Positive Problem Solving Skills in Javanese Fairy Tales for Generation-Z

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Abstract—Tales are written literary products whose stories are light and witty. The value of education contained in it has proven to be beneficial to its listeners. One of the benefits is honing children's skills (generation-Z) in problem solving (Positive Problem Solving Skills). In an effort to navigate the Industrial Revolution 4.0, which is full of challenges, the young generation must have the character and mentality of a driver. Never give up and move on. Through fairy tales, children learn from the characters in the story and relate it to real life. Javanese fairy tales in particular contain many values of character education such as religious values, social values and cultural values. Fairy tales are expected to be able to practice children's critical thinking how to have a positive outlook in dealing with any existing problems.

Keywords: fairy tale, problem solving, generation Z

I. INTRODUCTION

Fairy tales are literary works that fall into the category of verbal literature which contains a lot of educational values. The background of this study is the anxiety of researchers seeing the phenomenon of declining moral values of the younger generation. Fade uploads bases (Javanese language level), reduced love for Javanese culture, reluctance to use their mother tongue (Javanese language), and the weaker mentality of leaders in themselves. As if they were not ready to face the industrial revolution era 4.0. Though it takes generations who minded driver, character, forward-thinking while keeping their own cultural values.

For example, the decline in morality of the current generation can be seen in various regions, especially in junior and senior high school. They are involved in free promiscuity, brawls, bullying practices, and other acts of violence. Based on data (KPAI, 2017) there was an increase in cases of children from 2011-2016, both data from print media monitoring and online media monitoring. Also mentioned in detail, there are 67 cases of children both as perpetrators and victims. The character crisis is realized by many parties, as stated (Kisworo, 2016) that moral structuring is fundamental in education. The importance of planting character education from an early age to reduce the impact of moral decadence such as brawls, acts of violence, free sex, persecution, drug use, and so on.

As one of the efforts is to give birth to the 2013 curriculum which emphasizes character education. Through (Ristekdikti, 2016) the Government also supports character building by including it in the RIRN formula. Can be traced to the **theme 4.1.10 Social Sciences Humanities - Cultural Arts - Education** clearly mentioned on the topic of research is character education and competitiveness. While the expected target is education design with national character based on religious values and national culture with global competitiveness.

Furthermore, the researcher chooses fairy tales as a medium of exploration for positive problem solving skills with the following considerations. First, Javanese tales use various Javanese Javanese languages that are easily understood by children today. Second, the plot is simple so that it is easy to understand. Third, re-invoking the Javanese tale because it is currently rarely heard in everyday life or used in teaching. Though fairy tales are one of the means to convey teachings, advice or advice without making listeners feel patronized.

In particular, the fairy tales that are delivered correctly can sharpen children's skills (generation Z) in problem solving with Positive Problem Solving Skills. In an effort to navigate the Industrial Revolution 4.0, which is full of challenges, the young generation must have the character and mentality of a driver. Never give up and move on. Through fairy tales, children learn from

the characters in the story and relate it to real life. Javanese fairy tales in particular contain many values of character education such as religious values, social values, and cultural values. Fairy tales are expected to be able to practice children's critical thinking how to have a positive outlook in dealing with any existing problems.

The fairy tale that became the focus of study in this research were 20 pieces. namely fairy tales kancil lan merak, fairy tales kidang lan bulus, fairy tales kadal lan ula, fairy tales kancil lan sabuk nabi soelaiman, fairy tales semut lan walang, fairy tales andong lan laler cilik, fairy tales kucing sing pinter ngalembana, fairy tales kethek lan bulus, fairy tales kancil nyolong timun, fairy tales tikus mungsuh ula, fairy tales pangeran kodok, fairy tales telu babi cilik, fairy tales serigala lan pitung bocah, fairy tales bebek rupane elek, fairy tales kucing lan tikus, fairy tales wedhus lan jaran, fairy tales kancil lan siput, fairy tales lutung kasarung, fairy tales timun mas, dan fairy tales pangeran seneng. The twenty stories have been broadcast in three state junior high schools in Karangdowo, Klaten Regency, Central Java Province. One of the expected results of this research is the realization of a generation of z who are skilled, deft, professional, technology literate, and still uphold religious, social and cultural values. Generations who are ready to face the Industrial Revolution era 4.0. So that it can compete with generations from other countries.

II. LITERATURE REVIEW

A. *Javanese Tales*

The fairy tale of Javanese is an old literary form that tells of an extraordinary full of fiction event that is considered by the community as something that did not really happen. A fairy tale is a form of traditional stories that are passed down from generation to generation. A fairy tales function to convey moral teachings (educate), and also entertain. Fairy tales can also be interpreted as a fictional story that is a retold recipe without knowing who the creator is. The story can be made because it is inspired by an event, occasion, or natural phenomenon.

In some limitations, fairy tales fall into the category of folklore and are part of the verbal tradition. According to Brunvard, Carvalho, and Neto in (Danandjaja, 2007) fairy tales have nine characteristics. First, the distribution and inheritance is carried out orally, that is, spread by word of mouth, through words and from generation to generation. This is usually the case given that in ancient times technology had not yet reached them. So that the distribution is carried out orally and requires a relatively long time. Of course another weakness is that there is a shift in the story or perhaps the change of the names of the characters because there is no original text from the tale.

Second, disseminated among certain collectives in a long time. The tale is spread or disseminated for at least two generations. Fairy tale spreads also take place for a long time. Third, there are different versions. This is caused by the way of word of mouth (verbal). Different versions of fairy tales are natural, given the lack of practical storage technology and can be mass-distributed. Conventional and slow distribution is also a trigger for the many versions circulating in the community.

Fourth, is anonymous, that is, the name of the creator is unknown. All fairy-tale literary works are difficult to trace who the original author was. Given its random distribution and word of mouth. Therefore it is impossible to know when the tale was created. Moreover, knowing who the author is.

Fifth, it usually has a form of pattern or pattern such as cliché, opening words and standard cover. Fairy tales usually use simple rules that have patterns with other tales. For example in some fairy tales, especially animal tales, beginning with the word "ing sawijining dina, ana macan ...". Sixth, it has usefulness in the collective life of a collective, as a means of educating, solace, social protest and projection of hidden desires. Storytelling is useful in everyday life, both in life as an individual and as a social community. Tales are also sometimes used as an attempt to protest the policies of their superiors (in the past, they could be students, governors, kings).

Seventh, is pralogical, which has its own logic that is not in accordance with common logic. Story ideas that seem odd (not reasonable or not in accordance with the general paradigm) include a plot that is unlike most other literary works. Eighth, become a collective property of certain collectives. This is because the first creator is unknown, so that each collective member feels he owns it. Because it is not clear who the author is, some people or groups of people feel they own it and then claim that this tale is his. Including fairy tale distribution to date. But indeed this is what keeps the tale alive in the culture of society.

Ninth, is innocent and plain, so it often seems rude, too spontaneous. It is understandable that fairy tales are also the most honest projections of human emotions. The story is labeled as the most innocent literary work because it is too spontaneous and straightforward. This is precisely what later became the main attraction of fairy tales. privileges compared to other works. Not convoluted, as is, and full of openness. Good openness to suggestions and criticism. So that on the way, sometimes the storyline changes according to the context of its time.

From a number of references, researchers found several related studies, including research (Nuryanto, 2017) which examined character education with storytelling methods CAS CIS CUS. The research method uses classroom action research. CAS CIS

CUS is an abbreviation of CAS (Cipta Aksi Super) as a means to open a fairy tale, CIS (Cipta Inspirasi Super) as the core of the implementation of fairy tales, and CUS (Cipta Usulan Super) as a cover of fairy tales.

The results of his research are that in the pre cycle the character value of love for God which was 68.8% initially in the first cycle could increase to 75%, and finally in the second cycle to 87.5%. The value of child discipline in the initial condition 62.5% increased to 68.8% and was quite satisfying in the second cycle with 93.8% achievement. The value of children's independence which was 68.8% initially changed to 81.3% in the first cycle, and increased again to 93.8%. The lowest value of child cooperation was 56.3% in the first cycle to 75% and after getting the results it increased to 81.3%. The responsibility of children in the initial conditions that are not good is 56.3% changed to 68.8% in the first cycle, and the peak in the second cycle to 87.5%.

Similar research was carried out by (Vitali, 2016), the purpose of the research was to realize the importance of a prospective teacher having the competence to tell stories. A teacher who is skilled at storytelling can build relationships and have closeness to his students. So the teacher will be easier to teach. (Patimah, 2015) his research on the effectiveness of fairy tales in improving children's literacy at the elementary level proved effective. According to him storytelling triggers the power of thinking and encouraging children's imagination. Teachers who are accustomed to using storytelling methods (in contrast to lectures) during the teaching and learning process in general must have students who have good literacy skills compared to teachers who only teach conventionally in class. The habits caused by storytelling activities can provide many impacts positive towards students' literacy skills both in reading, writing and speaking skills.

The same thing was stated by (Ipriansyah, 2011) in his writings related to tales, he produced two conclusions. First, fairy tales can be used as a means of entertainment and education. Second, it helps children develop both in terms of thinking and language. In addition, through the conversation of the characters, the child can also consider good and bad, may and may not. Thus fairy tales also play a role in children's moral development.

An important role of fairy tales in accelerating the absorption of information is also proven (Abasi & Soori, 2014) in his article entitled Is Storytelling Effective in Improving the English Vocabulary Learning among Iranian Children in Kindergartens? Summing up that fairy tales proved to be effective in increasing the ability of Iranian children of kindergarten to learn to master English vocabulary. This proves that fairy tales can indeed be a technique for conveying learning material effectively.

Not only the results of the study, but there are also scientific articles that are interested in the theme of character education. One of them was an article of work (Padmaningsih, Sujono, & Suwanto, 2016) which was published in the national seminar proceedings at UNS. They found that the value of local wisdom contained in traditional Javanese fairy tales is as follows. First, there are religious moral values related to God, second, there are social moral values, and third, there are individual moral values.

B. *Generation Z in the Era of Industrial Revolution 4.0*

Many opinions put forward the definition of generation Z's age range. But all agree that Generation Z is a term for children born in the internet era and have enjoyed the magic of internet technology. An era filled with all the sophistication and ease that is available. Starting from artificial intelligence, internet of things, biotechnology, autonomous vehicles, nanotechnology, and robotic. In essence, there are technological innovations in all sectors.

In his article (Pebryawan, 2017) explains that the internet era of things, which is a series of Industrial 4.0 revolution era, will be dominated by young people who are more open and friendly towards technological developments. Everything can be done at the same time with the help of the internet. Information can be obtained as fast as lightning through a smart phone. Accessing homes, lights, cars, and even stoves can be done through the cellphone. Of all the series of illustrations, the most adaptable generation is generation Z.

In line with that (Adam, 2017) says that generation Z is known as a character that is less focused than millennial, but more versatile; more individual, more global, more open minded, more quickly into the workforce, more entrepreneurs, and of course more technology friendly. Generation Z is believed to be the main actor in the Industrial Revolution 4.0 era. This can also be seen from the maneuvers of various well-known companies that are starting to employ young workers who are considered more skilled, deft, and technology-friendly.

C. *Positive Problem Solving Skills*

As one of children's literature, fairy tales serve to provide entertainment, as well as a means to pass on values that are believed to be true by the people at that time. Tales are seen as a means to pass on values, and for the old community it can be seen as the only way. In accordance with the existence of the mission, fairy tales contain moral teachings.

Fairy tales often tell the main figure suffering, but because of their honesty and endurance, the character gets a pleasant reward. On the contrary, evil characters must get punishment (Nurgiyantoro, 2005). So that a fair tale created must have a moral value that can be conveyed. As expressed by Nurgiyantoro that a person who is patient, diligent, and able to stand the test will get happiness in the end.

The same thing was stated by (Danandjaja, 2007) that the stories told specifically for entertainment, many and also describe the truth, contains lessons (moral), or even innuendo. The same things disclosed by Carvalho-Net (Danandjaja, 2007) that fair tales has uses as a means of educating, solace, social protest, and projection of hidden desires. From some of the reasons above, it can be concluded that there are among others: entertainment or consolation, educators, means of passing on values, social protests, and also as actions of hidden desire.

Basically, Cutting Positive Problems is a technique used by someone. Calm in every thought, able to think clearly and provide solutions even in a critical screen. This kind of ability is not everyone can automatically have it. Training is needed and intensive to be able to master it.

In its development, Positive Problem Solving Skills are needed in the world of work. Agencies or companies look for reliable figures. Someone who can show the way out. Become a worker who can provide solutions when the agent or company where he works has a deadlock. This ability is also needed by leaders in managing the company they lead. This is what a driver must have. Not easily shaken, not easily provoked, and becomes a problem solver.

Positive Problem Solving Skills available in Javanese fairy tale are expected to be described in full. Through its characters with various personalty, the storyline is unique and simple, its antics, and moral messages can be delivered, becoming an example for generation Z. Furthermore, fairy tales that can inspire and teach them in interpreting life. Teach them to overcome every problem with wisely and prudent.

III. METHOD

The research used is a qualitative descriptive study. Qualitative descriptive research is a research method that is full of social realities and the various phenomena that occur in the community are the subject of research so that it describes the characteristics, attributes, nature and models of the phenomenon (Sanjaya, 2014).

Based on this understanding, the steps of this research are first, identifying research problems. Second, formulating and limiting problems. Third, do a literature study. Third, determine the object of research as a source of data and data. Fourth, collecting data, analyzing data. Fifth, discuss the results of the study and draw conclusions. Finally, compile a research report and publish it.

The number of Javanese fairy tale stories used in this study amounted to twenty. The twenty stories are *kancil nyolong timun, kancil lan sabuk nabi Sulaiman, Andong lan Laler Cilik, Semut lan Walang, Kadal lan Ula, Kancil lan Merak, Kancil lan Siput, Kethek lan Bulus, Kidang lan Bulus, Kucing sing Pinter Ngalembana, Lutung Kasarung, Tikus mungsuh Ula, Timun Mas, Kucing lan tikus, Wedhus lan jaran, Bebek rupane elek, Telu babi cilik, Pangeran kodok, Serigala lan pitung bocah,* and *Pangeran seneng.*

Data collection methods in this study are adjusted to the objectives to be achieved. Researchers are looking for Javanese stories both in books, internet, and also youtube. Furthermore, the researchers decided to select and sort the data according to the research of 20 fairy tales. the next step is to do data analysis. In this study the analysis used is interactive techniques. There are three steps that must be followed in interactive techniques, namely reduction, data presentation, verification and conclusions.

IV. RESULT AND DISCUSSION

Based on the research that has been done, it is produced that the proven Javanese fable can be used to improve Positive Problem Solving Skills. Ability that manifests in the characters, the story, and the moral message in it. Positive Problem Solving Skills in particular can be mastered optimally through the values contained in the tale. The story in this study was successfully identified with the following values.

No	Fairy tales	Value		
		religious	social	cultural
1.	kancil nyolong timun		√	√
2.	kancil lan sabuk nabi Sulaiman	√		√

3.	Andong lan laler cilik	√	√	√
4.	Semut lan walang	√	√	
5.	Kadal lan ula	√	√	
6.	Kancil lan merak	√	√	√
7.	Kancil lan siput	√	√	√
8.	Kethek lan bulus	√	√	
9.	Kidang lan bulus	√	√	
10.	Kucing sing pinter ngalembana	√	√	
11.	Lutung kasarung	√	√	√
12.	Tikus mungsuh ula	√		√
13.	Timun mas		√	√
14.	Kucing lan tikus	√	√	√
15.	Wedhus lan jaran		√	
16.	Bebek rupane elek	√	√	
17.	Telu babi cilik	√	√	
18.	Pangeran kodok	√	√	
19.	Serigala lan pitung bocah	√	√	√
20.	Pangeran seneng	√	√	√
Amount		17	18	11

Table

Java Fairy Tale.

Basically all fairy tales contain the values above, of course with different levels. Of the three values, the most prominent value is religious value. The thickness of religious elements in fairy tales cannot be separated from the history of the nation's cultural heritage long ago. Eastern culture is famous for being religious. Indonesia is also famous for its polite and smiling people. Actually, this ethics, attitude and upload of our nation is what makes foreign tourists feel at home in Indonesia.

Some fairy tales in this research are also adaptations from the stories of other countries that have also undergone a process of acculturation so that they are thick in Javanese nuance including the language they use. Fables like the prince of frogs, are actually adaptations of the story of Prince Frogs from other countries. Likewise the story of Pangeran Seneng and the fairy tale of Serigala lan pitung bocah cilik. Again this proves that our country has high acculturation power. Even though now, our nation's acculturation power is not as strong as before. This is one of the effects of disruption. Changes that are too fast, make many people stutter and hobbled to follow the changes.

Tales as a means of forming a personality in terms of providing stimulus through the subconscious to give the body the right code in dealing with everything from the outside. Especially in the industrial era 4.0 which will be issued by internet technology. Children's challenges are getting bigger. Smart phones that provide benefits at the same time also bring disaster to the younger generation. parents' concerns make them have to provide supervision for their children. The pros and cons of using cell phones have not yet reached the surface, but latently parents develop agreements with their children about their use. There are those who give complete freedom, with superficial arguments, what matters is that the child is happy. There are also those who use cell phones in a period of once a day, or once a week and so on. There are also those who forbid each other from using smart phones, because of negative technology. Dot technology cannot be avoided.

The Javanese fairy tales that is rich in stories proves that, the content of advice and counsel in it provides many alternatives in an effort to instill manners without worrying about feeling bored. What's more, the use of fairy tales as character building is supported by the Klaten regional government which requires hours of literacy (understanding of literary works) on a weekly basis. Researchers feel this benefit greatly, when conducting research at the school.

The Positive Problem Solving Skills found in fairy tales we can learn, for example the fairy tale of Kancil nyolong timun, is one of the most famous tales and is often used as a fairy tale anywhere. The moral value contained in it is one of the noble values that are conveyed to listeners in a fun way without feeling advised. Kancil is described as a naughty animal because it dares to steal the cucumber belonging to the farmer. This teaches us also not to take things that are not their rights. Precisely early education that can be a foundation of faith or the basis for the child not to take what is not his right.

Generation Z will grow and develop in an age that is not friendly for generations X or Y. An era full of challenges. The fairy tale of *Kancil nyolong timun* teaches the children about ownership. How humans live must have value. Respect the property of others and themselves. Be grateful for what they have and do not take the property of others. There is also a message on the fairy tale of *Kancil lan sabuk nabi Soelaiman* that teaches children to remain calm, cool-headed in dealing with all situations. Whatever the situation, the calm is the key.

It was told that kancil was being hunted by a hungry lion. Kancil stopped beside the large snake who was meditating. Kancil seeks reason how to escape the pursuit of the starving lion. Long story short, Kancil find sense to be able to escape the lion. Kancil confessed to the lion that he was being assigned by the Prophet Soelaiman to guard his belt until the Prophet returned from traveling. Lions who believe in Kancil, then told the Kancil to leave and promise not eat it. In the heart the lion wants to be the ruler of the forest, especially if he can fulfill the duty of guarding the belt until the Prophet returns. After the Kancil left the place, not long after that the guarded belt moved and wrapped around the lion's body. The lion was shocked and was unable to hold the belt which turned out to be the big Snake who was meditating. The lion died because of his own actions.

The same thing happens in life, when we are faced with situations that make us panic and tend to take foolish decisions that actually harm us. A situation that is not friendly to us, for example the pressure of the teacher, or friends at school. Job pressures, problems at home, and even pressure related to life in death as experienced by Kancil. In the fairy tale once again teaches us not to be careless and clever in managing our emotions. Set up a strategy and find a way out.

Another example can be seen in the tale of *Kancil lan Merak*, which gives moral value that actually every human being has been given talents and privileges. So there is no need to be jealous of each other. Kancil is actually a reflection of ourselves who often forget to be grateful. Peacock is another person that we often make a measure of our own success.

Our education system is also unwittingly confused with the fairy tale of Kancil lan Bulus. The system that raises the Kancil lan bulus. The race in the world of education is so thick. The system requires students to compete and the term "bite each other" to get the best student title. A race that focuses not on multiple intelligences, but only on logical intelligence. As a result, many Kancil are always thirsty for recognition, intelligence, and desire for their existence to be recognized. If there is something better than them, then as fast as lightning they will try to rival it. If possible to exceed it. Just imagine if a company, school, university, or certain institution is led by Kancil?

Different things can also be found by readers in other fairy tales such as *pangeran seneng, andong lan laler cilik, telu babi cilik* and some other fairy tales. Surely these twenty Javanese tales contain religious values, social values and cultural values, all of which can be used to hone decision-making skills and solve problems in everyday life. Whether at home, school, play environment, or in the work environment.

For generation Z that is full of challenges in the Industrial Revolution 4.0 Era, it is very important to have good self-control. Because in this era of technological progress the level of difficulty, the challenges will be even greater. difficulty adapting will bring the generation to destruction. Because passengger mentality people will never get the chance to taste the beauty of life in success. A mental passengger will be silent and follow the path. Easy to provoke, and difficult to work with. Impulsive and reactive to change. Rigid and difficult to develop. Different from people who have driver mentality. Positive Problem Solving Skills are a part of him, like a DNA that will not disappear and flow in his body. Wherever he goes, he will bring renewal, and positive changes around him.

V. CONCLUSION

Javanese fairy tales contain many values of character education which are divided into three main points, namely religious values, social values, and cultural values. These three values are closely related to improving a person's skills or abilities in managing their emotions. Furthermore, fairy tales are proven to practice critical thinking and help children have a positive outlook in handling every problem that arises. This includes the value of Javanese ethics that teaches children about manners in communicating and acting in society.

Acknowledgment

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