



Moral Value and Characters Building Exposed in Folklore of Tongkat Tunggal Panaluan

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ABSTRACT

Folklore is a traditional story and plays an important role in teaching character of children because it is full of moral values. Folklore become a guide lines and also become a role model to behave well because in folklore there is an implied meaning containing advices and moral messages. The purpose of this study is to find out the moral values of folklore Tongkat Tunggal Panaluan and the importance of those values to build good character of children. This study is qualitative research design and data was collected from reading the folktale text repeatedly and then analyzed the data with content analysis. The instruments of this research are interview and documentation. The result of this study showed that there are four dominant values contain in folklore Tongkat Tunggal Panaluan include religious value, honesty value, responsibility value and social value that divided into two, helping each other and caring each other. From the research, the researchers found that folklore of Tongkat Tunggal Panaluan had many moral message which could teach children's character

1. Introduction

Folklore in Indonesia is very diverse because the Indonesian people consist of various ethnicities or tribes. This gives a real picture of the diversity of Indonesian culture. Folklore that grows up in Indonesia, has high education character content and has so many moral values inside it. An education about character building is not only obtained from school but also by oral tradition of the society for example by reading a folklore. According to Mada and Syukur (2017), folklore is a manifestation of the creativity of humans who live in the collectivity of the people who own it, and are passed down from generation to next generation orally. The nature of the aims of educating and teaching in between is laying a strong character foundation through internalization of inner values education and grow / instill emotional and spiritual intelligence which colors the activities of his/her life (Hidayatullah, 2010). In fact, this is not ideal enough because education is not merely educate or equip students with just high cognitive value but the formation of a moral identity and good character certainly is also very important for children. Folklore is a culture that has been attached to community groups. Therefore, the storylines, languages, traditions, and cultures that are present in the stories are frequent have closeness to the owner or even a reflection of it (Daulay, 2014). A folklore could give a big effect for teaching character, full of messages of moral values to be conveyed in one generation to the next generation. They provide and deliver their children and grand children into society with good character values (Siregar, et.al., 2018). One of their ways is by telling folk tales. Folklore become a guidelines and also become a role model to behave well because in folklore there is an implied meaning containing advices and moral messages. Desi (2019) said that folklore as one cultural heritage holds various mysteries, in the form of history and values the past that must be explored and its existence calculated. Folklore are not only used as the conveyor of opinions, ideas and values but can also be used for understanding information to others, storing and passing on these ideas and values from generation to the next generation (Syukria & Siregar, 2018).

Nowadays children no longer have good character. They cannot behave well for example it is not common for us to found children who impolite and disrespectful. This cannot be denied because the times are increasingly more advanced, and one of which is the influence of internet. Children no longer listen to their parents and if it continuous, they will not have good character in the future. The relationship between folklore and children is mutually influencing so that folklore has the opportunity to change a person's mindset, habits, behavior and attitude. Folklore cannot be separated from children, because without realized it folklore become a media for them to imagine something so that they can increase their knowledge by knowing moral values inside it and that was very effective (Kurniawan, 2009).

The values contained in folklore are unconsciously permeated by readers, especially for children, and each sequence of events in the story can influence their attitudes and personalities. Folklore can be a means of cultivating values and character building that can be imitated and implemented in everyday life such as religious

values, obedience, honesty, responsibility and many more. Folklore give a big part for teaching education of character building through moral values that contained in it. A folklore doesn't just play a role in planting the foundation of nobility manners, but also take a big part in character building education from an early age (Noor, 2011). Folklore as an inseparable part of living oral literature and an important part of society, is passed down orally by word of mouth (oral literature) and passed down from one generation to the next (Wiguna, 2018). Every folklore has its own moral value and this is important for teaching character education of children. One of the folklore which contains many moral values is folklore of Tongkat Tunggal Panaluan. This folklore comes from Sidogor-dogor village in Pangururan, Samosir Regency, North Sumatera. The researchers choose this research because we have a faith that folklore is able to educate and to build a good character for children through moral values contained in it and could be implemented in every daily life. Based on previous research, "Revitalization of Value and Meaning Toba Batak Folklore in the Formation of Character Education of Children", "Developing Students' Moral Value Through Folklore in Multi lingual Setting: A Case Study in The Development of Morality", and "Local Wisdom Values in Sayu Wiwit Folklore As The Revitalization of Behavioral Education", those are have similarity to analyzed about character education in folklore and from that the researchers concluded that folklore in essence is very important to foster character education of children. Folklore as a type of literature does not only have an entertainment function but most importantly there are things that can be used as a media for education, communication, and the actualization of the noble values of supporting community. Thus, it can be interpreted that folklore can also be used as a media to educate and shape one's character and personality, (Sutopo and Mustofa, 2015).

The definition of folklore is one of literary works, namely in the form of stories that were born, lived and developed in several genes in traditional societies, whether that community has known letters or not, spread orally, contains survival, is anonymous, and is spread among certain collectives in a long period of time (Sisyono, et al 2008). Folklore can be interpreted as a cultural expression of a society through spoken language which is directly related to various aspects of culture and the composition of the social values of the community.

Knowing folklore is part of knowing the history and culture of a nation. In general, folklore tells about the occurrence of various things, such as the occurrence of the universe. The characters in folklore are usually presented in various forms, both in the form of animals, humans and gods, all of which are characterized as humans. According to Mada and Syukur (2017), folklore is a manifestation of the creativity of humans who live in the collectivity of the people who own it, and are passed down from generation to next generation orally. Folklore is very popular with people because it can be used as a role model and consolation, and is humorous. Therefore, folklore usually contains teachings of character or moral education and entertainment for the people. From the definitions of folklore, it can be concluded that folklore is a story about the struggle that can be used as a lesson for every daily life of human being.

Moral is an absolute value formed from social behavior that is around or in the environment (Nurdyansyah, 2018). Moral values are defined as values related to good and bad deeds which are the basis of human life and society, where the term human refers to humans or other people in actions that have positive or negative values. According to Wantah (2005), moral is something that is related or has something to do with the ability to determine right and wrong. Meanwhile, value is something that interest for us, something that we look for, something that pleases, something that loved, and in short value is something good.

Character is the psychological, moral or character traits that distinguish a person from others. Having character means having personality. It is means that every human being has different character. According to Handayani and Indartono (2016), the purpose of character education is to encourage the birth of good children. Growing up with good character, children will grow with the capacity and commitment to do their best. Character building is a process or effort carried out to foster, improve and or shape the character, psychiatric, morals, human being or society so that it shows good temperament and behavior. This character building serves to develop the basic potential to be kind, good-minded, and have good behavior. Character education aims to developing of certain values so that they are manifested in children's behavior, both during the school process and after graduating from school, correcting the behavior of students that are inconsistent with the values developed by schools, and build harmonious corrections with families and communities in playing the responsibility of character education together. The formation of good character will definitely result in good individual behavior as well. Individuals who are in harmony and balance, and can be accountable for all actions that had been taken. Then, this action is expected to be able to lead individuals to a better direction and progress in shaping the character of children today.

2. Methods

In this study, the researchers used descriptive qualitative research. According to Sugiyono (2017), qualitative research methods are research methods based on philosophy, which are used to research on scientific conditions where researchers as instruments, data collection techniques and qualitative analysis emphasize meaning. The instruments of this research are interview and documentation. The data analysis technique used is content analysis techniques. Through content analysis technique, researchers tried to analyzed the content of folklore of Tongkat Tunggal Panaluan to find out the moral value that contained in it.

3. Result and Discussion

The folklore of Tongkat Tunggal Panaluan is a story from Sidogor-dogor village, Pangururan, Samosir island. This story belongs to historical story because it is narrated orally and can be proven by the existence of some historical evidence that can be found until now. The evidence of this folklore is the form of a "stick" found in Museum Gereja Katolik in Pangururan. This stick has a length about 170 cm and has 9 face carvings, 5 male-shaped faces, 2 youth-shaped faces, a dog and a snake. People around that believe that the stick has supernatural power such as ask for rain and cure various diseases. This story is about forbidden relationship between twins named Aji Donda Hatautan and Si Boru Tapi Nauasan who was ultimately punished by Mula Jadi Nabolon by sticking to a tree. Based on the research, the writers found that there are many moral values obtained in folklore Tongkat Tunggal Panaluan and it is important for building character of children nowadays. The writer found that, there are four values that can be educating character as follows: religious value, honesty value, responsibility value and social value that divided into two part such as helping each other and caring each other.

Religious Value

Religious values are attitudes and behaviors that are obedient in carrying out the teachings of someone religion, tolerant, and live in harmony with other religions. According to Nurgiantoro (2003), a religious person is a person who always trying to understand and fully experienced about life. The form of moral values can be used as a reference norm for an individual or society to tell whether the behavior is good or bad (Wibawa, 2013).

They have been married for a long time but have not been blessed with offspring. Once upon a time after waited so long Nan Sindak Panaluan became pregnant. The pregnancy surprised all the people and they felt strange with the situation because at the same time there was also a period of drought and famine, the weather was very hot and dry, the heat was so unbearable, the surface of the land and swamps became crust and hard.

Based on the story excerpts, the pregnancy of Nan Sindak Panaluan made people strange because they thought it may happened because they ask a child from a demon or invisible spirit because since then, many bad things have happened. According to perspective of Christian people nowadays, the pregnancy of Nan Sindak Panaluan can be a miracle by God because their patient and their faith. Christians believe that nothing is impossible with God.

"Maybe we should look for the reason and ask Debata Mulajadi Nabolon, why this dry season still prolonged, this condition has rarely happened before "

On the other hand, Batak Toba tribe believed that Mulajadi Na Bolon as the creator of human, the sky, earth and all the contents of the universe that are worshiped by Ugamo Malim's people (Parmalim). Parmalim religion believe that Debata Mulajadi Na Bolon can relate to humans who are still alive, both for the purpose of bringing blessing or to bring disaster. Parmalim religion is rarely found and doesn't exist anymore. From folklore of Tongkat Tunggal Panaluan showed that ancient people already believed about there is a God and it is hope continued until now. The moral values through a folklore have good instances that could be implemented by children in their daily life.

Honesty Value

In a simple definition, honesty means what was said by a person accordance with the existing reality (Joko Tri Pasetya, 2004). Honest is behavior based on trying to make himself a person trustworthy in words, actions and deeds. This honest attitude has spiritual mental feelings towards fellow life, respect according to manner humanity.

'After much thought, Si Boru Tapi Nauasan decided to told him what really happened, and why she swallowed by the tree'.

Honesty is indeed a trivial thing, therefore honesty is often underestimated even though honesty has a big impact on human life. Honesty is a laudable quality that everyone should have. Character education of honesty needs to be instilled in individu as early as possible, out of honesty is a person's moral responsibility against religious values and norm and society.

Cultivating the nature of honesty in school must be emphasized cause goals education does not end only increase in sheer intelligence, but also must be accompanied by improving the quality of character (Yulianti, 2013). Honest is an attitude of being upright, telling the truth, not lying, or saying things that contradict what happened / facts. The value of honesty is taken from the children attitude to the society. Every children needs a reference to behave honestly to society. Through a folklore, children will take advantage of trying to behave and be positive. Children will understand norms and honest behavior in accordance with society.

Responsibility Value

According to Sibarani (2012), the value of responsibility is attitude and behavior someone to carry out his duties and obligations, which should he do, to yourself, society, the environment (natural, social, and cultural), country, and God Almighty. The value of responsibility we can see from Guru Hatimbulan as a father of his children. Guru Hatimbulan went to Pusuk buhit to make a hut and bring his children there. The hut is guarded with a dog and every day Guru Hatimbulan brought food them.

Responsibility is the obligation of parents same with Guru Hatimbulan did with his children. As a father, he made a shelter and fed them everyday even though they have made mistakes and been criticized by the community. Based on the explanation above, it can be concluded that the value of the character of responsibility is the attitude or behavior of a person to carry out his duties and obligations based on the values prevailing in society.

Social Values

Social values are values that exist in society about good and bad behavior. This values becomes a life guideline for someone or community members and is considered good and true and must be obeyed. According to Green, social values is a values used as awareness that relatively ongoing and accompanied by emotions towards the object and the ideas of each individual. Social values divided into two parts, namely:

Helping Each Other or Mutual Cooperation

Mutual cooperation in bahasa Indonesia is gotong royong. Gotong royong is working together to achieve a coveted result. This term comes from the Javanese words gotong which means "to lift" and which means "together". Gotong Royong or mutual cooperation that is reflected in these social activities comes from cultural values was practiced by our ancestors in ancient times. According to Sakjoyo and Pujiwati (2012), stated that mutual cooperation is a custom to help between residents in various fields of social activity for example based on family relations or other to achieve the same goals. Sawing that, he was very sad and to help his children he looked for a shaman called Datu Parmanuk Koling, he told the incident and took the shaman to the tree to help his children, accompanied by many people who wanted to see and help because this incident had spread to various corners of the village.

The work or burden may belong to social interests as well as individual interests, and both of which need the help of many people. There are several types of mutual cooperation based on terminological expression as the collective memory of society Batak Toba about mutual cooperation. One of the types of mutual cooperation is marsiurupan. We can see from the piece of story above that Toba Batak tribe always reflects the attitude of mutual cooperation or marsiurupan in their daily life. Therefore, children are expected to be able to implement these value in every daily life.

Caring Each Other

The value of caring is understanding, showings kindness and concern for others. A caring attitude towards others will create a sense of belonging in the community, so that they will protect each other. This concern for others can be addressed by helping solve problems faced by others with the aim of goodness and provide comfort to others. After the party was over, some elders warned Guru Hatimbulan so that his children do not be raised together. They said that the man was brought to the west and the woman to the east, because they were twins with different genders.

The attitude some of his relatives showed to Guru Hatimbulan is care that aims at goodness. Guru Hatimbulan's relatives intend to protect or prevent in the event of something unfavorable for them. This attitude is an attitude of social care for others in need. According to Bender (2003), caring is making ourselves related to other people and whatever happens to that person. People who put the needs and feelings of others ahead of their own interests are people who care. Social care is the main character that must be developed in every human being. Caring is a basic value and attitude to pay attention and act proactively towards the conditions or circumstances around us. Caring is an attitude of taking part in us to involve ourselves in problems, circumstances or conditions that occur around us. Caring also mean not neglecting other people. From an early age, children can be taught to care for others without being ignorant and caring attitude becomes a good character for children.

4. Conclusion

After analyzed the contents of folklore Tongkat Tunggal Panaluan, the researchers make a conclusion that there are four kinds of moral values namely: religious value, honesty value, responsibility value, and social values that consist of helping each other and caring each other. All the moral values that obtained in the folklore Tongkat Tunggal Panaluan are positive values and this is good for teaching and build character. This story is good for teaching character for individual and social person especially for children and attitude that adapts to many people in every situation and condition. We can take some kind of moral in this story as the role of our life for example responsibility value. As parents, we must be responsible to our children and as a child , we must to obey our parents. This is an important way to improve a good behavior and good character.

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