

EDUCATIONAL VALUES IN *AMAT RHANG MANYANG* AN ACEH FOLKLORE IN KRUENG RAYA ACEH BESAR

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ABSTRACT

The purpose of this study was to describe the educational values in *Amat Rhang Manyang* folklore. The method used in this research was qualitative descriptive. Researcher used this method because in this study the researcher tried to provide a systematic, factual description of the facts in the form of educational values that exist in folklore. The source of data used in this study was the folklore text that is picked from the analysis of cultural values of *Amat Rhang Manyang* folklore by Balai Bahasa research team, Aceh Province. The story of *Amat Rhang Manyang* tells about the life journey of a young Acehnese named Amat who wished to wander to the country to change the fate of destiny but after successfully overseas, he then returned to his hometown to meet his beloved mother, but when he met with the person who he missed so much, then he became a son of disobedience. The results of this study indicate that there are educational values in *Amat Rhang Manyang* folklore. Based on the results of research can be concluded that the educational values contained in *Amat Rhang Manyang* folklore is a religious value, honest, hard work, love the homeland, and social care.

Keywords: values, education, folklore, Aceh community.

ABSTRAK

Tujuan penelitian ini adalah untuk mendeskripsikan nilai-nilai pendidikan dalam cerita rakyat *Amat Rhang Manyang*. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Peneliti menggunakan metode ini karena dalam penelitian ini peneliti berusaha memberikan gambaran secara sistematis, faktual mengenai fakta-fakta yang berupa nilai-nilai pendidikan yang ada dalam cerita rakyat. Sumber data dalam penelitian ini adalah teks cerita rakyat yang dipetik dari analisis nilai budaya dari cerita rakyat *Amat Rhang Manyang* karya tim peneliti Balai Bahasa, Provinsi Aceh. Cerita *Amat Rhang Manyang* ini mengisahkan tentang perjalanan

hidup seorang pemuda Aceh yang bernama Amat yang ingin merantau ke negeri seberang untuk mengubah nasib tetapi setelah berhasil di perantauan, ia kemudian pulang ke kampung halamannya untuk berjumpa dengan ibu yang sangat dikasihinya, tetapi saat berjumpa dengan orang yang sangat dirindukannya selama ini, kemudian dia menjadi anak durhaka. Hasil penelitian ini menunjukkan bahwa terdapat nilai-nilai pendidikan dalam cerita rakyat *Amat Rhang Manyang*. Berdasarkan hasil penelitian dapat disimpulkan bahwa nilai pendidikan yang terkandung dalam cerita rakyat *Amat Rhang Manyang* adalah nilai religius, jujur, kerja keras, cinta tanah air, dan peduli sosial.

Kata kunci : nilai , pendidikan , cerita rakyat, masyarakat Aceh.

INTRODUCTION

The Indonesian nation is a nation that has various kinds of customs, tribes, and cultures. Each tribe has different customs and folklore according to its culture. Cultural diversity is something that must be maintained because it will enrich the culture within a nation. Culture in the broad sense that is the total of the thoughts and the work of human which is not rooted in instinct and therefore only triggered by humans after a learning process (Koentjaraningrat, 2002, p.1) One element of culture through the science of literature is in the form of folklore. Folklore is a story that lives in the midst of the people. The story grew by word of mouth. Research on folklore still needs to be done in order to avoid disappearance. Disclosure of educational values contained in folklore is one effort to explore the regional culture that is widely spread throughout the nation. This is important because the local culture is the root of national culture.

In accordance with the environmental conditions faced by the community groups, the local culture owned by the community groups also show diversity. The thing that encourages the disclosure of educational values in folklore is due to the fact that fewer children and young people are interested in studying and understanding their own local culture. If the situation is protracted, then the local culture will be further displaced, and this means we are increasingly losing the source of nation's potential culture.

Oral literature is part of a culture that grows and develops in the midst of society and is passed down orally to the next generation. Oral stories are born from traditional societies that still adhere to their oral traditions. Usually, the orientation of folklore distribution is limited to certain areas and it is a local content as well as the pride of a region. In general, the folklore that develops in a society is not known the name of the author. Because of its anonymous nature, the folklore belongs to the whole society.

According to Musfiroh (2008, p. 70), folklore is divided into three types: myth, legend, and fairy tale. The myth is a story of prose that is considered really happened and it is considered to be sacred by the owner of the story. The myth

generally tells the occurrence of the universe, the typical form of animals, topography, natural phenomena, the adventures of the gods and others. The characters in the myth are usually gods or half-gods. According to Hasjim (2001, p.33), the myth is a holy story that full of supernatural and occult and has a historical basis.⁶⁵

Legend is a folklore that the owner of the story considered as an event that really happened. Legend is a story that has characteristics like the myth that is considered to really happen, but it is not considered to be sacred. Legend is usually manifested by humans, although there are times when it has tremendous traits and it is often aided by supernatural beings.

The fairy tale is a story that is lifted from fictional thinking and true story, into a life journey with various messages, containing the meaning of life and how to interact with other creatures. Sometimes stories in fairy tales can bring their listeners to the fantasy world. Danandjaja (1997, pp. 83) defined fairy tales as a folk prose story that is not true, especially recounted for entertainment, although many also portray the truth, containing lessons (moral) or even satire. Tales usually have cliches opening and closing.

The search for the noble value of literary works is the determination of creativity to its life network. Because in the literary works, there will be implied values or messages containing advice or mandate. Values are long-standing general guidelines that guide behavior and satisfaction in daily life. In addition, values can be said to be important, have a certain quality, and useful to humans. Because literary works are created not just to be enjoyed but to be understood and taken the advantage of. Literary works are not just inanimate objects that have no meaning, but literary works contain a teaching in the form of life values and noble messages that can add insight into the understanding of human life. In the literary works, various values are presented because there are positive things that can educate people so that humans achieve a better life as a creature that has the mind, thoughts, and feelings.

According to the Character Education Grand Design paper published by the Ministry of National Education (2010, p.14) character education is defined as value education, noble education, moral education, character education, which aims to develop the ability of learners to make good decisions, maintain all the good things, and manifest the good in everyday life wholeheartedly.

Meanwhile, according to Kurniawan (2013, p.39), character education is basically the development of values that derive from the view of life, the ideology of the nation, religion, culture, and values formulated in the goals of national education. Based on the four sources of value, identified several values for the education that similar to the characters proposed by the Ministry of National Education and Curriculum Development Center namely religious, honest, tolerance, discipline, hard

⁶⁵ Anonymous means that the name of the author is no longer known and the public considers the folklore to belong together. Anonymous is derived from the Greek word derived from *anonymia* which means anonymity.

work, creative, independent, democracy, curiosity, nationalism, love of the homeland, respect for achievement, friendship/communicative, love of peace, love to read, care about the environment, social care and responsibility.

Based on the above, researcher is interested to examine the educational values contained in the *Amat Rhang Manyang* folklore. Given that lack of research on educational values in the folklore of Aceh.

RESEARCH METHODS

The method used in this research was qualitative descriptive. Researcher used this method because in this study the researcher tried to provide a systematic, factual description of the facts in the form of educational values that exist in folklore. The source of data used in this study was the folklore text that is picked from the analysis of cultural values of *Amat Rhang Manyang* folklore by Balai Bahasa research team, Aceh Province. The data obtained would be analyzed based on the theory of folklore as described on the theoretical basis.

DISCUSSIONS

Educational values that exist in the story *Amat Rhang Manyang* can be seen implicitly and explicitly through the characters of the story.

1) Devotion to parents (religious)

As a child, Amat was also the same as children in general, which is a child who loves to help parents. This is seen in the following text quotes.

At a village in Krueng Raya, there was a poor woman living with her son named the Amat. Every day, Amat was looking for firewood with his mother in the forest. He always helped her mother. He was very dear to his mother.

In the above-quoted text, it shows how much love to his mother and vice versa. He always helped his mother to find firewood in the forest. That's all he could do as a devotion to his beloved mother.⁶⁶

2) Willing to try hard (strong-willed)

It is natural for everyone to be successful they should be work hard as well as Amat. This can be seen in the following text quotes.

One day, Amat heard there was a ship that wanted to dock. Amat wanted to join the ship. He wanted to change his fate so that he and his mother do not suffer anymore. He wanted to find work outside the village.

⁶⁶In ancient times it is customary people living in the interior have a habit to look for firewood in the forest. There are some people looking for firewood to sell to meet the needs of everyday life and there to meet the needs of their own kitchen. the habit is common in the past. Because people of ancient times did not recognize natural gas like ours today.

In the above-quoted text, it can be seen that Amat wanted to work for both of them to live more worthy lives. Amat wanted to join the ship that stopped at the village to find work out of the village. It was the only way he could change his destiny.

3) Iron-willed (hard work)

People will not achieve what they want if they do not have the will and work hard. This was also done by Amat. He did not despair in persuading his mother to give permission to work outside the village. This can be seen in the following text.

One day, Amat asked his mother for permission, but his mother did not allow him to leave because Amat would be far from her. Even so, Amat always asked for permission, persuaded her mother saying, "Mother please allow me to seek sustenance so that our lives change, not always in a poor state. I want to seek sustenance to another country. Later, when there is sustenance, I will go home to visit the mother."

Based on the text above it can be seen how Amat's efforts in order to melt his mother's heart. Until finally his mother allowed him to go abroad. Because she was very fond of her son and did not want to disappoint her son's heart.

4) a. Fond of children (love) (social care).

It is natural for a mother to love her child. So it is with Amat's mother. She was very affectionate to Amat because Amat was the only one that belongs to his mother in this world. So, the mother did not want to part with the child. This can be seen in the following text.

Amat's mother cried after hearing the words of her son. After that, said the mother, "If it is your will, go to seek sustenance, but be fine in another land."

Based on the text above shows that with a heavy heart finally, Amat's mother allowed him to migrate out of the village. It was solely done because she was very fond of his son. And did not want to disappoint her son's heart.

- b. Because she had not met a child she missed so much, once she heard the news that her son had come home, how pleased the heart of Amat's mother. This can be seen in the following text quotes.

One day she heard that Amat, her son had come home, the very poor and stooped mother went to find eggs to other people's place, took the leaves of Moringa, and cooked rice for her child. After that, the cooked rice was wrapped with leaves in a hurry and then brought to the kuala.

Based on the text above can be seen how the feelings of love and affection of a mother to her child. The phrase of the Amat mother's mood was by looking for an egg along with the moringa leaves as a vegetable. Because the mother wanted to cook her son's favorite food back when he was a child.⁶⁷

5) Keeping his mother's promise (love of the homeland)

After a long time in the overseas and all his wishes had been achieved, finally, Amat missed his mother in the village. And he wanted to keep the promise he had once told his mother before he left. This can be seen in the following text.

Then, Amat went to the ship that was told. For a long time, he never returned home. Apparently, Amat had become a wealthy man, he was married to a beautiful girl, son of the rich. One-day Amat remembered his hometown. He wanted to go home to visit his mother. He came home with his wife with a ship that had a lot of luggage.

Based on the above-quoted text it can be seen that Amat wanted to go back to his hometown and wanted to meet his mother. Although he had been successful in another's country he was eager to meet his mother.⁶⁸ So Amat went with his wife and brought his wealth.

6) Pray to God (religious)

In this story, praying to God was seen when Amat's mother no longer had the patience to see the behavior of her ungodly son. This can be seen in the following text quotes.

After that, Amat's mother prayed, "O Allah! my God, my son has forgotten me, make us become rocks in this sea." After his mother prayed then, the ship was spinning, there was also a great storm, the ship of Amat almost sank.

In the above-quoted text, Amat's mother uttered a plea to God because her child had forgotten her. The mother asked God to have her and her child turned into rocks in the sea. God finally granted the mother's wish and they became the rock of the sea.

⁶⁷ In Aceh today we have rarely found vegetable leaves kelor, but if the salted egg is still easy to find. But if the ancient people of vegetable leaf kelor with salted egg is a vegetable that is preferred because in addition it tastes good and also practical. In addition to how to cook it easy and economical because the tree can be planted fenced house. Ancient people call vegetable leaves kelor is his favorite vegetables the Amat.

⁶⁸ It is like a proverb as far as flying crane will return to the puddle as well. Although already successful in rantau finally we will also return to the hometown as well. Because anyway it is easy in the overseas but not easy to forget from the time we come.

7) Ungrateful of Allah's grace (religious).

After became a rich man, Amat forgot to be grateful for the grace of God that has been given to him. This can be seen in the following text quotes.

The rice was taken by Amat and then kicked, the rice became scattered. Immediately Amat's mother hugged Amat's thighs in order not to kick food. Then the old woman was also kicked by Amat until she falls. Then Amat's wife came to help the old woman, then pushed by Amat and forbade to help the old woman because she was too dirty.

In the above-quoted text, it is clear that Amat kicked out the rice given by his mother. Not even just the rice was kicked but her mother was also kicked. This is one sign that Amat was not grateful for the grace of God who had given treasure and beautiful wife and mother who was very faithful waiting for his return from overseas.

8) Unable to return the favor (religious)

The virtuous person always returns the favor of those who have contributed to that person. That person will surely not forget the merit of a person, let alone reciprocate with evil. In the following text quotes, it can be seen that Amat did not return the favor of his mother who had raised him.

Then Amat's mother said to her son, "My son, this is your mother, this is your mother, even as old and stooped, eyes full of dirt, but this is your mother, the one who raised you son." Nevertheless, Amat did not confess the woman. Then as she gave the rice to her son, then Amat's mother said, "This is a pack of rice, a half eggs with moringa leaves, your favorite foods, eat a little."

The rice was taken by Amat and then kicked, the rice became scattered. Immediately Amat's mother hugged Amat's thighs in order not to kick food. Then the old woman was also kicked by Amat until she falls.

Based on the text above shows that the Amat was a child who did not return his mother's favor. The person who had given birth and raised with great difficulty. He was ashamed of his wife and his friends because of his mother was as old as that. Because of his attitude, Amat became a son of disobedience.

CONCLUSION

Folklore is a story that still needs to be preserved because the values contained in folklore can be applicable for all ages. Based on the data analysis and discussion that has been done in this study, it can be concluded that the educational values contained in the Amat Rhang Manyang folklore are a religious value, honest, hard work, love the homeland, and social care.

RECOMMENDATIONS

- a. People should (especially the people of Aceh) try to preserve the folklore by retelling to the younger generation.
- b. Research that researchers do in this study certainly still many shortcomings and weaknesses, hopefully, there are other searches from further researchers.

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