

MORALITY IN ASIAN FOLKTALES (A COMPARATIVE STUDY)

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Abstract

This article aims at finding the types of moral and uncovering life messages of five folktales from Asia for children. The folktales are King Vikramaditya (India), Visu the woodsman and Old priest (Japan), Makatho (Myanmar), The Golden Cucumber (Indonesia), and A lazy boy (Korea). Content analysis technique is used in analyzing data which coding sheet as instrument is used in coding process. Finding types and messages of the folktales based on Neiman's theory. This article finds there are thirty-one data of moral aspects which classify into four types of moral: religious morality, individual morality, natural morality and social morality. Each folktale in each country has different story and different moral message. The recommendation of this research is due to parent and teacher for being more selective in choosing folktale for children or student.

Keywords: Morality, Asian Folktales, religious morality, natural morality, individual morality, social morality.

Abstract

Moral dalam dongeng-dongeng dari Asia. Artikel ini bertujuan menemukan tipe moral dan mengungkap pesan-pesan kehidupan dari 5 dongeng Asia untuk anak. Dongeng tersebut adalah King Vikramaditya (India), Visu Woodsman and Old Priest (Japan), Makatho (Myanmar), The Golden Cucumber (Indonesia), dan A Lazy boy (Korea). Teknik analisis isi digunakan untuk menganalisis data. Lembar kode sebagai instrumen dalam proses pengkodean data. Menemukan tipe dan pesan dongeng mengacu kepada teori Neiman. Artikel ini menemukan 31 data yang mengandung aspek moral yang diklasifikasikan ke dalam empat tipe moral: religious morality, individual morality, natural morality, dan social morality. Dongeng dari setiap negara memiliki cerita dan pesan moral yang berbeda. Penelitian ini merekomendasikan kepada orang tua dan guru untuk lebih selektif dalam memilih dongeng untuk anak atau siswa.

INTRODUCTION

Talking about literature means that talking about something beautiful and beneficial. Literary work is a work which is not only displays a string beautiful sentences but the most important also about message, meaning, or life value. Horace states about the function of literature is '*dulce et utile*' which is in bahasa means *indah dan bermakna* (1995: 23). It is relevant with definition by Halimah that literature as an entertaining language which contains good, useful, and valued thing, "*sastra adalah karangan dengan bahasa yang indah dan isi yang baik. Bahasa indah bermakna bahasa yang mampu menimbulkan kesan dan menghibur pembacanya. Isi yang baik bermakna berguna dan mengandung nilai pendidikan*" (2013: 5) Halimah's view that According to Halim in Sanusi (2008:2) literature is a way to communicate and very important in this social life. It is expressed in the very specific ways. The readers are very interested in reading, besides getting any information, the readers also feel amuse. So in other word, literary work is a work which is expressed by human to show a communication, feeling and give information between worker

who likes art and his work. Then in this era, literary work has been learned and enjoyed by some society, especially children. In addition, Lukens (2003:8) states that children are not little adults, they are different from adults in experience but not in species, literature for children should provide the same enjoyment and understanding as does as literature for adults.

Nowadays literary works for children spread wisely and influence the characteristic of children. According to Mwanzi (1982:3) literature for children are crucial to the mental, psychological and social development of a child. Then famous literary works which always appear, such as novel, song, art, movie and even short story, and unconsciously literature has stimulated and pushed children to find their pleasure and imagine about what they saw, because the adults know that children have special characters and tend to imagine and even they make a world where only they understand what is it. In literary works for children, there are kinds of famous works, and one of them is like folktale. According to Rahman (2013: 2), folktale is folk song and legends; it involves values, tradition, ways of thinking and behaving. It is about people and how to way people learn. It helps us learn who we are and how to make meaning of the world around us. The study of folktale touches on every dimensions of human experience and artistic.

The folktale is a short story and still lives until now, and also still popular and used in some countries as interesting story that has moral values. Moral values in a folktale are action which is done by some characters. A good or bad attitude in folktale is value that will influence attitude and mind of children, because of this matter is very important to give experience that can give learning, especially about morality. According to Kurt (1991:189), the term moral can be described as an attitude that belonging to the principle of good and evil, or right and wrong. In other word, morality is a developing attitude that has a value in terms of bad and good, and influenced by culture around. In addition, Neiman (2009: 422) states that there are four types of moral aspect; religious, individual, natural and social morality. Then, morality also brings many influences to children's habit, especially in Asian stories. There are many interesting stories that can give a good value for children. In Asian, the most stories are talk about something that ever happens in society. It is supported by Lim (in Rahman, 2013:4) who said that the historical events recorded of his hometown. She is the researchers who write the story according to what happens in their hometown. So in other word, if they are aware on their existence as a life creature, they must apply on themselves norms or ethics. Ethics in this case has a meaning about attitude and behavior of human, the actual life as sexual behaviours as solidarity in family.

The researchers interested in analyzing morality in Asian folktales because folktale is a kind of literary work which so close with children world. Folktale is a tale or legend originating and traditional among people or folk or belief or story passed on traditionally. Folktale is popular and used in some countries as interesting story that has moral values which the value is important to know by children, parent, and teacher. The researchers focussed on five stories of folktales from Asian; these are famous stories and also interesting stories in each country. So those are as follow; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *a lazy boy (Korea)*, *Makatho (Myanmar)* and *The Golden cucumber (Indonesia)*, and *A lazy Boy (Korea)*. The objectives of this article are to find out the types of moral in Asian folktales: *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)* and

also to uncover the moral message of Asian folktales for children: *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)*. The significance of this article is to give information and knowledge about the moral aspects in Asian Folktales, to tell the readers that literary work is not only an entertaining reading but also giving a moral message, to motivate teacher and parent to be selective in choosing folktales.

Theoretical Background

Morality

Moral sense traditionally is considered an innate attribute of the human personality. The transformation from a biologically organized organism to a socially responsible individual is the hallmark of the development necessary for viable human society. In the following four decades, moral values and consciences became a concern also in the behavioural science, although there was little synthesis of this research. The 1960's and 1970's, however, were a period of intensive scientific study of morality as a behavioural phenomenon (Johnson, 1991:105). On the other side Salamon (1987:52) states that morality in special sense focuses on laws of relation practically while moral in universal meaning emphasizes personal description and individual behaviour. It didn't depend on the rules and fidelity for encouragement.

Talking about Morality, it should be related to attitude, behavior, and action which are done by someone or society. Moral usually refers to the good or bad value of human action both individually and collectively. This word comes from Latin, *mors* (singular) or *mores* (plural) which means norms, customs, good attitude, action, decency, or ethics (Richard, 1976:25). Johnson (1991:15) states about moral: "Good is a matter of reason, will, good intention, and resignation to be in a given situation, what is right or wrong about the handling of it, or what is good or bad about the actions of the people involved in it".

In other words, the researchers concluded that in morality there are two factors that can influence society, especially children. Moral refers to two aspects; good and bad, or positive and negative. Usually, if a story tells good matters so we must try to do the same things but if a story tells bad matters we must be smart and get learning then we cannot do like that. So the point in moral aspect, everything that heard or read from a story, it will give us a message and value; positive and negative.

Types of morality

According to Setiardi in Kurnia (2003:207), he divides the moral into two parts:

- The individual morality regulates the human action forming a personal trait in the personal life.
- Public morality regulates human actions as the members of society or a social creature in life or mankind.

Meanwhile, Kurt (1991:189) explained that the term moral can be described as follows;

- Belonging or relating to the principles of good and evil, or right and wrong. Example: determined, devoted, unfaithful, indecisive, hesitate, doubtful.
- Conforming to what is considered by society to be good, right or proper, ethical. Synonym: generous, virtuous, decent, good, ethical, just, principled, exemplary, respectable, proper, chaste, pure.
- Adhering to or based on conscience or knowledge of what is right. Example: a moral obligation, submission, obedience, compliance, respect, deference.

- Having a psychological rather than a partical effect. Example: moral support, fortitude, gift.
- Considered in terms of pscological effect rather than outwars apperance. Example: victory, sacrifice, spontanitiy, naturalness.
- A person said: capable of distinguishing betwen right and wrong. personal life. Public morality regulates human actions as the members of society or a social creature in life or mankind.

In other word, morality refers to plays a crucial, although often unacknowledged, role in formulating ethical theories. Morality also refers to an actually existing code of conduct put forward by a society results in a denial that there is a universal morality, one that applies to all human beings.

Moral Aspect

According to Neiman (2009:422) there are four aspects of morality that are divided as follow:

Religious morality

Talking about religious, it is talking about God. While religious morality is the aspect of philosophy that deals with morality outside of religious traditions. It refers to a man's relationship with God or the Extraordinary Power of Attorney. Human beings are the best to ever serve God on this earth. It should be man devote himself to God by making what was ordered to him and avoid what is forbidden of him. So, faith and belief in God is the first principle of human moral life. All actions, deeds and deeds must necessarily because of God.

Natural morality

Natural morality describes a form of morality that is based on how humans evolved, rather than a morality acquired from societal norms or religious teachings. It refers to man's relationship with nature (nature). Nature originally created so that the Lord is full of beauty and enjoyment. The responsibility man is taking care of the all natural beauty and complete it with the best of it. This is to ensure safety human life itself. Every object in nature has a meaning and benefits.

Environmental pollution problems occurring today is the result of a lack of awareness of morality entrepreneur's factory. They do not care about their impact on the environment and human life. What matters to them is getting a lot of profit. The natural sources should be used properly, excessively harvested without control will cause disaster. Thus, the human attitude towards nature must necessarily be based on the moral consciousness responsible.

Individual morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time. It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals. An individual will do something or not it should be influenced by the treatment of other aspects but the judgments themselves are no actions are good or true and correct or incorrect as well.

Social morality

Social morality is how moral thinking, in interaction with other psychosocial determinants, governs individual moral conduct. Social cognitive theory adopts aperspective to the development of moral behavior. It refers to man's relationship with other human beings. This is the most important aspect in people's lives everyday. Man

can not live alone all the time. They must live in groups and society. Here is a matter of morality at the heart of life. In a society that does not close relationships between members of course the condition was unstable. For example, in southern Africa, the relationship between the white and black population is in a state of tense and always sparked uproar and unrest. This is the basis of apartheid was immoral.

Asian Folktale (Children Literature)

Children's literature works refers to stories, books, magazines, and poems that are enjoyed by children. Children's literature, the body of written works and accompanying illustrations produced in order to entertain or instruct young people. The genre encompasses a wide range of works, including acknowledged classics of world literature, picture books and easy-to-read stories written exclusively for children, and fairy tales, lullabies, fables, folk songs, and other primarily orally transmitted materials. (Fadiman, 2016). Children's stories are also a form of social engineering driven by the asymmetry of communication between the adult researchers and child reader, and the fact that all adults, having been conditioned themselves in a variety of ways; inevitably contribute towards the socio-cultural conditioning of children. This creates an interesting situation when the (adult) researchers appeals either overtly or covertly in the picture book to an adult reader of another culture: the adult reader is often less open than the child reader to new ideas. According to Obi (2010:27) children represent the world in ways different from how adult represent it. Through children stories, children can experience the wishes, dreams, and problems of people around the world and discover that all people share a need for love, hope, and security. According to Russell (2009), folktales employ certain characteristics or conventions common to virtually all tales. The most familiar involve the setting, character, plot, theme and conflict, and style.

Setting

Most folktale settings remove the tale from the real world, taking us to a time and place where animals talk, witches and wizards roam, and magic spells are commonplace. The settings are usually unimportant and described and referred to in vague terms (e.g., "Long ago in a land far away..." and "Once upon a time in a dark forest..."). Some settings reflect the typical landscape of the tale's culture, for example, medieval Europe with its forests, castles, and cottages, Africa with its jungles, India and China with its splendid palaces.

Character

The characters in folk literature are usually flat, simple, and straightforward. They are typically either completely good or entirely evil and easy to identify. They do not internalize their feelings and seldom are plagued by mental torment. Motivation in folktale characters tends to be singular; that is, the characters are motivated by one overriding desire such as greed, love, fear, hatred, and jealousy.

The characters are usually stereotypical, for example, wicked stepmothers, weak-willed fathers, jealous siblings, faithful friends. Physical appearance often readily defines the characters, but disguises are common. The hero or heroine is often isolated and is usually cast out into the open world or is apparently without any human friends. Evil, on the other hand, seems overwhelming. Therefore, the hero/heroine must be aided by supernatural forces, such as a magical object or an enchanted creature, to fight against evil forces.

Plot

Plots are generally shorter and simpler than in other genres of literature. The action tends to be formulaic. A journey is common (and is usually symbolic of the

protagonist's journey to self-discovery). Repetitious patterns are found, suggesting the ritual nature of folktales and perhaps to aid the storyteller in memorization; for example, events often occur in sets of three (e.g., three pigs, three bears, three sisters, three wishes). The action is concentrated, no lengthy explanations and descriptions. Conflicts are quickly established and events move swiftly to their conclusion. The action never slows down. Endings are almost always happy ("They lived happily ever after").

Theme and Conflict

Themes in folk literature are usually quite simple, but serious and powerful. Folktale themes espouse the virtues of compassion, generosity, and humility over the vices of greed, selfishness, and excessive pride. These themes are at the very heart of growing up. Also, they are similar to the themes of Greek tragedy: Wisdom comes through suffering. For every benefit there is a condition; nothing in life comes without strings attached, responsibilities to be met, and bargains to be kept.

Style

The language is typically economical, with a minimal amount of description and a heavy reliance on formulaic patterns, e.g., conventional openings and closings. Repetitious phrases are common; they supply a rhythmical quality desirable in oral tales and perhaps aided in memorization the stories. Dialogue is frequently used; it captures the nature of the character speaking. Folktales often use a technique – stylized intensification, which occurs when, with each repetition, an element is further exaggerated or intensified. This has the effect of increasing the drama.

Folktale motifs (i.e., recurring thematic elements) are quite prevalent; they may have served as mnemonic devices when the tales were still passed on orally. Examples of common motifs include journeys through dark forests, enchanted transformations, magical cures or other spells, encounters with helpful animals or mysterious creatures, foolish bargains, impossible tasks, clever deceptions, and so on.

Some folktales have powerful visual images that we can readily identify, such as a glass slipper, a bean stalk, a spinning wheel, a poisoned apple, a red riding hood, a magic lamp, and a blue bird. These stark visual elements give the tales their enduring strength. Many folktale motifs (i.e., recurring thematic elements) are examples of magic: helpful animals, enchanted transformations, granted wishes, etc. The magic, when it appears, is always greeted by the characters with matter-of-factness. Characters acknowledge magic as a normal part of life without surprise or disbelief. This stylistic feature distances the folktale from reality, and it provides an important distinction between folk literature and literary/modern fantasy. Folktales often lift their heroes and heroines to higher and more refined levels where they remain beautiful, noble, and pure through the process of sublimation.

Folktale is a tale or legend originating and traditional among people or folk or belief or story passed on traditionally, one considered to be false or based on superstition. Five folktales from some different countries in Asia become the object of the research are: (1) King Vikramaditya (Bhatt, 2014), from India, setting: Ujjain; (2) Visu the woodsman and old priest (Ashliman, 2015), from Japan, setting: Suruga; (3) Makatho (Chadchaidee, 2011), from Myanmar, setting: Mortama; (4) The Golden Cucumber (Elan, 2012), from Indonesia, setting: West Java; (5) A lazy boy (Friedman and Johnson, 2015), from Korea, setting: Korea.

Method

In this research, the researchers used content analysis technique. The purpose was to describe the moral aspect in Asian folktales. According to Endraswara:

“Analisis konten digunakan jika peneliti ingin mengungkapkan, memahami, dan menangkap sebuah pesan karya sastra. Unsur ekstrinsik sastra yang menarik perhatian analisis konten antara lain: pesan moral/etika, nilai pendidikan (didaktis), nilai filosofis, nilai religius, nilai kesejajaran” (2003: 160-163)

Content analysis is a new model method to analyze a literary work. This analysis is used if the researchers wants to reveal, understand, and catch a literature work message. Content analysis is method in assembling data required by sorting some data into small unit and rewrites into some cards the data findings from source of data in order to find the data easily. Source of data from short stories, Asian folktales; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*; *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)* and *A lazy boy (Korea)*. Coding sheet is used to collect the data from the folktale of Asian. Gordon (2015) says that the coding sheet is used to collect information from the primary research reports. Information about primary research included on research synthesis coding sheets. Thus you need to be able to sort concepts into groups, so that in each group the concepts are both as similar as possible to each other, and as different as possible from concepts in every other group. Procedures of collecting data starts from reading the five Asian folktales, and then identifying/coding and writing down the data which expressed the moral aspects in five Asian folktales on table. In analyzing data starts from classifying the coded data into types of moral aspects by Neiman’s theory, after that finding the meaning for uncovering the life and moral message of the Asian folktales, next determining folktale which the most dominant of moral messege, the last is determining the folktale which is very good, suits to be a teaching material for Indonesian children.

FINDINGS

Types of moral aspect of Asian folktales

Table 1. Moral aspect in King Vikramaditya (India Folktale)

Types of moral aspect in King Vikramaditya (India Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
-	-	“...he was a king with immense love for learning as well as for adventure.” (D-01/India)	“...They brought for him gifts of jewels, gold or other precious things” (D-02/India)
			“...Why have you bestowed so much kindness on me?” “To be frank, I expect you to help me in a very important work of mine, O king, but of that I’ll tell you in confidence,” replied the mendicant. (D-04/India)

		Vikram hesitated for a while. But the spirit of adventure got the better of him. He agreed to meet the mendicant at the appointed hour. (D-03/India)	The king accepted his humble gift with the same show of courtesy with which he would have accepted a diamond from a rich merchant. (D-05/India)
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In this folktale, there are 5 data and the dominant moral aspect is social morality.

Table 2. Types of moral aspect in Visu the woodsman and old Priest (Japan Folktale)

Types of moral aspect in Visu the woodsman and old Priest (Japan Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
"Honorable woodsman, I am afraid you never pray." Visu replied: "If you had a wife and a large family to keep, you would never have time to pray." (D-06/Japan)	-	After many painful efforts Visu was able to stand on his feet and proceed very slowly toward his little home. (D-10/Japan)	-
"...he accordingly promised the priest that in future he would pray. "Work and pray," said the priest as he took his departure. (D-07/Japan)		"..His white spirit is still said to haunt Fujiyama when the moon shines brightly. (D-11/Japan)	
He prayed all day long.. (D-08/Japan)			
"... I have prayed when my dear ones starved and needed the labor of my once strong hands. (D-9/Japan)			

In this folktale, there are 6 data and the dominant moral aspect is religious morality. Religious morality refers to a man's relationship with God or the Extraordinary Power of Attorney.

Table 3. Types of moral aspect in Makatho (Myanmar Folktale)

Types of moral aspect in Makatho (Myanmar Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
	"...Makatho prepared the soil and planted the seeds nearby. He used the elephant's dung as fertilizer to nourish the vegetable. (D-12/ Myanmar)	"Makatho worked hard and took his assignment seriously." (D-13 Myanmar)	"... he helped the mahout looking after the elephants day and night (D-14/Myanmar)
		"..Though Macatho had a small amount of money equivalent to only a few baht, he was intelligent enough The fortune-teller thought that this man was very intelligent." (D-15/ Myanmar)	"...Makatho helped the man by carrying the goods on his shoulder. (D-16/Myanmar)
		...Makatho rebuilt the city of Mortama and sent offerings to King Ruang and informed him of the situation. (D-17/Myanmar)	"...the king showed his kindness to him and instructed the mahout to take good care of Makatho." (D-18/ Myanmar)
		"Since he was a good man, all people liked him and gave him due respect." (D-19/Myanmar)	"... When he received his own salary from the king, he would share it with Makatho every time. (D-20/ Myanmar)
		" The seller smiled and praised him for his intelligence, and thought that this man would surely become a great person in the future. (D-21/Myanmar)	

		<p>“... The king was very pleased and thought that this son of the Mon was very industrious and intelligent. Thus he was promoted to work in the royal kitchen. (D-22/Myanmar)</p>	
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In this folktale, there are 11 data and the dominant moral aspect is social morality. Social morality refers to man's relationship with other human beings.

Table 4. Moral aspect in the golden cucumber (Indonesia Folktale)

Types of moral aspect in the golden cucumber (Indonesia Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
Every day they prayed for a child. (D-23/Indonesia)	The farmers took utmost care in planting and tending the seed.s. (D-24/Indonesia)	They were diligent farmers and always worked hard in the paddy fields.” (D-25/Indonesia)	My daughter, take this bag. It can save you from the giant,” said the father. “(D-26/Indonesia)
			They adopted the child as their own daughter and named her Timun Mas (D-27/Indonesia)

In this folktale, there are 5 data and the dominant moral aspect is social morality. Social morality refers to man's relationship with other human beings.

Table 5. Moral aspect in a lazy boy (Korea Folktale)

Types of moral aspect in a lazy boy (Korea Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
he whispered prayers of thanks for his loving family, his strong body, his healthy mind, his teachers, his friends and his neighbors. (D-28/Korea)		. He reached for a hoe and began to work very hard. (D-29/ Korea)	

		He worked harder than anyone else in his village, and no one called him Lazy anymore. (D -30/Korea)	
		" he whispered. "I'll never be lazy again." (D-31/Korea)	

In this folktale, there are 4 data and the dominant moral aspect is individual morality. Individual morality refers to man's relationship with himself or escort from within.

DISCUSSION

Individual morality of Vikramaditya story (Indian) in datum 01 “The king Vikramaditya was a great king. He was a king with immense love for learning as well as for adventure. King Vikram always sat in his court for several hours every day, rewarding the virtuous, punishing the evil doers, and encouraging scholars, poets, musicians, and artists “. It is said thr king was so brave, so that is why he gave name vikramadiya means “The sun of valour “(vikram means valour and Aditya means sun). According to the Jain belief the king Vikramaditya defeat the Shakas or devil in a war. The devil is a symbol of evil and Vikramaditya is good one. So this story or aspect of the story can deliver a message to children that the good thing who represented by King Vikram Aditya will always defeat the bad one which represented by Shaka/devil.

Datum 03 shows as generous king, Vikramaditya still wanted to meet Mendicant despite he was hesitated but he kept meeting with mendicant In this part, the researchers states that “Vikram hesitated for a while. But the spirit of adventure got the better of him” which refers to individual morality. In other word, he tries to make something impossible to be possible. He has a good spirit that can motivate himself to better than before. This is matter proves that there is a degree of individual’s attachment, so he can do everything that he wants to do without hesitating anymore. Social Morality in datum 02. The quotation “During such sessions, numerous people came to meet him. They brought for him gifts of jewels, gold or other precious things”. It shows the form of their respect to their lovely king who helped them and gave them the calm life during live in his kingdom. People who love their chief will give anything like precious thing for their generous king. King Vikramaditya was good man he loved by his people. The social morality is the most important aspect in people's lives every day. Man cannot life alone, they must live in groups and society. This is a matter of morality at the heart of life. In a society that does not close relationships between members of course the condition was unstable. It proves that people have an imply appreciation to someone with giving a gift. In other word, relation in society reflects a harmony and respects each other. Datum 04 shows that we always need other people to interact, so help or helped is a fact of social life. The quotation “When the mendicant came the next day, the king gave all attention to him and asked him: “Why have you bestowed so much kindness on me?” “To be frank, I expect you to help me in a very important work of mine, O king, but of that I’ll tell you in confidence,” replied the mendicant”. Eventhought Vikramaditya was a great king and have glory kingdom but he still need other people or mendicant to help him to do important work. It is an interaction with other ps;chesocial determinants. The word “help” asserts that there is relation between two or more people in communication, and of course, it refers to respect each other. The mendicant asks to

the king to help him, and the king help him. Datum 05 still show the types of social morality. The quotation "The king accepted his humble gift with the same show of courts" with which he would have accepted a diamond from a rich merchant" which refers to social morality, according to the researchers, there is a imply appreciation in society. Interaction each other with giving a gift is form of aspect in people's lives every day. There is a good action toward other one, so that there is a good response from other one. This is a respect each other because in this matter there is a happiness which is given by other one. This folktale teaches children to always socialize and respect each other. We live in a global-society with all of us being connected; none of us live in isolation. We have an effect on others, and others have an effect on us. Humans are globally linked into a large macro society, and as such we are all interconnected, every person on the planet. As a global-society, we need in place a system of morals and values. Then, the moral message of this folktale is good and brave. We have to do a good and brave attitude to work and help other one. Simply, this story tells children to always do good and good thing will come to them. What we plan goes around.

Religious Morality of Visu the woodsman and old priest (Japan) in datum 06 is shown by a man's relationship with God or the Extraordinary Power of Attorney. As the following quotation "im afraid you never pray.... If you had a wife and a large family to keep, you would never have time to pray". Pray is way of human to communicate, know and closer to the almighty God. The following quotation above explain about the important thing to know the God and always pray to him because He is the owner of the biggest power in whole the planet. The datum 07 and 08 shows Visu promised the priest to take pray always in future. Pray is a way to contact between God and human. In this case, we are ordered to worship to God and always do good. Feeding our family is one of deed good. Allah gives gift to anyone who works hard willingly for the sake of their family. Thus, pray is important thing in human life but human must make their life ballance. Like pray and also work to life. Unless we work we will be suffered like starving, and poor.

Datum 09 shows that Visu has been realized that he did not good thing. "I have prayed when my dear ones starved and needed the labor of my once strong hands". This quotation shows there is a regreting in visu's mind. He wondered why at the time he did not work and feeding their family by working hard. He only prated and pray all day long he did not care of their children and his wife and let his field dried. The huge regreting of visu made him big tears ran down visu's withered cheeks. He realized he was so stupid he only prayed not working. While the old priest he had to do both, either prayed or work. He just focused to do one thing but forget others. This folktale contains religious morality. It can deliver a message to children that pray is important thing, we are banned to dismiss pray to God because he is the owner of the biggest power in whole planet, he gives us life, strength to work, thought to resolve our problems and anything so pray is human way to be thankful to the god. This is also the way to communicate and conected between creature and the creator, the human and the god. But other side, we are also taught to work hard because work without pray is useless and pray without work is stupidity. This story tells us to make our life ballance. Work and pray are key to be successful in this world. If we strive and never leave our obligation to God our life will be happy. Individual Morality shows in datum 10 "after many painful efforts Visu was able to stand on his feet and proceed very slowly toward his little home". This quotation shows Visu did not give up, he kept trying to effort to rise up to stand on his feet and walk to reach his little

home which has been left for three years but he never realized. His spirit to always try and try even though he got many painful efforts but he never give up, he was eager to meet his lovely wife and his children. His big wonder to know and meet his family made him ignore their painful efforts that he felt.

Datum 11 still shows the individual morality. His curiosity to know more about God and to worship to God made him left his family behind and went to adventure in Fujiyama mountain alone. His big spirit made him haunt Fujiyama. The researchers states that "His white spirit is still said to haunt Fujiyama when the moon shines brightly" constitutes an action where visu after returns from strange adventures, he still has great spirit to haunt Fujiyama when the moon shines brightly. This matter proves that there is a degree character in himself which make him never give up reaching what he wants. The first moral message in this folktale is pray. As human, we cannot forget to pray to God. We need something and we have to get it by praying. This folktale not only contains about religious aspect but also individual morality. The story also delivers a message to youth generation to never give up and always fight what we want in our life. No mountain too high to climb and erase the painful things to gain what we want.

Natural Morality in Makatho (Myanmar) shows in datum 12 "Makatho prepared the soil and planted the seeds nearby." He used the elephant's dung as fertilizer to nourish the vegetable". This quotation shows that Makatho have strong relationship with nature. He loves planting and live in nature. Natural morality teaches us to life balance with nature. Individual Morality is in datum 13 "Makatho worked hard and took his assignment seriously. The king treated him as his own son. Everybody shows great respect. This quotation shows how Makatho act towards his neighborhood. He worked hard and did it seriously. If you work hard and serious you will get the best result. So, all people show great respect to him even King Ruang loved him as his own son. In datum 15 shows the individual morality where makatho was asked to bring lots money from toe to head but he did not have money as much as that, but with his brain and his smart he made the fortune teller believed that his money as much as from toe to head. He was so smart, but even though he was intelligence he never cheat anyone. Every human have individual morality in their life since this type of morality which will bring human being acceptable in their society. Like makatho, all people admitted him as a intelligence and honest one he was accepted in the society and loved by all people.

Datum 17 still shows an individual morality of makatho. In this datum shows valour of Makatho. He against the ruler of Mortama city named Alimamang who was jealous of him and wanted to eliminate him because he was loved by King Ruang and all people in that place. But due to his brave and his intelligence he knew Alimamang's plan to ruin him and King Ruang. "He defeated Alimamang and rebuilt the city of Mortama and sent offering to King Ruang and informed him of the situation". this quotation explains how smart, brave and honest Makatho is. If he wants he can rebuilt the Mortamang city without tell the King Ruang but since he was loyal and honest one, he sent offering to the King and told the situation. Inasmuch as his loyal and honestly the King gave Makatho a new royal name as Phra Chao Fa Rua or the King of the Leaking Sky. He expanded his territories far and wide. Datum 19 also contains Individual morality. Makatho's character made people respected and liked him. He was intelligence to resolve the problems, humble, diligent and respect others. So that is way he was loved by others even the king also loved him like his own son. Datum 21 shows Makatho's intelligence in resolving the problem. He only

had little money to exchange the lettuce seeds. So Makatho told the seller a way out. He then raised his finger to touch the saliva from his mouth and then touched on the lettuce seeds. He only needed that seed no much more. Even though the king only gave him little money and he just got little seed of lettuce from that money he was not disappointed kept smiling and showed respectful to the king and the seller of the lettuce seeds. Due to his good behavior humble and polite he was loved anyone.

Datum 22 shows same cases with datum above tells about individual morality of Makatho the son of mon. After knowing the background of Makatho from others the King was very amuzed towards Makatho, he admired Makatho's inteligance, his kindness, his modesty, and he was very industrious also. The individual morality in this folktale is so strong. This folktale delivers moral message for children namely always be a good man, brave, smart, loyal and be honest. Makatho is only a son of merchan but due to his brave, loyal, honest and smart he became a great man. He became a king in a huge are which was conquered. If we are good one, people will always respect and love wheresoever we are. Even the Ruang king also love and respect him because he is smart and honest. He also loved nature. Always be a good one, do good and good thing will come to you. Social morality which is shown in datum 14 where Makatho helped the mahaout to look after the elephant that was injured all day long and night. It shows that Makatho built relationship with anyone. He helped the mahout even animal. Human must build strong relationship either man, animal or plant. The social neighborhood asks us to socialized with everyone. Help and respect each other so we can be accepted in neighborhood.

In datum 16 shows the good deed that done by Makatho. When he was in journey to Shukhotai city to sell goods suddenly one of his maid felt sick. Out of sympathy, he helped the man by carrying the goods on his shoulder. It shows that even though he was a boss he did not mind to helped his maid by replacing the man's duty brought his goods. This is an example of social interaction with other psychosocial determinents that done by Makatho. Help each other is necessary of every human being in the world. Human cannot life alone, they always need other human. Without interaction human cannot do anything by themselves. Salute to the one like Makatho who loves help and respect each other without seeing his life background. Datum 18 tells about social morality that shown by the King. The King asked the mahout to take care of Makatho. He ordered the mahout due to the king like Makatho as his own son. There is social interaction between the king and his people. This is how someone interact with others morally in social life. The King Ruang what a great was him still interact with their people develop relationship socially with other still need other like the mahout and Makatho. Datum 20 shows the aspect of social morality. We are moral socially if we are needed and helpful by others. Sociality morality is how we build relationship with other in social neighborhood. Help and respect each other are the key to make relationship. The folktale of Makatho does not only contain the messages is always help others so other also will help you. Then the moral message in this folktale is honest and smart. We must use our intellegent and smart to help other one who need us. Religious morality in The Golden Cucumber (Indonesia) shows in datum 23 "They had been married for many years and were childless. Every day they prayed for a child". In this quotation show that there is a big power which control every aspect of human's life namely the almighty God the owner of the biggest power entire universe. Therefore, men as his creature worship to him because only God who can give every single thing to human if he wants. Therefore, a husband and wife who had been married for many years and were

childless. Every day they prayed for a child. They were eager to have kid in their life. So they prayed to God so they had kid. Pray is the best way to ask and communicate to God. We can be stronger by praying, but there are people who still be doubt towards the power of pray as a way to resolve every problem that we face but in this case, that couple believe the god and they pray. As Allah says in holy Quran and he guarantees it by himself in Quran surah al mu'min verse 60 explains that ask Allah for everything and he will give you anything. Never doubt to him and believe him only.

Natural Morality in datum 24 explain about that couple utmost care planting and tending the seeds that Gian gave. It is an action where human treat the nature and attitude towards it. People whose natural morality in their life will be realize how important the nature is for human beings. Human needs nature for living and life therefore every one save in his or her self to care and love their neighborhood by planting trees which have many advantage for human life like provide food and oxygen for entire human being. If nature is damage it will cause disaster which lost people itself. Individual Morality in datum 25 shows the aspect of individual morality where there were diligent farmer who always work hard and in the paddy field. They effort They were diligent farmers and always worked hard in the paddy fields. Give a statement that reflects a family tries to work hard in paddy fields without help from others. The words "work hard" proves an effort and act that is done by them and it is suitable with definition of individual morality, where it refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness morals. Social Morality in datum 26 shows social interaction between parents and their kid. Timun mas's father gave a bag to her which filled several items that can be used to against the Gian. It indicates that the affection of parents towards their kid is so huge. They don't want their lovely kids suffer, they will do anything best way to make their kid happy and save. Parents will be sacrificial for their kids no matter how hard they do it.

Datum 27 same cases with datum above they are individual morality. The farmer adopted the kid who was born from cucumber seed due to they did not have kid even though they had been married for many years and they also love the kid because Timun mas was very beautiful. So, they adopted her and growth her as their own kid. Gave her love and affection, feeding. All they did for Timun mas happiness. Then the moral message in this folktale is always love our parents because they love us so much. They will sacrifice and do anything for their kids, they don't want to see their lovely kids unhappy, sad, insecure and suffering.

Religious morality in A Lazy boy (Korea) can be seen in datum 28 explains about the side of religious morality of bae a kid who was called lazy by others. He whispered and prayed to god for his loving family and he prayed to say thanks to God for every single thing because God gave him healthy mind and strong body. And he also prayed for people whom he loved and people around him like his teachers, family and his neighbor. Individual morality in datum 29 shows the aspect of individual morality of lazy boy. After he back became a boy and regretting what he was done before he started to work hard. He regretted have asked God to change him became a cow while he was a boy whose family who loved him even though he was lazy only sleep all day long and night long. Work hard refers to man's relationship with himself or escort from within. It is an attitude and awareness towards morals and have positive impact towards ourself and others.

Datum 30 explains that he never wastes his time for a moment anymore he worked hard and harder than anyone else in his village. He develops himself to be

productive one. He realized that lazy made him stupid and poor. After being cow that must work in field all day long and felt so tired he promised if he back again to be a boy he would work harder and did not waste his time anymore by sleeping. His awareness and attitude towards moral rose up and escort from within. According to Neiman (2009:422) individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time. Datum 51 shows that after being a lazy cow that slept on the grass only. He realized it was horrible thing he started regretting and promised to himself that he won't be lazy anymore he would work and worked harder than anyone everyday. His awareness towards moral grown up. He would not get anything if he only slept all day long like lazy cow that was sold to the farmer. He worked every day in field and felt tired. The moral messages of this folktale teach us to be thankful always to God and thankful for everything that we have and also being productive because lazy will invite poverty.

CONCLUSION

There are four types of morality in Asian Folktales but the researchers found not all the stories contain all aspects of morality. like Vikramaditya only consist of 2 aspect morality they are individual and social morality. Visu Woodsman and Old Priest consist of 2 aspect morality they are religion and individual morality. Story of Makatho consists of 3 aspects morality they are religious, individual and social morality. Only Golden Cucumber the story from indonesia consist of all aspects morality they are religious, individual, natural and social morality. While A Lazy boy only consist of 2 aspects morality they are religious and individual morality.

Each story contains moral message for young generation like the story of Vikramaditya teaches us to be always good and brave. Story of Visu Woodsman and Old Priest teaches us to always to take pray but dont forget to work and make our life balance. The story of Makatho teaches us to be intellegent and smart one. The story of Golden Cucumber from Indonesia contain message to love our parents because the will always do anything to make their kids happy and secure. And the last story, A Lazy boy contain messages to do not be lazy and always thankful to god.

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