

Develop Moral Values in the Story "*Ka'e Bobi No'o Azi Dari*" from the Book *Punu Nange*

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Abstract: This study is a qualitative analysis. The data was collected using a literature review obtained through an online search of articles while the regional stories were obtained from the book *Punu Nange* (a story from So'a, Flores published in 1999) which had been written by Adriaan Mommersteeg and Margaretha H. Dirkzwager along with 32 other stories which were original oral stories from the area. Fairy tales are fictional stories that are told orally from generation to generation and whose existence begins to fade with time. In fairy tales, many moral values can be used as advice or in the form of values to the reader so that they can be a reference for views in life. In fairy tales, the form of moral values is usually created because of friction between characters, or it can be said that interaction between humans in dealing with life's problems. With the interactions and life problems that must be solved by a character in a fairy tale, a life guide is needed so that there is no power struggle, or in other words, morals become a reference to avoid the law of the jungle. The results of the analysis show that there is a match between the daily life of the community and the moral values contained in the folklore of *ka'e Bobi* and *azi Dari* which are integrated with learning so that it is necessary to develop stories so that they can be known by the next generation, especially to students through learning local history. Given the importance of moral control in social life, every child needs to be provided with moral education from an early age so that later when children reach adulthood they can grow and develop properly. Therefore, the strong foundation of folklore is to provide important moral education to children. The moral values contained lead to human values such as the value of honesty, the value of compassion, the value of wisdom, and the value of hard work.

Keywords: Fairy Tales, Ka'e Bobi Azi Dari, Moral Values

Introduction

Background

Folklore is one of the national cultural heritage that still has values that should be developed and utilized for the present and the future. Orally with traditional methods, folk tales sometimes became favorite stories before technology developed as it is today. Folktales or fairy tales are usually told by parents or storytellers to make children fall asleep and are told when children want to sleep. Bedtime tales are not limited to one type of fairy tale that we know. According to Nurdin (2001:209 in Prasetyanawati, A. (2012), value is a device of belief or feeling that is believed to be an identity that gives a specific pattern to patterns of thought, feeling, attachment, and behavior. Mardiatmadja (1986:21) states value is the nature of something that causes it to be worthy of being pursued by humans or worthy of being loved, respected, admired, or use for something. From some of the opinions above, it can be concluded that values are standards of behavior in society, where a person must act and avoid action.

The concept of morality suggests a term used to define the boundaries of the attributes, patterns, intentions, considerations, or actions that can be qualified as good or bad, right or wrong. If associated with individuals, morals are elements that become the characteristics of behavior that are called good and bad, that is under the measurements accepted by the entire community group in which the individual located.

Morality in the sense of De Vos (1987:20) contains moral values which are the whole of rules, rules, or laws that take the form of warnings or prohibitions. De Vos' affirmation, morality related to morality, rules, or law is more specific to the order of norms formed and created by humans as norms in social interaction. The readiness of parents in preparing their children for society can be prepared through the moral values given in the family. Kosasih (1996:109) supports that parents who are used to educating their children with love, then their parents'

love will color their children's behavior in society.

The existence of a child's love can be reflected in his attention to the environment and being able to live in harmony and help each others with friends, family, and others. Kohlberg's opinion (through Haricahyono, 1995: 361) states that morally educated individuals are individuals who can show a combination of various characteristics in facing social situations. Morality is a value that is used as a guideline for behaving. Moral development occurs especially in early childhood Kamtini, K., & Novitri, DM (2018). The characteristics meant by Kohlberg are: reflective, principled, radiating values of justice, having the disposition to act and being aware of the necessity to interact with the social situation. Such a person understands enough how he must reflect on a moral problem that appears in a social situation, consider various alternatives that may be chosen, and draw various conclusions based on the most general principles of justice (not just based on customs, laws, or specific actions). and able to translate various considerations into his actions. The use of morality in the society itself is: (1) providing behavioral guidance; (2) providing behavioral guidelines; (3) as a behavioral assessment tool; (4) showing the sanction for the act done (Widjaja, 1992:20).

Bearing in mind the importance of moral control in social life, every child needs to be provided with moral education from an early age so that when the child reaches adulthood they can grow and develop well. Therefore, a strong foundation by providing important moral education is given to children. Moral values included in fairy tales can take the form of behavior that is in line with morality, character, and morals (Djojuroto, 2006: 16).

Many fairy tales contain moral values that can be used as advice or in the form of values to the reader so that they can be a reference point of view in life. In fairy tales, the existence of moral values is usually created because of the friction between the characters, or it can be said an interaction between people in facing life's problems Restiyani, A. (2020). Folktales contain educational values and norms related to the way of life. However, the community, especially parents, are less aware of the importance of the values contained in folk tales

that can be used as sources or tools to educate their children to have noble morals. Saputri, RA (2016). With the existence of interactions and life problems that must be solved by a character in a fairy tale, a life guide is needed so that there is no power struggle, or in other words, morality becomes a reference to avoid the occurrence of the law of the jungle. Based on the moral understanding that has been explained above, it can be said that a fairy tale that contains moral themes or educational values will be beneficial for its readers. According to Sayuti (2000: 188-189), in fairy tales, morality is often identified with theme. Although morals and themes have their own territory. A moral is a piece of advice that is quite practical that can be taken in a story, while a theme is a basic idea, main idea, or idea that animates the entire essay presented.

As with other regions in Indonesia that are rich in folklore, among the So'a people of Ngada regency, Flores-NTT, there are many folk tales with various types of meaning and function that can be practiced in everyday life. Some of those stories were summarized by the Dutch missionary who devoted his life to the people in Soa parish in his book *Punu Nange*. *Punu nange* etymologically means a fairy tale is one of the old forms of literature that has a high-quality value and content oral story *punu nange* is a compilation of various stories that are sometimes beyond human reason but can be understood by the people who follow the story.

The thing that inspires the researcher to conduct this study is the researcher's concern about the problem of the inheritance of local wisdom values that are not developed properly, causing the regression and even the massive destruction of the generations that should continue the civilization. The reality that was found is that it is very rare to find the habit of telling stories to children as the predecessors did. The researcher's basic assumption is that this is due to the lack of socialization of the basic education of local wisdom in storytelling and the method of storytelling that has become obsolete so there is a need for innovation in the form of innovation in storytelling so that it can be accepted as something new by the existence of today's times.

In the So'a district of Ngada regency, although this story has experienced

setbacks and is rarely told, there are still people, especially the older generation, who believe in the truth of the story. even to those who live alone because they have no descendants. Indeed, there are 32 folk tales in this one book, but out of the many stories that exist, researchers are very interested in one of the stories above because there is a suitable role that can be used as a life lesson for the younger generation. Broadly speaking, this story tells about the brothers, namely ka'e Bobi and azi Dari , who are central figures and have a professional background as farmers and are often linked to the *Para Zedhe* Aso ritual, SM (2016). Both were deliberately harmed by the evil figure Sege Re'e. These two women showed their loyalty to their brother named Nara Alu even in their condition of suffering because of Sege Re'e 's evil actions Nara Alu's loyalty and courage, Sege Re'e's be defeated and their lives go back to normal as before.

This article is a study of So'a folklore that can be developed for the benefit of the inheritance of oral tradition in local history, especially for the benefit of learning, especially the education of children that is sourced from local wisdom that is passed down through fairy tales. Following the background of this problem, this study is to answer descriptively about moral values in the *punu nange* book.

Story Synopsis

The folk tale tells the story of brothers ka'e Bobi and azi Dari who live in harmony in a family with their brother Nara Alu. The background story of a farmer's life begins in the house where after the death of their father and mother they have to live on bare bones to support themselves. His brother Nara Alu has been working hard every day to be able to meet that need, but he wants to just migrate so that he can get more income. The wish was then approved by his two sisters, albeit with great reluctance. Nara Alu finally left his two sisters whom he loved and wandered to the island of Java. After Nara Alu's departure, these two daughters also had to accept the situation that their daily lives were no longer protected by their brother and they had to meet their own needs, take care of themselves, and do something to live better.

A few moments after that disaster came. Both of them were seduced by Sege Re'e who has an evil character, bad behavior, and a fierce face to play swings on the edge of the river near the ravine. To smooth over his evil intentions he begged them both to follow his desire to play on the swing near the ravine while bathing in the river behind the village. After several days of pleading, the two brothers finally gave in and wanted to follow Sege Re'e's invitation to play on a swing made of creeping plants around the tree. To interest both of them in play, the first experiment was done by Sege Re'e after which both were told to climb the rope together and Sege Re'e would swing the rope. The swing was getting stronger at that moment when Sege Re'e cut the rope and both of them fell into the abyss. And they also became victims of falling into the abyss and could not do much to save themselves.

The evil Sege Re'e finally returned to the house of ka'e Bobi and azi Dari to begin his evil intention of taking all their valuables. He even took all the kitchen utensils. While the two who were in the gap were injured and asked for help from the birds to be able to call or find their lost relatives. The bird managed to find their brother and told them what really happened.

The story finally ends with the arrival of his brother who saves his sister with his heroic action. After the lives of his two sisters were saved, he lovingly fed them and clothed them in luxurious clothes as a result of his hard work wandering around. Finally, this family was able to return home a few moments after putting together a plan they were finally able to take their revenge on Sege Re'e who had done evil. After that, the three started a new life in full harmony both nara Alu and ka'e Bobi and azi Dari finally lived as a family and happily with their partner in the region.

Methodology Research

The method used in this research is a qualitative descriptive method. Descriptive means that this research describes the data objectively by the data found in folklore. Meanwhile, qualitative contains the understanding that words or sentences are used to explain concepts that are related to each other. So, the

qualitative descriptive method is a method used to describe data objectively by using words or sentences.

This research belongs to library research (*library research*). The data used in this research is written data that is the text of folk tales by taking stories from the single book *Punu Nange* (a story from So'a Flores) and then combined with several reference sources relevant to the topic in question so that it becomes a unity that is then generalized in the development of the study this to become more meaningful and can be held accountable in terms of scientific ethics. Reference sources are searched from the internet with *search engines*; *google scholar*, *neliti*, *researchgate*, and *doaj*.

Discussion

The Truth of Fairy Tales

Tales are part of folklore that belong to folk prose stories. The folk prose stories can be divided into three large groups, namely: (1) myth, (2) legend, and (3) folktale. Unlike myths, legends are human characters, although sometimes they have extraordinary properties, and often they are also helped by magical creatures. The place of occurrence is in the world as we know it now because the time of occurrence is not too long ago. On the other hand, fairy tales are folk prose that is not considered to have happened by the owner of the story, and fairy tales are not bound by time or place (Bascom in Danandjaja, 1994: 50).

Furthermore, Danandjaja (1994: 83) argues that fairy tales are collective short stories of oral literature. Fairy tales are told mainly for entertainment, although many also depict the truth, contain lessons (morals), or even satire. Meanwhile, Hartoko (1986: 34), gives limits to fairy tales from two sides, namely fairy tales that are orally transmitted from generation to generation to the community, the author is unknown, in the imaginary world of the supernatural and real become one melting into each other, there is no record of the place and the time of the event, usually ends with a *happy ending*, the order of the sentences and the characters are simple. And the next one is a cultural fairy tale, meaning it was

written by a cultured author for cultured people. Cultural tales are written as a mirror of regularity and develop from this circle that emerges alongside the written tradition. The tradition of writing in cultural fables is considered eternal because the tradition of writing can be proven legally and can also be seen visually and understood. This difference can be seen in the oral tradition that only listens to stories from generation to generation. The characteristics of the fairy tale are (1) being the common property (collective) of a certain collective, (2) being fictitious, imaginative, and not happening, (3) containing moral teachings, (4) as part of oral folklore and inherited from generation to generation, (5) not bound by time and place, and (6) the language is simple Prasetyanawati, A. (2012), Suaibun, S. (2019).

Fairy tales are told mainly for entertainment, although many also depict the truth, contain moral lessons, or even satire. A fairy tale provides an overview of moral behavior outside of his experience and provides a space for imagination for children in a directed manner. By reading or listening to fairy tales, children practice increasing their imagination, and the power of mind association, and take advantage of the ability to use the knowledge and experience they already have. Training imagination is important for children because imagination is a driver in the development of children into adulthood. Children dare to see the meaning of experience to explore other areas in this life. With that courage, children also learn to play, socialize, and live in society. With imagination, feelings develop because this fantasy becomes a guide for the child to a wider world (Sobur, 1986: 63).

Hartoko (1986: 34), gives limitations to the fairy tale from two sides as follows. First, in fairy tales that are orally transmitted from generation to generation to the community, the author is unknown, in the imaginary world of the supernatural and the real become one, there is no record of the place and time of the event, it usually ends with a *happy ending*, the order of the sentences and the characters are simple. Second, a cultural fairy tale means that it is written by a cultured author for cultured people. Based on some of these opinions, it can be summarized that the characteristics of the fairy tale are (1) being the common

property (collective) of a certain collective, (2) being fictitious, imaginative, and not happening, (3) containing moral values, (4) as part of *folklore* and passed down from generation to generation, (5) not bound by time and place, and (6) the language is simple. Fairy tale literature contains a lot of imagination, so it is more liked, heard, and read by children (Luxemburg, 1992: 1).

Moral Values in Tales Ka'e Bobi and Azi Dari

The meaning of morality quoted from *Webster's New World Dictionary of the American Language* (via Haricahyono, 1995: 221) is something related or related to the ability to determine the right and wrong of a behavior. In addition, morality is also interpreted as the existence of conformity with the measure of good or bad behavior or character that has been accepted by a society, including various specific behaviors, such as sexual behavior. Based on that understanding, it can be understood that the term moral refers to the measures that have been accepted by a community. The understanding of morality in literature is no different from the understanding of morality in general, which is about good and bad values that are generally accepted and based on human values Yanti, A.E (2015). Something that distinguishes between morality in the general sense and morality in literature is the fact of the fairy tale itself is an imaginative work. The existence of morality in fairy tales is not separated from the author's view of the values of truth that he adheres to. The moral value is a suggestion or an indication for the reader to respond or follow the author's point of view. Moral values that readers can accept are usually universal, in the sense of not deviating from the truth and human rights. Moral messages in literature are more burdensome on the true human nature, not on the rules made, determined, and judged by humans (Nurgiyantoro, 2007: 321-322).

In fairy tales, morals are simple because morals must be ready enough to be applied as a guide for readers. As a model of life, fairy tales almost always offer a good model or pattern of life confronted with the ugly and evil. Although at the beginning the good characters face many challenges, problems, and the like from the evil characters, in the end, the good characters win, succeed, and are happy, while the evil characters lose, get eliminated, and suffer.

Thus, it can be concluded that the moral in a fairy tale is something that the author wants to convey to the reader and the moral is the meaning contained in a work, the meaning suggested through the story. In this case, the moral values contained in fairy tales become very important because basically, the authors draw characters, plots, and *settings* in their works referring to the purpose to be conveyed. In general, in fairy tales, morality refers to the understanding of teachings about good and badly accepted by the general public regarding actions, attitudes, obligations, and so on. Morality is also related to morals, manners, or morals. A work of fiction written by the author to offer a model of his idealized life. Fiction contains the application of morality in the attitude and behavior of the characters following their views on morality. Through the story, attitude, and behavior of the characters, readers can learn valuable lessons.

A fairy tale is an imaginary world created by the author. It is said so because in fairy tales there is life as experienced by humans. It's just that life in a fairy tale is a human (author) creation. The author reflects on the life he sees, feels, observes, and thinks with the power of his imagination which then with full accuracy the author will narrate the observed life in the form of a fairy tale. Therefore, fairy tales are not imitations or plagiarisms from the universe. Aristoteles (through Luxemburg, 1992: 17) revealed that fairy tales are not imitations of reality, but an expression or embodiment of general concepts.

The Existence of Moral Values in the Tales of Ka'e Bobi and Azi Dari

The form of moral value in the story of ka'e Bobi and azi Dari can be seen in several dialogues in the story. It cannot be denied that a person's morality can be seen from his actions of doing certain actions and doing them with sincerity. The moral in this story can be directed to others, to the surrounding environment, and also to nature.

Statement in the story of Ka'e Bobi and Azi Dari	Mean	Explanation Of Moral Values
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<p><i>“Su’u lobo guru pu’u lewa zala wado rori lako. Mali ata zedi kau kadha kaa’ a’a zao noo nara bhai, mara tau raka nara”</i></p>	<p>Honor the bamboo sticks after hunting, if someone asks you, answer that this young bamboo stick is my brother because I don't have any relatives.</p>	<p>There is a close relationship between humans and plants so they treat plants like humans. The point is that having a relationship with nature is a human obligation. Human treatment of nature will get a worthy reward so that nature will give its best to human life</p>
<p><i>Miu le pera gha zao. Nge zao menga ko’e ko’e</i></p>	<p>To be honest with me, my ability is not enough to make ends meet</p>	<p>The value of honesty is inherent in the two brothers. The understanding of this statement is to have the value of hard work and never be satisfied with the results that are done so that humans should want to move forward.</p>
<p><i>Mea nama neka kau peka dou, kami bhogo zoko</i></p>	<p>All your clothes are there, we don't hide them.</p>	<p>The main thing in daily activities is to serve others sincerely and always speak the truth. This implies that as humans we should guard against telling lies to others.</p>
<p><i>Wazu bhou mema kee, pee ley piu</i></p>	<p>Pounded (rice) and accommodated all the food, later consumed as needed.</p>	<p>Saving and spending in a measured manner is also a part of life that emphasizes saving on something hard-earned.</p>

<p><i>Wey ngata kae azidou na, ngata bhogo saka wau razo demu. Ngata keze bhona wey nara tenge ngata, nara Alu</i></p>	<p>Then the two brothers did not climb the ladder made by others, they just waited for the ladder made by their brother</p>	<p>Firmness and not easily swayed by mere seduction and worldly pleasures. In this case, a person should enjoy and believe in the process he is undergoing without having to depend on other people for success.</p>
<p><i>Mali razo ata ngata ley pedu pesa. Bodha wey razo gha Nara alu dou wei ley moti mai</i></p>	<p>If the ladder is made by someone else, it will cause problems, while if the ladder is made by you, it is a tribute.</p>	<p>Belief in one's strength to rise and stand, without having to expect gifts from others or beg for others.</p>
<p><i>Nara alu ti'i ka kole ine weta ngata, masa mea habo wei de modhe</i></p>	<p>His brother (Nara Alu) gave food to his two hungry sisters, and then put on proper clothes for both of them.</p>	<p>Humanizing weak humans is a basic principle in life that should be a guide in expressing oneself so that the harmony of life can be well maintained and as a form of respect for God's creatures.</p>

The reflection of life accompanied by the power of imagination is made by humans (authors) not without meaning, but it contains meaning verbally so that as a rational human being, he should have thoughts to be able to find his identity and the ability to solve problems. As social beings, humans are required to behave well and their existence in the middle of society can be beneficial for everyone. In the same way in a relationship with oneself, a human being must have experienced one or more of those feelings that will affect the attitude and behavior of the characters in a story. In the reflection on life, there is something to convey to other people (readers) that every decision must have meaning. In

this case, fairy tales are used by the author as a tool or means to communicate something to the person who receives it. Kenny (via Nurgiyantoro, 2007: 321) explains that the moral in the story is usually meant as a suggestion related to practical moral values, which can be taken (and interpreted) through the story in question. The existence of morality is a social control that is used as a guideline to interact with all life problems. Morality is practical because it is displayed in real life just like the attitude and behavior of the characters in the story.

Moral in fairy tales can be said to have the same meaning as a mandate or message. The element of the mandate is made into the idea that underlies a fairy tale, the idea that underlies the creation of a fairy tale as a message supporter. Fairy tales always offer moral messages related to the noble qualities of humanity, fighting for human rights and dignity. Nurgiyantoro (2007: 322) explains that the moral message in fairy tales is more offensive to those who are universal, everyone recognizes the value of truth and tends to point to true human nature. The moral that readers get through fairy tales is always in a good sense. The wisdom obtained by the reader becomes a moral message, a mandate in the featured story. When in a work the attitude and behavior of characters are less than commendable, it does not mean that the author suggests to the reader to imitate and act like the character. The character's attitude and behavior are not good, deliberately displayed so that the reader will not follow the moral. Readers can learn the wisdom behind the story through the character of the character.

Many fairy tales contain moral values that can be used as advice or in the form of teachings to the reader so that they can be a reference point of view in life. In fairy tales, the existence of moral values is usually created due to the friction between the characters, or it can be said interaction between humans in facing life's problems (Dipodjojo, 1981: 62). With the existence of friction, interaction and life problems that must be solved by a character in a fairy tale, a life guide is needed so that there is no power struggle, or in other words, morality becomes a reference to avoid the occurrence of the law of the jungle.

The existence of morality in fairy tales is not separated from the author's view of the values of truth that he adheres to. The moral value is a suggestion or an indication for the reader to respond or follow the author's point of view. Moral values that can be accepted by readers are usually very universal, in the sense that they do not deviate from the truth and human rights. Moral messages in literature are more burdensome on the true human nature, not on the rules made, determined, and judged by humans (Nurgiyantoro, 2007: 265-266). According to Sobur (1986: 31), morality is simple because morality must be ready enough to be applied as a guide for readers. As a model of life, fairy tales almost always offer a good model or pattern of life confronted with the ugly and evil. Although at the beginning the good characters face many challenges, problems, and the like from the evil characters, in the end, the good characters win, succeed, and are happy, while the evil characters lose, get eliminated, and suffer. The same thing can also be found in the fairy tale that Sege Re'e's gluttony has harmed him, while after being freed from the clutches of the villain (Sege Re'e) Ka'e Bobi and Azi Dari finally experience real happiness in the future and even meet with his mate.

Thus, the moral in a fairy tale is something that the author wants to convey to the reader and the moral is the meaning contained in a work, the meaning suggested through the story. In this case, the moral value contained in the theme becomes very important because the authors draw the character, plot, and *setting* in their work referring to the purpose to be conveyed.

The moral message raised can cover all aspects of life and life as well as all problems related to human dignity and worth. Humans with all human problems are used as the object of moral study. According to Daroesa (1989) in Prasetyanawati, A. (2012). Morality as human behavior based on the awareness that he is bound by the necessity to achieve good, following the values and norms that apply in his environment, is used to evaluate human actions that cover four aspects of livelihood. The four aspects of life include the human relationship with God Almighty, the human relationship with himself, the human relationship with fellow human beings, and the human relationship with

the environment. A literary work such as a fairy tale can influence the reader's attitude and behavior in his life even at a low level. This kind of condition is related to the nature of fairy tales that create a sense of *pathos* or sympathy or feel directly involved in the mental events that occur in them (Darma, 1995 in Prasetyanawati, A. 2012). Thus the author offers moral values to the reader through the attitude and behavior of the characters and everything is related to the author's background in his daily life which can be emulated by his successors.

Humans live, grow and develop in a natural environment in which there are abiotic components (soil, air, water, light, temperature) and biotic components (producers, consumers, decomposers). In addition, in the environment, there are factors such as the food chain, habitat, population, community, and biosphere. Humans and their environment are related to interacting in a reciprocal relationship, either positive or negative. A positive relationship because humans benefit from the wealth of nature and a negative relationship because the continuous exploration done by humans can reduce nature's ability to support human life. The relationship with the unbalanced environment encourages people to take certain attitudes, including greening, cultivating plants, and preserving forests. So it can be interpreted that the local wisdom in the story plays an important role in the social life of the community including through learning at school Siregar, R., Setiawan, D., & Hadiningrum, S. (2019).

In the tale of *ka'e Bobi* and *Azi Dari*, it is told that there is a very loyal kinship relationship in the family, so that family life can stick together and respect the close family relationship, mutual respect, and mutual respect for one another. Broadly speaking, the *setting* story also takes on the role of boundless human greed and often becomes the fruit of simalakama for the perpetrator as Sege Re'e has done. Human relationship in social studies with each other are also often messed up because of the behavior and greed of humans themselves. Because of that, the relationship must be improved so that the harmony of life remains awake in the environment of daily socializing as a good human being.

The Form Of Moral Delivery Through Storytelling In Social Studies

The use of Digital Storytelling for Social Studies learning, one of the purposes of which is to develop students' affective aspects, in elementary school will give the meaning that Social Studies is a subject capable of improving students' feelings, including acceptance, response, evaluation, and character development. For students, through this Social Studies learning, Digital Storytelling will attract attention so that they will be more motivated to learn Social Studies. Students need to be trained as early as possible in preparation for the future so that they can have a high level of understanding and empathy in facing social problems in their environment. Social Studies as one of the educational programs are referred to as synthetic science because its concepts, generalizations, and scientific findings are determined and observed after the facts have occurred. Social studies in education is a concept that develops knowledge, attitudes, and social skills to form and develop good personal citizens has also become part of the curriculum and education system discourse in Indonesia, and is a social education program in the school education path (Udin S, 2003).

There will be many advantages if teachers can master digital technology that can be developed into this medium. If the teacher can optimize it in various lessons, it is possible for students not to get bored anymore following the lesson. This is possible because, with digital media, teachers can explain material not based on books anymore. Students can be invited to understand the problems that exist in the community contextually. It is hoped that by providing contextual explanations it will be easier for students to grasp the concepts being studied. The handbook is still the main reference, but the explanation of the concepts in the student handbook will be easier for students to understand and will be more interesting for students to learn if it is explained through innovative and interesting learning resources. The learning resources are in the form of pictures of the reality in the community or data that exist in the student environment which will allow students to be motivated to learn and develop attitudes and skills in social life in the future. To achieve learning objectives

that can optimize digital technology, teachers need to master it. It is not impossible that in certain schools, many students are already familiar with this technology while many teachers have not even used it. Will be able to change the saturation of student learning and facilitate the achievement of goals in learning if teachers can use digital technology as a medium of learning in the classroom Ratri, SY (2018).

The teacher's explanation of this computer-based media will make it easier for students to understand learning concepts. The teacher's explanation of this computer-based media will make it easier for students to understand learning concepts. The role of the teacher is still important in the teaching and learning process. However, if the teacher still conveys learning messages based on book media, only cognitive aspects may increase and not affective and psychomotor aspects. Students at the age of adolescence need to be educated in an affective and psychomotor manner as a provision in developing social competence in the community in the future. Cognitive aspects of learning based on textbooks will be very different from learning using digital media. This is because in this media there are moral messages and real pictures of everyday life that will be able to stimulate students' feelings (affective aspects) and life skills (psychomotor aspects). This is where the role of digital media, namely as a tool to be able to attract students' attention to a meaningful learning message in their lives.

Fairy tales are seen as tools or media by authors to convey something to the reader, either in the form of ideas, moral messages, or mandates. In general, it can be said that the form of moral delivery in fairy tales may be direct, or vice versa indirectly and can usually be given to children because it is at this stage that their understanding of the story enters their thinking process. as a form of planting the character of Pratiwi, RW, Palupi, W., & Dewi, NK Media is said to be interesting if it makes it easier for students to understand learning so that learning achievement increases. In addition, media that is full of moral messages and broadcasts of daily life can be used as a teacher's media in educating students as the young generation of the nation Intansari, HM, Indawati, N., & Yasa, AD (2020). Teachers can also teach thinking and acting skills in solving

social problems that occur in the surrounding environment, not only playing a role in improving cognitive aspects but also students' affective and psychomotor aspects as provisions for life in the future.

The first form of delivery of moral messages is the form of direct delivery. The form of the direct delivery of moral values can be said to be identical to the way of depicting the character of a character that is descriptive or expository. In the form of the direct delivery of moral messages, the author describes the character of the characters directly to make it easier for readers to understand them (Nurgiyantoro, 2007: 335). The form of direct delivery can be done by describing the character's character. The use of character traits or characters will be realized in the character's activities as a tool to convey moral values. The next form of delivery of moral messages is the form of indirect delivery of moral messages. In indirect delivery, the author cannot directly describe the moral conveyed, but the moral is implied in the story. The moral conveyed blends with other story elements. Readers can understand the existing morals through the interpretation they read (Nurgiyantoro, 2007: 339). The things that are shown in the story are events, conflicts, attitudes, and behavior of the characters in dealing with these events and conflicts, both those that are seen in verbal behavior and those that only occur in their thoughts and feelings. It is through various things that the moral message is conveyed.

Conclusion

The moral is a very important rule enforced in a society because it can be a sign in oral form in life as well as a protector for the community itself. Morals are generated from intellectual behavior, emotions, or the results of the intuitive thinking of each individual which in the end is a rule in life to respect and be able to distinguish right and wrong that applies in a society. Morals arise because of decency, and consciously morality itself becomes a decision to consider. On the other hand, morals can also be an act of someone to avoid punishment; a person will only follow the rules that apply to the environment of one society and which do not apply in other societies.

Based on the reasons above, it shows that the values in the story of ka'e Bobi and azi Dari which insert a moral message are very important to be taught to the next generation, especially to current students, and can be innovated by creative teachers through digital learning so that it is relevant to developments. the times and aroused interest in and increased China's respect for oral traditions.

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