

Moral Values In Folklore *Kisah Rumah Keluarga Tjhia* in Singkawang City

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Abstract. The purpose of this study was to describe the value of social morality in the folklore of *Kisah Rumah Keluarga Tjhia* in Singkawang City. The method used is descriptive qualitative method. This research uses a literary sociology approach. The data source is the folklore of *Kisah Rumah Keluarga Tjhia* in Singkawang. The data collection techniques used were documentary study techniques. Data analysis techniques include: critical reading, collecting data, grouping data according to research problems, analyzing, and concluding research results. Data validity checking is done with reader persistence, data triangulation, and reference adequacy. Based on data analysis, the research findings can be concluded that social moral values, namely human relationships with other humans as much as 28 data, including: positive thinking: 5 data, helping others: 10 data, true love: 4 data, helping the weak selflessly: 3 data, respect each other: 3 data, and knowing each other: 3 data.

Keywords: Moral Values, Folklore.

1 Introduction

Moral or in other words called morality is the overall norm that regulates human behavior in society to carry out good and right actions. The term moral comes from the word *mos/mores* which means habit, referring to a number of teachings, advice, sermons on how humans should live and act in order to become good human beings. Moral values contained in literary works can contribute greatly to the formation of readers' morals [1]. According to Keney, moral in literary works is usually intended as a suggestion related to certain practical moral teachings that can be taken (interpreted) through the story concerned by the reader [2]. It is a hint deliberately given by the author about various matters related to life issues such as behavior and social manners. In line with that, Wicaksono also argues that morals are the behavior of human actions seen from the values of good and bad, right and wrong, and based on the customs of the place where the individual is [2]. In general, morals refer to the generally accepted notions of good and bad regarding actions and behavior, morals, and obligations. Moral values are related to the human person. This moral value is a value system of good and bad actions, what should be avoided, what should be done, so as to create a good order of human relations in society that

is considered good, harmonious and beneficial for that person, society, the environment, and nature.

Literary moral values place more weight on the nature of human nature, not on rules made, determined, judged by humans [2]. Based on the definition of morals that has been stated above, it can be concluded that morals are everything related to good and bad teachings about a person's actions, attitudes, and character. With the existence of moral values, it forms a behavioral order of how humans should live and act according to the rules of decency in order to become humans who behave well. So that a comfortable life is created without committing a bad act that harms others and oneself.

The moral values contained in the relationship between humans and fellow humans include being honest with others, friendship, helping, the obligation to serve or serve others and implement government regulations. The moral values contained in human relations with humans [2] are: (1) Positive thinking. A human attitude that always sees other people's attitudes from the positive side. He does not like to see or look for bad things from other people or always have a good opinion of other humans. (2) Helping others. The human attitude in any condition always defends and helps others regardless of their status in life and so on, but he sees based on the truth and justice that should indeed be upheld. (3) True love. The attitude of humans who love their neighbors not because of their position, status, education, wealth, descent, race, religion, and so on, but rather based on the fact that other humans are also God's creatures who deserve the love, attention, and affection of others. (4) Helping the weak selflessly. Nature helps and assists others, especially those who are weak without expecting anything in return because for her, helping others in need is an obligation. (5) Mutual respect. In communal life must be imbued with humanitarian morals to respect each other even though there is a difference. It is human nature to maintain harmony in human life. (6) Know each other. Humans are expected to know each other, so that good relationships are established in their lives, must help each other because in reality no one can live alone without the help of others.

Fairness is a fundamental requirement to a moral obligation to believe what is right, pursue justice, and act accordingly. The human race interfaces with multifaceted situations where they should act logically and sensibly [3]. Moral values contained in the relationship between humans and other humans in the social sphere are moral values that concern human problems as social beings. Humans as social beings mean that humans cannot live alone and need other humans to continue their lives, both with family and outside society. In relation to other people, a person must understand the norms that apply so that his relationship with others goes well and there is no misunderstanding. A person must be able to distinguish between good and bad things in interacting with other humans.

Rapidly developing globalization processes result in the emergence of the issues of individual multicultural development that bring about the realisation of conceptual equality of various cultures, as well as the necessity to rescue different cultures with their unique representations, the value of the life experience interpreted through the lens of cultures around the world [4][5]. Along with developments, in the realm of modern Indonesian literature, both in the expression of literary verbal processes and in studies, written literature dominates. This began to develop when it was assumed that written literature had a higher value than oral literature in the context of developing a more advanced nation's personality [6]. Folklore is a wealth of Indonesian culture that should be preserved and passed on to the younger generation, but some people do not know the folklore in their area [1][7]. Folklore created as the manifestation of cultural characteristics in specific area [8]. However, most people forget the cultural heritage so that the

existence of folklore is almost extinct. Folklore is increasingly marginalized with the emergence of modern stories.

Folklore is inseparable from folktales. Folktales represent the traditional culture of a nation or a region and include a wide range of narratives. They are essential in the understanding of history, culture, society and tradition, and enable people to improve their awareness about themselves and their identity [8][9][10]. Oral literature is a regional asset that must be preserved and acknowledged for its existence. It doesn't matter how sophisticated technological developments are, or how modern the westernized human lifestyle is. However, oral literature must still have its own space in the hearts of the people without having to dichotomy [11]. Folklore consists of stories that have been passed on until they become an important cultural heritage. The purpose of storytelling is to bring enjoyment, pass on tradition and ritual and, by implication, present a moral precept to instruct people in the community so that they will become people of good quality [12][19].

Previous research on morals and oral literature includes: Educational Value of Banyumas Folklore from Lesmana to Tegal and Its Utilization as Literary Appreciation Learning Materials written by Hudhana, Winda Dwi, Sumarlani, and Sumarwati in 2022. The results showed the educational value of folklore that can be used as an example, namely being obedient to parents, intelligent, helpful, courageous, honest, and self-controlled. In the literary appreciation learning process, the teacher carries out three stages of learning, namely pre-learning, learning activities, and teacher responses. In pre-learning activities, the teacher conducted syllabus analysis, prepared the lesson plans, and prepared the teaching tools. In learning activities, the teacher carried out three stages of activities, namely exploration, elaboration, and confirmation. At the end of the class, the teacher responded to the learning of literary appreciation related to the existence of folklore [13]. Next is research with the title Yabelale Oral Literature in the Formation of Early Childhood Character by Mahmud, Nurlaelah, Sahid Teguh Widodo, and Muhammad Rohmadi. The results of the research show that Yabelale contains different types of directive speech acts. Based on their function, the directive speech acts found have the functions of requirements, questions, prohibitives, permissives, and advisories. Researchers hope that this form of local wisdom will continue to be preserved in an effort to educate children's characters from an early age through the messages and values contained in the Yabelale [14]. The difference between this research and previous research lies in the subject and object of research. This research will discuss the moral values between humans and other humans contained in the folklore of Kisah Rumah Tjhia in Singkawang City, West Kalimantan, Indonesia.

2 Research Methods

The method used in this research is descriptive method with qualitative research form. Descriptive method is a problem-solving procedure investigated by describing or describing the state of the subject or object of research (novel, drama, short story, poetry) at the present time based on the facts that appear or as they are [15]. In other words, the results of the research will be carefully analyzed based on the actual situation based on facts and findings in the field. Qualitative research focuses on the context of meaning that requires data collection to be interpreted [16]. This expects researchers to give meaning to literary works, in this case the Tjhia Family House Story in Singkawang, based on the data contained in it. The approach used in the research of the folklore anthology Kisah Rumah Keluarga Tjhia in Singkawang is the

sociology of literature approach. From the explanation above, it shows that this approach is very suitable for what the author will research, namely the moral values contained in the anthology of folklore Tales of the Tjhia Family House in Singkawang. Because literary sociology is research that focuses on human problems [17]. Therefore, the approach is very suitable for analyzing data and producing this research.

The data source [18] used in this study is the folklore anthology Tales of the Tjhia Family House in Singkawang. This folklore is published by the Language Center of West Kalimantan Province and contains 31 folklores of Singkawang. As for the data in this study [18] in accordance with the object of research, namely a book entitled anthology of folklore Tjhia Family House Stories in Singkawang, the data used in this study are parts of sentences containing moral values in the anthology of folklore Tjhia Family House Stories in Singkawang. The data collection technique used is document study, while the data collection tool is the researcher assisted by data recording cards. While the data analysis process includes: (1) reading documents, (2) collecting/identifying data, (3) analyzing data, and (4) concluding research results. The last step taken is the data validity test technique, by means of (1) reading diligence, (2) triangulation, and (3) reference adequacy.

3 Result and Discussion

West Kalimantan is a region with diverse ethnicities and cultures. This ethnic and cultural diversity is reflected in the diversity of folklore that develops in culture and ethnicity. The existence of a variety of folklore in West Kalimantan is a cultural wealth that should be preserved because folklore is useful in efforts to increase understanding of the character and inner wealth of the Indonesian nation among the younger generation. This anthology contains 31 Singkawang folktales, namely: (1) *Kisah Rumah Keluarga Tjhia di Singkawang*, (2) *Asal Mula Pagong*, (3) *Asal Usul Jalan Bernama Alianyang*, (4) *Asal Usul Singkawang*, (5) *Beringin Tua Singkawang*, (6) *Arti Angka Tigabelas*, (7) *Pemasir Di Pasiran*, (8) *Asal Usul Tradisi Imlek*, (9) *Asal Mula Daerah Kapsen*, (10) *Batu Pasir Panjang*, (11) *Asal Mula Pangmilang*, (12) *Asal Mula Danau Serantangan*, (13) *Dibawah Kaki Gunung Passi*, (14) *Naga Gunung Passi*, (15) *Teluk Mak Jantu*, (16) *Asal Mula Pekong*, (17) *Asal Mula Gunung Besi*, (18) *Asal Mula Arung Raden*, (19) *Asal Mulai Sungai Bulan*, (20) *Asal Mula Nama Sungai Bulan*, (21) *Asal Usul Setapak Besar*, (22) *Putri ikan Sungai Bulan*, (23) *Asal Mula Batu Betarup*, (24) *Legenda Penunggu Batu Kapal*, (25) *Asal Mulai Gunung Kaba'*, (26) *Gang Sepakat*, (27) *Hamid Matali*, (28) *Asal Usul Daerah Kaliasin*, (29) *Asal Usul Desa Bagak Sahwa*, (30) *Batu Belimbing*, (31) *Dibalik Keindahan Poteng*.

Social moral values are human relationships with other humans. With human relationships with other people, we can know how to behave in front of other people in society. In this case, social moral values can be classified into several parts, as follows.

3.1 Positive Thinking

A human attitude that always sees other people's attitudes from the positive side. He does not like to see or look for bad things from other people and always has a good opinion of other humans. Based on this explanation, the social moral value of positive thinking is found in the following quote:

“Baiklah sebagai gantinya, kau harus bekerja di sini untuk melunasi semua kerugian yang aku alami. Tanpa berkata banyak lagi Kho Akhiong pergi tanpa menghiraukan keberadaan Chi Liong”.

Discussion:

The quotation shows Kho Akhiong's positive attitude towards Chi Liong. Although he knew that Chi Liong was in debt so the loan sharks came to Kho Akhiong's shop and ransacked it. Kho Achiong still trusted Chi Liong to work in his shop. This shows Kho Achiong was positive-minded because he still trusted Chi Liong, if he was not positive-minded, then he would have kicked Chi Liong out because he did not want the bad incident in his shop to happen again.

Other quotes that show positive thinking are:

“Ajun oi, kamu lihat si Jap Lui kemaren dia minta beras sama kita sekarang rumahnya lebih besar dari kita. Ajun menjawab kakaknya, biarkanlah Ko mungkin Choi Sin Ja sedang memihak dia”.

Discussion:

The quote shows Ajun's positive thinking when his brother asked about Jap Lui's fortune. Whereas before he was poor like them. Then Jap Lui suddenly became a rich man and had a magnificent house and a large land. Puzzled, Ajun asked his brother, and his brother replied 'maybe Choi Sin Ja is favoring him'. Choi Sin Ja is the god of fortune. Ajun thinks positively by not saying anything negative or prejudiced against Jap Lui.

3.2 True Love

Human attitudes that love others not because of their position, status, education, wealth, descent, race, religion, and so on, but rather based on the fact that other humans are also God's creatures who deserve the love, attention, and affection of others. Based on this explanation, the social moral value of true love is found in the following quote:

“Ai Siang tertarik dengan kesederhanaan pemuda itu, begitu pula dengan Phang Ket Fan. Kecantikan Ai Siang membuatnya enggan untuk melanjutkan perjalanan. Dari sikap keduanya, orang tua Ai Siang tau bahwa mereka saling jatuh cinta”.

Discussion:

The quote above explains that there is a sense of true love contained in the story, namely Ai Siang who falls in love with Phang Ket Fan, and vice versa Phang Ket Fan. They both liked each other when they first met. Ai Siang who is attracted to Phang Ket Fan does not see from anything. Moreover, looking at his position, status, education, descent and so on but rather based on the fact that other humans are also God's creatures who deserve the love, attention and affection of others. Based on this explanation, it is clear that someone who likes each other never thinks about status, race, religion and so on.

Love is also shown in the quote below:

“Mereka pun bergegas menuju rumah Bun, mereka merasa sangat khawatir kepada Bun, temannya itu yang tidak terlihat beberapa hari ini.

Discussion:

The quote above explains that there is a sense of true love contained in the story, namely Bun's friends who are worried about Bun who has not been seen by them for several days. Hor and Nak love each other not because of their position, status, education, wealth, descent, race, and so on. Rather, it is based on the fact that other humans are God's creatures who deserve the love, attention, and affection of others. Based on this explanation, it is clear that Bun's friends were concerned and worried about Bun, who had not been seen by them for several days.

3.3 Mutual Respect

Living together must be imbued with humanitarian morals to respect each other despite differences. It is human nature to maintain harmony in human life. Based on the explanation above, the social moral value of mutual respect is found in the following quote.

“Pada zaman dahulu kala, ada sebuah desa bernama Desa Passi, sesuai dengan namanya, desa tersebut terletak dibawah kaki Gunung Passi. Warga yang tinggal di desa tersebut hidup dengan rukun, mereka tidak pernah membeda-bedakan satu dengan yang lainnya”.

Discussion:

The quote above explains that there is mutual respect contained in the story, namely Passi villagers who do not discriminate against one another and they all live in harmony. Based on this explanation, it is clear that by taking care of each other and not discriminating, it can maintain harmony in daily life. Because in life together must be imbued with humanitarian morals to respect each other even though there is a difference. It is human nature to maintain harmony in human life.

3.4 Helping Others

Human attitudes in any condition always defend and help others without seeing the status of life and so on, but he sees based on truth and justice that should indeed be upheld. Based on the explanation above, the moral value of helping others is found in the following quote.

“Iya Kho ada apa Kho. Jawan Hiap Shin penasaran sembari menghampiri Kho Akhiong. Kamu sudah makan? Kalau kamu belum makan, makan sama saya saja. Kho Akhiong menawarkan makanan karena melihat Hiap Shin yang terlihat celingak-celinguk saat makan siang.

Discussion:

The above quotation explains about the activity of helping others in the story, namely Kho Akhiong who offered food to Hiap Shin because he saw Hiap Shin who looked confused during lunch. Kho Akhiong's attitude in any condition is always to defend and help others without seeing the status of life and so on. But Kho Akhiong saw based on truth and justice which should be enforced. Based on this explanation, it is clear that we must help others for people in need.

Another quote that shows the attitude of helping each other is as follows.

“Setelah pemuda itu melihat pisau Kakek, dia kasihan kepada Kakek karena pisau yang di asahnya sudah berkarat atau bisa dibilang tidak pantas untuk digunakan lagi. Kemudian Kakek pun menjadi sedih karena Cuma itu pisau satu-satunya yang Kakek punya. Sudah Kek, nanti saya akan membuatkan pisau yang baru untuk Kakek. Kata pemuda itu”. (Hizbul Maududi, 2015:35)

Discussion:

The quote above clearly shows the attitude of helping others in the story, namely the young man who is willing to make his grandfather a knife. Because the knife that Grandfather had was rusty and not suitable for use. Based on this explanation, it is clear that we must help others without seeing the status of life and so on. The attitude of youth in any condition always defends and helps others without seeing the status of life and so on.

3.5 Knowing Each Others

Humans are expected to know each other, so that good relationships are established in their lives, must help each other because in reality no one can live alone without the help of others. Based on the explanation above, the moral value of helping others is found in the following quote.

“Akhirnya kedua saudagar yang kurang akur itu memulai kerjasama mereka membuka sebuah toko sembako terlengkap yang ada di daerah mereka. Dan untuk menandai kesepakatan mereka itu, maka nama jalan yang melintasi rumah mereka yang tadinya memiliki dua nama berbeda diganti namanya menjadi “Gang Sepakat” sebagai simbol kesepakatan mereka untuk saling bekerjasama membuka usaha baru”.

Discussion:

The quote above explains that there is an attitude of knowing each other contained in the story, namely the two merchants who never got along before, after getting a disaster they both decided to work together to open a complete grocery store in their area. And the name of the street that crosses their house previously had different names now changes its name to Gang Sepakat. Humans are expected to know each other, so that good relationships are established in their lives, must help each other because in reality no one can live alone without the help of others. Based on this explanation, it is clear that we must know each other in order to establish a good relationship in life and help each other because in reality no one can live alone without the help of others.

“Di sekolah Rama mempunyai teman yang asli dari desa ini, desa Pangmilang. Keingintahuan Rama tentang desa Pangmilang akan segera terjawab tetapi ia akan melihat waktu yang tepat untuk menanyakannya kepada temannya itu.

Discussion:

The quote above explains that there is an attitude of knowing each other contained in the story, namely Rama who has friends from his new school, namely from Pangmilang village and his curiosity about the Pangmilang village. Based on this explanation, it is clear that we must know each other in order to establish a good relationship in life and help.

3.6 Helping the Weak Selflessly

In helping and helping others, especially those who are weak without expecting anything in return because for him helping others in need is an obligation. Based on the explanation above, the social moral value of helping the weak selflessly is found in the following quote:

“Setiap ada kesulitan disekitarnya yang dipadati oleh orang-orang yang sedang kesusahan, Singnyi selalu membantu mereka. Acung begitu bahagia karena memiliki seorang putri yang tidak hanya cantik tetapi juga baik hati”.

Discussion:

The quote above explains that there is a weak selfless helping attitude found in the story, namely Singyi who always helps people who are in trouble around him. Nature helps and assists others as well as humans, especially those who are weak without expecting anything in return because for him, helping others in need is an obligation. Based on this explanation, it is clear that there is an attitude of selflessly helping the weak without expecting anything in return because for him helping others in need is an obligation.

4 Conclusion

Based on the results of the analysis and discussion that has been described, it can be concluded that the moral values in the folklore of the Tjhia Family House Story in Singkawang related to human and other human relationships consist of 28 quotations in the form of positive thinking, namely the human attitude that always sees other people's attitudes from the positive side. true love, the attitude of humans who love each other not because of their position, status, education, wealth, descent, race, religion, and so on, but rather based on the fact that other humans are also God's creatures who deserve the love, attention and affection of others. Mutual respect, human nature to maintain harmony in human life. Knowing each other, so that there is a good relationship in life, must help each other because in reality no one can live alone without the help of others. And help the weak selflessly, In helping and helping others, especially those who are weak without expecting anything in return because for him helping others in need is an obligation. Moral values in the folklore of the Tjhia Family House Story in Singkawang are expected to have a good influence on readers.

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