

The Moral Values in Jaka Tarub and Nawangwulan Folklore from Javanese Literature

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Abstract: The folklore of Jaka Tarub and Nawangwulan has a valuable role in the repertoire of literary works because it contains a lot of moral values. Jaka Tarub and Nawangwulan at the Babad Demak script reflected the moral value through their story. The story is also related to some history of regions in Indonesia, namely Grobogan, Magelang, Tuban, Kudus, and Jepara. This study aimed to describe the moral value of Jaka Tarub's text in the Babad Demak to be applied in language learning in schools, including elementary school, junior high school, and high school. This research was cultural-qualitative research with a folklore approach. The data sources were informants and documents, while the data were in the form of document data from the Javanese script, namely the Babad Demak. The researchers collected the data through narrative interviews and a literature study. To interpret the data, the researchers examined it from both a functional and a documented aspect. The results of this study contain moral values such as belief, religion, responsibility, honesty, disappointment, caring, and compassion. This research is necessary for Javanese cultural treasures because it introduces cultural treasures and teaches character values to maintain cultures like Jaka Tarub and Nawangwulan folklore.

Keywords: culture, folklore, jaka tarub, moral values.

從爪哇文學看賈卡塔魯布和那旺烏蘭民俗的道德價值

摘要：犛牛塔魯布和那王烏蘭的民間傳說在文學作品的劇目中具有寶貴的作用，因為它包含了許多道德價值。巴巴德·德馬克劇本中的犛牛塔魯布和那王烏蘭通過他們的故事反映了道德價值。這個故事還與印度尼西亞一些地區的歷史有關，即格羅博根、馬格朗、圖班、聖和日本。本研究旨在描述巴巴德·德馬克中犛牛塔魯布文本的道德價值，以應用於學校的語言學習，包括小學、初中和高中。這項研究是採用民俗學方法的文化定性研究。數據源是線人和文件，而數據是來自爪哇語腳本的文件數據形式，即巴巴德·德馬克。研究人員通過敘述性訪談和文獻研究收集數據。為了解釋數據，研究人員從功能和記錄方面對其進行了檢查。這項研究的結果包含道德價值觀，如信仰、宗教、責任、誠實、失望、關懷和同情。這項研究對於爪哇文化寶藏來說是必要的，因為它介紹了文化寶藏，並教授了人物價值觀，以維護像犛牛塔魯布和那王烏蘭民間傳說這樣的文化。

关键词：文化，民俗，犛牛塔魯布，道德價值觀。

1. Introduction

Indonesia is an archipelagic country with a rich culture that extends from Sabang to Merauke. Letters, for example, are one of these cultural forms. Manuscripts stand as silent witnesses to human history. They are authentic knowledge media from a specific

age [1]. As a result, it was no surprise that manuscripts are referred to as a vital national asset.

A researcher from the Netherlands who specializes in studying ancient Javanese manuscripts classified the manuscript in terms of its content, namely Javanese History, European History, Islamic History, Islamic Religion: Others, Islamic Romance, Literature, Roman

History, Chinese History, Wayang, Puppet Stories, Classical Literature, Language, Poetry, and Javanese Knowledge. The researchers were interested in literary texts, particularly literary history, based on this classification since manuscripts with literary themes are typically derived from folklore developed by specific communities or vice versa.

Folklore is a traditional story passed down orally from one person to another in a society. The existence of scripts and folklore in the community builds a pattern of trust for life in the environment where these two things are present. Folklore lives as a manifestation of environmental reality which should refer to the good values in society in a certain era. Folklore can be said to have four basic meanings. First, it exhibits oral narratives, rituals, crafts, music-making, and other forms of vernacular expressive culture. Second, folklore or folkloristics is an academic discipline devoted to studying such phenomena. Third, in everyday usage, folklore sometimes describes colorful 'folkloric' phenomena associated with the music, tourism, and fashion industries. Fourth, like a myth, folklore can mean falsehood [2]. Folklore and legends are usually traditional stories popularly considered a narration of historical events [3]. As a rich source of information about the local language, manners, and customs, folklores are thought to help answer questions about the relationship between Java and other cultures.

The Babad Demak Manuscript is a text that describes events in Java during the reign of the Demak Kingdom. Because the Babad Demak manuscript in the form of a macapat song is still in the form of a script, it is kept in the scriptorium of the Bung Karno library in Blitar, East Java, where its authenticity is preserved. This manuscript contains wonderful stories, such as the Sultan of Demak's power struggle with Ki Ageng Pengging, Jaka Tingkir, Jaka Tarub, and Nawangwulan, as well as Ki Supa's journey to Blambangan. The story of Jaka Tarub and Nawangwulan is one of the stories that are still popular in the ears of Javanese and non-Javanese in both. Jaka Tarub is frequently used as the basis for children's fairy tales because it is engaging and contains moral education values that can help children develop good character. According to [4], every child heard the folklore that developed in their residence during the preschool period and used it as a medium to instill moral values in creative learning.

Education and culture are two things that are interconnected and inseparable. Moreover, some specialists believe that all human activities, including education, have a place in culture because culture entails interaction, mutual giving and receiving, belief, skill, knowledge, and structured relationships in the symbol system, and every culture has interaction tools in language and technology. In addition, students understand culture through folklore which can provide moral values. Characters in folklore will be closely

embedded in character building in children. For example, Hanuman and Bhima are the characters that most influence Indian children. Children absorb some valuable lessons from this epic into their lives because they are purely sensitive [5]. As a result, the Babad Demak is at the center of this article's discussion of life morality.

[6] reveals that folklore was created in 1846 to describe the customs, superstitions, and arts "of the past," folklore in the 1990s was defined as "expressive forms, processes, and behaviors" that are learned and used in face-to-face interactions and are judged traditional. Several folklore texts, such as court records, religious documents, and newspaper articles, took on their existence in written form. There are many texts and expressions of interest to today's folklore students on the internet. For example, folklore texts as fairy tales painted in medieval European churches and so-called xeroxlore have primarily circulated as visual representations. In addition, literary writers continue to use traditional themes, and folklore texts can be found in the works of famous authors. Over the past few decades, a performance-centered approach has opened up spoken texts in an unprecedented way where scholars have discovered new methods for translating oral performances into writing. They transcribe not only words but also pauses, rhythms, gestures, mimicry, and other verbal features in an "ethnopolitical" method of text structuring.

2. Literature Review

Folklore is a form of oral literature that functions to impose values, norms, and social agreements. Folklore can be used to express and strengthen acceptance of dominant norms, concepts, and power structures, at which time we can talk about folklore as a tool for consensus [7].

The existence of folklore certainly affects a value that develops in society, especially moral values. Traditional moral values are the initial values chosen by a particular society in its history and shape its culture and traditions. Second, these values are the basis of people's lifestyles. They are represented in the language and customs of the people, and they create the basic archetypes of the national worldview. Third, these values make certain national cultures uniquely different from other cultures [8]. In the Russian tradition, moral values are, first of all, associated with thousands of years of Russian culture. This perception, emotional experience, and knowledge of the culture make the individual a true representative, defender, successor, and member of his or her national culture. In this regard, classical Russian literature greatly influenced the formation of a person of Russian culture and nationality.

A person is considered to have good character if he knows good things (moral knowledge), has an interest

in good things (moral feelings) and does good things (moral actions). These three elements will lead a person to have good habits in thinking, feeling, and acting towards God Almighty, individual entities, fellow beings, the environment, and the nation [9].

Fairy tales are the main source of wisdom and moral values [4]. By making children familiar with classic plots, teachers open up a whole world of deep ideas for them. His research shows that working with fairy tales is efficient in teaching moral aspects to children as long as they are well structured. Children should be taught to understand the deep meaning of fairy tales. The interpretation of fairy tales and parables allows students to know whether or not behavior is acceptable in society. There is a natural relationship between prohibitions being broken by heroes and children's transgressions from adults' prohibition. With the prohibition of violating, the child seeks to determine the level of maturity. The way humans interact with reality is always changing, which shows human limitations in interpreting reality [10].

3. Methodology

Because it aims to reveal the uniqueness, existence, and cultural reality of the folklore of Jaka Tarub and Nawangwulan in the form of moral values presented in the form of words, this study is classified as qualitative-cultural research in the form of folklore research. Moreover, this study employs a narrative design, in which the researcher creates a welcoming environment for the informants so that they can share their stories about Jaka Tingkir's heroism. Furthermore, this research takes a functional approach by focusing on what community members, including informants, have to say about the folklore genre Jaka Tingkir.

3.1. Data Collection

The data in this study was qualitative data from a Javanese manuscript entitled Babad Demak in the form of quotations containing moral values. The manuscript of the Babad Demak is a primary data source, and the caretaker of Ki Ageng Tarub's tomb in Tawangharjo, Grobogan is a secondary data source.

The steps in this study's data collection stage include identifying informants, conducting interviews with them, recording the interview process, transliteration, and translation.

3.2. Data Validity

The data validity test technique with triangulation was applied in this study, namely data/source triangulation and method triangulation. Comparisons of information or data obtained from informants were used to triangulate data or sources. Meanwhile, the triangulation method was carried out by comparing the data obtained through observation, interviews, and document analysis.

3.3. Data Analysis Techniques

Data analysis in this study used functional analysis and document analysis. Functional analysis in this study was applied by asking informants about the moral values reflected by Jaka Tarub [11]. Meanwhile, document analysis was to analyze the Babad Demak manuscript. The data analysis stage in this study consisted of selecting and classifying data, analyzing moral values, and drawing conclusions. The research design is described in Fig. 1.

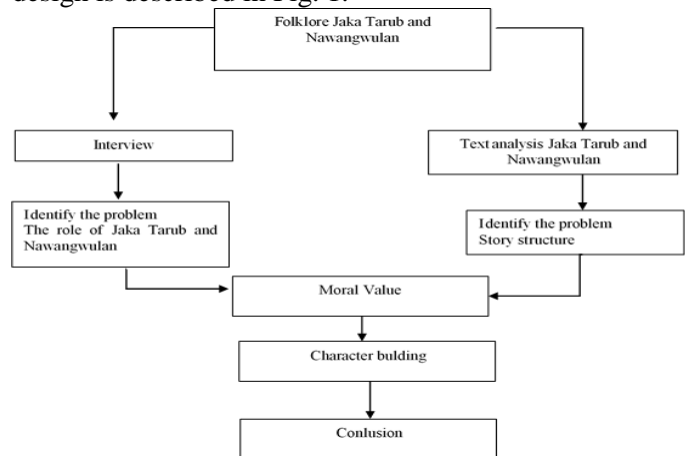


Fig. 1 The research design

4. Results

The moral values reflected in the story of Jaka Tarub and Nawangwulan are as follows.

Table 1 Moral values in the text of Jaka Tarub and Nawangwulan

Traditional song	Varse	Moral Values
Sinom	4	Trust
Sinom	2	Responsible
Maskumambang	6	Responsible
Sinom	3	Honest
Maskumambang	2	Compassion

4.1. Babad Demak

Babad Demak manuscript is one of the Javanese manuscripts stored in the scriptorium of the Bung Karno Proclamation Library in Blitar, East Java. This manuscript is in poor condition because several pages are damaged with age. The manuscript size is 12.2 cm, and the text size is 21.2x16 cm with a thickness of 100 pages; each page consists of approximately 13 lines. Writing this script is recto-verso (back and forth) with black ink. The material used in the cover of this manuscript is buffalo skin, while the paper with text is a striped folio.

The language used in the manuscript of the Babad Demak Volume I varies. Some use Kawi languages such as *yyang*, *ngong*, *ingsun* and Javanese manners such as *dhahar*, *langkung*, *lajêng*. There are also Javanese varieties of ngoko, such as manganese and *luwih*. This manuscript is in the form of a song that is

about 77 years old. As is known from the description of the text, it reads:

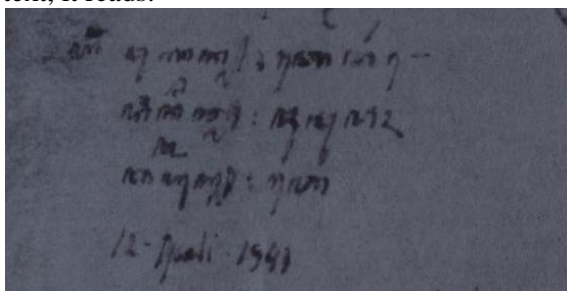


Fig. 2 Description of the text written

The text in this manuscript was written at "Wulan Besar, Dintên: Jumah, Taun: Hé Juli 12, 1943," the meaning is "Big Month, Day: Friday, Year: July 12, 1943." The text in this manuscript was written by Radèn Ngabei Manakarma, "required by Raden Manakarma Ngabéi." The contents in the Babad Demak are varied, ranging from the story of the struggle for power between the Sultan of Demak and Ki Ageng Pengging, Jaka Tingkir, Jaka Tarub and Nawangwulan, to Ki Supa's journey to Blambangan.

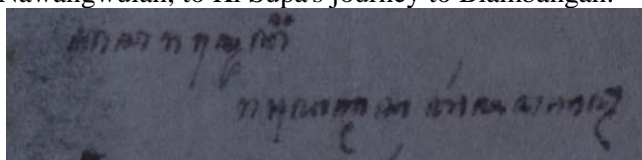


Fig. 3 Scriptwriter's statement

The story of Jaka Tarub and Nawangwulan was found in Pupuh VII-XI. Pupuh VII consists of 15 verses in the sinom song, Pupuh VIII consists of 19 verses in the kinanthi song, the IX Pupuh consists of 6 verses in the sinom song, the X Pupuh consists of 11 verses in the maskumbang song, the XI Pupuh consist 5 verses in the of Mijil song.

Table 2 Traditional song at Jaka Tarub and Nawangwulan

Conto	Traditional song	Verse	Moral Values
VII	Sinom	1-15	Trust
VIII	Kinanthi	1-19	Responsible
XI	Sinom	1-6	Responsible
X	Maskumambang	1-11	Honest
IX	Mijil	1-5	Compassion

The song contains the following story. It is said that one day, four angels were bathing. A young man saw that, and he hid the angel's clothes. Because of this, three angels could return to heaven, and one did not because she had lost her clothes. The angel was named Nawangwulan. She was afraid and upset. She could only soak in the lake. The feeling that was so unkempt made her worry that she would die in the lake. And then, she made a vow to whoever helped him, if it were a woman, then Nawangwulan would serve her, and if it was a man, Nawangwulan was willing to be his wife. Then came Ki Jaka, who helped her. After that, Nawangwulan was invited to go home with Ki Jaka. (Pupuh VII. Sinom verses 1-15)

Then Jaka Tarub and Nawangwulan went home and were greeted by Mbok Rondo. The two immediately rushed to clean themselves up. The togetherness made Ki Jaka Tarub longing to marry Nawangwulan. Finally, they got married and had one daughter as beautiful as Nawangwulan. The child was named Nawangsih. Day after day passed until one day, Jaka Tarub saw Nawangwulan gloomy and daydreaming because she wanted to meet her father and mother in "Kahyangan," heaven. Jaka Tarub comforted Nawangwulan until he could make Nawangwulan forget about it.

At the age of five months Nawangsih, Nawangwulan was cooking rice. However, she had to complete her duty to wash clothes in the river. Then she asked her husband to wait for the pot and prohibited him not to open the pot before the rice was cooked. However, that was violated by Ki Jaka Tarub because he opened the pot before it was cooked. He was surprised because it was only a bunch of rice, then he immediately closed it again. On the river, Nawangwulan suddenly thought of the pot. She immediately rushed home and met his daughter, who was crying. She took care of her daughter until she stopped crying. After that, she asked Jaka Tarub to switch with her, and Nawangwulan returned to preparing food. Nawangwulan was surprised when she saw that the rice was not cooked. After that, by the will of the Almighty, the rice can be cooked (Pupuh VIII Kinanthi, verses 1-19).

However, the bundle of rice was still there. Nawangwulan was disappointed. It is no use crying over spilled milk, and finally, she asked her husband to make "lesung" and "antan." From now on, Nawangwulan has to make rice like normal humans. Because of it, the rice supply was running out. She was surprised because the rice pot was clear, and Ki Jaka hid Nawangwulan's clothes inside it. After that, Nawangwulan intended to return to Kahyangan. Ki Jaka tried to prevent it but failed. Nawangwulan advised Ki Jaka that if Nawangsih cried, he had to make a stage in front of the house. Finally Nawangwulan left Ki Jaka (Pupuh IX Sinom verses 1-6).

Nawangwulan was depressed when she had to leave her husband and daughter. However, it had to be done due to a violation committed by Jaka Tarub when he opened the pot before the rice was cooked and the clothes hidden by him were discovered. Nawangwulan had to return to Kahyangan, but only when her daughter cried would she return to see Nawangsih. When Nawangsih was crying, Jaka Tarub set up a stage in front of the house and requested Nawangwulan to come down and breastfeed her daughter. After that, Nawangwulan immediately returned to Kahyangan. Jaka Tarub was unwilling to eat and drink, seeing his daughter who had to grow up without her mother's direct cares (Pupuh X Maskumambang, verses 1-11).

As the days went by, Nawangsih grew to be more beautiful. Like the moon in the sky, her eyesight made anyone like to see it. Like beautiful songs, Nawangsih is beautiful like her mother (Pupuh XI Mijil, verses 1-5).

4.2. Moral Values

Moral values are measures to regulate human behavior and actions that are considered good and bad in society. Moral values can cover all issues of life and life all issues concerning human dignity.

The first moral value is trustworthiness. This moral value is contained in the fourth verse Sinom Pupuh in the Jaka Tarub text telling that Nawangwulan made a promise "Whoever can help her, if they are young, they will be a brother or sister for life, and if they are old, they will be her mother or father."

Dadya sang rêtna praptinya | Ngandika lawan pribadi | Sapa baya tutulunga | Anutupi wirang mami | Lamun japan pawèstri | Yen nom pun [32'] aku sadulur | Marca pada tilaha | Manjing ngasu dara dèwi | Yèn wus tuwa sun aku biyung priyaga||

The angel said to herself, "Whoever can help cover my body, both male and female, if they are young, I will make a brother, and if they are old, I make a mother."

Under the vow, Kidang Tlangkas or Jaka Tarub, who listened to the vow, came. Nawangwulan finally kept the vow she made after Jaka Tarub covered her body. She also agreed to be married to the person who helped her. This verse explains that every human being must keep the promises he has made. Based on this verse, Nawangwulan, who made her promise to herself without anyone knowing but God, proved that she kept the promise she had made.

God bestows special privileges on Nawangwulan, an angel, one of which is the ability to cook rice. She does not need to process it into rice, she just needs to put a bunch of rice into the pot, and it will turn into cooked rice. However, there are taboos that it should not be opened before it is cooked, and if it happens, it will make the privilege disappear.

Sadaya rinakit sampun | Arsa numplak danganèki | Pinirsa marang sang rêtna | Mèksih méntah dangdanganing | Pan wus karsani Yang Sukma | tan dadya amari malih ||

"What was in the pot poured out and stayed raw. Now it is God's will that it will not return to the way it was before." This quote shows the relationship between man and God. That what has been given to humans can be lost because of carelessness.

The attitude of responsibility is written in the second verse of Pupuh sinom when Jaka Tarub has made a mistake by not heeding Nawangwulan's prohibition. He tried to correct his mistake by making "lesung" for his wife. People used to make rice the old-fashioned way, but that is no longer the case. They had

to separate the rice husks from the seeds using "lesung" or a mortar.

Lah ta dika agawéya | Lésung karya nutu pari | Jêr puniku karsadika | Tan gugujaring pawèstri | Saklangkung kawêlas asih | Nglampahi sang ayu nutu | saya lan bisa têlas | Norakaya wingi wingi | Lah saiki wus kênèng sêdaning karya||

"He also made a mortar to pound rice because he did not listen to his wife. The rest of the angels pounded rice at any time, and their supplies could run out because it has lost its power."

Jaka Tarub's responsible attitude should be used as a lesson for everyone, especially when the story of Jaka Tarub is used as a learning medium for children, cultivating the value of responsibility from an early age forming good character in the future. Moral values and responsibility can also be seen in other verses, precisely in the following sixth verse of Maskumambang's Pupuh.

Simandhingan duta wêlinga ning rabi | Dyah Nawangwulan gya | Prapta nusoni kang siwi | Putra wus marêm gya kèsah ||

"Nawangwulan still remembered that she was married and had a daughter, so she always returned to just breastfeeding her baby."

This verse tells the story of when Nawangwulan always returned to her house to breastfeed Nawangsih, one of Nawangwulan's responsibilities as a mother. Even though she has been disappointed and angry, she still tries to be a good mother.

Furthermore, real moral values can be seen in the third verse of Sinom Pupuh. It is said that Nawangwulan, who had run out of rice at that time, went to the barn took rice for pounding. However, how surprised she was when she saw that the clothes missing were there.

Sang rêtna aris ngandika | Sang ayu nglampahi nutu pari | Lah insun nora nyana | Wuskèna sêdaning kapti | Dilalah ta sira yayi | Pari saiki wus luhung | Saiki mung karsa dika | Wus kèpanggih Wus panggih rasukan mami | Nora liwat saiki wus andum lara||

"The Moon said after pounding the rice, "I did not think I had reached the end of my willingness; I happened to have much rice; I found my clothes and do not miss my pain."

From this verse, it can be seen that, in truth, honesty is one of the virtues and foundations of a human relationship. Nawangwulan, who was disappointed, immediately took her clothes because of Jaka Tarub's dishonesty since the beginning of the meeting. He was the one who hid Nawangwulan's clothes so that she could not return to Kahyangan, which is where she came from.

Kidang Telangkas or Jaka Tarub shows the moral value of affection to his daughter named Nawangsih, found in Maskumambang's second verse.

*Yata wau ingkang kantun momong siwi | Sakidang
têlêngkas | Langkung gyannya kawlas asih | Mung
kang putra dyah kasihan*

"It is seen that Kidang Telangkas cares for the child with great affection."

Based on this verse, Kidang Telangkas took good care of his daughter. Nawangsih, whom Nawangwulan had left to return to Kahyangan, did not make Jaka Tarub ignore her. Precisely from that incident, he learned to be sincere and love his daughter more.

5. Discussion

Literary works like Jaka Tarub's story exist in written not only Javanese texts but also as oral literature in Javanese society. This story is heard by word of mouth, and from generation to generation, it is not surprising that this story is still classified as existing in the ears of the Javanese [2]. In order to survive, these tales must be told repeatedly, with enough transmission precision to be recognized thousands of years later.

The story of Jaka Tarub, like other folk tales classified in literary works, is manifested in an image that tells about the unusual love between humans and angels. It turned out that this kind of story is also found in the oral literature of Kazakhs that described the feeling of a bear and his fondness for the girl named Bulabike. It means that myths in the oral literature of ancient times were remade and given to present prose.

Moral values in every work of literature are various. In line with statements of [8], classical Russian literature is based on high moral standards and seeks eternal harmony between the individual, the world, and God that is certainly in line with what is in the text of Jaka Tarub and Nawangwulan, for example, the harmony between humans and God. This is expressed through the story of Nawangwulan in Pupuh Kinanthi, the 15th verse given a privilege from God through his ability to make rice only from a bunch of rice. Of course, this indicates the presence of God's intervention regarding his ability.

The harmony between the characters' personalities in the text of Jaka Tarub and Nawangwulan is implied in several stanzas that contain moral values in the form of honesty, responsibility, compassion, and trustworthiness. Some of these values are conveyed in the form of dialogues or monologues. Dialogues are widely used in the world of literature which is scientifically established with the category of expressive function. Jaka Tarub's text expresses characters through dialogue. For example, the following dialogue was spoken by Nawangwulan.

*Lah ingsun nora nyana | Wuskêna sêdaning kapti |
Dilalah ta sira yayi | Pari saiki wus luhung | Saiki
mung karsa dika | Wus kêpanggih Wus panggih
rasukan mami | Nora liwat saiki wus andum lara*

"I did not think I had reached the end of my readiness; I happened to have much rice, I found my clothes. I did not miss my pain."

In this dialogue, the writer tried to express the disappointment experienced by the character Nawangwulan because she felt cheated by the man who had become her husband.

Jaka Tarub and Nawangwulan's text does not store good stories only but also bad stories such as lies and betrayals. The lie in this story began from the very beginning when Jaka Tarub deliberately hid the clothes from the angel. In the end, this lie finally wreaks havoc on him, and the angel had to leave himself when the clothes were found in his rice pot (Pupuh Sinom, verse 4). However, this unkindness must be addressed wisely and becomes a lesson not to do so that there is no need to accept the bad consequences that occur due to one's carelessness.

The moral values that exist in a story can be used as a good character education lesson, as revealed by [4] in their research that shows that working with fairy tales is efficient in teaching moral aspects to students as long as it is well structured. Students should be taught to understand the deep meaning of fairy tales. For example, the classic tale of the Spotted Rooster is full of symbolism, consisting of the archetypes of the collective unconscious, indicating that there is a close relationship between the deliveries of a good story structure can form a good character as well.

The story of Jaka Tarub in the Babad Demak contains personal moral standards that show a positive correlation, namely Jaka Tarub, who is finally responsible for what he has done, and Nawangwulan's attitude, who keeps her promise to become Jaka Tarub's wife. However, based on the original story, in which Jaka Tarub stole an angel's clothes, this story is irrevocably linked to personal moral standards, which show a negative correlation. According to [12], personal moral standards positively correlate with moral values, all virtues, all judgments of gratitude, three judgments of wrong behavior (deception, neglect of others, and failure to do good things), both aspects of moral identity. In contrast, concern for moral wrongdoing also showed a positive correlation with moral values and both aspects of moral identity, but only with three virtues (empathy, order, calm), one judgment of gratitude, and two of judgments of wrong behavior (deception, neglect of others).

6. Conclusion

Based on the discussion presented above, it can be concluded that the Babad Demak Manuscript, which contained the story of Jaka Tarub and Nawangwulan, is contained in Pupuh VII - X. Pupuh VII. It consists of 15 in the song sinom, Pupuh VIII consists of 19 in the song kinanthi, Pupuh IX consists of 6 in the song sinom, Pupuh X consists of 11 in Maskumbang song.

Each Pupuh contained moral values that are useful for forming student character.

The moral values contained in the Babad Demak, especially in Jaka Tarub's text, include trust, human relations, including human relations with God. In addition, there are also values of responsibility, honesty, disappointment, caring, and compassion. These values can be used as a medium for character building in schools that is, of course, following the Indonesian Ministry of National Education policy, which has formulated 18 values that are instilled in Indonesian citizens, especially students, to build and strengthen the nation's character.

The story of Jaka Tarub in the Babad Demak contains personal moral standards that showed a positive correlation, namely Jaka Tarub, who is ultimately responsible for what he has done, and Nawangwulan's attitude in keeping her promise to become Jaka Tarub's wife. However, this story is also inseparable from personal moral standards, which negatively correlates with the initial story when Jaka Tarub stole an angel's scarf. The existence of this personal moral standard is under the research [12] that personal moral standards show a positive correlation with moral values, all virtues, all gratitude judgments, three judgments of wrong behavior (deception, neglect of others, failure to do good)

Familiarity with relevant studies and the richness of Javanese culture, such as wayang figurines and wayang beber stories, is compulsory for everyone because humans are social beings who are always in contact with each other.

The research recommends that the folklore of Jaka Tarub and Nawangwulan can be used as teaching material for character building in language learning at every education level, from elementary school to high school. For future research, it is necessary to develop materials such as making animations from folklore to make teaching materials more interesting and easier for students to accept.

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