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Manifestations of Folklore in Literature Learning: Comparative Study of Indonesia & Russia

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Abstract

Keywords:
Literature
Learning;
Folklore;
Character
Education.

Language and literature learning is closely related to character values instilling to students. Character cultivation can be conveyed through literary works. Literary works containing character values not only come from Indonesian local culture, but it also folktales from Russian. This article aims to investigate the process of cultivating character education through learning literature containing folklore. The formal object of research was cultural theory with a comparative perspective. The material objects were the Damarwulan Folklore (Indonesia) and Цветок папоротника (Tsvetok Paporotnika or Fern Flower) folktale. Data that was taken were in the form of words, sentences, and paragraphs in Indonesian & Russian folktales. Data collection techniques in this research used reading and note-taking. The data analysis technique used in this research is to identify the research focus, interpret the data hermeneutically, and generalize the findings. The results of the research show that Indonesian and Russian folklore have relevant values, both among humans, oneself and nature.

Abstrak:

Kata Kunci:
Pembelajaran
Sastra;
Cerita Rakyat;
Pendidikan
Karakter.

Pembelajaran bahasa dan sastra sangat erat kaitannya dengan penanaman nilai karakter pada siswa. Penanaman karakter dapat disampaikan melalui karya sastra. Tidak hanya cerita dari budaya lokal ada pula cerita rakyat dari budaya Rusia yang mengandung nilai karakter untuk siswa. Artikel ini bertujuan untuk mengetahui proses penanaman pendidikan karakter melalui pembelajaran sastra bermuatan cerita rakyat. Objek formal penelitian berupa teori budaya dengan perspektif bandingan. Objek materialnya berupa Cerita Rakyat Damarwulan (Indonesia) dan Bunga Pakis (Rusia). Data berupa kata, kalimat, dan paragraf dalam cerita rakyat Indonesia & Rusia. Teknik pengumpulan data dalam penelitian ini menggunakan baca dan catat. Teknik analisis data yang digunakan dalam penelitian ini dengan mengidentifikasi fokus penelitian, menafsirkan secara hermeneutik, dan menggeneralisasi temuan. Hasil penelitian menunjukkan bahwa cerita rakyat Indonesia dan Rusia memiliki nilai-nilai yang relevan, baik sesama manusia, diri sendiri, maupun alam.

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INTRODUCTION

Literature is the result of the author's creativity in exploring the surrounding world using beautiful and understandable language. Damono (1987) states that literature describes life socially; life itself is a social reality. Literature written by an author can be considered as a picture of the life around the author's society. Literary works can be defined as a reflection of reality that incorporates the author's imaginative process and includes various aspects such as philosophy, social, and psychology (Rahayu, et al., 2021). Literary works are the product of the author's efforts and thoughts derived from their personal experiences and reflections on the life of society.

Another definition of literature states that it is a type of expression that includes the use of language, writing style, and story structure that has critical, aesthetic, and moral values (Rahman, 2022). In this context, literature can be considered as a bridge to reality that tells one's story and reveals deeper aspects of humanity. In this situation, literary criticism is defined as the process of careful observation and comparison of literary works as well as reasonable consideration of the quality, value, and truth of the literary work itself (Kasmawati, 2022).

Two types of literary works in the world of literature are oral literature and written literature. Oral literature or folklore refers to the historical aspects that develop in society, both in terms of language and culture. According to Danandjaja (2007), oral folklore reveals essays in the form of folk language, traditional expressions, folk rhymes and poems, and folklore. Literary works that are spread and passed down orally in culture are called oral literature or folklore (Nofrita, 2022). Folklore is an important part of a society's cultural heritage. It encompasses various types of literature, including legends, folktales, fairy tales, riddles, and traditional songs, among others. An understanding of oral literature or folklore is essential to preserve and appreciate the rich cultural heritage of a society. This includes various types of literary works such as legends, folktales, fairy tales, riddles, traditional songs, and so on. An understanding of oral literature or folklore is essential to preserve and appreciate the rich cultural heritage of a society. On the other hand, written literature relates to stories or literary works that are written or immortalized in text form. Both written and oral literature are essential for teaching the character of Indonesian society.

Character becomes a trait that distinguishes a person from others. In this context, it is a characteristic of moral values that can be applied in various situations, including interactions with the social environment, self, others, and God (Badawi, et al., 2020). It is demonstrated by attitudes, actions, and feelings that are based on the prevailing norms.

People who have noble traits will be well-accepted in their environment, while people who have bad traits will not be well-accepted in their environment.

A deliberate and systematic process to develop a person's desired values, attitudes, and behaviors is referred to as character education (Sari, et al., 2021). In this case, people should be educated to have moral traits such as honesty, respect, responsibility, justice, and compassion. Character education plays an important role in shaping a person's moral compass, fostering positive social relationships, and preparing them to become responsible and contributing members of society, even in the economic aspect (Sultoni & Hilmi, 2015). Character education is very important because it is the basis for a person to make moral decisions, engage in meaningful relationships, and contribute positively to society.

Character education is an important component of a well-rounded education as it not only focuses on academic achievement but also instills moral and ethical values in students (Suprayitno & Wahyudi, 2020). Character education is a holistic approach to education that aims to instill moral and ethical values in students. Character education is essential for building positive social relationships, forming the moral compass of individuals, and preparing them to be responsible members of society. By providing students with the necessary knowledge and skills, character education empowers them to make responsible choices, resolve conflicts peacefully, and contribute positively to society.

Literature learning, especially the understanding of local culture can help shape children's character from an early age (Suryaman, 2010; Youpika & Zuchdi, 2016; Wibowo, 2013). At this stage, students belong to an early education level that is already organized and systematic. This makes it easy for teachers to instill positive morals and character in children early on. Educators should incorporate cultural norms and principles into their teaching process to make the learning environment more inclusive and meaningful (Trianton, 2015). This can be achieved by promoting diversity and inclusion, using culturally relevant content, and fostering respect and appreciation for different cultures. By integrating cultural values into education, students not only gain knowledge and skills but also develop their characters to be aligned with the noble values of the nation's culture (Sawitri, et al., 2021).

Cultural values in education ensure that education not only achieves academic outcomes but also builds students who are culturally aware, respectful, and able to accept diversity. By incorporating cultural values into education, we can instill a sense of pride and identity in students while increasing their understanding and appreciation of their own

and others' cultures. This helps preserve Indonesian culture from an early age and ensures that education demonstrates the cultural diversity of society, encouraging mutual respect and civility (Sukma & Azrianti, 2020).

By incorporating cultural values into education, it can create a learning environment that recognizes and celebrates the diversity of our society. Passing on cultural traditions and values without compromising the educational content that is important to students (Sawitri, et al., 2021). Integrating cultural values into education is essential to creating a well-rounded and inclusive learning environment that values and embraces diversity. In short, integrating cultural values into education is essential for creating an inclusive learning environment that promotes mutual respect, civility, and character development (Passini, 2010).

In this case, folklore becomes cultural wealth through oral tradition (Istiana et al., 2021). In addition, folklore shows human thoughts and expectations, making it an important genre that symbolically represents the hopes and desires of a particular society or culture. The role of folklore as a rich source of cultural heritage and wisdom is particularly important in today's technological era. Incorporating folklore and oral literature into children's education can improve their affective, psychomotor, and cognitive (Wahyani, et al., 2022). In addition, folklore serves as a means to preserve and pass on cultural traditions and collective traditions (Nursari et al., 2020). Recognizing the power and importance of folklore and local wisdom can appreciate its ability to connect people, share knowledge, and shape cultural identity (Kuswara & Sumayana, 2016).

Koentjaraningrat said cultural values are people's views on something considered good. Djamaris (1993) divides cultural values into several categories based on human relationships: cultural values in human relationships with nature, cultural values in human relationships with others, and cultural values in human relationships with themselves. Folklore is passed down orally from generation to generation and is a cultural product of society (Sukmana, 2017).

These cultural values are also inseparable to strengthen the diversity that exists in Indonesia. Therefore, understanding cultural values also bonds multicultural education value. Multicultural education is essential to prepare students to become global citizens and build a more inclusive society (Arofah, 2018). Multicultural education teaches tolerance, promotes social equality, and recognizes and appreciates cultural diversity in society. Multicultural education also encourages intercultural interaction, increasing cultural knowledge and discussion (Hernandez, 2001). Overall, multicultural education is an effective tool to create a positive school climate and shape a generation that embraces

diversity and contributes to the building of a more just and inclusive society (D'hondt et al., 2021).

Many researches about literature related to character education, culture, and multicultural education has been done by some researchers. A research conducted by Arifah, et al (2021) entitled "Character Values in a Collection of Short Stories by Wawang Santika Agustini" showed the character values contained in a collection of short stories by Wawang Santika Agustini. The results showed that the collection of short stories by Wawan Santika Agustini contained character values, namely the values of (1) religion, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) democracy, (8) curiosity, (9) friendly or communicative, (10) social care, and (11) responsibility.

Another study conducted by Hilal, et al entitled "Cultural Values in a Collection of South Sumatra Folklore and its Implication in Literature Learning in High School". This study aimed to analyze the cultural value in a collection of South Sumatra folktales and explore the value applied in the learning of literature in high school. The results showed that the collection of South Sumatra folktales is full of cultural values, namely culture with God, culture with fellow humans, culture with oneself, and human culture with nature.

Ursila, Rahmat, & Septia (2023) accomplished a research entitled "Multicultural Values in the Novel Merindu Cahaya De Amstel by Arumi Ekowati". The research intended to analyze multicultural values in the novel Merindu Cahaya. The results showed that the novel contained multicultural values, namely independent, philosophical, critical, and interactive.

A research conducted by Efendi & Muttaqien (2017) entitled "Educational Values in 'Hikayat Hang Tuah' Malay Folktale" outlined the importance of character education amid the globalization era. Efforts to instill character education can be made through classic Malay literary works that contain good values that are relevant to everyday life. The findings show that Hikayat Hang Tuah contains different educational values ranging from aspects of religion, nationalism, integrity, autonomy, to cooperation.

Folklore became popular among layers of Russian society, from nobles to peasants and workers. Folklore in Russia has the value of being taught, including before going to bed. This folklore contains mythology, religion, art, and life in Russia (Oinas & Soudakoff, 2019). This research has similarities in terms of efforts to instill character and multicultural education in children. However, the distinction lies in the mode and locus used. In this context, research that juxtaposes the values of Indonesian folklore with foreign folklore has not been done by many researchers. Therefore, this study explores the values in Indonesian and Russian folktales.

The researcher chose two folktales with different backgrounds, namely *Damarwulan*, a folktale from Jombang, and “The Fern Flower”, a folktale from Russian. These two folktales are from different backgrounds, however, they share the content of the story in common which is suitable for student character development. The folktales are interesting to study because the content of the story revolves around the lives of the people of Jombang and Russia. In addition, the folktales contain many cultural values that are positive and worthy of being taught to students. The folktale can be packaged into the learning process so that students are motivated and can apply it in their daily lives.

METODE

This research was done by applying an explorative qualitative method through content analysis as a research design. According to Creswell (2014), qualitative research has a main characteristic in its methodology. The main feature is that it develops dynamically. This research also explored various cultural values in folklore. The formal object in this research was the theory of cultural values, while the material objects were the folktales of *Damarwulan* from Indonesia (Sulton, 2017) and “The Fern Flower” from Russia (Zabylin, 2015). The data in this study were words, sentences, paragraphs, and conversations in Indonesian and Russian folktales. The data were collected by using literature, reading, and recording. Then, the data was analyzed by identifying the research focus, interpreting the data with hermeneutics, and generalizing the findings.

RESULTS AND DISCUSSION

This research focuses on excerpts or scenes in folklore regarding the cultural values contained in the original folklore of Jombang East Java entitled *Damarwulan* and the Russian folklore entitled *The Horn Flower*. This research focuses on three research indicators, namely cultural values related to human relations with humans; the value of human relations with themselves; and cultural values of human relations with nature. These values are described as follows.

Cultural Values Related to Human Relations with Humans

Cultural values related to human relations with humans play an important role in building tolerance and harmony in a multicultural society. Without cultural values that prioritize human relations, it is difficult for a society to achieve harmony and sustainable

peace. These signs are needed to remind us of the importance of maintaining and applying these cultural values in our daily lives.

Cultural values related to human relations with humans appear in the Damarwulan folktale. This value is experienced by Begawan Tunggalmanik, Damarwulan, and Logender. Begawan Tunggalmanik advised Damarwulan to meet his uncle who served as *patih* (prime minister) in the kingdom of Majapahit. These characters seem to need each other. This can be seen in the following data.

Data 1

"Cucuku, pergilah engkau ke Kota Raja Majapahit," kata Begawan Tunggalmanik kepada Damarwulan pada suatu pagi. Damarwulan menyambut permintaan kakeknya dengan penuh keraguan. Namun, Begawan Tunggalmanik menyarankan supaya Damarwulan menemui pamannya yang bernama Logender yang menjabat sebagai patih di Kerajaan Majapahit. Damarwulan dengan berat hati meninggalkan desanya tercinta. Setelah menempuh perjalanan panjang akhirnya ia tiba di Kota Raja Majapahit dan sampai di kediaman Patih Logender (Sulton, 2019).

Data 1

"My grandson, go to the City of the King of Majapahit," Begawan Tunggalmanik said to Damarwulan one morning. Damarwulan hesitantly accepted his grandfather's request. However, Begawan Tunggalmanik suggested that Damarwulan meet his uncle named Logender who served as a patih in the Majapahit Kingdom. Damarwulan reluctantly left his beloved village. After a long journey, he finally arrived at the City of Majapahit King and arrived at the residence of Patih Logender (Sulton, 2019).

The attitude of Damarwulan obeyed when given orders by his grandfather, Begawan Tunggalmanik, to meet his uncle, Logender, becomes a piece of evidence. Damarwulan's uncle was serving as a prime minister in the kingdom of Majapahit. Although in his heart he was hesitant to go, because he prioritized the culture of obeying parental orders, he finally went according to his grandfather's wishes. He finally with heavy steps left for the Majapahit Kingdom and arrived at the residence of his uncle, Patih Logender.

This value is important to be instilled in students because, in this millennial era based on data and information, many young people are disobedient and disobedient to their parents (Syaid, 2020). The value of the quote above can be instilled in students with self-reflection that obeying is important. As a form of respect and obedience to our parents. Parents' orders certainly have good reasons and intentions, so there is nothing wrong with us being an obedient generation as long as the value is positive. The value of relating between humans and humans is also shown by the characters Damarwulan and Patih Logender. This can be seen when Damarwulan has respect for Patih Logender. Likewise, Patih Logender to Damarwulan. This is proven by the following data 2.

Data 2

"Hhm..., jadi kamu yang bernama Damarwulan?" tanya Patih Logender.

"Ya, Paman," jawab Damarwulan dengan hormat. Kemudian Ia menceritakan asal-usulnya dengan jelas (Sulton, 2019).

Data 2

"Hhm..., so you are Damarwulan?" asked Patih Logender.

"Yes, Uncle," Damarwulan replied respectfully. Then he told his origins clearly (Sulton, 2019).

The data shows that Damarwulan has a respectful attitude towards others. This is following the culture between humans and other humans. When he arrived at the kingdom of Majapahit and met his uncle, Damarwulan immediately met his uncle named Patih Logender. He told his origins with great respect. This shows the character of Damarwulan who has respect for others, especially his elders. This value needs to be instilled in students, especially in this era where many teenagers have a moral crisis.

Cultural values related to relationships between people are also seen in a folktale from Russia entitled *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)*. This can be seen when the character who takes care of the eagle experiences a disaster. When experiencing a disaster, the Boy character immediately finds an alternative solution. This is evidenced by the following data.

Data 3

- Отец, что случилось?

- Случилось, сынок, дело тайное да грязное. Пробрался кто-то в соколятню, пока меня не было, и выкрал всех птиц. Завтра князь на охоту собирается, не сносить мне головы, что не уберег господских любимцев. Пропадете вы теперь,- глухо простонал отец.

- Не печалься, отец,- мальчонка его утешает, - целая ночь волшебная впереди, что-нибудь придумаем (Zabylin, 2015).

- Father, what happened?

- It happened, son, it was a secret and dirty matter. Someone snuck into the falconry while I was away and stole all the birds. Tomorrow the prince is going hunting, so as not to blow my head off for not saving the master's favorites. "You'll be lost now," the father groaned dully.

"Don't be sad, father," the boy consoles him, "there's a whole magical night ahead, we'll figure something out." (Zabylin, 2015)

The above quote shows that there was a disaster in the eagle nurse's family. On an unfortunate night, a thief stole all the prince's favorite eagles. The father was worried that he would be punished by the prince. But the little boy encouraged his father. He thought of a way to get his father out of punishment. The cultural value contained in the story is the culture of caring for and helping families who are experiencing problems. The boy feels obliged to find alternative solutions to the problem so that his father is not sad and afraid anymore. The relevance of this value in student learning is that by adopting this cultural value, students can have a character that cares about others.

Data 4

Не выдержало мальчишечье сердце, не приучен он родителями за лихо злом платить, пригнул берёзку болотистую за ствол тоненький и вытащил лесного духа из трясины. Выбрались они

на твердую почву, сидят, отдыхают, краюху чёрного хлеба жуют, беседуют. Поведал мальчик про свою беду (Zabylin, 2015).

Data 4

The boy's heart could not stand it, his parents were not accustomed to pay for evil, so he bent a swampy birch tree by its thin trunk and pulled the forest spirit out of the bog. They got out onto solid ground, sat, rested, chewed a piece of black bread, and talked. The boy told about his misfortune (Zabylin, 2015).

The above quote tells us that when Leshly got into trouble Prosha could not bear not to help him. Finally, he saved Leshly who fell into the swamp. After being helped, Prosha told Leshly his destination to the middle of the forest. He told him about the misfortune experienced by his family. In the story, there is a culture related to the value of helping others. This was done by Prosha to Leshly. This can be adapted by students and is relevant to our culture. As humans, we must have a spirit of mutual help, especially if there are people around us who are in trouble. Whatever the condition we are obliged to help if we are able.

Data 5

- Не грусти, Проша. Дам я тебе колчан со стрелами волшебными. Ты перед охотой подойди к князю и попроси его дать разрешение стрелы те из лука выпустить, а там сам увидишь, что будет.

На том и простились. Старичок-лесовичок в чаще остался, а Проша домой побежал, светало уже. Пришел он ко двору как раз вовремя. Отец перед князем стоит, тот во гневе уже и руку с мечом над головой отцовой занёс (Zabylin, 2015).

Data 5

- Don't be sad, Prosha. I'll give you a quiver of magic arrows. Before the hunt, go to the prince and ask him to give permission to shoot arrows from the bow, and then you will see for yourself what will happen.

With that we said goodbye. The old forest man stayed in the thicket, but Prosha ran home, it was already dawn. He arrived at the court just in time. The father stands in front of the prince, who in anger has already raised his hand with a sword above his father's head (Zabylin, 2015).

The above part of the story shows Leshly who wants to return the favor to Prosha. Because he knew Prosha's intentions were good and not greedy, he helped him instead. He gave a weapon that could help Prosha's father from the prince's punishment. Prosha then returned to the city and headed for his father and the prince who were ready for trial. The cultural value contained in the folklore is the culture of returning the favor when it has been helped. Not asking for rewards, but with self-awareness taking turns helping people who have helped themselves. This can be adapted by students to create an attitude of *gotong royong* (mutual cooperation) with others.

Value of Human Relationship with Himself

Values that include oneself are also an important aspect of life. Not only values related to others but values related to oneself are also needed. Understanding one's

values will form the basis of relationships with others. When having a strong understanding of one's values, it is better to maintain personal boundaries and communicate needs and expectations to others. In addition, having strong self-esteem will also help overcome fear, anxiety, and uncertainty in interpersonal relationships. Understanding one's values can build healthier and more satisfying relationships with others. These values can play an important role in shaping an individual's identity and well-being. Values related to man's relationship with himself appear in the Damarwulan folktale. This value can be seen in the optimistic side shown by Damarwulan. It is as in the following quote.

Data 6

"Ha..ha..ha..., tanding melawanmu? Apa Ratu Kencanawungu tidak salah kirim orang?" Adipati Minakjingga meremehkan Damarwulan yang sangat tampan tetapi badannya tidak sekekar dirinya. Kemudian mereka menuju alun-alun di tengah kota.

"Akulah utusan Ratu Kencanawungu yang datang untuk membunuhmu," tantang Damarwulan dengan gagah berani.

"Aku terima tantanganmu, dan jangan menyesal melawanku ya!" teriaknya berang (Sulton, 2019).

Data 6

"Ha..ha..ha..., fighting against you? Did Queen Kencanawungu not send the wrong person?" Duke Minakjingga underestimated Damarwulan who was very handsome but not as tall as he was. Then they headed to the square in the center of the city.

"I am the messenger of Queen Kencanawungu who has come to kill you," challenged Damarwulan bravely.

"I accept your challenge, and don't regret fighting me!" he shouted angrily (Sulton, 2019).

The conversation above shows the tense atmosphere when Damarwulan agrees to Queen Kencanawungu's request and goes against Minakjingga. Minakjingga arrogantly underestimated Damarwulan. But Damarwulan's guts did not shrink, he still bravely challenged Minakjingga. The value embedded in the quote above is the value for oneself (moral). Two values can be seen in the excerpt. The first is the value that should not be emulated by students, namely underestimating other people just because of their physique. The second value is the value that must be applied by students as good character. The value is the attitude of Damarwulan who is brave and optimistic about challenges.

The value that shows the relationship between man and himself is also seen when Damarwulan faces Minakjinggo. Damarwulan in this case is represented as a character who has an unyielding spirit and is not easily discouraged. Despite experiencing various unfavorable conditions, he tried and remained enthusiastic. This is as in the following data exposure.

Data 7

Damarwulan yang sudah mulai pulih kekuatannya, menyerukan tantangan lagi kepada Minakjingga. Wahita dan Puyengan segera membangunkan Minakjingga. Ia terkejut menghadapi tantangan itu

dan langsung meninju Damarwulan sekuat tenaga. Damarwulan pun jatuh terkapar di tanah. Namun kemudian ia mampu bangun dan berdiri tegak lagi berkat Gada Besi Kuning di tangannya. Minakjingga kaget menyadari pusaknya ada di tangan musuhnya. Belum hilang rasa kagetnya, tiba-tiba Damarwulan menghantam kepalanya memakai Gada Besi Kuning. Seketika itu juga Minakjingga roboh dan tidak pernah bisa bangun lagi (Sulton, 2019).

Data 7

Damarwulan, who had recovered his strength, issued another challenge to Minakjingga. Wahita and Puyengan immediately woke up Minakjingga. He staggered at the challenge and immediately punched Damarwulan with all his might. Damarwulan fell to the ground. But then he was able to get up and stand straight again thanks to the Yellow Iron Mace in his hand. Minakjingga was shocked to realize that his treasure was in the hands of his enemy. Before his shock was gone, Damarwulan suddenly hit him on the head with the Yellow Iron Mace. Immediately Minakjingga collapsed and could never get up again (Sulton, 2019).

This part of the story contains the value of a Damarwulan who does not give up easily and remains enthusiastic about achieving goals. This is a cultural value towards oneself. Damarwulan who was in a cornered condition. The battle with Minakjingga made him fall to the ground. In this condition, Damarwulan was not discouraged. He tried to keep trying and never gave up by making various efforts to counterattack Minakjingga. This shows the value of always being enthusiastic and not giving up when getting into trouble or facing something. This value is relevant for students to learn and apply in their daily lives, both now and later when they are involved in society.

In line with the cultural values contained in the original folklore of Jombang with the title Damarwulan, the story of *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)* is also worth analyzing to find out the values contained and can be adapted by students. Although it comes from abroad, the values contained are still relevant to Indonesian culture and the principles of multicultural culture. There are two cultural values contained in the story, namely human culture with others, namely having gratitude. Then the second culture is not forgetting to keep promises. This needs to be instilled in students so that students are always grateful for the things they have gone through, especially if it is thanks to the help of others. And also students can apply the attitude to keep promises. In small things, if you promise to submit the assignment on time, it means that you will not neglect it.

Data 8

Далее и пойдет наш рассказ о семье княжеского сокольника Трифона. Семья у него была большая, четыре дочки да сынок, хоть и младшенький, да главный мужичок в доме. У Трифона в соколятне дел невпроворот, вот на Прошу и легла главная забота о доме. То дров для печки наколоть, то травы для коровы накосить, то надел земельный вспахать (Zabylin, 2015).

Data 8

Next will be our story about the family of the princely falconer Tryphon. He had a large family, four daughters and a son, although he was the youngest, but the main man in the house. Tryphon has a lot of things to do in the falconry, so the main concern for the house fell on Prosha. Either chop wood for the stove, then cut grass for the cow, or plow the plot of land (Zabylin, 2015).

The quote above shows that the culture in Russia is that a boy must be tough even as the youngest child. A man becomes the foundation when he is at home and must be responsible for all other family members. This is very relevant to the culture in Indonesia where a man must have a high sense of responsibility for all family members. This value is very relevant to be applied to students, where a student must be a responsible person to become a leader.

The values that contain the relationship between man and himself in the *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)* folktale emphasize the courage of the boy character. In this case, the courage of boys in Russian folklore is explored. This is the emphasis and important point that can be instilled and implemented. This is shown in the following description that tells the courage of the boy character.

Data 9

Кругом костры горят, песни звучат – народ гуляет, праздник отмечает. Только Проше не до того, обошёл он веселящихся людей стороной и ступил в высокий тёмный лес. Идёт, факелом себе дорогу освещает, по сторонам внимательно смотрит, к папоротникам приглядывается, под веточки и листочки заглядывает. Тихо, темно в лесу, только сухие сучки под ногами трещат, да листва на ветру перешёптывается. Другой бы на месте Проши струсил и наутёк пустился, только нет у мальчика пути назад без цветущего папоротника и клада богатого. Шёл он, всё больше в лес углублялся, да только не видно нигде цветка редкостного. Неожиданно Проша очутился на небольшой полянке, посмотрел вниз и замер: заметил, что остановился он в месте странном. Под ногами круг большой, внутри ни травинки, голая земля, а по краям грибы сидят (Zabylin, 2015).

Bonfires are burning all around, songs are playing - people are walking, celebrating the holiday. Only Prosha had no time for that; he bypassed the people having fun and stepped into the tall dark forest. He walks, lights his way with a torch, looks around carefully, looks closely at the ferns, looks under the branches and leaves. It's quiet, dark in the forest, only dry branches crack underfoot and the leaves whisper in the wind. Anyone else in Prosha's place would have chickened out and run away, but the boy has no way back without a blooming fern and a rich treasure. He walked, deeper and deeper into the forest, but the rare flower was nowhere to be seen. Suddenly, Prosha found himself in a small clearing, looked down and froze: he noticed that he had stopped in a strange place. There is a large circle underfoot, not a blade of grass inside, bare earth, and mushrooms sit along the edges (Zabylin, 2015).

The data above shows that Prosha is a brave boy. After finding alternative ways to save his father, he went to the forest to find a fern flower that bloomed according to the belief of the village elders who could grant all requests. Despite the pitch-black conditions of the forest, until he reached the middle of the forest, Prosha was not afraid to get what he was looking for. All for the sake of his father, there is no other purpose. The value contained in the quote above is the culture of believing in things and also the spirit of achieving goals. This value is very relevant to students so that they adapt the spirit culture to achieve positive goals.

Cultural Values Related to Human Relations with Nature

A culture that values the relationship between humans and nature is essential for maintaining a balanced ecosystem. Having values such as sustainability, simplicity, and gratitude towards nature can help humans to coexist with nature without destroying it. In addition, values such as preserving the environment, respecting biodiversity, and treating nature with a sense of responsibility are also important parts of a culture that is closely connected to nature. By strengthening these values, humans can build a harmonious relationship with nature and care for it for future generations.

Culture plays an important role in shaping people's perceptions, attitudes, and behaviors towards the environment. The belief is that humans, nature, and everything in it are interconnected and influence each other. Awareness of this interdependence can encourage a sense of responsibility for the sustainability of nature. Cultural values related to human relationships with nature vary widely across different societies and traditions. This can be explored in two folktales from Indonesia and Russia in their treatment of nature. In the Damarwulan folktale, the value of nature is less the main point of the story. Nature in this case is presented as a story setting that is less touched or described in depth. Nature (the kingdom and its surroundings) becomes a place that is protected from power struggles. This is as in the following data.

Data 10

Sementara itu, Ratu Kencanawungu, yang memimpin Negeri Majapahit sedang mengalami kemelut. Adipati Minakjingga dari Kadipaten Blambangan bertekad mempersunting Ratu Kencanawungu yang jelas-jelas sudah menolaknya. Jika Ratu menolak Minakjingga mengancam akan menghancurkan kerajaan.

Sang Ratu merasa punya kewajiban menjaga kerajaan dan seisinya.

Sang Ratu pun memanggil Patih Logender untuk membicarakan hal itu (Sulton, 2019).

Data 10

Meanwhile, Queen Kencanawungu, who leads the Majapahit State, is experiencing chaos. Duke Minakjingga of the Duchy of Blambangan was determined to marry Queen Kencanawungu, who had clearly rejected him. If the Queen refused Minakjingga threatened to destroy the kingdom.

The Queen feels she must protect the kingdom and everything in it.

The Queen also summoned Patih Logender to discuss this matter (Sulton, 2019).

The quote above illustrates that Ratu Kencanawungu is experiencing problems caused by the Duke of the Blambangan Duchy named Minakjingga. To solve the problem, the queen asked Patih Logender for help so that Damarwulan was allowed to go fight Minakjingga. Based on the above, it appears that there is a culture of loving nature and the environment. The Queen also tried to prevent the kingdom and its contents from being destroyed by Minakjingga. She asked Patih Logender for help so that the kingdom could be saved through Damarwulan. This value must be applied to students for the future of students so that students protect and love the environment. Even though it is not our main

responsibility, we must protect the environment to keep it safe and comfortable. This is very important because of the rampant destruction of the environment by irresponsible hands. When compared to a folktale from Russia called *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)*, the story explores more about nature. The story depicts how the people of Russia hold eagles in high esteem.

Data 11

О ловчих птицах заботились специальные люди – сокольничие. Они кормили птиц, ухаживали за ними. Приручить хищную птицу, выдрессировать ее не просто. Главное - выдержать, не сдаться - и наградой будет незабываемый бросок кречета, который с неба, сложив крылья, камнем падает к ногам или выныривает из листвы и устранивается на руке хозяина (Zabylin, 2015).

Data 11

Special people - falconers - took care of birds of prey. They fed the birds and looked after them. It is not easy to tame or train a bird of prey. The main thing is to endure, not to give up - and the reward will be the unforgettable throw of a gyrfalcon, which from the sky, folding its wings, falls like a stone at the feet or emerges from the foliage and settles on the owner's hand (Zabylin, 2015).

The quote above shows that the culture in Russia is to love fellow creatures, either humans or animals. There is pride in taking care of eagles and training them to have skills. The value contained is the attitude of loving the environment and its contents. Loving eagles, which are rare animals, is important so that their sustainability is maintained. This can be applied to students not only focusing on eagles but the environment and its surroundings.

Data 12

- Да это ж леший! - подумал мальчик и начал с себя рубашку через голову стягивать, по древнему поверью, чтобы от лешего и его козней избавиться надо всю одежду наизнанку вывернуть и заново на себя надеть.
- Помоги мне, Проша!- взмолился старичок, - нагни берёзку...
- Ты меня погубить хотел, а теперь пощады просишь? - Удивился мальчик. - Я же тебе ничего плохого не сделал.
- Работа у меня такая, - плаксивым голосом ответил леший,- кладоискателей, жадных до лёгкой наживы, на болото заманивать и бросать здесь на забаву водяному. Моё дело - лес охранять, растения беречь, зверей в обиду не давать. Говорит старичок, а сам уже по самую бороду в жидкую топь ушёл (Zabylin, 2015).

Data 12

- Yes, this is a goblin! - the boy thought and began to pull his shirt over his head, according to an ancient belief, in order to get rid of the devil and his machinations, you need to turn all your clothes inside out and put them on again.
"Help me, Prosha!" the old man begged, "bend the birch tree..."
"You wanted to destroy me, and now you're asking for mercy?" - The boy was surprised. - I didn't do anything bad to you.
"This is my job," the goblin answered in a whiny voice, "to lure treasure hunters, greedy for easy money, into the swamp and throw them here for the amusement of the merman." My job is to protect the forest, take care of the plants, and not give offense to the animals. The old man says, and he has already gone up to his beard into the liquid swamp (Zabylin, 2015).

The excerpt illustrates that Prosha who has reached the middle of the destination finally meets the forest guard nicknamed Leshly. By practicing the knowledge he had

heard, Leshly was finally defeated, but Leshly asked Prosha for help to be saved. Leshly also explained to Prosha why he always blocked people who wanted to take the Fern Flower that bloomed in the middle of the forest. He only carries out his duty to protect the forest and its contents and destroy people who have a greedy attitude. The cultural values contained in the passage are a sense of responsibility and love for the environment. Toloh Leshly is not evil, he just wants the forest and its contents to be preserved and avoids people who have greedy souls and want to destroy the environment. This value is very relevant to be adapted by students and applied in learning, namely the culture to always be responsible and love the environment. Given that the earth is now in an emergency condition because many ignorant hands want to use it for personal gain. Saputra, Agung, & Efendi (2022) revealed that cultural and historical values will always be integrated in forming character. Through this learning, future generations admire the work and provide inspiration.

CONCLUSIONS

Based on the results of research and discussion regarding the cultural values contained in the collection of Damarwulan folktales and Russian folktales entitled *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)*, it can be concluded as follows. In each folktale, positive cultural values are found. The cultural values contained in the folktales are (1) cultural values of human relations with humans, (2) cultural values of human relations with nature, and (3) cultural values of human relations with themselves. The cultural values found are relevant if applied to students in literature learning because the values contained can shape the character of students who are superior in the midst of the current character crisis. Damarwulan folktale and *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)* folktale are both rich with values that can be applied in everyday life. However, in the aspect of values contained between humans and nature, the folklore of *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)* from Russia is richer in this regard. The Russian people, in the *Цветок папоротника (Tsvetok Paprotnika or Fern Flower)* folktale, value and protect animals and forests. The cultural values in these two different folktales can encourage multicultural cultural interactions in a more comprehensive understanding, respect for differences, and empathy.

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