

**DECONSTRUCTION OF CHARACTERS MORAL VALUE ON FABLE
“KELINCI DAN SIPUT” AND THE VALUE OF EDUCATION FOR
CHILDREN**

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Abstract

Fable is a children's literature which contains moral value this moral value is very important for children because moral value can teach children how to differentiate what is right and what is wrong. This paper consist of the analysis of moral value from fable Rabbit and Snail, the writers using deconstruction method to analyze the fable. Deconstruction is a way to look literary works or text with different point of view and break down every side of the story. The findings from this paper showed that snail is a cheater, liar, and a vengeful animal, while the rabbit in this story is arrogant, and honest. So always look at two sides of story and then decide who is right and who is wrong.

Keywords: Fable, Moral Value, Deconstruction

Introduction

Language have big influence in our lives, because we can communicate through language. Language is very important because human as a social beings needs to communicate with other people, express thoughts, receive any information. English is one of the important language in the world, because English is a universal language so that many countries in the world used English as their primary and second language. If we do not master English it will be difficult to communicate with other people from another country, especially in this era of technology we can gather information as much as we can,

as long we understand about the language. English education might give opportunities to the students achieving the competence in English maximally. For example, the students can show their experiences, opinions, feelings, having cross culture understanding and can communicate using simple conversation or simple writing. This statement supported by nowadays era called globalization era, which demands everybody to learn English.

Literature is a part of language, according to Wellek and Warren (1956) Literature is a creative activity and art without artistic values literature would be just another kind writing,

along with scientific, works, reports, etc. Literature define as something not real or fiction Eagleton (1983) stated that literature has distinction from any other subject, major in human science, the distinct between fact and fiction are vague and debatable as long as human live. While Luxemburg (1992) stated Literature is not a noun like a stuff, it is an object- it is the condition of giving a 'name' to the thing in the part of culture. So it can be concluded literature is a part of language and it can be in form of poetry, novel, short stories, films, etc, literature also part of our culture because literature is a part of language.

Short stories is a part of literature and in the short stories there is fable, Fable is a genre of children's literature, fable is well known as a simple story that incorporates character, typically animals whose actions teach moral lessons or universal truth, According to Tomlinson and Brown (2002:98) fable belongs to traditional literature because the body of fable is modified of ancient stories that grew out of the human quest to understand the natural and spiritual worlds. In conclusion fable's character can give children great moral value lesson of the fable story itself.

In this paper the writer wants to find out the characters moral value of fable "*Kelinci dan Siput*" and it's

value of education for children using deconstruction method. This method is kind to investigate the text into different interpretative. Deconstruction will withdraw the interpretation. The reason why the writer want to conduct this paper is because the writer want to search and analyze different moral story on "*Kelinci dan Siput*". Usually the moral story of this fable are don't be arrogant to others.

Methodology

The term deconstruction was coined in the late 1960's by the French philosopher Jacques Derrida (Endwald, 2004:50), then influence America around the 1970's until the 1980's. Norris (1987:19) defines deconstruction as a series of moves, which include the dismantling of conceptual oppositions and hierarchial systems of thought, and unmasking of 'aporias' and moments of self contradiction in philosophy. While Habib (2005) writes that deconstruction is a way of reading, a mode of writing, and above all , a way of challenging interpretation of texts based upon conventional notions of the stability of the human self, the external world and of language and meaning. So deconstruction is a way to look literary works or text with different point of view and break down every side of the story.

Discussion

In this paper the writer want to deconstruct fable *Kelinci dan Siput* the fable text is below:

Pada jaman dahulu hiduplah dua binatang di hutan yang luas. Binatang itu ialah kelinci dan siput. Kelinci tersebut memiliki sifat sangat sombong dan pemaarah. Bahkan sang kelinci sering meremehkan hewan lain. Ketika ia berjalan di sekitar hutan, kelinci itu bertemu sang siput berjalan dengan lambat. Kelinci berkata, “Siput, apa yang kamu lakukan disini?” Siput Akhirnya siput menantang adu kecepatan dengan kelinci. Mendengar tantangan tersebut sang kelinci marah besar. Ia menerima tawaran siput dan berkata dengan keras agar hewan lain menjadi saksi perlombaan lari antara kelinci dengan siput. Hari perlombaan tiba, kelinci dan siput tadi berlomba lari untuk sampai ke finish. Namun sebelumnya si siput memiliki akal untuk meminta siput lain berada di titik titik jalur lomba lari sampai ke finish. Hal ini dikarenakan cangkang semua siput memiliki kesamaan, dengan begitu hewan lain tidak akan curiga. Kelincipun melompat dan berlari meninggalkan siput di jalur start. Akhirnya rencana siput berjalan lancar dan akhirnya siput tadi menjadi pemenang walaupun sebenarnya yang memasuki finish ialah temannya. Dengan kemenangan

siput membuat kelinci menjadi tidak sombong dan tidak pemaarah lagi.

Every teacher and parents when told that fable to their children was always don't be arrogant and be friendly. If we look closely and use deconstruction we can see another perspectives of the moral value from that fable. There are 2 major characters in this fable the first one is rabbit and the second one is snail.

Now we have to look other perspective from this fable to get different moral value, first the rabbit in the story might be arrogant but the snail done more worst than rabbit here. First snail is a vengeful animal in here shown by “*Kelinci tetap menjawab,*” Aku sedang mencari penghidupan.” Kelinci tersebut malah marah karena ia berpikir sang siput hanya berlagak mencari penghidupan. Si siput berusaha menjelaskan maksud jawabannya tadi namun kelinci tetap saja marah bahkan ia juga mengancam akan menginjak tubuh siput. *saja marah bahkan ia juga mengancam akan menginjak tubuh siput. Akhirnya siput menantang adu kecepatan dengan kelinci*” means rabbit threaten snail and snail responded by challenging the rabbit in a race.

Second, snail is a cheater shown by “*Namun sebelumnya si siput memiliki akal untuk meminta siput lain berada di titik titik*

jalur lomba lari sampai ke finish” means snail have his friends to join the race by putting them in the finish line, snail in here actually do nothing on the race his friends won it shown by “*Hal ini dikarenakan cangkang semua siput memiliki kesamaan, dengan begitu hewan hewan lain tidak akan curiga*” means other snails join the race and because the shell of the snails are the same so no one notice it.

Third, snail is a liar shown by “*Hal ini dikarenakan cangkang semua siput memiliki kesamaan, dengan begitu hewan hewan lain tidak akan curiga*” means snail lied to other animal and rabbit because snail put his friends in the race and they are all the same so other animal didn’t notice snail was lying. Other evidence shown by “*Akhirnya rencana siput berjalan lancar dan akhirnya siput tadi menjadi pemenang walaupun sebenarnya yang memasuki finish ialah temannya*” snail winning the race but he actually put other snails in the finish line.

Last, the rabbit are honest and the real winner of the race even though rabbit was arrogant to snail, shown by “*Hari perlombaan tiba, kelinci dan siput tadi berlomba lari untuk sampai kefinish*” means they both running from start to finish, but the only animal who run from start to finish is just rabbit, The rabbit does

not cheat and not lying to other animal.

Conclusion

Based on the disscussion above we can see that snail is not actually have a good attitude, snail cheat, lying, and a vengeful animal. In the other hand rabbit who are arrogant and intimidating. Rabbit is honest and didn’t cheat. So by deconstructing this fable we can see another moral value of this story. It can be Don’t cheat and lie to your friend, be honest, and don’t be a vengeful.

The value of education for children in this findings are always look at two sides of the story because if we only look at one side one of the story our judgement.

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