

Comparison of Character Values in Fable Figures in Indonesian Textbooks

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Abstract

This study aims to examine and compare the character values of the main characters and additional characters in each fable in Indonesian School textbooks. The type of research used is qualitative with a descriptive research design. The data in this study are words and sentences that indicate the value of the main character and additional characters in fables in Indonesian textbooks. Data collection techniques used content analysis with reading and note-taking techniques. Data analysis techniques used in this research are data reduction, data classification, data presentation, and drawing conclusions. The results of the study found a comparison of the five characters in fables in textbooks. The comparison of the first character values, namely religious with the sub-values of faith and piety, is found in the additional characters in the fable of the Praying Mantis and Brethren Must Share. Second is found in the national character value with the sub-value of national spirit in the fable of the Praying Mantis and Fellow Brothers must Share, each of which each is represented by an additional character. The third is the independent character value, the work ethic sub-value in the Praying Mantis and The Tiger-Skinned Horse, each of which is represented by an additional character, the fourth is the value of mutual cooperation with the sub-value of cooperation in the praying mantis fable and Cici and the Wolf who each is represented by an additional character.

Keywords: Fable, Character Value, Comparison

Introduction

Based on the 2013 curriculum, Indonesian language learning emphasizes text-based learning. There are 14 types of texts at the SMP/MTs level, namely (1) observational text, (2) descriptive response text, (3) exposition text, (4) explanatory text, (5) short story text, (6) moral story/fable text, (7) review text, (8) discussion text, (9) procedure story text, (10) biographical story text, (11) ex-emplum text, (12) critical response text, (13) challenge text and (14) experimental recording text. Oral and written text-based learning emphasizes students' understanding in learning activities. To provide an understanding of the reading text to students, of course, the teacher must master the material and learning tools used. This is often a problem, especially for learning moral story texts or fables.

Fable texts are stories where the main characters are domestic animals and wild animals who can talk and think like humans (Danandjaja, 2002); (Sudarmaji, 2010) Inline with that (Aprianti, 2015) stated that the fable text is a story about the world of animals or plants that seem to be able to talk like humans generally. Fable has intrinsic and extrinsic elements. Intrinsic elements in the form of themes, characters and characterizations, plot or plot, setting, point of view, style and tone. This research will focus on the characters and characterizations in the fable text. According to (Nurgiantoro, 2013), (Wahyuniangtyas & Santosa, 2011) Characters are divided into two, namely main characters and additional characters. (Aminuddin, 2002) argues that the main character is always present in every event that occurs in a story. He is the character who is told the most, both as the perpetrator of the incident and who is subject to the incident, while

the additional character is a character whose position is not central in the story but whose presence is needed to support the main character. The characterization is the depiction of the character or the technique of presenting the character in the story. It is in this characterization that the characters can be seen.

Characters and characterizations in fable texts can be an alternative for teachers in providing an overview of character values to students. Fable characters represented by animals have traits that are relevant to human life in general. In addition, the exemplified characters describe human character or character played by animals. According to (Kemendikbud. 2017) There are five main character values in Strengthening Character Education (PPK), namely religious, nationalist, independent, mutual cooperation, and integrity. Each value does not stand and develop independently, but interact with each other, develop dynamically and form a personal whole.

In this study, the 2017 Revised Edition of the Indonesian Class VII Junior High School textbook was used (Titik & dkk, 2017), in which there are five moral texts or fables, namely Praying Mantis, Brothers Must Share, All Special, Tiger-skinned Horse, Cici and Wolf. Until now, the stories in the fables in the textbooks are still considered relevant to be taught to students, who in fact are currently experiencing moral degradation. The moral degradation in question is a decrease or lack of student attitudes that should reflect character values but the reality on the ground is not the case. By comparing the characters of the main character and the addition of each fable, it can be clearly seen the character values that can be imitated and which must be used as learning so that students do not imitate these bad characters.

Based on the phenomena that occur in the field, it is reported cases of juvenile delinquency revealed by the Indonesian Child Protection Commission (KPAI) that in 2019 the number of children in conflict with the law reached 1,251 cases in terms of drug use, premarital sex, brawls, and cyber bullying. Based on these data, it can be concluded that the implementation and comparison of different character values in the main character and additional characters in the fable text contained in the Class VII Indonesian language textbook is important because the depiction of different characters through the fable text is considered easy for students to digest. Middle school is in the middle of a transition from childhood to adolescence.

The comparison of the character values of the fable text in this study will focus on the main character and additional characters with the aim of making character learning more fun, more focused and on target. In general, when reading a story, the reader will focus on the main character without ignoring the additional characters. Moreover, the text of the fable is presented briefly and has a tight flow. The texts of fables in Indonesian textbooks for Class VII Junior High School in which animals are portrayed, each have a main character and an additional character, which has good and bad characters.

The use of fable texts should be maximized by teachers so that the purpose of character education values can be achieved. Because it has been declared by the Ministry of Education and Culture that there are five main characters that must be possessed by students as described previously. In the fable text, there is a character, personality, self-identity, identity, and character inherent in a character, which implies the meaning of character education values shown through monologues, dialogues between characters, and narratives that can be picked up by readers through the appearance of protagonists and antagonists. described by the author directly and indirectly (Minderop, 2005).

It is this problem that makes it interesting to conduct an in-depth search and comparison of each character value of the main character and additional character in the fable in Indonesian Class VII Junior High School textbooks, with the aim of making it easier for teachers to use fable texts to their full potential. Similar studies have been reviewed by several previous researchers.

The first relevant research, namely in the journal (Jamilah, 2017) "Formation of Children's Character Through Learning from Tales of the Archipelago" the results of his research show that every fairy tale contains the policies of the people who live in certain areas and indirectly affect the behavior of the local community.

Second relevant research, in the journal (Hidayah, 2019) "Content of Character Values in Children's Literature of Modern Fairy Tales" found that of the 5 main values contained in the 2017 Ministry of Education and Culture, the character values contained in the theme of modern fairy tales include the values of independence, mutual cooperation, and integrity, and there is a content of national sub-values (willing to sacrifice). Third relevant research, in the journal Juanda (2019) "Exploration of the Value of Fables as Alternative Educational Means for Students" shows that there are several universal characters found in the fable of Anak Rimba by Yosep Rustandi, including being conscientious, polite, humble, honest, and respectful.

Based on the three previous studies, there are similarities and differences in the research to be carried out. On research (Jamilah, 2017) and (Hidayah., 2019) each of them uses archipelago and modern fairy tales as objects of research to explore character values in children. while research (Juanda, 2019) using a collection of fables. Each of these three studies examines character values, but none has examined the comparison of the values of the main and additional characters in fables in the revised 2017 edition of the Indonesian Class VII textbook.

The value of the character in the fable is something that deserves to be researched based on the phenomena of character decline as described above, it is considered important to carry out an in-depth and continuous study. For this reason, the researcher formulated the research title "Comparison of Character Values of Figures in Fables in Indonesian Language Textbooks for Class VII SMP". In order to be able to compare the characters of the main and additional characters to clearly know the character values that can be imitated and which must be used as learning so that students do not imitate the bad characters played by animal characters in the fable text.

This research was conducted with the aim of assessing and comparing the character values of the main characters and additional characters in each fable in Indonesian Class VII Junior High School textbooks. In addition, it is hoped that this research can provide benefits as a source of information regarding the value of the characters contained in the fable text which is used as a relevant reference for researchers, textbook writers and the development of teaching materials for further textbook writing.

Methods

This type of research is classified as qualitative research, namely the research method used in the condition of natural objects. This study examines the comparison of the value of the character education of the main character and the additional character in the fable in Indonesian Language textbooks for Class VII SMP based on the value of character education by the Ministry of Education and Culture 2017. The research design used is descriptive, namely describing the comparison of the character values of the main character and additional character in the fable text. textbooks for Class VII Junior High School. The data in this study are words and sentences that indicate the value of the main character and additional characters in fables in Indonesian textbooks for Class VII SMP. The data sources in this study were all fable texts contained in Indonesian Class VII SMP textbooks published by the Ministry of Education and Culture of the Republic of Indonesia Revised 2017 edition. The research instrument was the researcher as the key instrument, namely planners, implementers, data collectors, data analyzers, draw conclusions and report the results of their research (Moleong, 2019). In addition to researchers as instruments, data cards were also used as a support to collect data marked by giving a code according to the character values and characteristics of the main character and additional character traits in the fable text based on the 2017 Ministry of Education and

Culture's PPK. Data collection techniques used content analysis with reading and note-taking techniques. The data collected then went through a data validation process using triangulation and expert methods. Data analysis techniques used in this research are data reduction, data classification, data presentation, and drawing conclusions.

Results and Discussion

Based on the phenomena of character degradation that occur among students, especially junior high school students, it is deemed necessary to be given a stimulus in the form of maximum utilization of teaching media. Especially in the text of the fable to provide a reflection of the character that should be an example in accordance with what was proclaimed by the Ministry of Education and Culture through the 2017 PPK which contains five main character values which are described in full below.

Value of Religious Character

The grasshopper is back in shape and he promises to be able to manage his time well so it doesn't turn out bad (FBS). Based on K1 data in the fable "The Praying Grasshopper" it can be explained that during the winter events experienced by the Grasshoppers and Ants which caused the Grasshopper to starve due to his indifferent behavior and being helped by the Ants, the Grasshopper finally realized that the Ants had saved his life so that he could return to fitness and promised to manage time well.

Based on the explanation of the quote, Ants occupy the position as an additional character who provides an example to the readers in the form of religious values, especially in the sub-values of faith and piety. Faith and piety which is reflected by the Ants in the form of a belief in God's destiny that every living thing will meet its end in time and that help can be given to those in need, in this case the Grasshopper character as the main character. This is reflected in the phrase Grasshopper is back in shape and the quote from the sentence He promises to be able to manage time well so that it doesn't have a bad result. This sentence signifies the Grasshopper's gratitude for having survived hunger and as a sign of faith so that he promises not to waste time because God really doesn't like useless things. The value of religious character is also reflected in the following quote from the fable Brothers and Sisters Must Share:

K2 One beautiful morning with a bright sun, Old Man Deer visited the house of Pip the Squirrel's family in a village. "Morning, Mother Squirrel," greeted Old Deer to Mrs. Pip. (SSHB)

Based on the K2 data in the fable "Our Fellow Brothers Must Share", it can be explained that when Old Man Deer visited Pip's family home in a village in the morning to bring gifts in the form of walnuts, Old Deer did not forget to say hello to Ibu Pip. The attitude of Old Deer greeting to Mrs. Pip as the host shows the value of a religious character with sub-values of faith and piety which is reflected in the sentence "morning, Mrs. Squirrel," greeting Old Man of Deer to Mrs. Pip.

The two pieces of quotations K1 and K2 contained in each of the fables The Praying Mantis and Fellow Brothers Must Share contain the value of religious character in the aspect of faith and piety that can serve as role models for students who read the fable. The difference is in the position of the main and additional characters in each fable who plays the Grasshopper as the main character in the praying mantis fable and the Old Man of the Deer as an additional character in the fable Sesama Brothers Must Share. In addition, the difference aspect can be seen in the attitude shown by the Grasshopper who shows his faith by regretting the futile actions that have been done and harming himself. Meanwhile, Old Man Deer comes with an attitude of faith that maintains friendship and courtesy to fellow living creatures by saying greetings when visiting other people's homes.

Value of Nationalist Character

K3 The grasshopper who was dancing saw the ants walking with food to take to the nest. (FBS)

Based on the K3 data, it can be explained that in the fable "Praying Grasshopper" the grasshopper who was busy dancing saw the ants eagerly bringing food to their nests, as supplies for the winter. This is done jointly for the common good and interests. The translation of the quote shows the attitude of the ants as additional figures that reflect the values of the nationalist character, sub-values of the national spirit, which can be seen in the attitude of the ants together bringing food to their nests.

K4 "No way, Pip. What did you say," said Pip's mother. "You must not be greedy." (FSSHB)

Based on the K3 data, it can be explained that in the fable "Our fellow brothers and sisters must share" after the arrival of Old Man the Deer gave Pip walnuts and then his mother assigned him to distribute the nuts to his siblings but Pip was again reprimanded by Pip's mother for not carrying out the task her mother gave. The translation of the quote shows Ibu Pip as an additional character characterizing the values of nationalist character, sub-values of the spirit of nationalism, as can be seen in Ibu Pip's attitude which reminds her children to be fair to their younger siblings in order to create unity in the family and the squirrel group.

K3 and K4 data have similarities in terms of disclosing the values of nationalist characters, especially in the sub-values of unity, each of which is reflected in the attitude of additional figures. in each of the fables. The difference lies in the way or attitude model is carried out. In the K3 data, the fable of the praying mantis, the ant, ignites the spirit of nationalism by gathering food for the winter season, while in the K4 data of the fable of Fellow Brothers and Sisters, Ibu Pip teaches sharing to her children. Both of these figures have the same goal of fostering the value of the national spirit of the students even though they have different examples.

Independent Character Value

K5 "Why did you bring so much food into your nest?" the ant replied "we do it so we don't starve when winter comes." Then the Grasshopper was surprised "winter?" said the praying mantis with surprise, "it's still a long time, we better just have fun first," said the grasshopper. The ant ignored the grasshopper. Ants are persistent in gathering food. (FBS)

It can be explained that the K5 data in the fable "Worshiping Grasshopper" when a group of ants are preparing for winter by gathering food in their nests. The grasshoppers casually question the activities that are being carried out by the ants and invite the ants to relax. Based on the description of the quote, it is clear that there are differences in the ability and work spirit of the Grasshopper as the main character whose principle of relaxed work tends to be negligent on the other hand, the Ant character as an additional character who has the principle of serious and active work. Working seriously and actively characterizes the value of independent character with sub-values of work ethic. This teaches us that we must prepare ourselves and make plans to live the next life and not be principled until the time comes when the mind comes to regret.

K6 Suddenly, a bobcat ran while carrying a mouse in its mouth. The cat did not pass through the bushes, the bobcat sat eating the mouse he had caught near a large tree. (FKBH)

Based on K6's data in the fable "Tiger-skinned Horse" it can be explained that when the forest cat alone looks for and finally finds food near a large tree he uses his strength to run while using his mouth to carry food because he knows the strength of his teeth is very strong The forest cat also chooses not to go through the bush -bush knowing that it is usually a hiding place for some

predators. This shows the jungle cat as an additional character who has independent character values, sub-values of work ethic, as evidenced by the forest cat who stands on his own feet to fulfill his needs and is meticulous in his work without depending on his group in terms of looking for food.

Based on the description of the data, K5 and K6 provide an example of an independent character with sub-values of work ethic. Both feature portraits of additional characters, each of whom has an exemplary work ethic. The Ant character gives a picture of an attitude that reflects his work ethic by working with his group, without making it difficult for other groups to find food. While the Cat character, as an additional character independently finds his food and protects himself from enemy threats. These two figures are closely related to the value of the character of independence which should be imitated by readers, especially junior high school students.

Value of Mutual Cooperation Character

K7 One day in a vineyard, there lived a family of Ants with a very large number. These ants make their nests out of leaves and then attach them to a glue-like liquid that they secrete from their mouths. (FBS)

Based on K34's data in the fable "The Praying Grasshopper" it can be explained that a large number of Ants live in the vineyard and together make their nests by using the leaves and the adhesive liquid produced from their bodies. The Ants as additional characters reflect the value of the gotong royong character, sub-value of cooperation. The cooperative attitude and behavior of the ants in making nests and living in groups can be applied in everyday life to make it easier to achieve the goals to be achieved.

K8 "Let's hurry Ci ..." with a sense of togetherness they finally survived. They were panting for breath, they were sweating profusely. (FCS)

Based on K35's data, it can be explained that in the fable "Cici and the Wolf" when Cici was trying to escape from the pursuit of a wolf, her friends, Upi and Pusi, came to her aid by pulling Cici's legs together and calling her to hide together. Thanks to the cooperation of Upi and Pusi Cici finally survived with heavy breathing and profuse sweat. In the snippet, "Come on, hurry, Ci..." with a sense of togetherness, they finally survived to show the value of mutual cooperation with the sub-values of cooperation that are owned by Upi and Pusi as additional characters in the fable text.

Based on K7 and K8 data, the two quotes describe the value of the gotong royong character. The similarity of the two data lies in the additional figures, each of which dominates the reflection of the value of the cooperative character which is a sub-value of the value of the gotong royong character. In K7 data, the Ant character in the praying mantis fable cooperates with his herd to build a nest, while in K8 data in the Cici and Wolf fable, Upi and Pusi figures work together to save Cici from the wolves' pursuit. These two figures each provide an example of a cooperative attitude that is suitable to be instilled in the character of students, although in their portraits the cooperative activities carried out are different, but both are positive group activities.

Value of Integrity Character

K9 Hearing Puti's cry, Pip's mother came out and asked. While sobbing, Puti told her sister's greed. (FSSHB)

Based on K9's data in the fable "Sesama Brothers Must Share" it can be explained that when Ibu Pip asked Puti who was crying about what happened. Puti while sobbing told the truth about her sister's greed. This shows the value of the character of integrity, especially the sub-value of honesty which is owned by the additional character, namely Puti. Puti's honesty towards all the

conditions that occur regardless of status whether younger or older Puti will continue to tell the truth which is reflected in the sentence While sobbing, Puti tells of her sister's greed.

K10 The ant sighed and looked deeply at Ulu. "Ulu I don't like the rain. You see how tiny I am? The rainwater will drag and drown me into the pool! I don't like swimming like you, that's why I took shelter," said the Ant. (FSI)

Based on the K10 data in the fable "All Special" it can be explained that when Ulu, who was enjoying the rain, saw the ant hiding behind the flower, Ulu also invited the ant to enjoy the rain with himself. rainwater. If the Ants didn't tell the truth and forced themselves to enjoy the rain like Ulu, the Ants might lose their lives. This shows the sub-value of honesty that the Ant character has as an additional character which is reflected in the quote Ulu, I don't like rain. You see how tiny I am? The rain will drag and drown me into the pool.

Based on the K9 and K10 data, it can be formulated that the equation of the two fable quotes describes the character value of integrity with the sub-value of honesty, each of which is played by an additional character. The difference lies in the missions under each character. The K9 data in the fable Sisama Siblings Must Share the character Puti reflects the character of honesty regarding his brother's greed, while the K10 data in the fable All Special, the character Ulu reflects his honest character, especially regarding his weakness to rain water. Although the two characters display different conditions, the context of honest behavior can still be an example for readers.

Conclusion

The conclusions obtained based on the results of the research of the five character values in fables in the revised 2017 edition of the Indonesian Class VII Junior High School Textbook, with the title Grasshoppers Praying, Fellow Brothers Must Share, Horses with Tigers, All Special, and Cici and Wolf, found a comparison of character values which is reflected by each character, both main and additional. The form of religious character values is reflected through the main character and additions to the fable with sub-values of faith and piety which are manifested in the behavior of respecting time while in other fables it is manifested in the context of connecting ties of friendship and greeting. Furthermore, the form of nationalist character values is reflected through each additional figure with sub-values of the national spirit which is manifested in cooperative behavior in terms of gathering food and meeting the necessities of life, while other forms of unity are manifested in terms of fostering harmony in the family. The value of independent character is reflected through each additional character with a sub-value of work ethic which is manifested in the behavior of the work spirit with the group preparing and collecting supplies, while other forms of work ethic are manifested in being careful about something that is being done without depending on the group. The value of the gotong royong character is reflected through each additional character with the sub-value of cooperation which is manifested in the behavior of cooperating with the herd to build nests, while other forms of cooperation are manifested in terms of saving friends. The character value of integrity is reflected through each additional character with a sub-value of honesty. Honest behavior is seen in the character's character who reveals the truth about his brother's greed while another honest attitude is seen in the recognition of his weaknesses.

Suggestion

The results of this study are expected to be used by the teacher as a source of information regarding the comparison of character values in fables that are relevant to the learning of Class VII Junior High School students. For students, this research can be used as an illustration of the analysis of the character values of the characters in the fable. In addition, this research can be used for further researchers in seeking further study topics regarding fables in Indonesian textbooks in an effort to reduce the phenomenon of character decline in students.

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