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ETHICS AND VALUES EDUCATION THROUGH ANTHROPOMORPHISM IN EAST NUSA TENGGARA FOLKTALES

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ABSTRACT

This study describes anthropomorphism that contains ethics and values education within East Nusa Tenggara folktales in Indonesia. The study explored the data on anthropomorphism based on the students' textbooks of the local content subject, "Pengetahuan Lingkungan dan Sosial Budaya Daerah Nusa Tenggara Timur Sekolah Dasar Kelas 2" and "Cerita Rakyat Nusa Tenggara Timur Sekolah Dasar Kelas 6". The textbooks containing the folktales were published in 2012 by CV Jala Makmur – Kupang. There were 20 folktales in the textbooks, but the anthropomorphisms investigated were only within four folktales, in which the animals behaving like human beings. The study was library research based, using a descriptive qualitative method. The study applied a moral approach since the value of anthropomorphism is to educate the readers. The results of this study showed that there were eight values to learn in *Hoga Woe*, three in *Nenek Bupu Repu*, five in *Asu Nok Maleobibi*, and five in *Dhone dan Kaju*. This study concludes that folktales can be one of the teaching and learning materials for introducing morals, attitudes, and good judgments to the young students in ethics and values education. In addition, folktales can be developed into plays, from which the students can play the characters in order to easily absorb moral education in a fun and interesting way.

Keywords: *anthropomorphism; folktales; local content; ethics and values education*

INTRODUCTION

The concept of Literature

Literature, unlike mathematics and physics, is not a field of exact sciences. While in mathematics two multiplies by two equals to four, literature does not work in that way. This is the main reason why when it comes to the question of what

literature is there is no exact definition. Literature affects its readers as literature uses language which portrays the five senses to gently move the readers into vivid and heartfelt feelings. Literature is marked by its unique capability of using language to paint a world within people's imagination and to stir emotions that people do not know have existed.

There are many functions of literature from many points of views. Bressler (1994) in his book gave a comment on the two opposing sides of critics,

Tracing their arguments to Plato, many contend that literature's primary function is moral, its chief value being its usefulness for hidden or undisclosed purposes. But others, like Aristotle, hold that a work of art can be analyzed and broken down into its various parts, with each part contributing to the overall enjoyment of the work itself. For critics, the value of a text is found within it or inseparably linked to the work itself (p. 12).

Tarigan (2011) as cited in Otta (2017) states that children's literature has six main functions. First, literature exists to give pleasure and happiness to children. Second, literature helps children to consider and think about the universe, experiences, and ideas in many ways. Third, literature gives a strange experience where children live in their fictional world. Fourth, literature can affect children in presenting good behaviorism. Fifth, literature helps children to develop their imaginary world. The last function, literature can be told from one generation to the next generation.

In children's literature, talking animals are common to appear. It has become a usual phenomenon in the literary works in which animals act like human beings. Talking animals generally fall into the category of "animal fantasy," referring to a genre where animals are given human characteristics (Galda *et al.*, 2010 & Lynch-Brown *et al.*, 2011 as cited in Dunn, 2011). The characteristics of animals even display some good moral values to be taught for the children. Animals can be fully anthropomorphic or simply have the ability to talk or reason like any human. They can inhabit their own human less world or they can coexist with humans and even speaking to them.

As part of literature, Beers and Probst (2003, pp. 625-626) describe that:

“Folktales are stories passed on by word of mouth, often over many centuries. It is changed a bit because no two people tell a story exactly the same way. Some of these folktales travel; that is as they are told they move out of their original environments into other places. Handed down from generation to generation, told over again, these ‘tells’ become familiar stories as ‘They say people could fly...’; ‘Once upon a time...’ they have become tales of the folks.”

In relation to that, Cigay (2009) points that folktales, myths, and legends need to be preserved in this digital age to avoid extinction as an impact of globalization and commercial entertainment. The necessity of folktale preservation does not only pertain to the sustenance of culture and heritage but it goes beyond. Folktale teaches moral, attitudes, transformation, instill self-fortitude, good judgments, and depict distinctiveness of cultures and also impart with kindness which leads to stimulation of a country with unsurpassed cultural standards (Babalola & Onanuga, 2012; Kirmani & Frieman, 1997).

Anthropomorphism in Literature

In general, the concept of anthropomorphism can be seen from the descriptions stated by Epley, Waytz & Cacioppo (2007) as cited in Kollias (2015, p. 99) that:

“anthropomorphism is the attribution of human characteristics, like emotions and speech, to non-human beings, for example a god, an animal, a plant, a sound, or a natural phenomenon as it is derived from Greek word *anthropos* (meaning ‘human’) and *morphe* (meaning ‘shape’ or ‘form’). Anthropomorphism involves more than simply attributing life to non-living.”

Further, according to Magee (1969) as cited in Markowsky (1975), anthropomorphism is the ascribing of human attributes to non-human things. Animals have always had a place in literature. Primitive story-tellers used animals as antagonists. Animals were also used in didactic stories such as the fables of Aesop and had roles in medieval literature as questing beasts and dreamland dragons.

In the context of modern life, Carolyn Burke and Joby Copenhaver (2004) in their paper entitled “Animals as People in Children’s Literature” remark that:

“Many of us share our homes and our hearts with our pets. Certainly our local environments, whether we live in a city, a suburb, or the country, are filled with a vast variety of animals both large and small. So, it would seem

rather intuitive that these same creatures would find a place in the stories that we tell. And they do. But when these animals begin to talk and scheme and learn to read, we have gone past their intuitive inclusion in a replication of reality and have put them to use in a purposeful distortion of reality..." (p. 206).

To add, Kay Milton (2005, as cited in Jardim, 2013) also mentions that:

"... [Social scientists] use [anthropomorphism] to describe the way some animals are represented in myths, fables, stories, cartoons, television commercials, and so on. Thus the characters in Beatrix Potter's stories, in Kenneth Grahame's *The Wind in the Willows*, and in George Orwell's *Animal Farm* are anthropomorphic, as are Snoopy, Tom and Jerry, Mickey Mouse, Sooty and Sweep. Such characters invariably think human-like thoughts, wear clothes and use spoken language" (p. 256).

In the case of children's literature, what purpose do the animals play in the stories? There are some reasons behind the choosing of talking animals in children stories. First, it is to enable young readers to identify with the animals. Second, it is used for the flight of fantasy itself. Animals that can talk let people imagine another world which they may not be able to see. Third, it is used for variety. An author can develop a great variety of characters in a short story with few words if an animal is used to express attributes commonly assumed to represent the creature (Markowsky, 1975).

Animal stories can be divided into three broad categories based on the degree of anthropomorphism including: (1) those in which animals behave like human beings, (2) those in which animals behave like animals except that they talk and may wear clothes, (3) those in which they behave entirely like animals (Sutherland & Arbuthnot, 1977, p. 341).

In terms of the values within the stories, there are two main contributions that can be derived: personal values and educational values. Personal values contain emotional development, intellectual development, imaginary development, social development, and ethics and religious development. Meanwhile, educational values consist of exploration and discovery, language development, aesthetic development, multicultural development, and reading habits (Nurgiyantoro, 2005, p. 41). In

regard with anthropomorphism, ethics and religious values need to be applied to children in early age. As such, the animal stories told to the children will enable them to discover the values indirectly.

In relation to anthropomorphism in children's literature, the term "Ethics and Values Education" (EVE) may also have similar purposes. In regard with the children, EVE has several main purposes including:

to stimulate ethical reflection, awareness, responsibility, and compassion in children, provide children with insight into important ethical principles and values, equip them with intellectual capacities (critical thinking and evaluation, reflection, discovery, understanding, decision-making, non-cognitive abilities like compassion) for responsible moral judgment (Curko et al., 2015, p. 6).

In the context of this study, the children's literature in East Nusa Tenggara is written in Bahasa Indonesia although the stories were originally from the local people of East Nusa Tenggara, a province in Indonesia. There are three types of literature in East Nusa Tenggara: (1) literary works about East Nusa Tenggara, (2) literary works which were produced by East Nusa Tenggara people, and (3) literary works in Indonesian (Sehandi, 2012, p. 12). For the purpose of the study, the folktales in the children's literature were the focus of investigation, to which the study tried to look at the ethics and education values through anthropomorphism in the textbooks of the local content subject.

Previous Study

A research concerning education and moral values which explored the children's literature in Indonesia was also conducted by Husni Rahim and Maila Dinia Husni Rahiem (2012) in their article entitled "The Use of Stories as Moral Education for Young Children" They found that moral education has been considered a complementary topic in kindergarten in Indonesia. However, teachers played a crucial role in helping the children better understand the stories and capture the messages in the stories. The teachers also needed to explore the content of the stories and helped the children connect their own experiences and lives to the stories. More importantly, the ways the teachers viewed morality affect the way they conveyed moral values to the children.

Research Method

The study applied the descriptive qualitative method. The study was a type of library research considering that the data compiled were taken from the school textbooks titled “*Pengetahuan Lingkungan dan Sosial Budaya Daerah Nusa Tenggara Timur Sekolah Dasar Kelas 2*” (Environmental and Socio-Cultural Knowledge of East Nusa Tenggara Region for Elementary School Grade 2) and “*Cerita Rakyat Nusa Tenggara Timur Sekolah Dasar Kelas 6*” (Folktales of East Nusa Tenggara for Elementary School Grade 6). The data collected consisted of 20 folktales in the textbooks as listed in the following:

1. *Fatu Atoni* (South Central Timor Regency).
2. *Ndiwal dan Obak* (East Manggarai Regency).
3. *Hoga Woe* (Ngada Regency).
4. *Kera dan Centadu* (East Flores Regency).
5. *Mane Ikun* (Belu Regency).
6. *Ratu Jie dan Ratu Ree* (Ende Regency).
7. *Teka Iku* (Sikka Regency).
8. *Mone Mola* (Sabu Regency).
9. *Balo Ndaomanu dan Deta Balo* (Rote Ndao Regency).
10. *Putri si Ujung Kapuk* (Indonesian folktale).
11. *Mone He'baka* (Sabu Regency).
12. *Adu Ledo dan ndu Bula* (Rote Ndao Regency).
13. *Nenek Bupu Repu* (Flores folktale).
14. *Kera dan Sapi* (Indonesian folktale).
15. *Bei Seuk* (Rote Ndao Regency).
16. *Langit Menjauh dari Bumi* (Manggarai Regency).
17. *Asu Nok Maleobibi* (Timor folktale).
18. *Dhone dan Kaju* (East Nusa Tenggara folktale).
19. *Malia Lehi* (Alor Regency).
20. *Umbu Nai Keba* (East Sumba Regency).

DATA ANALYSIS

The study employed the content analysis, paying attention to the moral approach of anthropomorphism in the folktales. The steps for analyzing the data are summarized below:

- a) Reading carefully and critically all 20 stories within the two textbooks,
- b) Investigating the ethics and values education through anthropomorphism in all stories based on the classification by

Sutherland and Arbuthnot (1977, p. 341) : (1) those in which animals behave like human beings, (2) those in which animals behave like animals except that they talk and may wear clothes, and (3) those in which they behave entirely like animals.

- c) Selecting the ethics and values education through anthropomorphism only in the stories in which animals behave like human beings (category no. 1 of Sutherland and Arbuthnot, 1977).

FINDINGS & DISCUSSION

The study found that anthropomorphism was also present in the folktales of East Nusa Tenggara. There were the cultural and religious values in East Nusa Tenggara that were portrayed in the stories. The four folktales analyzed beforehand which depicted the animals behaving like humans included "Hoga Woe", "Nenek Bupu Repu", "Asu Nok Maleobibi", and "Dhone dan Kaju". The summary of the animal characters' actions which had the ethics and values education is described in the following table.

Table 2. Moral Values in East Nusa Tenggara Folktales

Story	Anthropomorphisms	Values
Hoga Woe (A Relationship of Good Friends)	<i>Setiap hari pak tani mencari nafkah dan keempatnya <u>makan bersama</u>. (The farmer and his pets had a meal together every day)</i> → Page 8, paragraph 4, line 4.	Togetherness
	<i>Si kucing <u>sering membantu mencari lauk-pauk dengan menangkap ikan di sungai</u>. (The cat helped to hunt for side dishes by collecting fish in the river)</i> → Page 8, paragraph 4, line 5	Sharing responsibility
	<i>Si tikus lebih banyak <u>menjadi penjaga rumah dan mengawal lumbung makanan itik</u>. (The mouse stayed at home more to guard the ducks' rice barn)</i> → Page 9, paragraph 4, line 9-10	Sharing responsibility

<p>...mereka sering <u>bergurau sambil beristirahat</u> sebelum tidur. (...they [the farmer and the pets] would often joke before going to bed) → Page 9, paragraph 4, line 10-11.</p>	Harmonious life
<p>...turut merasakan <u>derita sahabat mereka</u>. (...[the pets] felt the pain of their friends) → Page 9, paragraph 4, line 13.</p>	Empathy to others
<p>Kemudian ketiga sahabat itu <u>berunding</u>. Lalu <u>keputusan diambil</u>. (They discussed and made a decision.) → Page 9, paragraph 7, line 3.</p>	Mutual deliberation: principle of democracy
<p>...anjing siap <u>terjun dan berenang</u>... si kucing <u>duduk di punggung si anjing</u>, dan si tikus <u>duduk di leher si kucing</u>. (...the dog jumped and swam while the cat sat on the dog's back and the mouse sat on the cat's neck.) → Page 9, paragraph 7, line 4-5</p>	Cooperation
<p>...si tikus <u>mengajak</u> kedua sahabatnya untuk <u>berunding lagi</u>. (...the mouse asked its friends to discuss for one more time) → Page 10, paragraph 8, line 9-10</p>	Mutual deliberation
<p>...si kucing <u>meneruskannya</u> pada si anjing yang <u>sedang menunggu di bawah</u>. (...the cat passed the things in that basket to the waiting dog) → Page 11, paragraph 9, line 10-11</p>	Cooperation
<p>...timbul <u>pertengkaran</u> yang hebat antara ketiga sahabat... (there was a big fighting among the pets) → Page 11, paragraph 10, line 2-3</p>	Arguing: a bad attitude
<p>Anjing <u>menepuk dada dan berkata</u> "Akulah yang paling berjasa!" (The dog arrogantly said, "I was the one who made it!") → Page 11, paragraph 11, line 1</p>	Showing off/ being proud of oneself: a bad attitude
<p>...kucing dengan galak <u>berteriak</u> "Akulah yang paling berjasa!" (The cat shouted angrily, "I was the one who made it!") → Page 11, paragraph 11, line 3.</p>	Showing off/ being proud of oneself: a bad attitude
<p>...si tikus <u>mencibir</u> lalu <u>berkata</u> "Akulah yang paling berjasa!" (The mouse sneered and said, "I was the one who made it!")</p>	Showing off/ being proud of oneself: a bad attitude

	→ Page 11, paragraph 11, line 5-6.	
	<i>...lalu setiap sahabat mulai <u>memuji diri</u>...</i> (...each of the farmer's pets started to praise themselves)	Showing off/ being proud of oneself: a bad attitude
	→ Page 11, paragraph 12, line 4.	
Nenek Bupu Repu (An Old Woman called Bupu Repu)	<i>...mereka harus <u>melaporkannya</u> kepada Nenek Bupu secara jujur (...the bugs should honestly report what they have done to Nenek Bupu Repu)</i>	Honesty
	→ Page 17, paragraph 3, line 2-3	
	<i>Namun pada suatu waktu, ada seekor kumbang <u>nakal</u> secara diam-diam merayap keluar dari perut gunung tanpa izin dari Nenek Bupu Repu (However, one day, there was a naughty bug quietly walked out of the mountain without a permission of her)</i>	Disobedience: a bad attitude
	→ Page 17, paragraph 4, line 1-3.	
	<i>Diam-diam semua kumbang <u>berjanji dalam hati</u> untuk tidak nakal seperti teman mereka yang bernasib naas itu (In silent, all bugs committed not to be naughty like their pitiful friend)</i>	Obedience
	→ Page 19, paragraph 14, line 3-5.	
Asu Nok Maleobibi (A Dog and A Crane)	<i>Pada zaman dahulu, ada seekor anjing yang dalam bahasa Timor Dawan disebut asu dan seekor burung bangau atau dalam bahasa Timor Dawan disebut maleobibi <u>bersahabat karib</u> karena selalu bermain dan berpergian bersama-sama. (Once upon a time, there was a friendship between a dog which is in Timor Dawan dialect called asu and a crane which is in Timor Dawan dialect called maleobibi, that used to play and travel together)</i>	Friendship
	→ Page 31, paragraph 1, line 1-4.	
	<i>Pada suatu hari anjing <u>mengundang</u> bangau untuk makan siang bersama di rumahnya (one day, the dog invited the crane to have lunch together in its house)</i>	Togetherness
	→ Page 31, paragraph 2, line 1-2.	
	<i>Si bangau <u>menyambut baik</u> undangan itu...</i> (The crane accepted it happily...)	Respecting one's invitation
	→ Page 31, paragraph 2, line 2.	
	<i>...dan ia <u>datang tepat pada waktunya</u> (...and [the crane] came on time.)</i>	Punctuality
	→ Page 31,	

	paragraph 2, line 3.	
	<i>Si bangau berhasil <u>membalas dendam</u> kepada anjing sahabatnya (the crane finally took a revenge to his friend)</i> → Page 32, paragraph 5, line 1.	Taking a revenge: a bad attitude
<i>Dhone dan Kaju (Dhone and Kaju)</i>	<i>Kera-kera di hutan itu selalu <u>mencuri dan merusak</u> jagung di lading suami istri itu (The monkeys in the forest often stole and destroyed the corn of the couple in their field)</i> → Page 33, paragraph 1, line 3-4.	Stealing, and Destroying things: bad behaviors
	<i>kera-kera itu beramai-ramai <u>menganiaya</u> si Dhone... (Then the monkeys persecuted Dhone...)</i> → Page 34, paragraph 4, line 1-2	Persecution: a bad behavior
	<i>Mereka <u>minum sampai mabuk</u> (they got drunk)</i> → Page 34, paragraph 7, line 5.	Drinking alcohol: a bad behavior
	<i>...tetapi kera itu <u>memohon ampun</u>... (...the little monkey begged for forgiveness...)</i> → Page 35, paragraph 9, line 4.	Apologizing for mistakes

The first story, *Hoga Woe*, which means a relationship of good friends is a folktale from Ngada Regency in East Nusa Tenggara. Here, as seen in Table 1, there are eight values that can be learned by the children.

The first value is **togetherness**:

"Setiap hari pak tani mencari nafkah dan keempatnya makan bersama". (The farmer and his pets had a meal together every day). → Page 8, par 4, line 4

This action tells the readers that having a meal together suggests there was a value of togetherness among the animals and the farmer in the story. The story allowed the children to learn to build a good relationship with their family members and their surroundings.

The second value is **sharing responsibility**:

"Si kucing sering membantu mencari lauk-pauk dengan menangkap ikan di sungai". (The cat helped to hunt for side dishes by collecting fish in the river). → Page 8, par 4, line 5

"Si tikus lebih banyak menjadi penjaga rumah dan mengawal lumbung makanan itik". (The mouse stayed at home more to guard the ducks' rice barn). → Page 9, par 4, line 9-10

Here, the story mentioned that the members of the farmer's family also took responsibility in order to share the burden of the head of the family. For example, the cat had a duty to look for side dishes while the mouse took care of the ducks' rice barn. Such actions told the children to complete their tasks assigned to them and to learn about sharing responsibility in their houses or in school.

The third value is **a harmonious life**:

"...mereka sering bergurau sambil beristirahat sebelum tidur". (...they [the farmer and the pets] would often joke before going to bed). → Page 9, par 4, line 10-11

Hoga Woe also reflected that the family in this story, consisting of the farmer and his pets, shared a harmonious life as can be seen from the portrayal of their fun interaction prior to going to bed. The story hoped that the children and their parents could also have a fun and exciting sharing moment at home in order to build a good relationship among family members.

The fourth value is **empathy to others**:

"...turut merasakan derita sahabat mereka". (...[the pets] felt the pain of their friends). → Page 9, par 4, line 13

Here, the story stated that the animals could also feel the pain of their friends. This suggests that the story hoped that the children could build empathy for others. Having empathy is important as it allows the children to share others' experiences and emotions and thus, they can understand each other better.

The fifth value is **mutual deliberation**:

"Kemudian ketiga sahabat itu berunding. Lalu keputusan diambil". (They discussed and made a decision.) → Page 9, par 7, line 3

...si tikus mengajak kedua sahabatnya untuk berunding lagi. (...the mouse asked its friends to discuss for one more time) → Page 10, par 8, line 9-10

The story indicated that the children should also prioritize others' opinions before making a decision for everyone. Therefore, the story showed the animals having two times discussions in order to reach a final conclusion. It is necessary to have mutual deliberation as the children live in a social life and interact with others, and also reflect the principle of democracy.

The sixth value is **cooperation**, which is found in several actions as shown below:

"... anjing siap terjun dan berenang, ... si kucing duduk di punggung si anjing, dan si tikus duduk di leher si kucing". (... the dog jumped and swam while the cat sat on the dog's back and the mouse sat on the cat's neck.) → Page 9, par 7, line 4-5.

...si kucing meneruskannya pada si anjing yang sedang menunggu di bawah. (...the cat passed the things in that basket to the waiting dog) → Page 11, par 9, line 10-11

The story here suggested that the children should be able to cooperate with the others and cooperation is a value that can help them become better and useful for the society.

However, the following values show the bad attitudes/behaviors that should not be followed by the children. The story mentioned two negative attitudes that were detrimental to friendship and led to disputes.

The seventh value is **arguing**:

"...timbul pertengkaran yang hebat antara ketiga sahabat..." (there was a big fighting among the pets) → Page 11, par 10, line 2-3

In this action, after accomplishing a mission, the pets began to argue with one another. They did not want to admit that the mission was possible because there was a good team work. However, arguing is a bad value which the children should not follow. Instead of showing their ability, it is better for the children to recognize the meaning of cooperating in a team and admit the others' help.

The eighth value is **showing off/ being proud of oneself**, which appeared several times and below is one example taken from the story.

"...lalu setiap sahabat mulai memuji diri..." (... each of the farmer's pets started to praise themselves) → Page 11, par 12, line 4

This action was related to the previous one, in which the pets started arguing and then each wanted to show its ability in the mission. However, showing off is one problematic attitude that the children should not develop in themselves. Being proud of oneself will undermine the others' contribution in a team work and annoy the others as well. In this story, the moral is to be able to cooperate with friends and to value others' help in cooperation.

The second folktale, *Nenek Bupu Repu* (An Old Woman called *Bupu Repu*) was originated from Flores in East Nusa Tenggara. There were three values within this story which are explained in the following.

The first value is **honesty**:

Setelah kumbang itu mengelilingi bumi, mereka harus melaporkannya kepada Nenek Bupu Repu secara jujur. (After going around the earth, the bugs should honestly report what they have done to Grandma *Bupu Repu*) → Page 17, par 3, line 2-3

The story suggested that the children should talk honestly and not try to lie for everything they have done for the parents, the elders, or anyone else. Honesty is one positive attitude the children should develop.

The second value is **disobedience**, which is a negative attitude:

"Namun pada suatu waktu, ada seekor kumbang nakal secara diam-diam merayap keluar dari perut gunung tanpa

izin dari Nenek Bupu Repu". (However, one day, there was a naughty bug quietly walked out of the mountain without her permission) → Page 17, par, line 1-3

This story implied that in everyday life, it is expected that the children will firstly ask for a permission to their elders/parents/teachers before doing something. However, here the story told an example of bad attitudes, which was disobedience of a bug. Therefore, the bug's action was not to be a model for the children as it meant the bug was naughty and disobeying the rules. Children are taught to obey the rules made for their own good.

The third value is **obedience**:

"Diam-diam semua kumbang berjanji dalam hati untuk tidak nakal seperti teman mereka yang bernasib naas itu". (In silent, all bugs committed not to be naughty like their pitiful friend) → Page 19, par 14, line 3-5

The value of obedience in this action was related to the case of a naughty bug in the previous action. The bug was actually into some sort of calamity as it tried to disobey the rule. Then, the story implied that any disobedience would result in bad consequences. Therefore, the children might learn to obey the parents/elders/teachers and not to do something wrong in order to avoid calamities as the consequences.

The third story is *Asu Nok Maleobibi* (A Dog and A Crane) which was a folktale from Timor Island in East Nusa Tenggara. The story had five values to learn, as shown in Table 1.

The first value is **friendship**:

"Pada zaman dahulu, ada seekor anjing ...disebut asu dan seekor burung bangau ...disebut maleobibi bersahabat karib karena selalu bermain dan berpergian bersama-sama". (Once upon a time, there was a friendship between a dog ...called asu and a crane ...called maleobibi, that used to play and travel together). → Page 31, par 1, line 1-4.

The story told the children to build a good relationship in social life with their other people regardless the social status or races just as the dog befriended the crane in the story.

The second value is **togetherness**:

"Pada suatu hari anjing mengundang bangau untuk makan siang bersama di rumahnya (One day, the dog invited the crane to have lunch together in its house) → Page 31, par 2, line 1-2

Here, the story suggested that friends could get together by having a meal. The children are expected to build such togetherness by inviting one another so that friendship can last longer.

The third value is **respecting one's invitation**:

Si bangau menyambut baik undangan itu... (The crane accepted it happily.) → Page 31, par 2, line 2

This action is related to the previous one, in which the dog invited the crane to have lunch in the dog's house. Here, the story indicated that being good friends, it is expected that the children can also appreciate the invitation by agreeing to come.

The fourth value is **punctuality**:

...dan ia datang tepat pada waktunya. (...and [the crane] came on time.) → Page 31, par 2, line 3

As in the third value, the story also indicated that being able to come on time to the agreed meeting was a good attitude that the children should have. This also meant that the guests respected the host's invitation by being punctual.

The fifth value is **taking revenge**, which is a very negative attitude:

"Si bangau berhasil membalas dendam kepada anjing sahabatnya." (The crane finally took a revenge to his friend) → Page 32, paragraph 5, line 1.

The story told that the two best friends, the dog and the crane had an issue during their get together in the dog's house. Angered with the dog, the crane then arranged a similar get together in its house and invited the dog to come. Afterwards, the crane did the same thing as what the dog did resulting to the dog getting angry, too. Seeing the dog being angry, the crane felt satisfied since its revenge had been successful. However, this type of taking revenge should not become an example and this story implied that the children should be able to see that revenge as well as treating a friend badly can break a good friendship.

The last folktale is *Dhone dan Kaju* or "Dhone and Kaju", a folktale of East Nusa Tenggara. There are five values present in this story that the children can take a moral lesson, as explained in the following. The first four values reflected bad attitudes/behaviors that should not be followed by the children.

The first and second values are **stealing** and **destroying things**:

"Kera-kera di hutan itu selalu mencuri dan merusak jagung di ladang suami istri itu." (The monkeys in the forest often stole and destroyed the corn of the couple in their field) → Page 33, par 1, line 3-4

The story mentioned about the monkeys' habits of stealing and destroying corns. In the culture of East Nusa Tenggara, planting corn is one of the popular agricultural activities. Therefore, the story highlighted the bad behaviors of the monkeys to show that these two bad values were not supposed to be done by the children. From the religious and ethical aspects, stealing and destroying things are also morally wrong since these deprive the people's belongings without their consent and cause a damage to the society.

The third value is **persecution**:

kera-kera itu beramai-ramai menganiaya si Dhone... (Then, the monkeys persecuted Dhone...) → Page 34, par 4, line 1-2

Here, the story wanted to tell the children that persecuting or physically harassing other people was not a good behavior. The story expressed that the monkeys were depicting one very negative act which showed that they were not good characters.

The fourth value is **drinking alcohol**:

“*Mereka minum sampai mabuk.*” (They got drunk.) → Page 34, par 7, line 5

In this story, it is told that before getting drunk, the monkeys held a feast in which they consumed so much alcoholic drink. However, in relation to the monkeys' bad behaviors, the story implied that drinking alcohol was also not a good example. Therefore, the children should avoid drinking alcohol as the children are not supposed to imitate this.

The fifth value is **apologizing for mistakes**, which is a good attitude:

“... *tetapi kera itu memohon ampun...*” (...but, the monkeys begged for forgiveness) → Page 35, par 9, line 4

Apologizing is one positive moral value that the children should understand. In this story, after conducting many wrongdoings, the monkeys then admitted that they indeed guilty, so they sought for an apology for what they had done before. The story implied that the children should also apologize if they commit any mistake as this reflects humility and acknowledgment one's weakness.

From the findings of these four stories, the anthropomorphisms here portrayed a total of 21 values. The children who read the stories can have an indirect ethics and values education (EVE) that their teachers hope to teach. Oswalt (2010) as cited in Ćurko *et al* (2015, p. 10) remarks that as children grow, they will learn more knowledge and then, they also become aware of morality. This means that they will be able to tell which one is “right” or “wrong” and with that understanding, the children can make a decisions. Therefore, learning through literature containing moral values will help EVE to reach its purposes, such as developing a compassionate child, among others.

In similar words, Weaver (1994, pp. 33-34) states that “literary characters have almost the same potential for influencing the reader as the real people with whom a reader might share a reading experience”. This can be said that characters are also able to help teach children about moral/character education. Morality of characters may cover a wide range of values including “compassion, courage,

courtesy, dependability, diligence, fairness, fortitude, friendship, generosity, honesty, integrity, kindness, loyalty, moderation, optimism, patience, respect, responsibility, trustworthiness, and truthfulness” (Nurgiyantoro, 2005, p. 324). As such, while enjoying the stories, children can also understand that the good earn rewards and the bad get punishments. Then, children can further “discover their own role, identity and responsibility” (Bettelheim, 1976 as cited in Nhung, 2016, p. 24) within the society.

CONCLUSIONS

There are four stories which presented anthropomorphisms with ethics and moral values. The folktales and the actions of animals as human beings have shown both good behaviors, such as cooperation, togetherness, and politeness, and also bad behaviors including arguing and being proud. Children who read the storied are hoped to learn about these ethics and moral values and can differentiate between the good attitudes from the bad ones in daily life.

As folktales are the products of culture and since the folktales of East Nusa Tenggara have also described good moral values in the local content subject in schools, it is hoped that folktales can be considered as one of the teaching and learning materials/medias for introducing morals, attitudes, and good judgments in EVE. Anthropomorphisms in folktales of East Nusa Tenggara have appeared in many stories. The animals have also presented different types of human being characteristics in order to elaborate their characteristics into moral education.

Furthermore, the folktales can be developed into plays, from which the students can play the characters and absorb moral education easily in an entertaining way. However, there is a need for further research in these folktales such as exploring the second and third category mentioned by Sutherland and Arbuthnot (1977) as in the animals behaving like animals, except that they talk and may wear clothes, and in which they behave entirely like animals.

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Textbooks

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- Cerita Rakyat Nusa Tenggara Timur Sekolah Dasar Kelas 6 [Folktales of East Nusa Tenggara for Elementary School Grade 6]. (2012). Kupang: CV Jala Makmur.