



Moral Values of the Main Character in Bengkulu Legend

“The Legend of N'daung the Snake”

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Abstract

The legend is a form or expression of stories that live and develop in society. Traditional culture has an important role in education. The main character's moral beliefs can serve as a lesson and an excellent model of character for readers. This study tries to identify and characterize the moral principles contained in the main characters in the Bengkulu legend "The Legend of N'daung the Snake," which was penned by Dian K and translated by Dono Sunardi and published by Bhuana Ilmu Popular in Jakarta. This research method is descriptive qualitative. The data sources in the study. This is a legend or folklore taken from a book entitled “The Legend of N'daung the Snake”. Results, this study shows that there are four forms of moral values contained in the main character stories that can be examples of moral learning. This legend features some moral values based on Linda and Eyre's were the description of youngest daughter, like the major characters in Bengkulu Legend "The Legend of N'daung Snake". They are honesty, courage, chastity and fidelity, and love and affection. As a result, this legend can be considered suitable for use as moral education in form learning material for students, particularly in the language field.

Keywords: moral values, the main character, legend, Bengkulu legend, descriptive qualitative

Introduction,

Each country has its own unique identity and characteristics that distinguish it from the others. Indonesia is a country full of legends. The majority of legends revolve with spirits, witches, devils, monsters, lunatics, criminals, extraterrestrials, and the ability of some humans endowed with precognition and magic to detect bad forces and shield mankind from their destructive power (Dégh & Vázsonyi, 1976). The legends from Bengkulu such as Princess Serindang Bulan, The N'daung Snake, The Amparan Gading Stone etc. Legend is a genre that can straddle the line between fact and fiction, incorporating elements of both (Bennett, 1996). . A legend, according to another definition, is a sort of folklore that consists of a story about human activities that both the teller and the listeners believe or understand to have occurred in human history (SARMA & KUMAR, n.d.). Folklore originally served as a medium for people to communicate with one another, allowing them to share ideas, opinions, and thoughts. It existed long before the introduction of writing and was passed down from generation to generation in the form of stories or songs by word of mouth. It evolves into a diverse range of genre stories, including fables, fairy tales, folktales, myths, and legends, in a contemporary context (Hidayati et al., 2020).

In the educational field, One of the fascinating topics is folklore. A large number of research have been carried out to investigate the benefits of utilizing technology in education.

One of the areas where folklore can be useful is in the field of moral ideals. Legendary personalities like Ande-Ande Lumut, Timun Mas, and Malin Kundang, for example, highlighted intergraded excellent moral attributes including independence, curiosity, hard effort, responsibility, honesty, and creativity, all of which are advantageous to character development (Pusposari et al., 2019, and Mafazah, n.d.). So, Moral values refers to knowledge or information that includes lessons in both acting and speaking, and value refers to something that is enjoyable, interesting, and beneficial to humans (Kurniawan, 2014). Moral knowledge, often known as morality, is information about a person's character, including good and poor attitudes toward how they behave and act. So, morality of the individual, social morality, heavenly morality, and even the world of morality in folklore all contribute to the development of character in students. And moral ideals can be created as a result of a greater understanding of human nature and how it affects social interaction in the social context. Meanwhile, moral values will be recognized as a result of increased awareness, and they will influence human attitudes and conduct based on laws or standards.

Many studies in folklore focus on the moral values of the characters. Take, for example, a study conducted by (Mafazah, n.d.), "MORAL VALUES OF THE MAIN CHARACTER IN MALAY FOLKLORE "THE HISTORY OF BATU BARA" and ANNISA, W. (2016), " HE ANALYSIS OF PSYCHOLOGICAL CONFLICTS OF THE MAIN CHARACTER AND MORAL VALUES AS SEEN IN MITCH ALBOM'S NOVEL FOR ONE MORE DAY". So, Moral principles, according to the previous study's findings, have a significant impact on excellent character, which in turn creates a positive attitude toward oneself, others, and God. Because the most education is received in the home, where parents are the primary educators of their children's moral development. They grow and develop in the family. Allowing disturbed children to watch too much television allows them to grow, develop, and learn.

Moral principles must be realized in order to become a human being, which is defined as a person who has the ability to engage with others or society (Mitchell, 2015). Moral value is separated into two types, according to Linda and Eyre (2010). The Value of Being and The Value of Giving are explained in the next lines. Humans have a value of being that affects their actions and how they treat others. Honesty, courage, possibilities and self-assurance, moderation and self-control, chastity and fidelity are all examples of value of being. And the value of giving, a person's value of giving is the value that he or she provides to another person. This value encompasses something intangible but valuable. Giving has many different types of value, such as loyalty and dependability, respect, love and affection, sensitivity and selflessness, kindness and friendliness, justice, and mercy. Based on the discussion, it can be concluded that moral education is vital to be used in order to shape character that is appropriate for the rule, tradition, culture, or standards. It contributes significantly to the success of

character development. In particular, it makes it easier for a person to distinguish the good and bad aspects of an activity, and as a result, society may more easily assess or judge a person's character standard within moral principles (Sari, n.d.).

The moral values of the stories can be seen in aspects of the storyline related to life ideals or delivered on the characters of the stories (Rahim & Rahiem, 2013). The character is a person that appears frequently and has a distinct personality that may be described by their actions or attitudes. The individual's words and actions, in particular, describe a moral aspect of character. The two types of characters are the main character and auxiliary characters. Meanwhile, the major character is a person who has an impact on the plot or even other characters, whilst the secondary characters are those who do not play such a significant role or have an impact on the story's integrity.

There are two approaches to figure out who the protagonist of the story is: (1) knowing the characterization based on direct information written by the author or told by other characters in the story, and (2) knowing the characterization based on specific information related to the characters' habits, attitude, speech, or feeling. Many pieces of folklore carried moral values. A legend from Bengkulu known as "The legend of N'daung Snake" is one of the instances. A youngest daughter is the subject of this legend. An ill mother could only be cured by an ember plucked from the pinnacle of a mountain. Her three girls were terrified because a giant snake known as N'Daung was reported to be watching the top of the mountain. The youngest daughter, on the other hand, took it upon herself to perform the task. She finally made it to the top of the mountain, where she encountered N'Daung the snake. It is a historical embodiment of local culture with the Bengkulu oral tradition, which is noted for its high value characteristics (Bhuana Ilmu Populer (May, 2017)). The characters in the novel reflect some excellent moral ideas, and it can be used as a source of wonderful character role models for real life as well as a teaching tool for students.

However, unlike the prior study, this one made use of Bengkulu legend, which was not used in the previous study. Furthermore, the current study focuses solely on the principal moral value, specifically moral values connected with education. As a result, the purpose of this study was to identify and define the main character's moral ideals in the Bengkulu legend "The Legend of N'daung Snake."

Research Methodology,

The research design used in this study was a descriptive qualitative technique. Qualitative research, according to Creswell (2016), is a sort of study in which the researcher relies heavily on data from objects or participants, explains and analyzes facts, and conducts the research in a subjective manner. The researcher attempted to present the types of moral ideals contained in the legend "The Legend of N'daung Snake" in accordance with this research strategy. By analyzing the story, the moral principles were discovered.

The data came from a book called "The Legend Of N'daung Snake," which was Dian K wrote it, Dono Sunardi translated it, and Bhuana Ilmu Populer in Jakarta published it. According to Miles and Huberman (2014: 6), qualitative data is processed in three steps. The first step is to limit the amount of data that needs to be processed. The researcher concentrates on the essentials at this point. The Bengkulu Legend was acquired from a book titled "The Legend of N'daung Snake" by the researcher, and it was identified using existing moral principles. The data was displayed in the second stage. The data analyzed in the first steps would be clarified, simplified by deleting unnecessary information, and presented in this procedure. The final step is to draw a conclusion or verify your findings. In the ended process, the researcher checked the whole information to provide accurate results and making a conclusion

Findings and Discussion,

Findings

Moral principles will be expressed through characterization and perspective in the entire story authored by Dian K and Dono Sunardi, and then published by Bhuana Ilmu Populer in Jakarta. Following the entire story of Bengkulu's legend "The Legend Of N'daung Snake," it was revealed that the youngest daughter is the most cited and influential storyline. In the storyline, there were four different types of moral principles discovered. They are honesty, courage, chastity and fidelity and love and affection.

The following is the outcome of analyzing the moral values of the youngest daughter's character using Linda and Eyre's (2010) moral values criteria:

Honesty

Honesty is defined as the consistency of what is delivered or expressed in relation to the action. Honesty implies that there is nothing to hide and that the facts are compatible. Honesty, according to Linda and Eyre (2010), is the inner strength and assurance that comes from existing truthfulness, reliability, and integrity. According to Johnson and Phillips (2003), honesty encompasses more than merely expressing the truth, because speaking is only one aspect of the communication process or compatibility with reality or fact.

It can be seen in the story when the youngest daughter talk to snake her purpose why she came the mountain.

Scarcely had the Youngest approached him and said, "Snakes are sacred; give me a magical coals to cook the drug for sick mother. Unexpectedly, the snake replied courteously, "coal that will give him that you are willing to be my wife!"

In the story, the youngest daughter demonstrated the moral importance of honesty by her actions. She talk about the purpose to the snake. By exhibiting honesty to his youngest daughter, the snake attitude

proved that he was an honest person. However, youngest daughter just thought of it as a test from the snake

Courage

The ability to address a situation and make judgements in the interest of kindness is characterized as courage. According to Linda and Eyre (2010), courage is the willingness to try something difficult that is worthwhile rather than following the crowd, the strength to say no, and the ability to influence others. According to Lopez et al. (2003), courage is the act of expressing one's beliefs and ideals for the greater good in the face of criticism and rejection. The ability to face an issue quietly and patiently is known as peace of mind. Peace of ability, according to Linda and Eyre (2010), is the tendency to strive to acquiesce rather than argue. They also use the terms tranquility, peacefulness, and serenity to describe peace of mind.

The following was the narrator from the story that contained this type:

Only the youngest of the three children, a young lady, fulfills these standards. She climbed the mountain home of the n'Daung snake out of terror.

The story demonstrated the moral value of courage as demonstrated by the youngest daughter's actions. Youngest daughter had the courage because her mother was sick and her old sister refused to climb the mountain. She made the decision to climb the mountain in order to obtain specialized medications. The cure is a forest of flora baked with occult coal from a mountaintop. Then youngest daughter climbed the mountain. The youngest daughter's bravery in obtaining specific medications for her mother was demonstrated.

Chastity and fidelity

Chastity and fidelity Fidelity is a quality exemplified by one's unwavering loyalty and support for oneself. "The adherence to an actual treatment determined by someone to organize the character or state of oneself to be faithful," Orwin (2000) writes., " whereas chastity is "the virtue that moderates our sexual urges" (Halwani in Nasir, C., Samad, I. A., Jannah, T. M., & Sharudin, E. S. (2019)). Chastity guards oneself from sexual.

The following is the storyline that includes this type:

The Youngest suspect that the word of this snake is just to test it. He followed his promise to Snake n'Daung the next day after bringing embers home. He went back to the top of the mountain cave to marry the snakes.

The youngest daughter demonstrated the moral value of chastity and fidelity throughout the story. Youngest daughter went back to the top of the mountain cave to be snakes „wife. The storyline of chastity and fidelity was shown from youngest daughter went back to the top of mountain cave.

Love and affection

Love and Affection are two words that come to mind when I think of love. Individuals experience love as a deep feeling with a meaning. It's tough to put into words; It manifests itself in the form of attention and action. Love is the most intense embodiment of longing and feeling, according to Linda and Eyre (2010), whereas affection is one of the human impulses.. It can be characterized as a person's feelings of love for them.

The following is the legend that includes this type:

- ✓ *A smart person in her village was predicted that she would remain sick if not given special medications. The cure is a forest of flora baked with occult coal from a mountaintop.*
- ✓ *After the departure of the youngest, her mother being healthy and living with her siblings were envious. They're interested about the condition of the Youngest. As a result, they traveled to the top of the mountain.*

From the story above, youngest daughter went to the top of the mountain to get the cure is foliage forest cooked with coal from mountaintop occult for her mother. Her mother is being healthy in the story. The narrative has a moral lesson about a mother's love and affection for her child. Youngest daughter's mother was looking for her daughter to N'daung snake cave. Therefore, her love and affection towards her daughter by going to the top of the mountain her daughters' place.

Discussion

This legend features some moral values based on Linda and Eyre's (2010), according to the description of youngest daughter, like the major characters in Bengkulu Legend "The Legend of N'daung Snake" (2017). They are honesty, courage, chastity and fidelity and love and affection. All of the moral values in the youngest daughter's character are classified as moral values shared by others, which can be a useful lesson in how to interact or communicate in terms of how to conduct, act, or speak. Furthermore, the legend's moral values represented the youngest daughter's positive attitudes and behavior. There are honesty, courage, chastity and fidelity and love and affection. Honesty in the legend is youngest daughter talks about the purpose to the snake. By exhibiting honesty to his youngest daughter, the snake attitude proved that he was an honest person, courage in the story is Youngest daughter had the courage because her mother was sick and her old sister refused to climb the mountain . She made the decision to climb the mountain in order to obtain specialized medications. The cure is a forest of flora baked with occult coal from a mountaintop. Then youngest daughter climbed the mountain. The youngest daughter's bravery in obtaining specific medications for

her mother was demonstrated. Chastity and Youngest daughter went back to the top of the mountain cave to be snakes „wife. The storyline of chastity and fidelity was shown from youngest daughter went back to the top of mountain cave. And the youngest daughter's positive attitudes and behavior especially, love and affection for her mother being healthy after her daughter gave special medications. The youngest daughter's entire demeanor can serve as a fantastic role model for the reader, particularly students.

As a result, this folklore or legend can be considered suitable for use as moral education in form learning material for students, particularly in the language field. This legend, which gains good moral values of the character, might provide the extra function of learning a foreign language in English courses. The goal is to develop the ability to use language effectively in order to communicate effectively and to take suitable actions that reflect good character. The moral elements of the stories can make up for a dearth of narrative story material in English that comes from the local area. For example, depending on the age of the students, this folklore is appropriate to teach in seventh grade in junior high school. This is based on the folklore's latent moral ideals, which are appropriate for junior high students who enjoy solving difficulties and challenge.

Conclusion and Suggestion,

The goal of this research is to uncover moral values in the legend "The Legend N'daung Snake. There were two types of moral values: the value of giving and the value of being (Linda and Eyre, 2010). The main character in the legend "The Legend of N'daung Snake" possessed four different types of moral values.

Love and affection were the most prevalent moral values, while chastity and fidelity were the least prevalent. While the types of main characters in moral values of the legend "The Legend N'daung snake" have been addressed in this study, other character of the legend such as N'daung Snake (Prince Abdul Rahman Alamsjah), her mother, two stepsister, and uncles' Prince Abdul Rahman Alamsjah have not yet been explored. Future researchers may consider those other characters to be a gap in the legend's study, "The Legend N'daung Snake."

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