

**DONGENG-DONGENG DI KAKI GUNUNG CIREMAI
KABUPATEN KUNINGAN UNTUK BAHAN AJAR MEMBACA
DONGENG DI SMA¹⁾**

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ABSTRAK

Tujuan penelitian ini mendeskripsikan struktur dan nilai etnopedagogik dongeng-dongeng yang ada di kaki Gunung Ciremai, dan bisa atau tidaknya dijadikan alternatif bahan ajar di SMA. Metode yang digunakan adalah metode deskriptif, tehnik pengumpulan data menggunakan tehnik observasi, wawancara, dan dokumentasi. Dongeng yang terkumpulkan, diantaranya “Munding jeung Oray Laki, “Asal-usul Oray Sanca teu Boga Peurah”, “Riwayat Asal Paré”, “Si Grahwana jeung Uyut Hawu”, “Céwéranda”, “Sasakala Situ Cipariuk”, “Panduka jeung Linansék”, jeung “Lutung Kasarung”. Dongéng tersebut dianalisis menggunakan analisis strukturalisme Levi-Strauss. Langkah-langkahnya menemukan ceriteme, menyusun ceriteme secara sintagmatik dan paradigmatis, sinkronik dan diakronik, lalu dikaitkan dengan kebudayaan Sunda yang menjadi latar belakang adanya cerita. Dari hasil analisis tersebut menghasilkan konsep *sineger tengah*, sikap dan moral pemimpin, keselamatan, pemimpin, gotong royong, *welas asih*, *purwadaksi*, dan konsep keharmonian. Nilai etnopedagogik yang ditemukan, *tri-silas*; ada delapan unsur *silih asih*, enam unsur *silih asah*, dan delapan unsur *silih asuh*. *Catur diri insan*; ada delapan unsur *pengkuh agamana*, delapan unsur *luhung elmuna*, delapan unsur *jembar budayana*, tujuh unsur *rancagé gawéna*. *Gapura panca waluya*; ada delapan unsur *cageur*, delapan unsur *bageur*, delapan unsur *bener*, delapan unsur *pinter*, enam unsur *singer*. Moral, terdapat lima moral terhadap Tuhan, delapan moral terhadap diri pribadi, delapan moral terhadap sesama, tujuh moral terhadap alam, dan tujuh moral dalam mencapai kesenangan lahir dan batin. Melihat dari struktur dan nilai etnopedagogik pada delapan dongeng di kaki Gunung Ciremai, bisa dijadikan alternatif bahan ajar di SMA.

Kata kunci: Dongéng, struktural, etnopedagogik, bahan ajar

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**THE FAIRYTALES IN THE CIREMAI MOUNTAIN
KUNINGAN REGENCY FOR LEARNING MATERIAL
OF FAIRYTALE READING IN SENIOR HIGH SCHOOL ¹⁾**

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ABSTRACT

The aim of this research was described the structure and value of ethnopedagogy of the fairytales which was exists in the Ciremai Mountain, its result was became alternative learning materials in senior high school. The research method was descriptive method, data collection techniques used were observation technique, interviews, and documentation. The fairytales collected, were “Munding jeung Oray Laki”, “Asal-usul Oray Sanca teu Boga Peurah”, “Riwayat Asal Paré”, “Si Grahwana jeung Uyut Hawu”, “Céwéranda”, “Sasakala Situ Cipariuk”, “Panduka jeung Linansék”, and “Lutung Kasarung”. The tale is analyzed by using the analysis of Levi-Strauss structuralism. The steps used were finding a ceriteme, composing a ceriteme with syntagmatic and paradigmatic, synchronic and diachronic, and then linked to the Sundanese culture that had become the background of the story. The results of the analysis produced a concept of sineger tengah, attitude and morale of leader, safety, leader, mutual cooperation, welas asih, purwadaksi, and the concept of harmony. The value of etnopedagogy was found, tri-silas; there were eight elements of silih asih, six elements of silih asah, and eight elements of silih asuh. Catur diri insan; there were eight elements of pengkuh agamana, eight elements of luhung elmuna, eight elements of jembar budayana, seven elements of rancagé gawéna. Gapura panca waluya; there were eight elements of cageur, eight elements of bageur, eight elements of bener, eight elements of pinter, six elements of singer. Moral, there are five morals to God, eight morals to the self, eight morals to each other, seven morals to nature, and seven morals in achieving the inner and outer pleasures.

Keywords: *fairytales, structural, etnopedagogi, learning materials*

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