participant observation. Participant observation is an observation technique in which researchers take part in activities. This observation is done by observing and taking notes directly, so that researchers can determine the informants to be studied so that it is easy to get information for research purposes.
 - b) *Interview Techniques*: In this study the researchers conducted in-depth interviews, the purpose of which was to collect complex information from informants. To avoid losing information, the researcher asks the informant for permission to use a recording device. Before conducting in-depth interviews, researchers first explain briefly the description of the research topic.
 - c) *Documentation Techniques*: Documents used by researchers in the form of photos, drawings, and data about the Legend of Batu Goong Citaman. Research results from observations and interviews will be more legitimate if supported by photographs.
 - d) *Data Analysis Techniques*

Data analysis techniques in this study are:

- i) Concerning the geographical social conditions associated with the Legend of Batu Goong Citaman.
- ii) Analysis of the contents of the character and characterization of Ki Dalem Tuha in the story of the Legend of Batu Goong Citaman.
- iii) Analysis of the role of the figure of Ki Dalem Tuha in the Legend of Batu Goong Citaman.
- iv) Making Indonesian language learning plans at SMK Daarul Fikri Pandeglang.

Analysis of social conditions is carried out to determine the empirical condition of the community in which the text was born and developed.

IV. RESEARCH FINDINGS

A. Research Findings of KI Dalem Tuha Figure

1) **Main Character:** The main character is also called a character in each storyline. The main character in the Legend Stone Goong Citaman is Ki Dalem Tuha. Ki Dalem Tuha is a descendant of King Sultan Mataram from Java. He was ordered by his father to spread Islam in Kaduguling. Based on excerpts from interviews with research sources, it shows that Ki Dalem Tuha as the main character in the Legend of Batu Goong Citaman.

Table 2 Ki Dalem Tuha as the main character

The main character	"A few days later it was heard that Ki Buyut Wangsa had been converted by the almighty monk. Ki Buyut Wangsa and Ki Dalem Tuha with their children and their voices were called by the monks. The monk wanted to expel Ki Dalem Tuha for bringing a new religion to his area. They met and discussed in the stone indices where the Sangiang leaders on the hill were also attended by several local communities. The next day Ki dalem Tuha with his son Dalem Barus and his brothers Dalem Nani, and Dalem Ji'ah, went to a hill called Kaduguling "	From the quotations from interviews with informants, Ki Dalem Tuha is the most talked about character, a character who often appears in stories and characters who deal with many other characters in the story. The research findings show that Ki Dalem Tuha as the main character in the Stone Legend Goong Citaman.
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a) **Protagonist Figure:** The protagonist is usually called a good character. Ki Dalem Tuha is the protagonist in the Legend of Batu Goong Citaman based on quotes from interviews with informants. Ki Dalem Tuha came to Kaduguling at the request of his father to spread Islam in Kaduguling. Ki Dalem Tuha has a polite character in everyone, even though he is someone he has only just met.

Table 3 Ki Dalem Tuha as the protagonist

Protagonist figure	"Alright father, I will go spread Islam and strive in the way of Allah. I will go to a hill, there is the center of Hindu Buddhist civilization. " Answered Ki Dalem Tuha. "Wa'alaikum Salam ..., we came from Java. I am Ki Dalem Tuha, my two siblings are Dalem Nani, Dalem Ji'ah, and this is my son Dalem Barus, "in polite manner, the clean-answer man answered while introducing the three people who were with him.	Based on quotations from interviews with informants, Ki Dalem Tuha is the protagonist, told that Ki Dalem Tuha came to Kaduguling to fulfill his father's orders to strive to spread Islam in Kaduguling. Furthermore Ki Dalem Tuha is a polite person to everyone.
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b) **Round Figure:** Ki Dalem Tuha is a round figure or a complex character, a character who has several characters. Ki Dalem Tuha is a round figure or a complex character, a character who has several characters that are different from other characters, thus giving the reader a surprise. In addition to being patient, Ki Dalem Tuha is also strict, patient when he will be expelled by the Supreme Monk and firm when defending Islam.

Table 4 Ki Dalem Tuha as a round figure

Round Figure	"After performing the noon prayer, the four sat down to pray and dhikr. When the sun goes to rest, before the violet dusk adorns the sky to the west, the five again stand in neat and tight lines, facing the west to perform the Asr prayer. "Wa'alaikum Salam ..., we came from Java. I am Ki Dalem Tuha, my two brothers are Dalem Nani, Dalem Ji'ah, and this is my son Dalem Barus, "in polite manner, the clean-answered man answered while introducing the three people who were with him."	Excerpts from interviews indicate that Ki Dalem Tuha is a religious figure. In addition to having a religious character, Ki Dalem Tuha also has a polite character to anyone even in someone he just met. This was demonstrated through excerpts from interviews with resource persons.
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- c) *Figure Develops*: Ki Dalem Tuha is a developing figure who is experiencing a change in character in line with the development of events. Every event in the story of Ki Dalem Tuha has a different character.

Table 5 Ki Dalem Tuha as a developing figure

Developing Figure	<p>"Wa'alaikum Salam ..., we came from Java. I am Ki Dalem Tuha, my two siblings are Dalem Nani, Dalem Ji'ah, and this is my son Dalem Barus, "in polite manner, the clean-answer man answered while introducing the three people who were with him.</p> <p>A few days later it was heard that Ki Buyut Wangsa had been converted by the monk almighty. Ki Buyut Wangsa and Ki Dalem Tuha with their children and their voices were called by the monks. The monk wanted to expel Ki Dalem Tuha for bringing a new religion to his area. They met and discussed in the stone indices where the Sangiang leaders on the hill were also attended by several local communities. The discussion begins with opening a chat starting from the natural state, the community to the religion. When talking religion the chatter heats up, because of differences in belief between the two groups, monks with Buddhist beliefs and Ki dalem Tuha with Islam brought by Rasullah SAW. Both explain the truth of heaven, and the God they worship. Monks still insist on maintaining their religion, even though sometimes what the monk says can be refuted by Ki Dalem Tuha with Al-Qur'an and Hadith.</p>	<p>Excerpts from interviews with informants show that Ki Dalem Tuha is a well-mannered figure to everyone but when Ki dalem Tuha debates with Maha Monk Ki Dalem Tuha, who is polite, turns out to have another character, which is firm.</p>
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B. *Research Findings*

- 1) *Ki Dalem Tuha Characterization Research Findings*: Characterization actually has a different meaning from the characters. Although both have differences, but both are one entity and characterizations have a broader meaning compared to figures. The following are the findings of the research of the characterization of Ki Dalem Tuha in the Legend of Batu Goong Citaman.
- a) *Brave*: Dalem Tuha as a brave man, he did not refuse his father's order to spread Islam in Kaduguling. He dared to come from far away from Java to Kaduguling, although there was nothing known in Kaduguling and knew that Kaduguling was the center of Hindu Buddhist civilization. However, Ki Dalem Tuha bravely came to Kaduguling without any escort from the palace soldiers.

Table 6 Ki Dalem Tuha has a Brave character

Brave	<p>"Alright father, I will go spread Islam and strive in the way of Allah. I will go to a hill, there is the center of Hindu Buddhist civilization. " Answered Ki Dalem Tuha.</p>	<p>Excerpts from interviews with informants show that Ki Dalem Tuha has a brave character, this is evidenced by the arrival of Ki Dalem Tuha from Java to Banten, namely to Kaduguling.</p>
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- b) *Polite*: Ki Dalem Tuha has a polite character. Even when talking to someone who is new, this shows that Ki Dalem Tuha is a polite figure to everyone.

Table 7 Ki Dalem Tuha has a polite character

Polite	<p>"Wa'alaikum Salam ..., we came from Java. I am Ki Dalem Tuha, my two brothers are Dalem Nani, Dalem Ji'ah, and this is my son Dalem Barus, "in polite manner, the clean-answered man answered while introducing the three people who were with him."</p>	<p>Kutipan dari hasil wawancara menunjukkan bahwa Ki Dalem Tuha memiliki karakter santun yaitu saat bertemu dengan Ki Buyut Wangsa meskipun baru dikenalnya tapi ia tetap santun pada Ki Buyut Wangsa.</p>
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- c) *Patient*: Ki Dalem Tuha has a patient character. Despite knowing that Ki Dalem Tuha was about to be expelled by the Supreme Monk and his followers, Ki Dalem Tuha did not arouse his anger because he would be expelled. Ki Dalem Tuha wants to discuss with the Supreme Monk and his followers.

Table 8 Ki Dalem Tuha has a patient character

Patient	A few days later it was heard that Ki Buyut Wangsa had been converted by the monk almighty. Ki Buyut Wangsa and Ki Dalem Tuha with their children and their voices were called by the monks. The monk wanted to expel Ki Dalem Tuha for bringing a new religion to his area. They met and discussed in the stone indices where the Sangiang leaders on the hill were also attended by several local communities. The discussion begins with opening a chat starting from the natural state, the community to the religion.	Based on quotes from interviews with informants, it was found that Ki Dalem tuha had a patient character, namely when Ki Dalem Tuha would be expelled by the Supreme Monk. Ki Dalem Tuha was not angry but he still went to the Supreme Monk to discuss.
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- d) *Religious*: Ki Dalem Tuha has a religious character. Ki Dalem Tuha in the story of spreading the religion of Islam, obedient worship to Allah SWT.

Table 9 Ki Dalem Tuha Has a Religious Character

Religious	After performing the noon prayer, the four sat down to pray and dhikr. When the sun came to rest, before the violet dusk adorned the sky to the west, the five of them stood back in neatly and closely together, facing the west to perform the Asr prayer.	In an excerpt from the results of interviews with informants, it was found that Ki Dalem Tuha has a religious character that is being devout in worshiping the commands of Allah and spreading Islam.
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- e) *Assertive*: Ki Dalem Tuha has a strict character. When discussing with the Supreme Monk and his followers Ki Dalem Tuha was undaunted, Ki Dalem Tuha remained firm in his stand.

Table 10 Ki Dalem Tuha Has a Firm Character

Assertive	A few days later it was heard that Ki Buyut Wangsa had been converted by the monk almighty. Ki Buyut Wangsa and Ki Dalem Tuha with their children and their voices were called by the monks. The monk wanted to expel Ki Dalem Tuha for bringing a new religion to his area. They met and discussed in the stone indices where the Sangiang leaders on the hill were also attended by several local communities. The discussion begins with opening a chat starting from the natural state, the community to the religion. When talking religion the chatter heats up, because of differences in beliefs between the two groups, monks with Buddhist beliefs and Ki dalem Tuha with Islam brought by Rasullah SAW. Both explain the truth of heaven, and the God they worship. The monk insisted on maintaining his religion, even though sometimes what the monk said could be refuted by Ki Dalem Tuha with Al-Qur'an and the hadith.	Excerpts from interviews with informants found that Ki Dalem Tuha has a firm character that is when arguing with the Supreme Monk Ki Dalem Tuha remains on his stance which is based on the Qur'an and Hadith. No fear even though it will be expelled from Kaduguling by the Supreme Monk.
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- f) *Inspirational*: Ki Dalem Tuha has an inspirational character, this is proven by the many people who are inspired by Ki Dalem Tuha to embrace Islam. The intelligence possessed by Ki Dalem Tuha is able to inspire many people, so that many people convert to Islam.

Table 11 Ki Dalem Tuha Has an Inspirational Character

Inspirational	Increasingly more and more people are coming to Ki Dalem Tuha to convert to Islam and some monks come to embrace Islam. Until finally Kaduguling became an area where people embraced Islam. The monk went with some of his followers from Kaduguling.	Excerpts from interviews with informants found that Ki Dalem Tuha was an inspirational figure who was able to inspire many people to convert to Islam, with his intelligence many people who converted to Islam in Kaduguling.
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- g) *Research Findings on the Role of Ki Dalem Tuha*: Ki Dalem Tuha in the Legend of Batu Goong Citaman has several roles, namely for his parents as a son who is devoted to his parents, for his father's exemplary family, for his obedient servant God, for the community to help people convert to Islam, and for their religion to spread Islam.
- i) *Children who Serve their Parents*: The figure of Ki Dalem Tuha plays the role of a child who is devoted to his parents. The large number of Banten residents who still embraced Hinduism and the beliefs of their ancestors led the King of the Sultan of Mataram to order his son Ki Dalem Tuha to come to Banten to spread Islam in Banten. The next day Ki Dalem Tuha immediately went to Banten to fulfill his father's orders.

Table 12 Ki Dalem Tuha a child who is devoted to his parents

Children who serve their parents	"My son Dalem Tuha, there are still many people who are still lost in West Java. I command you to invite them to the Way of Allah, convert to Islam ". Said the Sultan to Ki Dalem Tuha his son. "Alright father, I will go spread Islam and strive in the way of Allah. I will go to a hill, there is the center of Hindu Buddhist civilization. " Answered Ki Dalem Tuha.	Based on excerpts from interviews with informants, it was found that Ki Dalem Tuha was a filial son who was following his father's instructions to spread Islam in Banten.
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- ii) *Exemplary Father*: Ki Dalem Tuha plays a role model. In the legend of Ki Dalem Tuha has a child, namely Ki Dalem Barus, Ki Dalem Barus, even though he is young, has become a child who is devoted to his parents. He went with his father Ki Dalem Tuha to follow in his father's footsteps of jihad in the path of Allah. The attitude shown by Ki Dalem Barus in the story shows Ki Dalem Tuha's success in educating children. Ki Dalem Barus is said to be a young man who has a religious character like his father.

Table 13 Ki Dalem Tuha Exemplary Father

Exemplary father	The next day Ki dalem Tuha with his son Dalem Barus and his brothers Dalem Nani, and Dalem Ji'ah, went to a hill called Kaduguling. "The sun is high, the time of noon has arrived," said Ki Dalem Barus.	Based on excerpts from interviews, it was found that Ki Dalem Tuha was a model father.
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- iii) *Obedient Servants:* Ki Dalem Tuha acts as a servant who obeys his Lord. Worship of Ki Dalem Tuha in worshipping Allah in his daily life is very obedient, after prayer time comes, Ki Dalem Tuha rushes to perform prayers and is connected with prayer, reading Al-Qur'an and dhikr. Likewise with other services such as fasting, Ki Dalem Tuha does fasting even though he is on his way.

Table 14 Ki Dalem Tuha Devout Servant

Obedient servant	After performing the noon prayer, the four sat down to pray and dhikr. When the sun came to rest, before the violet dusk adorned the sky to the west, the five of them stood back in neatly and closely together, facing the west to perform the Asr prayer.	Based on quotes from interviews with resource persons it was found that Ki Daelm Tuha was a servant who obeyed his Lord. This is shown by his observance of worshipping God in carrying out His commands without delaying the time of worship.
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- iv) *Helping people convert to Islam:* Ki Dalem Tuha has a role as someone who helps people to convert to Islam. It is said in the story that Ki Buyut Wangsa, the community and monks who were assisted by Ki Dalem Tuha converted to Islam.

Table 15 Ki Dalem Tuha Helps Communities convert to Islam

Spread the religion of Islam	Increasingly more and more people are coming to Ki Dalem Tuha to convert to Islam and some monks come to embrace Islam. Until finally Kaduguling became an area where people embraced Islam. The monk went with some of his followers from Kaduguling.	Based on excerpts from interviews with informants, it was found that Ki Dalem Tuha helped people to convert to Islam. This is evidenced by the large number of people asking for help from Ki Dalem Tuha to learn Islam from Ki Dalem Tuha.
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- v) *Spread the religion of Islam:* Ki Dalem Tuha has a role as a religious teacher. Many people want to convert to Islam and Ki Dalem Tuha welcomes the wishes of the people who want to convert to Islam.

Table 16 Ki Dalem Tuha Spreading Islam

Spread the religion of Islam	A few days later, some monks and people who wanted to expel Ki Dalem Tuha came back. They apologized to Ki Dalem Tuha and his brothers for wanting to evict them from Kaduguling and assume that Islam is a false religion, Ki Dalem Tuha also forgave the community. They embraced Islam and wanted to learn more about Islam with Ki Dalem Tuha and his siblings. Ki Dalem Tuha gladly welcomed the community's mulya wishes by giving thanks to Allah SWT.	Based on excerpts from interviews with informants it was found that Ki Dalem Tuha spread Islam in Kaduguling. KI Dalem Tuha deliberately came to Kaduguling to spread the religion of Islam in Kaduguling, his struggle was not in vain because the Kaduguling people embraced Islam until it became an Islamic region.
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C. Closing

- 1) *Conclusions:* Based on the results of the study of the role of the figure of Ki Dalem Tuha in the legend of Batu Goong Citaman as teaching material for Indonesian language and literature in SMK, it can be concluded that:
 - a) Ki Dalem Tuha as the main character in the legend, Ki Dalem Tuha as the protagonist, KI Dalem Tuha as a Round Figure, and KI Dalem Tuha as a developing figure. Ki Dalem Tuha. Ki Dalem Tuha in the legend has several characters namely brave, polite, patient, religious, resolute, and inspiring.
 - b) The role of the figure Ki Dalem Tuha in the Legend of Batu Goong Citaman has 5 roles, namely the role of his parents as a son who is devoted to his parents, for his family as an exemplary father, as an obedient servant, for the community to help the community to convert to Islam, and for his religion to spread the religion of Islam.
 - c) The results of the study of figures and characterizations of Ki Dalem Tuha in the Stone Legend of Goong Citaman and strengthened by the results of the distribution of questionnaires to Indonesian language teachers and some students that the legend can be used as learning material for Indonesian language and literature in schools because the legend contains values noble that can be used as a lesson.



- 2) *Suggestions:* Based on the conclusion of the above research, which states that the Legend of Batu Goong Citaman can be used as material for learning Indonesian language and literature in schools. So the authors provide the following advice.
- 1) Legend material which is used as learning material for Indonesian language and literature should not only be fixed on the existing textbooks, but can take other sources in the form of folklore originating from the local area. In addition to introducing these stories to students as well as a form of preservation so that the stories do not disappear and become extinct.
 - 2) Material legend, especially the Legend of Batu Goong Citaman is not widely known by students so it needs to be taught to students, because in the story contains noble values that can be taken as a lesson.
 - 3) Indonesian language and literature subject teachers when choosing learning materials for legends, must pay attention to some basic aspects that make them feasible. That is because learning has meaningful results because it is sourced from the regions.
 - 4) The authorities in this case are the Pandeglang Regency Government, should support the extraction of folklore in the local area and facilitate documentation and inventory of all the folklore in the local area. This is a form of preservation of the story as well as an effort to enrich literary learning materials, especially in Pandeglang Regency.
 - 5) The study conducted by the author in this study certainly still has many shortcomings and weaknesses. Therefore, the writer hopes that there will be follow-up from further researchers to continue to explore folklore originating from the regions.

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