

Moral Value Analysis In Some Bataknese Folklores (Sigale-Gale, Batu Gantung, Tugu Silalahi)

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Abstrak

Cerita rakyat merupakan jenis cerita yang menunjukkan akhlak mulia dalam masyarakat dan nilai-nilai kemanusiaan. Karena sarat dengan nilai moral, cerita rakyat berperan penting dalam pembentukan karakter anak. Penelitian ini bertujuan untuk mengetahui nilai moral cerita rakyat Batak Sigale-gale, BatuGantung, dan Tugu Silalahi. Penelitian ini menggunakan desain penelitian kualitatif, data dikumpulkan melalui teks cerita rakyat dan dianalisis dengan analisis isi. Hasil penelitian menunjukkan bahwa terdapat tiga belas nilai moral yang terkandung dalam cerita rakyat tersebut, yaitu: religius, cinta dan perhatian, kerja keras, kesetiaan, bijaksana, jujur, patuh, bertanggung jawab, penyesalan, amanah, kemanusiaan, menilai, dan berharap. Setiap cerita rakyat memiliki pesan moral dan karakter pendidikan yang dapat digunakan sebagai salah satu cara untuk membentuk karakter anak yang baik. Disarankan juga kepada orang tua dan siswa untuk menggali tambahan cerita rakyat Indonesia untuk digunakan dalam pendidikan pembentukan karakter untuk mempengaruhi sikap dan tindakan siswa. Oleh karena itu, cerita rakyat tersebut harus selalu dihargai dan dijaga untuk generasi yang akan datang.

Kata kunci: *Nilai Moral, Cerita Rakyat, Sigale-Gale, BatuGantung, TuguSilalahi*

Abstract

Folklore is kind of story that indicates noble character in society and human values. Having full of moral value, folklore play important role in buildingCharacter for children. This study is aimed to find out moral values of Batak folklore Sigale-gale, BatuGantung, and TuguSilalahi. This study used qualitative research design, the data was collected through folklore text and analyzed the data by using content analysis. The result of the study showed that there are thirteen moral values contained in those folklores, they are: religious, love and caring, hard work, loyalty, wise, honest, obey, responsible, regret, trust, humanity, judge, and hope. Each of the folklore has moral message and educational character which could used as a way to form children's good character. It is also suggested that parents and students investigate additional Indonesian folklores for use in character-building education to influence students' attitudes and actions. Therefore, these folktales must always be valued and safeguarded for future generations.

Keyword: *Moral Value, Folklore, Sigale-Gale, BatuGantung, TuguSilalahi*

INTRODUCTION

The present of education in entire world brings impart to nation's life especially in maintaining morality to influence and create the an excellent and civilized further generation. Other things that need to be started given to young children is effective guidance. The young children should be introduced a lot of positive things since they were kid like how to see moral value from thing surrounds us because it will be useful to build and develop their character. Since kindergarten, elementary school, junior high, senior high, and university level, character education must be challenging (Muslich, 2013:15).The moral value will then advance the kids' potential, passion, attitude, and character development.

Due to this backdrop, it must be understood that raising moral awareness in young children has become more challenging over time, particularly in Indonesia as the gadget age has advanced. Children are subjected to abuse through social media, movies, and video games, particularly when such media aren't age-appropriate. Children affected by this syndrome are more likely to be impulsive, dishonest, and disobedient. While children must balance their own brains and character. As a result, parents and teachers play a crucial role in deciding on a solid strategy for fostering children's character development.

One of the positive ways that can be used by parents or teachers is giving them story that brings out many good message and value that can be imitated by children. Folklore is kind of story that indicates noble character in society and human values. Bronner's (2012) definition of folklore defines it as "traditional knowledge drawn or put into practice."Folklore is partly a collective culture that has been known and passed down through different generations. Daulay (2014), who claims that folklore is a culture that has always existed in society, supports it. Folklore may be effective in fostering moral values that should be passed down from one generation to the next.

In general, kids like hearing a tale. Children's character may be shaped by folklore since it contains numerous moral teachings about the noble values of a country (Juwairah: 2017). Folklore and kids can't be separated since it offers a chance to utilize media to affect kids' mindsets, habits, and attitudes by teaching them the importance of stories. The moral lessons included in the narrative will have an impact on the children's ability to relate the story to their own lives (Kurniawan: 2019). The folklore from Sumatera Utara's Batak Toba culture, including Si Gale-Gale, Batu Gantung, and Tugu Silalahi, is among Indonesia's most well-known.

Because of the moral teachings that each of these three folktales contains about social manners and ethnicity, they may be employed as educational tools to provide guidance and education. This circumstance piques the writer's curiosity in the moral lessons contained in three folktales from the Batak Toba region of Sumatera Utara: Si Gale-Gale, Batu Gantung, and Tugu Silalahi.

Similar research has been conducted by (Lamaida Nadeak, dkk 2020) from University of Prima Indonesia with the journal title Moral Value and Character Building Exposed in Folktale of Tongkat Tunggal Panaluan. This study aimed to find out the moral value of folklore Tongkat Tunggal Panaluan and the importance of those value to build children's character. This study is kind of descriptive qualitative design which used interview and documentation as the instrument of data collection, folktale text as the source of data and content analysis as the technique of analyzing data. The result of this study showed there are four dominant value contain in folklore Tongkat Tunggal Panaluan include religious value, honesty value, responsibility value, and social value like helping and caring each other. The researcher believed that this folklore had many moral values to be taught to children.

The second study, *Moral Values in Selected Folklores in English Version Across Sumatra Island*, was carried out by Prasetyo Asyogi from University of Islam Malang in 2019. This research sought to determine the moral significance of certain local folklore on Sumatra Island. This research employs phrases, clauses, and sentences from paragraphs that were selected from the selected folklores as a kind of descriptive qualitative data. The author discovered the traits as the theory-guided by folklore which was impacted by the local culture. Ten folktales, including *Asal Usul Tari Guel* from Aceh, *Asal Mula Danau Tes* from Bengkulu, *Bujang Katak* from Bangka-Belitung, *Mah Bongsu* and *A Snake* from Batam, *The Pirate Crocodile* from Lampung, *The Legend of Dumai* from Riau, *Malin Kundang* story from West Sumatera, *Toba Lake* from North Sumatera, and *The Legend of Kemaro Island* story from South Sum These folktales revealed eight moral principles. They valued honesty, diligence, creativity, independence, curiosity, inclusion and communication, peace and responsibility.

These earlier studies and the current one have parallels and differences. The study's goal, which is to determine the moral significance of a piece of folklore, is to uncover similarities between them. The folklore's title and origin are what differentiate it, however. The results of the earlier study mentioned above will be utilized by the writer as a guide or model for current research.

Based on the problem above, the writer believes that planting awareness to moral value surround us is important to children because the achievement of character education will create a student not only skilled at IQ but also EQ. Youpika (2016) said that good manners must be paired with impressive intelligence and academic ability. As a result, education will bring outstanding input with formed character

METHOD

Descriptive qualitative methodology was used for this study. The researcher is able to provide a factual account of a phenomena, rather than offering their own interpretation of the data, while using this qualitative research strategy. In an effort to understand the story's potential impact on moral growth and character education, researchers have been striving to provide detailed descriptions and interpretations of key aspects from folklore. When conducted in a natural setting and using a wide range of non-intrusive techniques, qualitative research seeks to get a more complete understanding of the phenomena experienced by the study's subjects, including their behavior, perception, motivation, and action. This study's information comes from the classification of sentences into moral stories. The data was gathered from books and the internet that include transcriptions of folktales (online electronic). Researchers will examine folktales such *Si Gale-Gale*, *Batu Gantung*, and *Tugu Silalahi* to explain their moral significance.

The device is essential for gathering information. Arikunto (2000: 134) showed that the tool used by researchers to assist them in gathering data in order to make it more systematic and simple is known as an instrument in collecting data. Data was gathered using content analysis as the tool. any other vocal items, whether spoken or written, including the contents of all documented works like books, periodicals, and newspapers. In contrast to field notes based on observation, Patton (2002) asserts that content analysis often relates to the examination of text (interview transcripts, diaries, or documents). The term "content analysis" is often used to describe any qualitative data reduction and sense-making activity that takes a large amount of qualitative information and looks for central coherence and meaning.

2.4 Technique of Collecting Data

The writer's ability to analyze the data from the paper is made easier in this research by the use of content analysis. The results of the data collection was examined in the phases that follow.

1. Obtaining the folklore's transcription from the works of Si Gale-Gale, Batu Gantung, and Tugu Silalahi.
2. Reading and thoroughly comprehending every pertinent passage pertaining to the folklore of Gale-Gale, Batu Gantung, and Tugu Silalahi, In this phase, the researcher was read those folktales several times to fully comprehend them before analyzing their morals.
3. locating and recognizing the data that has been classified. This stage of the investigation was determine which moral principles the folktales featured.
4. Declaring the chosen and pertinent information.

2.5 Technique of Analyzing Data

The data was processed and organized using data analysis. The researchers was begin analyzing the moral principles of the folktales "Si Gale-Gale, Batu Gantung, and Tugu Silalahi" after gathering all of the data. The following stages may be noticed in the data analysis of the folklore:

1. assembling the pertinent sources for the examination of the Si Gale-Gale, Batu Gantung, and Tugu Silalahi folklore.
2. By referring to the notion of moral values, it is possible to extrapolate the moral principles that are conveyed in the folklore of Si Gale-Gale, Batu Gantung, and Tugu Silalahi.
3. evaluating the educational value of Si Gale-Gale, Batu Gantung, and Tugu Silalahi folklore that was included in the folklores transcript.
4. completing the data analysis to provide a solution to the problem's statement.

RESULTSAND DISCUSSION

RESULTS

The author of this chapter presents the data that she found to have moral value in some Batak folklore Si Gale-Gale, BatuGantung, and TuguSilalahi. Those folklores are basically from Samosir island which narrated and orally with some evidence and relic that still can bee seen until now and become part of famous tourism visited by tourist in Samosir island. The writer found some moral value as educating character to reader especially students. The data finding of this research can be seen below.

1. Si Gale-Gale

In short, Si Gale-Gale is a legend which talked about the Batak king named King Rahat who is loved by people who is fair and wise. The king had a son named King Manggale who he loved very much but died because of battlefield to defend his ancestral land from invaders. The death of his son left a very deep wound to King Rahat. To entertain the king, a wooden statue was made as a representative of King Manggale which magically can move like a human, then society believed that the spirit of King Manggale lived in the statue with help of a power shaman Guru Sibaso. Furthermore, the followings are the explanation of moral value from Si Gale-Gale folklore:

No	Story Quotation	Moral Value	Character Building
1.	In Garoga village, Tomok established a kingdom led by a king named king Rahat. King Rahat was a kind king, caring for his villagers as well as a wise king.	Caring	As a leader in a community, always care, responsible and protect them in all cost.

2.	Therefore, the king of Rahat gathered all the kings from other villages, so that many people asked the Almighty God to give them a child in the kingdom of king Rahat.	Religious	Always have a faith in God and trust Him to all our hope in life
3.	King Manggale was a child who was obedient to his master, therefore king Rahat loved Lord King Manggale very much	Obey	Obey rules and what our family told us.
4.	The King was devastated her remember her only child was dead, and the King fell ill.	Regret	Think and consider before decide and taking an action.
5.	Looking at the situation of the king that is increasingly critical, calling the royal adviser smart people to treat diseases of the King	Social Care	Always help people who need and spread kindness toward our community.
6.	When the statue was completed, the royal adviser held a ceremony for the removal of the statue Manggale to the royal palace. The physician held a ritual ceremony, blowing Sordam and summon the spirit of a child of the King to put the statue.	Social Care	Always be unite, show our care and kindness toward our community.
7.	King Rahat was happy and he smiled happily because he could still feel his son as if he was alive again.	Love	Family is love and love is family no matter how far the distance.
8.	One day the king of Rahat died, so the villagers carried out as ordered or mandated by the King. Dance the statue of Sigale-gale that has been carved before and all his wealth was spent at his death.	Love	Family is love and love is family no matter how far the distance.

2. BatuGantung (Hanging Stone)

In summary, Batu Gantung is a folktale about the lives of Seruni, a young girl, and her family in a little village close to Toba Lake. She was devastated to learn that her father wanted her to wed a relative, particularly since she already had a fantastic partner.

She strolled her dog Toki along the lake in her chaotic state of mind. Large stones appeared out of nowhere to fill the pit she had fallen into, making it hard for her to crawl out. The community was made aware of Toki's constant barking, and they told her folks. Even though they tried their best, it was too late to stop the stone from hitting her. The term "Parapat," which means "get closer," was repeatedly spoken. Finally, her whole body is buried in the rock, resulting in a hanging boulder. There could be the Parapat town. Furthermore, Batu Gantung offers the following defense of morality:

No	Story Quotation	Moral Value	Character Building
1.	In addition to beautiful, Seruni is also diligent in helping parents work in the fields. Every day the little family working their farm located on the edge of Toba Lake, and the result are used to meet daily needs.	Family Loving	Spread love and care in our family to keep warn and happy family.
2.	Sadly, the parents did not agree with their relationship. They still asked her daughter to marry the man they chose.	Wisdom	Be wise and always think twice before taking an action.
3.	The time to get married was getting closer. Every day the girl just sat near the Lake Toba. She was very hopeless. Her only friend was her dog. The girl wanted to end her life. She wanted to jump to the Lake Toba. She was walking slowly. She approached the edge. She was very confused. She did not want to die or leave her boyfriend.	Hope	Life is not always in our control. It can't be difficult sometimes but it's important to always have a hope and believe that everything will be fine. Don't ever give or regret will come at the end.
4.	Her parents were sad. They regretted their plan to marry her. Since then people named the area as Parapat.	Regret	Be wise and consider before decide everything in our life.
5.	The dog was barking. He was looking downward and keep on barking	Loyalty	Be loyal to who we live and work for.

3. TuguSilalahi (Silalahi Monument)

In a nutshell, TuguSilalahi is a legend about Sabungan, a man who lived in Siogung-Ogung with his younger brother Oloan (PangururanSamosir).Sabungan traveled to Paropo, near Tao Silalahi, Toba Lake, after his brother had reached adulthood and could live on his own.He kept working, which got the traveler's attention. Finally, he closed and offered Sabungan a family relationship and told him about his seven lboto.He eventually agreed and chose one of the seven girls by asking them to cross a small river. He chose the girl who crossed without lifting the cloth covering her body, married her, and they had many children together.

At some point, he was tricked by Lord Mangatur from the relatives of SorbaDijae who needed to has selfless relationship with him.He had long been aware of the news about Sabungan'sgreatness.In another instance, the presence of RahatBulu, also known as the hero OnanPorsea, stifled him.Anyone who does business with him is doomed.Because of this, he desired to become close to Sabungan so that, if anything were to happen to him as a result of RahatBulu, Sabungan could get involved.He deceived Sabungan by claiming that Sabungan could only treat his daughter's illness and cure her disease completely if he married her daughter.Due to compassionate explanation, Sabungan concurred and had one kid named Tambun.

His mother once took Tambun to a market on a weekend. Sabungan was informed when RahatBulu showed up and said that Tambun was his son because he had an affair with her mother. RahatBulu insisted that the boy was his son despite his arrival to explain that it was his son. After that, they agreed to show who was lying and who was telling the truth. They were then requested to enter a type of trunk, which was a large wooden coffin.

In short, Sabungan made it first and safely got out from the trunk while when it came to RahatBulu's turn, the coffin immediately close tightly and can't be closed. The coffin was then flown by Sabungan to DolokSimanuk-Manuk, where it was believed that RahatBulu had transformed into a baffling ghost. Now, the place known well as Porsea the place of the kings gathered. At the end of the day Sabungan can't hide about his youngest son to his family and decided to bring him to his hometown and welcomed well by his wife and his other children. They gathered and ate Sago-Sago Mallangan, a meal that was remembered by SilalahiSabungan's descendants as a promise to Tambunan, the youngest brother of the SilalahiSabungan Family clan.

No	Story Quotation	Moral Value	Character Building
1.	The Silalahi Monument: Sabungan and his younger brother Oloan lived in Siogung-Ogung (Pangururan-Samosir) for a long time. Sabungan finally set out on a journey when he realized that his younger brother could survive on his own.	Responsibility	Responsible to carry out the duties and obligation to our God, family, society, and to ourselves.
2.	His tirelessness at work grabbed the eye of a voyager who ended up passing by and came to present himself.	Hard work	Work hard will lead us to positive result and achievement of what we fight for.
3.	The voyager was worried to see Sabungan actually living in isolation. The traveler offered Sabungan a family connection with a little shyness.	Caring	Be kind, care, tolerant, and build a good and healthy relationship with everyone around.
4.	People didn't think he was a real man because he didn't marry for a long time. That notion finally vanished after he married the woman of his choice and had numerous children.	Judge	Learn to control ourselves to speak or behave and finding out the truth before judging.
5.	However, Sabungan already had a wife and children, so he did not know how to do it. Because of this, he made sense by explaining that his daughter was ill and could only be treated by Sabungan.	Honesty	Always tell the truth
6.	Sabungan finally agreed, despite the fact that the two of them are a long way apart in age, for humanitarian reasons.	Humanity	Have the respect, consideration, open

			and empathy toward others.
7.	RahatBulu happened to be looking at this pretty kid, so he took him from his mother's arms.As a result of his affair with the young mother, he claimed that the child was his son.Naturally, this was done at the young mother's protest because she had no connection to this man.	Honesty	Always tell truth cause a live will never lead us to a right term.
8.	Sabungan posed the following question to the many presents. Before the two entered the coffin in turn: Porsea, pray for me please? (Do you think so?) The audience simultaneously Responded:"Porsea....Porsea"(belive...belive)	Trust	Trusting each other is one of an important key to live peacefully in the middle of our society.
9.	The young mother was then permitted to enter first and exit with nothing less.Additionally, those who saw cheered.RahatBulu then followed, confident that he would emerge from the sarcophagus unscathed.	Honesty	Always tell truth because it will lead us to good way in life.
10.	However, the coffin immediately slammed shut as soon as he entered and stretched out.His family, who was also watching, made every effort.It was still impossible to open the casket.	Karma	Always do good and be honest because those who spread lies and do bad things will get bad consequence in return.
11.	Lastly, Sabungan related his visit to King Mangatur and his wedding to his daughter, who had given birth to this child.	Honesty	Honesty is one of the most important things to keep in our family.
12.	He could accept this as a fact that touched his wife's heart.He finally made the decision to raise the young boy as if he were his own and consider him his youngest son.	Humble	Always have a humble heart and try to accept everything to live a better and peaceful life.
13.	His children were informed of this, and it appears that no one objected.They gave their consent for him to be the youngest brother.The mother gathers her children and consumes Sago - Sago Mallangan, a type of food, to reinforce this agreement.	Family Caring	Family is number one priority that need to keep and take care all the time no matter how

			hard life come and goes.
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DISCUSSION

Folklore as an oral story tends to have moral message and something educational value for people to be obeyed especially for students as young learner who was in the age of studying and forming good character and learn it from their around. This study was designed to analyze moral value and character building in the three Batal folklores named Sigale-Gale, BatuGantung, and TuguSilalahi. From those three folklores, it was found thirteen Moral values that can be educating character as follows: religious, love and caring, hard work, loyalty, wise, honest, obey, responsible, regret, trust, humanity, judge, and hope.

Religious

In general, religious value are an attitude and behavior that are obedient in carrying out the teaching of someone religion, tolerant, and live in harmony with other religions. According to Nurgiantoro (2003), a religious person always strives to comprehend and fully experience life. From folklore Sigale-Gale, it's taught how the king Rahat who has a faith and surrender to God to give him a child of the kingdom. Kind of this religious value is one of important value need to be implemented by children/students in their daily life.

Love and Caring (Individually/Community)

How someone acts with compassion and care for others is what defines the worth of loving and caring. A compassionate outlook will foster a feeling of community or family. Protecting, consoling, and assisting someone in finding a solution to their issue with the intention of goodwill may all serve to address this worry for others. Making connections with others and being concerned about their welfare is what caring is. Bender (2003). People who care desire to participate in things that are in our best interests.

We learn about family love and care from the folklore of Tugu Silalahi. It demonstrates how their family accepts, loves, and cares for the other Sabungan son and treats them as members of their own actual family. On the other side, Sigale-Gale folklore has taught us about love and compassion in our local community. Because of the sadness King Rahat felt after losing his only son, it demonstrates how the society tried to amuse themselves by making a monument that resembles the king's son. The community's social concern for King Rahat was admirable. Teaching children and kids about caring can help them develop positive character traits. Caring is an attitude of participating in issues, situations, or events that arise in our environment.

Honesty

Being honest is telling the truth about the world as it is. Being trustworthy requires operating in a way that is consistent with our words, actions, and deeds. Since it is our duty to live in accordance with social norms and the law, character education that emphasizes honesty must be applied constantly. Rahat Bulu claimed the small kid as his son as a consequence of his romance with the young mother, according to Tugu Silalahi tradition, although in reality the boy was unmistakably Sabungan's son. Due to his deception, he was forced inside the coffin and was never allowed to leave again. Rahat Bulu accepted his karma in this instance since he wasn't truthful. Rahat Bulu's actions demonstrate that everything has an impact, particularly when individuals aren't being truthful. It's crucial to instill honesty among pupils.

Responsibility

The act of being responsible and upholding our commitments constitutes the value of responsibility. Humans have obligations to God, their families, their communities, their nations, and to

themselves. Such as being accountable for our duty to practice religion in our God, to follow family rules, and to fulfill our social responsibility to our community and country. According to Tugu Silalahi mythology, Sabungan was responsible for raising his younger brother and never leaving until the younger brother was mature enough to support himself. We learned about family duty through this Sabungan deed.

Regret

The act of feeling sorry for and regretting choices and actions that resulted in something unpleasant is the value of regret. In the Batu Gantung folktale mentioned above, Seruni's parents compelled her to wed their preferred suitor without taking her feelings and opinions into consideration. They lost Seruni as a result of her being trapped in a hole and remaining there forever. Seruni's parents were very upset and regretted forcing Seruni. Students should learn the importance of regret so they can act wisely and think carefully before making decisions or acting in their lives.

CONCLUSION

People are described according to their moral principles. People have begun to act irrationally and lose their morals in contemporary society. Due to this circumstance, we must understand how crucial it is to develop strong character at a young age. Nowadays, reading or hearing a tale stimulates and engages children more than listening to spoken counsel. It will be preferable to shape their character to fit their interests at that point. Folklore is a category of stories that youngsters seem to like, thus it may be used as a teaching tool for moral principles.

The conclusion that can be drawn from the aforementioned research findings is that Sigale-gale, BatuGantung, and TuguSilalahi contained thirteen moral values, such as: religious, love and caring, hard work, loyalty, wise, honest, obey, responsible, regret, trust, humanity, judge, and hope. Each of these stories are good for teaching character for children. They can learn to implement those each positive character from each folklore by knowing the effect of the attitude brings from each character.

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