

VITALIZATION OF SOUTH SULAWESI FAIRYTALES THROUGH ANIMATED MOVIE: CHARACTER BUILDING IN EARLY CHILDHOOD EDUCATION

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Abstract

The vitalization of the fairytale of South Sulawesi is urgent considering that the tales are currently on the verge of extinction. The elderly who used to recite it was also passing away. One way to make these fairytales sustainable is to visualize them in animated movies. Character building for young children is essential, and fairy tale incorporation of moral values is necessary for this age group. This study employed observation methods with note taking and interviews in three research sites (Gowa, Bone, and Luwu). This study found many fairytales in South Sulawesi. Seven were found in Bone, 11 were found in Luwu, and 10 were found in Gowa. The moral characters found in the fairytale are to be patient, to be perseverant, never give up, be an obedient child, kindness always wins, not to interfere in the affairs of others, never break promises, no to be lazy, and intelligence brings happiness. Five animated movies were utilized as examples since they are considered to have the power to shape young children's characters.

Keywords: fairytale, South Sulawesi, character building, moral value, animated movie

INTRODUCTION

Indonesian should be proud of their cultural diversity. Among these cultures, fairytales become a part of society. Some of them are true, while others are created by the locals for educational purposes. According to William R. Bascom (in Dananjaya, 1984: 50-51), folklore can be divided into three major groups, namely myths, legends, and fairytales.

Bascom further explained that myth happened and is considered sacred by the storyteller, for example, Nyi Roro Kidul, Joko Tarub, Dewi Nawang Wulan, Barong, and the story of the moving of the Holy Mount Mahameru in India to Mount Semeru by the gods, which is considered sacred by the Javanese. The characters in the story are gods or demigods. Like myths, legends feature human characters, some of whom have extraordinary traits and frequently get help from magical forces, such as the story of Lake Toba, Crying stone, Tangkuban Perahu, Origins of Banyuwangi, and Origins of Surabaya. While fairytales never existed; they are fictional such as the Bawang Merah and Bawang Putih, Timun Mas, Lutung Kasarung, and others. Fairytales present moral messages for the young generation. Moral messages are lessons or messages that can be learned through an experience, an event, a tale, or a movie that can teach the audience valuable lessons about life. For example, the moral message obtained in the story of the Crying Stone is that we should respect our parents, especially our mothers. Mother's prayer is powerful and can reach the heavens. In the story of

the crying stone, a mother has a wonderfully beautiful child, but regrettably, the child does not acknowledge her mother and claims that she is a maid when questioned about her. When the mother heard that, she prayed right away for her daughter to be punished. When the mother finished praying, lightning suddenly flashed, thunder roared, and rain fell. Her children then turned to stone and screamed and cried for her mother's mercy. But it was too late the girl had turned to stone. The daughter was cursed by God. The moral lesson of the fairytale is that we should not disrespect our parents.

There are many fairytales, myths, legends, or fairytales in South Sulawesi such as Tadampalik Princess, Labembe-bembe, the legend of Sawerigading, six fairytales of Nenek Pakande Ate, La Tongko-tongko, La Upe, the legend of the name of Makassar, and others. The stories convey moral lessons that are comparable to those found in fairy tales that have been passed down through the generations in other areas. According to Rahim (2011: 29), the Bugis culture of the past has developed and been taught to future generations. For example, the fairytale of Princess Tadampali. The moral message in the story is the obedience of a child to his father. So is the story of La Tongko-tongko. La Tongko-tongko is a foolish young man. He did not get anything due to his foolishness. La Tongko-Tongko teaches us that if we are clueless, we would not succeed in achieving our goals.

Today's youth are going through a moral crisis. It is evident that they engage in brawls both in the city and the village, and that these fights are typically sparked by trivial matters, such as disliking newcomers in the village for being landless and having no relatives. Additionally, there is the impact of drugs as well as both parties' underestimating one another. This occurs as a result of the lack of morality and politeness in their environment.

South Sulawesi fairy tales teach valuable moral lessons. However, it is unfortunate that fairy tales, which are loaded with moral lessons, have started to fade away. Nowadays, people do not want to be troubled by fairy tales. People in South Sulawesi haven't put much effort into studying and developing them. Worse yet, parents rarely tell stories to their children. Additionally, none of the teachers tell the students about it. Fairy tales are currently going extinct in South Sulawesi as a result of this. Fairy tales are full of moral messages that no longer carry out their function as a medium of education. The elderly used fairy tales as a medium of education. Sadly, today, parents prefer to give gadgets to their children.

Moral education can be found in fairy tales. Fairy tales can be used to instill moral values in young children as early as possible. Since ancient times, our ancestors have used fairy tales as a means of education. Children learn values and goodness from the characters in fairy tales. Animated movie is a more effective way to convey moral lessons from fairy tales than text alone. Children, especially young ones, will undoubtedly be interested in watching animated movies because they can help them develop as individuals who continue this nation's path. This is following the vision of Universitas Hasanuddin in its strategic plan for 2020-2024, which is "To become the center of excellence of education, research and the application of communication studies based on the maritime continent". Science achievement is one of the goals of excellence.

METHOD

The method used in this study was SLC (Listening/Simak, Involving/Libat, And Talking/Cakap) and the SBLC (Listening/Simak, Free/Bebas, Involving/Libat, and Talking/Cakap). This method is considered appropriate because the object of study is in the form of speech and written data (Teng et al., 2020). In the SLC method, the researcher participates in the conversation, whereas with the SBLC method, the researcher solicits the informant's stories and records them (Mahsun, 2005: 90-97). An Animated movie was played to elicit answers from young children regarding morality, and a question-and-answer session was held while incorporating the characters from the story characters in fairy tales. The result of this research is an analysis of moral messages in fairy tales.

The first stage of this research was proposing a research permit at the Institute for Research and Community Services (LP2M). LP2M gave a research permit for conducting research at Gowa, Luwu, and Bone Regencies. Data collection was first completed in Gowa Regency and Luwu Regency. Data collection in Bone Regency was carried out after the progress report in the Makassar Regional Library. The stories collected from the Gowa regency are: (1) I Dayang Mulli dan Lailara, (2) La Urang, (3) Rante-rante Pattola, (4) I Lamibu To Bafranina To Gowa, (5) Pung Joga dan Pung Siso, (6) Pung Sipue-pue, (7) Setan Tujua, (6) Pung dare-dare na Pung Kura-kura, (8) Pung Jonga-jonga dan Pung Siso-siso, (9) Pung Buaja na Pung Kura-kura, (10) Paggandeng Lame Kayua. The stories collected from Luwu Regency are: (1) Lagarri, (2) Sangbidang, (3) Monkey and Tortoise, (4) Crow and Snail, (5) Bee Returning Kindness, (6) Rojong-rojong Snail and Shrimp, (7) Welenrengnge Logging, (8) Tandampalik Princess, (9) Pakande Nenek, (10) Mangnganga Stone, (11) Striped Buffalo. The stories found in Bone Regency are (1) Gowa Mampu, (2) Crying Stone, (3) Ambo Upe and the Eagle, (4) Parents' Will, and (5) La Bangngo-bangngo.

DISCUSSION

Discussion of traditional values in the chosen fairytales to represent the character of the nation.

Data Analysis 1: The Story of I Dayang Mulli and I Laira

A fisherman family with two kids, I Dayang Mulli and Lailara, lives near the sea. In an argument between his parents, the father struck his wife with woven wood on the head. The mother sprinted to the water to wash the blood off her head. The mother feels as though she is not in the sea when she enters it and she breathes air. The mother never came home again. She felt like living in the sea. The two children miss their mother. When Lailara was hungry, I Dayang Mulli went to the seaside and called her mother to breastfeed her sister with a heart-rending song. His singing was heart wrenching. Oh. Mother came to breastfeed my sister. The father knows the whereabouts of his wife, and then he jumps into the sea. The husband followed her. Surprisingly the husband experiences the same as his wife. He felt nothing happened when he was at sea.

Because living in the sea, their mother had started to grow scales and so did his father. Finally, the parents cannot see their children anymore. I lady Mulli takes care of her sister, I Lailara.

One day, she wanted to change her fate by wandering and meeting the prince. Because of her good manners, the prince marries her. Finally, I Dayang Mulli and Prince as well as I Lailara live happily in a magnificent palace.

The moral Message of the story is that patience will pay off. The patience of a child to take care of her sister who was abandoned by their parents. I Dayang Mulli's shows patience when she was singing, calling her mother to breastfeed her sister. She takes her sister to get a better life. As a result of her patience, I Dayang Mulli was married to a prince.

Data Analysis: 2 Shrimp Man (La Urang)

Once upon a time, there were husband and wife who did not have children. They held a feast to ask God to get a child even though it was only in the form of shrimp (urang). Not long, his wife was pregnant and gave birth to a child whose condition was similar to a shrimp. When the child grew up, he told his mother that he wanted to marry one of the daughters of the king in the country.

His mother went to the king's palace and said she wanted her son to marry one of the king's daughters. The king summoned his seven daughters. He asked the eldest daughter. Said the king, "Will you be the wife of La Urang?". The eldest daughter said, "No, Father, there are still many young men who are better than La Urang". The king also asked the other children until the sixth daughter; all refused. The youngest daughter surprisingly accepted the proposal.

The king also held a wedding party for his youngest daughter with La Urang. When La Urang came, the older sisters were shocked when they saw La Urang look so dashing and handsome. They intend to harm the youngest daughter. Soon, La Urang will go wandering and leave his wife. La Urang gave his wife one betel nut and an egg. La Urang leaves the country. The youngest daughter's sisters intend to harm her by taking her to the beach to play on the swing. When the youngest daughter was on the swing, she was rocked hard by her sisters and was thrown far into the wide and deep sea. In the sea the youngest daughter took a betel nut from her husband and stuck it into the sand grow until it popped up on the surface of the sea. The egg was cracked and she went inside to take refuge.

Surprisingly the tree suddenly grew taller than the sea level with a rooster perched. The rooster flew to La Urang's boat and tell the princess was in the sea. La Urang took the princess into the sea. He was surprised to find his wife. La Urang devised a ploy. Arriving at the beach, the princess was put in a chest. La Urang was picked up by the six elder sisters. La Urang said to the six sisters that whoever could bring the chest will be his wife. The six princesses tried but none of them could do it. Then the chest was brought to the front of the palace and La Urang ordered it to be opened. The six sisters were surprised that it was the youngest sister. The six sisters were punished to serve the youngest sister. Then the youngest sister was crowned king in place of her father. The princess and La Urang live happily while the six sisters became her servants.

The moral value of this story is that evil thought will reap misery. Never do anything wicked because God will punish you for it. You sow what you reap.

Data Analysis 3: Rante-rante Pattola

Rante Pattola is a handsome young man. However, his father is poor. His parents are farmers. Rante Pattola hangs out a lot with animals so he can understand animal language. The king's daughter was interested in him because of his stunning appearance. Rante Pattola's parents made rante (chain) with strands of her hair with cassava flowers. The crops from the Pattola gardens are successful and will be offered to the king of Punaga.

One day, the king of Punaga held a competition for young nobles. Rante Punaga was sad because he was not the son of a nobleman. However, the king's daughter requested that Rante Pattola be added to the race. Several competitions were held. The first day was A'raga (Body games). Rante Pattola was helped by birds since he made many animal companions. Then there was an eating competition, and he was assisted by a pig. In that match, a pig helped him eat cassava. After that, there was a boat race. He too was helped by a rat. And the game was won by Rante Pattola. The king was very impressed by the agility of Rante Pattola and he was married to his daughter. Rante Pattola finally lives peacefully in the palace.

This fairy tale tells children not to judge people by their wealth or what can be seen from the outside. What matters is to see what someone is capable of. This fairy tale builds a humble character.

Data Analysis 4: Pung Sipue-pue

There was a husband and wife named Daeng Tutu and Daeng Bollo. They have not had children. One day, the husband suggested that a Kenduru ceremony should be held to appeal to the gods of children. They held a feast. When praying, his wife begged for a child even though the baby is just sipe (a half-body). Their prayers were accepted. The wife got pregnant. When Dang Bollo gave birth to a baby, it turned out that the infant only has a half-body. Day after day, month after month, Pung sipue-pue grew big. He never left the room. From the window, he saw children playing. Unable to contain his desire to play, Sipue-pue came out but the children ran for fear of seeing him. He questioned his parents as to why he was in this condition. His parents thus revealed the story of his birth. Hearing the story, he fell asleep and dreamed of meeting an old man. The old man said that he should go on a journey to meet his god in search of another half-body. In his dream, the old man led him to go wandering toward the East. He went on a journey and went through many obstacles. Long story short he met his body.

From the story's characters, we learn not to give up trying new thing. The story forms a tenacious character in trying. As Puang si Pue-pue demonstrated, the proverb "effort never betrays results" is true.

Data Analysis 5: Tandampalik Princess

This story tells about a princess named Tadampali Princess from Luwu, South Sulawesi. Tadampali Princess is the daughter of Datu Luwu named La Busatana Datu Maongge. He ruled wisely. The people lived in prosperity, security, and peace. Princess Tadampali has a lovely face, and word of her beauty has traveled as far as the Bone region, which is located outside of

Luwu. The King of Bone was aware of Princess Tadampali's beauty and had plans to have his son wed the princess. To ask Princess Tadampali to marry his son, he dispatched a number of delegates to visit Datu Luwu. Datu Luwu was dubious about this proposal since, according to his tradition, a Luwu girl cannot wed a man from outside her village. But if he rejects the offer, he fears that innocent blood will be shed and his people would suffer. He decided to accept the proposal.

Unexpectedly, Princess Tadampali suddenly suffer from an odd skin condition. His body released a foul, stench-filled viscous liquid. Princess Tadampali was unable to be treated by any of the healers, and they even claimed that her condition was contagious. Datu Luwu chose to exile the princess to a remote location out of fear of danger. Princess Tadampali felt sorrowful, but she obeyed her father's command despite her feelings. Before leaving, his father left a keris as a sign that he had not abandoned his daughter. They eventually discovered land after Princess Tadampali sailed for months without having a clear destination. When a bodyguard entered the area and discovered the Wajo fruit, Putri Tadampali decided to give the place the name Wajo. A white buffalo unexpectedly approached Putri Tadampali as she was sitting on the edge of the lake after some time and licked her skin. At first, he wanted to kick it out. However, the buffalo looked tame, she allowed it to lick her skin. Unexpectedly, it became the medicine for the princess. Her skin becomes healthy and smooth again. Putri Tadampali is very grateful to the God Almighty for this.

One day, the crown prince of Bone went hunting with Anre Paguru Pakkannyareng, the Commander of the Bone Kingdom, and some of his bodyguards. He had hunted so far away that he had unknowingly separated from his entourage. Until nightfall, he also did not find his bodyguards. He became increasingly restless and could not close his eyes. From a distance, he saw a ray of light and ventured to approach the source of the light. Arriving there, he was surprised to find a beautiful princess. They soon became acquainted with each other.

When he returned to his homeland, the crown prince frequently got contemplative since he had already fallen in love. His memory kept on to Princess Tadampali. Seeing the behavior of the crown prince, Anre Guru Pakkannyareng told the King of Bone about it. The King of Bone agrees to propose to Princess Tadampali. Princess Tadampali handed up a keris that her father had given to Wajo when the envoys wished to propose to him. Then Putri Tadampali asked them to meet Datu Luwu and said if Datu Luwu accepted the keris, the proposal is accepted. When the Crown Prince of Bone arrived at Datu Luwu's house on his own, he tells everything, including his plans to marry Princess Tadampali. Without waiting long, Datu Luwu and his empress immediately picked up their daughter and then married her to the Crown Prince of Bone. Their marriage took place in Wajo. Few years later, the crown prince was made king.

The moral message in this fairy tale is that children obedience to their parents will yield encouraging results. In this fairy tale, a king's daughter submits willingly to the king, who sent her into exile. She was pleased with the outcomes of her obedience because while in exile she met the prince.

Data Analysis 6: Nenek Pakkande

People in Soppeng, South Sulawesi, believe in a story called Nenek Pakande. Once upon a time, a calm town was disturbed by the arrival of an old woman who was actually a witch who devoured infants and young children. The kids frequently vanish without leaving any trace. The locals thought Nenek Pakande might have done it. Nenek Pakande was to be kicked out of the neighborhood. La Beddu, a young guy, spearheaded the idea. The people plan to scare Nenek Pakande with the arrival of a huge giant.

After carefully arranged, Nenek Pakande was successfully expelled from the village. She ran away from the village. But she said that she will be watching children from a distance. This legend is the reason why children are forbidden to go out at maghrib or night.

The moral lesson of this story is not to play outside after dark. The transition from day to night is just one of the many dangers that loom in the evening. Many birds had just fledged at that time. Similarly, ghosts prowl around a lot at night.

Data Analysis 7: Nek Malotong in Tana Rongkong Luwu Utara

Nek Malotong was nicknamed Nek Hitam (black) because her tongue is black/lotong. She is a buffalo herder. She devoted herself to his parents to herd their buffalo. Nek Malotong possesses physical traits that other people do not possess, such as a black tongue since birth. When she was shepherding, Nek Malotong once showed oddness. Both parents are left in question. Nek Malotong usually brings supplies when herding buffalo. However, Nek Malotong did not bring supplies for herding buffalo over the previous month. This is worrying her parents. Her parents snoop on what happened to her. And as his parents were watching, he observed Nek Malotong seated on a large rock (known as Batu Minganga) after climbing it. It is located in Kanandede Village. Immediately, the big stone where Nek Malotong was sitting, was split open and various kinds of food and side dishes were eaten by Grandma Malotong. When his parents arrived, Nek Malotong stopped eating. No longer did food pop out from the large rock. The stone that was split in two has stood as a witness to history up to this point. It is called Batu Mingaga.

The lesson of this fairy tale is to avoid interfering in other people's affairs. People interfering in their affairs can therefore be risky. As experienced by Nek Lotong. She stopped receiving presents from the nature as a result of his family's curiosity.

Data Analysis 8: Gowa Mampu

Gowa Mampu has seven levels. It is believed that the Gowa Mampu incident took place around 1013 BC, before Islam was introduced in Bone Regency. Gowa Mampu has a legend that is believed by the people around the cave and Bone Regency. In ancient times there was a kingdom with seven villages. However, this kingdom suffered from a stone curse brought on by the king's own daughter, which resulted in the presence of stones in the cave that resembled people and animals. This kingdom is called a Mampu kingdom. People in the kingdom are self-sufficient; all their needs can be fulfilled so this kingdom is called Mampu (capable). The kingdom was led by La Oddang Patara and his wife named La Wellellu. La Oddang Patara has

a daughter named Appung Ellung Mangenre. This princess is known to never leave the house and never sets her feet on the ground. Bugis people call it "Ana dara malebbi". According to the story, the princess is famous for having fair skin. The princess was weaving one day when she dropped her loom by accident and decided not to get up to pick it up since she was too lazy. The princess shouted and said, "Whoever takes my loom on the ground, if he is a man, I will make him my husband and if she is a woman, I will make her my sister".

But no one listened to the princess, except for the stray dog. The male dog was named Bolong Lasareweng. The dog picked up the princess' loom on the ground. The princess was shocked that a dog had taken her loom, especially because the dog was merely a stray and could understand what the princess was saying. It was impossible if she had to marry a dog.

The princess broke her promise. The princess curiously looked at the dog and asked, "Why is there a stone on your forehead?" while pointing at the dog's head. The dog suddenly spoke and said, "Not only do I have a stone on my forehead, but you do too." This is called "Sijello to Mampu". The dog cursed the kingdom because the princess broke her promise. The One Kingdom with Seven Villages immediately turned to stone. The story is believed by the people living around Gowa Mampu.

The moral of this story is to never break a promise since the consequence could be fatal. Just as the princess broke a promise. Breaking a promise might put one's life in jeopardy.

Data Analysis 9. The Crying Stone

This fairy tale of Bugis Bone is called the Crying Stone. Once upon a time in the land of Bone, there lived a mother and her daughter. The mother is kind and decent while her daughter is lazy and selfish. Her daughter weaves Bugis Sarongs to sell to traders while her mother searches the jungle for firewood to sell in the market. In their humble home, they keep a dog Named La Balo. This dog is smart and obedient. One very hot day, the daughter was weaving at home alone because her mother was going to the market to sell firewood. In the middle of weaving, she was sleepy and stumbled on his seat. Accidentally, her loom fell under the house. She was hesitant to get up and pick up the loom since she was lazy and sleepy. She wasn't sure who to ask for help from because her mother was heading to the market. She called the pet dog: "O Balo, please bring me my loom!". Surprisingly, the dog answered, "Yes puang, wait a minute". The daughter was surprised to learn that her pet dog could talk like a human.

At the same time, her legs become stiff and could not move and slowly hardened like stone. She cried and called for her mother out of fear. Her legs and entire body, except for her face, stiffened with time. Her mother arrived after hearing her daughter's painful cries. The mother was horrified to discover her daughter had turned into a stone. The daughter cried: "I'm sorry mother for being disobedient to you". Then her head turned to stone but her eyes were still filled with tears. The mother asked "What caused you to be like this, daughter?" While crying, unexpectedly her mother also turned to stone because she was asking about the tragedy that had occurred to her daughter. Soon this news spread. When someone asked about what had happened to the stone, they also turned to stone. That is the origin of the Batu Menangis Village which the local community also calls Batu Beranak.

The moral of the story is that young people should not be lazy. The girl turned to a stone as a result of her laziness. Likewise, her mother became a stone for asking about her daughter's transformation.

Data Analysis 10. Ambo Upe and the Eagle

A long time ago, there was a village chief named Ambo Asse. Ambo Asse leads a village where the majority of people raise buffalo. Ambo Asse has a son named Ambo Upe. Ambo Upe is regarded as a conscientious and obedient child to his parents. Ambo Upe was trusted by his father to herd buffalo. An eagle chick dropped on him when Ambo Upe was sleeping. There are small wounds on its body. Ambo Upe immediately treated the eagle and kept it.

The eagle grew into a big healthy eagle. Every day the eagle always follows Ambo Upe herding buffalo. As usual, when the day was very hot, Ambo Upe, who was herding his buffalo, rested under a shady tree and fell asleep. Ambo Upe was asleep when a scorpion nearly stung his head from the top of the tree, but the eagle was quicker to peck the scorpion.

Ambo Upe woke up in shock. One day, the villagers lost their buffalo. Ambo Asse as the chief of the village became restless with this problem. Ambo Upe was asked by his father not to herd his buffalo far from the village. Ambo Upe instead took his six buffalo far away from the village, to a meadow near the forest. At the same time, the eagle flew while making its distinctive sound. Ambo Upe realized that the eagle was warning him of something. Suddenly three men with big bodies and fierce faces appeared. The three men immediately tied Ambo Upe's hands and feet and left him lying helpless on the grass. Ambo Upe's buffaloes were also taken by the thieves. However, an eagle was following it secretly from a distance without their knowledge. Knowing where the thieves were hiding, the eagle promptly returned to Ambo Upe's location. The ropes shackling Ambo Upe's hands and feet were torn by the eagle. After that, the eagle informed Ambo Upe of the hiding place. Ambo Upe immediately ran to the village to inform his father and the villagers. Arriving at the village of Ambo Upe immediately gathered the villagers in front of his house.

Ambo Upe informed his father of everything that had occurred. The eagle led Ambo Asse and a large group of locals equipped with spears and machetes to the hiding place of the buffalo thief. Ambo Asse and Ambo Upe took a quick look at three thieves who appeared to be lounging in front of the cave's entrance. Right away, Ambo Asse and Ambo Upe confronted the thieves and requested the buffalo to come back. The three thieves wanted to strike Ambo Upe and his father. The villagers rushed the thieves with machetes just as they were ready to strike him. The three thieves fled when they saw villagers approaching with machetes. The villagers ran after them. The three robbers finally jumped into a river. Ambo Asse warns them that the river is inhabited by many hungry crocodiles. Finally, the three thieves were eaten by crocodiles to death. Ambo Upe and the villagers managed to bring back their stolen buffalo.

The moral of the story is that treating other living things kindly will yield positive results. As fellow creatures of God, animals deserve our love. This tale teaches us that even animals can return compassion.

Data Analysis 11: A Wise Woman

Once upon a time, there lived a poor man and his daughter among a wealthy group of people. His job is collecting firewood from the forest. One day, he went to the king to ask for land to be made into a garden. The king gave him the land for a plantation. The poor man found a golden pot on the land the king had granted him. He wanted to take it to the palace because it was on the king's land. His daughter's advice was not to return the pot to the king before the pestle was found. A pot should be together with its pestle. Because there was chaos in the village, without the knowledge of his daughter, the man gave the king the golden pot.

The king asked where the pestle was. The poor man said that had not been found. The king was furious that he thought that the poor man has stolen it. The king imprisoned the poor man, yet each day he sent food to jail. Every time the guard served rice to the poor, the poor man would always say "if I had followed my daughter's counsel, I would not have met with such a tragedy". The king summoned the guard and asked what the poor man had said. The guard said that whenever he brought food to the poor man, he always said that his daughter had urged him to hold onto the pot until they had discovered the pestle.

The king was interested in the poor man's smart daughter. The guards were ordered to take the daughter of the poor man to the palace. After that, the king ordered her to return home. She was instructed to go back to the palace the next day without a vehicle neither was walking, without dress nor naked. The daughter of the poor man was confused. So, she hung herself around the neck of a horse in the sack, naked. It was only her head that was popping out. Arriving at the king's palace, the king was surprised by the ingenuity of this girl. The king proposes to her. She accepted the king's proposal. They live happily in the palace.

The moral message in this story is that intelligence will bring happiness. Hone your intelligence so you can rule the world and find happiness.

The Implementation of Fairy Tales to Build Character

Early character building should be handled carefully because children are still pure. Children will learn the morals of fairy tales if they are exposed to them. Those moral principles will influence them up to adulthood and old age.

Animated movie provides motion with narration read by a narrator. Entertaining animated movies can aid in the study of fairy tales. Early children are more likely to listen to fairy tales because of the description and the imagery presented.

With the animated movie, teachers are not particularly preoccupied with instilling the moral lesson in fairy tale. Simply playing the animated movie for the class to watch is all that is required. This makes it possible to develop a fairy tale's moral message early on.

A concept-based learning method, such as an animated movie, can assist students in comprehending moral values (Uno, 2007:9-10). Particularly when it comes to the moral ideas in animated movies, this media is excellent for young children.

CONCLUSION

Folklore or fairy tales are widely prevalent in South Sulawesi. Fairy tale used to be a method of education for kids. Before putting their kids to sleep, parents always tell stories to their children. In the past, children were very enthusiastic about listening to these fairy tales. Folklore or fairy tales in South Sulawesi contain moral messages and can shape character-building, including:

1. Patience pays off. It deals with the character-building of patience.
2. Misery will wreak havoc
3. Never underestimate others. It builds the character of persistence and perseverance.
4. Keep trying.
5. Obedience develops a person's fortitude in overcoming obstacles.
6. Children should stay at home at night.
7. Keep out of other people's affairs
8. Do not break your promise.
9. Do not be lazy.
10. Be kind to God's other creatures.
11. Intelligence brings happiness.

SUGGESTION

To keep our young generation learning South Sulawesi's fairy tale, the stories should be preserved in an animated movie. Government policymakers should always be aware of South Sulawesi's potential as a resource for the country.

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