

Analysis Of Ethical Values Of The Book Collection Of Folklore Stories From Jambi 2 By Kaslani

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Abstract

This study aims to describe the Ethical Values in the Book of Folk Tales from Jambi 2 by Kaslani which refers to the ethics of human relations with society consisting of the ethics of mutual assistance, ethics of compassion, ethics of tolerance, and ethics of responsibility. This study is a type of descriptive research that is qualitative. Based on the results of the study, it can be concluded that the ethical values contained in the Book of Folk Tales from Jambi 2 by Kaslani which are studied in terms of human relations with society include the ethics of mutual assistance, ethics of compassion, ethics of tolerance, and ethics of responsibility where all of this is also reinforced by the presentation of dialogues and monologues. Then in the Book of Folk Tales from Jambi 2 by Kaslani there are 88 quotes, namely the ethical value of mutual assistance 15 quotes, ethics of compassion 17 quotes, ethics of tolerance 35 quotes, and ethics of responsibility 21 quotes.

Keywords: Values, Ethics, Folklore

INTRODUCTION

Literary works are a form of art expressed through language. "Literary works are a universal form of culture. It is a product of creative art whose objects are humans with all their problems and are conveyed or contained in a unique language that contains aesthetic value" (Semi, 2012: 67). A literary work can be a fictional story through inner experiences, or empirical experiences of real life, both from the author and the reality that occurs around him from the author. Literary works are an interesting medium to read because literary works are an expression of human feelings. Literary works are a place for authors to convey ideas, thoughts and thoughts through the environment around them (Saputra et al., 2024).

Literary works use beautiful and imaginative language in their writing. The things told in a literary work often become a picture in real life. That way, literary works become a reading that is popular with its connoisseurs (Rustantono et al., 2024). Connoisseurs of literary works have no limits. The literary works presented express the values of humanity in them so that literary works can be read by parents, young people, and women.

Literary works have several types, one of which is prose in the form of folklore. Literary works in the form of folklore are old prose in the form of oral traditions. In everyday language, folklore is better known to the public as fairy tales (Hutabarat et al., 2022). Folklore is also a fantasy story whose events did not really happen. In addition, literary works can be used as a means to express the contents of the heart and mind in a

writing that has artistic value.

Folklore is a form of literary work. Each literary work contains a picture of life and human life. Folklore always expresses the reality of people's lives figuratively. This means that in the folklore there are values that are useful for society as learning in living life. Folklore becomes a life journey with a moral message that contains the meaning of life and how to interact with other creatures. Folklore is a story that is basically told by one person to another. The characters and events in folklore are considered to have occurred in the past or are purely fictional because they are driven to convey a message or message through the story.

Folklore is a story that has grown in the midst of society in ancient times and has become a characteristic of the nation. Folklore is passed down from generation to generation by word of mouth (Anggraini & Hutabarat, 2022). Folklore that existed in ancient times is still very well known today, both among urban communities and remote communities. In a literary work, one of them is a folktale that is still developing in society and there are ethical values that are shown to humans.

Ethical values are human actions from good or bad values that can be determined by reason (Masni & Hutabarat, 2019). Ethics are seen as a science that doubles the benchmarks of norms that can be used to respond to or assess actions. "Ethical values towards humans are divided into six, namely the ethical values of children towards parents, the ethical values of mothers and fathers, ethical values towards humans, ethical values towards neighbors, ethical values of human and social relations, ethical values as leaders" (Abdullah, 2006:347). Ethics explain what should happen and what should be done, and allows us to measure what should happen. Ethics questions how humans should act about considering the good and bad of human behavior. As we know in social life, we are never free from a person's behavior or ethics (Rosmiati, 2016). Good and bad in social life can be seen from how we behave.

LITERATURE REVIEW

Today's society is identified as deviating from the values or norms of social life. This can be seen in the phenomena that often occur in today's society. Deviant ethics can cause humans to do things that are not appropriate, one of which is brawls that often occur between students, fellow students and so on (Suratno et al., 2018). Ethical values have recently begun to shift, causing many things or actions beyond the limits to occur as researchers saw and heard themselves in Sumber Jaya village in Kumpeh Ulu sub-district, namely on December 22, 2017.

The case of a teenager named Indri Sefiana Putri became the victim of a sadistic robbery by two men named Irwan, a resident of Sumber Jaya, Kumpeh Ulu sub-district, and Sofyan Hadi alias Bujang, a resident of Jebus, Kumpeh Ilir sub-district. This is due to the lack of ethical values that question how humans should act regarding considering the good and bad of human behavior. Ethics in good literary works can provide good knowledge to its readers, so that readers know good and bad ethics, because good literature always contains high ethics. The ethical values contained in folklore are a depiction of positive morals and ethics so that they can be used as examples for people's lives. In a literary work, there are usually many values, especially in the book *Collection of Folk Tales from Jambi 2* by Kaslani.

The book *Collection of Folk Tales from Jambi 2* by Kaslani is a collection of several Jambi Regional Folk Tales. In this book there are eight folk tales including the story of the Origin of the King of Jambi, the Origin of the Name of the Batang Hari River, the Pirau Ghost

Tale, the Legend of Bujang Jambi, Datuk Darah Putih, the Tale of Si Kelingking, Depati Sebelas, and Putri Tangguk. By reading this book, we as readers can know how the legend or fairy tale in the book happened, by reading this book we also understand the origins of the leaders of Jambi in ancient times. Reading this book also knows the values contained in it. From reading and understanding a literary work, the author's curiosity arises regarding the history or stories from the author's own homeland.

The legendary author named Kaslani was born in Kali Kepuh, Purworejo (Central Java), January 6, 1943. Since the age of 8 he has lived in Jambi and studied at the Faculty of Economics, but did not graduate. Finally, the author graduated with a BA from FKIP Unbari Jambi majoring in Civics and Law/PMP. The author said that one of the abundant riches in the country is folklore. Jambi Province also has a number of folklores collected in the book *Cerita Rakyat Jambi 2*. Kaslani also said that folklore can foster a sense of love for the country and love for the nation. In addition, the values contained in each story can also be used as a guideline for life.

RESEARCH METHOD

The author uses a qualitative descriptive research type for the author to use as a type of research in this study. "Qualitative descriptive research is a method used by researchers to find knowledge or theories about research at a certain time" (Mukhtar 20013:10). This qualitative descriptive research is one type of research that is included in the type of qualitative research.

RESULTS AND DISCUSSION

Based on the data analysis conducted, the author analyzes the ethical values of human and community relations in the book *Folk Tales from Jambi 2* by Kaslani. The results of this study were obtained from the aspect of ethical values of human relations with society in the form of 4 aspects, namely the ethical value of helping each other, the ethical value of compassion, the ethical value of tolerance and the ethical value of responsibility in *Folk Tales from Jambi 2* by Kaslani which are depicted through quotations in eight Jambi folk tales in the collection of *Folk Tales from Jambi 2* by Kaslani, namely with the title of the story Origin of the King of Jambi, Origin of the Name of the Batanghari River, Pirau Ghost Tale, Bujang Jambi Legend, Datuk Darah Putih, Dongang Si Kelingking, Depati Sebelas, and Putri Tangguk. Based on the analysis of the writing, there were 88 quotes found in the eight Jambi folk tales, a description of the 4 aspects is explained below: The ethical value of helping each other in the collection of *Folk Tales from Jambi 2* by Kaslani illustrates that helping each other can create peace and an attitude of helping each other to ease the burden or difficulties of others in the form of assistance with energy, time or funds. This can be seen in 15 quotes.

The ethical value of compassion in the collection of *Folk Tales from Jambi 2* by Kaslani is seen in quotes where compassion is always there and always arises in oneself and a sincere heart to love, care for, and give happiness to others or anyone. This can be found in 17 quotes.

The ethical value of tolerance in the collection of *Folk Tales from Jambi 2* by Kaslani shows that tolerance is an attitude of respecting and honoring others and maintaining the feelings of others so that others do not feel offended. This is depicted in 35 quotes. The value of responsibility in the collection of *Folk Tales from Jambi 2* by Kaslani is seen in the

human self-awareness to bear the risk or reward for all behavior and actions depicted in 21 quotes.

The 4 ethical values of human relations with society above are found in quotes in the collection of Folk Tales from Jambi 2 by Kaslani, totaling 88 quotes. These quotes are explained below. The quotes in the collection of Folk Tales from Jambi 2 by Kaslani are also included in the appendix in the form of a tabulation table. And for the title Folk Tales from Jambi 2 by Kaslani, the author abbreviates it to CRJ2.

4.1.1 Quotes on the Ethical Value of Helping Each Other in the Collection of Folk Tales from Jambi 2 by Kaslani

(1.1) Because all candidates have failed the test, the figures hold another meeting. "We must find a candidate for the King of Jambi from another country." (CRJ2:3)

(1.2) When they arrived in Mukomuko, they spread the word to everyone they met. They say that the name of the big river in Jambi State is called Kepetangan Hari. (CRJ2:10)

(1.3) When they arrived in their respective countries, the King's order was conveyed to all the residents. In just one day, many wounds were completed, and they immediately took them to the top of a hill not far from where they were, then they installed them like installing wounds in a river or swamp. (CRJ2:13)

(1.4) The ghost of Pirau will be killed by the King so that it does not disturb the small children in Jambi. However, before the king took him out of the wound, the ghost of Pirau said while begging. (CRJ2:15)

(1.5) The ghost of Pirau quickly agreed. Pirau's ghost held a pinto-pinto ring, which he handed over to the king. One of the dubalangs was ordered by the king to release the ghost of Pirau from the wound. (CRJ2:15)

(1.6) Many months later, the chest washed up on the coast of Siam (Muangthai), and was found by the son of the King of Siam who was fishing with his bodyguard. He took the casket containing the baby home, then told his father, the King of Siam. (CRJ2:18)

(1.7) Immediately the three jongkongs launched, moved closer to the Dutch ship, and Datuk Blood White and his troops jumped into the Dutch ship while slashing their swords or keris to the left and right. (CRJ2:26)

(1.8) "I am struck by the sword, take me back, and the others keep fighting until the last drop of blood." His men swiftly lifted Datuk Darah Putih, jumped into the crouch, then rushed him to their fortress on Berhala Island. (CRJ2:27)

(1.9) Datuk Darah Putih was seated in a safe and protected place. It was a terrible sight because the white blood was still dripping. (CRJ2:27)

(1.10) His men were shocked, but immediately one of them carried out Datuk Darah Putih's orders. As soon as he found a thin, plate-wide stone, he put it on the injured neck. (CRJ2:27)

(1.11) His men who had helped him on Berhala Island of course immediately followed in Datuk Darah Putih's footsteps. Even though he was still injured, Datuk Darah Putih attacked the Dutch soldiers again. (CRJ2:27)

(1.12) The excitement of the White Blood Datuk's troops welcomed the victory, while carrying the injured White Blood Datuk. (CRJ2:28)

(1.13) Strangely, the Kelingking didn't want to move. He asked for a hole to be made in the pillar of the house. The hole was just as big as his body. His father made the hole, but didn't know what Kelingking wanted to do. (CRJ2:30)

(1.14) "Father and mother, don't worry. I'm only the size of a pinkie. So, it's easy to hide and won't be seen by the ghost. Later, when Grandma Giant is dead, I'll tell father and mother and all the people of the country," said Little Finger. (CRJ2:30)

(1.15) Kelingking also asked Iyang-iyang for help. Instantly, the land given by the king had turned into a beautiful small kingdom. (CRJ2:34)

4.1.2 Quotes on the Ethical Value of Love contained in the Book Collection of Folk Stories from Jambi 2 by Kaslani

(2.1) With joy, the future King was brought back to the Land of Jambi with their singing. The long journey across the vast ocean back to Jambi Country took a long time. (CRJ2:8)

(2.2) "I have come to the Malay Country of Jambi to see the land of my birth. I have come to see the face of the mother who was pregnant with me. I also want to make my father aware of his reputation for being cruel to society. I am embarrassed to hear the name Tan Telanai being called by the people of Siam as an evil name," said Bujang Jambi. (CRJ2:20)

(2.3) The number of core troops was only small, but consisted of selected soldiers, each of whom had advanced knowledge of warfare, was honest and loyal to the king, to the kingdom, was willing to sacrifice for the benefit of the people of the kingdom, never gave up and never complained. The core troops were also trained by Datuk Blood Putih in a family manner so that the relationship between the core troops was close. The core troop members considered Datuk Blood Putih not just a troop leader, but his own parent. (CRJ2:23)

(2.4) After all the war equipment was ready in three large jongkong (boats or barges), including the main soldiers, weapons and food, Datuk Blood White greeted his wife who was heavily pregnant. As the wife of the chief commander, the woman was not sad. It was other people who were sad, while praying on the beach, releasing the squatters into the middle of the sea. (CRJ2:24)

(2.5) They spent one night on Berhala Island because they were tired and when the battle ended it was already evening. The next day, the troops returned to the Aro River. Throughout the journey home, Datuk Darah Putih's men faithfully carried their leader. Many people felt sorry for him, even horrified, seeing Datuk Darah Putih's condition. (CRJ2:28)

(2.6) When they arrived home, it turned out that Datuk Darah Putih's wife remained calm and steadfast in facing her husband's condition. Knowing that her husband had returned with his troops, the woman left her baby's cradle, and went to greet and help carry her husband and immediately brought him close to the baby in the cradle. (CRJ2:28)

(2.7) It was the baby that Datuk Darah Putih had left to go to Berhala Island when she was still heavily pregnant. Datuk Darah Putih lifted the baby with the help of his wife, then hugged the baby affectionately, then slowly placed the baby back in the cradle. (CRJ2:28)

(2.8) Her husband was pensive, remembering the prayer he had said before, that was indeed the case. He was sure that his wife was really pregnant. When her pregnancy was born, what was born was indeed a baby boy the size of a little finger. I didn't think much about finding the child's name, just gave him the name Kelingking. The child was cared for with love, until he was an adult he was still as big as his little finger. (CRJ2:30)

(2.9) One day, the land of Jambi was visited by Grandma Giant, a ghost who eats humans or anything alive. Everyone agreed to move from that place, take refuge elsewhere. Strangely, the Kelingking didn't want to move. He asked for a hole to be made in the pillar of the house. The hole was just as big as his body. His father made the hole, but didn't know what

Kelingking wanted to do. The two parents were of course worried, afraid that Little Finger, their only beloved child, would be swallowed by Grandma Giant. (CRJ2:30)

(2.10) Kelingking's father and mother, who accompanied him that day, were worried when they heard Kelingking's request. They were worried that if the King was offended, Little Finger would die. Even though he thought Kelingking's request was too much, the King agreed because the ghost of Grandma Giant was indeed scary. (CRJ2:32)

(2.11) "Small crew, big (big) appetite," quipped Kelingking's father jokingly. Shrink my body, Dad. But my will..." Kelingking's parents were forced to face the King, and were ready to accept the King's insults or anger. (CRJ2:32)

(2.12) "You will regret it, my son. There are many handsome young men in this country. What do you expect from a young man as small as Little Finger?" said the King. The King tried to persuade his son, but his son answered anyway. (CRJ2:32)

(2.13) Little Finger and his wife were given a piece of land by the King, a troop of guards, and labor to build their own small kingdom. Little Finger asked for help from the Iyang-iyang. In an instant, the land given by the King had turned into a beautiful small kingdom. (CRJ2:34)

(2.14) That day the handsome young man had just left, but he had already come back and said, "Forgive me and forgive me, my wife. I can no longer be Little Finger again. My clothes are lost in the bushes. All this time I have been toying with you, my wife, now let me go up to the house. I am Little Finger, your husband. I swear." His wife smiled happily and invited the young man, who was actually Little Finger, to go up to the house. (CRJ2:35)

(2.15) "Forgive me too, Kanda Kelingking. I was the one who burned Kakanda's clothes." Both of them live happily like ordinary people. However, the name of the King's daughter's husband is still Kelingking. (CRJ2:35)

(2.16) "Then that's fine. I know that this audience is not happy with the Dutch, but only afraid. The struggle will not be successful if we have fear. For that reason, I will face the Dutch alone, until the last drop of my blood. I ask for everyone's blessing. If death calls me, please bury my body in this Semabu village." (CRJ2:37)

(2.17) The audience was shocked to hear Depati Eleven's words. They were worried, but prayed that Depati Eleven would be safe and win. (CRJ2:38)

4.1.3 Quotes on the Ethical Values of Tolerance in the Collection of Folk Tales from Jambi 2 by Kaslani

(3.1) Community leaders gathered in Mukomuko to deliberate on the best way to determine a king who would lead them. They had learned that anyone had the right to be a king, as long as they passed the test. The tests included being burned, soaked in water for three days and three nights, made into cannonballs and fired, and finally ground with an iron kiln. (CRJ2:2)

(3.2) "Hey, we from the Seven Koto don't know who undur, don't know who surrender." The candidate for king from the Seven Koto stepped forward and the test began. (CRJ2:3)

(3.3) He knew the science of astrology. Sometimes the people from the State of Jambi wanted to test their candidate for king with lots of questions. They were afraid that if there were difficult questions the candidate for king would be offended and cancel his intention to become King of the State of Jambi. (CRJ2:9)

(3.4) At that time they intended to test their future King. Whether the future King of Keling Country knew the name of the river or not. They hesitated to ask the future King of Keling

Country. Moreover, at that time they felt it was impolite to ask because it was already evening and the view was dim. (CRJ2:9)

(3.5) One of them, namely the Batin Duo Belas person, also dared after being agreed by the others, to ask the future King of Keling Country a question. "My lord, our future King. It would be good for you to answer one of our questions." "Ask about anything." (CRJ2:9)

(3.6) It turned out that the future king answered quickly, even though he had never known the river. The community leaders who were looking for the future king were very happy and their strength grew stronger as they rowed their paddles along the river, heading against the current towards Mukomuko Village. (CRJ2:10)

(3.7) They had never seen what the Pirau Ghost looked like. What was clear was that children often cried in fear when the Pirau Ghost started to disturb them. The community leaders from Tujuh Koto, Sembilan Koto, and Batin Duo Belas, or commonly called, Dubalang Tujuh, Dubalang Sembilan, Dubalang Duo Belas, had agreed that they would meet the king, to convey news of the disturbance from the Pirau Ghost. (CRJ2:12)

(3.8) They were embarrassed to rush to the king. They were afraid of being scolded by the king because they could not overcome the Pirau Ghost. However, after all their spells failed to overcome or defeat the Pirau Ghost, and they had discussed it, the three Dubalang set off to meet the king. (CRJ2:12)

(3.9) "Only one, my lord." The three Dubalang answered almost simultaneously. The king smiled, then walked back and forth in his palace, then said, "Now you go home, and tell all the people who are good at making lukah (bamboo fish traps) so that everyone can make a lukah." (CRJ2:13)

(3.10) All the residents were also surprised. When they asked the Dubalang, they didn't get a definite answer. In the end, they remained silent in astonishment while waiting to see what would happen to the wounds. Taking turns, Dubalang Nan Tujuh, Nan Sembilan, and Nan Duo Belas, always looked up the hill. (CRJ2:13)

(3.11) "O my lord. Forgive me. Don't kill me. If I kill you too, there will be no gain for my lord. It would be better to release me from this wound. I will grant whatever my lord wishes, as long as I am free from this wound. Isn't you a wise king?" (CRJ2:15)

(3.12) One day, after a long time had passed since the Ghost of Pirau incident, the king thought about proving the magic of the pinto-pinto ring. The king didn't want the people of Jambi to know what he was going to do. Therefore, the king conveyed to his people that he would return for some time to his home country, namely Negeri Keling. (CRJ2:16)

(3.13) "Forgive me, sir. According to my astrology, your child will be a boy. He will be born safely after nine months and ten days in the womb." Hearing the astrologer's explanation, Tan Telanai smiled and a sense of pride appeared on his old and less handsome face. (CRJ2:17)

(3.14) "Forgive me, sir. Don't be disappointed, because everything is the will of the Almighty. When your child grows up, he will become your enemy. He is the one who will kill you too." (CRJ2:18)

(3.15) Tan Telanai for days, months, always gloomy, disappointed. However, if you remember the astrologer's advice that everything is fate, Tan Telanai's disappointment will disappear. (CRJ2:18)

(3.16) "Yes. Father remembers now. Jambi is the name of the Malay kingdom of Jambi, whose queen was named Putri Selara Pinang Masak. However, my son and all of you

ministers and anyone who is present now, must keep this matter a secret. Don't let anyone else find out, and don't let this child grow up, find out who he is." (CRJ2:19)

(3.17) Everyone present promised to uphold the orders of the King of Siam. For many years, Bujang Jambi was educated and looked after well as befits a king's child. but the secret was leaked too. (CRJ2:19)

(3.18) Unfortunately, Tan Telanai's name was well known in Siam as an evil person, cruel to the people around him. Bujang Jambi was embarrassed to find out about this. For days, even months, Bujang Jambi thought about what he should do. (CRJ2:20)

(3.19) Bujang Jambi was determined that he had to fight his biological father. He had indeed been educated to be a good child by the King of Siam. He was not happy with Tan Telanai's arbitrary actions, even though he was his own biological father. (CRJ2:20)

(3.20) Hearing Tan Telanai's harsh words, Bujang Jambi remained calm. However, with a heart full of hatred and hostility. (CRJ2:20)

(3.21) For some reason, it suddenly occurred to Tan Telanai to give in. Maybe he remembered the fate of the astrologer who said that the child would kill him. Tan Telanai jumped back several jumps. While standing straight, he pointed his palm at Bujang Jambi who was about to chase him. (CRJ2:21)

(3.22) One day, the king heard a report from a spy that the Dutch Company would come to Jambi by sea. The king knew that the company's arrival would definitely take away the wealth of Jambi. (CRJ2:24)

(3.23) Hearing the king's statement, Datuk Blood White answered politely and respectfully, "Does that mean we have to block the Dutch around Berhala Island, my lord?" (CRJ2:24)

(3.24) When he got home, it turned out that Datuk Blood White's wife remained calm and steadfast in facing her husband's condition. Knowing that her husband had returned with his troops, the woman left her baby in the cradle. (CRJ2:28)

(3.25) "You forgot, perhaps you once begged the Iyang-iyang. Even if you are as big as Kelingking, you are willing to accept a child," said the wife. Her husband was pensive, remembering that the prayer he had said before was indeed like that. (CRJ2:29)

(3.26) "Don't worry, Father and Mother. I am only as big as Kelingking. So, it is easy to hide and will not be seen by the ghost. (CRJ2:30)

(3.27) Hearing Kelingking's words, the father calmed down and he left to flee with the other residents. (CRJ2:30)

(3.28) "Wow, if that is so difficult, my lord. But, okay, I will accept it. On the other hand, if I am not lying, your lord must appoint me as the viceroy in this country as your deputy." (CRJ2:31)

(3.29) They were worried that if the king was offended, little finger would die. Even though he thought Kelingking's request was too much, the King agreed because the ghost of Grandma Giant was indeed scary. (CRJ2:32)

(3.30) Two weeks after that, Kelingking came to the king, stating that Grandma Giant was dead and would not come to the country again. At the same time, Kelingking demands the king's promise. The king kept his promise. Kelingking became a young king without a queen consort, without bodyguards, and without a headmaster. (CRJ2:32)

(3.31) "Small crew, big (big) appetite," quipped little finger's father jokingly. "My body is small, Dad. But my will..." Kelingking's parents were forced to face the king, and were ready to accept the king's curses or anger. (CRJ2:32)

(3.32) The news eventually reached the ears of Depati Sebelas. He thought that if the Dutch controlled Semabu, it meant that his people would suffer from food shortages, and become coolies for the Dutch who were known to have no humanity. (CRJ2:37)

(3.33) Depati Eleven's remarks were not welcomed. The faces of those present looked sour. Seeing this situation, Depati Eleven was wise. Apparently the Dutch had succeeded in making the people afraid; The Hulubalangs were also haunted by fear. Therefore, Depati Eleven smiled, not angry and not disappointed. (CRJ2:37)

(3.34) For that reason, I will face the Dutch alone, until the last drop of my blood. I ask for everyone's blessings. If death calls me, please bury my body in Semabu hamlet." The audience was shocked to hear Depati Eleven's words. They were worried, but prayed that Depati Eleven would be safe and win (CRJ2:37)

(3.35) "My son, if I die, thank God. I don't want to be colonized by the Dutch. Dad is proud because no one else helped dad. (CRJ2:38)

4.1.4 Quotations of the Ethical Values of Responsibility in the Book of Folk Tales from Jambi 2 by Kaslani

(4.1) The State of Jambi is located in the Central part of Sumatra Island on the East Coast. In ancient times, its population was small. Over time, its population increased. Their residences also became larger. And each relative built their own village. (CRJ2:1)

(4.2) The community leaders came together to advance, appoint and support their prospective king who passed the test. The residents or people of Tujuh Koto, Sembilan Koto, Muaro Petajin, and Batin Duo Belas immediately prepared the necessary equipment to build a beautiful palace. Food and firewood for cooking were also prepared to hold a large-scale party to inaugurate the appointment of the King of the State of Jambi to whom they would hand over the power to rule the State of Jambi. (CRJ2:6)

(4.3) In ancient times, when the population of Jambi had begun to grow and they needed a king who could lead them, uniting the small countries to become one big Jambi country, they held a competition. (CRJ2:7)

(4.4) Thanks to their perseverance, never giving up, in Keling country they also found one person who declared his ability to become king of Jambi country. That person was able to undergo various tests and would rule Jambi country wisely, and promised to make the people of Jambi country safe, prosperous, and prosperous. (CRJ2:8)

(4.5) Only after his son was almost an adult, was that son sent to Jambi country to replace him as king of Jambi country. The reason was that the king was old. His son, named Sultan Baring, obeyed his father's orders, then left for Jambi country, bringing a letter appointing him as king of Jambi country, the second king after his father. (CRJ2:16)

(4.6) Sultan Baring was also known as a wise and wise king like his father. Sultan Baring later brought down other kings, sultans and lords, such as Orang Kayo Hitam, Sultan Taha Saifuddin, and Raden Ino Kertopati. (CRJ2:16)

(4.7) Don't let other people find out, and don't let this child grow up, find out who he is. Everyone present promised to uphold the orders of the King of Siam. (CRJ2:19)

(4.8) For many years, Bujang Jambi was educated and cared for well as befits a king's child. but the secret was leaked too. Every time the bachelor plays, his friends call him "kid can get lost". (CRJ2:19)

(4.9) Bujang Jambi was determined that he had to fight his biological father. He had indeed been educated to be a good child by the King of Siam. (CRJ2:20)

(4.10) "I came to Jambi to see my birthplace. I came to see the face of my mother who was once pregnant with me. I also wanted to make my father aware of his infamous cruelty to the people. (CRJ2:20)

(4.11) Datuk Darah Putih was known as a brave, honest, powerful, and intelligent warrior. As a warrior, he was very obedient to the King. Whatever the King ordered, he obeyed without complaint, and could always complete it well. (CRJ2:23)

(4.12) Datuk Darah Putih was trusted by the King to form a core army led by Datuk Darah Putih himself. The number of members of the core army was only small, but consisted of selected soldiers, each of whom had high martial arts skills, were honest and loyal to the king, to the kingdom, never gave up, never complained. (CRJ2:23)

(4.13) On Berhala Island, which had many rocks, the sound that was always heard was the sound of waves hitting the rocks. That was where Datuk Darah White made forts and lookouts. (CRJ2:25)

(4.14) Like it or not, the Dutch Company ships had to pass there because that was the only entrance to the Berhala Strait. While waiting for the enemy, while preparing, Datuk Darah Putih always strengthened his troops' morale. (CRJ2:26)

(4.15) Even though he was still injured, Datuk Darah Putih attacked the soldiers again. Some jumped into the Berhala Strait and drowned. Some gaped in fear and were stabbed by Datuk Darah Putih's men. All the Dutch soldiers died. (CRJ2:27)

(4.16) "Where is your husband, Kelinging," asked the handsome young man to Kelinging's wife. "He's out on a trip, young man." "Can I go up to the house?" "Don't, young people are not good according to custom, and what will people say?" (CRJ2:34)

(4.17) "Then it's okay. I know that these people are not happy with the Dutch, but only afraid. The struggle will not be successful if we have fear. Therefore, I will face the Dutch alone, until the last drop of my blood. (CRJ2:37)

(4.18) My father's struggle did not cause many victims. If my father dies, it means he died defending the land of Semabu from Dutch colonialism, and he died defending my people, the people of Dusun Semabu. However, if my father survives, it is God's grace for all of us." (CRJ2:38)

(4.19) With a sword in his right hand, Depati Sebelas jumped out of the hut, swinging his sword in all directions, slashing the Dutch soldiers. His body was riddled with Dutch bullets, but not a single one injured him. (CRJ2:39)

(4.20) One night, Putri Tangguk said to her husband when the children were asleep, "Brother, I am tired of harvesting rice for days to fill the barn. We don't have time to take care of the children, and our neighbors seem isolated." (CRJ2:42)

(4.21) Because he was hungry, the child obeyed what Putri Tangguk said. However, there was no rice, no rice either, and he was too lazy to go to the rice barn. (CRJ2:43)

CONCLUSION

Based on the results of the research and discussion that have been described, it can be concluded that in the Book of Folk Tales from Jambi by Kaslani which is a literary work that contains many ethical values, one of which is the ethical value of human relations with society. Which includes 4 aspects of ethical values, namely the ethical value of helping each other, the ethical value of compassion, the ethical value of tolerance and the ethical value of responsibility. The ethical value of helping each other contained in the Book of Folk Tales from Jambi 2 by Kaslani is illustrated that helping each other is an attitude of helping each

other in the surrounding environment, the attitude of helping each other can create peace by lightening the burden or difficulties of others who need help which is seen in the story of helping each other in finding a king for the State of Jambi, and helping each other in fighting enemies. This can be seen in 15 quotes of helping each other in the Book of Folk Tales from Jambi 2 by Kaslani. The ethical value of compassion contained in the Book of Folk Tales from Jambi 2 by Kaslani is illustrated that a person's compassion will always be there, whether from parents, children, family or the surrounding environment, in the quote of the ethical value of helping each other in the Book of Folk Tales from Jambi 2 by Kaslani, one of which is seen between Kelingking's parents who really love their child Kelingking, his parents do not want Kelingking to be eaten by the ghost of Nenek Gergasi and in other quotes. This can be seen in the 17 quotes of the ethical value of compassion in the Book of Folk Tales from Jambi 2 by Kaslani. The ethical value of tolerance in the Book of Folk Tales from Jambi 2 by Kaslani shows that tolerance is an attitude of mutual respect, mutual respect and maintaining the feelings of others so that others do not feel offended, this can be seen in the quote of the ethical value of tolerance in one of the stories, namely the story of the origin of the king of Jambi. The seekers of the future king have found the future king for Jambi after finding him, the future king was immediately taken. On their journey they intend to test the future king with many questions, but they are afraid that if there are difficult questions, the future king will be offended and cancel his intention to become king in the Land of Jambi. in 35 quotes in the Book of Folk Tales from Jambi 2 by Kaslani. The ethical values of responsibility in the Book of Folk Tales from Jambi 2 by Kaslani are seen that human self-awareness to bear the risk or reward for all behavior and actions that are done is depicted in one of the stories entitled Bujang Jambi. Bujang Jambi who has been educated by the King of Siam is like educating the King's son. However, Bujang Jambi gets the determination to fight his biological father, because he feels responsible for making his biological father aware of his infamous evil. This can be seen in 21 quotes in the Book of Folk Tales from Jambi 2 by Kaslani.

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