A Study Analysis of Madura Folktale, Megaremeng in the Moral Values for Children Literature at SDIT Al Uswah Pamekasan

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Abstract

The purpose of this study was to determine the moral values of Megaremeng of Madura tales in relation to children's attitudes. The descriptive qualitative approach was used in this study. The moral value of Imron Wakhid Harits' Madura tale Megaremang, written in 2020, is the subject of this study. The findings revealed that Madura Folktales Megaremang, written in 2020 by Imron Wakhid Harits, reflected the moral values of SDIT Al Uswah Pamekasan students in the following ways: First, there were the moral values of education to consider: always helping, perseverance, and responsibility. Second, social education has a value in terms of humanity, concern, and empathy. Third, there was the value of cultural education in terms of mutual cooperation, adherence to rules, and mutual respect. The Megaremang folklore book is recommended as an alternative to literature in elementary schools because it fosters an appreciation for local culture in children, particularly those from the Madura region. Other researchers are encouraged to choose other books that relate to culture from a literary perspective to foster a generation of readers. Knowledge gained from this study may be used by other researchers examining literary works from an extrinsic perspective.

I. Introduction

Oral and written communication are used in everyday life to communicate (Hasibuan, 2018). Language is defined as a purely human and non-instinctive method of communicating ideas, emotions, and desires through a system of voluntarily produced symbols, according to (Syahrin, 2018) First and foremost, language is an auditory representational system of symbols. Language maintenance is cumpolsory responsibility of the users of the language (Ramlan, 2018). Language affects the thought and behaviour of human beings. The attitude of a person speaking more than one language is not the same as others who speak just one language (Akinwamide, 2018). Language is an arrangement of arbitrary symbols possessing an agreed upon significance within a community; furthermore, these symbols can be used and understood independent of immediate contexts, and they are connected in regular ways (Ramlan, 2018). Speech is a motor system insofar as it is articulated, but the motor aspect of speech is clearly secondary to the auditory aspect of communication. Normally, in healthy individuals, the impulse to speak first has an effect in the realm of auditory imagery before being transmitted to the motor nerves that control the organs of speech. As previously stated,

communication, which is the very purpose of speech, can only be successfully accomplished when the hearer's auditory perceptions are translated into the appropriate and intended flow of imagery or thought, or both combined, as described by (Sapir et al., 2018). Because speech is an external instrument, the cycle of speech begins and ends in the realm of sounds, insofar as we can consider it as such.

In line with language, (Hidayat & Khotimah, 2019) explained that literature has become elements of human life. It has given much entertainment and biggest inspiration. Literature is a kind of information we need. Literature comes from our inborn urge to tell a story, arranging the words into a pleasing passage or pattern and also human experience. (Mohamed, 2015) stated that literature is many things to many people. Aleksandra Solzhenitsyn, the Great Russian novelist, described it as the living memory of o notion'. For Charles Dickens, literature was what gave him hope and an escape from despair in a childhood filled with grief and humiliation. Many of us find joy and solace in literature.

Classical literary works serve as a food for thought and a tonic for imagination and creativity. Exposing an individual to good literary works, is equivalent to providing him/her with the finest of educational opportunities. On the other hand, the lack of exposure to classic literary works is equal to depriving an individual from an opportunity to grow as an individual. Prose, poetry, drama, essays, fiction, tales, literary works based on philosophy, art, history, religion, and culture and also scientific and legal writings are grouped under category of literature (Rahman & Weda, 2018).

Folktales in general are considered to be a form of literature, which is more commonly referred to as folklore in the United States. They can be classified as a type of folk storytelling, which includes a variety of genres. According to many folklorists, myths, legends, and folktales are major narrative genres in folklore, and are classified as such based on how the narrative is received by the community (Swales 1990: 35). The stories of myths are considered sacred, while the stories of legends are more secular recountings of actual events, and the stories of folktales are narratives that are considered fiction (Eugenio 1995). Simply put, a folktale is a traditional story that has been passed down from generation to generation through oral tradition. It is common for folktales of a culture to be passed down as part of a folk tradition, as they reflect the humour, romance, and wisdom of the people who live within that culture.

While the explorations of story structures using various methods have resulted in a variety of descriptions of different models, it is argued that what is lacking in most of the models is an explanation of how formal patterns are related to the content of the stories being explored (Martin1986). Stein (1982: 490) points out that such assertions ignore the multifaceted nature of a story, which is due to the fact that the social purposes of different types of stories differ. There should be no doubt about the fact that a significant number of stories serve purposes other than simply providing entertainment. Other functions of stories include the resolution of personal social problems and the recapitulation and reorganization of personal experience (Bloome 2003); the education, persuasion, warning, reassuring, justifying, explaining, and consoling of members of an organization (Labov & Waletzky 1967); the explanation and consolation of members of an organization (Labov (Gabriel 2000).

As regards folktales, it is generally accepted that the function or social purpose of storytelling is to preserve a civilization's cultural heritage, to explain natural phenomena, to transmit historical and important social information, or to teach important moral and ethical issues to future generations (Taylor 2000). With the culturally determined setting for such folkloristic storytelling, it can also be argued that the subject matter of folktales is restricted in terms of its thematic scope due to the culturally determined setting (Fludernik, 1996). Investigations and descriptions of different structural patterns for tales from different cultures

have revealed a particularly striking pattern – the reward/punishment model – among others, in terms of structure (Lwin 2003).

In this study, it analyzed the moral values of Madura Folktale, Megaremeng. As (Schwabe, 2016) explained that these are important to be investigated because traditional tales or Folktale is important to be known by children. Other writers of course have discovered the moral value of some children literatures. According to Endraswara citited by (Izatti, 2021), Folklore is a genre of oral folklore that is told from generation to generation. There are many categories of folklore. But basically, folklore can be divided into three major groups, namely : myth, legend, and folktale. (Harits, 2018) stated that Madura is one of the islands in Indonesia with thousands of folk tales as historical and cultural heritage. The folk tale including myths and legends created that characteristic of the Madurese. They are part of a long and inseparable history from society, because Folklore is a local genius, a kind of way of thinking from generation to generation.

Children's literature includes all story books, narratives, and folk tales with titles, contents, or styles appropriate for children. In other words, children's literature is an important tool for achieving many of the system's goals (Court & Rosental, 2007). Children's books should be qualified to meet their developmental, emotional, and social needs. Children's literature should be written in a realistic language and have characteristics that support children's phonetic, emotional, and aesthetic development (Hassett, 2009). Sutherland (1997) states that a children's book should have five characteristics: a) a short and understandable story plot; b) a topic that is not too complex; c) content that is appropriate for children; d) text that is simple and understandable; e) pictures that complement the text (cited in Jalongo, 2004). A well-designed and presented children's book can help children develop social, emotional, and aesthetic skills while introducing them to new cultures and beliefs (Wasta, 2010).

Based on (Izatti, 2021), The value contained in a story or literary work is one of the important element. These values will be taken by the reader as a summary of the contents of the author's work and can also be taken as wisdom and have an impact on changes in the attitude of the reader after reading the story. Meanwhile, as Musfiroh citited by (Anindyarini et al., 2017), the value contained is one of the important elements in a literary work. These values would be taken by the reader as a summary of the contents of the author's work. Besides, (Amil et al., 2019) explained about Mega Remeng (nickname for Jokotole's horse) which is mentioned as the story of Joko Tole's struggle in battle accompanied by his flying horse (Mega Remang) and the horse has become an icon of one of the cities in Madura.

This study was conducted by suppor other studies. The first previous study was written by (Ismail et al., 2019) in title "The impact of Interactive Reading Using Local Folktales Stories in Supporting Students' Vocabulary Achievement in Indonesian EFL Learners" and The second previous study was written by (Sayer et al., 2018) in title "Fairy Tale as a Medium for Children's Character Cooperation Building". Both of the previous studies are different with this study in line with the subject of the study, the discussion and the findings. Besides, the second previous study used experimental design but in the first study used classroom action research. In this study, the research question is how the moral values of Megaremeng of Madura Folktales can affect children attitude? And The objective of the study is to find out the moral values of Megaremeng of Madura tales in line with children attitude.

II. Research Methods

The method of this study was descriptive qualitative research. A descriptive research is finding the facts with the exact interpretation. Descriptive research is learning problems, how it works, and particular situation such as events, relations, attitude, behavior and processes that happen and its effect towards phenomena (Atmowardoyo, 2018). The method of use in this study is qualitative approach. According to Sugiyono in (Kasyulita & Armelida, 2019) qualitative approach are research approach in methods that are based on the philosophy post-positivisme, used to examine the condition of natural objects. The object of the research is things or something, place, person or data to search for variable, or the problem within itself (Arikunto in (Rakhmanina et al., 2021)). The subject of the research is a book by Imron Wakhid Harits "Mega Remang", and the object of this research is the Moral value of Madura Folktales Mega Remang written in 2020 by Imron Wakhid Harits.

Data source, the primary source was taken from Madura Folktales written by Imron Wakhid Harits, children literature published in 2020 by JDS IKAPI: 263/JTI/2020. The documentation method was used to collect data for this study. It is used to obtain data from written sources such as books, magazines, documents, regulations, and so on (Arikunto in (Rakhmanina et al., 2021)). In this study, the moral values of Madura Folktales Megaremang written in 2020 by Imron Wakhid Harits were discovered. To collect the data, the researchers recorded the data related to educational values onto a data card, which served as the instrument. The data was then analyzed using the descriptive qualitative analysis method and the suggested procedure, which included data reduction, data display, and data conclusion.

III. Discussion

Robert Stanton's theory (Mulawarman et al., 2021) was first used by researchers to analyze the book Madura Folktales Megaremang written in 2020 by Imron Wakhid Harits before they looked further into the book's moral values. A book's elements are divided into three categories: theme, fact of the story, and literary means. Megaremang's book is analyzed as follows. In the first place, the plot of the book revolves around Jokothole's character either in his journey (stopping) so that he creates his own legend even in his story during the battle against his enemies. Jokothole's story is made the main character in his appearance with his flying horse (megaremang who always accompanies Joko Tole in upholding the truth. The tendency of the majority of Madurese people to accept Jokotole's character as a positive character starting from Jokotole's birth, journey, chivalry (heroism), spirituality, and death It's also important to note that the story is about Joko Tole, Megaremang (Flying horse), Dampo Awang and Adi Poday (Joko Thole's father), who are the four main characters in the story. A third consideration is the environment, which is dominated by Joko Tole's advanture with his flying horse (Megaremang) and the legend of villages in Madura Soengenep or Sumenep.

3.1 Education Values in Megaremang of Madura Folktales's Book

According to (Suseno & Zuliyanti, 2020), the word "moral" refers to the good and bad sides of human nature, so the "moral field" is the area of human life that is seen from the point of view of its goodness. Morality is the study of what is good and what is bad in terms of actions, attitudes, and so on. Morality is also known as ethics and good character. It is possible to cultivate the habit of helping by being willing to help others and actively looking for ways to contribute. This is the book's view of service.

"all my people, I have known all of your intention coming to my palace today. But, no worry, I ddidn't want to let Dampo's fleet coming here and destroyed our kingdom. Otherwise, I do't want you becoming victims." (Imron Wakhid Harits, 2020"

Moral education that teaches wisdom and commitment is a good way to cultivate a positive outlook on life. One's wisdom and commitment to sacrifice and the nature of leadership in the character brought by Joko Tole reflects himself as a good and wise leader. Commitment is a pledge of faith, support, and loyalty to the people, family and friends that is firmly held. With the existing moral education, it teaches children to be polite, respectful, obedient and wise in acting and doing and also responsible. Shchiller and Tamera citited by (Widiarti, 2021), human attitudes and awareness about intentional or unintentional behavior is referred to as responsibility. Being responsible also means acting as an embodiment of awareness of one's obligations. Responsibility is the behavior that governs how a person reacts to everyday situations that require some decision making.

3.2 Social Education Value

In society, social values refer to how people relate to one another. This includes how people should act, how they solve problems, and how they handle certain situations. These social values are also about how people should treat one another. If you see a good thing, Uzey citited by (Turnip et al., 2020) said that social value is what you think of when you see it. This is how you decide whether it has truth, beauty, and divine value. A person's social value can be summarized as a set of attitudes and feelings expressed through actions that influence the individual's actions. Values that are widely accepted by society serve as the foundation for determining what is morally correct or morally wrong and what is important.

The social value is described in Megaremeng when King Joko Thole said to his people. The following is a quote:

"All my people, I have known all of your intention coming to my place today. But, no worry, I didn't want to let Dampo's fleet coming here and destroyed our kingdom. Otherwise I don't want you all becoming victims. So I decide to complete my task as your king alone, I'll protect you from this danger. Just wish me luck."(Imron Wakhid Harits, 2020"

Social refers to things that are important related to society or the public. People feel bad for everyone who is injured by a disaster like war that can lead to misery. There are lessons to be learned about the value of social education from how people act and how people live in the world. Social behavior is how a person reacts to things that happen around him that have to do with other people, ways of thinking, and ways of interacting with each other. As a result, people will know that group life plays a very important role in strengthening kinship bonds, so avoiding conflict and maintaining harmony between communities is very important. The value of social education refers to the relationship that people have with each other in a group. This includes how people should act, how they solve problems, and how they handle certain situations. Social values are also about how people should treat one another.

3.3 Cultural Education Value

According to Rusyana in (Hasanuddin et al., 2021), Cultural value is something that is considered good and valuable by a group of people or tribes but is not necessarily seen as good by other groups or tribes because cultural values limit and give characteristics to a

society and culture. According to Kluchohn in (Karya et al., 2019), each culture's system of cultural values contains five fundamental problems in human life. (1) human relationships with oneself, (2) human relationships with other humans, (3) human relationships with society, (4) human relationships with nature, and (5) human relationships with God are the five basic problems.

The cultural value is described when Dempo Awang met King Joko Thole,

Before Dempo Awang shouted to his sholdiers, King Joko Thole yelled, " Dempo, if you were really war lord, let fight with me without your soldiers." Dempo Awang postponed to call his soldiers, he was silent a while, then he remarked, "We, I know who you are. You are King Joko Thole from Madura Island. I dare you fighting, if you rode your flying horse, I will battle using my magical ship." Then, Dempo Awang asked all his soldiers moved to other ships, now he was alone in his huge ship and ready to fight head to head with King Joko Thole."
" To commemorate their service, Megaremang flying horse today used as the emblem of Soengenep, the eastern part of municipal city in Madura Island." (Imron Wakhid Harits, 2020)"

Megameng stories in Madurese folklore inspired by cultural values can be seen clearly in the community activities they participate in as the background for making the book. Cooperation in winning wars and awards for the story of Megaremang flying horse is one of them. When someone fights and wins the war but does not hurt the opponent who lost the rule, it is clear that there is a strong belief to always respect and show a culture of people who help each other in goodness. The idea of bringing people together is still embedded in the culture. The students are accustomed to following the rules in the educational environment, especially at school. In Indonesia, there is still a strong respect for other people.

IV. Conclusion

Based on the findings and discussion, it can be concluded that this book is about the struggle and leadership of Joko Thole and good cooperation in every struggle with his flying horse (Megaremang). Madura Folktale written by Imron Wakhid Harits can be a literature material for children, namely the students of Al uswah Pamekasan. This book has excellent educational value and can be used as teaching material for students studying literature. Teachers are expected to be able to create interesting and enjoyable learning experiences for their students, which means that both literary materials and teaching strategies must be of high quality. The greater interest of students or children in literary appreciation will increase their love of their local culture.

Environment and nature are concepts that are important to people from all walks of life. Children's environmental education should be a universal goal for all cultures, with the goal of raising children who are environmentally conscious, environmentally sensitive, and environmentally motivated. The information acquired during childhood has a high degree of permanence. The introduction of folktales, stories, and images with environmental or natural themes to children at an early age is expected to result in the development of positive attitudes toward the environment among children. The scarcity of folktales and stories with environmental themes on the international stage encourages authors and publishers to produce more of these stories. When the significance of children's books is considered, it is only natural for those who are involved in the field to become more interested in children's books as a result. Based on the findings, other researchers are encouraged to choose other books, which are related to culture from various literary perspectives so that a generation of

love for reading will emerge. The results of this study are expected to be a guide for further researchers who will examine literary works through the lens of extrinsic elements.

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