

RECOGNITION OF THE PEOPLE'S STORY OF MAJALENGKA TALAGA MANGGUNG AS THE FORM OF LOCAL SENIARIANCE IN LANGUAGE LEARNING AND LANGUAGES OF INDONESIA IN THE MIDDLE SCHOOL LEVEL

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Abstract.Excavation value Sundanese culture that is reflected in folklore is very important to be socialized in the form of implementation of learning in schools, one of which Talaga Manggung oral story text. From the analysis of the structure, the researchers found their story elements that strengthen the grouping opinions on the folklore, that the story is included in the genre legends naming a place. From the analysis of the narrative context, researchers found the characteristics of orality these stories. With regard to the function of the story, researchers found their belief that the speakers and the local community of the story can be taken wisdom to serve as "mirrors" in life. The value of the character found in this story is a reflection of the embodiment of the behavior and lifestyle of the people of his day, such as belief in God, patience, hard work, and others. The results of the analysis of the structure and value of the characters contained in legend, the researchers take advantage became a teaching material in the form of worksheets and implemented in literary appreciation learning at the high school level by using contextual learning model.

Keywords: Structure, Speakers Context, Function, Value Character, and Learning

I. INTRODUCTION

Folklore as a folklore have a considerable role as learning for human life. As said Yanagita (Endraswara, 2009: 109), that folklore is the "doctrine for tomorrow," meaning it contains a profound message and disciplines that we know through The History of the identity of which has been tertoreh predecessors. Educational value as it gets Yanagita, that folklore has a role in education. According Syahidin (2009: 2) not only serves as the transfer of information about science teacher to students, but rather a process in the formation of national character (character building). The primary mission of education is the inheritance of science (Transfer of Knowledge), the cultural inheritance (Transfer of Culture), and the inheritance value (Transfer of Value).

Therefore, related with the above statement that most of the ethnic groups in Indonesia have oral traditions, as well as the Sundanese people that are in the area Talga Majalengka, which still preserve the oral traditions are born and thrive in an environment that uses local languages. The oral tradition is meant is folklore Talaga Manggung. Folklore in

Majalengka Talaga Manggung is an oral tradition with the origin of the naming of the places. Folklore includes a story of character, power, dedication, personality, etc., that are related to things that basically concerns the culture in the society. Folklore Majalengka regency *Talaga Manggung*, Is the real form of the legendary figure in Majalengka, with sites legacy.

The reasons for the selection of folklore Talaga Manggung. The first in this study because folklore is able to describe the values and moral messages relating to the values prevailing in society. Second, their folklore become an interesting phenomenon to be analyzed, because in the story is not merely simply entertain, but contains elements of the structure of the story, the narrative context, the function of the story, and the character values that mark the peculiarities of folklore as oral literature.

Third, the authors are interested to implement the results of the study of folklore in the form of structural elements of the story, the narrative context, the function of the story, and the character values contained in it as a learning material of literature at the high school



level. This was done because the background writer Preliminary studies by the author in respect of literary learning through observation and interviewing techniques that learners are today much different learners ancient times. They would prefer to watch soap operas or movies on television rather than having to read the folklore. These circumstances require teachers to be more selective in choosing the materials to be used in literary appreciation learning in school.

II. RESULT AND DISCUSSION

1. Analysis of Structure and Character Value Folklore Talaga Manggung

Talaga Manggung Folklore includes several elements, namely the structure of the story (Plot, characters, settings, themes, and trustees), function stories, context narrative and character values contained in the story.

2. Story structure

Plot is basically a row of events in a logical and chronological relations are interrelated and caused or experienced by actors. The existence of such events built by motives (elements driving the story). Dealing with the law of cause and effect (causality) above, the law of causality based on the flow, often can not be fully applied to all oral literary story line, between the occurrence of the other events. In folklore, like Talaga Manggung also has a groove, only events that build the story no one is using the law of causality is sometimes unknown cause. Here researchers describe the flow analysis based on the concept of Levi-Straus.

3. Inter-event Relations Folklore meaning Talaga Manggung

The relationship inter-event Talaga Manggung folklore is based sorting every event that has been done above can be seen in the following figure.

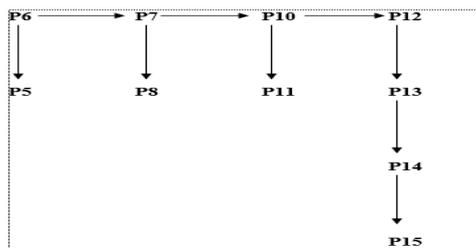


Figure 1
Image Relations Inter-event Folklore Talaga Manggung

From the picture above, we can know the relationship inter-event which can be explained as follows. King Darmasuci had two sons named Begawan Garasiang and King Darmasuci II (Sunan Talaga Manggung) (P6). During the leadership of King Darmasuci, United Talaga became the center of Buddhism in the level of development of Sunda and even to outside Java (P5). Then, the kingdom Talaga again made progress in developing the influence of government and religion in Tatar Sunda when led by the King Darmasuci II (P7). With the achievement of the accomplishments achieved by the King Darmasuci II, then he received the designation Talaga Manggung, with expectations after receiving the kingdom in Talaga later became a leader of a gig is a fair and wise king in running his government (P8). Later, King Raden Panglurah Darmasuci II expects his son to become the successor to the throne Talaga. However, he was interested in the affairs of government and more than happy to explore mysticism and Buddhism.

Then, her other son the queen Mas Dewi Simbarkencana known as a beautiful princess so many kings who wanted to propose to her. Until one day, King Darmasuci II held a contest membership of the war and its participants many are falling. However, the princess finally drawn to a knight named Palembang Gunung (Sang Sakyawirya) from Sumatra Palembang ground who ventured to the State Talaga (P10). After his marriage to Queen Mas Dewi Simbarkencana, Palembang Gunung been named as a major patih and as representative of the prabu (P11). It turned out that on the other hand, Palembang Gunung began to show his true nature, which is happy feasting and hunting hobby. In addition, he planned a foul intentions to seize the throne.

Thus, he sought information about the weaknesses of the prabu. The weakness of the prabu is can be attenuated with heirloom "CIS" (weapon shaped like small spears or sekin). Palembang Gunung also tried to find information about the existence of inheritance "CIS" which was known by Centangbarang. Palembang gunung also seduce Centang barang with all the sweet promises to kill the prabu. Finally, Centangbarang managed to stab the prabu from behind with a gun "CIS" (P12). With the news of his death shocked the king prabu create in Java and Sumatra, and finally King Galuh the

Goddess Niskala Majesty sent his son Kusumalaya untunk Centangbarang chase and find out who the brains behind the conspiracy. Then, after the death of father, Ratu Mas Dewi Simbarkancana been named as successor to the throne. On the other hand, Palembang Gunung start planning a foul intentions to kill the younger brother Panglurah Raden Mas Dewi Simbarkancana queen, and killed Centangbarang.

The Ponggawa pro Palembang Gunung trying to find them to be eliminated. Then, the Ponggawa managed to find a sanctuary Raden Panglurah that no torn clothes was only suspected he was eaten by wild animals. The Centangbarang found to have been insane, and he ate his own flesh to die and become a pile of bones belulalg with heirloom "CIS" are stuck on the side (P13). Raden Kusumalaya already know who the mastermind killer Majesty Darmasuci II before Centangbarang died. He immediately informed the news to the queen Mas Dewi Simbarkancana. The Queen was shocked to hear the news and finally planned an intention to kill her own husband when asleep. The Queen had killed her husband to death. Then, Raden dikabarakan Panglurah who had died, it turned out he was still alive. Panglurah Raden Mas met her sister Queen Goddess namely Simbarkancana. The brother told me that my father and mother had died. It makes sad Raden Panglurah. Finally Raden Panglurah escorted the entourage to see his parents in Sangiang. The prince told the group for prayers (Ka mujasmedi Hiyang WiDi).

Then, suddenly Raden Panglurah disappeared and a voice echoed from inside it that all courtiers had to return to the country and said that the king's son has been granted his prayer to meet the father of the mother in the supernatural, and courtiers were ordered to take care and preserve Situ Sangiang (P14). Upon the occurrence of the killing Majesty Darmasuci II, known as Sunan Talaga Manggung, the area was calledTalaga Manggung(P15). suddenly Raden Panglurah disappeared and a voice echoed from inside it that all courtiers had to return to the country and said that the king's son has been granted his prayer to meet the father of the mother in the supernatural, and courtiers were ordered to take care and preserve Situ Sangiang (P14). Upon the occurrence of the killing

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The many mytheme formed of folkloreTalaga Manggungat the top there is meaning each mythemena relations, other relations between P6 and P5 showing the relationship between the ability of a king with the progress made in running the government. Then, as a king would expect the next generation to the throne competent in maintaining the continuity of government. This is seen in P6 and P7 showing the relationship of a king with generation heir to successfully defend the glory of the kingdom Talaga. The success in maintaining the glory of the kingdom Talaga, King Darmasuci II gets the title Talaga Manggung, with expectations after receiving the kingdom in Talaga later became a leader of a gig that is a fair and wise king. This shows the relationship between P7 to P8. Relations P7 and P10 show the relationship of King Darmasuci II were expecting a son later replaced him as king. However, the throne was given to the king's daughter for his son is not interested in government affairs.

Then, the relationship P10 and P11 show that the king's daughter, the Queen Goddess Simbarkancana Mas, who has been named as a substitute for the king, will be married to a knight who came from Palembang Sumatra. The knight named Palembang Gunung. After they married, saw the original nature Palembang Gunung negative. One of them, want to control the throne so he planned the murder of his own law. This shows the relationship P10 and P12. As for the relations P12 and P13 is the success of the son-in-law lives alone eliminate. In fact, he is also planning to eliminate younger brother-in-law for allegedly would preclude him for control of the kingdom. With the events of the death of King Darmasuci II pathetic grief has made her daughter, Queen Mas Dewi Simbarkancana,

having been one of selecting a husband to cause my father and mother died. In addition, the Queen Mas sadness increased when the younger brother, Raden Panglurah, prefers to Widi Hiyang ka mujasmedi so that he can meet his parents in faerie. This shows the relationship P13 and P14. And lastly, the relationship P14 and P15 show the relationship with the occurrence of the killing of Father Ratu Mas Dewi Simbarkencana,

4. Folklore narrative context Talaga Manggung

As noted in Chapter II, that the context of the narrative is talk of a special communication events characterized by the interaction between supporting elements specifically anyway. This means that there is a relationship between the speaker's story, story by chance dituturkannya, stories with dituturkannya purpose, and its relationship with the environment and community supporters. In the presence of the above understanding, the researchers explain the context of the narrative by the speaker, recalled occasion, recalled the purpose of, and relationship with the environment and community supporters.

a. Speakers Stories

On the slopes of Mount Ciremay south, in the village Sangiang Talaga District of Majalengka, standing one country called the Kingdom Talaga. That speaker tells the early story Talaga Manggung. Starting from the geographical area then he told how the origin of the kingdom Talaga stand, descendants who holds the throne of the first king to the next. Speakers recalled that the kingdom Talaga is a country that leads some areas.

b. Storytelling Opportunity

Storytelling opportunities made when the storyteller has the spare time to tell it. This is done so that the storytelling process underway with detail as it relates to the research analysis. There is no compulsion to provide things that are not known by the speaker because it will make the trail of the story is different with what is known. It is important to remember a story should be up and are spoken by what he received from the previous speaker. Completeness stories that are not designed, accompanied by evidence of remaining proved that the story is believable source.

c. Purpose Storytelling

The goal of storytelling is very diverse. When connected with analyzing scientific, of course, the story is intended to analyze more deeply about everything related to Talaga Manggung. Even when the purpose of the story to give the knowledge to the next generation, there are things that could be a message from either history to be used in future generations as evidence of respect customs and culture of a region. Talaga Manggungfull policy message, virtue, and the impact of leadership precedent for the purpose of children in the region to make it more character. Good and bad events into a nozzle which can burn the spirit of leadership every future generation.

d. Stories Relationship with the Environment

The close link between the story with the environment around them. Environment that is rich in historical nuances provide opportunities for their children and grandchildren to better understand the importance of respecting the predecessor. As the founder of a civilization milestone in the neighborhood region, stories of history will be very useful for future generations. Native speakers can provide comprehensive knowledge of the history of Talaga Manggung include messages about the moral leader or also the people who were in a story, so that present a serene area.

5. Folklore function Talaga Manggung

In analyzing the function, researchers based on interviews and the views expressed by Hutomo (1991: 69-74), which divides into seven functions, among others, 1) as a projection system; 2) to pengesahaan culture; 3) as a means of coercion into effect of social norms and social control; 4) as a means of education of children; 5) gives a justified way society so that he can blame others; 6) as a means to protest against injustice in society; 7) as a means of entertainment.

As based on theories put forward by Hutomo, based on the analysis, researchers incorporate this story to a function in three forms, namely as a projection system, as a means of education, and as a means of entertainment.

a. As a projection system

Story Talaga Manggung into a projection system is mainly attributed to the presence of the characters. Projections in question is a reflection of leadership as the key to the passage of a



peaceful and prosperous people. It can be seen in the paragraphs below.

Paragraph 5th

Dina hiji masa pamarentahan Prabu Darmasuci II (Talaga Manggung 1388-1420 M) karajaan Budha Talaga eta maju jeung mekarna pangaruh pamarentahan katut agama oge di tatar Sunda. Sebatan Talaga oge nyeta pamere jang Prabu Darmasuci II sareng harepana saatos dijadikan raja di talaga bakal jadi hiji pamingpin nu manggung nyeta raja nu adil jeung bijaksana ngajalankeun pamarentahana. Harepana eta jadi kanyataan dibuktoskeun saengges Prabu Darmasuci II atawa ni dikenal Sunan Talaga Manggung dipercaya jadi raja ka II di Talaga Manggung.

In the reign of King Darmasuci II (Talaga Manggung ± 1388-1420 AD) Talaga Buddhist kingdom is experiencing very rapid progress in developing the influence of government and religion of Sunda. Mentions Talaga Manggung is a giving a name to King Darmasuci II with expectations after receiving the kingdom in Talaga later became a leader of a gig is a fair and wise king in running his government. This hope proved to be true after King Darmasuci II or known as Sunan Talaga Manggung

Of these paragraphs can tersimak that the journey of a region and its peoples can be fair and prosperous if the policy of the leader has been there in living power. It is important to realize, and if it is associated with the current state is still valid, that is, when everything is done wisely will produce something wholesome.

b. As a means of education of children

Educating a child with a rare storytelling is something that can be found in this contemporary era. Educational tool that emphasizes technology makes forget how history can be used as an educational tool. Talaga story really could use as a gig to educate a child

because it contains life lessons that can be applied in real life. Talaga Manggung that emphasizes one's attitude in the lead is evidence of the importance of a person's character in life. Below can be seen the role of a child in the leadership in the future.

c. Like entertainment

Sometimes history is regarded as something too complicated to learn. How wrong delivery is one of the ways we can bring entertainment of history. Stories filled with meaning is an educational entertainment for everyone. Likewise with Talaga Manggung giving education as entertainment requirements can find out more on how an area is present and we are in it. Or even how culture develops by simply listening to the story presented.

6. Character Values Contained in Folklore Talaga Manggung

The character value will be related to humans and the problems that it faces. According Nurgiyantoro (2002: 323) is generally a matter of life and human life can be divided into the issue, (1) the relationship of man with himself; (2) The human relationship with another human being in the social sphere, including in relation to the natural environment; (3) the human relationship with God.

The character values include the values associated with social problems (horizontal) and the problems associated with the god (vertical). While the values of culture and character education according to the Ministry of National Education (2010: 9-10) includes: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) the national spirit, (11) love of the homeland, (12) recognize excellence, (13) friends / communicative, (14) pacifist, (15) likes to read, (16) care for the environment, (17) social care, (18) the responsibility. The analysis of the value of the character at Folklore *Nyi Hair Love* are as follows.



Tabel 1
 Character Value Analysis on Folklore Talagamanggung

No.	Character Values	excerpt Stories	Discussion
(1)	(2)	(3)	(4)
1	religious	<p><i>Paragraf ke-6</i> <i>Raden Panglurah sebenarnya diharapkan kelak menjadi penerus tahta Kerajaan Talaga, akan tetapi dia tidak tertarik dengan urusan pemerintahan dan lebih senang mengikuti jejak kakeknya Ratu Ponggang Sang Romahiyang (Sang Sudayasa) atau Bhatara Gunung Bitung untuk mendalami ilmu kebatinan dan agama Budha.</i></p> <p><i>Paragraf ke-21</i> <i>Setelah menerima laporan dari Kelejon Bagawan Garasiang tertekun prihatin dan tetap menyerahkan urusan negara kepada Sang Ratu, sebab dia tidak membutuhkan keduniawiaan dan lebih betah memilih mengurus padepokan dan menuntut ilmu ka para catrik (pendeta).</i></p>	<p>Religious value contained in that paragraph is as any we live in the community, we will always need the Almighty to achieve a more inner desire. Worldly is important, but the most important is when the science of religion is the basis of our quest in the world.</p>
2	Honest	<p><i>Paragraf ke-26</i> <i>Ratu putri Dewi Simbarkencana mendengar cerita Kidangpangarih, merasa turut sedih yang mendalam meratapi nasibnya yang tidak mujur karena sebab musabab ia kawin dengan orang Palembang yang telah berkhianat sama mertua.</i></p>	<p>Honesty seems will be important in real life when we live with one another. Hearts never lie requires one to continue to tell the truth in life. Falsehood as betrayal will destroy everything that has been done based on the value of honesty.</p>
3	Tolerance	<p><i>Paragraf ke-8</i> <i>Dalam perjalanannya, dia berbakti sebagai abdi negara di Kerajaan Talaga dan Sang Narapati terpincut akan kepiawaian Palembanggunung sehingga dinikahkan dengan Sang Ratu Mas Dewi Simbarkencana dan ia pun diangkat sebagai patih utama dan bahkan sebagai wakil Sang Prabu yang sebenarnya hanya layak diberikan kepada Raden Panglurah.</i></p>	<p>King Darmasuci tolerance values indicated in his leadership. When a knight from afar to be a winner in the contest, he did not see anybody winners, from any country. To be sure the values of tolerance, respect for the truth of others run well for the good of all mankind.</p>
4	Discipline	<p><i>Paragraf ke-22</i> <i>Singkat cerita Raden Panglurah, yang beranjak dari pertapaan, mendapat petunjuk dari Hiyang Widi, bahwa dirinya sudah selesai semedinya yakni tujuh tahun, tujuh</i></p>	<p>Discipline of space and time, both internally and externally is key to live a life of discipline. Hermitage appropriate time and space that silence is evidence of a Raden Panglurah discipline to appreciate</p>

No.	Character Values	excerpt Stories	Discussion
		<i>bulan, tujuh puluh hari dan masih berada dalam kawasan Gunung Bitung.</i>	life as a human.
5	Hard work	<i>Paragraf ke-27 Pada satu ketika, di perbatasan Talaga dan Kuningan ada kabar seorang pemuda yang tengah belajar di padepokan Kutamangu Kuningan, dia pandai menyembuhkan segala penyakit. Sang Ratu mengutus Bibi Kalejon untuk menemui pemuda yang disebut Ajar Kutamangu untuk diminta ridonya agar mau membantu menyembuhkan Sang Ratu yang tengah sakit parah.</i>	Hard work is the character values that should belong to everyone. Hard work in the broad meaning which can be applied in real life. Hard work when the Queen experiencing pain and find someone who can treat up to a distant country to subsequently produce healthy evidence is proof of how hard work will produce something even unexpectedly.
6	Creative	<i>Paragraf ke-29 Padepokan tempat istirahat Sang Ratu pun terwujud yang lengkap dengan segala fasilitas keseniannya.</i>	Creative value contained in the character of the Queen, which provides art facilities around the community. It gives a new color in the life of society, creative leader is a leader who gives a new color to its people, and the Queen has become a good example for their people.
7	Mandiri	<i>Paragraf ke-5 Sebutan Talaga Manggung merupakan sebuah pemberian nama kepada Prabu Darmasuci II dengan harapan setelah dinobatkan menjadi raja di Talaga kelak menjadi seorang pemimpin yang manggung yaitu seorang raja yang adil dan bijaksana dalam menjalankan pemerintahannya. Harapan ini menjadi kenyataan terbukti setelah Prabu Darmasuci II atau yang dikenal Sunan Talaga Manggung yang dipercaya menjadi raja ke II di Talaga Manggung. Kerajaan Talaga Manggung mengalami kemajuan dan perkembangan yang sangat pesat.</i>	Self-reliance can be present on the behavior of someone who lives in a community. King Darmasuci II has shown independence as a leader who can bring people on benefit.
8	Democratic	<i>Paragraf ke-7 Karena begitu banyaknya orang yang ingin melamarnya sehingga Sunan Talaga Manggung mengadakan sayembara keahlian</i>	Democratic values contained in Talaga Manggung figure indicated by giving the opportunity to everyone to taste something that is desired by many

No.	Character Values	excerpt Stories	Discussion
		<i>perang dan pesertanya banyak yang berguguran, namun akhirnya tertuju kepada seorang kesatria yang bernama Palembanggunung atau (Sang Sakyawirya) asal tanah Palembang Sumatera yang berkelana ke daerah gunung.</i>	people. Democratic is a street where all the people can become part of the country and was conducted by Talaga Manggung.
9	Curiosity	<i>Paragraf ke-9 Rencana terus bergulir dengan membidik kelemahan sang Narapati. Dari informasi yang mereka tampung, maka tertuju pada pelemahan Sang Raja, yakni dengan benda pusaka kerajaan, "CIS" (CIS adalah senjata bentuknya seperti tombak kecil atau sekin). Sementara satu-satunya orang yang mengetahui pusaka CIS adalah seorang juru kunci dari kerajaan Galuh bernama Centangbarang.</i>	Curiosity value means the value that we can take even of something negative though. Of behavior Palembang Gunung who want to know the weaknesses of people, we can understand how the curiosity is the key when it wishes to be achieved from the various paths.
10	Spirit of nationality	<i>Paragraf ke-21 Sang Ratu pun ngutus orang kepercayaannya yakni Kelejon untuk mengundang Bagawan Garasiang (saudara sekandung Talaga Manggung) untuk datang ke kapuntren Walangsujji untuk membantu mengurus negara.</i>	The value of the national spirit of the figures contained in the Queen ever serve in any way, by asking the help of the people around who care about the country.
11	Cinta Tanah Air	<i>Paragraf ke-12 Dalam suasana duka, sepeninggalnya ayahanda Sang Ratu Mas Dewi Simbarkancana dinobatkan sebagai penerus tahta kerajaan. Pada pemerintahan Sang Ratu mengalami pemindahan pusat roda pemerintahan dari Sangiang ke Walangsujji, yaitu Desa Kagok Kecamatan Banjaran. Saat itu, hati Ratu Mas Dewi Simbarkancana labil, terluka dan sedih, sehingga sakit-sakitan. Selain ayah bundanya telah tiada sementara adiknya Raden Panglurah jauh dari dirinya yang kini berada di pertapaan di Gunung Bitung.</i>	Values shown homeland love with brilliant leadership of the Queen, blood and spirit no longer be a matter for the sake of maintaining the country.
12	Rewarding Achievement	<i>Paragraf ke-8 Dalam perjalanannya, dia berbakti sebagai abdi negara di Kerajaan Talaga dan Sang Narapati terpincut akan kepaiawaian Palembanggunung</i>	How does one recognize excellence in the life around it is shown in this paragraph.

No.	Character Values	excerpt Stories	Discussion
		<i>sehingga dinikahkan dengan Sang Ratu Mas Dewi Simbarkencana dan ia pun diangkat sebagai patih utama dan bahkan sebagai wakil Sang Prabu yang sebenarnya hanya layak diberikan kepada Raden Panglurah.</i>	
13	friends / Communicative	<i>Paragraf ke-9 Ketamakan Palembanggunung diwujudkan dengan memperdaya dan membujuk seorang patih (manteri negara) bernama Ngabei Citrasinga dan membius dengan segala janji serta harapan posisi jabatan di kerajaan Talaga. Dia pun terpicut untuk sama-sama merencanakan kudeta.</i>	Although Palembang Gunung doing negative things in this paragraph, but the substance it contains very positive. Ie communication and approach is a way for someone to get something to be desired.
14	Love peace	<i>Paragraf ke-20 Sejak itu, tanduk pemerintahan Talaga Manggung dipegang sementara oleh Demang Nitijaya yang ditunjuk langsung Sang Ratu dan negara subur makmur lohjenawi aman dan sentosa.</i>	The value of peace in the story can be listened Talaga Manggungin demat leadership attitude Nitijaya who risked his life to the establishment of prosperity, of peace for the whole country.
15	Like to read		In folklore Talaga Manggung there is no value character likes to read in text form. Actually, in the form of context already seen, that the leaders read the state of the people.
16	Environmental care	<i>Paragraf ke-20 Sejak itu, tanduk pemerintahan Talaga Manggung dipegang sementara oleh Demang Nitijaya yang ditunjuk langsung Sang Ratu dan negara subur makmur lohjenawi aman dan sentosa.</i>	Care for the environment is concerned at what is around him. Talaga Manggung with the leaders of demat Nitijaya provide care for the environment.
17	Social care	<i>Paragraf ke-30 Singkat cerita, akhirnya Ajar Kutamanggu dan Sang Ratu dipertemukan oleh Bibi Kalejon dalam satu acara kesenian rakyat.</i>	Social concern is how someone could be mingling with the people. Folk art is a form of social care of the queen who could bring many blessings in the next life.
18	Responsible	<i>Paragraf ke-30 Setelah resmi suami istri, Ajar Kutamanggu dinobatkan jadi patih negara, dan negara tambah maju, aman, tentram, subur dan makmur.</i>	The sense of responsibility that is owned by Ajar Kutamanggu is evidence of their concern for the people. State leadership as vice regent showed how much he is someone who is responsible for himself and his environment.

7. The introduction of Folklore Talaga Manggung learning Indonesian language and literature at the high school level

Talaga Manggung folklore can be packaged as a teaching material in subjects Indonesian using contextual learning model. This model can help teachers link between what is taught with real-world situations students and encourage students to make connections between the knowledge possessed by the application in their lives as members of the family in society (Nurhadi, 2000, at the Rusman 2011: 189). In addition, students are important factors to consider in this model. That is, students are given the applicative learning experience by providing the opportunity to perform, try, and experience for themselves (learning to do). In contextual learning, the teacher does not transform knowledge to students, but rather to facilitate the students to look for the ability to be able to live (life skills) on what he learned. Learning is not just in terms of products, but the most important is the process. Through this process, the values of local wisdom embodied in folklore Talaga Manggung will awaken. Thus, students not only learn about Indonesian language and literature, but also recognize, learn, and enjoy folklore in order to increase the wealth of knowledge the students themselves.

Skills that will be focused in learning Indonesian language and literature at Secondary school level reading skills are the students' understanding of the text content of folklore.

In its application, the peculiarities of the learning model contextual marked seven main

components, namely (1) Constructivism, (2) Inquiry, (3) Questioning, (4) Learning Community, (5) Modeling, (6) Reflection and (7) Authentic Assessment. As for the development of each component of contextual learning model applied in learning Indonesian language and literature-oriented local knowledge through the introduction of folklore Talaga Manggung as follows.

- a. Students are divided into several groups. It is intended that the students are able to develop their thoughts in doing a more meaningful learning activities.
- b. Each group reading folklore attention to modeling done by the teacher. It is intended that the students were able to find the intrinsic elements in the form of plots, characters, setting, theme, and the mandate contained in the story.
- c. Each group discussed the matters relating to folklore Talaga Manggung.
- d. Representatives of the group reported the results of the discussion.
- e. Each group performs modeling with the practice of storytelling folklore.
- f. Students conduct a class discussion led by the teacher to report the result of his experience in listening and practicing storytelling folklore Talaga Manggung.
- g. Students reflect on what he has done in the learning process.



III. CONCLUSION

The introduction of folklore Talaga Manggung Sundanese community through learning Indonesian language and literature as one of the efforts to preserve the oral traditions of certain cultures. In folklore Talaga Manggung contained local moral values of a society, such as in folklore there is a value that describes leadership as a leader must have a

prudent attitude in acting and decided something. In addition, as a subordinate must have a submissive attitude, respect, and a high sense of loyalty to the leader. The development of the learning model to be applied in the Indonesian language and literature learning space oriented local knowledge is through contextual learning model, which aims to study language and literature Indonesia more creative.

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