COMPARATIVE ANALYSIS OF CHARACTER AND MORAL FORM IN *ASCHENPUTTEL* AND *ANDE-ANDE LUMUT* FAIRY TALES

Adelia Silmi Rambe[1]*, Aurelia Noer Aryaputri[2]

Universitas Padjadjaran*, Universitas Pendidikan Indonesia

Abstract

This research was conducted to discover the similarities and differences between the fairy tales Aschenputtel and Ande-Ande Lumut, one of which is the character and moral lesson. The moral messages in the fairy tales can be used as lessons for life. The purpose of this study is to describe the moral messages and the similarities and differences between the fairy tales. The methods used are descriptive qualitative and objective research with a comparative literature method. This research's stages of data analysis are collecting similarities and differences, compiling data according to their types, and comparing them in tables, which are then described to draw conclusions based on the analyzed data. Based on the results of the data analysis, it can be concluded that: 1) The moral messages contained in Aschenputtel fairy tale are good and bad morals. 2) The moral messages contained in Ande-Ande Lumut fairy tale are good and bad morals. 3) There are similarities and differences in characterization in both fairy tales. At the same time, there is a moral lesson in both fairy tales, namely the value of morality with oneself, fellow human beings, and God. The difference in moral lessons lies in the value of morality towards nature. Based on the research results, it can be concluded that the two fairy tales have differences in their intercultural aspects.

Keywords: Ande-Ande Lumut, Aschenputtel, Characterization, Fairy tale, Morale

1. INTRODUCTION

Germany is known as one of the kings of fairy tales in the world. This can be seen from the many fairy tale writers and their works that the world has recognized, such as Hans Christian Andersen, Jacob and Wilhelm Grimm, and others. One of the famous works of fairy tales is the

---

[1]*Corresponding author: adelia21001@mail.unpad.ac.id

book *Kinder- und Hausmärchen* by Jacob and Wilhelm Grimm (*Brüder* Grimm), through which many fairy tales have become famous and translated into various languages in the world, such as *Schneewittchen*, *Aschenputtel*, *Frau Holle*, *Rapunzel*, and others.

Several fairy tales originated in Indonesia and are well known by most people, such as *Bawang Merah Bawang Putih*, *Malin Kundang*, *Keong Mas*, and others. Furthermore, fairy tales certainly have useful moral messages. The culture of oral storytelling does not only occur in one generation but has been done for generations. This can be seen in ancient times, when humans, before knowing writing, passed on values, customs, traditions, outlook on life, and others to the next generation orally, namely by telling stories to others.

The culture of telling stories to others is universal. This means that telling a tale by word of mouth is done not only in a place or region but also by humans, be it in the country or the world. Humans are inseparable from values, especially the moral values of life. Moral values are one of the values that want to be passed on to the next generation, and the means can be through fairy tales. This can be seen through humans in ancient times who wanted to teach moral values through fairy tales.

In previous research, it was mentioned that several fairy tales from Indonesia have similarities with other countries. Examples are in the research of Laily (2015), Oktavia and Mohamad Muzakka (2015), and Rosyadah (2012), namely the fairy tale of *Bawang Merah Bawang Putih* with *Frau Holle* from Germany, the fairy tale of the *Origin of Lake Toba* with *Tsuru No Hanashi* from Japan, the fairy tale of *Rabbit and Tortoise* with *Der Hase und der Igel* from Germany, and many other fairy tales. These fairy tales have similarities and differences in their intrinsic elements.

The *Aschenputtel* fairy tale from Germany and the *Ande-Ande Lumut* fairy tale from Indonesia have similarities and differences. Researchers are interested in comparing the two fairy tales' characters and moral forms. This is because the characters in both fairy tales have the same character, and the authors convey many moral messages through the characters in the story. Examining the moral form is essential to understanding the lessons and valuables of life. The comparison in this study is intended to find similarities and differences between the two fairy tales.

2. LITERATURE REVIEW

Literary works can be broadly categorized based on their characteristics into epic, dramatic, and lyric, and fairy tales (*Märchen*) are one of the literary works of the epic type (Matzkowski, 2008, p.25). This literary form is a story that is not real and contains miraculous events that could not have happened. This can be seen in Haerkörter's (1970, p. 168) statement that "*Das Märchen ist eine kurze, frei erfundene Erzählung, die wederzeitlich noch räumlich gebunden ist noch Wirklich-keitscharakterbesitzt: viel mehr ist sie voller phantastischer Ereignisse, die sich garnicht haben ereignen können, wie sie gegendie Naturgesetzeverstoßen.*" The quote shows that a fairy tale is an imaginative story not bound by time or place, nor does it have real characters. Moreover, many fantastic events do not make sense because they go against the laws of nature.

In line with Haerkörter, the website https://www.lernhelfer.de also states "*Märchen sind relativ kurze Prosatexte aus der mündlich überlieferten Volkstradition, in denen Zauber und Wunder geschehen.*" This passage explains that fairy tales are short prose originating from oral tradition and contain wonders. Furthermore, Nurgiyantoro (2019, p. 25) explains that many

traditional stories seem to be "universal," which shows the universality of human wants and needs. A story like *Cinderella*, for example, can be found in many parts of the world in a similar form.

Based on the explanations above, fairy tales are imaginative and fantasy stories containing magical events that logically do not make sense. They are also universal, meaning that fairy tales can be found all over the world, even in different cultures and with various stories.

Nurgiyantoro (2019, p. 247) reveals that the attitudes and traits of the characters that can be interpreted by readers and the personal qualities of the characters define character. This is in line with the quote below, which states that characterization is the characteristics of the character, not only character traits resulting from behavior, thoughts, feelings, etc., but also from external characters.

"In characterization, it is necessary to identify a figure's most important characteristics and characteristics in a text. In this way, we are not only concerned with the character traits, such as behavior, emotions or feelings, but also with the characteristics of the character." (https://www.studienkreis.de/deutsch/charakterisierung-schreiben-tipps/). According to Matzkowski (2008, p. 31) "*Für die Vermittlung dieser Konzeption der Figur an den Leser kann sich der Erzähler der imiziten oder der expliziten Charakterisierung bedien.*" This quote shows that the narrator can use implicit (indirect) and explicit (direct) characterization to convey the concept. In line with this statement, Nurgiyantoro (2019, pp. 279-284) also revealed that characterization techniques are divided into two: direct and indirect.

Based on the explanations above, it can be concluded that character is the nature or character of the characters, and the depiction of character is divided into two, namely directly (explicit) and indirectly (implicit). UNESCO (in Herliawan, 2012, p. 160) reveals that one of the pillars of education is "learning to live together in peace and harmony," which means learning to live together in peace and harmony. Hence, humans need to learn to understand and recognize foreign cultures. There are various ways to get to know foreign cultures, one of which can be through fairy tales, where humans can indirectly recognize the culture and values contained in the fairy tale. Thus, the value contained in fairy tales can be used as a lesson for humans to live in peace and harmony.

Humans have known the value of morality since long ago through fairy tales. "*Märchen helfen uns dabei - meist schon in jungen Jahren - ein Moralverständnis zu entwickeln.*" (Frey, 2017, p. 7). In this passage, it can be understood that fairy tales help humans understand morality since childhood. Nurgiyantoro (2019, pp. 441-445) argues that there is no limit to the types and forms of morals that cover all life problems. The problems of life and human life can be divided into human relationships with themselves, relationships with other humans in the social sphere and the natural environment, and relationships with God. Furthermore, Nurgiyantoro (2019, pp. 460-461) reveals that moral delivery is divided into two: direct and indirect.

Comparative literature is an approach that needs to produce its theory. Language mastery is critical in analyzing comparative literature because the literary work under study must be read in its original language. Comparing literary works, of course, is not to find which one is original but to learn more about its similarities and differences (Damono in Rokhmansyah, 2014, pp. 169-173). Furthermore, Rokhmansyah (2014, p. 173) states what is learned in comparing literary works, namely looking for similarities and differences in story structure and aspects.

3. METHODOLOGY

This research is qualitative and uses a qualitative descriptive method. It also uses an objective research approach and a comparative literature method. The researcher analyzes and compares the *Aschenputtel* fairy tale and the *Ande-Ande Lumut* fairy tale. The researcher's analysis data is in sentences, phrases, etc., related to character, moral form, and moral delivery form, so the analysis results are described as research results.

4. RESULTS AND DISCUSSION

The research findings found that the moral data contained in the *Aschenputtel* and *Ande-Ande Lumut* fairy tales amounted to 38. The *Aschenputtel* fairy tale has 20 moral data, consisting of 14 good and 6 bad. Then, in the *Ande-Ande Lumut* fairy tale, there are 18 moral data, consisting of 11 good and 7 bad.

Furthermore, based on the character analysis results in the *Aschenputtel* and *Ande-Ande Lumut* fairy tales, it was found that there was a total of 71 character data in the two fairy tales. In the *Aschenputtel* fairy tale, there are 44 characters data consisting of the *Aschenputtel* character with 11 charactesr data, the stepmother character with 10 character data, the second stepbrother character with 8 character data, the prince character with 9 character data, the dove character with 5 character data, and the father character with 1 character data. Then, in the *Ande-Ande Lumut* fairy tale, there are 27 characters data, consisting of Galuh Candra Kirana with as many as 7 character data, Galuh Ajeng with as many as 3 character data, Pandji Asmara Bangun as many as 3 character data, Mbok Nyai as many as 4 character data, the three Klethings as many as 5 character data, Bangau Tong-Tong as many as 3 character data, and Yuyu Kangkang as many as 2 character data.

There are similarities and differences in the characters of *Aschenputtel* and *Ande-Ande Lumut*, as follows.

(1) Aschenputtel and Galuh Candra Kirana (Klething Kuning)

The similarities between Aschenputtel's character in the fairy tale *Aschenputtel* and Galuh Candra Kirana in *Ande-Ande Lumut* are that both characters are kind, strong, unyielding, and obedient. On the other hand, the two characters differ in their pious, hardworking, and polite dispositions.

(2) Stepmother and Mbok Nyai

The similarity between the characters of Stepmother in *Aschenputtel* and Mbok Nyai in *Ande-Ande Lumut* is that they both have evil characters. On the other hand, the two characters' character differences are insulting, lying, angry, greedy, hypocritical, and kind.

(3) Second Stepbrother and Three Klethings

The similarities between the characters of the two stepbrothers in the *Aschenputtel* fairy tale and the three Klethings (Klething Hijau, Klething Merah, and Klething Biru) in the *Ande-Ande Lumut* fairy tale are that both have evil and insulting characters. On the other hand, the differences in those characters are in the characteristics of lying, anger, greed, hypocrisy, and envy.

(4) Prince and Pandji Asmara Bangun (Ande-Ande Lumut)

The similarity between the prince's character in the *Aschenputtel* fairy tale and the character of Pandji Asmara Bangun from the *Ande-Ande Lumut* fairy tale is that both have a loyal and unyielding character. On the other hand, the difference in character between the two characters is the character of cleverness and fairness.

(5) Doves and Bangau Tong-Tong

The similarity between the dove character in the *Aschenputtel* fairy tale and the Bangau Tong-Tong character in the *Ande-Ande Lumut* fairy tale is that they both are helpful characters. On the other hand, the two characters' character differences are honest and kind.

Fairy tales indirectly describe the culture of the country of origin. The fairy tale *Aschenputtel* comes from Germany. The first culture seen in this fairy tale is the image of women depicted through the main character. The second culture is stereotypes about stepmothers. The third culture is magical things depicted by the dove that always helps Aschenputtel. The fourth culture is the setting, one of which is the kingdom (palace).

Furthermore, the first culture seen in the *Ande-Ande Lumut* fairy tale is the kingdom, which is one of the settings in this fairy tale. The second culture is the attitude of *nrimo* (letting go), which is accepting what is obtained; this is reflected through the character of Klething Kuning. The third culture is the belief of the Javanese people. The fourth culture is magical things, depicted through the helper object, namely the magic stick.

There are similarities and differences in the form of morals in the fairy tales of *Aschenputtel* and *Ande-Ande Lumut*. In the *Aschenputtel* fairy tale, there are 4 moral aspects, while in the *Ande-Ande Lumut* fairy tale, there are 3 moral aspects. Examining human morality with oneself, the similarity of this moral value in both fairy tales is the good moral value of honesty and never giving up. In contrast, moral values differ between realistic living and envy. Discussing human morality with other humans, the similarities of these moral values in both fairy tales are in the moral values of filial piety, fairness, and arbitrariness, while the differences are in the moral values of courtesy, lying, helping, and selfishness. Investigating human morality with the natural environment, there are no similarities in this moral value, so there are only differences in moral values in the two fairy tales, namely the moral value of caring for nature. Last, analyzing human morality with God, the similarities in this moral value are that prayer and all actions will have a reward, while no differences are found in this moral value.

5. CONCLUSION

Based on the results of research on the comparison of characters and moral forms in *Aschenputtel* and *Ande-Ande Lumut* fairy tales, it can be concluded that, first, the moral messages contained in *Aschenputtel* fairy tales are divided into two, namely good morals and bad morals. Second, the moral message in the *Ande-Ande Lumut* fairy tale is also divided into good and bad morals. Then the third is from the results of the comparative analysis of the *Aschenputtel* and *Ande-Ande Lumut* fairy tales; there are similarities and differences in the characters and moral forms of the two fairy tales. Furthermore, although the two fairy tales have similarities in terms of story,

character, and moral form, there are still significant differences in the cultural aspects of the two fairy tales.

This research is expected to help add understanding and knowledge to the scope of literature, especially in the intrinsic elements of fairy tales (*Märchen*), especially character and morals. This research can also be used as a reference for other researchers.

Based on the research results, there are several recommendations, one of which is that students are expected to be more interested in studying and learning the world of literature, especially fairy tales (*Märchen*). Then, this research is expected to be a reference for educators as teaching materials and German language learning, especially in studying literary works, namely fairy tales (*Märchen*). For future researchers who want to conduct similar research, they can examine other intrinsic elements of fairy tales (*Märchen*), such as plot, theme, and so on.

REFERENCES

Anonymous. (2010). *Märchen*. [Online]. Available: https://www.lernhelfer.de/schuelerlexikon/deutsch-abitur/artikel/maerchen#

Frey, D. (2017). *Psychologie der Märchen: 41 Märchen wissenschaftlich analysiert - und was wir heute aus ihnen lernen können*. Deutschland: Springer Berlin Heidelberg.

Haerkörter, H. (1970). *Deutsche Literaturgeschischte*. Darmstadt: WinklerVerlag.

Herliawan, Y. A, L. (2012). *Kinder in Kulturen und Sprachen - "Kikus"*. Bandung: Allemania.

Laily, N. (2015). *Comparison of characterization and moral values in Frau Holle and Bawang Merah Bawang Putih fairy tales: A comparative literature study.*

Matzkowski, B. (2008). *Wie interpretiere ich? Grundlagen der Analyse und Interpretation einzelner Textsorten und Gattungen mit Analyseraster*. Hollfeld: C. Bange Verlag.

Nurgiyantoro, B. (2019). *Theories of fiction assessment*, print XII, Yogyakarta: Gadjah Mada University Press.

Nurgiyantoro, B. (2019). *Children's literature.* Yogyakarta: Gajah Mada University Press.

Oktavia, Lukiana W., and Mohamad Muzakka. *"*A comparative analysis of intrinsic elements of the legend of "The Origin of Lake Toba" and mukashi banashi "Tsuru no Hanashi"." *Japanese Literature*, vol. 1, no. 4, Oct. 2015, pp. 1-25.

Rokhmansyah, A. (2014). *The study and assessment of literature: An introduction to the science of literature*. Yogyakarta: Graha Ilmu.

Rosyadah, U. (2012). *Comparison of the main character and moral forms of fables der Hase und der Igel and fables of the Hare and the Tortoise.*