THE ROLE OF FAIRY TALES IN BUILDING THE CHARACTERS AND SCIENTIFIC ATTITUDE

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Abstract

In the process of life, we had made human beings as the subject of education. In that process, a person learns and understands of the others' character, nature, feeling, and the way of thinking. Character is defined as a way of thinking and behaving that is typical of each individual to live and work together, both within the family, community, nation, and state that shows how a person behaves. The process of character formation is mainly directed to students. Fairy tale can be used as a tool or a bridge to achieve the mission and vision of character education. Before the society is familiar with writing, the fairy tales were used as media of social values and very in teaching from one generation to another generation. In addition to being used to sharpen the students' fantasy and imagination, telling a fairy tale is a very effective method of delivering messages to the learners. Moreover, the activities of storytelling are also the best tool in the process of refreshing the tense atmosphere back to the pleasant atmosphere. Understanding and cultivation of character education through the fairy tale will be more easily applied by learners in daily life through the study of literature which is also expected to establish a scientific attitude.

Keywords: fairy tale, character education, scientific attitude

A. INTRODUCTION

Currently, there is a paradigm shift of education in Indonesia. Education is no longer just to teach students to listen, read, write, speak, and pass the exam, and then get a good job. Schools must be able to educate the students to be able to decide what is right and wrong. At the start of formal education from primary school to the university, the learner also needs to find a purpose in life. In the midst of rapid global growth that is more complex and sophisticated, the principles of education to establish ethics, values, and character of students need to be retained.

The existence of character education is empirical evidence of the existance of the efforts from education reformers to make this nation better. Establishing an excellent individual who is able to prove him/herself as a human being with intellectual is the main goal of character education. One way to support its success is by integrating character education teaching materials in the form of a fairy tale. Fairy tale can be used as a tool or a bridge to achieve the mission and vision of character education. Moreover, it can also be used to sharpen the students' fantasy and imagination, and telling a fairy tale is a very effective method of delivering messages to the learners. The activities of storytelling are also the best tool in the process of refreshing the tense atmosphere back to the pleasant atmosphere.

In general, the fairy tale is the old story whose truth is not known with certainty. Fairy tales are originated from ancient folklore and have been retold for generations. In the French language learning, listening to a fairy tale is an important thing. "According to Ethno-archeologist, fairy tale is a behavior that affects the lives of its people."

In French fairy tale there is a set of values included in the process of scientific thinking. Essentially, producing scientific work has a dimension of the process, the dimension of the result (product), and the dimensions of attitude development. In keeping with the spirit of the current character education, its implementation in teaching scientific writing is the implementation of the scientific attitude dimension. Thus, the integration of the characters values in literature courses can be implemented by actualizing the learning scientific writings as a whole, not just the domain of product alone, but also in the realm of process and develop a scientific attitude of students. Along with the goal of character education, the fairy tale can be a media to achieve that goal.

The Nature of Fairy Tales

Telling the fairy tale is telling the stories which do not really happen. Most of these tales contained good advice and education. Danandjaja stated that the fairy tale is the story of people who are considered untrue, which is told primarily for entertainment, though many also contain the truth, the lesson (moral), or even satire (2007: 23).
According to Rifameutia, the benefits to be gained from storytelling activities are:
1. Tale is a means of entertainment or a positive alternative than struggling all day in front of the television.

2. Tale contains moral messages that can be used to convey social values.
3. The story-line, details, and figure which are told can help the storyteller sharpen the ability in reasoning.
4. Tales can be a tool to express thoughts and emotions.
5. The story in a fairy tale can encourage listeners to develop imagination.
6. Tale helps broaden horizons (Source: sahabatnestle.com).

Moreover, Kartini states that a fairy tale has many benefits that develop the intellect and imagination, the ability to speak as well as the power of socialization. Fairy tale is also a collection of short stories of oral literature. Fairy tale is told primarily for entertainment, though there is also depicting the truth, the lesson (moral) or even satire (Danandjaya, 2002: 83).

Danandjaya classifies fairy tales into four groups, namely:
a. animal tales,
b. ordinary folktales,
c. jokes and anecdotes), and
d. formula tales.

Thus, a fairy tale is a creative imagination which wrapped supernatural elements. The creative imagination element is present together with other elements to form a unified whole fairy tale. That is why fairy tales should not only be considered as socio-cultural document.

The Ability to Read French Fairy tale
In learning French as a foreign language, reading is an activity that requires more attention. It is because the shape of the letter in French is different from the letters in Indonesian. Therefore, teachers need specific strategies that learners can understand the meaning of texts in French, while learners also need the specific strategies to be able to understand the text in French. The extra work in reading that the teachers have to do in teaching French is how to make students familiar with, know, and understand the letters of French and also its meanings.

According to Somadayo (2011: 4), reading is an interactive activity for catching and understanding the meaning that is contained in the written material. Furthermore, Darmiyati (2007: 22) states that reading is a way to foster reasoning power. By reading habits, the students reasoning power became more built up. We can read without moving the eyes or without moving the finger while reading. Moreover, according to Nuriadi (2008) reading is an activity to find the information through written symbols then adapt it. From the some definitions of reading, we can conclude that reading is the complex ability. Reading is not solely the activities which look at the written symbol. There are many abilities which have to do by a reader for being able understand the material. Readers should have the efforts that the written symbols they see in the text can become the meaningful symbols.

Furthermore, the French literary text in this study is a literary text written in French and is used in the subject of French Literature, French Department, Faculty of Languages and Arts, State University of Jakarta. While the text that is used in French Literature classes ranging from medieval French literary texts until the 20th century texts.

Character Education
According Musrifoh, the term character is congenital heart, soul, personality, behavior, attitude, trait, temperament, and characteristic (2008: 56). Furthermore, he added that the character refers to a set of attitudes, behaviors, motivations, and skills. Character is derived from the Greek word which has meaning *to mark* and focus on how to apply the value of kindness in the form of action or behavior, so that the cruel, greedy, and other bad behavior is called as a people who have bad character. Otherwise people who behave politely can be called as good character people, so that people who good character often do things best.

According to Ramli, character education has the same essence and meaning with moral education (2003: 20). The goal is to establish a child's personal, for being a good human, citizen, and become a good citizen. The good criteria are good citizens of a nation. Furthermore, character education rests on the basic human character that comes from moral values. Suparwoto (2004: 99) divides these moral values into three categories, namely the moral values associated with religion, which is related to personality, and moral values related to social/human relationships with other human beings in a social environment.

From these statements, it can be concluded that in educational context, character education is a system of cultivation of character values in formal educational environments starting from the elementary level to college which includes components of knowledge, awareness, or the willingness and action to implement these values

Scientific attitude

Scientific attitude is an attitude which should exist in a researcher for the best process and result of study. The scientific attitudes include:

1. Objective is a attitude that stated all of the things which not mixed with the happy feeling or not. For instance, a researcher found evidence of measurement of volume 0.0034 m3 objects, then he should say also 0,0034m3, when it should be 0,005m3.

2. They do not hastily get conclusions when the data are not enough to support the conclusion. For example: When a researcher, through observation, discovered a bird with a long and pointed beak, so he did not immediately say all the birds beak is long and taper, before the data are strong enough to support such a conclusion.

3. Open minded means willing to accept other people's views or ideas, although the idea is contrary to his own discovery. Meanwhile, if the idea of someone else has sufficient data to support the idea, the scientist is no doubt rejects his own invention.

4. They do not confuse to determine whether it is a fact or an opinion. For example: the height of peanuts in pot A in (5) day is 2 cm, and in pot B 6.5 cm height. Other people say peanut plants in pot A is late growth. This statement is an opinion not a fact.

5. They are usually cautious. The cautious is demonstrated by scientists in the form of how work is based on a full consideration of attitude, not sloppy, always work according to established procedures, including the attitudes of "do not jump to conclusions". The deduction is done with great caution based on the supporting facts that are truly accurate.

6. They have attitude to always investigate or curiosity. For a scientist it, is taken for granted by people in general. If they face a new problem that they have known, they will try to know the problem deeply; they usually like to ask questions about objects and events; they often use as many as possible senses to investigate the problem; show passion and sincerity in completing the experiment.

7. They usually appreciate other people's work. They will not be admitted and looked at other people's work as his work, accepts the scientific truths discovered by people or even other nations.

8. They are diligent people. They are not bored to conduct investigations, willing to repeat the experiment whose results are dubious and will not stop doing these businesses if not yet completed. (source: http://dya08webmaster.blog.com/2012/04/20/karya-ilmiah-ciri-ciri-macam-macam-sikap-ilmiah)

Semiotics in Language and Literature

Languages can be grouped into two parts, namely the form and meaning of that language. Words, phrases, clauses, sentences, and discourse are forms of the language. The forms of the language have a different meaning. Different forms have different meanings.

The development of knowledge, technology, arts, society, culture, and economic of society emerge the changes of language and also symbols which also have an impact on the changes or the development of the meaning of the symbols of the language. Because the meaning of the symbols evolve the language. Language users need to learn the meaning of the symbols of language constantly.

Roland Barthes's semiology composes of some system of language levels. Generally, Barthes made in two levels of language. The first level, language is as an object and a second-level, languages are called metalanguage. This language is a sign of a system that includes both markers and signs. The second sign system is built by making the first level of the marker and sign as a new sign which then has its own new marker in a new sign system at a higher level.

The first sign system is called "denotation", while the second level sign system is called connotation. For giving a more spacious space for the meaning and plurality of the text, Roland Barthes tried to sort out the markers in narrative discourse into some short and streak fragments which is called *lexias*, It is units of reading with a short length varies. If a piece of text that will be isolated, will have some affects or have specific functions if they are compared with other texts around, it is called a *leksia*. However, a real leksia could be anything, sometimes just a one or two words, sometimes a group of words, sometimes a few sentences, even a paragraph, depending on their convenience (Barthes, 1985: 15). Dimensions are dependent on the *density* of connotation that varies according to the text moments.

METHODS

The purpose of the study is to reveal the structure of the word on French fairy tale *Le Petit Chaperon Rouge* so that a deep understanding of the signs that make up the character and scientific attitude ca acquired. The study was conducted using a qualitative approach with the use of content analysis method. As a qualitative research, the data were from the text of French fairy tale "*Le Petit Chaperon Rouge*"

Content analysis method was used to systematically analyze the text content/messages. Content analysis includes the things that are related to the aspects of language such as syntax, references, and proposition. The syntactical aspects can be a sentence or group of words in the text which is associated with the

references or all the things about environment and cohesion between sentences in the text. According to Miles and Huberman, the data analysis technique is done by using words. Therefore, the analysis of the data in this study form words and sentences with the interpretation of the word was analyzed lingually. The story structure is analyzed based on the actantial theory which is based the theory proposed by Greimas, while the meanings which illustrate the value of character education were analyzed based on the theory of Roland Barthes.

RESULTS
The following text *Lepetit Chaperon Rouge* fairy tale by Charles Perrault.

Le Petit Chaperon Rouge

      Il était une fois une petite fille de Village, la plus jolie qu'on eût su voir ; sa mère en était folle, et sa mère-grand plus folle encore. Cette bonne femme lui fit faire un petit chaperon rouge, qui lui seyait si bien, que partout on l'appelait le Petit Chaperon rouge.

      Un jour sa mère, ayant cuit et fait des galettes, lui dit : « Va voir comme se porte ta mère-grand, car on m'a dit qu'elle était malade, porte-lui une galette et ce petit pot de beurre. » Le petit chaperon rouge partit aussitôt pour aller chez sa mère-grand, qui demeurait dans un autre Village. En passant dans un bois elle rencontra compère le Loup, qui eut bien envie de la manger, mais il n'osa, à cause de quelques Bûcherons qui étaient dans la Forêt. Il lui demanda où elle allait ; la pauvre enfant, qui ne savait pas qu'il est dangereux de s'arrêter à écouter un Loup, lui dit : «Je vais voir ma Mère-grand, et lui porter une galette avec un petit pot de beurre que ma Mère lui envoie. – Demeure-t-elle bien loin ? lui dit le Loup. – Oh ! oui, dit le petit chaperon rouge, c'est par delà le moulin que vous voyez tout là-bas, là-bas, à la première maison du Village. – Eh bien !, dit le Loup, je l'aller voir aussi ; je m'y en vais par ce chemin ici, et toi par ce chemin-là, et nous verrons qui plus tôt y sera.» Le Loup se mit à courir de toute sa force par le chemin qui était le plus court, et la petite fille s'en alla par le chemin le plus long, s'amusant à cueillir des noisettes, à courir après des papillons, et à faire des bouquets des petites fleurs qu'elle rencontrait. Le Loup ne fut pas longtemps à arriver à la maison de la Mère-grand ; il heurte : Toc, toc. « Qui est là ? – C'est votre fille le petit chaperon rouge (dit le Loup, en contrefaisant sa voix) qui vous apporte une galette et un petit pot de beure que ma Mère vous envoie. » La bonne Mère-grand, qui était dans son lit à cause qu'elle se trouvait un peu mal, lui cria : « Tire la chevillette, et la porte s'ouvrit. Il se jeta sur la bonne femme, et la dévora en moins de rien ; car il y avait plus de trois jours qu'il n'avait mangé. Ensuite il ferma la porte, et s'alla coucher dans le lit de la Mère-grand, en attendant le petit chaperon rouge, qui quelque temps après vint heurter à la porte. Toc, toc. « Qui est là ? ». Le petit chaperon rouge, qui entendit la grosse voix du Loup, eut peur d'abord, mais croyant que sa Mère-grand était enrhumée, répondit : « C'est votre fille le petit chaperon rouge, qui vous apporte une galette et un petit pot de beure que ma Mère vous envoie. » Le Loup lui cria, en adoucissant un peu sa voix : « Tire la chevillette, la bobinette cherra. » Le petit chaperon rouge tira la chevillette, et la porte s'ouvrit. Le Loup, la voyant entrer, lui dit en se cachant dans le lit sous la couverture : « Mets la galette et le petit pot de beurre sur la huche, et viens te coucher avec moi. » Le petit chaperon rouge se déshabille, et va se mettre dans le lit, où elle fut bien étonnée de voir comment sa Mère-grand était faite en son déshabillé. Elle lui dit : « Ma mère-grand que vous avez de grands bras ! – C'est pour mieux t'embrasser ma fille. – Ma mère-grand que vous avez de grandes jambes ! – C'est pour mieux courir mon enfant. – Ma mère-grand que vous aves de grandes oreilles ! – C'est pour mieux écouter mon enfant. – Ma mère-grand que vous avez de grands yeux ! – C'est pour mieux voir mon enfant. – Ma mère-grand que vous avez de grandes dents ! – C'est pour te manger. » Et en disant ces mots, ce méchant Loup se jeta sur le petit chaperon rouge, et la mangea.

MORALITÉ
On voit ici que de jeunes enfants,
Surtout de jeunes filles,
Belles, bien faites, et gentilles,
Font très mal d'écouter toute sorte de gens,
Et que ce n'est pas chose étrange,
S'il en est tant que le loup mange.
Je dis le loup, car tous les loups
Ne sont pas de la même sorte ;
Il en est d'une humeur accorte,
Sans bruit, sans fiel et sans courroux,
Qui privés, complaisants et doux,
Suivent les jeunes Demoiselles
Jusque dans les maisons, jusque dans les ruelles ;

> *Mais hélas ! qui ne sait que ces Loups doucereux,*
> *De tous les Loups sont les plus dangereux.*

The structure of a fairy tale is based on the theory of Greimas and was analyzed through actantial scheme consisting of sender, object, recipient, helper, and opponents. The following diagram is the actantial scheme of Greimas in the fairytale entitles Lepetit Chaperon Rouge.
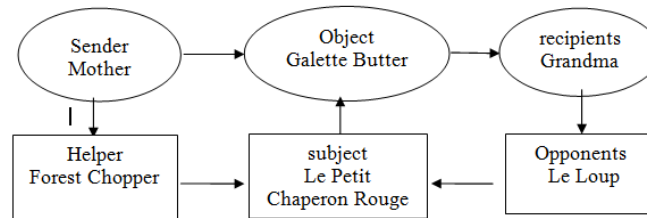
The Actantial Scheme of the Tale Le Petit Chaperon Rouge

Another finding of the story structure was analyzed from the point of meaning based on Roland Barthes' semiotic theory to obtain the values of the formation of character. This story begins with the condition of a sick grandmother so she asked the Red Riding Hood to visit her by carrying galette pastry and butter. On the way in the woods, The Red Riding Hood meets the wolf.

Furthermore, by using the theory of Roland Barthes we found leksia and code of reading that cover the human relationship with himself, with the elderly and younger people. The meaning that can be obtained is how a child loves and obeys the behest of their parents, but the parents are sloppy to encourage the kids to pass through a dangerous forest. It was a bad deed. In addition, leksia and code of reading are found by the appearance of a wolve. Wolves in the 17th century was a symbol of an evil and greedy person so this figure gives the meaning that people should be careful and vigilant. These leksia and reading code illustrate how the wolf is lying to the Red Riding Hood so this fairy tale can give meaning that in our life attitudes and behaviors are necessary to act as it is, do not lie and do not contrive. Thus, it will encourage and foster an honest character.

CONCLUSION

The findings of this study consisted of story structure which is based on the analysis of the actantial structure consisting of six functions: Sender (Destinateur), Recipient (Destinataire), Subject (Sujet), Object (Objet), Helper (Adjuvant), opponents (Opposant) and meaning the values of character education. Reading the text of this French fairy tale and fantasy involving understanding, observing, and remembering is a complex and complicated process. The complex meaning in the reading process is influenced by many internal factors and external reading factors. Internal factors include intelligence (IQ), interest, attitude, aptitude, motivation, and reading goals, while external factors include the means of reading, reading text, environmental factors, or socioeconomic background factors, customs, and traditions of reading.

Character education can be interpreted as the value of education or moral education, whose aim is develop the learner's ability to provide good-bad decision, maintaining what is good and realize the goodness in everyday life with a vengeance. By reading the fairy tales as the form of reading habits, and character will be formed, among others, to be diligent and scientific. Scientific attitudes include an objective, not in jumping to conclusion, be open, do not stir to mix fact with opinion, caution, and the attitude of high curiosity.

RECOMMENDATIONS

Although the story in a collection of French fairy tale is largely inspired by the condition of French society and culture in the 17th century but this fairy tale may be a part of each nation's culture phenomenon and its maintenance is evidenced by its presence until now even be applied in college to remind of the importance of the formation of character. For the scientific attitude, from a fairy tale of this reason it can be recommended that further research be made or model of teaching materials both in high school and in college be developed.

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