

# Study of Social, Ethical Woman in Fairy Tales for Children

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**Abstract**—The research is based on the identity of a woman's life. Appreciation and recognition of a woman's identity is very important to instill in children. The aim of this study was formulated with a general goal, which is to describe the social ethical aspects of women in fairy tales for children. This research is a descriptive-qualitative study to describe the ethical social aspects of women in fairy tales for children. Research data sources are fairy tale books sold in bookstores and fairy tales in kindergarten. In this study, 50 of books were taken. Data collection techniques used in this study were document review of material or fairy tale books for children. The data analysis technique used in this study uses book review techniques in the form of *content analysis*. From the results of the study it can be stated that the social ethical aspects exist in fairy tales

**Keywords**—*aspect of social ethical, woman, Fairy for children*

## I. INTRODUCTION

Appreciation and recognition of a woman's identity need to be instilled in children, because so far most have assumed that women are weak human figures, who need the protection of a man, often being on the side that must succumb (lose), must obey the wishes of men, and so on.

Such assumptions are indeed not all wrong because it must be admitted that physically, women are weaker than men. In this case, Ulfiatin (2000) argues that in Indonesia, women are left out of marginal and meaningless roles in people's lives. The minority of the role of women in the structure and institutions of this society is called the gender bias (Riches in Ulfiatin, 2000).

According to Ulfiatin (2000), the term gender refers to the classification of roles between men and women. The concept of gender was first raised by the stream of Western feminism that is struggling to take recognition of the competence of women in development and in the field of public life. Feminists believe that men and women have the same social-

psychological potential that can be developed in a balanced way. However, they are also aware of the natural differences that exist between men and women.

Regarding natural differences between men and women, physically it needs to be recognized that women are indeed weaker than men. Coupled with the fact that women have to undergo menstruation every month, pregnant, and giving birth. When a woman conceives and then gives birth to her baby, there is a form of physical stress that is so devastating that it causes a woman's physical state to be weaker than a man's.

Meanwhile, the position between men and women is recognized in the Qur'an through its verse which means "man is a leader for women". However, in addition to regulating the position of women and men, in the Koran also contained verses that indicate the existence of equality between men and women as stated in Surat an-Nisa verse 1, Surat Al-A'raf verse 189, Surat An -Nahl verse 172, and Surat Ash-Shura verse 11. Even in the Koran also stipulates verses that recognize that women have a higher position than men, as in Surat An-Nisa which reads "Who should be respected first? Your mother, your mother, your mother (three times), then your father ". In addition, the right and position of women who are so high is also seen in the hadith of the Prophet Muhammad who stated that heaven is at the sole of the mother's feet.

As what happened to banners that were physically weaker than animals like elephants, tigers, and so on, but managed to overcome the dominance of bigger and stronger animals by realizing their potential and having the guts not to give up easily, then fairy tales are also expected can provide insight to children how a woman who has a physical weakness but does not know surrender, potential, and has the strength to exist and fight for her life, her family, and

society. Through this kind of fairy tale, it is hoped that children will respect the dignity of women, and not always place women as a minority. Because to be able to live and have an existence in society, women must be able to struggle with their various weaknesses. For this reason, this study is intended to examine aspects of education about the struggle for women's lives (*gender*) in fairy tales for children.

Issues to be observed in this study is "How educational aspects related to women's struggle in fairy tales for children?" The purpose of this study is to describe the aspects of education related to the struggle of women in fairy tales for children.

The values of democracy, justice, truth, honesty, and the like are part of the pillars of social life (Muhajir, 1993). According to Krishna, education has been focused more on developing intelligence on students' intelligence, through fairy tales children can also sharpen their intelligence, because there are many fables both from the archipelago or from abroad carrying basic moral values (Kompas.com, 2010).

Technology should be created, art needs to be created, and immoral inventions are needed. However, efforts to maintain and preserve human values that are pillars of people's lives need to be maintained and preserved. If every time a pillar is removed and replaced it will be repeatedly shaken by the stability of social life. For this reason, the values produced by human civilization need to be refined, but not necessarily every time they are changed. In her research, Septiani (2014) discusses implementation of the values of women's struggle in *Poetri Hindia Newspaper 1908-1911*. The elements discussed in this paper include women's lives in the end of the 19th century until beginning of the 20th century, the publication of the *Poetri Hindia* newspaper, and the values of women's struggle in that newspaper.

Related to this, there are six values of life proposed by Spranger (in Muhajir, 1993), namely economy, politics, society, science, art, and religion. These six life values were later modified by Abdullah Sigit into seven life values, namely science, economics, beauty, politics, religion, kinship, and physicality. From the value of life coupled with the value of the ability of the human soul (psychological values) and social institutions (sociological values) if arranged in parallel can be used as a basis for finding

values that can be accepted as goals and criteria for educational activities in human life. Starting from psychological, sociological, and philosophical analysis, seven criteria can be applied in human life, namely rational-ethical, aesthetic, religious ethical, healthy-sportsmanship, social-ethical, service authority, and human efficiency. According to Ellese (2019), the struggle to have a lifestyle and simple thinking is the biggest challenge of today's women. As simple as someone who thinks that only the power of Love will be the solution. Solutions in family problems, socializing with each other and the nation. Love for God and love for others. Women, if you know your identity and your purpose to be present in the world, then you are truly a hero to your family, nation and country and even to the world.

## II. RESEARCH METHOD

### A. Research Design

This research is a descriptive-qualitative study to describe aspects of the education of appreciation for women in fairy tales for children. In other words, this research is a *Science Research and Humanistic Research*, which is a type of research related to human life and social culture.

### B. Data

The data of this study are social ethical values in fairy tales that have been published as children's reading in kindergartens and in bookstores. What is meant by fairytale books are books sold in bookstores that present stories in the form of fairy tales. These books contain a series of fairy tale stories, both drawn from fairy tales from all over Indonesia and fairy tales from abroad. In this study, fairy-tale stories from abroad are also used as analytical material because these stories also become the consumption material of Indonesian children's reading.

Not all the books that were taken as analysis material were sold in bookstores, but only 25 books were taken as samples. The twenty books selected in this study are based on the consideration that these books are very popular as a story or fairy tale for Indonesian children. Worldwide fairy tales, such as

Cinderella, or Ali Baba and 40 Thieves are also taken as analysis material because these fables are also very attractive to children as reading material.

What is meant by reading material in the form of fairy tales in kindergarten, which is used as a source of data are printed books both available in kindergarten and are usually used as a source of material for storytelling activities both in the form of storytelling orally (in *story telling* ) and in the form of reading books ( *story reading* ). The reading material in kindergarten can be in the form of books containing fairy tales, magazines, or other reading material that contains stories in the form of fairy tales.

The instrument in this study was the researcher himself. However, in this study an analytical aid in the form of guidelines containing questions about the ethical aspects of the social in fairy tales is used .

Data collection techniques used in this study were document review of material or fairy tale books for children. Literature material in the form of fairy tales books for children is used for study material documentation of the social ethical aspects of women in fairy tales.

The data analysis technique used in this study uses book review techniques in the form of *content analysis* .Data that has been collected in data collection activities is then analyzed and interpreted using interpretive descriptive analysis with the following procedures:

- 1) Identifying data, i.e. identifying data that is included in the social ethical aspects of women in fairy tales (data sources). The data that has been identified are listed in the data list in the context of classification activities based on research problems.
- 2) Classifying the data that has been identified into certain patterns, namely the social ethical aspects of women
- 3) Interpreting the social ethical aspects of women in fairy tales for children.
- 4) Triangulation, carried out by consulting literary experts.
- 5) Describe the social ethical aspects of women in fairy tales.

- 6) Summarizing the results of research based on the overall results of data analysis that has been done.

### III. RESEARCH RESULT

In this study, the researcher examines aspects of education about the struggle for women's lives in fairy tales, both from stories written in book form or as stories written in a magazine.

Social aspects of ethical woman in fairy tale needs attention from educators and parents to react, for example by efforts highlight aspects of other forces in the physical weaknesses that are owned by women.

Social-ethical values indicate the social aspects of society shown by female figures in children's fairy tales. The social-ethical aspect is an aspect of educational values that is very important to be known, understood, and even applied by children. Through the model shown by fairy tale characters, children can expand their knowledge and insight about social life and how social life.

In the children's fairy tale, the social-ethical aspect of a woman is an important aspect that can be done by a woman who has a physically weak, but very high social sensitivity. Related to aspects of women's life struggle, the social-ethical aspects in children's fairy tales can be detailed as follows

#### a. *Socio-Ethical Aspects in Efforts Herself*

From its social-ethical aspects, a woman can overcome her difficulties. Such figures are seen in the female figures in the tale *of the Three Brothers*. In this fairy tale the life struggle of a woman whose husband had died to allow her three children to leave far away overseas. With his determination to allow his children to leave him alone is an example of a mother's struggle in supporting her children to achieve what they aspire.

#### b. *Socio-Ethical Aspects in Efforts to Family, Community, and the Country*

The social-ethical aspects of a woman can overcome her own difficulties and the difficulties experienced by the people, families, or the surrounding community are seen in female figures in fairy tales (1) *Panji Laras*, (2) *Putri Belibis Putih* , and (3) *Blanket Blanket -Yellow*.In the fairytale of

*Princess White grouse* , described the struggle of the princess from the incarnation of white grouse which helped Pak Tani who saved her when she was injured. He tried to repay the kindness that was done by the farmer and mother by fighting for the life of the farmer and mother who had been so miserable to become a better and better life. *The White Grouse Princess* responded to the kindness of the peasant by weaving threads and producing sheets of cloth to be sold by the farmers in the market.

c. *The Socio-Ethical Aspect of Appreciation of Women's Harkat and Dignity*

From its social-ethical aspect, a woman can be valued for her dignity and dignity, and not easily underestimated her position and achievements as practiced by female characters in fairy tales (1) Ali Baba and 40 Thieves, (2) Repentance of a Slacker, and (3) Tortoise Marked White on the Head. In these tale, it is told that with his glory and his greed, Alibaba's wife and Mr. Idler's wife saved her husband from the disaster that would befall him. In these tales, it appears that the influence of a wife is very great on the glory or misery of her husband.

#### IV. CONCLUSION AND SUGGESTION

The social-ethical aspect of a woman is an important aspect that can be done by a woman who has a physically weak, but very high social sensitivity. It can be proved in the embodiment aspects of life struggle of women, socio-ethical in a children's story, which includes (1) Socio-Ethical in Efforts herself, that a woman can overcome all difficulties on their own without the help of men, lai , (2) Socio-Ethical in efforts to her family, community, and the Country , that a woman can overcome the difficulties of its own as well as the difficulties experienced by people, family, or people in the vicinity, and (3) Aspects of Socio Ethical about the Appreciation of Women's Dignity and Dignity , that a woman can be valued for her dignity and dignity, and not easily underestimated her position and achievements from the results of this study it is suggested to parents, teachers, and society to use children's fairy tales as an ingredient in raising

children's attention to the role of women and their struggle, dignity, and dignity.

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