

# Group Guidance with Folklore Method as Alternative Developing Tolerance Character

*By* SRI HARTINI

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Page  
49-56

## ABSTRACT

University in Indonesia raises the tolerance problem. The research goal to find guidance and counseling services right to develop character tolerance. Research and development approach used in research. Research and development steps include preliminary study, development hypothetical group guidance model-based folklore, validation of expert judgment and expert practitioners, experimental test form group guidance model-based folklore on a limited basis – descriptive qualitative and descriptive quantitative in research analysis. The findings show Aspects of peace and mutual respect for students in the low category, during the self-awareness of students in the high category. School counselor role in group guidance services for prevention, development, understanding, and distribution of tolerance character. Tolerance characters appear in cognitive, affective, and psychomotor dimensions with indicators of peace, respect for differences and individuals, and awareness. Group guidance model-based folklore methods is the right solution for the internalization of character tolerance trough limited test with indicate that there was a significant change in tolerance level after the experimental analysis.

*Keywords: group guidance, folklore, character tolerance*

## INTRODUCTION

Cultural diversity in Indonesia leads to uniqueness in every society from languages, religions, ethnicities, races, colours, and customs. Complimentary views on variety lead to national unity with many challenges on the era disruption. Positive pictures of cultural diversity can also be viewed negatively as one of them is on when the people can't appreciate the differences and diversity. Monocultural aspects, pluralistic aspects, and socio-cultural geneses become representations from hierarchical of need the content and structure (Sibley et al., 2011). Cultural diversity can legitimize various case discriminatory (Sibley, 2013).

Indonesia, as a diversity of cultures, requires character development efforts. The concept of appreciating religious citizenship forms an individual identity as a citizen (Laksana & Wood, 2019). Values in Pancasila can strengthen national character nationally. The struggle to define and hold to a national character as will set the course of the future (Colbert, 2011).

Intolerance in Indonesia involving children and student, particularly those in children's education (Solehuddin, 2019), because of the different political choice and religious (Laksana & Wood, 2019). The phenomenon of behaviour that doesn't appreciate has an impact on disorderly conduct and miss-communication with social media. Political organizations in the religious field (Front Pembela Islam) in Indonesia in the 2019 presidential election has promoted social morals with followers of a large proportion of the population and encouraged radicalism and acts of violence in the name of Islam, as well as forcing arguments (Facal, 2020). The emergence of conflicts of ethnic and religious differences, as well as friction of cultural differences, is a threat to young people in Indonesia (Firdaus et al., 2020). There are also Sunnis and Syiah who have sectarianism to seek electoral matters in Indonesian democracy (Kayane, 2020). At the same time,

religious discrimination creates intolerance and self-limitation as citizens.

Counsellors have a role to be able to internalize the tolerance character through guidance and counselling services. School counsellors have a responsibility to develop student character through counselling and guidance services in a comprehensive. Group guidance service using group discussion methods, socio-drama, observation, lectures, and advice is a model for school counsellors in character education programs (Julia & Supriyadi, 2018). Group guidance service based on Indonesian cultural values is also useful for the development of student character (Abdi et al., 2019). One solution is the optimization of character education based on folktale can give the change to the student tolerance character.

Supporting research results are group guidance as a one way to internalize mutual respect with guidance and counselling functions. The success of activities or interventions of school guidance and counselling programs vary its success with local wisdom (Whiston et al., 2011). The folklore method appropriately implemented method to guidance and counselling service.

The folklore method in educational programs compares the values of current folklife education with the folktale in the regions as part of intercultural education (Rosenberg, 2019) as well as multicultural guidance and counselling. Example are folklore from Malang "contains the values of character education, one of way tolerance, respect, caring, and love of the country (Malitasari et al., 2013). There are also folk tales in Bali that are useful for educating children's morals based on Pancasila and the values character education (Suwija et al., 2020). The purpose of this study is to develop a group guidance service model with folklore methods that are effective for the development of the character of tolerance

## METHODOLOGY

The method in this research is development research. Product in this research is the model of guidance group based on folklore to develop the character of student tolerance in junior high school. This study has three stages. 1) Preliminary studies about student tolerance character and the instrument of tolerance character scale with a real subject of 739 junior high school students in the Special Region of Yogyakarta, Indonesia. 2) Developing a hypothetical model group guidance with folklore method to establish the tolerance character. 3) Expert and practitioner validation test. 4) The last, test the effectiveness of the group guidance model with folklore method to develop tolerance character.

Data analysis in this study used qualitative research conducted by grouping qualitative data information in the form of responses, inputs, and suggestions obtained from the experts, to revise the development of group guidance model with folklore method. In contrast, the results of the discussion and subsequent analysis results in qualitative data is taken into consideration to review the group guidance service model of folklore-based. Quantitative data analysis is done by quantitative descriptive analyze as a preliminary study and comparison test pre-test and post-test. Quantitative data analysis using in the t-test analysis. T-test analysis to test the effectiveness of the group guidance model with folklore method in the development of the tolerance character. Test the effectiveness of the model to 41 students divided into five groups in students from Yogyakarta City, Bantul Regency, Sleman Regency, Kulonpogo Regency, and Gunungkidul Regency (In Indonesia Country).

## RESULT AND DISCUSSION

The concept of peace is the absence of cultural violence that legitimizes direct and structural disorder (Galtung & Fischer, 2013). Three aspects measured as preliminary studies are peace respect the differences between yourself and others, and (3) awareness with others as aspects from tolerance character (Supriyanto & Wahyudi,

2017). The findings of a preliminary study with junior high school students totalling N=739 are categories of tolerance characters and classes of each aspect and indicator of tolerance character.

The findings indicate that students' peace in the category is low. Caring and love for the short class and high fear in students. Respect for Differences and Individuals on students with themselves or others in the low category. The last result of the preliminary study was the self-awareness of individuals in the high class, even though the comfort of themselves was in a subordinate variety.

**Table 1. Result of Character Analysis of Junior High School Student Tolerance in Special Region of Yogyakarta, Indonesia**

No	Tolerance Character	Indicator of Tolerance Character	Criteria
1	Peace	Care	Low
		Fear	High
		Love	Low
2	Respect for Differences and Individuals	Respect each other	Low
		Respect differences of other	Low
		Respect ourselves	Low
3	Awareness	Appreciating the goodness of other	High
		Open	High
		Receptive	High
		Comfort in Life	Low
		Comfort with other	High

The input from experts and practitioners in the field of guidance and counselling that is group guidance services in use through a variety of methods. Guidance and counselling services have an essential role in the implementation and program of guidance and counselling so that students can better understand and internalize the meaning of life from the content of guidance and counselling services (Alhadi et al., 2016). Extensive group guidance can address character problems through various methods. Professional school counsellors graduates from the teacher, professional education program, have the expertise to used useful techniques to improve the multicultural competence of students in guidance and counselling programs (Galassi et al., 2008; Sir & Edwards, 2008; Van Velsor, 2009). Implementation of group guidance services to developing tolerance

characters needs media and method following the developmental tasks of junior high school students. The pre-2 and process in group guidance services lead to great opportunities that are effective for the development of tolerance character of students.

The development of student tolerance character in the implementation of group guidance services can use the folklore method. Folklore in education program can develop ability about peace, self-awareness, and respect the differences between yourself 2d others. The tolerance character makes up the individual the ethnic identity as the community awareness in social groups part of the Indonesian nation.

Guide implementation 2 from group guidance service with folklore method group according to the implementation procedure. Implementation procedures arranged 2 following the results of the literature review. Stages of activities in the group, namely (1) the set of formation, (2) the exploration stage, (3) the regulatory phase, (4) the stage of implementation/work, and (5) termination stage (Schmidt, 2008). The goal of group guidance service is the formation of relationships that influence each other between individuals and group members as a whole (Jansen et al., 2020).

The character of values and culture in folklore fosters the attitude and personality of tolerance in students. This concept is corresponding with the results of other studies that the group guidance service based 5 Javanese local character values can be an alternative to maximize the quality of guidance services (Dewi, 2016). Folklore, as an oral tradition and cultural heritage, has the potential as an alternative to cultivating the noble values of education in student life (Huda, 2018; Rosa, 2019).

Teachers have a role as a model to education children, so the formation of a more caring community can occur, and the population has significantly decreased outcomes, bullying behaviours, and test scores in schools also increased by almost 50% (Marshall et al., 2011; Parker et al., 2010). Schools have a typical role in

developing students' character. School counsellor play a role to internalize the tolerance character values of life in self students about differential individual identities to the process of establishing a national identity, effective reinforcement, intellectual attitudes, affect the development of social beliefs, social skills, and spiritual attitudes on students (Trisiana, 2015; Wang, 2017).

Various folklore in Indonesia applying in group guidance services. Counsellors tell folktales selected in the topic assignment or student reading folklore, then the students discuss to find the meaning of tolerance. Indonesian folk tales can be said to develop the tolerance character that story of Roro Jonggrang, Legend of Ciung Wanara, Legend of Rawa Pening, and then Story of Lutung Kasarung. Folklore in Jonggrang, meaning that people should not impose his choice to others (Setyaningsih, 2016). They are forcing others to vote as a human rights violation. Wanara Ciung story also rich in moral values and culture of Indonesia, one of which can accept the advantages of others and any greed to power will bring disaster (Arifin, 2013). Mutual respect appears in the Rawa Pening Legend and reminds people to understand each other despite the differences (Seftyono, 2014). Reinforcement in Legend of Lutung Kasarung that God Almighty makes a difference so that people respect each other's differences, especially fellow brothers (Isnendes & Haerudin, 2011).

The final stage is an experimental trial for 41 students in junior high school. One group of group guidance services consisted of 8-9 students from Yogyakarta City, Bantul Regency, Sleman Regency, Kulonpogo Regency, and Gunungkidul Regency (Indonesia Country). The result of the limited trial appears that there was a change of condition before pre-test with an average of 109 and an increase of 117.9 after post-test in implementation of group guidance service with folklore method. The T-test results also reveal significant changes from before to after the significance of 0.000 (<0.05). The tolerance character develops through group guidance services with folklore methods.



**Table 2. Differences Pre-Test and Post-Test in Development of Tolerance Character**

	<i>Mean from Tolerance Character</i>	<i>N</i>	<i>Std. Deviation</i>	<i>Std Error Mean</i>
Pre test	109,0000	41	5,63915	0,88069
Post test	117,9268	41	10,08561	1,57511

The results of the research findings are three aspects of tolerance in the form of characteristics of peace, aspects of care, and aspects of mutual respect. These three aspects are the conclusion of various theoretical concepts with the conditions of Indonesian society. Tolerance means appreciating, allowing, allowing the opinion, views, beliefs, habits, behaviour, etc., that are otherwise or contrary to its founders, such as religions, ideology, and races—the tolerance character as an attitude of mutual respect through understanding with the aim of peace. Tolerance is toward peace. Peace creates a peaceful mind (Tillman, 2004). These reflection points of tolerance character will deliver peace between individuals in the world. Character education becomes the main foundation in fostering the essence of Indonesian nation through education.

The tolerance character is a character that is indicated by human attitudes and behaviour that don't deviate from the rules, in which a person appreciates or respects every action that others do. Tolerance is called the essential factor for peace. The meaning of peace as an internal human condition has a peaceful mind to itself when happening certain situations (Galtung & Fischer, 2013).

Group guidance services apply on a folklore basis can developing student tolerance character. Various folk tales in Indonesia have story characters with the messages of the stories. Folklore is a collection of main stories with core messages to form addictive behaviour towards a culture that is implemented in education and easily implemented in the teaching and learning process (Relin et al., 2018; Vuong et al., 2018). Folktale is a legacy from generation to generation, orally and written (Hutomo, 1991). And then, folktale presented by the counsellor as a group leader and discussed with

members to the group to develop a tolerance character.

First, the stage to form a crowd of individuals into a group that is ready to develop group dynamics in achieving common goals. Second, the stage to divert the group's initial activities to the next action that is more focused on achieving group goals. Third, the core activity stage to discuss specific topics with folktale method as service media and method. Fourth, the stage of action to review what the group has done and achieved. Group participants apply reflect on the activities with messages from folklore to the development of a character of tolerance. The last is the closing all activities. The group guidance service with folklore method used of five stages. The steps in group guidance are formation, transitional, activity, inference, and closing (Supriyanto & Wahyudi, 2018). The different stages of this model are the emergence of folklore media in the activity stage of implementing group guidance services. The development of tolerance character from research results is following the implementation of character education administration from planning, performance, and control (Pangaribuan et al., 2020).

## CONCLUSION

The level of tolerance character on students of the Junior High School in Special Region of Yogyakarta, Indonesia has low criteria. The peace aspects of and mutual respects our differences and individual aspects of Indonesian students in the low category. While the self-awareness aspects of students in the high class, although the comfort of oneself in the low sort.

The development of tolerance character needs to apply in cognitive, affective, and psychomotor in students with indicators of peace, respect, and individuality, and awareness—group guidance model with folklore method as an alternative to the development of the tolerance character in students. Folklore is pass down from one generation to the next generation, orally and written according to the peculiarities of the Indonesian Country. The group guidance service with folk consists of five stages. The

steps in group guidance are formation, transitional, activity, inference, and closing—application of folklore in group guidance services at the activity stage. Group guidance services folklore methods can be apply by school counsellors to develop tolerance character through folklore books. Counsellors tell folktales selected in the topic assignment or student reading folklore, then the students discuss to find the meaning of tolerance. Indonesian folk tales can be said to develop the tolerance character that story of Roro Jonggrang, Legend of Ciung Wanara, Legend of Rawa Pening, and then Story of Lutung Kasarung. Development of mutual respect between differences brother or other people as part of developing the tolerance character. The result is an increase in the tolerance character of junior high school students in Indonesia.

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