



CIREBON INTERNATIONAL CONFERENCE ON EDUCATION AND ECONOMICS (CICEE)

ANALYSIS OF MORAL VALUES IN MALIN KUNDANG FOLKLORE AND ITS UTILIZATION AS TEACHING MATERIAL FOR STORY TEXTS IN SENIOR HIGH SCHOOL

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Abstract

This research aims to analyze the moral values contained in the Malin Kundang folklore and to develop Indonesian language learning materials for class both verbally and written. 4.7 Retell the contents of folk tales heard or read. The research method used is a qualitative descriptive method which describes phenomena with words and quotations. The data source comes from the folklore book Malin Kundang by Yuliadi Soekardi and Usyahbudin. The results of the research reveal various moral values contained in Malin Kundang's folklore books. These moral values contain four aspects of human relationships in morals, namely: 1) moral values of human relationships with themselves, 2) moral values of human relationships with other humans, 3) moral values of human relationships with God, and 4) moral values moral relationship between humans and nature. The conclusion of this research shows that most of the folklore text titles in the book have three aspects of moral values: human relationships with themselves, human relationships with other humans, and human relationships with God, moral values in folklore Malin Kundang contains moral values that can be applied in everyday life. Apart from that, this research produced a design of teaching materials for learning folklore texts for class.

Keywords: Analysis Of Moral Values, Folklore Texts, Malin Kundang

INTRODUCTION

In recent times, people of Indonesia have experienced moral decreasing, especially among teenagers. According to Ningrum (2015), moral deviant behaviour is often done by teenagers such as promiscuity that leads to before marriage pregnancy. Besides that, it is characterized by the phenomenon of declining honor, respect, and tolerance. Somebody being more individualistic and ignorant with the social life. Wealth and power are being more pursued, causing humans to compete with each other to be admitted by the society without humility. The wave of accelerating globalization is also not being used properly by people. It is instead being used to spread hoax that can provoke society and spread hatred.

The quality of a nation can be measured by the moral behaviour of its people; if the people have a good moral, then the nation can be said to be good. But if society's morals are bad, the quality of the nation is also bad. That can be said, it is important to provide moral

education from an early age in order to make society acknowledge the difference between the good and the bad. Education is a way to shape children's morals. By shaping children's morals from an early age, it is expected that the children will grow into individuals with a moral in the future.

Student moral shaping is not spared with the media that is used in learning process, then the message to be conveyed will be more focused and easily understood by students. One of the media that can be used to provide moral education is book. According to Muhtadi (2016), books are one of the important sources because there is knowledge and entertainment inside and could be a close friend for the reader. By reading a book, a person would achieve much information and new knowledge.

One way to instill moral values to students is through folklore text learning. Folklore is one of the rich sources of moral values that can be used as teaching materials in school. *Malin Kundang* is a popular book in Indonesia and is also one of the folklores that has moral messages that can be applied in everyday life. This book also has high cultural values as it is a part of Indonesia's cultural heritage. The book of *Malin Kundang* can be one of the interesting learning sources for students because it has an enjoyable plot and is easily understandable. Moreover, the moral value in this book can also help students to be better people.

The presence of moral in fiction story can be seen as an advice for certain moral behavior that is practical, but not a recipe or an instruction of behavior. It is said to be more practical because moral values are conveyed by the characters of the story. The characters can be seen as models to point to and dialogue about life as idealized by the author of the story. Thus the presence of moral elements in a fiction story must contain an ideology that directly or indirectly recognizes something good must be fought for and won.

Problem that often encountered in teaching literature in school is the lack of learning resources available. The available textbooks are not enough to meet the students' learning needs in literature, so the students have difficulty understanding the materials being taught. Students are less interested in literature because it is considered irrelevant to everyday life. Students need literature that develops real value in problem that exists in everyday life without neglecting literature. Literature textbooks should refer to the teaching objectives that will be given to students, and literary experience can be obtained through creativity and self-expression in the form of literary works. Literature learning is expected to help students appreciate the value of kindness contained in folklore which usually has moral value that leads to character building.

Previous research that is relevant to the research being conducted by the author is research conducted by Sherly Rizky Permatahati, Septia Indana Zulfa, Alifia Ahwal Zakiiyah, students from Muria Kudus University, Kudus, in 2022. The research is titled "*Moral values in Malin Kundang folklore*".

METHOD

This research is a type of qualitative research that aims to describe draw phenomena using words and quotes. According to Moleong (2011:6-11) qualitative research is a type of research that does not use statistical methods or other quantitative methods in producing analysis. This research uses the descriptive-qualitative method to analyze and interpret the data objectively, then the data is described using words and writings. The researchers have an important role in data collection, so the presence of the researchers is needed in analyzing

data obtained from this research. This research aims to study the analysis of moral value in *Malin Kundang* folklore and the analysis results of this research can be used as teaching materials or a teaching material companion.

Descriptive research aims to compile systematic, factual, and accurate description of the facts, characteristics, and relationships between the phenomena under study. According to Sugiyono (2015), descriptive methods are used to describe or analyze the research results but is not used to make broader conclusions.

In this research, researchers used descriptive research design, which is a research method that aims to draw or describe a circumstance objectively. Therefore, the collected data will be classified based on its moral value to be used as one of the analysis forms. The next goal of the researcher is to describe the data contained in folklore.

Authors used secondary data in this study, namely excerpts from *Malin Kundang* folklore that contain meanings or ethical moral values relevant to this research.

For this research, the data source to be analyzed is a book of folktales entitled *Malin Kundang* by Yuliadi Soekardi, and Usyahbudin, which was published in 2004 and has 131 pages. Data from the source will be selected to be analyzed based on the criteria previously set by the researcher.

In this research, data analysis is carried out with certain steps, such as organizing data, dividing it into units, synthesizing, selecting important ones, and compiling in patterns, so that it can be concluded clearly and easily understood. The data that has been entered into the data analysis table will be analyzed sequentially based on the moral value aspects of the folktale *Malin Kundang Anak Durhaka* by Rini Kurniasih, Sutan Sakti Alamsyah, and Usyahbudin, then described and conclusions drawn.

To obtain data, researchers use certain techniques to make it easier to collect. The researcher used the "read and write" technique, questionnaires, and validation.

RESULTS AND DISCUSSIONS

In this section, researchers explain the data collected, namely the analysis of moral values in the *Malin Kundang* folktale and its utilization as teaching material for folklore texts in high school. The approach used in this research is a qualitative method with an analytic descriptive approach.

Through qualitative methods and analytic descriptive approaches, the research seeks to describe, analyze, and summarize various phenomena systematically. The main focus of the research is on sentence quotations that reflect the moral values contained in the *Malin Kundang* folktale. The data used comes from the *Malin Kundang* folklore book published by CV PUSTAKA SETIA in Bandung in 2004, which contains 10 titles of folklore texts in 132 pages.

In this study, the moral values analyzed include four categories, namely: (1) moral values of human relationships with themselves, (2) moral values of human relationships with others in the social sphere, (3) moral values of human relationships with God, and (4) moral values of human relationships with nature. The researcher found these moral values in quotations, sentences, and conversations between characters in the selected folklore texts. To analyze the data, researchers used data cards as a tool. The following is a description of the analysis of the moral value findings.

The following are the results of the analysis of moral values in the Malin Kundang folklore book which contains 10 titles of Malin Kundang folklore texts by Yuliadi Soekardi and U. Syahbudin. The analysis description is as follows:

➤ **Sari Mayang Sang Kembang Desa**

It	Data or Sentence	Moral Description	Value Moral Value
1.	<i>"Mamak, I have discussed this matter with Sari Mayang before. And Sari Mayang has given her consent. Now it's up to you to decide. I... I want to propose to Sari Mayang."</i> (page 17)	The moral value of human relationships with themselves that we can take from the excerpt is responsible, where we as humans must be able to take responsibility for everything that should be done. Like the 'I' characters in this excerpt of the Malin Kundang folklore text, namely Datuk Alang Sakti.	moral values of human relationships with themselves (responsible)
2.	<i>"What are you thinking about? I've known Sari Mayang since childhood. She's a good girl, honest, and devoted to her parents. And most importantly, she is very obedient to God. I'm very determined with this choice. And I don't think any other girl can replace Sari Mayang in my heart."</i> (page 11)	The moral value of human relationships with other humans that we can take from the excerpt is love. From the quote, the character 'I' seems to love Sari Mayang so much that no girl can replace her. In everyday life, of course, affection exists in every human being to God's creation, be it living things or inanimate objects.	The moral value of human relationships with other human (love)
3.	<i>"Mayang is not daydreaming, Mamak. Mayang just likes this twilight atmosphere. So beautiful, so serene, it feels like we are getting closer to the Creator. We really feel the greatness of His creation."</i> (page 6)	The moral value of man's relationship with God that we can take from the folklore text is belief in God. In the quotation of the folklore text, the moral value of man's relationship with God can be taken from the character Sari Mayang, which illustrates her belief in the Creator of this universe.	Moral value of human relationship with God (belief in God)

➤ **Happy Beginnings**

It	Data or Sentence	Moral Value Description	Moral Value
1.	<p><i>"Congratulations, child." Mamak Linai hugged Sari Mayang and kissed her forehead. "Hopefully, when this child is born, she will be a good child, who is devoted to her parents."</i> (page 21)</p>	<p>The moral value of human relationships with themselves that we can take from the folklore text is honesty. From the folklore text, it describes the honesty of the character 'Mamak Linai' to Sari Mayang about her pregnancy. Where we as humans must be honest about everything that happens.</p>	<p>Moral values of human relationships with themselves (honesty)</p>
2.	<p><i>"Sister, Uda wants to share this happiness with all the poor people in Ranah Minang. We share food with them, so that they can also feel the beauty, the blessings of the Creator." "Maybe tomorrow we will carry out this plan. We'll bring a hundred sacks of rice and a hundred gold tails, and we'll distribute them all. Isn't the wealth in our hands just a trust, which we must convey to those who deserve it"</i> (page 26).</p>	<p>The moral value of human relationships with other humans that we can take from the folklore text is care. The character 'uda' in the quote has an attitude of helping those who need and who are entitled to receive help from others without ever hurting other people's feelings.</p>	<p>Moral values of human relationships with other humans (care)</p>
3.	<p><i>"Sister, what should we be grateful for? How many gifts we have been given. But, we often forget Him, we often neglect His commands and ignore His prohibitions." "Yes, that's what humans are, Uda. When given pleasure we often forget about Him. It's only when we encounter calamity that we need His help." "Uda doesn't want us to be like that. Uda wants us to be people who are always</i></p>	<p>The moral value of human relationships with God that we can take from the folklore text is belief in God. The younger brother and sister characters in the quotation describe humans who believe in the existence of God, because everything in this world is entrusted by God to his creatures.</p>	<p>Moral value of human relationship with God (belief in God)</p>

<p><i>grateful for whatever destiny God has assigned to us." (page 26)</i></p>		
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➤ **Malin Kundang, Beloved Son**

It	Data or Sentence	Moral Value Description	Moral Value
1.	<p><i>"Never mind, already. To welcome my return, you have worked hard. Maybe Malin Kundang was bored, so he played alone out there. Never mind! Now let's go home! Malin Kundang needs to be washed, his body is so dirty." (page 41)</i></p>	<p>The moral value of human relationships with themselves that we can take from the folklore text is hard work. The quote describes the hard work of his wife and two servants who were looking for Malin Kundang, as well as cooking and cleaning the house to welcome the return of Daruk Alang Sakti.</p>	<p>Moral value of human relationship with himself (hard work)</p>
2.	<p><i>Mamak Linai assisted by Mamak Inai worked quickly. They are used to dealing with childbirth, so this problem is not something out of the ordinary. (page 33)</i></p>	<p>The moral value of human relationships with other humans that we can take from the folklore text is gotong royong. The quotation describes the cooperation between Mamak Linai, the birth attendant, and Mamak Inai, Sari Mayang's mother, who help each other in situations that require cooperation for the birthing process.</p>	<p>Moral values of human relationships with other humans (<i>gotong royong</i>)</p>
3.	<p><i>"Pray. Pray to God that he protects us all. That he will make this easy for us." Sari Mayang nodded. Her mouth chanted softly, asking for help from the Almighty, from the God who decides everything. By praying, Sari Mayang's heart became calmer. She was able to control her emotions. She surrendered all her affairs to the Almighty. (pages 32-33)</i></p>	<p>The moral value of human relationships with God that we can take from the folklore text is prayer. The quote describes the character Datuk Alang Sakti telling Sari Mayang to pray to God to ask for help and find peace in difficulties with the Almighty.</p>	<p>Moral value of human relationship with God (praying)</p>

➤ **Death of Datuk Alang Sakti**

It	Data or Sentence	Moral Value Description	Moral Value
1.	<p><i>"Haah!" Datuk Alang Sakti sighed. "Uncle Meringgi, he forced me to sail back immediately." "Forcing you?" "Yes, that's what you don't like about Uncle Meringgi. He always forces you to do whatever he wants." (page 48)</i></p>	<p>The moral value of human relationships with themselves that we can take from the folklore text is honesty. The quote illustrates honesty because he spoke honestly to his wife, that the character Datuk Alang Sakti did not like Uncle Meringgi.</p>	<p>Moral values of human relationships with themselves (honesty)</p>
2.	<p><i>"Madam, don't be bad. Be kind. Wait for Datuk's return and pray, not with useless anxieties." (page 51)</i></p>	<p>The moral value of human relationships with other humans that we can take from the folklore text is care. The quote illustrates a person's concern for the character called 'puan' not to be prejudiced by useless anxiety. As humans, of course, we are kind and caring to others.</p>	<p>Moral values of human relationships with other humans (care)</p>
3.	<p><i>Sari Mayang sat listlessly on the sand. She wiped away the clear water that continued to flow down her cheeks. Oh God, is this your destiny? You have called my husband back to your presence. God, my husband was a good man, very good. Maybe that's why You called him so quickly because You wanted him to live happily by Your side. To live forever in Your heaven. Lord, forgive Your weak servant. Although I know this is Your will, but why does this heart still feel heavy? Why does this heart feel like it doesn't want to part. This heart does not want to let her go. Lord, forgive me. Forgive me.</i></p>	<p>The moral value of human relationships with God that we can take from the folklore text is belief in God. The quote describes Sari Mayang's belief in the destiny that God has determined for her. Belief in God is something that every human being must have, because everything in this world is God's creation.</p>	<p>Moral value of human relationship with God (belief in God)</p>

	<p><i>God, let me cry. Just this once. I will not mourn her departure, I will not ask her to return to the world because I believe she will be happier by Your side. The world is only temporary, every living human being must die, and that cannot be denied. But right now I want to cry, I want to shed all the sorrow in my chest so that I can be strong again to face this life. (pages 54-55)</i></p>	
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➤ **Enemies in the Blanket**

It	Data or Sentence	Moral Value Description	Moral Value
1.	<i>"Gentlemen, I am very surprised by this matter. I didn't expect it to turn out this way at all. The person I trusted so much has deceived me completely. But, after all, this is my responsibility. I beg you to give me one night to think of the best way to resolve this matter." (page 64)</i>	The moral value of human relationships with themselves that we can take from the folklore text is responsibility. The quote describes Sari Mayang's character who wants to take responsibility for solving problems created by others.	Moral value of human relationship with themselves (responsible)
2.	<i>"Bibik is not prejudiced, Madame. But you know very well who Mr. Meringgi is. He is like a wolf in sheep's clothing. He is an enemy in disguise. We must be vigilant, ma'am!" (page 58)</i>	The moral value of human relationships with other humans that we can take from the folklore text is care. From the quote, the character 'aunt' said her concern for the character 'puan' to be vigilant because the character 'tuan meringgi' was very cunning.	Moral values of human relationships with other humans (care)
3.	<i>"Bibik, all this is God's will. All of this is just a test from Him. Whether we will remain obedient or turn away from Him. Bik, I don't want to be a person who turns away, I want to always be close to Him, no</i>	The moral value of human relationships with God that we can take from the folklore text is faith in God. The quote illustrates Sari Mayang's belief in God, accepting all destiny and tests from Him. She	Moral value of human relationship with God (belief in God)

<p><i>matter what. Bik, we don't have anything. Everything is only entrusted by God. If He wants to take it away, just surrender it, and be sure that with that surrender there will be a great reward, a beautiful paradise waiting in the realm of eternity. Bibik, be patient..." The maid nodded while whispering to herself. Oh God, give us strength, don't let us turn away after you've given us this pleasure of faith (page 67)</i></p>	<p>surrendered all circumstances to God.</p>	
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➤ **Hard Days**

It	Data or Sentence	Moral Value Description	Moral Value
1.	<p><i>Sari Mayang's small trade is running smoothly. Her glue is well-loved and always sells out. She was able to turn her money around, while the rest of the money she left behind was saved and would be used when it was needed most. (page 71)</i></p>	<p>The moral value of human relationships with themselves that we can take from the folklore text is hard work. The quote describes the hard work done by the character Sari Mayang in continuing her new life with her two helpers and children. Because working hard is an obligation for all humans to achieve their life goals.</p>	<p>Moral value of human relationship with himself (hard work)</p>
2.	<p><i>Sari Mayang prayed fervently for her two maids. Tears continued to flow down her rosy cheeks. She recalled all her sweet memories with those women. Their service was very great. They were the ones who accompanied her after Datuk Alang Sakti passed away. They pumped up his spirit, they were willing to do anything for him. (page 74)</i></p>	<p>The moral value of human relationships with other humans that we can take from the folklore text is care. The quote illustrates Sari Mayang's concern for her two maids who she already considers as family because of their services to her family until the end of their lives. As fellow humans, the attitude of caring must exist in every human being to other humans.</p>	<p>Moral values of human relationships with other humans (care)</p>

3.	<i>"Bik, I will never forget you. I will always remember your service. Oh God, accept all their kindness, forgive their sins, place them by Your side." (page 74)</i>	The moral value of man's relationship with God that we can take from the folklore text is prayer. The quote describes the character 'I' who is humbly praying to God, hoping to get goodness from Him.	Moral value of human relationship with God (praying)
4.	<i>"Hmm, I'm currently helping my husband by looking for wood in the forest, and the results are not bad. We sell the wood to the people, and there are many who need it. If you want, you can work with me." "I want to." Sari Mayang readily agreed, even though she knew being a woodsman was not an easy task. But, for the sake of earning a bite of rice, she was willing to do it. (pages 77-78)</i>	The moral value of human relations with nature that we can take from the folklore text is that nature provides human needs. The quote describes the character Alimah who looks for wood in the forest to fulfill her needs. The way humans utilize nature reflects their attitudes and actions to maintain the natural ecosystem and create a mutually supportive balance.	Moral value of human relationship with nature (nature provides human needs)

➤ **Malin Kundang Goes Sailing**

It	Data or Sentences	Description of Moral Values	Moral Values
1.	<i>Now, Sari Mayang works as a timber finder in the forest. Every day, he had to get up early in the morning, and come back after noon. The proceeds from finding wood are used to meet his daily needs. (page 79)</i>	The moral value of man's relationship with himself that we can take from the folklore text is hard work. The quote describes the hard work of the character Sari Mayang to meet his daily needs with Malin Kundang. Working hard is an obligation for all human beings to achieve their life goals.	The moral value of man's relationship with himself (hard work)
2.	<i>"This money is your father's only legacy. At first, Mommy didn't want to use it. But, if it is kept for what? It will not be useful. Bring this money, hopefully you can use it as</i>	The moral value of human relationships with other humans that we can take from the text of folklore is care. The quote describes the attitude of a mother caring for her child who	The moral value of human relationships with other human beings (care)

	<i>the starting capital of your business."</i> (page 90)	will achieve her dream of becoming a merchant. The attitude of caring for others should be done by fellow humans.	
3.	<i>"Mom, get rid of all those bad prejudices. Entrust this child of yours to the Lord. God must always take care of me, protect me, remind me of Mother whom I love very much."</i> (page 90)	The moral value of man's relationship with His God that we can take from the text of folklore is belief in God. From this quote it describes his belief in God, that God will always protect and protect him. Belief in the existence of God is something that every human being must have, because everything in this world is the result of God's creation.	The moral value of man's relationship with His God (belief in God)

➤ **Valuable Experiences**

It	Data or Sentences	Description of Moral Values	Moral Values
1.	<i>"If I'm not mistaken, a year after Datuk Alang Sakti's death, I received a letter from one of his men. It turned out that the letter was an expression of feelings written by Datuk Alang Sakti. There he told the truth. It turns out that all this time he has been cheated by Meringgi. Evil humans are enemies in blankets. He poisoned your father slowly until he died."</i> "Oh God, is this really what I heard?" "That's right, son. This is the real thing." (page 96)	The moral value of human relations with oneself that we can take from the text of folklore is honesty. The quote illustrates the honesty of the character Karaeng Galesong as a friend of Malin Kundang's father, about the truth of Datuk Alang Sakti's death.	The moral value of man's relationship with himself (honesty)
2.	<i>Only a few days after Malin Kundang lived at Karaeng Galesong's house, he felt very at home. He was treated very well. They had considered him</i>	The moral value of human relationships with other humans that we can take from the text of folklore is care. From the quote, it illustrates the concern of	The moral value of human relationships with other human beings (care)

	<i>to be part of that family. Likewise Ambon Sori, she seems to have found an older brother who has never been present in her life. They are very compatible, every day they play together, spend time together. Ambun Sori felt very happy. (page 102)</i>	the family of Karaeng Galesong and his daughter Ambun Sori who treated Malin Kundang well, even considered his own family.	
3.	<i>"Yes, that's fate. We cannot refuse it, sir. We are only weak beings waiting for our turn to be picked up again by the Almighty." (page 94)</i>	The moral value of man's relationship with His God that we can take from the text of folklore is belief in God. From this quote it describes the belief in the destiny that God has given him. As God's creation, we certainly have a destiny to live and a destiny to die. Because we are only weak creatures.	The moral value of man's relationship with His God (belief in God)

➤ **Sebersit Sorrow**

It	Data or Sentences	Description of Moral Values	Moral Values
1.	<i>"Sister, you should... His health is indeed in the doctor. But, before we get to the beach, Uncle, Uncle can no longer be saved." (page 112)</i>	The moral value of human relations with oneself that we can take from the text of folklore is honesty. The quote describes the honest attitude of the character Malin Kundang to Ambun Sori about the condition of his father who had died on the way home. Because no matter how heavy the reality is, honesty or speaking honestly must be done.	The moral value of man's relationship with himself (honesty)
2.	<i>"Uncle, Uncle's health is deteriorating, we must immediately call a physician to cure Uncle." (page 108)</i>	The moral value of human relationships with other humans that we can take from the text of folklore is care. From the kutpan, it describes the concern of the Malin Kundang character for Karaeng Galesong who	The moral value of human relationships with other human beings (care)

		is sick so that he can be treated immediately. An attitude of concern should be done to other human beings, as the character Malin Kundang did.	
3.	<i>So without waiting any longer, that same afternoon Karaeng Galesong's body was thrown into the sea. Lord, accept his virtue, take away all his sins, place him by Your side. (page 110)</i>	The moral value of man's relationship with His God that we can take from the folklore text is prayer. From the quote it describes a humble request for prayer to God, with the hope that his prayers will be heard, for the deceased Karaeng Galesong figure.	The moral value of man's relationship with His God (praying)

➤ **Malin Kundang Anak Durhaka**

It	Data or Sentences	Description of Moral Values	Moral Values
1.	<i>Malin Kundang runs the Karaeng Galesong heritage trading business well. He is highly respected in the trading world. He is so well known that he is in remote areas. Malin Kudang has become a favorite. (page 117)</i>	The moral value of human beings' relationship with themselves that we can take from the folklore text is responsibility. The quote illustrates the responsible attitude of Malin Kundang towards the legacy of his wife's father's trading business, namely Karaeng Galesong. A responsible attitude involves fulfilling duties and obligations, performing duties as much as possible for the tasks assigned to us.	The moral value of man's relationship with himself (responsibility)
2.	<i>"Don't you miss Mom? Uda said, Mommy is a woman that Uda loves very much, a woman who has sacrificed a lot in spreading and educating Uda so that it can be like today. Mother... ah, I want to meet you." (page 118)</i>	The moral value of human relationships with other humans that we can take from the text of folklore is care. From this quote, it describes the concern of the 'sister' character to 'uda' to visit the mother she misses. An attitude of concern for other human beings is needed in daily life,	The moral value of human relationships with other human beings (care)

		therefore humans are social creatures.	
3.	<p><i>"Malin, what are you saying? Oh how hearty you are, son. For twenty years Mother has missed you, hoping for your return. And now that you're back, what do you get? Where are your promises? You said you wanted to make Mommy happy. You said you would never forget Mother. But now, you've completely forgotten everything, you've darkened your eyes, Malin. Abundant wealth, beautiful wives, cute children, all of God's entrustment instead of increasing your closeness to Him, will make you forget Him. You are truly an ungrateful human being. You insult your mother, you don't want to admit the woman who has conceived, given birth and raised you! Damn you Malin! Damned! You son of disobedience! Listen to Malin! In the name of Almighty God, Mother curses you to stone!"</i></p> <p>(page 125)</p>	<p>The moral value of man's relationship with His God that we can take from the text of folklore is belief in God. From this quote it illustrates Malin Kundang's mother's belief in the power of God, so in the name of God Almighty Malin Kundang cursed her to stone. Belief in God Almighty is something that every human being must have, because everything in this world is the result of God's creation.</p>	<p>The moral value of man's relationship with His God (belief in God)</p>

This thesis analyzes moral values from the perspective of Nurgiantoro's theory (2012) contained in the *Malin Kundang folklore* book, the moral values that researchers have found can be used as a guideline for life. The results of the identification of moral values that have been described and analyzed above have been used as teaching materials for Indonesian learning folklore texts, especially in folklore materials KD 3.7 Identifying the values and content contained in folklore (hikayat) both oral and written, 4.7 Retelling the content of folklore that is heard and read because it is in accordance with the criteria for selecting literature teaching materials in high school.

Moral Values in *Malin Kundang Folklore*

In the context of moral values contained in *Malin Kundang folklore*, this research focuses on four main aspects, namely:

1) The moral value of man's relationship with himself

The relationship between humans and themselves can be seen from the way humans relate to themselves. It involves how a person views and relates to himself, including things like honesty, hard work, responsibility, and courage. Basically these moral values reflect a person's behavior and treatment of himself, which is based on an understanding of right and wrong in action. This awareness gives the individual the freedom to make decisions and take responsibility for his or her actions.

In the analysis of Malin Kundang's *folklore books*, researchers have found that of the ten titles of folklore texts, all of them have elements of moral value in the relationship between humans and themselves.

2) The moral value of human relationships with other human beings

The relationship between humans and other humans can be seen through the way humans interact with others. This includes how humans interact and relate to each other, including values such as compassion, mutual cooperation, and concern for the fate of others. Humans have a social need to relate to others, and these interactions can present both positive and negative challenges. Since humans are social creatures who need each other, this also applies in relation to the surrounding environment, often various problems arise.

In the analysis of Malin Kundang's *folklore books*, researchers have found that of the ten titles of folklore texts, all of them have elements of moral values in human relationships with other humans.

3) The moral value of man's relationship with His God

Man's relationship with His Lord includes man's belief, obedience, and obedience to God's commands and his abstinence from His prohibitions. The relationship between man and God is a special relationship. Man, as a creature created by God, is always connected to the Creator, regardless of whether he is fully aware or not. To God, people submit and hold on to their beliefs, which can affect the strength of their faith in God.

In the analysis of Malin Kundang's *folklore books*, researchers have found that of the ten titles of folklore texts, all of them have elements of moral values in the relationship between humans and His God.

4) The moral value of the relationship between humans and nature

The relationship between humans and nature is related to human attitudes and actions towards the natural environment, as well as the efforts of humans to maintain a mutually dependent relationship with nature. The relationship between humans and nature includes using nature as a place to live and meeting the needs of life.

In the analysis of Malin Kundang's *folklore books*, researchers have found that out of ten titles of folklore texts, only one title has a moral aspect of the relationship between humans and nature.

The content of *Malin Kundang* folklore in the teaching materials that have been made by the researcher only lists three titles of folklore texts, the rest of the researchers use quotes with titles and pages from several titles of *Malin Kundang* folklore texts that are not listed. The following is the title of the *Malin Kundang* folklore text that has been included in the teaching materials:

1. Death of Datuk Alang Sakti
2. Malin Kundang Goes Sailing
3. Malin Kundang Anak Durhaka

Because not all titles of folklore texts have complete moral value, and there is only one title that has complete moral value. In the teaching materials, the researcher only listed three titles of folklore texts out of ten titles in the Malin Kundang folklore book. To make it easier for students to analyze the moral values contained in the content of the folklore read, the researcher took the title of the folklore text that has an incomplete aspect of moral values, so that students do not have difficulty finding moral values that are not in the folklore text. In the next discussion, the researcher will discuss the design of teaching materials from the results of the analysis of moral values.

The design of teaching materials for folklore texts is prepared based on the basic competencies contained in the revised 2013 curriculum. These basic competencies are contained in the 2013 curriculum in the syllabus of the Senior High School (SMA) or Vocational High School (SMK) level of class X semester one. One of the basic competencies about folklore text material is found in KD 3.7 Identifying the values and content contained in folklore (hikayat) both oral and written and in KD 4.7 Retelling the content of folklore (hikayat) that is heard or read.

The teaching materials for learning folklore texts for class X high school are arranged in three main parts, namely basic concepts, basic aspects, and prototypes of teaching materials. This division aims to describe the needs, elements, and processes in designing teaching materials for learning folklore texts.

Concept of Teaching Material Design

It	Material	Indicators
Material Aspects		
1.	Folklore	Material on the meaning of folklore.
2.	Moral values	Material on the meaning and types of moral values.
Aspects of Presentation		
3.	Presentation of folklore material	The material is presented in a package of dialogues and reading texts.
4.	Systematics of material presentation	The material is presented based on the 2013 curriculum revised KD 3.7 and 4.7
5.	Pre-reading form	This section is called the <i>pre-activity</i> section containing the goals and competencies that students must master.
6.	Forms of exercise	The form of practice is presented at the end of each material.
Linguistic Aspects		
7.	Greeting words	You
8.	Diction	Easy to understand
9.	Variety of languages	Official
Graphics Aspects		
10.	Book display	The appearance of the book cover is in the form of a blue gradation and a picture of a ship at sea.

11.	Book paper size	A5
12.	Typography	More sugar, angsana new, and times new romance
13.	Font size	30

Validation Test Results from Both Experts

It	Validator Name	Validation Test Results	Validity Level
1.	Andi Sutisno, S.Pd., M.Pd.	97%	Highly valid
2.	Ridwan, S.Pd.	82%	Quite valid
Average		89,5%	Highly valid

The table above shows the results of the validation test of teaching materials for folklore texts by expert lecturers and teachers. It was found that this teaching material was considered **very valid** by expert lecturers with a validity percentage of 97%, while teachers gave a fairly valid score with a percentage of 82%. Overall, the average value of the validity of this teaching material is 89.5% which can be considered very valid. This means that the teaching materials for folklore texts made by researchers can be used in learning Indonesian folklore texts in class X of high school.

CONCLUSION

The conclusion of the results of the research and discussion regarding the analysis of moral values in *Malin Kundang* folklore and its use as a teaching material for folklore texts in high school is as follows:

1. This research succeeded in identifying the moral values contained in *Malin Kundang* folklore. These values include moral aspects in human relationships with oneself, such as honesty, hard work, responsibility, and courage. In addition, there are moral values in human relationships with others, such as affection, mutual cooperation, and concern for the fate of others. There are also moral values in man's relationship with His Lord, such as belief in God, and prayer. In addition, there are moral values in the relationship between humans and nature, such as the use of nature as a place to live and meeting the needs of life. Researchers also found one moral value that is only found in one title of the folklore text in the book *Malin Kundang*, namely moral value in the relationship between humans and nature.
2. *Malin Kundang folklore* comes from West Sumatra Province, especially the Padang area. This story tells about a child who is disobedient to his parents, especially his mother who lives alone in the Minang Realm. Because of her wrath and heartache, a mother who had worked hard to destroy her child alone, then her mother cursed the disobedient child to stone. Currently, on Air Manis Beach, which is located approximately ten kilometers from Padang City, we can see a boat-shaped rock. And if it is associated with the story of *Malin Kundang*, the rock is considered to be the *Malin Kundang* ship that turned to stone during a violent storm.
3. The design of teaching materials for learning folklore texts consists of three parts, namely the first part includes a book cover, copyright page, preface, and table of

contents. The content section includes an introduction to the chapter, main material, and exercises. Finally, the concluding section involves a bibliography and information about the author.

Based on the conclusions that have been given, some suggestions that can be submitted include:

1. In the context of education, the results of this research can play a role in contributing to the development of Indonesian teaching materials for class X of high school, especially in learning folklore (hikayat), in accordance with the applicable criteria for selecting teaching materials.
2. For Indonesian teachers, it is recommended to consider the use of *Malin Kundang* folklore as a teaching material in class X of high school, especially in the context of learning in KD 3.7 Identifying the values and content in folklore (hikayat) both oral and written and 4.7 Retelling the content of folklore (hikayat) heard or read.
3. It is hoped that students can apply the moral values that researchers have found in *Malin Kundang* folklore in their daily lives.
4. For future researchers, it is recommended to carry out the implementation of the teaching materials that have been prepared by the researcher and also to conduct research with a different focus.

All of these suggestions aim to increase the utilization of the results of this research in the world of education and further research.

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