

# Model of Planting Discipline Traits for Children in Minangkabau Story

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*Abstract--There are many values related to character education found in folklore. Minangkabau is one of the places in Indonesia that retain a lot of folklore. In 2016, the researchers managed to collect and archived fifty pieces of children's stories that come from all regions of West Sumatra. The children's stories that were collected are legends, both local legends and individual legends. All thirty-nine children stories that were collected is a curse-themed story whose character is a boy, while the other three curse-themed story is about a girl. The rest story is about fairy tale. Generally, the function of the story is for entertaining. However, there is also a story that serves as an educational tool for children, especially character education. One model of character education contained in the folklore is the discipline character that is reflected through the behavior of characters in the story. The implementation of discipline character is seen from the characters of the story who experienced unfortunate and unpleasant events in life if they violate established rules such as, becoming a fish, stone, or buffalo. Punishment experienced by the character can be used as learning for children in implementing the discipline character in them.*

*Keyword--model of planting discipline traits, children, Minangkabau story*

## I. INTRODUCTION

Literary works, in some way, provide children with experiences about life. Without reading or hearing some stories, children hardly gain various knowledge about the society in which they live. Because of the existence of literary works and tales, children can imagine a life that surrounds them. Norton says children can learn from stories how others (characters in the story) deal with problems, and then they can also apply that lesson toward some cases they face in their daily life (Norton, 1983). In addition, through reading and listening stories, children could gain new knowledge and are able to empathize with the others' feeling.

For children, reading and listening activities could give some benefits. It can contribute for their language empowerment, personality development and social sensitivity. In terms of personality development, one of the most indispensable characters is discipline character. Discipline is vital to human life. Discipline person will be able to gain success in all fields. Otherwise, the undisciplined one will have difficulty in facing their life.

For children who are not able to read, enjoying oral literature or folklore is the best option to develop their literacy skill. As well as written literature, oral literature also has similar function that is to provide lesson and entertainment. This is in line with Horace's premise that says literature serves as *dulce et utile*; "beautiful and also educate (give lessons) (Teew, 2003)." In addition, literature is one of the most effective medium for teaching children about important information such as basic science, moral values, norm and religious values. Its flowing narration helps children to understand difficult matters like applied sciences and unwritten norms (Butzow & Butzow, 2000). It also signifies that many things are provided in literary works and can give lessons to the reader (especially children). In accordance with its function that is able to provide education for readers, literary works can be utilized for character education, so it will enable young reader imitates good characteristic and attitude that in line with the norms around them. The target for character education in literature is all readers from children to adults. However, in children age implanting good values and character will be more efficient and unproblematic. Children (especially at the age of 9 until 12) are able to think scientifically, capable to solve problems logically, competent to find causal relationships and have a stable personality. They also have the ability to respond everything that happens in their lives with appropriate reactions (Norton, 1983; Nurgiyantoro, 2005).

Minangkabau (in West Sumatra) is one ethnic in Indonesia that produces a huge amount of folklores. In 2016, a group of researchers managed to collect and archive fifty pieces of children's stories that originated from all regions of Minangkabau nation. The collected stories are mostly in form of legends, especially local legends and individual legends. Interestingly, thirty nine stories are themed with condemnation towards boy character. Meanwhile, there are three stories that curse girl character. The rest of it is a fairy tale. Generally, the function of these stories is to entertain. However, there are also several stories that serve as educational tools for children, especially character education. One model of character education contained in the story of people is the character of discipline that is reflected through the behavior of characters in

the story. The implantation of the discipline trait is seen from the characters of the story that experienced unfortunate and unpleasant events in their life if they violate the established rules and advice such as transform into a fish, stone, or buffalo. Punishment that experienced by these characters can be used as learning tools for children in understanding the discipline attitude.

## II. METHOD

Traditional literature (oral literature) or also called folklore can be categorized as one of the genres in children literature (Danandjaja, 1991; Nurgiyantoro, 2005). It comes from the mothers' habits in telling interesting some stories for their children. According to Nurgiyantoro, the children stories should be relevant to the children's world and correspond to their age and psychological development. In connection with that, the presence of folklore is considered important in the world of children literature in Indonesia which in recent time seemed forgotten and began to be abandoned. In addition, folklore is a medium of expression and existence to express the various value of life in certain society. Messages that can be caught in folklore are the values that are also present in the society in which the literary work is born.

Norton argue that books containing folklore can encourage children's understanding on cross cultures. This is because folklore is one of the important sources in the understanding of various cultures and at the same time as a medium to instill the lesson about appreciation toward different forms of culture (Norton, 1983). In addition, in the folklore there are many educational values, including character education.

Character education basically is based on the original human character, and derives from universal moral values (absolute), as well as a religion also called *the Golden Rule*. Character education can have a definite purpose, if it is based on the basic character values. Megawangi (Mulyasa, 2011) suggests nine pillars of noble character that should be used as a reference in character education both in school and outside the school: (1) loves God and truth, (2) responsible, discipline, and autonomous (3) honest, (4) respect and humble, (5) affection and care, and cooperation (6) confident, creative, and never give up, (7) fair and spirited leadership, (8) kind and modest (9) tolerant and peaceful.

Majid and Andayani classify the pillars of character education into three aspects, namely moral knowing, moral loving or moral feeling, and moral doing or acting. Moral knowing which is the domain of knowledge consists of six elements, namely (1) moral awareness; (2) knowledge of moral values; (3) determination of point of view; (4) moral logic; (5) the courage to take and determine attitudes; (6) self-knowledge. Moral loving or moral feeling which is strengthening the emotional aspects of students in the form of awareness of identity which is consist of: (1) confident; (2) sensitivity to the suffering of others; (3) love of truth; (4) self control; (5) humility. Meanwhile, moral doing or acting is the ability to do something for others, especially beneficial to the others (Majid & Andayani, 2012).

The source of this research data is the Minangkabau folklore which is collected through interview with informants who became active inheritor of the folklore. The research location covers the entire Minangkabau region. It is necessary to encompass folklore that has values and models of character education in it. After calculating and examining, it is found at least fifty pieces of Minangkabau folklore contained in all areas of West Sumatra except Mentawai Island. The data is analyzed through document analysis method (content analysis) especially method of qualitative content analysis, that is a method commonly used to understand the symbolic message from literary text in the form of novel. Symbolic messages can be found from the analysis of intrinsic elements, especially the speeches and actions of the characters and the background events contained in Minangkabau folklore.

## III. FINDING AND DISCUSSION

In this research, researchers applied two variables; first is model of discipline character plantation and second is Minangkabau's folklore. For data collection in the form of Minangkabau folklore, researchers used structured interview techniques by using instruments in the form of interview guidelines. The researchers recorded the results and then transcribed it into Indonesian. The researchers interviewed the informants living in each research area. Researchers decided the informants based on certain criteria that have been determined by researchers. After that, the data were analyzed to find the model of discipline character plantation. In analysis section, the researchers employed content analysis method. Finally, researchers interpreted the results of data analysis in accordance with the theoretical framework.

After collecting the data, researchers found fifty pieces of folklore spread in various area of Minangkabau. Of the 50 folklores, 37 stories in the form of legends and the rest is a fairy-tale shape. Researchers earned the data from a number of areas within the scope of Minangkabau domain among others; District of Agam are 9 stories, District of South Pesisir 8 stories, District of Solok and Pariaman are 7 stories, District of Tanah Datar 6 stories, District of South Solok 5 stories, District of Pulau Kota 3 stories, District of Dharmasraya found 3 stories and District of Pasaman 2 stories.

In fact, not all folklores contain model of disciplinary application. There are several folklores that describe the value of courtesy, mutual respect, speak good words, keep the family honor, and doing well to the parents. From the fifty

folklores that became the research data, the disciplinary application model is found in only eleven stories: "Batu Bujang Lenggong", "Ikan Banyak", "Batu Bujang Juaro", "Batu Bujang Leman", "Bujang Juki", "Batu Lubuak Kual", "Batu Lubuak Mancik", "Kubang Gajah", "Bukik Mamanggia", "Batu Unduang-unduang", and "Buayo Putiah Rajang Batang Aie Katiek". Of the eleven stories, nine stories depict undisciplined male character as the main figure, and two other stories illustrate disobedient female character. This is in line with the theory of psychological development which states that boys who tend to be rational and have spontaneity have the possibility to always do things that are attractive and tend to be disobedient. On the other hand, girls who have emotional competence and are more sensitive to other's feelings tend to be more obedient and conformable (Fox & Prilleltensky, 2005). This assumption may cause most of Minangkabau folktales tend to portray boys as undisciplined figures.

In terms of sequence of events, the entire of Minangkabau folklore has similitude in term of sequence of narratives. The motifs depicted in the story also have resemblance. The story generally begins with the depiction of poor older woman with her child or children. The child figure oftentimes is described as a person who has improper behavior such as careless and absent-minded. The story ends with penalization of the child/children as the consequence of the undisciplined action.

The model of disciplinary application contained in Minangkabau folklore is an informal model which is also found in the common family life. It is proved from the eleven stories that describe the events that occur in the family. The mother is acted as discipline enforcer in the family. It depicts in whole folklore that contains the value of discipline character education. It also relates to the role of mother as a character builder for the child in the family. Minangkabau, as a matrilineal society strongly emphasizes the role of mother in terms of children's education in the family environment.

The model of disciplinary application depicted in eleven folklores is a model of punishment. It means that the undiscipline character (or usually children) will get their punishment. The nature of the punishment is ultimate and final. This thing indicates how importance to live in obedience to the rules, whether the rules made by the family, or the community. It is very fundamental and non-negotiable. The execution of the punishment is not abrupt, but it is preceded by warnings and threats.

If someone breaks the rule, then bad things will come as described in the quotation below:

*Pada suatu saat si Bujang pergi berburu babi ke hutan, ia meminta ibunya untuk membungkuskan makanan untuk ia bawa pergi berburu, tetapi lauknya tidak ada. Fatimah tidak memperbolehkan si Bujang pergi, tapi Si Bujang tetap saja keras hati ingi berburu juga. Ia sedikitpun tidak menghiraukan nasehat yang disampaikan ibunya. Ketika hendak pergi berburu babi, disanalah ibunya mengutuk si Bujang menjadi batu. Ibunya sudah tidak tahan lagi dengan tingkah anaknya. Sumpahan telah terucap, Bumipun seakan ikut menyumpahi Si Bujang. Setelah sumpahan itu terucap keras dari bibir ibunya, Si Bujang menoleh ke belakang. Ketika menoleh ke belakang itulah ia langsung berubah menjadi batu. Tubuhnya keras dan tak terlihat seperti manusia lagi (Batu Bujang Lenggong).*

*"Hati-hati Buyung, Upik!" "Ya Mak!" jawab kedua anak itu bersamaan. "Jangan pergi jauh-jauh! Kalau sudah puas menonton, cari Mak ke atas!" kata ibu kedua anak itu. "Ya...,Mak!" jawab Buyung. Tidak lama menonton, kedua anak itu merasa bosan. Keduanya sepakat untuk jalan-jalan ke hutan di pinggir desa. Mereka lupa pesan ibunya agar tidak pergi jauh-jauh. Sampai mereka di padang perdu di pinggir hutan. Kemudian, keduanya asyik bermain. Berkejar-kejaran, panjat pohon, dan sembunyi. Hari makin panas. Mereka lelah dan haus. "Ayo kita mandi di sungai itu!" ajak si Kakak. "Ayo!" teriak si Adik. "Byuur...! Byuur...!" Kedua anak itu terjun ke sungai. Begitu masuk ke dalam air, keduanya merasakan sesuatu yang aneh. Tetapi, mereka tidak tahu apa yang telah terjadi. Keduanya asyik berenang kesana kemari. .*

*Sementara itu, di tempat pesta, ibunya sudah berputus asa mencari mereka. Ibu itu pulang dengan perasaan sedih. Malam harinya dia bermimpi. Almarhum suaminya datang. Dia memberi tahu kalau anaknya dapat dijumpai di sungai di pinggir hutan. Esok harinya, ibu itu pergi ke sungai. Dia membawa dua bungkus nasi. "Anakku pasti kelaparan karenasejak kemarin mereka tidak makan," begitu pikirnya. Sampai di tepi sungai, ibu itu tidak menjumpai kedua anaknya. Dia berjalan mondar-mandir mencari kedua anaknya, tetapi, sia-sia.*

*Ketika dia hampir berputus asa, tiba-tiba terdengar panggilan. "Mak! Mak.!" Ibu itu terkejut. Matanya diarahkan ke sana ke mari. Kedua anaknya tak terlihat. "Mak! Mak!" panggilan itu terulang. Bulu kuduk ibu itu merinding. Hantukah yang memanggil-manggil itu? "Mak! Mak!" Tiba-tiba mata ibu itu terpana. Dilihatnya dua ekor ikan mengambang di permukaan air sungai. Ikan itu yang memanggil-manggilnya. Perempuan itu terkejut.*

*Ada sesuatu yang terasa menakutkan. "Siapakah kalian?" tanya ibu itu perlahan. "Aku, anakmu, Mak!" jawab seekor ikan. "Anakku.?" "Ya...Mak. Kami telah berubah menjadi ikan." Jawab ikan yang seekor lagi. "Ya, Mak. Kemarin kami bermain dan ingin mandi di sungai ini," kata ikan yang pertama. "O, Tuhan ampuni dosaku, dosa anak-anakku." Terlihat ibu itu terduduk lesu. Dia menutup wajahnya dengan kedua telapak tangannya. Hatinya terpukul melihat nasib yang menimpa kedua anaknya. "Semua telah terlanjur anakku. Nasi telah menjadi bubur. Kalian langgar nasihatku kemarin."*

The first quote depicts a boy who does not obey his mother's advice on hunting pigs. As a result of his carelessness, the mother curses him into a stone. In the next quote, both the male and female characters experience unpleasant incident as the outcome of their behavior. The children do not obey his mother's rules. However, the mother is not an executor in this case. The power of nature acts as a punisher for not obeying the rules made by their mother.

Generally, the character of the sufferer in the Minangkabau folklore above received punishment in the form of transformation of being, in particular, into a stone form. However, there are five stories that describe punishment other than being a stone. The story of "Batu Lubuak Kali" has its character changed to a gulf; "Kubang Gajah", the character turns into a puddle; "Ikan Sakti" whose character turns to fish; "Bukik Mamanggia" which depicts his character turned into a hill; and "Buayo Putih Rajang Batang Aie Katiek" which depicts her character transformed into white crocodile.

The dreadful portrayal of punishment received by the characters depicted in the Minangkabau folklore shows how important it is to apply the values of discipline in various aspects of life. This folktale presents as a metaphor that describes human life through stories. Undisciplined characters do not merely turn into stones or other animals as depicted in the folklore, but the portrayal of it shows that there will be many terrible things that happen and faced humans if they are unable to apply the discipline in their lives. The values of discipline taught to the children's character will form a strong, robust, dynamic, and responsible person towards self and family. The character of discipline is also closely related to one's success. The character of discipline can also be used as a foundation to build a quality education and give great responsibility for children as readers of literary works.

#### IV. CONCLUSION

From the results of research on fifties Minangkabau folklores, there are eleven folklore that describes the value of discipline education in it namely; "Batu Bujang Lenggong", "Ikan Banyak", "Batu Bujang Juaro", "Batu Bujang Leman", "Bujang Juki", "Batu Lubuak Kual", "Batu Lubuak Mancik", "Kubang Gajah", "Bukik Mamanggia", "Batu Unduang-Unduang", and "Buayo Putih Rajang Batang Aie Katiek." The eleventh story illustrates the importance of applying discipline in life, because if someone does not apply discipline in their daily life, then unpleasant things will occur as a punishment. The punishments received by story characters such as being stones, becoming animals (fish, crocodiles, and buffalo), a puddle, and a hole. The model of disciplinary application depicts in the Minangkabau folklore is a model of punishment, the punishment for both undisciplined male and female characters.

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