

Andai-Andai Folk Tale: A Tool to Promote Eco-Social Values among Children in Kedurang Community

Febi Junaidi¹, Sinta Dewi Permatasari², Srimaryani³, Zindi Jenika Silviana⁴, Maria Yolanda Metboki⁵, Amar Noor Hidayat⁶, Amanda Christin Dompeipen⁷, Delta Richelly Rumohoir⁸

Abstract

Folk tales serve as a conduit for imparting knowledge concerning the natural environment and social mores to children. The 'Andai-Andai' folk tales within the context of Kedurang assumes a pivotal role in instilling ecological and societal principles in the succeeding generation. This study seeks to investigate the prevalence of the 'Andai-Andai' folk tales and its efficacy in instilling social acumen among students in Kedurang, Bengkulu. The research corpus comprises 'Andai-Andai' folk tales titled "The Clever Orphan," "The Promise of the Buffalo," and "The Buffalo and Beteri." The findings reveal a scarcity in the transmission of 'Andai-Andai' folk tales to the younger demographic. The 'Andai-Andai' folk tales epitomize commendable ecological and social values instilled in children from an early age. The monarch depicted in the 'Andai-Andai' folk tales emerges as a figure characterized by elevated social empathy, fostering community welfare and exemplifying effective leadership. Similarly, the character of Beteri embodies compassion towards others, serving as an exemplar of virtue and beauty. Furthermore, the orphan's portrayal depicts filial devotion towards his grandmother alongside devout religious observance. Additionally, the 'Andai-Andai' folk tales encapsulate the natural milieu of Kedurang, as evidenced by references to elements such as rice fields, buffalo, forests, villages, and rivers. The study findings underscore the significance of preserving 'Andai-Andai' folk tales and highlight community ardor towards this endeavor, recognizing these stories as repositories of environmental knowledge and moral values indispensable for posterity.

Keywords: *Andai-andai folk tales, eco-social values, Paemah Ethnic, Children.*

Introduction

Folk tales serve as reflections of human existence, often depicting life cycles (On & Cheang, 2020), human-nature relationships (Yoon, 2021), moral decision-making (Vuong et al., 2020), societal values (Yuniari et al., 2023), and coping mechanisms for crises (Yin, 2022). Typically, they encompass a range of local events and knowledge, thereby playing a crucial role in shaping children's perspectives and fostering an appreciation for local culture. Moreover, folk tales have long been utilized by older generations to influence and mold the behavior of children, underscoring their significance in traditional societies (Olugbemi-Gabriel & Ukpi, 2022). According to Guo (2018), folk tales can promote language development, moral education, and creativity in children, enriching their spiritual life and enhancing their overall development. This genre of literature holds considerable importance in imparting educational, traditional, cultural, religious, and social values to young individuals (Wiysahnyuy & Valentine, 2023).

Furthermore, folk tales serve as educational tools for nurturing virtuous character traits in children (Olugbemi-Gabriel, & Ukpi, 2022). These folk tales drawn from various cultural heritages not only encourage active intercultural engagement among children but also facilitate their comprehension of cultural legacy (Bruijn, 2019). Within these folk tales, fundamental principles are frequently transmitted and perpetuated across generations (Deutsch, 2020). Notably, folk tales encapsulate ecological and social values crucial for nurturing empathy and compassion in children. Hodges and Rączaszek-Leonardi (2021) assert that ecological values, encompassing truth, social cohesion, justice, adaptability, safety, and comfort, interact cooperatively to inform behaviors in social psychology and perception-action contexts. This educational

¹ Universitas Sebelas Maret, Indonesia. Email: febijunaidi@gmail.com

² Universitas Sebelas Maret, Indonesia.

³ Universitas Sebelas Maret, Indonesia.

⁴ Universitas Negeri Yogyakarta, Indonesia.

⁵ Universitas Negeri Yogyakarta, Indonesia

⁶ Universitas Gadjah Mada, Indonesia

⁷ IPB University, Indonesia

⁸ IPB University, Indonesia

process extends beyond formal settings to encompass familial, societal, and communal spheres (Junaidi et al., 2018), underscoring its pervasive nature.

In Indonesia, educational objectives prioritize the cultivation of noble character traits in students, with folk tales pedagogy emerging as a viable means to realize this goal (Martono, 2019). The promotion of character, whether directly or indirectly, is an integral aspect of education, placing this subject among the fundamental pillars of our educational framework (Wiyahnyuy & Valentine, 2023). Understanding the educational value of folk tales underscores their pivotal role in instilling virtues, cultural awareness, and ecological empathy in children, shaping not just academic learning but also broader societal values and character development.

Children's education extends beyond mere interpersonal relationships to encompass environmental stewardship and civic duty. Suprawati et al. (2020) highlight the significant influence of secondary characters in Indonesian children's stories, fostering acceptance and empathy. Equipping children with environmental awareness, compassion, and civic values is essential (Kartikawati, 2020). They learn not only to care for others but also to appreciate nature and their role in preserving it, thus shaping responsible and empathetic citizens. In Kedurang, Bengkulu, teachings of morality are often imparted through *Andai-Andai* folk tales. These folk tales, rooted in the local community, offer moral guidance and inspire acts of kindness among community members, including the youth. Typically shared by parents during leisure moments, such as evenings or nights, these stories reflect the lifestyle of the predominantly farming Pasemah Ethnic group in Kedurang, who reserve their free time for storytelling before bedtime. Notable tales include those featuring the wise king, the orphan, and Beteri. The king exemplifies wise leadership in guiding the community, the orphan portrays a male character bereft of parental figures, residing with his grandmother, and Beteri's revolves around a compassionate woman renowned for her beauty and kindness.

The researcher aims to delve into the cultural essence of *Andai-Andai* folk tales in Kedurang, scrutinizing their cultural relevance, ecological and societal implications, and influence on fostering environmentally-conscious and socially-responsible future generations. Specifically, the study will analyze three distinct *Andai-Andai* folk tales: "The Clever Orphan," "The Promise of the Buffalo," and "The Buffalo and Beteri." Through this exploration, insights into the transmission of values and traditions, as well as the cultivation of empathy and environmental stewardship, will be gleaned, shedding light on the pivotal role these folk tales play in shaping the ethos of successive generations.

Literature Review

Folk Tales

Propp (1968) delineates folk tales as compositions of discrete actions enacted by human beings, objects, and animals. These folk tales span a broad spectrum, ranging from mythical and fairy tales to biological, animal-centric, genealogical, and humorous anecdotes (Yusha, 2022). Extensive research underscores the profound influence of folk tales in transmitting societal norms, values, and moral precepts, thereby shaping moral development and reflecting cultural contexts and social dynamics within diverse communities. Olugbemi-Gabriel and Ukpi (2022) emphasize the pivotal role of folk tales in guiding and shaping children's behavioral patterns, influencing their moral values under the guidance of older age groups. Moreover, Gutov (2022) highlights how local folk tales forms an integral part of culture, intersecting with the broader cultural milieu to convey societal norms and values within specific cultural contexts. Paphitis (2022) further elaborates on the significance of folk tales as a shared narrative voice, shaped by personal backgrounds and reflecting social tensions and individual experiences, particularly evident in nineteenth-century rural societies.

Consequently, the study of folk tales offers invaluable insights into the intricacies of human culture, moral development, and social dynamics, illuminating the enduring significance of storytelling as a vehicle for cultural transmission and societal cohesion across diverse historical and geographical contexts (Olugbemi-Gabriel & Ukpi, 2022). Functioning as a form of oral literature, folk tales intricately interweave with the societal fabric, thereby mirroring the values and collective worldview of their respective communities (Sone, 2018). This oral tradition not only preserves cultural heritage but also perpetuates a shared understanding

of morality and ethics, contributing to the cohesion and continuity of societies across time. The exploration of folk tales reveals their multifaceted contributions to society, encompassing the guidance of moral behavior (Olugbemi-Gabriel & Ukpi, 2022), enrichment of education (Wiysahnyuy & Valentine, 2023), preservation of cultural identity (Gutov, 2022), promotion of social cohesion (Tan et al., 2022), and facilitation of community empowerment and governance (Ironsides & Massie, 2020; Skillman, 2020).

Indonesia has many kinds of folk tales as one of cultural heritages that have to be preserved. A folk tale provides cultural knowledge and moral values as one type of literary text (Fadhli, 2020). In Indonesia, folk tales serve as both educational tools and sources of entertainment for children. Parents commonly read folktales to their children at bedtime, and these tales are integrated into the curriculum for Indonesian language subjects at the elementary education level (Sugiarti et al., 2022). Moreover, folktales can serve as educational materials to enhance students' social intelligence (Junaidi et al., 2022). Recognizing the richness of Indonesia's folk tales underscores the importance of preserving this cultural heritage. The study on '*Andai-Andai*' folk tales in Kedurang correlates with the broader context of preserving Indonesia's rich cultural heritage, as folk tales are recognized as invaluable repositories of cultural knowledge and moral values essential for future generations. Furthermore, the investigation into the efficacy of '*Andai-Andai*' folk tales in instilling social acumen among Pasemah ethnic juveniles aligns with the understanding that folktales serve as educational tools to enhance students' social intelligence, emphasizing the importance of integrating such tales into educational frameworks for holistic development.

Eco-Social Values

An ecosocial approach acknowledges the intricate interdependence between human societies and the natural world (Norton, 2012). In the realm of social work, initiatives guided by eco-social principles aim to forge a balanced rapport between humanity and the environment, drawing upon collaborative efforts across diverse disciplines to foster knowledge exchange and renewal (Westhuizen, 2021). This holistic perspective underscores the inclusive ethos of social work principles, which extend beyond individuals and communities to encompass the broader environmental context. Embracing this holistic ethos, eco-social work not only addresses immediate developmental needs but also strives for sustainable progress that ensures the well-being of future generations (Wang & Altanbulag, 2022).

In this study, the researchers explore the ecological and social values embedded within the *Andai-Andai* folk tales in Kedurang Bengkulu. These folk tales epitomize virtues such as compassion towards others, solidarity within the community, and reverence for the natural environment, reflecting the intricate relationship between human societies and their ecological surroundings. Through this exploration, the study aims to shed light on the profound cultural and environmental significance of traditional narratives in Kedurang, contributing to broader discussions on eco-social dynamics and sustainable development strategies, emphasizing the importance of fostering a balanced rapport between humanity and the environment for the well-being of current and future generations.

Method

This study adopts a qualitative research approach. According to Bogdan and Taylor (1975), qualitative research involves collecting descriptive information in the form of verbal or written expressions from individuals and observable behaviors. Descriptive methodology employs a problem-solving approach to shed light on the condition of the subject or object under study, relying on observable facts or phenomena as they present themselves. The focus of this research is the *Andai-Andai* folk tales among the Pasemah Ethnic Group in Kedurang, Bengkulu.

The researcher commenced by conducting observations to gather information regarding the presence of *Andai-Andai* folk tales in Kedurang, Bengkulu. The researcher observed the storytelling process of *Andai-Andai* folk tales in the region. Subsequently, the researchers engaged with five informants and conducted interviews to collect information about the existence of *Andai-Andai* folk tales. Additionally, the researcher made field notes to document key points obtained from the Pasemah Ethnic Group community in Kedurang. The aim was to obtain insights into *Andai-Andai* folk tales and their role in promoting eco-social

values. All obtained information was meticulously recorded and transcribed into data transcripts. Furthermore, the researcher documented data in the form of *Andai-Andai* folk tales, which were then translated and analyzed for ecological and social values. The eco-social principle is integral to the field of social work. In this methodology, the researchers aim to identify and analyze ecological and social, or eco-social, values within literary works as a means of instilling social values and environmental appreciation in the younger generation.

During data collection, informants in this study had to meet specific criteria to ensure the validity of the obtained data. Criteria for informants included being of sound mind, not senile, native residents of Kedurang who had not relocated elsewhere, not belonging to migrant communities, proficient in Kedurang culture, and willing to participate as informants. Willingness was paramount to ensure informants did not feel coerced into providing information, thereby ensuring that the data obtained aligned with the research objectives. Data acquisition also involved methodological triangulation, incorporating observation, document analysis, and interviews. Consequently, the researchers obtained the requisite data for this study.

Result and Discussion

The Existence of Andai-Andai Folk Tales in Kedurang

Andai-Andai refers to the folk tales prevalent among the Pasemah ethnic community in Kedurang, Bengkulu. *Andai-Andai* is a form of activity for conveying these tales to the younger generation or others regardless of age. *Andai-Andai* collectively encompasses all folktales within the Pasemah Ethnic Group, comprising various genres such as fables, legends, and myths. Typically, these stories are passed down from older generations to younger ones, although they may also be shared among peers under specific circumstances. *Andai-Andai* folk tales serve as repositories of cultural and social values, reflecting the ethos of the Pasemah Community in Kedurang.

Listening to *Andai-Andai* folk tales provides children with insights into Pasemah culture, encompassing traditions, social norms, communal life, and indigenous knowledge related to food, flora, agricultural practices, and domestic artifacts. These folk tales often feature elements like the "*puar*" fruit, a plant historically prevalent in Kedurang's forests but now rare to find. Likewise, references to "*pilok*" fish, "*dedap*" trees, rivers, and other cultural symbols are recurrent in these tales.

Currently, the prevalence of folk tales in Kedurang is diminishing, with the community no longer actively passing down *Andai-Andai* folk tales to younger generations. Interviews conducted by the researchers with community members suggest a decline in the transmission of *Andai-Andai* folk tales to Pasemah children. Nonetheless, many individuals within the community still retain knowledge of these folk tales, as evidenced by the following excerpt.

"In contemporary times, the practice of narrating Andai-Andai stories to children has become uncommon. Historically, it was customary for parents to recount a variety of Andai-Andai folk tales to their offspring, typically during the evening hours. The receptiveness of children to these narratives allowed them to gain familiarity with the indigenous wisdom prevalent in Kedurang."

The informant conveyed that the dissemination of *Andai-Andai* folk tales to the younger generation is progressively diminishing. They also indicated that *Andai-Andai* folk tales were traditionally narrated to children during the evenings, facilitating their comprehension of various local wisdom prevalent in Kedurang. Children exposed to these narratives inherently acquire insights. The moral principles embedded within *Andai-Andai* folk tales can also function as pedagogical instruments, molding children's language and behavior positively (Junaidi, 2017). It is contended that *Andai-Andai* folk tales in Kedurang Society can serve as educational resources for the literature curriculum in elementary schools, considering that the primary characters in these tales are children and animals. These folk tales encompass numerous virtues associated with fostering harmony and nurturing relationships, thereby educating children to refine their moral and ethical character (Cahyani & Junaidi, 2019). A folk tale should not remain static but evolve over time, adapting to shifts in societal values and norms (Citraningtyas, Clara Evi, Rudy Pramono, 2014). Consequently, instilling character values in the new generations becomes imperative (Efendi & Muttaqien,

2017).

Eco-social Values in Andai-Andai Folk Tales

In this section, the researcher will elucidate the eco-social values depicted in the folk tales titled "The Clever Orphan," "The Promise of the Buffalo," and "The Buffalo and Beteri." These eco-social values encompass three dimensions: individual, societal, and environmental. These folk tales encapsulate numerous eco-social values that serve as guiding principles for children to develop affection towards others, society, and the natural world.

The Folk Tale of "The Clever Orphan"

In the tale of "The Clever Orphan," a prominent character is depicted as a king. This royal figure is esteemed for his magnanimity and benevolence. The king is portrayed as someone who derives satisfaction from sharing and prioritizes the welfare of the community. His governance is geared towards the well-being of the populace, and he takes pleasure in extending assistance to them. This aspect is evident in the following excerpt.

"The orphan lived with his grandmother. One day, he and his grandmother wanted to cultivate rice in the fields owned by a king. The king allowed them to plant rice there".

The term "rice fields" mentioned above reflects the communal landscape of Kedurang, an agrarian locale and a primary hub for rice cultivation during that era. Rice fields served as the primary source of livelihood for the community, predominantly comprised of the Pasemah Ethnic Group, who predominantly engaged in rice farming. It was customary during this period for individuals to engage in sharecropping arrangements on others' lands, often governed by specific agreements.

Furthermore, the central character in the narrative is an orphaned boy who resides with his grandmother in the forest. In the cited passage, the orphan and his grandmother sought permission to sharecrop rice on the king's estates. Upon their visit to the king's residence, they were graciously received, and the King granted them permission to cultivate his land. This underscores the king's portrayal as a benevolent and sagacious leader who empathizes with the disadvantaged in society and extends a helping hand. The orphan and his grandmother undoubtedly rejoiced at the prospect of having land to cultivate rice for their sustenance.

In another excerpt, the king exhibits further kindness towards the orphan. This gesture stems from the orphan's gratitude for the king's assistance, as evidenced by his subsequent visit with his grandmother to express their appreciation after the harvest. The king's ability to value the contributions of others highlights his capacity for appreciation, as depicted in the subsequent excerpt.

"Your Majesty, we have recently prepared the rice harvested from your fields. Here, we present you with a portion so that we may also partake," conveyed the Orphan.

"Thank you very much. I am greatly pleased," responded the king with joy.

In the excerpt above, it is evident that the king exhibits genuine benevolence and possesses a keen sense of appreciation for others. Despite his affluent circumstances, he graciously accepts offerings from others and readily expresses gratitude to the orphan and his grandmother, who endure impoverished conditions. The king's ability to humanize others with wisdom serves as a paradigm of sagacious leadership. The act of cooking the harvested rice in the quoted passage represents a special occasion, as the freshly cooked rice is typically aromatic. This phenomenon is referred to as "*nanak pada empai*," signifying the cooking of fresh rice. Moreover, the term "*sebungkus*" reflects the community's tradition of wrapping rice after cooking, which was once a commonplace cultural practice. People would often wrap rice in banana leaves for transport to the fields or gardens.

The Folk Tale of "Promise of the Buffalo"

Additionally, in the folk tale of "The Promise of the Buffalo," the characters of the Mouse Deer and the Buffalo exemplify mutual assistance. The Mouse Deer demonstrates deep concern for the Buffalo, who is grappling with a significant predicament. This is evident in the following passage.

"The Mouse Deer approached the Buffalo and said, 'Oh, Buffalo, why do you look so downcast and sad? What's wrong?' asked the Mouse Deer with concern. 'I am indeed feeling sorrowful, Mouse Deer; my life is about to end. A month ago, the Tiger wanted to eat me, but I pleaded with him not to eat me on that day, but to wait until my body fattened in the next month. The day of the agreement will come next week, Mouse Deer. Setue will come here to eat me.' Finally, the Buffalo recounted all of his problems to the Mouse Deer. The Mouse Deer felt sorry. The Mouse Deer comforted the Buffalo. He promised to help the Buffalo."

The excerpt demonstrates the Mouse Deer's remarkable attentiveness and compassion towards others. Upon noticing the Buffalo's melancholy, the Mouse Deer approached him and inquired about his distress. This compassionate gesture reflects the Mouse Deer's empathy. Subsequently, the Buffalo shared his problem, eliciting sympathy from the Mouse Deer, who then offered assistance. In the community's perception, the Mouse Deer is renowned for his intelligence. Additionally, the term "Setue" in the excerpt signifies the Sumatran tiger, symbolizing a powerful animal in the Kedurang community. Conversely, the Buffalo is portrayed as a benevolent character. The use of the term "Buffalo" also denotes the abundance of these animals in ancient Kedurang, where they were commonly utilized for plowing fields alongside farming practices. This cultural aspect, once prevalent, has now been supplanted by mechanized plowing methods.

Furthermore, the folk tale of the Promise of the Buffalo conveys the enduring natural landscape of Kedurang, characterized by its plentiful forests. The folk tale depicts the verdant richness of Kedurang's forests, which remain preserved to this day, as depicted in the following excerpt.

"Once upon a time, there lived a very thin male buffalo in the middle of the forest. He appeared pale and exhausted. He looked tired because he had just finished plowing the fields. He chose to rest under a shady tree in the middle of the forest."

The cited passage provides valuable insights into the enduring natural landscape of Kedurang, characterized by its preserved forests. The terms "forest" and "fields" accurately depict the verdant and fertile terrain, which serves as productive agricultural land. Additionally, the presence of lush trees amidst the forest further emphasizes the aesthetic allure of Kedurang's woodland, which remains unspoiled. Historically, Kedurang's forests served as vital foraging grounds, furnishing sustenance for its residents. Local inhabitants would venture into the forest to gather food or harvest plants, catering to both personal and commercial needs. The forest assumes a pivotal role in bolstering the community's welfare, with its resources constituting a significant source of livelihood. This underscores the indispensable role of nature and the environment in fortifying the community's resilience and ensuring its survival.

The Folk Tale of "The Buffalo and Beteri"

In the folk tale of the Buffalo and Beteri, Beteri emerges as a revered figure within the Pasemah community of Kedurang. Despite being a mythical character, Beteri is revered for her altruistic demeanor and captivating beauty. She epitomizes an archetype of moral virtue and elegance for young women, embodying a compassionate spirit and a readiness to aid others. Beteri's altruistic disposition is palpable in the subsequent excerpt.

"Beteri proceeded to clean the wounds on the bodies of both her parents. She administered treatment to them, while she and her husband also built a bonfire to warm the trembling bodies of her parents. However, despite their efforts, both parents appeared increasingly frail and powerless. The two Buffaloes expressed to Beteri and her husband that they were no longer able to endure. They requested a dignified burial and explained that plants would grow above their graves, asking Beteri to tend to and care for them."

The excerpt above illustrates Beteri's compassionate response to her injured parents. She diligently tends to their wounds, showcasing her filial devotion. Beteri exemplifies obedience and unwavering commitment to her parental duties. Despite facing mistreatment from her six elder sisters, collectively known as Sinamnam, Beteri maintains her compassionate demeanor towards all.

Moreover, the folk tale of Beteri and the Buffalo also presents themes of environmental stewardship. The narrative highlights the lush and sustainable natural environment of Kedurang. This aspect is evident in the following passage.

"In a hamlet situated near the rice fields lived a pair of buffalo who had seven beautiful and graceful children. All seven of their children were human in form. Their seven children were named Rangga, Ringgih, Nantak, Nintin, Jenantak, Jenintin, and Beteri."

The excerpt above delineates the environmental setting of Kedurang. The term "hamlet" evokes the rustic milieu of Kedurang, situated distantly from urban centers. Residing in a hamlet is inherently linked with rice cultivation, as the predominant occupation of the populace is farming. Rice fields serve as the primary arable land for agricultural activities. Moreover, hamlets typically adjoin rice fields, with expansive stretches of paddy fields conveniently located in close proximity to residential areas. This is evidenced by the phrase "a hamlet situated near the rice fields," illustrating the picturesque and tranquil hamlets in Kedurang, enveloped by the verdant expanses of rice fields.

Andai-Andai Folk Tales to Promote Eco-Social Values

Andai-Andai folk tales serve as a conduit for fostering eco-social values, encompassing principles of compassion towards others, community solidarity, and reverence for the environment as a habitat. These folk tales encapsulate a plethora of depictions of environmental landscapes and societal dynamics within the community. Many *Andai-Andai* folk tales convey narratives pertaining to nature, forests, fauna, and descriptions of the environmental topography in Kedurang, alongside insights into the community's way of life. Within these folk tales, elements of the natural world such as rivers, rice paddies, forests, indigenous flora, agricultural implements, domesticated animals, vegetables, and indigenous trees endemic to Kedurang are frequently portrayed. These folk tales serve as allegorical representations of eco-social values that are imperative for the enlightenment of the younger generation.

Utilizing *Andai-Andai* folk tales as a pedagogical tool to impart insights into nature and societal dynamics is achieved through the art of storytelling. Parents transmit these folk tales to the younger generation, either collectively or individually. Children partake in the storytelling process, wherein inquiries occasionally arise. For example, what is the "puar" fruit? What is "pilok"? "Puar" fruit is a plant found in Kedurang, while "pilok" is a type of freshwater fish. Parents respond positively while providing detailed answers to each question posed. These questions may be asked during or after the storytelling process.

Furthermore, folk tales such as "The Clever Orphan," "The Promise of the Buffalo," and "The Buffalo and Beteri" frequently depict facets of life within the Kedurang community, including rivers, rice fields, paddy cultivation, buffalo husbandry, and encounters with mouse deer. These motifs epitomize the environmental, cultural, and social milieu of Kedurang. The natural landscape of Kedurang encompasses the Kedurang River, while agriculture, particularly rice cultivation, formed the backbone of the community's livelihood in ancient times. Buffaloes were indispensable as draft animals for plowing rice fields, whereas mouse deer, colloquially referred to as "napo," inhabited the region as wild fauna.

The portrayal of the environmental and societal ethos of the Pasemah ethnic community in Kedurang through *Andai-andai* folk tales facilitates children's acquaintance with the indigenous wisdom of their locale. This assertion is corroborated by the informant's testimony below.

"Children come to understand the life of the community through stories. They become acquainted with the culture, traditions, and environment. They learn about Setue, which is a wild animal in the forests of Kedurang. They gain a deeper understanding of the surrounding environment and life in Kedurang through Andai-andai tales."

The above quote indicates that *Andai-Andai* folk tales play a vital role in instilling ecological and social values. Through these folk tales, individuals become more acquainted with the environment and the social life of the surrounding community. They learn about rice fields, rice, various types of animals, and the tools and equipment used in the community's daily life. In line with this, the researcher also conducted an interview with one of the children in Kedurang regarding local wisdom and folk tales in Kedurang. The child is familiar with *Andai-Andai* folk tales and Setue as one of the animals known in Kedurang.

"I learned Andai-andai tales from my grandmother. I also know that Setue is often mentioned. Setue is a wild animal or tiger that lives in the forest. I enjoy listening to the stories."

The child derives pleasure from listening to stories. They possess knowledge about Setue, recognized as a wild animal or tiger among the community in Kedurang. Furthermore, in societal contexts, the occurrence of sudden rain amidst scorching heat is sometimes linked to Setue bathing its offspring. Rainfall during intense sunlight is deemed unfavorable, perceived as a sign of Setue bathing its cub. While this myth was once prevalent in the community, it is now less widely believed. However, fundamentally, children in Kedurang who derive enjoyment from *Andai-Andai* folk tales hold conceptual frameworks concerning the community's environment and social life. This suggests that storytelling activities conducted by parents in the evening or at night have a profound impact on children's comprehension of eco-social dynamics, encompassing both environmental and societal aspects. *Andai-andai* folk tales serve as a conduit for promoting ecological and social values.

Discussion

The folk tale featuring the orphan character embodies numerous eco-social values and serves as a means for the community to impart guidance on virtuous behavior to younger generations. The moral lessons conveyed through these folk tales contribute positively to the social development of youth. In Kedurang, the folk tale surrounding the orphan instills crucial values that are highly significant for the younger members of the community. Storytelling has been a longstanding tradition, with many parents passing down these tales to instill moral virtues in their children, highlighting the importance of preserving this cultural practice. According to Junaidi et al. (2024), a cultural tradition in Kedurang involves the sharing of '*Andai-andai*' folk tales with children, serving as an effective method for nurturing children's character. Additionally, Wiyahnyuy and Valentine (2023) similarly found that folk tales offer invaluable pedagogic values and opportunities for formal education, stimulating cognitive skills and fostering moral development among children. These findings align with the concept that folk tales play a significant role in shaping the character and behavior of children within their respective communities. The research endeavors recognize the cultural significance of storytelling traditions as integral components of specific ethnic groups' heritage. Furthermore, it emphasizes the potential of folk tales to bridge cultural divides and enhance educational practices, highlighting their effectiveness in promoting cognitive skills and moral development among children within formal education settings.

The character of the orphan in *Andai-andai* folk tales is portrayed as a child who harbors profound affection for his grandmother. Having lived with his grandmother since childhood due to being an orphan, the orphan's love and obedience towards her can undoubtedly influence children to respect their elders and cherish their familial bonds. The orphan exemplifies intelligence and compassion, serving as a paragon for children. Despite his orphaned status, he is diligent in assisting his grandmother and devout in his religious practices. The orphan's exemplary kindness sets a standard for the children of Kedurang. In *Andai-andai* folk tales, the orphan is depicted as virtuous, intelligent, and compassionate. Research conducted on the orphan by Apriani, et al. (2021) examined the folk tale titled "The Orphan Becomes a King." They identified thirteen of character values present in the tale, including religiosity, honesty, independence, curiosity, diligence, creativity, social consciousness, discipline, peace-loving nature, appreciation of achievements, sociability/communication skills, environmental awareness, and responsibility. These values are manifested both overtly and implicitly in each character and excerpt of the story. This underscores the suitability of the the orphan folk tale as an educational tool for children in Kedurang, Bengkulu. The primary functions of folk tales revolve around trivial occurrences imbued with profound moral and social significance, drawing

from everyday experiences.

Similarly, within the *Andai-Andai* folk tales "The Promise of the Buffalo" and "The Buffalo and Beteri," the buffalo stands as a representation of the Kedurang community's involvement in rice cultivation endeavors. These animals play a pivotal role in agricultural activities, particularly in the process of plowing fields, indicative of a historical correlation between narrative elements and the societal and environmental dynamics. Portrayals of rice fields within these narratives depict the agricultural setting of Kedurang, while the previously abundant and conserved forests underscore the community's reliance on forest resources for sustenance. This underscores the profound benefits derived from the Kedurang environment, underscoring the importance of such knowledge for the educational development of young children. Similarly, as noted by Kim and Hachey (2020), engaging in counter-storytelling through tales has been identified as a means to foster critical engagement among young learners in early literacy instruction, nurturing their ability to think analytically and imaginatively. Both the present study and the research by Kim and Hachey (2020) delve into the educational and cultural significance of storytelling traditions within distinct communities, emphasizing the pivotal role of folk tales in shaping children's comprehension of their social and environmental surroundings. In the "The Promise of the Buffalo" and "The Buffalo and Beteri," the folk tales reflect the intimate relationship between narrative content and the social and environmental realities of Kedurang, highlighting the significance of traditional knowledge for young children's understanding of their surroundings.

The portrayal of Beteri in *Andai-Andai* folk tales depicts her as a woman of remarkable beauty and benevolence, a characterization that endures in contemporary recognition. Beteri embodies an aspirational ideal revered by both parents and women, celebrated for her compassion, physical attractiveness, and sincerity. Despite being a fictional creation, Beteri exerts a significant influence on societal perceptions of the ideal woman, characterized by traits of kindness and physical allure. Understanding the lasting impact of Beteri's depiction within *Andai-Andai* folk tales offers valuable insights into societal standards and perspectives regarding femininity. Despite her fictional nature, Beteri serves as a quintessential representation of kindness, beauty, and sincerity that resonates deeply within the community. According to Tole (2018), institutional storytelling holds considerable sway over the narratives disseminated within society, shaping cultural norms and societal expectations concerning women's conduct and physical appearance. This understanding illuminates the role of storytelling traditions in shaping cultural values and societal norms, particularly in influencing perceptions of women's behavior and physical attributes (Sudaryani et al., 2024).

Conclusion

The *Andai-andai* folk tales within the Kedurang community epitomize a repository of eco-social values that are highly revered within the community. Through a meticulous analysis of three selected *Andai-Andai* folk tales, the researcher discerned a plethora of environmental and societal dimensions intricately woven into the fabric of these narratives. The deliberate utilization of specific lexicons such as "fields," "buffalo," "rice," "river," "fruit trees," "huts," and "knives" not only symbolizes various environmental elements but also mirrors the societal dynamics prevalent within the community. The act of recounting *Andai-Andai* folk tales to children assumes significance as it serves as a deliberate endeavor to instill ecological awareness and social virtues among children residing in Kedurang. Children who exhibit a penchant for these folk tales acquire a nuanced understanding of their local milieu encompassing environmental intricacies, cultural nuances, and social intricacies, thereby enriching their knowledge base. Consequently, this fosters the perpetuation of *Andai-Andai* folk tales within the community's cultural tapestry, ensuring their continued significance and relevance in shaping the collective ethos and values of the Pasemah ethnic enclave in Kedurang.

Acknowledgments

The researchers would like to express gratitude to Indonesia Endowment Fund for Education (LPDP) for giving the support for this publication.

References

- Apriani, Ottey Zul. (2021). Analisis nilai-nilai karakter dalam buku cerita rakyat Sang Piatu Menjadi Raja dari daerah Bengkulu. *Jurnal Riset Pendidikan Dasar*, 4 (1): 134-140.
- Bogdan, R. & Taylor, S. J. (1975). *Introduction to Qualitative Research Methods*. New York: Wiley.
- Bruijn, A. (2019). From Representation to Participation: Rethinking the Intercultural Educational Approach to Folktales. *Children's Literature in Education*, 50, 315-332. <https://doi.org/10.1007/S10583-017-9330-X>.
- Cahyani, I., & Junaidi, F. (2019). Andai-Andai Folklore: A media for internalization character values and educating children. <https://doi.org/10.2991/icollite-18.2019.74>
- Citraningtyas, Clara Evi, Rudy Pramono, H. R. W. T. (2014). An Old Folktale Reconstructed for Better Generation: An Indonesian Case. *Proceeding of MTAR*.
- Deutsch, J. (2020). A Folkloristic Analysis of Polish Immigrant Narratives in Western Canada. *Studia Anglica Posnaniensia*, 55, 335 - 351. <https://doi.org/10.2478/stap-2020-0017>.
- Efendi, A. N., & Muttaqien, M. Z. (2017). EDUCATIONAL VALUES IN "HIKAYAT HANG TUAH" MALAY FOLKTALE. *LEKSEMA: Jurnal Bahasa Dan Sastra*. <https://doi.org/10.22515/ljbs.v2i2.646>
- Fadhli, M. (2020). Indonesian Folktales in English: Media to Integrate Local Wisdom in EFL Classroom. *Lingual: Journal of Language and Culture*. <https://doi.org/10.24843/ljlc.2020.v10.i02.p05>
- Guo, H. (2018). A Study on the Educational Strategy of Using Folktales in Kindergarten. <https://doi.org/10.2991/ICEMAESS-18.2018.149>.
- Gutov, A. (2022). Local Folklore in the System of Adyge (Circassian) Traditional Culture. *Studia Litterarum*. <https://doi.org/10.22455/2500-4247-2022-7-2-264-279>.
- Hodges, B., & Rączaszek-Leonardi, J. (2021). Ecological Values Theory: Beyond Conformity, Goal-Seeking, and Rule-Following in Action and Interaction. *Review of General Psychology*, 26, 86 - 103. <https://doi.org/10.1177/10892680211048174>.
- Ironside, R., & Massie, S. (2020). The folklore-centric gaze: a relational approach to landscape, folklore and tourism. *Time and Mind*, 13, 227 - 244. <https://doi.org/10.1080/1751696X.2020.1809862>.
- Junaidi, F. (2017). The value of character education in Andai-Andai folklore and its use as learning material for literature subject in elementary school. *International E-Journal of Advances in Education*.
- Junaidi, F., Cahyani, I., & Yulianeta. (2018). The internalization of character education values for students in Islamic Boarding School. *International Journal of Science and Research (IJSR)*.
- Junaidi, F., Rahmanto, A. A., Fitriana, E., Ni'matussyahara, D., Damayanti, A., Riyanti, R. D., & Sunardy. (2024). Investigating the influence of Beteri's social intelligence in 'Andai-andai' folktales on societal perspectives. *Research Journal in Advanced Humanities*, 5(1). <https://doi.org/10.58256/cgz85c35>
- Junaidi, F., Suwandhi, S., Saddhono, K., & Wardani, N. E. (2022). Improving Students' Social Intelligence Using Folktales during the Covid-19 Pandemic. *International Journal of Instruction*. <https://doi.org/10.29333/iji.2022.15312a>
- Kartikawati, D. (2020). Developing the national characters through storytelling and role playing activities in annizomiyah kindergarten located in pejaten, South Jakarta. *Journal of Systems and Software*, 4, 65. <https://doi.org/10.23960/jss.v4i2.141>.
- Kim, S., & Hachey, A. (2020). Engaging Preschoolers with Critical Literacy Through Counter-Storytelling: A Qualitative Case Study. *Early Childhood Education Journal*, 49, 633 - 646. <https://doi.org/10.1007/s10643-020-01089-7>.
- Martono, M. (2019). Improving Students Character Using Fairy Tales. *JETL (Journal of Education, Teaching and Learning)*. <https://doi.org/10.26737/jetl.v4i1.993>
- Norton, C. L. (2012). Social work and the environment: An ecosocial approach. *International Journal of Social Welfare*, 21(3). <https://doi.org/10.1111/j.1468-2397.2011.00853.x>
- Olugbemi-Gabriel, O., & Ukpi, M. (2022). The signifying culture: An intercultural and qualitative analysis of Tiv and Yoruba folktales for moral instruction and character determination in children. *F1000Research*. <https://doi.org/10.12688/f1000research.75732.1>
- On, L., & Cheang, S. (2020). Birth, Initiation and Death Elements in the Folk Narrative of the Tambunan Dusun of Sabah, Malaysia. *Machine Learning*, 33, 169-192. [https://doi.org/10.37052/ML33\(2\)NO2](https://doi.org/10.37052/ML33(2)NO2).
- Paphitis, T. (2022). Folklore and Social Media. *Folklore*, 134, 132 - 134. <https://doi.org/10.1080/0015587X.2022.2100077>.
- Propp, V. (1968). *Morphology of Folklore*. Austin: University of Texas Press.
- Skillman, A. (2020). Building Community Self-Esteem: Advocating for Culture. *Folklore*, 131, 229 - 243. <https://doi.org/10.1080/0015587X.2020.1772577>.
- Sone, E. M. (2018). The Folktale and Social Values in Traditional Africa. *Eastern African Literary and Cultural Studies*. <https://doi.org/10.1080/23277408.2018.1485314>
- Sudaryani, Rina Ratih Sri., Suwondo, Tirto., & Astari, Rika. (2024). The Dignity of Women in Marriage: Comparative Study of Indonesian and Malaysian Folk Tales. *Theory and Practice in Language Studies*. 14(4). DOI: <https://doi.org/10.17507/tpls.1404.16>
- Sugiarti, Andalas, E. F., & Bhakti, A. D. P. (2022). Image of Woman in Indonesian Folktales: Selected Stories from the Eastern Indonesian Region. *Rupkatha Journal on Interdisciplinary Studies in Humanities*. <https://doi.org/10.21659/rupkatha.v14n2.12>
- Suprawati, M., Volet, S., & Pino-Pasternak, D. (2020). How effort towards challenge is depicted in stories for young children: an Indonesian study. *Asia Pacific Education Review*, 21, 325-338. <https://doi.org/10.1007/s12564-020-09627-z>.
- Tan, Z., Tan, Q., & Nguyen, O. (2022). The Influence of Folk Sports Culture on Rural Governance Based on Computer Sensor Network. *Wireless Communications and Mobile Computing*. <https://doi.org/10.1155/2022/7606174>.
- Toole, J. (2018). Institutional Storytelling and Personal Narratives: Reflecting on the 'Value' of Narrative Inquiry. *Irish Educational Studies*, 37, 175-189. <https://doi.org/10.1080/03323315.2018.1465839>.

- Vuong, Q., Ho, M., Nguyen, H., Vuong, T., Tran, T., Hoang, K., Vu, T., Hoang, P., Nguyen, M., Ho, M., & La, V. (2020). On how religions could accidentally incite lies and violence: folktales as a cultural transmitter. *Palgrave Communications*, 6. <https://doi.org/10.1057/s41599-020-0442-3>.
- Wang, P., & Altanbulag, A. (2022). A concern for eco-social sustainability: Background, concept, values, and perspectives of eco-social work. *Cogent Social Sciences*, 8(1). <https://doi.org/10.1080/23311886.2022.2093035>
- Westhuizen, M. (2021). A holistic interdisciplinary approach towards environmental justice and youth empowerment. *HTS Teologiese Studies/Theological Studies*. <https://doi.org/10.4102/HTS.V77I2.6640>.
- Wiysahnyuy, L., & Valentine, N. (2023). Folktales as indigenous pedagogic tools for educating school children: A mixed methods study among the Nso of Cameroon. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.1049691>.
- Yin, C. (2022). Creating Legends, Kindling Hope, and Surviving – Beyond. *Southeast Asian Review of English*. <https://doi.org/10.22452/sare.vol59no1.9>.
- Yoon, H. (2021). Ideas relating to humanity–nature relationships in Korean folk narratives reflecting geomantic values. *Landscape Research*, 46, 782 - 792. <https://doi.org/10.1080/01426397.2021.1898570>.
- Yuniari, I Gst. Agung Mas Era., Kasni, Ni Wayan., & Sutjaja, I Gusti Made. (2023). Transitivity and Social Context in Balinese Folklores: A Systemic Functional Perspective. *heory and Practice in Language Studies*. 13(5). <https://doi.org/10.17507/tpls.1305.25>
- Yusha, Z. (2022). Genre Specificity of Shamanic Narratives in the Folklore Tradition of Tuvans. *Critique and Semiotics*. <https://doi.org/10.25205/2307-1737-2022-2-258-274>.