

ANALYSIS OF STUDENTS' LITERACY SKILLS IN IDENTIFYING INTRINSIC ELEMENTS OF MORAL VALUES IN FOLKTALES AT ELEMENTARY SCHOOLS

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Article history: received 09 July 2023; revised 20 July 2023; accepted 28 July 2023

DOI: <https://doi.org/10.33751/jhss.v7i2.8673>

Abstract. The research was conducted at Elementary School 112321 Kampung Pajak. The aim of this study was to assess students' literacy skills in analyzing the intrinsic elements and moral values in folktales "Batu Menangis, Danau Situ Bagendit, Malin Kundang" at the elementary school level. The research utilized a qualitative descriptive approach, and the research population included classes V A, B, and C, with class V-B chosen as the research sample. Data were collected through observation, interviews, documentation, and written tests. Data analysis techniques involved data reduction, data presentation, verification, and data validity through triangulation. Based on the conducted research, the findings revealed that the literacy skills of students in determining intrinsic elements and moral values in the folktales in class V-B were categorized as "Good" and aligned with the Minimum Mastery Criteria (KKM) for the Indonesian language subject applied at Elementary School 112321 Kampung Pajak, which is set at 75. The evidence came from the analysis of written tests in the form of essay questions. Among the total of 18 students, 2 students demonstrated "Very Good" proficiency, 7 students showed "Good" proficiency, 6 students were categorized as "Satisfactory," and 3 students were categorized as "Insufficient." Nevertheless, students still need extensive practice in speaking, listening, reading, and writing, and one of the ways to achieve this is through regular visits to the school library.

Keywords: intrinsic elements; moral values; folktales

I. INTRODUCTION

Abidin defines literacy as the ability to utilize language and images in various forms to engage in activities such as listening, reading, writing, speaking, and viewing [1]. Literacy is described as being literate, which involves skills in writing and reading, discourse, and proficiency in writing and reading. From a contextual perspective, literacy is understood as the integration of skills in reading, critical thinking, and writing [2]. Based on the expert opinions above, literacy is the language proficiency inherent in individuals when engaging in communication, encompassing activities such as "writing, listening, reading, and speaking" through diverse yet purposeful means [3]. Setyaningsih [4] further delineate several objectives for implementing 21st-century literacy education, including (1) enabling students to write, read, and communicate effectively; (2) fostering the development of critical thinking skills among students; (3) instilling greater motivation for learning in students; and (4) cultivating independence in students to be more productive, creative, characterful, and innovative [5]. Literature is a human creation, an imaginative and written work. According to Suchyadi [6], literature serves two functions: education and entertainment. The educational function involves providing literary experiences or indirectly conveying life's truths to the readers, moral teachings, and values such as truth, patriotism, heroism, beauty, new ideas, and wisdom [7]. On the other hand, the entertaining function of literature brings pleasure,

joy, and amusement, making the readers thoroughly enjoy its content [8].

Individuals have various reasons for studying literature, such as personal pleasure or hobby, seeking new knowledge, or completing assignments given by teachers [9]. Based on these reasons, they naturally seek the benefits within the literary texts, as seen in folktales. Folktales are an oral literary product that originates from events and evolves through human creativity. They are narrative stories presented in both written and oral forms that have been passed down for several years or even decades [10]. Folktales are typically disseminated through oral tradition or written sources from past generations to the present one, even though slight variations in the storyline may occur, either adding or reducing certain aspects, depending on the dissemination within the community. Thus, folktales are understood as stories created by the people themselves in a particular region, rooted in the past and then passed down through generations. These tales often revolve around events or origins specific to a certain area, featuring characters that can be humans, animals, plants, or even deities and fairy tales.

Moreover, there are several aspects that contribute to the construction of a story, such as intrinsic elements. According to Wellek and Warren, intrinsic elements are understood as elements that originate from the work itself [11]. Nurgiyantoro [11] further elaborates that intrinsic elements in literary works encompass plot events, themes,

characterization, narrative perspectives, settings, writing styles, and other related components.

- 1) Theme, refers to the central idea that underlies the content of the story.
- 2) Characters, are fictional individuals created by the author to develop the narrative.
- 3) Characterization, involves the qualities or traits of the characters in the story, which may include the protagonist, antagonist, and tritagonist.
- 4) Plot, is the pattern of story development or storyline. It entails a series of interconnected events. Before determining the plot of the story, the different components of the plot need to be established, as follows: a. Exposition: This section introduces the characters in the story. b. Conflict: In this part, the author begins to depict the initial problem or conflict. c. Climax: The climax represents the peak of the problem or conflict. d. Denouement: Here, the author begins to reveal the resolution of the problem in the story. e. Resolution: In this section, the author narrates the conclusion of the problem. It is commonly referred to as the ending or conclusion of the story.
- 5) Setting, serves to build the readers' belief in the story created by the author. The setting encompasses three elements: time, place, and atmosphere.
- 6) Point of View, represents the position of the author in the story. The point of view is divided into four types, as follows: a. First-person point of view as the main character: In this type of point of view, the author places themselves as the main character or protagonist in the story. Usually, the pronouns used are "I" or "me." b. First-person point of view as a supporting character: In this type of point of view, the author is still involved in the story but only as a companion. The pronouns used are "I" or "me." c. Third-person omniscient point of view: In this type of point of view, the author positions themselves as a character who is not part of the story. However, they have knowledge of everything related to the characters in the story. Pronouns used may include "he," "she," "they," or the character's names. d. Third-person limited point of view: In this type of point of view, the author positions themselves outside the story and is not involved with the narrative. Thus, they only narrate the story of other people.
- 7) Message, or "amanat," is understood as the teaching or message that the author intends to convey to the readers. The delivery of the message can be either implicit or indirect. Therefore, to grasp the message of a story, readers must complete the narrative and then deduce the values or lessons taught by the author.

Folktales are highly appreciated by many people due to their engaging plotlines and the abundance of moral values that we should emulate, such as compassion, honesty, trust in God, and integrity. In the current global era, educating children requires instilling moral values to prevent them from engaging in negative behaviors. Although children may not fully comprehend these values yet, instilling moral values from an early age is deemed essential in shaping the character and personality of students, resulting in well-rounded

individuals in terms of faith and knowledge. According to Lorens Bagus [12], values represent the qualities of something desirable, liked, strived for, respected, and beneficial, providing assistance to others in achieving dignity. Moral, as explained by Poespoprodjo [13], refers to the qualities of actions performed by individuals, whether right or wrong, good or bad, thus signifying the moral norms and standards demonstrated through good speech and righteous actions. This implies that individuals should love, help, care for, and respect one another as creatures created by God.

In this study, the researcher analyzes the intrinsic elements and moral values present in the folktales "Batu Menangis," "Danau Situ Bagendit," and "Malin Kundang." The researcher is interested in these folktales as they hope: (1) The students can obtain valuable information, especially concerning the intrinsic elements, from these folktales; (2) The students can grasp moral values from the characters depicted in the folktales. The researcher is intrigued by the folktales titled "Batu Menangis," "Danau Situ Bagendit," and "Malin Kundang" as they convey numerous important lessons to be taught to the students. In essence, these stories offer insights into the consequences of possessing good or bad traits and serve as valuable guidance on how to behave in certain situations.

II. RESEARCH METHODS

The research utilized a descriptive method with a qualitative approach. According to Sugiyono, qualitative method is a research approach grounded in the postpositivism philosophy, aiming to investigate a natural situation in its context, where the researcher plays a key instrument [14]. Data collection employed triangulation or a combination of techniques, and the analysis was conducted inductively, with a primary focus on the meanings. The data for this study consisted of folktales "Batu Menangis," "Danau Situ Bagendit," and "Malin Kundang," which served as the main subject of discussion. The data sources were test sheets from students' analysis of the intrinsic elements and moral values of these folktales. The data sources were divided into two forms: primary and secondary. Primary data was collected through various informants, such as class teachers and students, while secondary data served as supporting information gathered from articles and relevant internet sources concerning students' literacy skills in identifying the intrinsic elements and moral aspects of the folktales.

According to Sugiyono [14], data collection techniques involve various sources, settings, and methods. It can be done in a natural or controlled setting, such as at home, in seminars, or elsewhere. The techniques used for data collection encompassed observation, interviews, and documentation. The research observation took place at SD Negeri 112321 Kampung Pajak, Jl. Protokol No. 25, Kampung Pajak Village, Na IX-X District, North Labuhanbatu Regency, North Sumatra, 21454. The observation period was from Thursday, March 30, 2023, to Friday, April 8, 2023. The subjects of the study were all 18 students of class V-B. During the observation, several

questions were posed to the students regarding their responses to learning the intrinsic elements of folktales. Subsequently, an interview was conducted with the V-B class teacher, Mrs. Siti Supianah, S.Pd.I, on Tuesday, May 2, 2023, to gather information related to the data at SD Negeri 112321 Kampung Pajak. In an effort to obtain direct information from the source, the researcher prepared a set of questions, and the answers were provided sequentially.

Suryani, Siahaan, and Samsudin [15] argue that a written test is a form of assessment that requires students to provide written responses. One of the forms of a written test is the essay test, which is employed in this research. As for documentation, the researcher supports the collection of various forms of writing, images, and photographs. The data analysis technique in this study consists of three stages: (1) Data Reduction, which involves focusing, selecting, and simplifying the data to separate relevant information from unrelated content. Reduction is understood as a process of summarizing, identifying the main problem, and sorting crucial and relevant aspects related to the patterns and themes discussed. This process provides a clear picture, enabling the researcher to collect further data with ease. In this study, data reduction relates to the Indonesian language learning that discusses the intrinsic elements and moral values in folktales. (2) Data Presentation, which involves presenting qualitative data in the form of concise descriptions that connect various categories, charts, or flowcharts. Miles and Huberman [14] state that "the most frequent display data of qualitative research data in the past has been narrative text." Therefore, qualitative data in this study is presented in narrative text format. Data presentation here pertains to the assessment of Indonesian language learning, focusing on the intrinsic elements and moral values of folktales. (3) Verification, the third stage of qualitative data analysis, involves drawing conclusions and verifying them. In qualitative research, findings represent new discoveries. These findings are articulated in descriptions or explanations of ambiguous aspects related to the subject matter, such as hypotheses, theories, or interactions. To determine the validity of the data, triangulation is employed. According to Sugiyono, triangulation is a technique that combines data from various existing sources [14].

III. RESULTS AND DISCUSSION

The researcher identified seven fundamental components of intrinsic elements in the folktales "Batu Menangis" (The Crying Stone), "Danau Situ Bagendit" (Lake Situ Bagendit), and "Malin Kundang." These components are as follows:

Analysis of Intrinsic Elements and Moral Values in the Folktale "Batu Menangis" (The Crying Stone)

1. Theme "Kasih Tak Sampai"

This is the story of a young girl who finds herself in despair and contemplating ending her life because her father has arranged a marriage for her with a young man of his

choice, despite her being in love with someone else and having made a promise to build a life together."

2. Storyline

The plot unfolds with the introduction of the character Seruni, her parents, and her pet tokay gecko. The conflict arises when Seruni becomes troubled due to her father's desire to marry her off to a young man of his choice. Despite being a dutiful child, Seruni doesn't want to disappoint her parents but also doesn't want to part ways with her beloved. Eventually, she decides to leave, but during her journey, she stumbles and falls into a large hole in the rock. The ground shakes, and the large hole slowly closes, making it difficult for Seruni to escape. Sadly, Seruni cannot be saved, and after the incident, a large rock resembling a girl's body is found hanging on the cliff wall. People believe that the rock is the manifestation of Seruni.

3. Figure

The characters in this folklore are Seruni, her father and mother, Toki, and the villagers.

4. Character

Seruni: A beautiful and kind-hearted girl who diligently helps her parents. Father and Mother: Caring and loving towards their daughter. Toki: Possesses loyalty towards his master in both good times and bad times. Villagers: Kind and willing to help Seruni's parents in searching for her whereabouts.

5. Background/Settings

Time Setting:

Once upon a time, one day, in the past few days, a while ago, not long after, shortly after the earthquake subsided.

Place Setting:

The story of "The Legend of the Crying Stone" takes place in a small rural area on the outskirts of Lake Toba, North Sumatra. "Seruni sat pondering while gazing at the beauty of Lake Toba in the field."

Atmosphere Setting: Melancholic: "Seruni always appeared melancholic as her father intended to arrange a marriage for her with a man she did not love." Sorrowful: "With tears streaming down her cheeks, Seruni wandered along the shores of Lake Toba, her despair driving her to contemplate ending her life and drowning herself in the lake."

6. Viewpoint

First-person Point of View with the pronoun "I": "Ah, I'd be better off dead."

7. Mandate

It is okay to feel sad, but do not let it linger and lead to despair, to the point of wanting to end your life.

8. Moral Values

Table 1. Moral Values

Moral Value	Manifestation
Filial Piety	Seruni understands her duty as a child to be filial to her parents by assisting them in their work in the field.
Responsibility	Father takes responsibility for Seruni's safety by extending a rope and hoping Seruni can reach and grab it.
Courage in Decision-Making	Father's concern for his daughter becomes overwhelming; he makes the decision to follow her and jumps into the hol.

Intrinsic Elements and Moral Values of the Folklore "Danau Situ Bagendit"

1. Theme

A wealthy widow who drowned along with her riches due to her greedy and miserly nature.

2. Storyline

The forward-moving plot is formed through an exposition that begins with the introduction of the main character, "In a village in the Garut region, there lived a wealthy widow named Nyai Bagendit or Nyai Endit." It is followed by an inciting incident or the narration of the origin of the problem or conflict in the story. "Nyai Endit possessed a greedy and covetous nature, amassing her wealth through deceitful practices against the local farmers. During the harvest season, they were compelled to sell their produce only to Nyai Endit. Subsequently, she would purchase their harvest at extremely low prices. If the villagers refused to sell to her, they would be forcibly punished by her henchmen." Then comes the climax, the peak of the problem, where the arrival of an elderly woman seeking help from Nyai Endit is portrayed. "Nyai Endit, come out! I need your assistance," cried the old woman. "What makes you scream at me? Shameless beggar!" yelled Nyai Endit as she berated the old woman. "I am asking you for a glass of water; my throat is very dry," said the old woman. Instead of providing a glass of water, Nyai Endit brought a bucket of water and poured it over the old woman. Not only that, but Nyai Endit also kicked the old woman's leg until she fell to the ground. Because of her ill treatment towards the elderly woman, Nyai Endit and her servants faced retribution. A natural disaster in the form of a flood engulfed all their wealth and those who were greedy, covetous, and selfish.

3. Figure

The characters in this story are Nyai Endit, the farmers, Barja, Nyi Asih, and the old woman.

4. Character

Nyai Endit: An elderly wealthy widow who possesses traits of selfishness, egoism, greed, stinginess, avarice, arrogance, and always acts arbitrarily. Petani: Exhibits patience despite being oppressed by Nyi Endit. Barga: Shows obedience and loyalty towards all the orders of Nyi Endit. Nyi Asih: A kind-hearted and honest woman. Nenek Tua: A benevolent elderly person.

5. Background/Settings

Time Setting: In a small village located along the rice fields in the Garut region.

Place Setting:

- 1) "On a hot afternoon..."
- 2) "On a certain day..."
- 3) "The next day..."

Atmosphere Setting:

Sadness. An elderly man with a weary face, looking dejected and dressed in tattered clothes, arrived at Nyi Endit's house. "Nyi, may I ask for a glass of water to drink? I feel extremely thirsty," said the old man. "Oh, you wretched old man, don't you dare step your dirty feet into my house. Leave this place!" Nyi Endit responded in a loud voice.

Tension. When Nyi Endit managed to pull out the stick that the old woman had thrust into the ground, a stream of water began to gush out from the hole. Gradually, the water started pouring out rapidly. Nyi Endit tried to retrieve her belongings from the house as it slowly started sinking. However, in no time, she drowned along with the wealth she wanted to salvage.

6. Viewpoint

Third-person point of view. The author assumes a position outside the story or remains unseen within the narrative. Thus, the author's role in this story is merely that of a storyteller recounting the tale of someone else.

7. Mandate

From the story "Danau Situ Bagendit," we can learn to remain humble in any situation, as all the wealth we possess is merely entrusted to us and should be appreciated. The tale also reminds us to share with others and be compassionate towards one another.

8. Moral Values

Table 2. Moral Values

Moral Values	Manifestations
Caring for Others	The arrival of the Old Lady to alleviate the suffering that the villagers had endured for so long.
Exhibiting Patience	The entire village showed patience towards Nyai Endit's arrogance, greed, and avarice.
Avoiding Greed	Nyai Endit's dishonesty during the harvest season, forcing the villagers to sell all their produce at extremely low prices. Her greed led to her drowning along with her wealth.

Intrinsic Elements and Moral Values of the Folklore "Malin Kundang"

1. Theme

An Ungrateful Child to Her Mother.

2. Storyline

The storyline of this tale follows a linear progression. This can be observed from several excerpts within the text, such as "Sometime later," "Years passed," and "Two months later".

3. Figure

The characters in this story are Malin, Malin's mother, and his wife.

4. Character

Malin: Malin is a character who undergoes a significant transformation in the story. At the beginning of the story, Malin is a good child, obedient to his mother, and helpful. However, when he leaves his village to seek success in the city, his character changes drastically. Malin becomes arrogant, proud, and refuses to acknowledge his mother. He acts maliciously, pushing his mother until she falls to the ground. Mother of Malin: She possesses a patient and kind nature, showing love towards her child. Wife: She has a beautiful and graceful appearance, but beneath her beauty lies a character that is arrogant and haughty.

5. Background/Settings

Time Setting:

- 1) "For many years..."
- 2) "Two months later..."
- 3) "The next morning..."

Place Setting:

- 1) The village situated on the outskirts of Air Manis Beach, Padang city, West Sumatra.
- 2) At the Beach "As the boat docked on the shore, Mother Malin, who was selling fish from a distance, caught sight of her son and hurriedly ran towards Malin, wanting to embrace him."
- 3) At Sea "...Malin's boat tossed and turned by the waves until it capsized and broke apart."

Atmosphere Setting:

- 1) Bustling "Malin's shouts yielded no results, and then..."
- 2) Tense "The entire inhabitants of Air Manis Beach were startled to see numerous ship fragments scattered, and, to their astonishment, they saw rocks bowing down as if resembling humans."

6. Viewpoint

Third-person point of view. The author acts as an observer or remains unseen within the story.

7. Mandate

From the story "Malin Kundang," we learn that we should always love, cherish, and respect our mothers. Mothers are noble women who have brought us into this world and nurtured us with love and affection.

8. Moral Values

Table 3. Moral Values

Moral Value	Manifestation
Hospitality Attitude	Since childhood, Malin has shown a friendly disposition towards everyone. He is sociable and has many friends, making him well-liked by the community.
Hardworking Attitude	After Malin's father passed away, he was raised solely by his mother. Her determination to provide for herself and her child led her to work tirelessly to meet their needs.
Diligence Malin	is known as a hardworking and intelligent child. From a young age, he always helped his mother sell fish in the market. As an adult, Malin worked as a deck cleaner on a ship. However, he desired to migrate to the neighboring city to earn more money.
Malin's Disgraceful Attitude Towards His Hometown	Since moving to the neighboring city and achieving success by marrying a nobleman's daughter, Malin forgot about his hometown, including his own mother, who always waited for news from him. His newfound success caused him to disregard his roots and those who once cared for him.
Never Disobeying Parents	Since Malin became a wealthy merchant, he felt ashamed of acknowledging his birth mother due to her old, impoverished, ragged, and unkempt appearance.

The Students' Ability to Identify Intrinsic Elements and Moral Values in Folktales

Assessing Students' Literacy Ability in Identifying Intrinsic Elements and Moral Values in Folktales. The researcher conducted three sessions, each with a different folktale titled "The Crying Stone," "Lake Situ Bagendit," and "Malin Kundang," to observe the students' proficiency in identifying intrinsic elements and moral values, as well as their literacy skills in listening, speaking, reading, and writing. After analyzing the students' performance in identifying intrinsic elements and moral values in the folktales, the researcher provided a learning evaluation sheet to all the students in class V-B. The evaluation sheet consisted of questions related to the theme, plot, characters, characterization, setting (place and time), point of view, messages, and moral values. Below is a recapitulation of the

students' abilities in the first session with the folktale titled "The Crying Stone."

Table 4. Students' Proficiency in the First Stage

Value Category	Value Interval	Number of Students
Excellent	92-100	0
Good	83-92	4
Satisfactory	75-83	7
Poor	<75	7
Average Score	75	

In this first phase, the lowest score obtained by the students in identifying intrinsic elements and moral values was 65, and the highest score achieved was 85. The table above shows that the average score from this written test is 75, and none of the students managed to achieve the "Excellent" category. Many of them still face difficulties in determining the theme, plot, and point of view that align with the folktale "Batu Menangis." Most students perceive the theme as the title of the folktale, whereas the theme actually represents the central topic of the folktale. Additionally, they find it challenging to distinguish different parts of the plot such as exposition (at the beginning), conflict (in the middle), climax (in the middle), and resolution (at the end). Only four students were able to correctly identify the story's point of view. Moving on to the second phase, the researcher presented a different story, namely "Danau Situ Bagendit." The following is a recapitulation of the students' ability to identify the elements and moral values of the folktale in the second phase.

Table 5. Students' Ability in the Second Phase

Value Category	Value Interval	Number of Students
Excellent	92-100	3
Good	83-92	4
Satisfactory	75-83	5
Poor	<75	4
Average Score	82	

In the second phase, there was an improvement in the scores achieved by each student. This improvement can be attributed to some students beginning to understand how to determine the theme and plot in accordance with the story's content. However, they still found it challenging to identify the narrative point of view and the moral values embedded in the story.

Moving on to the third phase, the researcher presented a folktale titled "Malin Kundang." Similar to the previous phases, the evaluation sheet consisted of questions related to the intrinsic elements, including the theme, plot, characters, traits, setting, point of view, message, and moral values.

Below is a summary of the students' abilities in this phase.

Table 6. Students' Abilities in Phase 3

Value Category	Value Interval	Number of Students
Excellent	92-100	6
Good	83-92	9
Satisfactory	75-83	3
Poor	<75	0
Average Score	90	

In phase three, of course, the grades significantly differ from the grades in the previous phases. Although there are still 3 students who obtained the "Satisfactory" grade, as their literacy skills in listening, speaking, reading, and writing are still low. Not only that, their level of confidence is still lacking. Whenever asked to give answers, they are still reluctant, shy, and nervous when they see their surrounding friends. As a result, their level of concentration diminishes. They also still show laziness during classroom learning activities, becoming disengaged when the teacher is explaining the lesson materials. Here is the recapitulation of the results of Test I, II, and III in analyzing the intrinsic elements in the folklore stories "Batu Menangis, Danau Situ Bagendit, Malin Kundang" in Class V-B of 112321 Public Elementary School, Pajak Village.

Table 3. Students' Abilities in Phase 3

Value Category	Value Interval	Number of Students
Excellent	92-100	2
Good	83-92	7
Satisfactory	75-83	6
Poor	<75	3
Average Score	84	

Based on the test results obtained in this study, which were given to all students in class V-B of 112321 Public Elementary School, Pajak Village, they have shown "Proficient" ability in identifying the intrinsic elements and

moral values in folklore stories. This can be supported by the overall average score in the table, which reached 84 or falls under the category of "Good." This is in line with the minimum passing grade (KKM) for the Indonesian language subject set at 75 in 112321 Public Elementary School, Pajak Village.

After conducting the research, similar results were found to previous studies conducted by Widya Santika, Bambang Hermansah, and Susanti Faipri Selegi (2023), where the research results showed that the ability of class V students at 87 Public Elementary School in Palembang to determine the intrinsic elements was rated as good. Employed guided discovery method to enhance students' ability in identifying the intrinsic elements of fairy tales. The use of guided discovery in listening comprehension enabled students to explore the presented fairy tales actively. They were given the freedom to express their opinions regarding the information obtained from the fairy tales. With guided discovery method, students' ability to identify intrinsic elements improved, as evidenced by the increasing average scores at each stage. Research on the ability of class V students at 16 Public Elementary School in Banda Aceh to determine intrinsic elements in short stories. The results of this study also stated that the students' ability was categorized as good. However, students in class V at 16 Public Elementary School in Banda Aceh still need to practice reading more often and frequently visit the school library.

In addition to the three analyses mentioned above, the researcher also conducted direct observations of the students and the homeroom teacher of class V-B at 112321 Public Elementary School, Pajak Village. Furthermore, the researcher conducted unstructured interviews with the homeroom teacher of class V-B at 112321 Public Elementary School, Pajak Village, by asking 8 indicator questions. The teacher stated that 15 students have good language skills and a sufficient vocabulary mastery, allowing them to understand words with connotative meanings. Moreover, their pronunciation when speaking is good, leading to their confidence when asked to retell the content of the story. On the other hand, there are 3 students with low literacy skills. The teacher mentioned that the cause of their low literacy skills is due to lack of learning encouragement from their parents at home, excessive play and laziness during classroom learning, frequent school absences, and other factors. As a result, it is challenging for them to grasp the content of the folklore materials, where active participation in literacy activities such as speaking, listening, reading, and writing, as well as expressing opinions, is required.

IV. CONCLUSION

Based on the summary of tests I, II, and III obtained from all students in class V-B of 112321 Public Elementary School, Pajak Village, there are 2 students in the "Excellent" category, 7 students in the "Good" category, 6 students in the "Adequate" category, and 3 students in the "Poor" category. Out of a total of 18 students, there are 3 students who scored

low. The factors hindering these students from obtaining low scores are their inadequate language skills, which made it difficult for them to comprehend the questions about the story. As a result, they were unable to write and retell the content of the folklore story. Additionally, during the assessment of speaking in the folklore learning, these students could not pronounce words well and experienced hesitation. Consequently, their confidence and concentration levels dropped, and they became nervous when asked to read the story. Despite the presence of 3 students who were unable to identify the intrinsic elements and moral values in the folklore stories "Batu Menangis," "Danau Situ Bagendit," and "Malin Kundang," there were 15 students who successfully identified the intrinsic elements and moral messages. This can be supported by the overall average score in the summary table of tests I, II, and III, which reached 84 or falls under the "Good" category. This aligns with the minimum passing grade (KKM) for the Indonesian language subject applied at 112321 Public Elementary School, Pajak Village, which is 75.

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