

Moral Values in Selected Folklores in English Versions Across Sumatera Island

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Abstract

This research present was analysis folklores in Sumatera Island which aimed to know how much folklore in there and the correlation with moral values. There were some steps, such as the first step was reading the folklores in detail. In this step, the chose folklores were read carefully and detail. It was used a deep observation to find the data. It could be a word, a phrase, a sentence, a paragraph, or the whole story, and also could be the utterances by the character or narrator. The second step was coding the utterances with promoted moral value by Kemendiknas in the year 2010. The third step was classifying the data that have been coded into the particular moral values. The type of data was the qualitative data; in the form of phrases, clauses, sentences of paragraph found in the chosen folklores. As a descriptive-qualitative, the key instrument of the present study was the researcher himself. Qualitative research has an actual setting as the direct source of data and the key instrument. Then, the folklores came from Sumatera Island and found the characteristics as the theory-guided. The content of folklores was also influenced by the culture of the area where it comes from. The source of data used in this study was ten folklores across Sumatera Island which includes folklores and those were written in Indonesianlegend.blogspot.co.id, indonesianfolklore.blogspot.com and ceritanusantara.com. Those moral values are used as a standard for people's characterization. In modern life, many people forget about moral values in the society. It made their morality broken. There were eight moral values that had been used in these folklores across Sumatera Island. They were honest, hard-working, creative, independent, curiosity, inclusive/communicative, peace-loving, and responsibility values.

Keywords: moral, moral values, folklore

Folklores were short stories which still lives until now, and they were also still popular and used in some places as an interesting story that it had moral values. Moral values were action in folklores which was done by some characters. A good or bad attitude in folklores was values that influenced attitude and mind of someone because the moral values were very important in folklores to give an experience that can give learning. Folklores were important in real life and in education because there were moral values in folklores that can be modeled and applied both in the education environment and in the society. Folklores were also one type of literature besides poetry and prose that were more popular in the community. According to Dauly (2014), folklore is a culture that has been inherent in society. Therefore, the storyline, language, tradition, and culture in the

story often have the closeness to the owner or even a reflection. Morals can be enforced in many ways, one of which is through education. Education is one of the factors which are needed by humans in their life, including moral education because morality is a matter that supports the development of a Nation. Those morals relate to dealing or ability to make a distinction between the right and wrong. Moral value also grew up since we were born then our parents teach us how to act properly, it was important for life. The word "moral" did not only discuss something that we acted but also about our opinion and our conscience of what we should not do, from the moral point of view we know whether what we have done is right or wrong and whether the side effects good or bad. Moral brings one's attitude into a good relationship with other people in society. Moral values are the standards of right and wrong, which govern an individual's behavior and choices. Individual's morals may derive from parent or family, society and government, religion, or self.

There were several studies that discuss folklores. But most of them discussed in a certain area where the scope was small such as only discussing folklores in one area. So, the researcher took the initiative to develop this research on folklore with a larger scope from some areas in Sumatera Island. Sumatera Island was inhabited by Malay people, which were divided into several tribes. The biggest tribes were Aceh, Batak, Melayu, Minangkabau, Basemah, Rejang, Ogan, Komering, and Lampung. In the eastern coastal region of Sumatera and in several large cities such as Medan, Batam, Palembang, Riau, and Lampung, there were many ethnic Chinese and Indians. The population of Sumatera was only concentrated in the East Sumatra region and the Minangkabau highlands. The livelihoods of the people in Sumatera were mostly farmers, fishermen, and traders. There were ten folklores from Sumatera Island such as Asal Usul Tari Guel from Aceh, Asal Mula Danau Tes from Bengkulu, Bujang Katak from Bangka-Belitung, Mah Bongsu and A Snake from Batam, The Pirate Crocodile from Lampung, The Legend of Dumai from Riau, Malin Kundang story from West Sumatera, Toba Lake from North Sumatera, The Legend of Kemaro Island story from South Sumatera, and the last is The Legend of Putri Pinang Masak story from Jambi.

The researcher only took ten folklores from Sumatera Island in to limit and make it easy to analyze of research, and the folklores were in the English version. It meant to discuss there were moral values in folklores across Sumatera Island and gave us new references, especially in the study.

Undoubtedly, the study of analysis moral values in selected folklores had been examined in Sumatera Island by different researches as an important material in the learning process. For example, Armilia Sari (2016) discusses folklores from South Sumatera in English: media to introduce Indonesian culture to the International world. By this research, it is known the importance of folklore in South Sumatera. It means folklores in this area can be material in English Language Teaching to increase students' interest in learning English. Furthermore, Desi Yundi (2018) discusses folklores from Merangin Jambi entitle analysis of intrinsic elements folklore of Segundo Kuning in Dusun Tuo Merangin Jambi, discusses intrinsic elements in this folklore such as; theme, character and

characterization, plot, background, a point of view, style language and message. Tanjung (2015) discuss the influence of folklore in North Sumatera on the Mindset of the Young Generation, discuss young people today are less interested in folklore.

Method

In this research, the researcher applied a descriptive qualitative method which was aimed to make the explanation or description of the analysis systematically, authentically, and precisely in the moral values in folklore. More specifically, the researcher used descriptive qualitative research which was focused on content analysis in conducting this research.

As a descriptive-qualitative, the key instrument of the present study was the researcher himself. Qualitative research has actual settings as the direct source of data and the key instrument. Such as study moral values and education in folklores from Sumatera Island. The researcher had been reading folklores from Sumatera Island, and then the researcher chose ten areas in Sumatera Island, and the researcher found out the moral values in the folklore. After that, the researcher chose the data based on the problem will be discussed or have a relation to the problem of the study. The last was retyping all the source data have been chosen. In the processing of the data analysis, the researcher took some steps, those were:

(1) the researcher found out a type of moral values frequently comes up in selected folklores across Sumatera Island. (2) The researcher found out the proportion in appears of the moral values in selected folklores across Sumatera Island. (3) The researcher found out reflected in utterances in the moral values in folklores across Sumatera Island.

Findings

The honesty value was in number 2. The data was taken folklore entitle "Toba Lake" from North Sumatera (07/TL/NS/H), number '07' was serial number from the folklore, 'TL' was symbol from the title of the folklore, 'NS' was symbol from its place and 'H' was a symbol of moral value. The data was found in line 32-33:

Data:

(07/TL/NS/H) *"Mmmm... I am sorry, Dad. I forget. I have already eaten it with my friends" replied Samosir.*

The data in (07/TL/NS/H) showed the expression of moral values of honesty values. This data expresses was explicit. The word "I am sorry dad", what Samosir said talked the truth that he forgot to bring the rice to his father. He was a good son because he played with his friends until he forgot that he was asked by his mother to deliver rice to his father. On the other hand, the rice has been consumed by him and his friends. As a child, he must be honest even though his father is angry at him.

Hard-working value is in number 5. Hard-working values are found in the folklore "The Legend of Putri Pinang Masak." The story comes from Jambi (05/TLPPM/J/HW), a number '05' is the serial number from the folklore, 'TLPPM' is a symbol from the title of the folklore, 'J' is a symbol from its place and 'HW' is a symbol of moral value. The data are taken from line 63-72:

Data:

(05/TLPPM/J/HW)

Try the people to find where. Some are looking upstream, some are downstream, and some are looking to land. Ask for her hulubalang, Datuk Raja Penghulu, Datuk Dengar Kitab, and Datuk Mangun agreed when it was together to seek the queen Princess Reno Pinang Masak.

The data in (05/TLPPM/J/HW) showed that this data expressed explicitly, the word "find" it shows the expression moral value of hard-working. Because the people were trying to find the princess and they will do anything to protect their princess from outside despite the life of the stakes. In another side, the palace was attacked by another kingdom to kidnap the princess, although the people and Hulubalang have worked hard to protect her, the princess run away from the palace because she was very afraid.

The next example come from the folklores entitle "Malin Kundang" from West Sumatera (10/MK/WS/HW), number '10' is serial number from the folklore, 'MK' is symbol from the title of the folklore, 'WS' is symbol from its place and 'HW' is a symbol of moral value. The data is taken from line 7-8:

Data:

(10/MK/WS/HW)

"Malin felt sorry for his mother who worked hard for the family."

From the data (10/MK/WS/HW), it showed the expression moral value of hard-working. The word "worked hard" shows that his mother has worked hard for her son and her family because they are poor, her husband decided to sail across the ocean for the better work. Unfortunately, Malin's father never returned home and his mother had to make a living.

The next example come from the folklores entitle "Bujang Katak" from Bangka-Belitung (02/BK/BB/HW), number '02' was serial number from the folklore, 'BK' was symbol from the title of the folklore, 'BB' was symbol from its place and 'HW' was symbol of moral value. The data was:

Data:

(02/BK/BB/HW)

"Bujang Katak and his mother work hard to complete the gold bar to make a bridge from their hut to the palace gate"

From the data (02/BK/BB/HW), this showed hard-working values. The word "work hard" shows that he managed to build a golden bridge after praying seven days and he arranged them into a beautiful bridge. That was all because of him always hard-working, the effort of him and his mother.

A creative value was in number 6. The example came from the folklores entitle "Asal Usul Tari Guel" from Aceh (01/AUTG/A/C), number '01' was serial number from the folklore, 'AUTG' was symbol from the title of the folklore, 'A' was symbol from its place and 'C' was a symbol of moral value. The data was in line 46-49:

Data:

(01/AUTG/A/C)

Sangede wits. Finally, she was singing to attract a white elephant. While he sang, Sangede was dancing his body. King Serule followed Sangede's danced together in front of a white elephant to want to get up and obey. Unexpectedly, a white elephant was attracted also by movements Sangede.

The data in (01/AUTG/A/C) showed expressed explicitly. The word "dance" showed that creative values because in a state of confusion, Sangede had the idea to attract the attention of the white elephant by dancing, which finally the white elephant danced too and they bring the white elephant.

Independent value was in number 7. The example came from the folklores entitle "The Pirate Crocodile" from Lampung (06/TPC/L/I), number '06' was serial number from the folklore, 'TPC' was symbol from the title of the folklore, 'L' was symbol from its place and 'I' was a symbol of moral value. The data was taken from line 26-29:

Data:

(06/TPC/L/I)

"How do you go to the river?" Asked Aminah. "There is a tunnel that connects the cave to the riverside," explained the crocodile. He did not realize that he already broke his secret. Aminah then pretended to agree to stay inside the cave.

The data in (06/TPC/L/I) showed expressed implicitly, it showed independent value because Aminah was very brave and clever because she can trick the crocodile to escape from the cave and then she got free from the crocodile (independent).

Curiosity value is in number 9. The example of curiosity value can be viewed below in folklore entitle "Asal Usul Tari Guel" from Aceh (01/AUTG/A/C2), number '01' was serial number from the folklore, 'AUTG' was symbol from the title of the folklore, 'A' was symbol from its place and 'C2' was a symbol of moral value. The data was taken from line 25-27:

Data:

(01/AUTG/A/C2)

"Apparently Sangede was painting attracts Putri Sultan, she wanted to the elephant in that picture, then asked someone to find a white elephant as drawn by Sangede."

The data in (01/AUTG/A/C2) showed expressed explicitly and the word "want" showed curiosity value because Putri Sultan asked Sangede to look for the white elephant. She wants him to get it and bring it to the palace with keep on dancing while walking so that the elephant was following suit. The white elephant just wants to follow someone with dance.

The next example came from "Malin Kundang" from West Sumatera (10/MK/WS/C2), the number '10' was serial number from the folklore, 'MK' was symbol from the title of the folklore, 'WS' was symbol from its place and 'C2' was a symbol of moral value. The data was in line 19-23:

Data:

(10/MK/WS/C2)

Seeing a difficult life in the village, he was determined to help his mother out of poverty by migrating to the other country. However, Malin insisted on persuading his mother to let him go.

The data in (10/MK/WS/C2) showed expresses explicitly and the word "poverty" shows the curiosity value because Malin said her desire to sail and change her destiny, to become a rich person was her dream. Malin persuaded his mother to give permission to go with the captain. Malin promised to help her mother so she would not be poor anymore. With a heavy heart, his mother gave permission because Malin was very curious and enthusiastic to become a rich person.

An inclusive/ communicative value was in number 13. The example of inclusive/communicative value can be viewed below in folklore entitle "Asal Mula Danau Tes" from Bengkulu (04/AMDT/B/IC), number '04' was serial number from the folklore, 'AMDT' was symbol from the title of the folklore, 'B' was symbol from its place and 'IC' was a symbol of moral value. The data was taken from line 33-38:

Data:

(04/AMDT/B/IC)

"Because you said that my son is dead, now I really believe that my son is dead," said Pahit Lidah sadly. After that, the head of the village left him. Pahit Lidah just realized his mistake. Pahit Lidah was so sure that his son was not dead, and then his son was indeed dead.

The data in (04/AMDT/B/IC) showed data expressed explicitly and the word "mistake" shows inclusive/communicative value because this folklore tells about a man who doesn't take care of his talk so that what he said becomes real. He is very angry and it is too late. The moral value is we have to keep our speak or our language, don't believe another people's words, you must find out the truth first.

The peace-loving value was in number 14. The example of peace-loving value can be viewed below in folklore entitle "Bujang Katak" from Bangka Belitung (02/BK/BB/PL), number '02' was serial number from the folklore, 'BK' was symbol from the title of the folklore, 'BB' was symbol from its place and 'PL' was symbol of moral value. The data was taken from line 99:

Data:

(02/BK/BB/PL)

"Alright, Bujang Katak! Because you have fulfilled my requirements, then according to my promise, I will marry you to my youngest daughter," said the King.

The data in (02/BK/BB/PL) showed expressed explicitly and the word "promise" showed peace-loving value because the king had been promised to marry his daughter with Bujang Katak. At the first time the king did not like him,

the king only looked at his physique without looking at his heart and the effort he had done. After the king knew that his requirement has been fulfilled by Bujang Katak, the king married her daughter with him. So that, the king hopes everyone can imitate his good character.

Responsibility value was in number 18. The example of responsibility value can be viewed below in folklore entitled "Bujang Katak" from Bangka Belitung (02/BK/BB/R2), number '02' was serial number from the folklore, 'BK' was symbol from the title of the folklore, 'BB' was symbol from its place and 'R2' was symbol of moral value. The data was taken from line 102-104:

Data:

(02/BK/BB/R2)

"You have to make a golden bridge that starts from your hut to the gate of this palace. Are you able to accept my challenge?" Asked the King. Yes, I can, Sir!" Replied Bujang Katak.

Based on the data (02/BK/BB/R2), the word "Yes, I can" showed responsibility values and explicitly data, because Bujang Katak received what the King's want. He would like to take the chance to prove to everyone that he can make the golden bridge in one week. He also would be responsible if the bridge was not finished and finally Bujang Katak was able to finish the golden bridge on time.

Another example of responsibility value can be viewed below in folklore entitled "Mah Bongsu and A Snake" from Batam (03/MBAS/Btm/R2), number '03' was serial number from the folklore, 'MBAS' was symbol from the title of the folklore, 'Btm' was symbol from its place and 'R2' was symbol of moral value. The data was taken from line 32-33:

Data:

(03/MBAS/Btm/R2)

Actually, I'm a prince. A witch cursed me into a snake. And thanks to you I changed into a man now. Because you already helped me, I want to propose you to be my wife. Will you marry me?" asked the prince.

The data in (03/MBAS/Btm/R2) showed the word "help" showed responsibility to value and this data expressed explicitly. Mah Bongsu was a very kind woman. She was humble, she was very happy that she could help each other. She also helped the snake that was wounded. Mah Bongsu helped the snake recover. The point from this folklore was we as a human have to help each other because we also need help from the others.

Another example of responsibility value can be viewed below in folklore entitled "The Legend of Dumai" from Riau (08/TLD/R/R2), number '08' was serial number from the folklore, 'TLD' was symbol from the title of the folklore, 'R' was symbol from its place and 'R2' was symbol of moral value. The data was taken from line 32-33:

Data:

(08/TLD/R/R2)

Queen Cik Sima was so worried about the war. Many of her soldiers were dead. She was really concerned with her seven daughters. She asked some soldiers to bring her daughters. She asked soldiers to bring her daughters to a safe place in the jungle. The soldiers built a hut for the seven princesses. The queen also asked the soldiers to provide enough food until the war was over.

The data in (08/TLD/R/R2) showed expressed explicitly and the word "asked" showed the responsibility value because Queen Cik Sima asked some soldiers to bring her daughters. She was very brave and she had a great skill of martial arts to kill the enemies. She kept her seven daughters safe in the jungle. She wanted her daughters safe until the war was over. She also kept her palace from Prince Empang Kuala until him dead.

The last example of responsibility value can be viewed below in folklore entitle "The Legend of Kemaro Island" from South Sumatera (09/TLKI/SS/R2), number '09' was serial number from the folklore, 'TLKI' was symbol from the title of the folklore, 'SS' was symbol from its place and 'R2' was symbol of moral value. The data was taken from line 45-46:

Data: "I knew I made a mistake, I will responsible it" He immediately jumped to the river. He wanted to collect the gold.

In the data (09/TLKI/SS/R2) expressed explicitly and the word "responsible" showed the responsibility value. He threw out the jars containing the gold into the river, so he dived to save them. He made a mistake because he did not know that the jars containing the gold, but he was responsible to take them out from the river.

In those folklores, the researcher got eight moral values in ten different folklores across Sumatera Island. The moral values can be in explicit data and implicit data. The first moral value was honesty value; there was one data and it was found in folklore entitle Toba Lake from North Sumatera and all the data were ten. It meant $1/10 \times 100\% = 10\%$. This moral value was expressed explicitly. The second moral value was hard-working values; this kind of moral value was presented explicitly. In this moral value, there were three data and it was found in folklores entitle Bujang Katak from Bangka-Belitung, The Legend of Putri Pinang Masak from Jambi, and Malin Kundang from West Sumatera. It meant $3/10 \times 100\% = 30\%$.

The third moral value was creative values; this kind of moral value was presented in explicitly. In this moral value, there was one data in folklore entitle Asal Usul Tari Guel from Aceh. It meant $1/10 \times 100\% = 10\%$. The fourth moral value was independent values; this kind of moral value was presented in implicitly. In this moral value, there was one data in folklore entitle The Pirate Crocodile from Lampung. It meant $1/10 \times 100\% = 10\%$.

Then, the curiosity value, this kind of moral value was presented explicitly. In this moral value, there were two data in folklores entitle Asal Usul Tari Guel from Aceh and Malin Kundang from West Sumatera. It meant $2/10 \times 100\% = 20\%$. The sixth moral value was an inclusive/communicative value; this

kind of moral value was presented explicitly. In this moral value, there was one data in folklore entitle Asal Mula Danau Tes from Bengkulu. It meant $1/10 \times 100\% = 10\%$. The seventh moral value was peace-loving values; this kind of moral value was presented explicitly. In this moral value, there was one data in folklore entitle Bujang Katak from Bangka-Belitung. It meant $1/10 \times 100\% = 10\%$. The last value was responsibility values; this kind of moral value was explicit. In this moral value, there were four data in folklores entitle Bujang Katak from Bangka-Belitung, Mah Bongsu and A Snake from Batam, The Legend Dumai from Riau and The Legend of Kemaro Island from South Sumatera. All of the data meant $4/10 \times 100\% = 40\%$.

Further, there were eight moral values in this research; they were honesty values, hard-working values, creative values, independent values, curiosity values, inclusive/communicative values, peace-loving values and the last was responsibility values. Honesty values, creative values, inclusive/communicative values, and peace-loving values were written in one data and explicitly. Hard-working values were written in three data and explicitly. Curiosity values were written in two data and explicitly. Responsibility values were written in four data and explicitly. The independent value was written in one data and implicitly.

Based on the explanation above, it can be concluded that there were four moral values categorized into a low number; they were honest, independent, inclusive/communicative, peace-loving, curiosity, creative, and hard-working. Honesty, independent, inclusive/communicative, creative, and peace-loving were written in one data; independent was implicit and the others were explicit data. Then, there were two data in curiosity values; both of them were explicit. Next, there were three data in hard-working values; they were explicit and there was one moral value categorized into a dominant number; it was responsible and it was written in 4 data; all of them were explicit.

Discussion

In this research, it was found eight moral values from ten folklores which were used as the source of data. Those moral values were honest, hard-working, creative, independent, curiosity, inclusive/communicative, peace-loving, and responsibility values. The type of moral values was sourced from cultural education which formulated by Kemendiknas. It was chosen by the government through Kemendiknas and suitable for the culture of Indonesia and the educational curriculum.

Kemendiknas (2010) promoted eighteen moral values; they were religious, honesty, tolerance, discipline, hard-working, creative, independent, democracy, curiosity, nationalism, love for country, respect to achievement, inclusive/communicative, peace-loving, love to read, care of the environment, care of social, and responsibility. Those kinds of moral values were purposed as the goal of education in students' character building. The Indonesian government has a big purpose in integrating those kinds of moral values in education. In this research, it was found eight moral values which promoted by Kemendiknas; if those kinds of folklores were used as the material in the teaching-learning process,

teachers can use it to show and teach the existing moral values to the students. Moreover, teachers who teach and stay in a remote area, it was very suitable.

Based on the chapter before, it was divided into three kinds of moral values found. The first was the dominant moral values, the second was the moderate number of moral values, and the third was the low number of moral values. There were one moral values which were categorized in dominant moral value; it was responsibility values. The second category was the moderate number. There were two moral values in moderate number; they were hard-working with three data and curiosity values was in two data. Then, the low number of moral values; they were honest, independent, inclusive/communicative, creative, and peace-loving. All of them were in one datum.

According to Danandjaja (2005) said that a characteristic of folklore is one kind of representative of a group of people in one area; it means different places will lead to different characteristics. The content of folklores was influenced by the culture of the area where it came from; it was also typed of moral values in the folklore. In this research, the dominant moral values were responsibility values. If it was correlated with the condition of folklores as the representative of the culture in the one area, it was known that the type of dominant moral values was responsibility values.

In the moderate number of moral values in this research. The word "work hard" was the data of hard-working and explicit data. The other phrase "find" was the explicit data of hard-working. The word "want" was the explicit data and the word "poverty" was also explicit data in curiosity values.

The last categorizing was the low number of moral values that found; honesty, independent, inclusive/communicative creative, and peace-loving. They were not often found in these selected folklores. It meant to give a lesson to the students by these moral values; it needed the other materials to teach them.

Conclusion

Those moral values are used as a standard for people's characterization. In modern life, many people forget about moral values in the society. It makes their morality broken. Moreover, people's behavior determines their life in bad or good.

After doing the analysis, the researcher found eight moral values. They are honest, hard-working, creative, independent, curiosity, inclusive/communicative, peace-loving, and responsibility values. For the type of moral values that frequently comes up is a responsibility value because based on the data, responsibility gets 40% every folklore. It means that responsibility is the highest moral values, and the lowest is creative, peace-loving, inclusive/communicative, independent, and honest values, all of them get 10%. Every folklore has one moral value, there are two moral values in one folklore, and there are three moral values in one folklore in this research.

Considering the conclusion above, the researcher is aware of, is very limited in terms of scope, subject, and methodology. Although this analysis is based on some experts' theories, the findings are taken out with the influence of personal judgment. Having done the research, the researcher would like to give some suggestions concerning moral values. Firstly, it would be useful for teachers

if they use this thesis as the examples of moral values in the learning process as a reference for folklore. Hopefully, students can apply moral values in their real life. Secondly, it is for students to make further study in analyzing moral values. Hopefully, it can help them when reading folklores which contain moral values. For the next researcher, this analysis can at least be a comparison for any studies in the same field. This research focuses on selected folklore in Sumatera Island in the Indonesianlegend.blogspot.co.id, indonesianfolklore.blogspot.com and ceritanusantara.com as the source of data.

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