

An Analysis of Moral and Cultural Values in the Story of Atu Belah from Central Aceh

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ABSTRACT

This story about Atu Belah is one of the most famous stories for Gayo children. Once upon a time, in Penarun Village, Gayo Highlands, Central Aceh, there lived a low-income family. In his free time, his father always hunted deer in the forest. In addition, he also caught many grasshoppers in the fields to eat if he did not manage to find a game. He collected the grasshoppers little by little in the barn. However, he had caused the death of his wife. This study aims to (1) describe the moral values in the Atu Belah story and (2) describe the cultural values in the Atu Belah story. This research is a qualitative descriptive study. The data source in this study is the story of Atu Split, published on the website of the Central Aceh District Government. The object of this research is the moral and cultural values of the Atu Split story. The data collection technique was done by reading and taking notes. The results of this study indicate that (1) the moral values contained in the stone split story are (a) the value of hard work, (b) the value of independence, (c) the value of curiosity, and (d) the value of responsibility; (2) the cultural values contained in the stone split story are philosophical values, (b) the value of patience, and (c) true values.

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1. INTRODUCTION

Indonesia has a wealth of local wisdom and cultural values passed down from generation to generation from the past. One of the artistic treasures possessed by Indonesian society is literature. This existing literature reveals stories and events that contain morals, religious values, customs, fantasy proverbs, songs, folk tales, and mantras. Therefore, oral literature is part of the science of folklore. It is in line with the opinion expressed by Danandjaya (1991), where the legend is identical to the collective, which also has the same physical or cultural identification characteristics and has an awareness of personality as a community unit; and what is meant by folk tradition, namely as a culture that is passed down from generation to generation orally or through example accompanied by gestures or reminder aids.

Furthermore, folklore is part of the history and cultural richness of the Indonesian nation. In general, the existing folklore is a story about things, an incident in a place or the origin of a place. Characterizations that appear in folklore are generally in the form of gods, humans, and animals. Apart from being entertainment, the function of folklore can also be used as a role model, especially folklore that contains messages of moral education. It is considered wealth as belonging to the community whose presence is based on the desire to have social relations with other people. In folklore, it can be seen that there are

various language actions to display values in society. Therefore, The content of folklore rich in local wisdom and moral values can be used as a medium of education and communication in teaching values about life to students and the community.

The wealth and diversity of existing regional cultures are inseparable from the repertoire of national culture because regional culture plays a role in supporting the existence and development of national culture. It is a problem that cannot be left unchecked. If it is not fostered, it will impact the loss of the community's customary values. As part of a literary work, folklore also has interrelated elements, thus supporting the whole story. In folklore, there are also intrinsic and extrinsic elements. Intrinsic elements discussed include themes, characters, storyline, setting, and mandate.

Folklore is very important to learn because it contains values that can be used as lessons. According to the experience of researchers, in general, people who still have a tradition of storytelling use folklore as a means of education to guide children to behave well. At night, parents generally tell stories to their children or grandchildren. They tell stories related to their environment. As explained above, folklore is fascinating, and essential to know its uses. One way is to examine the structure of the legend first. Regional folklore such as *Atu Belah* from Central Aceh is reviewed from the aspect of moral values and cultural values.

Culture also determines the norms of orderly behavior and transmits cultural customs and values. Similar to other communities, the Gayo community also has a culture that can determine the norms and values that become the habits of the Gayo community in the pattern of life and behavior manifested in various aspects of life, one of which is in the field of art. In addition to dance, the Gayo community has several other types of art, such as oral literature divided into fairy tales such as the story of *Atu Belah*.

2. LITERATURE REVIEW

2.1 Moral

According to Chaplin (2006), morals refer to morals that follow social rules or those related to laws or customs that regulate behavior. Furthermore, Wantah (2005) said that morals are linked and associated with determining right or wrong behavior. Likewise, Wiwit Wahyuning (2003) explains that moral values are the attitudes and actions of each individual towards the lives of others. Furthermore, according to K. Prent (2009), moral means customs, behavior, character, character, and morals. While Suseno (1987), the word moral will refer to the good and bad of humans as humans so that humans will be responsible for their lives. From the experts' opinions above, it can be concluded that moral value is a matter that refers to human behavior, which can relate to morality, customs, and the character of a person in a community.

2.2 Culture

Edward Burnett Tylor (1832) Culture is a complex system of knowledge, belief, art, morals, law, customs, abilities, and habits acquired by humans as members of society. Furthermore, according to Bronislaw Malinowski (1884), culture is the solution of humans to their environment and efforts to maintain their survival following the best traditions. While Clifford Geertz's (1926) culture is an orderly system of meanings and symbols, the symbols are then translated and interpreted to control behavior, additional somatic sources

of information, strengthen individuals, develop knowledge, and how to behave. Furthermore, Roger M. Keesing's (1935) culture can go through two approaches, adaptive and ideational. According to the adaptive approach, culture is a contest of thought and behavior, while according to the ideational approach, culture is merely a context of thought. Finally, do not forget Koentjaraningrat's (1923) culture as a whole system of ideas, feelings, actions, and works humans produce in social life made theirs by learning. From some of the opinions above, we can conclude that culture is a system carried out by the community in the form of art, traditions, and customs that are still maintained from ancient times until now.

2.3 Folklore Atu Belah

Nur (2008); Danandjaja (1984); Ananda (2016); Djamaris (1990); Suwandi (2008) said that the story of Atu Belah is a folk tale that describes the struggle of a mother who has tried to take care of her child and endured sadness for her husband's behavior. Unable to stand her husband's treatment, she decided to leave her home with her husband and children. It is a folk tale from Linge village, Takengon, Central Aceh.

This story begins with a mother caring for her child at home, and her husband goes to the forest to look for grasshoppers. During the day, the child asks for food. Out of pity, the mother ordered her son to take the grasshopper to his father's barn. However, because they were not careful, all the grasshoppers flew out until they couldn't be caught anymore. When his father came home, he did not bring anything from the forest and saw that all the grasshoppers he had collected were no longer left in the barn. Because he was very upset and tired, he scolded his wife, who was too lazy to take care of her child. Hurt by her husband's words and treatment, and she couldn't stand the desperation, she went to Atu Belah, who always accepted and swallowed anyone willing to swallow her. Slowly but surely, the part of the rock that was split open. Without hesitation, the mother entered the mouth of the stone, and little by little her body was swallowed by a large rock called Atu Belah (Nur, 2008).

3. RESEARCH METHODOLOGY

3.1 Research Methode

The method used in this research is descriptive qualitative, namely by literature review. The data in this study are all moral and cultural values in the Atu Belah story. The data source in this study is folklore published on the Central Aceh District Government website. The steps taken in analyzing the data were (1) rereading the Atu Belah story sourced from the website of the Central Aceh Regency Government, (2) collecting data related to moral and cultural values in the Atu Belah story, and (3) selecting and classifying data in the form of values. Moral and cultural values in the broken stone story, and (4) connecting the data so that the concept of moral and cultural values in the fractured stone story is found.

4. FINDINGS

4.1. Moral Values

The values contained in morals are values that become standards of good or bad, which govern a person's behavior and choices. The moral values presented in this study are

the excellent values contained in the *Atu Belah* story so that these values can be an example for the readers. The following explains the moral values contained in the *Atu Belah* story.

a. Work hard

Working hard is an activity To do something; which is done continuously; really heart.

b. Independent

Independent in a state of being able to stand alone; not dependent on others.

c. Curiosity

Curiosity is a strong feeling or attitude to know something, a strong urge to learn more about something.

d. Responsibility

A sense of responsibility is an action that must be instilled in oneself.

4.2 Cultural Values

Based on the analysis that the researchers have carried out, the researchers found the cultural values contained in the *Atu Belah* story, which was published on the website of the Central Aceh District Government. The following explains the cultural values contained in the *Atu Belah* story.

a. Philosophical Value

Philosophical values are values related to the wisdom of life in thinking about various things in upholding the truth. Intellectual values in this study are in the form of values related to humans and the world around them.

b. The Value of Patience

The value of patience is an attitude in dealing with problems calmly, steadfastly, not in a hurry, and not in a hurry to get something you want.

c. Value Establishment

The value of a firm stance is an attitude of determination that is not easily shaken under any circumstances.

5. DISCUSSIONS

Moral values are values that become a benchmark for good or bad, which regulate a person's behavior and choices and can come from the government, society, religion, or other people. The moral values presented in this study are the excellent values contained in the *Atu Belah* story so that these values can be an example for the readers. In this case, there is an explanation of the moral values contained in the *Atu Belah* story.

a. Hard work

Hard work is the activity of doing something which is done continuously; truly. In the story of *Atu Belah*, the value of hard work can be seen in this snippet: "In his spare time, he always hunts deer in the forest. In addition, he also caught many grasshoppers in the fields to eat if he did not manage to find a game. He collects locusts little by little in the barn".

b. Independent

Independent is in a state of being able to stand alone; not dependent on others. In the story of *Atu Belah*, the value of self-reliance can be seen in the snippet: "Besides farming, his father also likes to hunt and catch grasshoppers to earn a living".

c. Curiosity

Curiosity is a strong feeling or attitude to know something, a strong urge to learn more about something. In Atu Belah's story, the value of curiosity can be seen in this snippet: "That his eldest son had eaten a grasshopper, suddenly the father asked the son if the son had closed the barn again, but the son was a little hesitant. Seeing the answer from the son, the father immediately rushed to the stable to make sure".

d. Responsibility

There is a sense of responsibility in Atu Belah's story, which is the state of being obliged to bear everything (if anything happens, it can be sued, blamed, sued, and so on). In Atu Belah's story, the value of responsibility can be seen in this snippet of the story "After causing the death of his wife, this incident brought suffering, not only to his two young children who desperately needed a mother but also himself, because he had to take over all his wife's job to take care of, her two children."

Based on the above opinion, cultural values are general concepts structured by influencing behavior related to nature or humans to humans. Furthermore, cultural values are abstract concepts about fundamental issues that are important and valuable in human life. Based on the analysis that the researchers have carried out, the researchers found the cultural values contained in the Atu Belah story published on the website of the Central Aceh District Government. In cultural values or division, there are several things that we can take, such as philosophical values related to the wisdom of life in thinking about various things in upholding the truth.

a. Philosophical Value

This study is in the form of values related to humans and the world around them. Examples of philosophical values in the story of A Split; A pair of determined farmers. In his free time, his father always hunts deer in the forest. In addition, he also caught many grasshoppers in the fields to eat if he didn't manage to get a game.

b. The Value Of Patience

The value of patience is an attitude in dealing with problems calmly, steadfastly, not in a hurry, and not in a hurry to get something you want. The value of patience contained in the story of Atu Belah is as follows; "The mother was only silent when the father was angry and blamed the mother for his carelessness. After the mother saw the blood pouring out of his clothes".

c. Value Of Belief Or Value Of Establishment

The value of belief or the value of a firm stance is an attitude of determination that is not easily shaken under any circumstances. The firmness values contained in the Atu Belah story are as follows; "For mothers, they may have to leave their children because of their incompetence and sadness, even though mothers are sad to leave their children crying, but mothers still want to go to Atu Belah".

6. CONCLUSION

Based on the discussion above, the researcher concludes that the moral values contained in the Atu Belah story include (1) the value of hard work, (2) the value of independence, (3) the value of curiosity, and (4) the value of responsibility. At the same time, the cultural values contained in the story of Atu Belah include (1) philosophical

values, (2) the value of patience, and (3) the value of steadfastness. This folk tale about *Atu Belah* is one of the stories that Gayo children widely know. It can be classified as a legend because the Gayo people consider this story to have really happened in their area. To prove it, they can show us a large rock located about 35 km from the town of Takengon in Gayo.

This legend is interesting, not because it happened, but because of the message, it wants to convey to us, namely that under no circumstances should we be able to restrain ourselves. Because the actions we do when we forget ourselves will harm others, make it difficult for ourselves, and make it difficult for our loved ones. The love of a father for his wife and children is unquestionable. But, of course, he wouldn't go hunting deer to feed them if he didn't love them.

However, he had caused the death of his wife. This incident has brought suffering to his two young children, who desperately need a mother's care, and himself because he has to take over all of his wife's duties to care for her two children. Therefore, another lesson we can take from this legend is to teach children, and everyone in general, how to be kind to their parents. Diligent in helping, loving, respecting, listening to the advice and messages of parents, and not contradicting the orders of both parents. Because if a parent's heart has been hurt, it is difficult to return it to the way it was.

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