

Social and Educational Values in a Collection of Fairy Tales by the Mbojo Tribe

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Abstrak

Sebagai produk budaya suatu dari daerah, dongeng memiliki banyak nilai yang terkandung di dalamnya. Penelitian ini bertujuan untuk menganalisis nilai-nilai sosial dan pendidikan karakter yang termuat dalam cerita rakyat suku Mbojo. Metode penelitian yang digunakan dalam penelitian ini yaitu metode deskriptif kualitatif. Data penelitian diambil dari buku "kumpulan dongeng suku Mbojo: sebagai bahan ajar bahasa Indonesia di Sekolah Dasar" yang diterbitkan oleh penerbit Nathan Indonesia 2020. Data-data yang dibutuhkan dalam penelitian dikumpulkan melalui membaca secara cermat unsur-unsur dongeng yang termuat dalam buku. Teknik yang digunakan dalam penelitian teknik catat. Teknik analisis data yang dilakukan dalam penelitian ini yaitu menggunakan teknik analisis isi (*content analysis*). Hasil penelitian ini menunjukkan bahwa terdapat lima nilai sosial dan pendidikan karakter yang termuat dalam buku kumpulan dongeng suku Mbojo di antaranya: (1) peduli sosial; (2) keadilan; (3) tanggung jawab; (4) kerjasama; (5) menghargai pendapat orang lain.

Kata Kunci: Analisis, Nilai Pendidikan, Nilai Sosial, Dongeng

Abstract

As a cultural product from an area, fairy tales have many values in it. This study aims to analyze social values and education values of contained in the folklore of the Mbojo tribe. The research method used in this research is the descriptive qualitative method. The research data was taken from the book "A collection of tales of the Mbojo tribe: as teaching material for Indonesian in Elementary Schools," published by the publisher Nathan Indonesia 2020. The data needed in the study were collected through careful reading of the elements of fairy tales contained in the book. The technique used in research is note-taking techniques. The data analysis technique used in this study is to use content analysis techniques. The results of this study indicate that there are five social values and values of character education contained in the book a collection of tales of the Mbojo tribe, including (1) social care; (2) justice; (3) responsibility; (4) cooperation; (5) respect the opinions of others.

Keywords: Analysis, Educational Value, Fairy Tale, Social Value

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INTRODUCTION

In the literature study activity (both empirical and theoretical), the researcher explored various literatures that have a close relationship with the theme of this research, including the value of character education in fairy tales. There are several important notes that the researchers found in this literature study by mapping them into two concepts, namely the concept of fairy tales and the concept of character education values. This concept will be explained by the researcher so that it becomes a background problem that is able to explain the phenomenon to be studied.

Fairy tales are part of the world of literature. More specifically children's literature. Children's literature has several genres such as realism, fiction, fantasy, poetry, non-fiction and traditional literature. Fairy tales are included in traditional literature when viewed from the point of view of delivery because fairy tales are passed down from generation to generation on an oral basis. Apart from that, Lukens (2003) emphasized that literature must be able to bring enjoyment and understanding about life. Understanding comes from exploring various forms of life, secrets of life, discovery and disclosure of various kinds of human characters (Nurgiyantoro, 2016). In addition, Nurgiyantoro (2016) adds that literature presents stories that are full of meaning in providing interesting and imaginative stories so that they can bring readers to fantasy power.

Born from cultural products, fairy tales are often equated with folklore. Nurgiyantoro (2016) states that fairy tales are one of the folklore stories. Dulay in (Setiawan, Suwandi, & Slamet, 2017) states that folklore is a culture that has been attached to community groups. Likewise fairy tales, it is a culture that is attached to certain groups of people. Fairy tales were born from the tradition of ancestral speech to be passed down to posterity. The cycle of passing fairy tales from generation to generation is still dominated by the tutor tradition. So this tradition is said to be a hereditary tradition.

The tradition of fairy tales has been carried out by the Mbojo tribe for a long time. The fairy tales that exist in the mbojo tribe are still of the classical type (traditional literature). Fairy tales of this type are usually fairy tales that have existed for a long time and have not been modified by the author for the purpose of pleasure or pleasure. Until now, researchers have not found any modern fairy tales of the Mbojo tribe that have been recorded or created by the substance of the characters in the story. It's just that the book used as the object of study in this study is a collection of fairy tales of the Mbojo tribe which are still of the classical type. The classic here is the story contained in the fairy tale, not the form. If it has been booked, of course it is modern.

In general, fairy tales have story elements inherent in them. The elements of fairy tales are characters, storyline, setting, theme, moral, and point of view. Below will be described briefly, deeply and clearly about the elements of fairy tales.

Figures according to Nurgiyantoro (2016) are actors who are told about their life journey both as perpetrators and as sufferers. Characters, based on their roles, can be divided into two, namely the protagonist and antagonist. The protagonist is a character that reflects good behavior, while the antagonist is a character that reflects bad behavior (Faidah, 2018; Lukens, 2003; Nurgiyantoro, 2016; Tarigan, 2013). The characters that appear in fairy tales must reflect the characters attached to that character, so that readers or listeners can understand the role played by the characters in the story.

For ease of understanding, the plot is the same as the plot. Plot is very popular because this term is adopted from outside terms. However, both plot and plot have the same meaning. Brooks and Warren in Tarigan (2013) state that plot is the structure of motion or behavior in fiction. The plot in a fairy tale is usually backwards.

A simple way to identify backward flow in fairy tales is with phrases in ancient times, long ago, in an era, and other phrases that indicate past time. The plot generally follows the pattern of traditional elements introduced by Adelstein and Pival (1976) including: exposition, complication, rising action, turning point, and ending. Here, we will briefly describe the traditional elements mentioned above which are related to fairy tales. Exposition is the introduction of the characters in the story. Complications are the initial events that give rise to tensions such as problems and breakdowns. Rising action is the culmination of the problem. Turning point is the climax or peak of thrilling money in a story. Ending is the end of a story.

The background is the same as the setting. Setting relates to the place where a story is told. According to Nurgiyantoro (2016) setting is the place or location where the story takes place, the socio-cultural environment, and the circumstances of people's lives. In fairy tales, the setting (place) generally appears as in a mountain, in a rice field, at sea, in a village and so on.

The theme is the idea/idea that binds the whole series of stories (Lukens, 2003). Zainurrahman (2011) refers to ideas as a basic framework to guide writing. While Tarigan (2013) refers to the theme as the main idea or main idea. In fairy tales, the theme is usually present as an idea that unites in a series of stories.

Moral is another word for mandate. In fairy tales for children, the term mandate is very appropriate, because it corresponds to the level of readability of the language they have. The mandate can be interpreted as a message (Nurgiyantoro, 2016). The message that the author wants to convey through stories (fairy tales) usually appears as a life lesson. The nature of the mandate must contain educational value for the reader or listener. These values will then become the message of life.

Point of view is the way a story is told, written and read (Nurgiyantoro, 2016). In addition, the point of view can also be said to be a point of view. The point of view here is related to how an author presents the characters in the story, displays the speech acts in the story, the setting and various events that live in the story.

Talking about the value of character education is the same as talking about character education itself. Actually character is formed through three mediums such as family, social environment and school. Arwansyah, Suwandi, & Widodo, (2017) in his research entitled character education values in The breakfast tradition of folklore on writing skills learning found three values of character education in the study first the value of social care, the second the value of cultural education and the third the religious value. What Arwansyah, Suwandi and Widodo discovered negated the relationship between character education values and the three mediums mentioned above. This was also mentioned by Ratna (2013) that the role of literary works is also the core of character education itself which functions to instill a sense of nationality, pride, heroism, and loyalty to the country and homeland.

Character education according to Lickona (1991) must contain the first three elements including moral knowing, moral feeling and moral action. Elviana, Fakar, and Bulan (2020), understand what Lickona calls knowledge of feelings and actions. Character is not only known but must be felt and practiced. Junaini, Agustina, & Canrhas (2017) argue that the internalization of effective and meaningful character

education values is through understanding character values and acts of kindness. Thus, the most important part of character education is actions that reinforce character elements.

Table 1. Social values and Educational values

No	Social and Educational values	Explanations
1	Religious	Obedient attitude and behavior in carrying out the teachings of the religion they adhere to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions.
2	Honest	Behavior based on efforts to make oneself a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves.
4	Discipline	Actions that show orderly behavior and comply with various rules and regulations,
5	Hard work	Actions that show orderly behavior and comply with various rules and regulations.
6	Creative	Think and do something to produce new ways or results from something you already have.
7	Independent	Attitudes and behaviors that are not easy to depend on others in completing tasks.
8	Democratic	Ways of thinking, behaving, and acting that value the rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something that is learned, seen, and heard.
10	Spirit of nationality	A way of thinking, acting and having insight that places the interests of the nation and state above self and group interests.
11	Homeland love	A way of thinking, acting and having insight that places the interests of the nation and state above self and group interests.
12	Reward achievements	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
13	Friendly/communicative	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
14	Love and peace	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
15	Like to read	The habit of providing time to read various readings that provide virtue for him.
16	Environmental care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred.
17	Social care	Attitudes and actions that always want to provide assistance to other people and communities in need.
18	Responsibility	Attitudes and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the

state and God Almighty.

(Taken from the guidelines for the implementation of character education
Kemendikbud, 2011)

Nurfalah (2016) offers to instill the value of character education from an early age to children, thus it is hoped that there will be character formation. Character, when viewed from the three mediums mentioned above, forms three cycles, namely outside, environment and school. Character formation is indeed felt to be effective if instilled through the family. The method of cultivation also varies depending on the consensus of the family, both through behavior, speech, and by reading fairy tales before going to bed to children. Nurgiyantoro (2016) states that reading fairy tales to children before going to bed will have a good effect on children. Children can remember the characters mentioned, the roles of the characters and the places where the story takes place.

Analysis and research on the tales of the Mbojo tribe are still very rare. Based on the description above, there are many correlations between educational values and fairy tales that are attached to an area. Thus, this study aims to describe the values of character education contained in the tales of the Mbojo tribe.

METHOD

The research method used in this research is descriptive qualitative method. The research data was taken from the book "A Collection of Tales of the Mbojo Tribe: As Indonesian Language Teaching Materials in Elementary Schools" published by Nathan Indonesia 2020. The instrument used in this study was the researcher himself (human instrument). The data needed in the research were collected by reading carefully the elements of fairy tales contained in the book. The technique used in the note taking technique research. The data analysis technique used in this research is content analysis. In this study, the units of analysis were all fairy tale titles contained in the Mbojo folklore collection book..

RESULT AND DISCUSSION

Values of Character Education in Tales of the Mbojo Tribe

In this study, data collection was carried out on a collection of fairy tales by the Mbojo tribe. There are several fairy tale titles selected and analyzed. These titles include Uta Bangkolo, the eruption of Mount Tambora, Menta Dea, Origin of Snake Island, and La Koka. Determining the value of character education is based on an in-depth analysis of the contents of the story, both explicitly and implicitly.

Based on the recording technique carried out by the researchers, various contents of character education values were found in the tales of the Mbojo tribe. Below will be shown in table 2 the values of character education found.

Table 2. The distribution of social and educational values in the Mbojo folklore book

No	Fairy Tale Title	Social and Educational Values
1	Uta bangkolo	Social care
2	Meletusnya gunung tambora	Justice

3	Menta dea	Responsibility
4	Asal usul pulau ular	Cooperation
5	La koka	Respect other people's opinions

Based on the table above, there are 5 character education values spread over the 5 fairy tales analyzed. These values include social care, justice, responsibility, cooperation and respect for the opinions of others. The five values will be discussed in the discussion sub-chapter.

The Value of Social Care

The value of social care is included in the value of character education which is contained in the character education handbook by the Ministry of Education and Culture. The value of social care that appears in the tale of the Mbojo tribe entitled "*Uta Bangkolo*". contained in a fragment of the text "Suddenly, in the middle of the sea, the ship they were on leaked and sank. Because they are in the middle of the Ncuhi sea and their people are no longer able to swim, they resign themselves to waiting for death to come. But fate said otherwise, instead of death picking them up, but fish. The fish came in swarms. Some are large and some are small. The fish is called the yellow tail fish, in Bima language it is called *Uta Bangkolo*. The fish came to help *Ncuhi* and his people by pushing them to the shore."

Based on the story fragment above, there is text which explicitly states that the fish came to help *Ncuhi* and its residents. Helping has the same meaning as helping. Meanwhile, social care according to the Ministry of Education and Culture, (2011) Attitudes and actions that always want to provide assistance to other people and communities in need. What *Uta Bangkolo* did was included in the value of character education.

The Value of Justice

The value of justice is included in the value of character education which is contained in the character education handbook by the Ministry of Education and Culture. The value of justice that appears in the tale of the Mbojo tribe entitled "The Eruption of Mount Tambora". contained in a fragment of the text "In Tambora Village, there was a kingdom led by the king. The king was famous for his arrogance, arrogance and tyranny. Because of his bad nature, the king was not liked by his people. At one point, he ordered the royal guard to take the crops from the people, most of whom were farmers. In fact, at that time there was a famine so that the yields were small and not sufficient for the farmers themselves.

Based on the story fragment above, there are antonyms that appear to show that the king is known for being tyrannical, arrogant and unfair. The king should have a fair attitude. According to Junaini, Agustina, and Canrhas (2017) that fairness is included in the value of character education.

The Value of Responsibility

The value of responsibility is included in the character education values contained in the character education handbook by the Ministry of Education and Culture. The value of responsibility that appears in the tale of the Mbojo tribe entitled "*Menta Dea*". contained in a fragment of text "the news finally reached the ears of a tough and kind knight named *Menta Dea*. At first, hearing the news, *Menta Dea* did not believe it, but when she saw the giant snake wrapped around the buffalo and swallowed it. Only then did he believe the news he had heard. *Menta Dea* challenged the giant snake to fight. There was a great battle between the *Menta Dea* and the giant snake. In the end, the giant snake was defeated by *Menta Dea*.

Based on the story above. *Menta Dea* shows his attitude and responsibility as a knight by taking on the role of defeating a giant snake. Meanwhile, the Ministry of Education and Culture (2011) states that the value of responsibility character education is the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the state and God Almighty.

Based on the value of character education mentioned by the Ministry of Education and Culture above, it can be analyzed that what *menta dea* does is an attitude of attachment to himself as a knight. Thus, he is obliged to help the people in his area who are in the clutches of danger and disturbance from the giant snake.

The Value of Corporation

The value of cooperation is included in the value of character education as contained in a book entitled Character Education Model by Zuchdi, Prasetya, and Masruri (2013). The value of cooperation that appears in the tale of the Mbojo tribe entitled "The Origin of Snake Island", is contained in a fragment of the text "knowing his wife was kidnapped, the chief of the tribe then directed his people to find and save his wife. With mutual cooperation, they finally found the chief's wife in a state of serious injury.

The value of cooperation that is found in the title of the fairy tale about the origins of Snake Island can be seen in the part of the mutual cooperation effort. Gotong royong can be interpreted as an attitude of cooperation in doing something or solving a problem together

The Value of Respecting the Opinions of Others

The value of responsibility is included in the value of character education. The value of responsibility that appears in the tale of the Mbojo tribe entitled "*La Koka*", is contained in a fragment of the text "people shouted warning *La Koka* not to do that. They are worried for *La Koka*'s safety. But *La Koka* ignored the screams. Pride has enveloped *La Koka*."

Based on the story fragment above, *La Koka* should have listened to the opinion of the residents so he wouldn't jump, but he did. Respecting other people's opinions is very necessary because other people's opinions may be right. Sari (2017) revealed in his research that respecting the opinions of others is an act of someone

who wants to respect the thoughts or desires of other people and is able to accept the opinions of others.

CONCLUSION

Based on the results of this study, it can be concluded that there are many values of character education that can be found in the fairy tales of the Mbojo tribe. The value of character education is a way of life for the Mbojo people. The values of character education are like; the value of social care, justice, responsibility, cooperation, and respect for the opinions of others. Based on the conclusions of this study. Then there is one important suggestion regarding the continuation of further research. In the fairy tales of the Mbojo tribe there are still elements of fairy tales that need to be studied, one of which is the messages contained in fairy tales. So the researcher suggests other researchers to examine the things mentioned above.

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