

INTRINSIC STUDY AND MORAL VALUES IN THE FOLKLORE OF KARO DELENG PERTEKTEKKEN

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ABSTRACT

Folklore is oral literature that is believed by the local community where the folklore developed, although the truth of the story is not certain, of course behind the folklore there are lessons and examples to be better. The selection of the Deleng Pertektekkenini rayat story comes from Doulu Village, Berastagi District, Karo Regency and is an oral literature of the Karo people. In this study, the theoretical basis used is the study of intrinsic and moral values with qualitative methods. From the intrinsic research, the theme of the story is wealth and strength that blinds a father to his child, until finally the father regrets. The characters of the story are Guru Bidder Remai, Nini Kertah Ernala, the two daughters of Guru Petawar Remai, men from Tanah Karo, neighbors and the community Doulu Village. The setting / setting is Doulu Village and outside Doulu Village. The plot used is a forward plot that is in accordance with the time sequence of events from the beginning to the end of the story. The mandate in the Deleng Pertektekken folklore teaches us not to be arrogant about what we have and of course, mutual respect between fellow human beings. Then the moral values are found as follows: first, individual moral values include being willing to sacrifice, being honest, fair and wise, respecting and appreciating, working hard, and being humble. The two social moral values include cooperation, being helpful, loving, sociable, and caring for the fate of others. Third, religious moral values include believing in God, believing in God's power, surrendering to God / trusting in God.

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1. Introduction

Literature comes from the root word sas (Sanskrit) which means directing, teaching, giving instructions and instructions. The suffix means tool, means (Teeuw, 1988: 23). So, literary lexically means a collection of tools for teaching, a good manual or teaching book.

Literature based on the medium of delivery is divided into two parts: oral literature and written literature. Oral literature is literature that is conveyed by word of mouth which contains stories around the life of the community where the work is located, is a hereditary legacy which has noble values that need to be developed, while written literature is written literature, literature that arises after humans recognize writing, delivery through writing. Every literary work, both oral and written literature has values that teach people to be better.

The selection of the Deleng Pertektekkenini rayat story comes from Doulu Village, Berastagi District, Karo Regency and is the oral literature of the Karo community. The local people believe in the DelengPertektekken folklore, although it is not certain the truth of the story. However, Deleng Pertekken's folklore has begun to fade and fade because parents have

no longer traditionalized storytelling activities to their children, perhaps because of their busy work and technological advances, if there are school assignments regarding folklore from the Doulu area, then the children -children can easily search for information on the internet, without knowing the data obtained can be trusted or not. The Karo people generally have a livelihood as farmers, although there are classifications of civil servants, entrepreneurs, traders, and farm laborers and private employees. Prominent agricultural products are major vegetables, fruits, flowers, secondary crops and others. In addition, residents also have odd jobs, namely raising livestock, chickens, cattle, buffalo, goats, and fish ponds to increase income (BPS 2016).

Deleng Pertekkenini's story tells of a magic teacher named Penawar, who is said to be able to revive people who have died as long as there are bones left. One day, this magic teacher went to treat a sick person outside the village. One day this magic teacher received news that his two children were sick, after a few days his neighbor came again and announced that his son had died. However, the teacher still didn't care much because he thought that even though his daughter's bones were only as big as a comb, he could still bring her two daughters to life. With his lack of care or arrogance from the teacher, there is learning in this story.

In the Deleng Pertektekkenini story, several moral values are found. Moral values relate to human life regarding good and bad, such as mutual respect and help. The writer thinks that Deleng Pertekken's folk tale is very interesting. If we usually hear or know folk stories about children who disobeyed their parents and were cursed, Deleng Pertektekken's story is different. This story teaches how parents should act for their families and how we as humans should live socially. This is what the authors want to discuss in this study.

2. Research Methods

2.1 Research sites

The location of this research is Doulu Village, Berastagi District, Karo Regency. The area of this village is 3.50 square kilometers or 11.48 percent of the area of Berastagi District (BPS 2016).

The distance from the village to the sub-district city is 12 km, from the district capital about 23 km and from the city of Medan 55 km, with details, from Medan to the intersection of Doulu Village 53 km, while from the intersection of Doulu Village to Doulu Village 2 km.

To get to the research destination, it is not enough just to get on the bus once. From the city of Medan, we can take large buses that go to Berastagi and Kabanjahe such as the Sinabung and Murni Buses. The journey takes about 1.5 hours. Furthermore, from the Doulu Village intersection to Doulu Village, we can take public transportation or a motorcycle taxi if there is one, which takes approximately 15 minutes.

2.2 Data source

The data source of this research is the folk tale of Deleng Pertektekken. This data comes from the results of interviews with several informants who live in Doulu Village, Berastagi District, Karo Regency. This data source is directly related to the story being studied.

2.3 Data Collection Techniques

Data were collected using interviews with informants. The author uses a research instrument in the form of a list of questions asked by the author. The tools used are tape recorders, pens and notebooks. Interview guide attached.

2.4 Data analysis technique

The technique used to analyze the qualitative data that has been obtained is descriptive techniques. This technique really supports the achievement of the research objectives,

namely describing or obtaining a clear picture or explaining the forms of moral values contained in the DelengPertekken folklore.

The data analysis procedure used to analyze the research data are:

- a. The first step is to collect data. Furthermore, grouping data on the forms of moral values contained in the Deleng Pertektekken folklore based on the formulation of the problem.
- b. The data that has been analyzed are then concluded according to the formulation of the problem.

3. Result And Discussion

The study of a work of fiction means studying, investigating, or studying, investigating the work of fiction. To carry out an assessment of the constituent elements of a literary work, especially fiction, generally this activity is accompanied by analytical work. The term analysis, for example the analysis of works of fiction, suggests the notions of describing the work of its constituent elements, namely in the form of its intrinsic elements (Nurgiyantoro, 1995: 30). The intrinsic elements of the "Deleng Pertektekken" folklore are as follows:

3.1. Love the Motherland

A character is an actor who carries out the events in a fictional story so that the event is able to form a story. Characterization is the author's way of presenting the character or actor (Aminuddin, 2000: 79).

According to Kosasih (2006: 14) characterization is the author's way of describing the characters of the characters. There are various ways to describe the character of a character, including: (1) direct mention; (2) physical description; (3) behavior; (4) character grammar; (5) the life environment of the character's mind; (6) other figures talk.

3.2. Settings / Background

According to Aminuddin (2000: 67-69), setting is the setting of events in fictional works, either in the form of place, time or event, and has a physical and psychological function. The differences between physical settings and psychological settings are as follows: (1) physical settings relate to places, for example the city of Jakarta, rural areas, markets, schools, hospitals, etc., as well as objects in a certain environment that do not have any meaning, while the psychological setting is a setting. in the form of an environment or objects in a certain environment capable of sensing a meaning and being able to convey the reader's emotions, (2) the physical setting is only limited to something that is physical while the psychological setting can be in the form of an atmosphere or attitude and way of thinking of a certain community environment, (2) 3) In order to understand the physical setting, the reader is sufficient to see what is written, while understanding the psychological setting requires appreciation and interpretation, and,(4) there is mutual influence and overlap between the physical and psychological settings.

According to Kosasih (2006: 15) the setting is the place and time of the incident. The setting / setting in the Deleng Pertetekken folklore, namely:

- a. Background scene
 - 1). In Tanah Karo, Doulu Village to be precise.
 - 2). Outside Doulu Village.
 - 3). Under the foothills of Mount Sibayak, Daulu Village.
- b. Atmosphere
The setting in this folk tale of Deleng Pertektekken is annoyance, disappointment and sadness.
"Finally, the messenger came home with a disappointed and annoyed heart."
"Then with such a sad heart, the Guru Antidote Remai threw away all the knowledge he had, by breaking rattan stalks and swearing under the foot of Mount Sibayak."

3.3. Groove / Plot

The plot is a series of stories formed by the stages of events so as to form a story that is presented by the actors in a story (Aminuddin, 2000: 83).

According to Kosasih (2006: 14), the plot is a story development pattern formed by a cause-and-effect relationship.

The plot / plot in the Karo Deleng Pertekteken folklore is to use a forward plot, meaning that in this story the events that occur are in accordance with the sequence of events, from beginning to end. This can be seen in the Deleng Pertekken folklore, starting from the introduction, complications, conflict, divorce, climax, and the completion stage.

3.4. Theme

Themes are the relationship between meaning and the purpose of presenting the prose fiction by the author. An author understands the theme of the story that will be presented before creating a literary work, while the reader can understand the theme when the reader has finished understanding the elements that are presenting the theme, determines the meaning it contains and is able to relate to the author's creation (Aminuddin, 2000: 91).

According to Kosasih (2006: 16) a theme is an idea that establishes the structure of the story content. The theme of a short story concerns all issues, whether it is a matter of humanity, power, affection, jealousy, and so on.

The theme of the Karo Deleng Pertekteken folklore is that wealth and strength can blind anyone, even a father to his child, until finally the father regrets.

3.5. Point of View / Point of View

According to Aminuddin (2000: 90) the point of view is the author's way of presenting the actors in the story he is describing. Point of view or commonly termed a point of view or story point includes: "(1) an omniscient narrator is a narrator or narrator who also functions as a story actor, (2) an observer narrator is if the narrator only functions as an observer of the appearances of the actors and only knows to a certain extent about the inner behavior of the actors, (3) an omniscient observer narrator is a storyteller as well as all-round observer. In this case, the narrator calls the perpetrator's name by he, they, or him, and (4) the third person omniscient narrator is the narrator as the third actor who is not directly involved in the whole unit and storyline, but the author knows all the actors".

The folklore of Karo Deleng Pertekteken uses a point of view / point of view: The point of view used in this folklore is that of a knowledgeable third person. "Once upon a time, there was a magician who was named Guru Penawar Remai in Des a Doulu. He was able to treat various diseases including smallpox, which at that time had no cure. Not only that, the Guru Bidder is said to be able to bring people back to life. Because of his supernatural powers, this Bidder Teacher does not only heal in his village, but he also goes to treat people who are sick outside the village."

3.6. Mandate

According to Kosasih (2006: 16) in a short story, the most important thing for readers to know is the message or messages contained therein. Message always corresponds to a theme. For example, the theme of the short story is about friendship. The short story's mandate is the importance of loyalty to friends or the need to build many friendships.

The message that the author wants to convey is that we as social beings, do not be arrogant and arrogant, and do not care about our surroundings, especially in the smallest things, namely family.

3.7. Moral Values in the Folklore Deleng Pertekteken

a. Willing to sacrifice

According to the Big Indonesian Dictionary, willing is willingness with a sincere heart, permission (consent); agreeable, can be accepted with pleasure, do not expect a reward by their own will or will (2008: 1159). To sacrifice is to express devotion, loyalty, to be

a victim; suffer; giving something as a sacrifice (2008: 733).

b. Honest

Honest in the Big Indonesian Dictionary is upright, not lying (for example by saying what it is); not cheating (for example in games, by following the applicable regulations) (2008: 591).

c. Fair and Wise

According to the Big Indonesian Dictionary, it is fair that it is equally heavy; not heavy-side; not taking sides; side with the right; hold fast to the truth (2008: 10). Wise, namely using his mind (experience and knowledge); wise; sharp mind, clever, and careful (careful, thorough, etc.) when facing difficulties (2008: 190).

Fair values are found in the folk tale of Deleng Pertektekken when Guru Petawar Reme meets Guru Kertah Ernala. When Guru Kertah Ernala gave the opportunity to Guru Petawar Reme to meet again with the two daughters of Guru Bidder Reme.

"Nini Kertah gave the Bidder Teacher one last chance to talk to her two daughters, on condition. If you want to meet, spread a white cloth. Remember, don't touch the white cloth because the shadow will disappear."

d. Respect and Appreciate

According to the Big Indonesian Dictionary, respect means to respect; respect (respectful, polite) (2008: 507). Respect is looking important (useful, useful, and so on) (2008: 483).

e. Work hard

According to the Big Indonesian Dictionary, work is doing a job (action), doing something (2008: 682).

f. Humble

According to the Big Indonesian Dictionary, humble means things (nature) are not arrogant or not arrogant (2008: 1163).

g. Be careful in your actions

According to the Big Indonesian Dictionary, to be careful is to remember-ingat; thrifty; alert (2008: 487). Be careful in acting means being vigilant in taking action or before taking action then thinking about it first.

4. Conclusion

Intrinsic Research Results, The theme of the story is wealth and strength that blinds a father to his child, until finally the father regrets it. The character of the story is the Guru Bidder Remai, Nini Kertah Ernala, the two daughters of Guru Petawar Reme, a man from Tanah Karo, Neighbors and the Community of Doulu Village. Setting / Background of Doulu Village and outside Doulu Village. according to the sequence of events from the beginning to the end of the story. Third person perspective. Manat in the folk tale of Deleng Pertektekken teaches us not to be arrogant about what we have and of course respect each other among human beings.

Moral Values, The moral values contained in the folk tale of Deleng Pertektekken; Individual moral values contained in Deleng Pertekken folklore include being willing to sacrifice, being honest, fair and wise, respecting and appreciating, working hard, and being humble. Individual social moral values contained in the Deleng Pertekken folklore include cooperation, being helpful, compassionate, social harmony, and caring for the fate of others. Religious moral values contained in the Deleng Pertekken folklore include believing in God's power, believing in God, and submitting to God / trusting in God.

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