

The Folklore of "Putri Mandalika" in Implementing Islamic Religious Education Learning

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ABSTRACT

The research objective is to provide knowledge to students in particular, and the wider community in general about folklore or folklore entitled 'Princess Mandalika' originating from the Sasak tribe in learning Islamic religious education based on local wisdom. The research method used in this study is descriptive qualitative, and observation, interviews and documentation are the data collection techniques used. The researcher analyzes the data by collecting data, reducing the data that has been collected by taking important data and discarding unimportant data. Finally, the researcher draws conclusions according to the data in the field. As for the results of this study that local wisdom can be grown in students in teaching and learning activities (KBM) at school starting from 07:15-12:00, in Mulok lessons will be included a lesson about folklore entitled 'putri mandalika', as well as asking students to find moral messages related to learning Islamic religious education in the story. The growth of local wisdom in students is carried out through a learning process.

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1. INTRODUCTION

Basically Folklore is a story told orally by people in a certain area. Folklore (Folklore) is usually known by society as an unwritten fairy tale told for generations, from generation to generation (Ukah, 2017). This folklore usually remains in the community without knowing the author and plot of the story (Wilyanti et al., 2022). Most folklore has the peculiarity of not knowing what year the story took place and the place where a story takes place is also unclear.

As we all know, Lombok Island and its surroundings are rich in folklore passed down by the people of Lombok. One of the most famous Lombok folklore and characteristics is the story of Princess Mandalika (Wiradharma et al., 2022). According to a well-known story in the community, that Princess Mandalika is a very beautiful princess who was born from a famous kingdom on the island of Lombok, namely the kingdom of Tonjang Beru (Desnayanti & Kailani, 2019). Princess Mandalika is a princess with a very good personality, beautiful face, so it is very famous in Lombok and surrounding areas and many princes want to propose to her (Hilmiati & Listiawati, 2022).

The reality that exists in our society today is that many of the nation's children are currently exposed to folk works from outside the archipelago such as Cinderella, Sleeping White, Snow White,

etc (Wahyuni & Asfahani, 2021); (Bacchilega et al., 2020). Meanwhile, the folklore that we have, rich in moral messages that need to be developed since childhood, is very rarely told to children today (McAdams, 2015), (Rahiem, 2021). That is why local folklore is included as a medium in teaching and learning activities in formal schools, including local content in learning Islamic religious education based on local wisdom (Azis, 2021), (Tohri et al., 2022).

The low understanding of the community at this time on the values of local wisdom greatly affects the mental state, attitudes and actions of individuals and groups in interacting with the community (Alfiana et al., 2023); (Susiati et al., 2021). In this era of globalization and modernization, society has changed a lot, the majority of people pay more attention to things related to the times (Albantani & Madkur, 2018), (Dewi & Primayana, 2019). Low public understanding of local wisdom values that will cause problems, especially racial and ethnic problems among others (Eko & Putranto, 2019). In this regard, many people almost forget to instill local wisdom in Folklore Nusantara to the nation's children or students at this time, so that students in schools are not used to listening Folklore Nusantara and don't know about Folklore The archipelago that is in their environment.

Local wisdom is developed as cultural values that guide people's lives in carrying out their daily lives (Rifat et al., 2023); (Widodo, 2020). So local wisdom also includes the customs or culture of a community. Darmastuti et al., explained that local wisdom is the behavior of the community itself who wisely socialize with fellow people in their neighborhood (Darmastuti et al., 2019). Local wisdom essentially consists of values that apply to the social order, truths that guide daily behavior (Lubis et al., 2022).

Because of the reality that exists in our society today, early childhood has been given folklore outside the archipelago such as Cinderella, sleeping beauty, snow white etc. While the folklore that we have that is rich in moral messages that should be developed since childhood is even very rare and almost never told to the younger generation, which is why this research was conducted by introducing folklore Local namely 'Putri Mandalika' as a learning medium in formal schools by including local content lessons related to learning Islamic religious education based on local wisdom.

Islamic religious education learning is an interactive process that takes place between educators and students to acquire knowledge and believe, live and practice the teachings of Islam (Zulfirman, 2022); (Muqorrobin et al., 2020). In the learning process educators have a very important role in determining the quality of learning carried out, educators must always create a conducive atmosphere in the educational environment and carry out their duties in the classroom optimally so that effective learning is achieved. Learning Islamic religious education based on local wisdom is Islamic education that occurs in schools or in communities rooted in local culture.

2. METHOD

Researchers conducted this study with qualitative descriptive research methods, while the research analysis conducted in this study includes. Data collection obtained from field interviews.

- a. Data reduction is a process of analyzing a data, by taking the necessary data and discarding the data that is not needed
- b. The presentation of data in this study is carried out in the form of a brief description. The presentation of data is also supported by excerpts of interviews with people who provide information directly
- c. Conclusions are drawn by looking at the results of field observations so that the results are appropriate. The entire presentation of this data is then formulated and conclusions are drawn briefly (Miles, 2014).

Research data was collected directly from the source, involving direct observation, in-depth interviews, field notes, and audio/video recordings (Sugiyono, 2017). The data obtained is then analyzed in depth and interpreted to identify emerging patterns, themes or meanings. The analysis process follows an inductive approach, intended to detail data reduction steps to form meaning from the raw data collected. These findings were used to interpret basic information, with unstructured

interviews as a way to follow up on the findings. In the end, researchers added observation as an important source of data triangulation (Sugiyono, 2019). Data validity is maintained through the use of content validity, technical triangulation, and reference triangulation.

3. FINDINGS AND DISCUSSION

This research resulted in a deep understanding of the potential implementation of the folklore "Putri Mandalika" in Islamic Religious Education learning. Through analysis, it was revealed that this folklore can be an invaluable tool in teaching moral values and religious concepts to students. The story has the ability to connect universal values such as honesty, sacrifice, and constancy of faith with the teachings of Islam. By using a story-based approach, students can engage emotionally and intellectually, making it easier for them to understand and perceive religious teachings.

In addition, the historical and cultural aspects of this story can be used as a gateway to introduce students to Islamic history. However, care is needed in managing the possibly diverse interpretations of this story, as well as ensuring that true and appropriate religious messages can be conveyed. The overall results of this study confirm that the folklore "Putri Mandalika" has significant potential in enriching Islamic Religious Education learning through the exploration of values, concepts, and meanings contained in this traditional story.

a. Summary of the Folklore of Princess Mandalika

The story of Putri Mandalika is a story about a beautiful princess who is very loved by its residents, namely the residents of the island of Lombok, in addition to having a beautiful face she also has a good personality, friendly and unpretentious. He always gets along with anyone and he's humble and always open in terms of association with his people. One day, Princess Mandalika was proposed by many princes all over Lombok but she could not choose any of them, and caused great anger from the rejected princes, and they planned a great war that would occur because of the princess's refusal. So good that Princess Mandalika did not want unwanted things to happen to her people, finally she was willing to sacrifice herself by diving into the sea, before diving into the sea, the princess had promised her people that someday she would return in the tenth month to meet the people she loved so much, after diving, the people who loved her, that is, his own people, praying to meet the kind princess again, The tenth month came and all his people gathered at sea to look for the princess, but what they found was a worm or called nyale that emerged from the shore. According to the beliefs of the people of Lombok, it turns out that the worm or nyale is the incarnation of the princess mandalika. Since then, the people of Lombok have regularly met the princess every tenth month or October and this activity is called "Bau Nyale"

b. Some Moral Messages Contained in the *Folklore* 'Putri Mandalika' Related to Learning Islamic Religious Education

- 1) Tawadhu. Tawadhu is an attitude of humility and mutual affection towards others. Princess Mandalika has a humble attitude that we need to exemplify, even though she is the king's daughter, who is automatically well-off and wealthy, she never feels arrogant. In Islamic education Tawadhu is one of the commendable attitudes. As explained in Surah Al-Furqan verse 63 which means: "And the merciful servants of God are those who walk on the earth humbly and when ignorant people greet them, they speak the words (containing) salvation" (QS. Al-Furqan: 63).
- 2) Friendly. Princess Mandalika is a princess who is famous for her hospitality towards everyone, both her own people and immigrant people. The princess was never favoritism in greeting anyone in front of her, she always valued people older than her even from ordinary people. As narrated from 'Aisha (r.a): He said, "Verily the friendly nature makes a business beautiful, and if the friendly nature has been deprived, a business becomes bad." Muslim). In interactions, human attitudes towards others can be friendly or angry. Hospitality is a provision for achieving good.

- 3) Very kind and helpful. If the princess has more time, she usually walks around the palace, and goes out to see the activities carried out by her people, because the majority of Lombok people make a living is farming, often the princess mingles with her people in any activity such as participating in farming rice fields, helping her people who are experiencing difficulties. The Quranic verse that explains the help of each other among them is the Letter of Al-Maidah verse 2, which reads: "Please help you in virtue and piety, and do not help in sin and enmity." Help each other that the daughter of Mandalika used to do we need to teach in the teaching of Islamic religious education.
- 4) Self-sacrificing attitude. Princess Mandalika who is told in the folklore '*Princess Mandalika*' is a girl who is willing to sacrifice for the sake of her people, in order to avoid a war that will occur between princes who want to edit her, she is willing to sacrifice herself by plunging into the sea. Allah the Exalted says in al-Hujarat [49] verse 15, "Verily the true believers are those who believe in Allah and His Messenger, then they do not hesitate, and they wage jihad with their wealth and soul in the cause of Allah. This is what Princess Mandalika did, she was willing to sacrifice her soul to create peace in the Sasak Land of Lombok.
- 5) Useful for the crowd. Princess Mandalika has provided benefits to the community, with her humility, wars have not occurred, and until now the Sasak tribe people can enjoy nyale or sea worms which according to community beliefs are the incarnation of Princess Mandalika. As the hadith we are familiar with and often hear is "The best of man is the most beneficial to others." (Hadith Narrated ath-Thabrani, Al-Mu'jam al-Ausath, juz VII, p. 58, from Jabir bin Abdullah r.a.. Muhammad Nashiruddin al-Albani in the book: As-Silsilah Ash-Shahîhah). Being a useful person is one of the characteristics that a Muslim must have. A Muslim is more commanded to benefit others, not just seek benefits from people or take advantage of others. This is part of the implementation of the Islamic concept of love, which is giving. In addition, the benefits we give benefit to others, everything will return for our own good. As Allah says in Sura Al-Isra: "If you do good, verily you do good for yourselves..." (QS al-Isrâ/ 17:7), Nyale or sea worm which according to the beliefs of the people of Lombok is the incarnation of the princess Mandalika which can still be enjoyed by the people of the Sasak tribe of Lombok to this day which can bring prosperity. Catching sea worms or Bau Nyale is an annual tradition of the Lombok people that is highly anticipated, usually carried out every February. Some of the moral messages contained in the story of the daughter of Mandalika such as Tawadhu, friendly, helping each other, willing to sacrifice and benefit many people are commendable qualities which must be taught in the teaching of Islamic religious education, because as Muslims, we must instill these praiseworthy qualities, so that our lives become peaceful and peaceful.

c. Giving Folklore Putri Mandalika to Islamic Religious Education Learning Based on Local Wisdom

In teaching and learning activities in formal schools every day from 07:15-12:00 at Madrasah Ibtida'iyah Qamarul Huda Bagu (MI), in this formal learning, Mulok lessons will be included on *Folklore* entitled '*Princess Mandalika*', Islamic religious education learning that fosters local wisdom in students is carried out through the learning process. According to (Triwahyuningsih et al., 2023) Local wisdom is a system of values or behavior of local people in socializing with their environment wisely.

Habituation of students in fostering Islamic religious education learning based on local wisdom that is usually carried out in schools, such as praying before learning, praying duha, shaking hands with teachers, and using Indonesian in class as a unifying language. Based on interviews conducted with MI class VI teachers that, "*The importance of local wisdom in classroom learning, familiarizing students to shake hands with teachers, pray duha, use Indonesian in learning, and communication in school activities so that students appreciate existing local wisdom (Maesarah, 18/11/2021)*".

In teaching and learning activities (KBM), local wisdom can be developed by teachers starting from dividing students into 4 discussion groups, each group consists of 5 people, educators will provide explanations about discussions to students, namely

- 1) Educators give sheets containing *folklore* 'princess mandalika'
- 2) The educator asked the learners to read the *folklore* of the mandalika princess
- 3) Educators ask students to look for moral messages related to learning Islamic religious education contained in the *folklore* of princess mandalika

Discussion is one of the effective learning methods in fostering local wisdom in students, because through discussion students can establish good relationships, help each other, and both solve problems and find solutions, in discussions students can also learn to respect each other's opinions. Based on the results of an interview with the head of the ibtidaiyah madrasah (MI) Qamarul Huda Bagu that, "*Local wisdom can be grown in discussion classes, such as respecting each other's opinions and helping each other, while the provision of archipelago folklore such as Princess Mandalika is very important in learning, there are some local wisdom embedded in Princess Mandalika folklore such as the kindness and sincerity of Princess Mandalika (Baiq Lismayani, 18/11/2021)*".

In the folklore story of Putri Mandalika, there are several examples of Islamic religious education learning based on local wisdom that needs to be cultivated in MI students are some of the local wisdom reflected in the folklore of Putri Mandalika, such as humility, willingness to sacrifice, friendly to anyone, kind, and helping each other.

Discussion

This research follows an in-depth analysis of the potential and relevance of the folklore "Putri Mandalika" in the context of learning Islamic Religious Education. The results revealed that this folklore has a narrative quality that allows the symbolic and profound conveyance of religious values to the students. One of the things that stands out in the analysis is the relation of moral values in the story to ethical principles in Islam. Concepts such as honesty, humility, and love reflected in the character of Princess Mandalika can be connected with Islamic teachings about integrity, humility, and empathy for others.

In addition, the study also underscores that the folklore "Princess Mandalika" can be used as a tool to describe fundamental principles in Islam. For example, the story of Princess Mandalika sacrificing herself for the good of many people illustrates the spirit of sacrifice in Islam (Asfahani & Fauziyati, 2020). The use of a story approach in Islamic Religious Education learning can provide a more tangible and meaningful dimension for students, helping them understand religious concepts in a more concrete and interesting way.

In addition, this study also observed that the folklore "Putri Mandalika" can serve as a bridge between local history and Islamic religious history. By relating these stories to the local historical and cultural background, students can better understand the roots of Islamic culture in their surroundings. It encourages appreciation of Islamic cultural heritage and strengthens students' sense of religious identity.

Nevertheless, it is important to underline that interpretations of folklore may vary, depending on an individual's cultural background, knowledge, and understanding. Therefore, a careful approach in guiding students to understand religious messages in the correct context becomes essential. In addition, the study provides insight into the need to address controversial or contradictory aspects of folklore in order to preserve religious messages without causing confusion.

Overall, the results of this study confirm that the folklore "Putri Mandalika" has significant potential in implementing Islamic Religious Education learning. Extracting moral values, religious concepts, and Islamic history through these stories can provide an impactful and meaningful approach to students, helping them develop a deeper understanding of the religion and practice those values in everyday life.

The study on "The Folklore of Putri Mandalika in Implementing Islamic Religious Education Learning" represents an intriguing intersection of cultural folklore and religious education. Previous research has explored the significance of integrating local traditions and folklore into educational settings to enhance students' understanding of cultural values and beliefs. In the context of Islamic Religious Education, this study likely draws upon the theoretical framework emphasizing the importance of contextualized and culturally relevant pedagogical approaches (Rodin & Huda, 2020). Scholars may have explored the potential benefits of using folklore, such as the legend of Putri Mandalika, as a pedagogical tool to convey Islamic teachings in a culturally resonant manner. Theoretical foundations from the field of education, cultural studies, and religious studies may have been employed to support the integration of folklore into the curriculum, fostering a more engaging and meaningful learning experience for students. This research could contribute to the broader discourse on innovative approaches to religious education that bridge cultural heritage with the teachings of Islam, promoting a holistic understanding of faith within diverse societal contexts.

In conclusion, this study underscores the value of incorporating local folklore, such as the legend of Putri Mandalika, into Islamic Religious Education. By leveraging a theoretical framework rooted in contextualized and culturally relevant pedagogical approaches, scholars aim to enhance students' engagement and understanding of cultural values and Islamic teachings. The integration of folklore into the curriculum serves as an innovative method to bridge cultural heritage with religious education, offering a more immersive and meaningful learning experience. Ultimately, this research contributes to the broader conversation on effective and inclusive strategies for religious education that embrace the richness of cultural diversity within different societal contexts.

4. CONCLUSION

The provision of princess mandalika folklore in learning Islamic religious education based on local wisdom is one of the effective ways used in introducing archipelago folklore to students, because at this time our society has almost forgotten about our archipelago folklore, the community is now easier to present early childhood with folklore Outside the archipelago such as Cinderella, Snow White etc. through gadgets, because almost all mothers have smart phones or smart phones. In this archipelago folklore, there are many moral messages stored, and there are also many local wisdom that must be familiarized and developed to children at an early age. In teaching and learning activities, local wisdom is developed by educators or teachers starting from the habit of praying before learning, duha prayers, and shaking hands with teachers, the division of discussion groups is also very helpful in fostering local wisdom, because by discussing students can collaborate and establish good relationships when learning together with their friends. Friendship can be shown during discussions in class, so that by working together to solve problems and find solutions and help each other with friends can become a habit of students in the life they live every day. The local wisdom that needs to be cultivated in MI students are some of the local wisdom reflected in the folklore of Putri Mandalika, such as humility, willingness to sacrifice, friendly to anyone, kind, respectful of elders and helping each other, this is the learning of Islamic religious education that must be owned by students.

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