

## **Moral Values of the Text “Bujang Katak” Critical Discourse Analysis**

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### **Abstract**

The text "Bujang Katak" is a narrative text originating from Bangka Belitung Province. The text contains moral values that need to be known by the community. This study aims to explore the moral values contained in the text. The approach used to explore social values in the text is critical discourse. Data taken from sentences in the text uploaded on the page [https://stptower.com/wp-content/uploads/Cerita-Rakyat-Kalender-STP\\_compressed.pdf](https://stptower.com/wp-content/uploads/Cerita-Rakyat-Kalender-STP_compressed.pdf). This study uses a qualitative approach, grounded theory. The results of the study state that the text "Bujang Katak" contains high socio-religious values that are very useful for society. The values embedded in the text are: (i) We must not belittle others. People who are insulted will be given strength by God. (ii) The occurrence of the law of cause and effect cannot be avoided by the perpetrator. The findings of this study are that this text teaches us how to be a wise person, we must not look down on others. This study makes a positive contribution to the philosophy of language, teaching, and discourse studies. The results of this study are expected to stimulate other researchers to dissect moral values in other narrative texts.

Keywords: Text, context

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## I. Introduction

Narrative text is often viewed as a mythical story, namely prioritizing the meaning of the text behind the story (Barthes, 2011). On the other hand, narrative text is still viewed at the semantic level, namely the meaning of a text is given based on its use itself. Giving meaning to the semantic strata shows that the meaning of the narrative text has not been found in depth because the meaning of the text is determined by the language and context that accompanies it. The text "Bujang Katak" is one of the narrative texts that developed in Bangka Belitung Province which contains certain social meanings. The text is seen not only as entertainment or folklore. However, the text is believed to have philosophical values that are useful for society. Local narrative texts such as those conducted by Sugiarto (2025), namely studying the philosophy of the text "Lutung Kesarung". This study found socio-cultural philosophical values that are not only useful for the people of West Java, but also useful for the wider community.

The text "Bujang Katak" has the characteristic as a narrative text, namely a text that starts from orientation, complication, resolution, reorientation (Wiratno, 2018). The text "Bujang Katak" is characterized by an old woman, Bujang Katak, and is supported by the King and the king's daughters. The text is quoted as follows.

Bujang Katak is a child who was obtained from the prayers of an old grandmother who works as a pentane. Bujang Katak is a child whose body and skin resemble a frog so he is called Bujang Katak. Bujang Katak has a very good character. One time he had a desire to propose to one of the king's seven daughters. The old grandmother dared to propose to one of the king's daughters at the palace. How shocked the king's daughters were because there was someone who dared to propose to the king's daughters. The first to sixth daughters flatly rejected the proposal. In fact, the six daughters spat on the old grandmother. Only the seventh daughter was silent and did not spit on the old grandmother. The old woman left the palace and then conveyed the contents of the meeting to Bujang Katak. Bujang Katak's determination was very strong to marry one of the king's daughters. His second visit to the palace to convey his intention to marry the king's daughter was accepted by the seventh daughter.

The king gave Bujang Katak a condition if he wanted to marry the seventh daughter. The condition was that Bujang Katak had to be able to make a golden bridge from his house to the palace in one week. Because of Bujang Katak's strong intention to marry the king's daughter, Bajang Katak agreed to the condition. Bajang Katak meditated and asked for help to make the golden bridge. On the seventh day, his prayer was answered so that the condition addressed to Bujang Katak was realized properly.

When the prayer was answered, Bujang Katak transformed into a very handsome man and his skin turned into gold bars. To prove it, the old woman and Bajang Katak went to the palace to propose to the seventh daughter. How surprised, the princess saw Bujang Katak become a very handsome man. Bujang Katak married the princess and lived happily. On the other hand, the six princesses regretted their behavior. To imitate her sister's way of getting Bujang Katak, the soldiers were ordered to look for frogs in the rice fields for each princess. The frogs that were caught were placed on the sheets of each of the six princesses' rooms. A week later, the frogs died of starvation. The smell of the frogs' corpses spread throughout the palace. Therefore, the king punished the six princesses by cleaning the entire palace.

Another narrative text such as that conducted by Suardana (2021) examines the philosophical value of the text "Men Brayut" from the study of Systemic Functional Linguistics. The study found very high social moral values, namely the text "Men Brayut" shows how much God loves all mankind. The results of the study stated that God never discriminates between His creations in providing sustenance. Similar studies were also conducted by Suardana and Fitri (2024) and Semadi & Suardana (2024).

Therefore, this study aims to find the philosophical values contained in the text. This study uses a critical discourse analysis study, which emphasizes the social context. Language is formed or framed by text and context that can form the meaning of the text itself (Fairclough, 2001). The selection of a critical discourse analysis approach is considered very important because this study emphasizes the meaning behind the sentences used in the text. The research has a very close relationship with education, philosophy of language, critical discourse analysis so that the results of the study are expected to provide a positive contribution in the field of linguistics. In addition, the results of this study is expected to provide a stimulus for other linguistic researchers to conduct research on local narrative texts. Thus, the results of this study enrich linguistic findings.

## **II. Theory and Research Method**

Narrative text is a text that describes an event supported by the presence of a narrator's language to introduce the course of an event. In addition, narrative text is supported by a dialogue language created by a narrator to bring an event to life so that the presence of dialogue language can create an atmosphere as if it were real. Narrative text often uses unclear places, unclear places, and unclear actors so that narrative text is often viewed as a myth because the contents of the narrative text do not convey a factual event. However, narrative text is not just an entertainment text read by the public. However, narrative text has a certain meaning that cannot be seen from the text sentences (Danesi, 2004). Social context is a context that is outside of language, but has a very important role in determining meaning. Language and social context cannot be separated because language and social context need each other in the text. Halliday (1978) emphasized that the context of the situation involves three aspects, namely; field, tenor, and mode. Field is related to who does an action, for whom the action is done, how an action is done, what the action is done for, what media is used, how the action is done, and so on. Tenor is related to the relationship between one participant and another and the level of familiarity between the actors or participants in the text. Mode is related to the purpose of the text, the language used in the text, the form or genre used, the rules or norms that apply to the text, and the ideology of the text.

The moral values of the text are obtained from an abstract understanding through understanding the context of the situation and the cultural context. Both contexts are adjusted to the sentences used in the text. The moral values of the text are related to the beliefs of the community where the text is used. The moral values of the text are associated with the philosophy of a text that is packaged in a belief, namely what should be done or what should not be done. This study uses a qualitative approach, grounded theory, namely developing a critical discourse analysis theory (2023). This study develops a critical discourse analysis theory on the narrative text "Bujang Katak" which is one of the local texts from Bangka Belitung Province. The text contains moral values that need to be dissected in this study with a contextual study, namely the social aspects that play a role in determining the formation of meaning. The data sources used in this study come from sentences used in the text. There are a number of sentences that are of concern to researchers in determining this research study. These sentences are interpreted with an approach to social, cultural, and religious aspects of the local community. The results of the study of these sentences are described descriptively. A number of sentences are presented in this study and then described more clearly so that this study has a high level of measurability.

### 3. Discussion and Findings

As mentioned earlier, this study presents a number of sentences that contain implicit social, cultural, and religious meanings. These sentences are described descriptively. The following is an excerpt from a paragraph that contains the meaning of philosophical requirements.

#### Data I

One day, an old grandmother who didn't have a husband hoped that someone would take care of her when she couldn't work. The old grandmother begged God to give her a child. Children in the form of frogs will also be accepted. Finally, God granted the old grandmother's request and finally the baby was named Bujang Katak.

Based on the context of the situation, the reason the old woman asked for offspring was because of the old woman's worries that one day she would not be able to work anymore. The only action taken was to continue praying for offspring. The frog child was given and was grateful. The old woman was a diligent worker and devout worshipper, so her request was granted in a short time. Realizing this, the old woman was very happy. The child she gave birth to was a gift from God. The child who was given was a child who resembled a frog, so the child was named Bujang Katak. This social context produces the following moral values. (i) We surrender to God because this universe is controlled by God. Be sure that all control is in God's hands. Ask God for our needs because God is all-powerful in the universe. (ii) Seriousness and diligence in work will get the best results, so we are expected to be people who are diligent in doing work. (iii) There is no problem that cannot be solved in this life. All problems can be solved well if done seriously.

#### Data II

Bujang Katak was very interested in proposing to one of the seven princesses by asking his mother to propose to the palace. The first to sixth princesses rejected Bujang Katak's request by spitting on their mother. Her mother realized that it was inappropriate for her child. However, the seventh princess just kept quiet watching the phenomenon.

Bujang Katak's mother dared to go to the palace to propose to one of the king's daughters because the old woman loved her son very much. The grandmother did anything for Bujang Katak's happiness, including daring to propose to one of the king's daughters. Insults and insults were ready to be accepted without having to give any reaction. Bujang Katak's happiness was the main priority for his mother. That means that the happiness of a child is the happiness of a mother who sincerely loves her child. Children are the greatest wealth in her life. Rejection and insults were not serious things for her mother. This was done for the happiness of her child. The moral values obtained are; (i) Getting something big according to dreams must be done seriously and diligently. (ii) The trials that arise are something that must be solved seriously. (iii) The obstacles that occur must be used as a whip that aims to motivate to achieve goals.

#### Data III

Only the eldest daughter, the seventh daughter, did not treat the grandmother harshly. In fact, the daughter accepted the proposal even though her child had a frog's body. The King could not refuse the proposal from the daughter. However, there was a condition that Bujang Katak had to fulfill, namely making a golden bridge from his house to the palace. Because of his high desire, Bujang Katak agreed.

The context states that the seventh daughter is a kind daughter who does not belittle her mother Bujang Katak. The King is a wise man because the King grants his daughter's request. The King gives her freedom of choice. However, the King also does not want his daughter to have someone who does not have strong knowledge. Mastery of strong knowledge is the forerunner to prospering life. The moral values obtained in data excerpt III are: (i) We must not restrain or prohibit others from making choices. (ii) We must not back down from the consequences of our choices, we must dare to take risks or consequences for our choices.

#### Data IV

Bujang Katak and his mother meditated to ask for blessings for the realization of a golden bridge from his house to the palace. On the seventh day, his request was granted by God. Bujang Katak turned into a handsome young man. The frog scales on his body turned into gold.

Bujang Katak's request was granted on the seventh day. This means that Bujang Katak and his mother felt anxious about the fulfillment of the promise that had been agreed upon together. From the first day to the sixth day, the two people were shrouded in uncertainty about this. However, patience in asking for help was carried out until the request was granted. The moral values of data excerpt IV are as follows: (i) Belief in the power of nature or God need not be doubted. God's power will appear in due time. We believe in God. (ii). We are taught to be patient with a phenomenon because everything requires a process. Nothing is produced instantly. (iii) Insults or insults will become something valuable because God always gives something good or unexpected behind insults or insults.

#### Data V

Bujang Katak and his mother came to the palace to marry his eldest daughter. The King and his daughters were surprised to see the long golden bridge and Bujang Katak's handsomeness. All of his daughters regretted their actions. The other daughters ordered to find six frogs that would be stored in each of the king's daughters' cupboards. This was intended for the frogs to turn into handsome, rich young men. However, the frogs died because they did not eat. The stench spread throughout the palace. The King was angry and disappointed by the incident. The six daughters were ordered to clean the cupboards and the frogs' corpses were buried.

The social contest above shows that there is regret over the decisions of the other king's daughters. The other daughters try to imitate their sister's style to get happiness by looking for an instant way. The moral values contained in data V include: (i) Regret always comes too late so that the opportunity to repeat it again cannot be done. Therefore, we must not act without considering the consequences. (ii). We must not look for an instant way to achieve goals. All efforts require mature thinking and require a mature process.

#### Findings

The text "Bujang Katak" is a narrative text that teaches us to be people with good character. The teachings contained in the text are (i) making humans disciplined, (ii) being patient with a process, (iii) daring to make decisions about a phenomenon. Semiotically, the text contains the meaning that if someone gets happiness in life. We

must cleanse ourselves from dirty thoughts such as; insulting, belittling, other people. dirty thoughts hinder happiness. The golden bridge is interpreted that people who work diligently, patiently, and are ready to accept the consequences of their work will live a noble life. Therefore, this text teaches how to be a noble person in society by prioritizing three things, namely; good thinking, language, and behavior.

#### IV. Conclusion

The text "Bujang Katak" is a narrative text that contains a philosophical meaning of life that is very useful for all levels of society to achieve happiness. The values contained in the research are; (i) efforts require a process that must be pursued with discipline and patience, (ii) problems in the process of achieving goals must be seen as motivation, (iii) believe in the Creator of the universe because all nature and its contents are controlled by God. The results of this study have significance in learning, critical discourse, semiotics, philosophy of language. Therefore, this study is expected to provide a positive contribution to the development of science, especially in the field of linguistics. Thus, the results of this study are expected to be able to stimulate other researchers, especially in the field of linguistics because there are still many narrative texts that contain deep philosophy. However, the social values contained have not been scientifically discovered.

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