

MORAL VALUES OF THE MAIN CHARACTER IN MALAY FOLKLORE “THE HISTORY OF BATU BARA”

Lailatul Mafazah

Universitas Negeri Surabaya

lailatulmafazah16020084027@mhs.unesa.ac.id

Abstrak

Cerita rakyat yang merupakan bentuk ekspresi atau cerita yang hidup dan berkembang di masyarakat tradisional memiliki peran penting dalam pendidikan. Nilai moral yang dimiliki tokoh utama dalam cerita bisa menjadi pembelajaran dan contoh karakter yang baik bagi pembaca. Penelitian ini bertujuan untuk mengidentifikasi dan mendeskripsikan nilai-nilai moral yang terdapat pada tokoh utama dalam cerita rakyat Melayu yang berjudul "Asal Usul Batu Bara" yang ditulis oleh Yolveri dkk dan dipublikasikan oleh Balai Bahasa Provinsi Sumatera Utara Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan. Metode penelitian ini adalah deskriptif kualitatif. Adapun sumber data dalam penelitian ini adalah cerita rakyat yang diambil dari buku berjudul "Antologi Cerita Rakyat Batu Bara". Hasil penelitian ini menunjukkan bahwa terdapat dua belas bentuk nilai moral yang terdapat pada tokoh utama cerita yang bisa menjadi contoh pembelajaran moral. Nilai-nilai moral tersebut meliputi; (1) menghormati manusia, (2) menghargai perempuan, (3) berdedikasi, (4) adil, (5) setia, (6) ramah, (7) sopan, (8) tepat janji, (9) demokratis, (10) menghormati seksualitas dan kehidupan keluarga, (11) berbangsa dan bercinta tanah air, (12) serta menghargai budaya dan tradisi.

Kata Kunci: nilai moral, tokoh utama, cerita rakyat, cerita rakyat Melayu

Abstract

As a form of expression or stories lived and developed by traditional people, folklore has an important role in the education field. The moral values of the main character obtained in folklore can be a good lesson and good model character for the reader. This study aimed to identify and describe the moral values of the main character delivered in the Malay folklore entitled "The History of Batu Bara". This method of research is the descriptive qualitative method. The source of data used of the research is a story taken from book entitled "Antologi Cerita Rakyat Batu Bara" written by Yolveri et al., and published by Balai Bahasa Provinsi Sumatera Utara Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan. The findings of this research found that the twelve moral values of the main character can be used as a good moral lesson. These moral values namely: (1) respect for humans, (2) Respect for women, (3) dedicated, (4) fair, (5) loyal, (6) friendly, (7) polite, (8) trustworthy, (9) democratic, (10) respect for sexuality and family life, (11) nationalist, (12) respect for culture and tradition.

Keywords: moral value, main character, folklore, Malay folklore

INTRODUCTION

Categorized as oral literature, folklore in the form of stories, expressions, knowledge, and practice lived and developed regularly by traditional people (Kang, S. Y., Lee, G. L., & Hong, S. O., 2013; Nursanti, 2015). Folklore in tradition has the original function to use by people to communicate with each other kindly a medium to share ideas, perspectives, or thoughts. It has been existed for quite a long before knowing writing and conveyed by mouth from one generation to other generations in form narrative or song forms. It develops into rich of variance genres stories such as fables, fairy tales, folktales, myths, legends in contemporary view (Hidayati et al., 2020)

In the field of education, folklore is one of the interesting things. A large number of research works to investigate the benefit of utilization in education. One of the form the functional use of the folklore is about the moral values. For instance, some famous folklore such like Ande-Ande Lumut, Timun Mas, and Malin Kundang pointed out intergraded positive moral values such as independence, curiosity, hard work, responsibility, honesty, creativity which those values are positive for building character (Purposari et al., 2019; Limbong et al., 2021; Nanda et al., 2021).

According to Bertens (1993:142), values are something fun, interesting, and good for humans, and moral means knowledge or information that implies a lesson of good in acts and talk. Moral or the often called

morality is knowledge about character related to good and bad attitude of behaving and acting. The form of individual morality, social morality, divinity morality, or even nature morality in folklore is contributing to be building inspiring characters for learners (Yanti et al., 2019). Moral values can be formed of realization human nature who are contribute in social interaction, in social environment. Meanwhile, moral values will be recognized follow the awareness and sustainability contributing human attitude and behavior based on the laws or norms (Sukmawan, S., Lestari, S., 2017)

Thus, this purpose is equivalent to what Suparno (2020:29) argued that moral values must be realized in order to become human being means human with goods of interacting with others or society. Meanwhile, according to Suparno (2002:30-35), moral values associated to others is divided into several form, namely: (1) respect for human, (2) respect for women, (3) respect for other's ideas, (4) tolerance, dedicated, fair, loyal, friendly, polite, and trustworthy, (5) democratic, (6) respect for sexuality or family- life, (7) natiew3onalistic, and (8) Respect for culture and tradition politeness.

Based on the discussion above, it can conclude that moral education is important to be applied in reason it can shape character suitable to the rule, tradition, culture, or norms equivalent to powerful tool. It works with big contribution for the success of building character. Specifically, it make easier a person to determine the good and bad of the activity and in big result, within moral values, society can easier viewing or judging standard of person character

Then related to folklore, it can be said that employed folklore which maintained a positive moral values example can be a good moral lesson for inspiring characters mainly knowing balance of life and knowing attitude of how to save own identity, society, and also environment (Sukmawan et al., 2019)

According to Nurgiyantoro (2010:193), moral values of the stories can be seen from aspect storyline related to the ideas of life or delivered on the character of the stories. The character is an individually who appear often and has own characteristic that described through the behavior or attitude (Abrams 1981:20). According to Atmazaki (2007:102), the form of words and action delivered by the individual namely describe a moral quality of character. The type of characters are categorized into two types include the main character and additional characters Meanwhile, main character is an individual who influence the storyline or even influence to other figures, while the additional characters is a individuals who does not have such important role or influence the integrity of the story.

To find out the character of the story, there are two ways can be concerned, namely; (1) knowing the characterization based on the direct information written by the author or told by other character in the story and can be what shows by the character itself, and (2) knowing the characterization based on the certain information related to habits, attitude, speech, or feeling of the characters.

There many folklore contained good moral values. One of the examples can be pointed to Malay folklore entitle "The History of Batu Bara". This folklore tells about a man named Balambangan who left his kingdom for a journey in making new life, kingdom, and family in a place called Batu Bara. Historically, it is a manifestation of local culture with Malay oral tradition that known with high values virtues (Nursanti, 2015). The character of the story reflect to some positive moral values and it can be used as source of great role model of character applied in real life and be a medium for students lesson.

There are many research focus on moral values of the character in Folklore. For instance a research by (Simamora, 2018; Nadeak et al., 2020). The findings of the research pointed out that moral values have big influence to good character in particular create positive attitude associated to individual, others and God.

However, different from the previous research, this present research used Malay folklore that was not used by the previous research. Besides, this present research only focus on moral value of the main in particular moral values associated to other. Therefore, this present research aimed to identify and describe moral values of main character in Malay Folklore "The History of Batu Bara".

METHOD

This research belongs to qualitative descriptive research, the one type aimed to analyze and describe the moral values of the main character delivered in Malay Folklore "The History of Batu Bara. The researcher used qualitative descriptive method. The data used in this research is a description character of Malay Folklore that analyzed with the moral values from Suparno (2002). The source of the data is a book entitle "Antologi Cerita Rakyat Batu Bara" written by Yolveri., et al (2015). The book is a research documentation that translates oral folklore into three languages namely Batu Bara Malay Language, Indonesia, and English and it published by Balai Bahasa Provinsi Sumatera Utara Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan. The instruments used by the researcher to gain data are books, journal, article, and others documents. In the technique of collecting data, the researcher read the source data Antologi Cerita Rakyat Batu Bara, take note for identifying, and coding for classification based on the

focus of this study. According to Miles and Huberman (2014: 6), there are three stages used to analyzed qualitative data. The first stage is data reduction. In this stage, the researcher focuses on the basic and important things. The researcher collected the data, a Malay Folklore the history of Batu Bara taken from a book entitle "Antologi Cerita Rakyat Batu Bara", and it was identified by using existing moral values. The second stage is data display. In this process, the data analyzed in the first stages will be clarifies, simplified by removing and it presented. Then the last one is conclusion drawing or verification. In the ended process, the researcher checked the whole information to provide accurate results and making a conclusion

RESULTS AND DISCUSSION

Results

Moral values will be told by characterization and perspective written in the whole plot (Nurgiyantoro, 2010). Following the whole story on the Malay's Folklore "The History of Batu Bara", It showed that King Balambangan is the main character who is the most mentioned and influent storyline. The Result of moral values of King Balambangan character analyzed by following Suparno moral values criteria is presented below;

The moral values of King Balambangan character

Respect for human

Respect for humans is a human need. A moral value that describes a person's attitude or character to positively appreciate human characteristics. In general, this moral value is related to a person who understands to the equality of human rights as God's creatures. In specific, these values can be found in the people who lovely do reflect on human rights equality in attitude such as doing with justice, helping each other, giving prizes or requirements, appreciating diversity, maintaining human needs (Suparno, 2017). Respect for human values seen in Malay Folklore "History of Baru Bara" The moral values of respect for humans in Malay folklore are illustrated by the main character, King Balambangan. It can be seen in the following quote;

One day, there was a feast at the palace. All people were invited. Delicious food was served, with various vegetable and meat dishes, as well as fruit. The king asked his wife, his sons-in-law, and his daughters.
(MV/01/HUM)

Based on the quote, King Balambangan held a party in the kingdom. The party was held as a form of his happiness and gratitude because of his success to keep his promise to marry his daughter. King Balambangan invited all people. All members of the kingdom including the family, mufti, or even people regardless of rich or poor, must attend the kingdom with the same celebration of happiness. King Balambangan did not look at differences in the personal status of society. King Balambangan showed harmony and unity in his kingdom. Everyone is a human who should be respected and should not be discriminated against. Besides, as a form of appreciation causes the arrival, King Balambangan presented extraordinary dishes with various for all honorable guests without distinction.

The King Balambangan's respectful attitude toward his guest gives a positive lesson about the human being's perspective. Although Moral values in King Balambangan's character are shown by simply attitude, namely to not distinguish people by social status, these values bring considerable potential. According to Magnis-susesno (2001), respecting people is needed to living together, making interaction and relationships in society. The Respectfulness delivered by Balambangan maintains good relations with residents in the kingdom and creates harmony in life.

Respect for women

This moral value explains an attitude and behavior to uphold women's rights (Khusnia, 2017). The sign of these moral values reflects on a character with gentle who are very respecting, paying attention, and also appreciating women, guarding, or even protecting them. As explained in Folklore "the history of Batu Bara", King Balambangan is very respectful of his beloved wife.

His wife fell pregnant and began to have cravings. She wanted to swim in the sea because she had never done this before. Datuk Balambangan asked and received the king's permission to go to the beach.
(MV/02/WOM)
She asked her husband if they could stay. Datuk Balambangan asked one of the guards to inform the king that his daughter wanted to live in Kuala Indah.
(MV/02/WOM)

King Balambangan accepted the request, the approval impressed that King Balambangan knows the feelings of a pregnant as he expresses by himself. King Balambangan did not want disappointment to happen to his wife who is struggling with the pregnancy. King Balambangan custom a gentle nature, he agrees with his wife idea to stay. He believes that women are s who cannot harm by others or even discriminate inside choices or words. Even though

his action implicates that kings' permission is the priority, but he tried to save his wife from the consequences of misunderstanding happened.

Datuk Balambangan went to the King Damanik's palace to rest for a few days. *Since accepting the marriage proposal, he found that he couldn't sleep well and had lost his appetite. He frequently woke in the night and offered his tahajud prayers, he fasted each day, and he prayed to God to show him a way out. (MV/02/WOM)*

King Balambangan was quite worried about their daughter's future because the proposed agreement that is made by himself can convert a problem. King Balambangan know that his daughter could not possibly marry four knights, therefore he tried to find some solution. Although it was hard to find a solution, he did not want to give up and believe in miracles. King Balambangan was a good father who safeguards his daughter from disaster. The morality with believing that women have to be safe from danger, need to be appreciated of the idea and should be regarded. As special explaining, this values must be installed by human specifically for men or father who have strength and nature of leadership.

Dedicated

In principle, dedication is an attitude or behavior of someone to commit and take responsibility for an assignment. The moral values can be seen in the Balambangan character in the following quote below;

In Kuala Indah, Datuk Balambangan was appointed as village chief and later went on to become a king. (MV/04/DED)

It did not take a long time for King Balambangan to become a leader. After he becomes a Datuk, a people who quite trusted and honorable among society, he was appointed to become a king in Kuala Indah. This is a great achievement that will not happen to a person who does not have dedication. Balambangan's commitment has been started when becoming a Datuk who take participation in Kuala Indah, and his dedication has really should be developed when he became the new mandate, kindly he accepted for big responsibility to put all kingdoms business as the most priority of others.

While he was in Kuala Indah, there was a long drought in the village. It lasted for more than a year. The king commanded his men to dig a well in the valley. (MV/04/DED)

The After several days, the messengers from Pagaruyung sailed back to their country, leaving behind four knights. King Batu Bara needed their help to establish the Kingdom of Batu Bara. (MV/04/DED)

The dedication is not only seen when King Balambangan was appointed, but it should be manifest in concrete action. In the situation explained above, Balambangan was in an actual worry for the kingdom. He takes care of the issue and gives a command directly, indicated a king with a big responsibility to guard against something dangerous.

Besides, from the quotes, one certain piece of information showed that Balambangan dedication is presented for his new kingdom, Kuala Indah not for Pagaruyung.

Fair

According to Suparno (2017:10), fair is an ability to realize environmental harmony in society. In simply, fair can be reflect to character who do justice as like the character of King Balambangan In folklore "the history of Batu Bara". It can be seen in the following quote:

The king decided that the proposals of the four knights were to be accepted. The king had accepted the proposal because the knights were from Pagaruyung and he was reluctant to refuse them. (MV/04/FAIR)

The quote described the situation of King Balambangan when he was trying to do justice among four knights. If he chose one of them, then he will be worried that he would be considered as an unfair person and they all will have a big question for the reason. The fact, King Balambangan did not have high criteria for people who want to marry his daughter. Because the standards only belong to a thought that all knights are from the same place, Pagaruyung where Balambangan growth youth with family. Hence they all deserve to marry his daughter. It makes it a little bit hard to choose one of them.

These moral values delivered in King Balambangan's character tell positive things of justice to achieve harmony and happiness among humans. Such as King Balambangan tries to avoid disappointment or even jealousy among the knights and he efforts to keep Pagaruyung harmonious.

Loyal

Loyal is a substance attitude of the loving country that explain a principle of responsibility to be integrated and a consistency to be active as like country civilization (Suwardani, 2020:19). The moral values is in folklore "History of Batu Bara", it can be seen in the quote below;

After several days, the messengers from Pagaruyung sailed back to their country, leaving behind four knights. King Batu Bara needed their help to establish the Kingdom of Batu Bara. (MV/04/LOY)

It is been a long time, King Balambangan Left Pagaruyungm, the place where he was grown by his parents. Suddenly, there were knights sent from the Pagaruyung Kingdom, his father's kingdom. In this condition, Balambangan known that his father was not just looking for the information but it also about a request for a meeting between the son and father. But, the condition was in various problems which make it him possible to leave. King Balambangan asked four knights for help to establish the Kingdom of Batu Bara. This decision, helps him to send a message to the father about his emergency condition. The act of King Balambangan principle refer that he still the son of Father and citizen of Pagaruyung who still becomes loyal.

In the moral values of loyal in this folklore "the history of Batu Bara, delivered in King Balambangan emphasized a form of responsibility be integrated done by a person who he had chosen in the beginning to dedicate his life as a king in Kuala Indah. He tried to save relations with Pagaruyung. He still loyal to Pagaruyung as his homeland by keeping the family member of Pagaruyung. From this folklore, it can be a lesson that loyal can maintain the unity of the relationship

Friendly

Friendly is an attitude to communicate, act, talk, associate, and cooperate to others with happy or good feeling and expression (Kementerian Pendidikan Nasional, 2010). According to Sudjiman, one of the ways to identify characters of stories is through explicit statements written by the authors (1991). The moral values of friendly in this folklore is delivered in Balambangan character.

Since he was so polite and easygoing during his stay at the palace, the king was pleased and asked him to stay as long as he wanted. (MV/04/FRI)

King Balambangan tent to make other people feel good in relationship. This can be shown by the interacting with good, not hurting others, and expressing a pleasant face. King Balambangan tend to have error. Information present on the quote above, shows explicitly about certain information that King Balambangan is friendly people. The attitude of King Balambangan during stayed in Kuala Indah tells a moral values of friendly. In the part of the statement "The king was pleased and asked him to stay as long as he wanted", it proves that people who are can talk

communicatively can makes the people belief. It is as what Balambangan achievement to stay as long he wanted in Kuala Indah and he make new friendship with the kingdom. From this folklore, the positive things can be learn that friendly is necessary for people who want to get a new relationship with others or get along with new friends.

Politeness

An attitude that expresses in a good manner or ethical way is the principle of politeness (Leech, 1983) (Leech, 1983). This is used to convey a message without disfiguring others. In this folklore with background Malay culture, the values of politeness are strongly delivered. It can be seen in the quote below;

"Father, please allow me to leave home," Balambangan said to his father. "

"I want to hunt deer, goats, and so on. May I?" (MV/04/POL)

"Excuse me," Balambangan said to the old man. "What is the name of this place?" (MV/04/POL)

In communicating, one aspect that needs to be considered is the way or the manner chosen as the way of interacting itself. Everyone can convey the message in communication, but not everyone can convey without the presence or justification of the person. And King Balambangan provides the good example of such ethics of communicating.

From the quotes above, the politeness of moral values can be seen in the way King Balambangan interacts with others. King Balambangan says in a polite with good manner. If translated into Bahasa, the words "please" means "Tolong" or "may" means "Bolehkah", they are the common polite ethical of expression that is used by people for asking for help. On the same side, in the second quote, the word "excuse me" said by Balambangan has ethics for interacting with elder people. Suwardani (2020) stated that politeness is the essence of culture. Indonesia's popularity with noble character shape own way of speaking which is often indicated by the use of a good manner.

All of the manners used by Balambangan explained his identity and ability to communicate. From this folklore, one lesson can be known that politeness is important to interact with others with formulas consideration "with whom a person is talking with" and "how to use language".

Since he was so polite and easygoing during his stay at the palace, the king was pleased and asked him to stay as long as he wanted. (MV/04/POL)

Based on this quote, polite values are useful for social life. This is the need to establish cooperation, relationships, and communication with others. Information wrote on the quotes above, shows explicitly the certain information that Balambangan is friendly people. In the part of the statement "The king was pleased and asked him to stay as long as he wanted", it is proof that Balambangan can talk communicatively and make the king's belief permit. It shows that he succeeded in a new friendship with the kingdom. Therefore, from this story, a lesson of friendly is necessary for people who want to get a new relationship with others or get along with new friends.

Trustworthy

Trustworthy is an attitude with a concern principle to fulfill promises. Characteristically, people who have moral values will try to realize for any said. Below are the quotes from folklore "The History of Batu Bara" which delivered trustworthy moral values, this characteristic reflects King Balambangan who realize the promise.

"Since accepting the marriage proposal, he found that he couldn't sleep well and had lost his appetite. He frequently woke in the night and offered his tahajud prayers, he fasted each day, and he prayed to God to show him a way out" (MV/04/TRUS)

"The king summoned all of his people, including the mufti, to the palace and said that he wanted his daughter to be wed. Everyone in attendance was surprised" (MV/04/TRUS)

King Balambangan is super anxious after he promised to marry his daughter to four knights. He worried if he could not keep the promise. To deal with illogical promises, the only way done by King Balambangan is to pray for God's help. The fact that he could not sleep and be trying to get help, all of his shows his struggle to keep the promise. He is a person who can be trusted by what he said. The most important happen after his struggle for help, Balambangan has been fulfilled his promise

This folklore contains trustworthy moral values. Being a trusted person does not have to judge by the result, it can see from how they have to try and hard to realize the promise as King Balambangan did to realize. Besides, it can be a valuable moral lesson for students that every effort will get a result. It is related to the effort of responsibility. Even though at the first his promise was not made sense, his reluctance to give up has paid.

Democratic

In principle, the concern for democratic values is about freedom inside of ideas, life, rights, physical need, and non-physical. Democratic which is often called in Indonesian "Musyawarah Mufakat" reflects an attitude of thinking or acting with perspective the equality of human rights especially in giving an opinion. According to Syaputra et al., (2017) the example of democratic values is becoming respectful to others and accept the result of the discussion. The democratic values are delivered in this folklore. It can be seen in the quotes below;

They informed the king of this directly, and he summoned the mufti to give him some advice. (MV/05/DEM)

The king summoned all of his people, including the mufti, to the palace and said that he wanted his daughter to be wed. (MV/05/DEM)

Balambangan asked the mufti for some advice and they discuss the proposals. about his promise of the proposal, it is big problem related to the kingdom. Therefore Balambangan invited mufti for some advice. King Balambangan believed that mufti ideas could help with the problem. King Balambangan is very respectful of others people's ideas. It is as stated previously, becoming respectful of others' ideas is an indication of a democratic attitude. In addition, when Balambangan summoned all peoples in his kingdom and inform the decision about the marry, King Balambangan showed a perspective anti-discrimination in the kingdom. The equality of giving ideas, non-discrimination happens in the kingdom because King Balambangan understands that everyone has the same right especially the right to obtain important information.

Respect for sexuality and family life

The attitude or behavior concerned in this moral value is the ability to respect sexuality. Specifically, criteria belong to attitude to respect the differences in sexuality, do not harassment in physically or no physically. In addition, the character of these values can be reflected as willingness for a loving family. In another word, Respect can be a love same as dedication, responsible for creating a life of happiness and harmony. The sign of this moral value reflects on the character of King Balambangan done for his wife and his daughter.

Finally, the king asked him to become his son-in-law. Datuk Balambangan accepted the proposal and they proceeded to marry.(MV/06/SEXU)

The following year, their baby was born, a beautiful child named Wang Gadih. The name, which was taken from the Minangese language, means "girl". They were so happy to have a beautiful daughter.(MV/06/SEXU)

King Balambangan has feelings for women. The responsibility of his desire by accepting the king's proposal and realizing his love by marrying the king's daughter. King Balambangan awareness to live in the family. He knows that love is realized rightly by living together, growing together with a strong relationship in the Family. Besides, King Balambangan believed that the happiness of family life will never be done which is need to be appreciated. Therefore, the birth of Wang Gadih has waited with happiness. He was very happy for the new family member and he was ready for becoming a father.

Nationalist

Nationalist is a sense of spirit to protect, guard, or defend the nation or country. The value reflects to the behavior of a loving country. People with nationalism, People who are nationalist, will prioritize the interests of the state above others. The specific behavior of these values explains a willingness to live together in their own country, be loyal to the law, solve problems in the country, and struggle to build a future. Below is a sign of nationalist moral values that can be seen in the History of Batu Bara folklore.

After several days, the messengers from Pagaruyung sailed back to their country, leaving behind four knights. King Batu Bara needed their help to establish the Kingdom of Batu Bara. (MV/07/NAT)

The love of country delivered by King Balambangan is just for Kuala Indah. Batubara was born from the Pagaruyung kingdom where he was born and grew up with his family but when he had his kingdom, he preferred to live in his kingdom. Pagaruyung for King Balambangan is the kingdom that should respect that they are a part of his family, but a form of love for the country is given to the kingdom "Kuala Lumpur". the decision to stay in Kuala Indah and keep struggle to establish a kingdom is certain evidence of love for the country.

Respect for tradition and culture

The first moral values of respect for tradition and culture in Folklore "The History of Batu Bara" can be seen in some quotes below;

According to Minangese tradition, when a son graduated from his studies, he was free to leave home.

Balambangan planned to go hunting in the forest.
(MV/08/CUL)

The first sign of the people internalized with this moral value respecting culture is to follow and practice that culture. From the quote above, one thing that can be a lesson in Malay tradition is about boundaries for leaving home. Besides, the quote explains that Balambangan is a son who obeys the tradition of not getting a journey before he has already aged. he has the awareness to believe, accept, and implement what becomes a command or prohibition.

His wife fell pregnant and began to have cravings. She wanted to swim in the sea because she had never done this before. Datuk Balambangan asked and received the king's permission to go to the beach.
(MV/08/CUL)

She asked her husband if they could stay. Datuk Balambangan asked one of the guards to inform the king that his daughter wanted to live in Kuala Indah.
(MV/08/CUL)

He was trying to careful before decided to accept his wife's idea. He is responsible for having a decision but certainly after getting permission first from the kingdom. In other words, he tried to getting permission is the most important thing. This is related to the Malay cultural custom to always ask permission from parents before doing something kindly a form of prayer asking for safety.

They informed the king of this directly, and he summoned the mufti to give him some advice.
(MV/08/CUL)

The respect for tradition and culture in Folklore "The History of Batu Bara" refers to respect for mufti. This is an attitude to regard that mufti should be an honor. In Islamic belief, the mufti is a more knowledgeable people than others. The Malay community, who is actually a Muslim, certainly has the same perspective. In the Malay perspective, a mufti is one of the important figures in society that mufti become very honorable and example of the character of people (Nurcahyani, 2020). Mufti has the highest role in society as an influencer and leader in the aspect of religion and knowledge. Therefore, asking permission, asking for advice, or apologizing is a substance of extraordinary respect that is believed in Malay ethics.

Discussion

According to the description of King Balambangan, as the main characters in Malay Folklore “The History of Batu Bara”, this folklore has some moral values based on Suparno (2002). It includes respect for humans, respect for women, dedicated, fair, loyal, friendly, politeness, trustworthy, democratic, respect for sexuality and family life, nationalistic, and respect for tradition and culture.

All moral values contained in King Balambangan's character are categorized as moral values associated with others which can be a good lesson of interaction or communication in the aspect of how to behave, act, or talk. In addition, the moral values of the folklore reflected the good attitudes and behavior of King Balambangan, namely: not discriminating the others, respecting his wife's opinions, protecting his daughters, dedication to the country, being loyal to friends, being friendly to others people, being polite while speaking, trying always to keep the promise, being happy to live together with family, loving country, and accepting the culture. All the attitudes of King Balambangan can be a good role model for the reader, especially for students.

For this reason, this folklore can be said as appropriate to use as moral education in form learning material for students, especially in language subject. Specifically, in English subjects, this folklore that obtains good moral values of the character can provide the additional function of learning a foreign language. The function is learning the ability to use language in communicating in a good manner and appropriate action that reflect good character. The moral values of the stories can fill the lack material of narrative story in English language that come from local area (Faridi, 2014). For instance the student's level, this folklore is suitable to teach for seventh grade in Junior High School. This follows the implicit moral values of the folklore which are appropriate to junior high student's level who tend to be happy in solving problems (Wachidah et al., 2017)

CONCLUSION

Based on analysis result of the folklore “The History of Batu Bara”, it can be concluded that there are twelve moral values represented by the main character named King Balambangan, namely respect for humans, respect for women, dedicated, fair, loyal, politeness, trustworthy, democratic, respecting sexuality and family life, and respecting the culture and loving country. Those twelve moral values of the folklore can be a good lesson and role model characters.

Suggestions

Moral values delivered on the folklore “The History of Batu Bara” can be a positive lesson for student about communication and interaction ways to other and this can be applied in real life. The local identity of the folklore can be applied as basic competence involved in a lesson plan. The author's mean while the application in the lesson plan can give solution as alternative to overcome the decline of the moral generation.

REFERENCES

- Abrams, M. (1981). *A Glossary of Literary Terms*. New York: Holt, Rinehart and Winston.
- Atmazaki. (2007). *Teori dan Terapan*. Padang: UNP Press.
- Bertens, K. (1993). *Etika*. Jakarta: PT Gramedia Pusaka Utama.
- Faridi. (2014). The Difficulties of English Teachers in Instilling Character Building Through Narrative Stories at Elementary Schools in Central Java, Indonesia. *International Journal of Contemporary Applied Sciences*, 1(2), 68-82.
- Hidayati, N. A., Waluyo, H. J., Winarni, R., & Suyitno. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198. Retrieved from <https://doi.org/10.29333/iji.2020.13213a>
- Kang, S. Y., Lee, G. L., & Hong, S. O. (2013). Preserving cultural heritage in kindergartens in Korea. In S. C. Wortham (Ed.), *Global perspectives in early childhood education: Common characteristics and unique qualities in preschool programs* (pp. 67-74). New York: NY: Springer.
- Kementerian Pendidikan Nasional. (2010). *Pengembangan Pendidikan Budaya dan Karakter*. Jakarta: Badan Penelitian dan Pengembangan.
- Khusnia, A. N. (2017). Politeness Strategies in EFL Classroom: Building Positive Values in Students. *4th Asia Pacific Education Conference*. 109, pp. 32-35. Atlantis Press.
- Leech, G. (1983). *Principles of Pragmatics*. London: Longman.
- Limbong, Jetro; Wikanengsih, Wikanengsih;. (2021). Legendary Text Malin Kundang as Media Moral Values for Students Through Internet. *Journal of Language Education Research*, 4(2), 74-79.
- Miles, Matthew B.; Huberman, A. Michael; Saldana, Johnny;. (2014). *Qualitative Data Analysis: A Method Sourcebook* (Third ed.). United States: SAGE Publications, Inc.

- Nadeak, Lamaida; Simbolon, Maliana; Sihotang, Rani Yani; Sembiring, Yenita Br;. (2020). Moral Value and Characters Building Exposed in Folklore of Tongkat Tunggul Panaluan. *Jurnal Pendidikan Bahasa Inggris Undiksha*, 8(2), 92-96.
- Nanda, D. W., Simbolon, B., Damanik, F. A., & Sembiring, Y. B. (2021). Moral Value and Character Building Education in Folklore from Central Java "Timun Mas". *JOLLT Journal of Languages and Language Teaching*, 9(1), 85-91. doi:<https://doi.org/10.33394/jollt.v%vi%i.3319>
- Nurchayani, L. (2020). Kharisma Guru Sekumpul Martapura Potret Masyarakat Melayu Kalimantan. *Journal of International Conference On Religion, Humanity and Development*, 211-216.
- Nurgiyantoro, B. (2010). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.
- Nursanti, D. (2015). *Antologi Cerita Rakyat Batu Bara*. (J. Michaelson, & Juliana, Eds.) Medan, Sumatera Utara: Balai Bahasa Provinsi Sumatera Utara Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan.
- Purposari, Dewi; Saryono, Djoko; Siswanto, Wahyudi; Hasanah, Muakibatul;. (2019). Ande-Ande Lumut Folklore as the Builder of Youth Character. *The International Journal of Social Sciences and Humanities Invention*, 6(5), 5424-5429.
- Simamora, D. M. (2018). *ilai-Nilai Moral Cerita Rakyat Kerincidalam Buku Kunaung*. Jambi: Program Studi Sastra Indonesia Fakultas Ilmu Budaya Universitas Jambi.
- Sudjiman, P. (1991). *Memahami Cerita Rekaan*. Bandung: Remaja Rosda Karya.
- Sukmawan, S., Lestari, S. (2017). Environmental Messages as Found in Indonesian Folklore and Its Relation to Foreign Language Classroom. *Arab World English Journal*, 8(1), 298-308. doi:<https://dx.doi.org/10.24093/awej/vol8no1.21>
- Suparno, P. (2017). The Improvement of Truth, Justice, Diversity, and Human Dignity Values Trough PPKMB Program on Physics Education Students. *International Journal of Indonesian Education and Teaching*, 1(2). doi:<https://doi.org/10.24071/ijiet.2017.010207>
- Suparno, Paul; Moerti, Y. K.; Detty, Titisari; St. Kartono. (2002). *Pendidikan Budi Pekerti – Suatu Tinjauan Umum*. Yogyakarta: Kanisius.
- Suwardani, N. P. (2020). *"Quo Vadis" Pendidikan Karakter dalam Merajut Harapan Bangsa yang Bermartabat*. (I. W. Wahyudi, Ed.) Denpasar-Bali: UNHI Press.
- Syaputra, Een; , Sariyatun; Sunardi;. (2017). Socio-Cultural Values of Selimbur Caye Oral Tradition in Pasemah Ethnic Bengkulu. *International Conference on Teacher Training and Education 2017*. 158, pp. 228-236. Surakarta: Atlantis Press.
- Wachidah, L. R.; Suwignyo, Heri; Widiati, Nita;. (2017). Potensi Karakter Tokoh dalam Cerita Rakyat sebagai Bahan Bacaan Literasi Moral. *Jurnal Pendidikan*, 2(7), 894-901.
- Yanti, E. S., Daulay, S., & Lubis, M. (2019). Character Values in Short-Stories Collection Book by Qurrota Aini and Its Release as a Literature Reading Material in Elementary School. *International Journal of Education, Learning and Development*, 7(5), 35-49.