



## Personal value in the folklore of Nenek Pakande

Suhartini Khalik<sup>1</sup>, Moch. Fachrul Mustika<sup>2</sup>, & Suardi Zain<sup>3</sup>

<sup>1</sup>Universitas Muhammadiyah Sidenreng Rappang

Correspondence Email: [skhalik23@gmail.com](mailto:skhalik23@gmail.com)

### ABSTRACT

This research aims to describe the personal values found in the folklore of South Sulawesi titled "Nenek Pakande." Therefore, this study aims to analyze and describe the moral messages in the form of personal values contained in the folklore "Nenek Pakande," which include (1) emotional development, (2) intellectual, (3) imaginative, (4) social sense, (5) ethical and religious sense. The qualitative method used in this research uses a library study design. The data is sourced from the story of "Nenek Pakande." Ongoing data analysis involving data, data reduction, data presentation, and conclusion drawing is used for data analysis. The study results indicate that the folk story "Nenek Pakande" can be recommended as reading material for children because it is rich in moral values for children's character development, including emotional and intellectual development, social-emotional development, imagination, and religious beliefs.

**Keywords:** Personal value; folklore; Nenek Pakande

### 1. INTRODUCTION

Indonesia is one of the countries that has a diverse culture spread in the regions with their respective local wisdom. Local wisdom can be found in literary works of the old society, one of which is folklore.

Folklore is important in delivering cultural values, especially to the younger generation, such as children. Folklore is a different form of cultural communication and has high aesthetic value. Folklore, according to Danandjaja (2002), is an orally transmitted literary work that originated and is popular among traditional communities. This folklore is widely disseminated among certain groups in a relatively fixed form and uses clichéd language. The statement is in line with Nurgiyantoro's (2015) view that folklore is a story

inherited by the community from generation to generation and develops over time to communicate moral teachings. Therefore, in traditional societies, folklore must be preserved and transmitted orally. Folklore contains regional stories that are one of Indonesia's original philosophies. For example, in South Sulawesi, especially in the Bugis community, there is a folktale known as *Nenek Pakande*.

The folklore of *Nenek Pakande* is a form of fairy tales and folklore. Various groups continue to believe in this story because it is transmitted from generation to generation. The folklore of *Nenek Pakande* is an example of old prose. Old prose contains a variety of narratives, including fairy tales, mythology, fables, sagas, and historical stories. In contrast, contemporary prose consists of romances, short stories, and novels. (Kirani & Tutul, 2022).

The folklore of *Nenek Pakande* is classified as part of traditional literature because it is an oral story passed down from generation to generation without knowing who created it and when it began. Usually, folktales and fairy tales are told to provide moral lessons to children, involving conflicts between good and evil that are always overcome by the good side. This is done to teach children about morality and goodness. Usually, fairy tales have a plot that develops and culminates in a climax that results in a happy ending. As one of the folktales, *Nenek Pakande* contains moral lessons about family and the relationship between parents and children.

*Nenek Pakande* is an interesting object to study in literary research. This is important to add to the treasures of Indonesian literature. In addition to the documentation of folklore from oral to written, which has been done a lot, more in-depth research is needed so that folklore is not limited to documentation. By writing folklore, the story can be more appreciated and understood. In addition, writing can preserve folklore that has spread in the community (Efendi et al., 2019).

*Nenek Pakande* tells the story of a demon threatening the people of Soppeng, South Sulawesi. This demon grandmother has strong abilities and likes eating human flesh, especially children. Hence, the locals gave her the name Nenek Pakande, which comes from the Bugis "*pakkanre-kanre tau*," meaning that she loves to eat human flesh. In this story, with his ingenuity, a young man named La Beddu tries to drive away Nenek Pakande, causing fear and unrest among the locals.

## 2. METHODS

This research uses a qualitative descriptive method with a literature study design. According to Ratna (2015:48), qualitative methods are very suitable for literary research because (1) they focus on meaning and message in accordance with the cultural nature of the object of research; (2) it prioritizes process over result so that meaning is constantly changing; (3) there is no distance between the research subject and the object of research so that direct interaction occurs (with the research subject as the main instrument); (4) the research subject is the main instrument; and (5) the research subject is involved in all stages of the research process.

The folklore of *Nenek Pakande* written by the Editorial Team of Attoriolong (History and Culture Portal of Barru Regency), became the data source for children's literature research in this study. The data collected were in the form of quotations of words, phrases, sentences, and paragraphs from the folktale. The data collection techniques consisted of (1) a literature study and (2) a search for aspects of children's literature personal values in folktales. A continuous analysis involving data reduction, data presentation, and conclusion drawing was used for data analysis. Based on the value analysis, it will be determined whether the folktale of *Nenek Pakande* is recommended to be read by children.

### 3. RESULTS AND DISCUSSION

The story of *Nenek Pakande*, a well-known folktale, has been adapted and retold in various ways. In this study, the *Nenek Pakande* folktale analyzed is based on an article published by Attiolong (Barru Regency History and Culture Portal) and written by the Attiolong Editorial Team. The story is about *Nenek Pakande*, a demon grandmother who caused fear and anxiety in Negeri Soppeng because of her penchant for eating human flesh, especially children. The locals call her *Nenek Pakande*, indicating that she enjoys eating human flesh.

In a turbulent situation, a clever young man named La Beddu emerges and proposes a solution to drive *Nenek Pakande* away. To defeat the evil grandmother, he uses ingenuity as a weapon. Using simple props such as salaga, soap foam, turtles, bamboo shoot skins, and large stones, La Beddu disguised himself as the frightening giant *Nenek Pakande* feared. *Nenek Pakande* is tricked and forced to flee after an accident, thanks to a trap set by La Beddu and the cooperation of the villagers. The story illustrates the superiority of common sense and ingenuity in the face of danger, although it leaves behind the threat of returning to prey on children.

#### Analysis of the Personal Values of *Nenek Pakande*'s Folktale

There are many moral messages in the folktale of *Nenek Pakande* that can become personal values for readers, especially children. An analysis is conducted to discuss these personal values based on five aspects of personal values (Nurgiyantoro, 2015a). These aspects include emotional development, intellectual development, imagination development, social sense development, and ethical and religious sense development. The following is a description of the analysis of personal values contained in the folklore of *Nenek Pakande*.

##### a. Emotional Development

Through literature, children can learn about various emotions, including sadness, anxiety, joy, sympathy, and empathy. They tend to identify with the main characters in the stories they read or hear. Therefore, reading and consuming children's tales, songs, fiction, poetry, and plays directly and indirectly teach children how to behave and act appropriately.

In the folktale of *Nenek Pakande*, the emotion of fear is strongly displayed through the description of the feelings of worry and anxiety of a mother who lost her child. This story can teach children the importance of compassion and affection for those closest to them, such as parents, siblings, family, and friends.

*(1) A while after that, the anxious mother started looking for her missing child. She had searched all over the house without success. The mother, frightened, cried out for help (Editorial Attoriolong, 2020).*

Young readers can learn from the emotional behavior of the mother in this story, who experiences anxiety and worry when her son goes missing after being kidnapped by *Nenek Pakande* and used as prey. One of the characters in the story is portrayed as a mother who genuinely loves her child.

The story continues the next day when a similar incident occurs again. This time, the baby disappeared while the parents were sleeping. As a result of their efforts to prevent *Nenek Pakande's* abduction, the entire population was so disturbed and restless that they could not sleep.

*(2) Parents always worry about their children and cannot rest (Editorial Attoriolong, 2020).*

Children can learn about personal values such as care and compassion through the worried and panicked attitudes shown by the mother and the villagers in the story. This can help children develop feelings of caring and the ability to show affection towards those close to them.

## **b. Intellectual Development**

La Beddu shows his intellectual value in confronting *Nenek Pakande* by devising an effective strategy. He disguises himself as the Colossal King of Bangkung Pitu Reppa Rawo Ale and continuously tricks *Nenek Pakande* with objects provided by the villagers.

To trick *Nenek Pakande*, La Beddu told the villagers to prepare salaga, soap foam, turtles, eels, dried bamboo shoot skins, and a large stone. These items were used to convince *Nenek Pakande* that she was in the presence of King Bangkung Pitu Reppa Rawo Ale. La Beddu would use the bamboo shoot skin to imitate the roar of a giant.

*(3) Everyone in the village was stunned. La Beddu explained that ingenuity was the only way to conquer Nenek Pakande. This was because Nenek Pakande only feared the giant King Bangkung Pitu Reppu Rawo Ale. Therefore, Nenek Pakande would be tricked by La Beddu, who disguised himself as a giant (Editorial Attoriolong, 2020).*

Eventually, La Beddu made *Nenek Pakande* flee the land out of fear. Children can learn from La Beddu's inventiveness and determination to overcome problems.

### c. The Development of Imagination

When it is explained in the story that Nenek Pakande is a demon with powerful abilities that can only be defeated by a powerful person and that she is only afraid of Raja Bangkung Pitu Reppa Rawo Ale, a very powerful giant, the reader's imagination begins to develop.

*(4) A shaman explains that Nenek Pakande is so powerful that ordinary people cannot subdue her. She was only afraid of Raja Bangkung Pitu Reppa Rawo Ale, a huge creature. However, news of the creature was never heard again (Editorial Attoriolong, 2020).*

From this text fragment, readers can imagine and form a picture in their minds of the grandmother, a demon, and how big Raja Bangkung Pitu Reppa Rawo Ale, the giant creature, is.

Reading the story of *Nenek Pakande*, which is full of fantasy elements, can encourage the development of children's imagination. Children's imagination can be enhanced through the experience of reading stories that feature fantasy scenes like those in the story. Therefore, reading children's literature or children's stories can help the development of children's ideas and imaginative thinking, which can affect their level of creativity in social settings and their future careers.

### d. Development of Social Sense

The folklore of *Nenek Pakande* depicts the development of a sense of community among the villagers as they help the mother search for her child whom Nenek Pakande kidnaped.

*(5) The villagers went looking for the child. They looked everywhere for the child but could not find him. As it was already late at night, the villagers stopped their search. The following day, when the sun began to rise, they resumed the search for the child but still did not get any results (Editorial Attoriolong, 2020).*

The quote shows that the villagers worked together to help a mother having trouble finding her kidnapped child. This parable teaches children that they should always help those in need. In addition, the story also shows a growing sense of solidarity among the villagers as they help La Beddu gather the items he needs to carry out his plan to trick *Nenek Pakande*.

*(6) The villagers were initially confused by all of La Beddu's requests, but after receiving assurances that this move would be effective, they immediately complied. Some went to the river to look for turtles, while others went to the rice fields to look for eels. Others were busy preparing salagas, containers filled with soap foam, large stones, and bamboo shoot skins. After getting everything they needed, they delivered the items to La Beddu's house (Editorial Attoriolong, 2020).*

In the story, La Beddu and his people provide a moral message that teaches that work can be completed more quickly by working together and helping each other in completing other people's tasks. This moral message encourages children to consider the importance of the principles of gotong royong and cooperation in completing work. It also emphasizes that cooperation is an integral part of human social life.

#### **e. Development of Ethical and Religious Sense**

This folklore of *Nenek Pakande* demonstrates an ethical and religious sense through the author's closing statement and the implications of its message.

*(7) To this day, locals still use this story to scare and prevent children from wandering outside at night (Editorial Attoriolong, 2020).*

From the author's explanation, it can be concluded that the people of Soppeng use the ethical development value of Nenek Pakande's story as a means to make children afraid not to leave the house at night. Although this method is considered quite controversial, it can be said to be a form of ethics because it can help parents discipline their children and make them obey the rules given by parents. These moral messages can help children understand the importance of respecting and following parental guidance.

There is a parental message implied in the folklore *Nenek Pakande*. In addition to always being respectful and obeying their parents' advice, the story teaches children to be more vigilant when outside the home. Without realizing it, parents also ask children to always pray before leaving the house and believe in the power of God. Therefore, religious values and belief in God become personal religious values in this story.

## **CONCLUSION**

Personal values originate from an individual's experiences, which then shape the foundation of their true personality through consistent patterns of behavior and become an internal guide for that person. Personal values include emotional development, intellectual growth, imagination, social awareness, and ethical and religious growth in a child.

These five personal values are found in the folk tale of Nenek Pakande based on the analysis results. These personal values contain numerous moral messages and ethical values that can serve as good examples and learning opportunities. The positive attitudes of the characters in this story can positively influence children who read it. For instance, when a mother feels worried and panicked because her child is kidnapped, this can be a lesson for children to listen to their parents' advice.

Furthermore, the use of intelligence by La Beddu to defeat Nenek Pakande demonstrates intellectual development. On the other hand, the depiction of monsters and giants in the story showcases the development of imagination. Meanwhile, the cooperation among the villagers in assisting La Beddu illustrates social awareness. The

story's moral message is to always listen to one's parents, be vigilant, and pray, which exemplifies ethical and religious values. Children can utilize these five values as models to solve problems and interact with their social environment.

## REFERENCES

- Danandjaja, J. (2002). *Folklor Indonesia: gosip, dongeng, dan Lain-lain*. Jakarta: Grafitipress.
- Efendi, M. F., Hudyono, Y., & Murtadlo, A. (2019). Analisis Cerita Rakyat Miaduka Ditinjau dari Kajian Sastra Anak. *Jurnal Ilmu Budaya*, 3(3), 246–257.
- Istiqomah, N., & Sumartini, M. D. (2014). Sikap Hidup Orang Jawa Dalam Novel Orang-Orang Proyek Karya Ahmad Tohari. *Jsi*, 3(1), 1–9. Retrieved from <http://journal.unnes.ac.id/sju/index.php/jsi>
- Kirani, G., & Tutul, B. (2022). Kajian Sastra Anak: Analisis Nilai Personal Cerita Rakyat Timun Emas. *Arkhaus - Jurnal Ilmu Bahasa Dan Sastra Indonesia*, 13(1), 29–35.
- Kusuma, N. A. (2019). Analisis Nilai Personal dalam Kumpulan Cerita Rakyat di Daerah Jawa Timur (Kajian Sastra Anak). *Artikel Skripsi Universitas Nusantara PGRI Kediri*.
- Mitchell, D., Waterbury, P., & Casement, R. (2002). *Children's literature: An invitation to the world*. Allyn & Bacon.
- Muranis. (2020). Sastra Anak Sebagai Sarana Pendidikan Karakter di Sekolah. *KATA (Bahasa, Sastra Dan Pembelajarannya)*, 1–10. Retrieved from <http://repository.lppm.unila.ac.id/21405/1/20898-48747-1-PB.pdf>
- Nurgiyantoro, B. (2015a). Tahapan perkembangan anak dan tahapan perkembangan sastra anak. *FBS Universitas Negeri Yogyakarta*, 2014(2), 198–222.
- Nurgiyantoro, B. (2015b). *Teori Pengkajian Fiksi. Cetakan IX*. Yogyakarta. Yogyakarta: Gajah Mada University Press.
- Nurgiyantoro, B. (2018). *Sastra Anak: Pengantar Pemahaman Dunia Anak*. Yogyakarta, Gadjah Mada University Press, 2013. Yogyakarta: Gadjah Mada University Press.
- Ratna, N. K. (2007). *Estetika Sastra dan Budaya*. Yogyakarta: Pustaka Pelajar.
- Ratna, N. K. (2015). *Teori, Metode Kritik, dan Penerapannya*. Yogyakarta: Pustaka Pelajar.
- Redaksi Attoriolong. (2020). Kisah Nenek Pakande, Cerita Rakyat Sulawesi Selatan. Retrieved May 11, 2023, from <https://attoriolong.com/2020/01/kisah-nenek-pakande-cerita-rakyat-sulawesi-selatan/>
- Rumidjan. (2013). *Dasar Keilmuan dan Pembelajaran Sastra Anak SD*. Malang: Fakultas Ilmu Pendidikan Universitas Negeri Malang.
- Sarumpaet, R. K. T. (2010). *Pedoman Penelitian Sastra Anak: Edisi Revisi*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Simatupang, Y. J., Harun, M., & Ramli. (2021). Kontribusi sastra anak bagi perkembangan nilai personal anak dalam buku cerita anak indonesia. *Jurnal Master Bahasa*, 9(2), 546–552. Retrieved from <http://www.jurnal.unsyiah.ac.id/MB>
- Waryanti, E., Puspitoningrum, E., Violita, D. A., & Muarifin, M. (2021). Struktur Cerita Anak

Dalam Cerita Rakyat Timun Mas dan Buto Ijo Dalam Saluran Youtube Riri Cerita Anak Interaktif (Kajian Sastra Anak). In *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan dan Pembelajaran)* (Vol. 4, pp. 12–29).

Winarni, R. (2014). *Kajian sastra anak* (Vol. 122). Yogyakarta: Graha Ilmu.