



Embodying character education values: "Malin Kundang" and community character development

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ARTICLE INFO	ABSTRACT
<p>Article history Received: 2024-03-12 Revised: 2024-08-17 Accepted: 2024-09-09 Published: 2024-12-05</p> <p>Keywords Character Community development Education values Legend of "Malin Kundang"</p>	<p><i>Intangible heritage, such as folklore, plays a crucial role in preserving cultural values and traditions. Regular efforts are needed to ensure these stories, and their embedded values are passed down through generations. Many ways can be conducted, including socialization and implementation of character education values. This article aims to socialize and implement the character education values contained in folklore. This community service program is an attempt to preserve and pass down the character education values contained in the legend "Malin Kundang," a well-known legend about a son's disobedience to his mother and cursed to be a stone, to many segments of people, especially youngsters in West Sumatra and its surroundings. Universitas Andalas lecturers and students in Sumatra Barat, Sumatra Selatan, Bengkulu, and Riau conducted the program. We collected data regarding people's knowledge of "Malin Kundang," its educational values, and the methods of sustaining the values for the next generation. The results show that 65 out of 79 (82%) respondents understand the legend "Malin Kundang." Sixty-seven (85%) respondents agree that religious, moral, and social values such as courtesy, respect for others, obedience to parents, hard work, abstinence, and remembrance of origin are values to be passed on to others. While 'Malin Kundang' is widely known, continuous efforts are needed to instill its values in the younger generation. Utilizing modern techniques such as IT and media can enhance the preservation and dissemination of these cultural values.</i></p>
<p>Kata Kunci Karakter Pembangunan komunitas Nilai-nilai pendidikan Legenda "Malin Kundang"</p>	<p>Penggambaran Nilai-Nilai Pendidikan Karakter: "Malin Kundang" dan Pengembangan Karakter Komunitas. Konservasi warisan budaya, seperti folklor dengan nilai-nilainya, harus dilakukan secara teratur. Banyak cara yang dapat dilakukan, termasuk sosialisasi dan implementasi nilai-nilai pendidikan karakter. Artikel ini bertujuan untuk mensosialisasikan dan menerapkan nilai-nilai pendidikan karakter yang terkandung dalam folklor. Program pelayanan masyarakat ini adalah upaya untuk mempertahankan dan menyampaikan nilai-nilai pendidikan karakter yang terkandung dalam legenda "Malin Kundang," sebuah legenda yang terkenal tentang kedurhakaan seorang anak terhadap ibunya dan terkutuk menjadi batu, kepada banyak orang, terutama anak-anak muda di Sumatra Barat dan sekitarnya. Para dosen dan mahasiswa Universitas Andalas yang berasal dari Sumatra Barat, Sumatra Selatan, Bengkulu, dan Riau melakukan program ini. Kami mengumpulkan data mengenai tiga hal: pengetahuan orang tentang "Malin Kundang", nilai-nilai pendidikannya, dan metode-metode untuk mempertahankan nilai untuk generasi berikutnya. Hasilnya menunjukkan bahwa 65 dari 79 (82%) responden memahami legenda "Malin Kundang", enam puluh tujuh (85%) responden setuju bahwa nilai-nilai agama, moral, dan sosial seperti kebajikan, menghormati orang lain, taat kepada orang tua, kerja keras, pantangan, dan ingat asal-usul adalah nilai yang harus ditransmisikan kepada orang lain. Meskipun "MalinKundang" telah menjadi konsumsi banyak orang, konservasi dan penanaman nilainya harus dipertahankan untuk generasi muda. Selain metode tradisional sosialisasi dan konservasi, metode modern seperti IT dan media akan signifikan dan utama dalam mencapai cakupan dan efektivitas yang lebih luas.</p> <p style="text-align: right;">Copyright © 2024, Ferdinal et al This is an open access article under the CC-BY-SA license</p> <div style="text-align: right;">  </div>

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INTRODUCTION

In September 2015, The United Nations declared 17 agendas for sustainable development, which include poverty eradication, a healthy and prosperous life, equality among people, quality education, peace, justice, and sustainable institutions, which became the global commitment to achieve in 2030. Quality education should become the first priority in many countries, including developing countries like Indonesia. Indonesian education should be able to unite all segments of Indonesian people and enable them to go through the nation's development sustainably. Indonesians must respect others, such as younger generations, fellow citizens, and elders. For a long time, they have been proud of their folklore, such as "Malin Kundang", which has been used to teach people, especially younger generations, to respect their elders. It is commonplace to hear someone say "*Jangan jadi Malin Kundang*" (Don't behave like Malin Kundang anyway). The person's speech is not just a joke but has a deep and broad meaning. It reminds anybody to be respectful, polite, and obedient to their parents. Don't be unjust to them. Nowadays, quite often, we find children who do evil to their parents who have given birth, educated, and raised them. As educators or prospective educators, both formal and informal, we should know that good and decent behaviors, and actions must be taught to the younger generations so that they can have good attitudes and behavior anyway. It suggests that intangible heritage, such as folklore, is crucial in preserving cultural values and traditions. Therefore, regular efforts are needed to ensure these stories, and their embedded values are passed down through generations.

Philosophically, authors like John Dewey, Paulo Freire, and Plato have explored the relationship between education, literature, and character development in their writings. Literary education becomes one of the instruments in the inheritance, preservation, and conservation of character education values for the public. A nation can apply this to its society by inheriting oral literature and cultivating educational values. However, the facts show that the younger generation's character values are still weak. The decline in understanding the values of character education and their application in society has become a matter that needs to concern the whole layer of society. All parties' awareness is essential to communicate, consolidate, and pass on these values to future generations.

Even adults, including parents, may fail to apply these values to families and communities around them. Some teach respect and obedience to parents, but this kind of learning begins to break away from the legacy of oral traditions like the legend "Malin Kundang." This inheritance must be made so that this tradition persists, and the cultivation of educational values is also implemented. Based on observations and direct discussions with a number of the community members, we obtained some problems: first, although most knew the story, some members of society did not know the educational values the legend carries, and second, still, many of them have not yet learned how to inherit these values to the younger generation. Therefore, based on the analysis of the situation results, we formulate several problems, namely: 1) the inheritance of human values in "Malin Kundang," 2) the cultivation of education values to successive generations, 3) People were not used to inheriting and instilling values into others, and 4) their lack of knowledge on how to inherit and instill the values of humanity into others.

"Malin Kundang" is a famous folk tale in Indonesia that tells the story of a young man who disrespects his mother. As punishment for his disobedience, Malin Kundang is transformed into a stone, forever doomed to symbolize ingratitude and betrayal. The legend serves as a remembrance of the importance of respecting and honoring one's parents, emphasizing the consequences that can arise from neglecting familial values. Malin Kundang is a strong and ambitious sailor who leaves his impoverished village to seek wealth and success. However, he becomes arrogant and forgets about his humble origins, rejecting his mother when he comes to visit him. As a result, he is cursed by her to become a stone statue, forever condemned to stand on the beach as a reminder.

"Malin Kundang" serves as a powerful tool for character education. It highlights the importance of respect, gratitude, and compassion. This legend provides valuable lessons that can be utilized to promote the socialization of character education among individuals of all ages, as it was performed by lecturers and students of Unand (Universitas Andalas) in Figure 1. The story has been passed down through generations. It is a powerful narrative that conveys critical moral lessons and values to individuals, especially children. Through "Malin Kundang," various aspects of character education, such as honesty, humility, and the consequences of one's actions, are effectively communicated and ingrained in the minds of listeners or readers. By presenting moral lessons in a narrative form, legends make it easier for listeners or readers to relate to the characters and their experiences. This emotional connection helps deepen the message's impact, making it more likely for individuals to internalize and apply these values in their own lives.

In short, legends play a crucial role in educating people about character values by connecting them to their cultural heritage and offering relatable narratives that facilitate the internalization and application of moral lessons. By exploring legends such as "Malin Kundang," individuals can gain a deeper understanding of the values cherished by their ancestors and cultivate these values in their own lives. This article argues that legends play a crucial role in character education by connecting individuals with their cultural heritage, imparting cherished values, and facilitating the internalization of moral lessons through relatable characters and compelling narratives. The main points of the essay are that legends play a significant role in educating character values by being deeply rooted in cultural traditions and beliefs, allowing individuals to connect with their cultural heritage and gain a deeper understanding of cherished values, and making it easier for individuals to internalize and apply moral lessons through relatable characters and compelling narratives. Legends serve as a powerful tool for transmitting essential moral teaching across generations. This article aims to socialize and implement character education values found in folklore, focusing on "Malin Kundang" to different segments of communities. Socialization also seeks to implement the educational values of Malin Kundang and familiarize the target

community members with methods of preservation within the community, which will help solve the problems mentioned earlier and fulfill the program's target.



Figure 1. The service providers in the area of Batu Malin Kundang

Based on the power of folklore to educate people, the lack of knowledge on how to teach character education values among community members, and the planned efforts to address them, the program's outlook is shown in Table 1.

Table 1. Solution and outcome target

No	Solution	Outcome
1	Socialization of the legend "Malin Kundang"	Consciousness of traders and the public about the role of "Malin Kundang" in public education
2	Socialization of character values in the legend	The public knows the values contained in "Malin Kundang."
3	Implementation of the cultivation method of educational values to the community	The community knows how to implement the method of educational values to the other community members.

Socialization and training are commonplace methods that community service providers use to carry out their programs. Many consider them the most appropriate and effective strategies to reach their objectives. These methods are widely applied in different locations and programs. In Indonesia, various community service programs have been conducted, including socializations about the manufacture of ethanol from banana peel waste (Cartika et al., 2023), the prevention of COVID-19 (Ferdinal et al., 2022), the use of caves as a science center (Zulaikah et al., 2023), Japanese language training for students, and the teaching of Indonesian history to preserve the nation building (Ferdinal et al., 2024). Some community service providers have already undertaken programs of socialization of character education, including character education in learning (Aciakatura et al., 2022; Syarif, 2017), socialization of culture-based personality education (Ekowati et al., 2019; Hasim & Faruk, 2020; Iswatiningsih, 2019), introduction to social values (Umar, 2015; Zulfa & Ekafebriyanti, 2020), multiculturalism, and religious values within Muslim family children (Djazuli, 2008; Muchtar & Suryani, 2019), local wisdom values for conservation (Noviana et al., 2023), character education management based on 'Pondok Pesantren' (Nizarani et al., 2020), values of character education in oral traditions (Ruslan & Casim, 2021), the application of character education to vocational school students (Zulham & Darliana, 2021), socialized application of character and intellectual education in elementary schools (Soebardji & Isroyati, 2020), Islamic education with cultural values (Talibo, 2019), and building character education within society (Suyanta, 2013). More importantly, interests in building people's awareness of physical environments are also crucial to notice, such as environmental conservation (Efendi, 2020; Faizah, 2020; Segera, 2015), ecological know-how (Baginda, 2018; Priyatna et al., 2017), cultivating nature (Widodo et al., 2019), and love for nature (Putri & Nikawanti, 2018).

Several community service providers have also undertaken some devotional activities in the context of teaching the values contained in "Malin Kundang," such as the matrilineal system of affinity of "Malin Kundang" (Fitriana, 2018), the moral values in folklore such as "Malin Kundang" (Maemunatun et al., 2021), the morals of "Malin Kundang" (Permatahati et al., 2022), the teaching of character education among school students through "Malin Kundang" (Qori'ah & Ningsih, 2021), and the moral values of "Malin Kundang" in the Islamic perspective (Sumardi et al., 2020). In short, socialization and training are commonly applied in different contexts and locations. So, this intended program should upgrade the community's ability to sustainably preserve the story "Malin Kundang" from one generation to another. Hence, the

performance of this program is based on the hypothesis that the legend "Malin Kundang" could serve as an effective vehicle for instilling fundamental educational character values within the community.

METHOD

Referring to Wekke (2022), who has reminded us that community service activities should be conducted scientifically, this community service was performed through several stages, including need analysis, design, development, and implementation. It was completed within six months, from March 2023 to August 2023. The implementation details are seen in Table 2.

Table 2. Stages of Community Service Program

Need Analysis	Project Design	Project Development	Project Implementation	Project Evaluation
The service team performed a need analysis about the possibility of socializing potential character education values to the public through folklore.	The team designed a socialization of a 4-week activity about the need analysis results.	The team designed the socialization materials, coping with the need analysis results.	The team and the students of Literature Study Program of Universitas Andalas socialized the materials to the people. The students used an online questionnaire for the service activities.	The team analyzed the performance of the activity and distributed/helped fill in a questionnaire to the service participants.

The program, conducted by Universitas Andalas lecturers and students across Sumatra Barat, Sumatra Selatan, Bengkulu, and Riau, aimed to engage young people in understanding and preserving the values of "Malin Kundang." The service began at the tourist destinations of Batu Malin Kundang, Air Manis Padang, where the initial socialization was conducted. Then, it continued to some places in Sumatra Barat, Sumatra Selatan, Bengkulu, and Riau, where the service student-providers originate. The implementation of the program can be seen in Figure 2.



Figure 2. Stages of the community service program implementation

Socialization is to identify ways to preserve and instill character education values in others. Exemplification is teaching ways that can be used in inheriting and instilling educational values through oral literature. Familiarization is habituating society to inherit and instill these values in others. The community service took the form of socialization and the cultivation of the character's educational values in the community through the legend "Malin Kundang." To do this, the team applied a service-learning method (Selmo, 2015), where the service providers participated in the community. The socialization was performed consecutively, beginning with the socialization of four master's and bachelor's literature students of Andalas University. Then, the students socialized with the people of their places of origin and where they lived in the same way. Finally, we found responses from 79 respondents (male and female having different occupations such as school students, college students, teachers, sellers, and civil farmers, aged between 7 and 76), taken at random directly in the field at the tourist destinations of Malin Kundang, Air Manis, Padang, the community members in other areas such as Sumatra Selatan, Bengkulu and Riau (see Figure 3) as an example.

The partners will gain valuable knowledge about "Malin Kundang" and the cultivation of education values for others. The working procedures to support the implementation of the proposed methods are described in Table 3.

Table 3. Working Procedure

No	Procedure	Target Outcome
1	Socialization	Knowledge of the legend "Malin Kundang".
2	Exemplification	The ways to preserve and instill the values of character education to the people.
3	Familiarization	Familiarization of education values among the community members.



Figure 3. Service providers distributed questionnaires to the visitors

The implementation of this community service program started with the process of planning, implementation, and evaluation. The providers invite and teach some community members to inherit and instill the character education values. Guided by a survey questionnaire asking five questions regarding the people's understanding, mastery, wish to retell, lessons, and need to transfer the education values in "Malin Kundang." The program was implemented using a precise list of access indicators planned and made in advance, including the central education values of politeness, hard work, and disobedience to older people. These values need to be inherited by others through regular telling, teaching, instilling, and applying within the community. The continuity of the program after its implementation in the community in the field is the monitoring, inheritance, and cultivation of the educational values of character in the general society. It is achieved through the use of a survey dealing with four questions: asking people to retell the story again, testing the central values it has, asking them to mention who is responsible for preserving the legend and its educational values and confirming their willingness to keep retelling the story to others.

RESULTS AND DISCUSSION

"Malin Kundang" reminds us to remain humble in the face of success, as arrogance and ingratitude can lead to direct consequences. It provides a glimpse into the traditional customs and norms that were prevalent during that time, emphasizing the importance of filial piety and humility. This folktale is a valuable cultural heritage passed down through generations. It allows us to connect with our ancestors and understand their experiences and wisdom. By preserving and sharing such a legend, we not only hold cultural and historical significance as it is deeply rooted in the traditions and values of its people, but it also reflects the importance placed on filial piety, humility, and gratitude within their society. Specifically, the program's results produced some data regarding the community's knowledge of "Malin Kundang," the process of instilling values to the people, exemplifying the method, and the survey to confirm their familiarity to preserve the values to the next generation.

People's knowledge about "Malin Kundang"

The results of the people's know-how and understanding of "Malin Kundang" are shown in Table 5. The data collection was performed in line with the socialization of the story to the people in four months, beginning with sellers and visitors in Air Manis (Figure 4), in Lubuk Linggau, Sumatra Selatan, and students in three classes in Faculty of Humanities - Universitas Andalas, and finally in some villages where some students come from. Then, the service providers taught some significant education values in "Malin Kundang," including politeness, hard work, and disobedience to older people to the respondents. We passed down the leaflet and talked about the values, the quotes from the legend, and the meaning of the quotes, as shown in Table 6.

Table 5. Community knowledge of "Malin Kundang"

No	Question	Answer			
		A	B	C	D
1.	Do you understand "Malin Kundang"?	Yes: 65	A Little: 14	No: 0	-
2.	Can you tell the story of Malin Kundang	Can: 74	Cannot: 3	No Answer: 2	-
3.	Do you like to tell this story to others?	Likely: 48	Less likely: 25	Not likely: 6	-



Figure 4. Sellers and visitors mingled in Pantai Air Manis Padang

Table 6. Character education values in "Malin Kundang"

No	Values	Data	Explanation of Values
1	Politeness	<i>Izinkan saya pergi, bu. Saya kasihan melihat ibu terus bekerja sampai sekarang," kata Malin Kundang.</i> (Let me go, ma'am. I'm sorry to see you keep working until now," said Malin Kundang.)	Malin Kundang has a respectful attitude toward his mother.
2	Hard work	<i>Keesokan harinya Malin Kundang pergi merantau dengan menggunakan sebuah kapal. Setelah beberapa tahun bekerja keras, dia berhasil di rantau. Malin sekarang menjadi orang yang kaya raya dengan sejumlah kapal dagang.</i> (The next day, Malin was invited to sail on a boat. After a few years of hard work, he became successful. Malin was then a wealthy man with some merchant ships.)	Malin Kundang worked hard in doing anything. Everyone in doing something must work hard and refrain from giving up.
3	Disobedience to the elderly	<i>"Oh Tuhan ku yang kuasa, jika benar dia anak ku, saya mohon berikan azab padanya dan rubahlah dia menjadi batu," doa sang ibu murka.</i> (<i>"Oh my Lord, if he is my son, I beg you to punish him and to turn him into a stone," the mother prayed angrily.</i>) <i>Tidak lama kemudian angin dan petir bergemuruh menghantam dan menghancurkan kapal Malin Kundang. Setelah itu tubuh Malin Kundang kaku dan menjadi batu yang menyatu dengan karang.</i> (Shortly after that, wind and thunderstorms struck, and destroyed Malin Kundang's ship, after which Malin's body became stiff and became a rock that merged with the coral.)	Be a devout man to the elderly. And do not disobey him

When the socialization of "Malin Kundang" was conducted (see Figure 5), the community service providers instilled some fundamental education values derived from the story to be understood and perpetuated by the target people and taught to the younger generation. We also show the respondents some ways of passing on the legend to the community members through quotes and methods of delivery to others, as seen in Figure 6.

People's Knowledge of Character Education Values in "Malin Kundang"

While most respondents knew "Malin Kundang" very well, they believed in different values in the folklore, as shown in Table 7. To instill character education values in the target people and make them understand, the service providers explain that they can work on it in different roles, beginning with story tellers to model implementors as shown in Table 8. The service program continued with the survey, which aimed at ensuring the respondents understand the legend, know the values that need to be preserved among people and the prospective targets, and predict their willingness to hold the legend and its values, as seen in Table 8.



Figure 5. Service providers were talking with a private photographer



Figure 6. Service providers exemplified the methods of preservation of folklore to sellers

Table 7. Community knowledge of character education values in "Malin Kundang"

No	Question	Answer				
		A	B	C	D	E
1.	What lessons (values) do you learn from "Malin Kundang"? Mention them.	Religion: 6	Morale: 10	Social: 22	Culture: 3	Mixture: 37
2.	Do the values need to be passed on to someone?	Yes: 70	Not sure: 3	No: 6	-	-

Table 8. Methods to inherit values

Quotes to support the values	Explanation of the method and sample
"Let me go, ma'am. I'm sorry to see you keep working until now," said Malin Kundang	Telling, teaching, and instilling the values that exist in oral tradition to future generations. For example: Storyteller, teacher, and conserver
The next day, Malin invited him to sail on a boat. After a few years of hard work, he succeeded in the region. Malin is now a wealthy man with several merchant ships.	Applying and applying the positive values of oral traditions in society. For example: a model and practitioner
"Oh, my Lord, if he is my son, I beg you to punish him and to turn him into a stone," the mother Prayed angrily.	Those who have the ability and power to transform the forms of oral tradition into printed and recorded traditions. Teaching values from oral tradition using non-oral media. For example: writer, filmmaker, and performer.

Methods to instill character education values

The respondent's preparedness and knowledge to preserve the character education values contained in "Malin Kundang" can be seen in Table 9.

Table 9. Respondent's readiness to implement the individual's socialization and implementation plan

No	Question	Answer			
		A	B	C	D
1.	Can you tell me "Malin Kundang" again?	Can: 75	Cannot: 3	Abstain: 1	-
2.	This story needs to be told to others because it contains what values?	Religious: 11	Moral: 61	Mixed: 7	-
3.	Who needs to understand the story "Malin Kundang"?	All: 72	Adult: 0	Youth: 5	Kid: 2
4.	Will you tell the story "Malin Kundang" to others?	Yes: 67	Not sure: 12	No: 0	-

Incorporating Character Education Through Socialization of the Legend "Malin Kundang"

Socialization of the legend "Malin Kundang" plays a crucial role in shaping an individual's characters and values. Individuals learn societal norms, moral values, and acceptable behaviors through interactions with others. This socialization process helps individuals develop empathy, respect for others, and a sense of responsibility towards their community. It also instills essential virtues such as honesty, integrity, and compassion. Ultimately, socialization molds individuals into responsible citizens who contribute positively to society and uphold its values. Exposure to different social environments and diverse perspectives allows individuals to broaden their horizons and develop a more inclusive worldview.

By incorporating character education through the legend in formal and informal settings, individuals can better understand the values and virtues essential for personal growth and positive social interactions. This education provides individuals with the tools to make ethical decisions, solve conflicts peacefully, and contribute positively to their communities. It not only enhances their personal growth and well-being but also contributes to the overall betterment of society. Character education fosters a sense of self-awareness and self-reflection, allowing individuals to choose their expected values and principles. Additionally, it promotes a sense of community and encourages individuals to engage in acts actively (Andini, 2019; Andini et al., 2024a; Andini et al., 2024b; Andini & Prastiyowati, 2021).

Through the socialization of "Malin Kundang," individuals can witness and learn from positive behaviors and ethical standards demonstrated by their peers, mentors, and role models. The data shows that 65 (82%) respondents knew the legend, and 74 (94%) could retell the story. This reinforcement of positive behavior within a social context helps to solidify these values and principles, making them more likely to be internalized and practiced consistently. Moreover, 70 (87%) believed that the values contained in the legend must be passed down to others. Furthermore, socialization allows individuals to receive feedback and support from their community, particularly the moral values (22 or 28%) compared to the mixture of religious, moral, and social values by 37 (47%) respondents. It reinforces their commitment to upholding positive character traits and ethical standards by providing individuals with opportunities to interact and learn from others. Moreover, socialization offers opportunities for individuals to observe and emulate positive role models who exemplify ethical behavior, further reinforcing their moral compass.

Individuals can teach others the significance of honesty, perseverance, and the consequences of one's actions. The results show that 75 (95%) respondents were ready to do it. It allows them to reflect on their values and make connections between the story and real-life situations. Additionally, exploring the legend "Malin Kundang" can foster critical thinking skills as students analyze the motivations and choices of the characters, encouraging them to consider different perspectives and develop empathy towards others. Reflecting on the lessons learned from these values, individuals can develop a strong sense of integrity and become responsible members of society. By analyzing the character values portrayed in this legend, individuals should be able to understand the importance of honesty, compassion, and humility in their lives. In this case, 67 (85%) would retell the story. Of the 79 participants, 61 (77%) agreed that moral values should be their main concern. This program can catalyze personal growth and encourage individuals to gain a deeper understanding of virtues such as perseverance, humility, and forgiveness. This analysis allows individuals to reflect on their character and make necessary improvements to align with these values. Additionally, exploring legends can serve as a platform for discussing the consequences of negative traits like greed and arrogance, highlighting the importance of making ethical choices in one's life.

One method to socialize these values to children and learners is through storytelling. By sharing the legend "Malin Kundang" engagingly and interactively, such as through these socialization activities, the respondents can learn about the virtues portrayed in the story and develop empathy and understanding towards others. In different contexts and occasions, other community service programs may apply group discussions or debates on real-life scenarios where individuals have displayed perseverance, humility, or forgiveness, allowing children and learners to analyze and reflect on the impact of these virtues. Moreover, other programs can work out through reading books or telling the story orally, allowing people to connect with the characters and understand the moral lessons embedded in the narrative. Another activity to socialize these values is through role-playing or drama.

The legend can also work in educational contexts, such as creating lesson plans for language arts or social studies classes. For example, students could write their version of the legend, incorporating the themes of perseverance and forgiveness. Additionally, teachers could use the legend as a starting point for discussions on cultural diversity and the importance of respecting different backgrounds and experiences. It can help foster a sense of inclusivity and empathy among students in classroom settings or extracurricular programs. For instance, teachers can incorporate the legend "Malin Kundang" into their language arts curriculum by assigning students to write creative stories inspired by the themes and lessons of the legend. This activity enhances their writing skills and encourages critical thinking and moral reasoning as they explore the consequences of their characters' actions.

Additionally, schools can organize cultural events or assemblies where students perform plays based on the legend, promoting teamwork, creativity, and culture using "Malin Kundang" as a basis for creative writing assignments. Students can be encouraged to write their story versions, exploring different themes or outcomes. It enhances their storytelling skills and promotes critical thinking and imagination. Additionally, the legend can be incorporated into history lessons, providing a glimpse into the cultural heritage and traditions of the region where it originated. It can help students develop a broader understanding of different cultures and foster respect for diversity.

CONCLUSION

This socialization program of character education values, witnessing the seeds of integrity, empathy, and resilience we have shown within our communities is heartening. We found out that the target respondents (65 out of 79 or 82%) understand "Malin Kundang" as a source of character education values that need to be passed down to other generations regularly and correctly through different methods, including teaching, modeling, and telling. Sixty-seven of them (85%) believed that religious, moral, and social values such as courtesy, respect for others, obedience to parents, hard work, abstinence, and remembrance of origin are values to be passed on to others. We must remember that character is not merely taught but lived daily. Let the values we have embraced guide our actions, shaping not only our paths but also the collective destiny of our society. Let's carry forth these lessons, fostering a culture of kindness, respect, and understanding in every interaction. Our journey towards a better tomorrow begins with the character we embody today. Specifically, we can conclude with some points as follows: First, socialization is a tool to learn whether people near us know and understand the legend "Malin Kundang" and to investigate to what extent they know it. Second, exemplification will directly or indirectly provide methods for commoners to pass down the legend and its educational values to others. Lastly, probing questions regarding the legend's values, wishing to retell them, and selecting the respondents' target should determine people's willingness to preserve the story and its educational values. Through these efforts, we hope that they will familiarize themselves with such efforts.

Character education is vital in passing certain positive and negative characters to younger generations. In this regard, similar attempts must be performed regularly through conventional ways such as direct socialization and training or through social media. Secondly, regular character education monitoring and evaluation must ensure the efforts run as expected and are effective. The successful attempts need to continue, and the ineffective ones need to be evaluated to make them more effective and fruitful.

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