

CONTRASTING ADVENTURE FOLKTALES AND FAMILY FOLKTALES: A STUDY OF MORALITY IN LITERARY WORKS

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Abstract: Reading folktales to surmise the morality can be so puzzling because morality is not simply about what to do with good and bad categorization, but it is also about how doing morality with its impacts thereafter. Telling adventure folktales and family folktales will create a gap that will in turn convey two different moralities. With all the different characteristics they have, moralities can work in different ways such as defeating bad giant and advising kids good things. This research aims at contrasting moralities conveyed in the two different folktales. The folktales that are analyzed are *Jack and the Beanstalk*, *The Fisherman and His Wife*, *The King's Well* and *Lazy Maria*. The theories of morality applied are Kant's perspective which assumes morality into two; hypothetical (impure) and imperative (pure). Based on the problems discussed, it is found that in adventure folktales, morality functions to show how something done based on the purpose. On the other side, in family folktales, morality functions to show how something done should be based on impacts thereafter. In conclusion, morality cannot be judged only based on how it is categorized as it works on its function and aim; resulting in either good or bad things. College students can see it better than lower level students, because it is not about the judgmental claim, but rather on how to think critically about something sensitive like moral value.

Keywords: *morality, hypothetical, imperative, and folktale.*

INTRODUCTION

Folktales not only function to entertain people before sleeping as in the old tradition (mostly for children because it sometimes contains magical creatures, fairies, etc.) it also functions to deliver something implicit behind the stories as well. The implicit meanings delivered in folktales are mostly teaching about morality, by either giving the example of how human should have good morality and of how human should not reproduce the negative morality practiced by the character(s) in the stories.

Folktales are a versatile source of passing down moral values. Lindahl (2004) states that folktales are stories told from generation to generation as an invaluable creative material that continues as oral tradition. Some folktales partly

make believe and some are real. Lindahl also states that folktales function the same way all over the world—a communal tradition that is orally transmitted. The transmission can be through the plots and characters in the story. While stories are delivered through language, it is possibly that they are delivered through pictures where both pinpoint to show something valuable in life. Themes of folktales include stories for children, legendary, fairy, and humor. Lindahl concludes that folktales may provide strategies to raise people's awareness of the different socio-cultural rules and different concepts of politeness in given social contexts. Lindahl (2004) further states that folktales as literary work show the significance of culture in language learning for the achievement of meaningful communication and the understanding of a particular language. At the heart of what she states, Lindahl states that a foreign language learner may draw incorrect assumptions due to cultural misunderstanding when reading unfamiliar discourse of folktales.

Generally speaking, folktales are traditional and people do not know who created them. Of course, they are very old, carried and preserved by word of mouth, and intended for all regardless of age, sex, class, and place. In recent years, these folktales have been written down. They are known from their authors, from the nineteenth and twentieth century, and the contents are usually more detailed and complex than those of oral tradition of folktales. Folktales can be divided into cumulative tales, animal tales, humorous tales, fairy tales, tall tales, legends, and myths (Wolf & Levy, 2004: 1). There may be a lot of categorizations about folktales. However, it can be very crucial to see the different genre of folktales based on the themes. Different themes can manifest in different way in conveying the meaning. This study assumes that there are two big categories of folktales; adventure folktales and family folktales.

Since the aim of folktales is to educate, folktales can be seen as being didactic. Thompson in his book *The Folktale* writes that folktales were not only for entertainment but also for giving lessons, as every story is a means of entertainment and at the same time helps towards a solution of a particular problem Thompson (1977: 428). The stories the collectors have recorded from the lips of the older peasants do not originate with these particular aged men or women but are learned, perhaps in their youth, from other people. Anyway, every area in the world with different nationalities or religious beliefs will naturally have folktales which have been transmitted and remain today through an oral narration. One aim of human beings in oral narration is to release stress. Another is to express religious beliefs which can affect the thoughts, ideas, and ideals of people. Because people benefit from the value and entertainment of these stories, they keep them repeated and retold. Folktales foster creative imagination and relieve suffering and therefore they maintain their popularity (Thum, 1999: 3).

Based on the discussion above, it can be seen that the point of folktale is the meaning conveyed through the story and every folktale must have similar purpose or aim; to expose good morality. However, when we read some adventure folktales, we are provided by some cruel and even tricky story of how the protagonist tries to defeat the evil and the big giant. Or else, the witch is cruelly beaten by the fair power, or so. This kind of folktale is different from how Cinderella finds her love. In such folktale like Cinderella, the story is intended to expose and convey the good things that are always over the evil and bad things. Therefore, it is very interesting to show the contrast between them. In a narrow

sense, this study takes four folktales which are categorized into two; *Jack and the Beanstalk* and *The King's Well* which are adventure folktales, and *The Fisherman and His Wife* and *Lazy Maria* which are family folktales. The two pairs take different ways to convey the morality, although they are in the similar scope of folktale. Hence, Kant's moral theory is applied to see how morality is acted upon.

DISCUSSION

Kant separates two priority actions an action *in accordance with duty*; this action is acted on the basis of the corporation with other entities such as interests, pride, another purpose, and so forth, and the action *from duty*; actions carried out on the basis of the act in itself, which means "a purposeless act", "essentially a by-product of itself", and action "in-itself".

An act done from duty derives its moral worth, not from the purpose which is to be attained by it, but from the maxim by which it is determined. Therefore the act does not depend on the realization of its objective, but merely on the principle of volition by which the act has taken place, without regard to any object of desire. It is clear from what precedes that the purposes which we may have in view for our acts, or their effects as regarded as ends and impulsions of the will, cannot give to actions any unconditional or moral worth (Friedrich, 1949: 147).

Thus, in simplification, doing something morally should be envisaged in these two categories. An action which can be said as the pure action is an action *from the duty*; the duty for Kant is nearly related to the reasoning while the reasoning is not infected by desire, pride, and other purposes. On the other side, an action which is not pure action is an action *in accordance with duty*; it means that one will do something for something else. In moral sense, Kant seems to implicitly see this second part allegorically in pathological nuance. Kant leads this problem on the structure of the act itself by exposing the linguistic level which implies that all things exist in the mind of human is always in *Metaphysical Foundation of Morals*; it is a kind of Kant's attempts to discuss a wide range of imperative/command that makes the human to act in a contingent of understanding.

One of the most important differences here is the difference between a hypothetical category and imperative. The instance of hypothetical categories is like "If you want to get X, you have to do Y" and according to this, the category hypothesis suggests that action is simply a means to get something and it is the goal. In otherwise, the imperative category works by imposing the requirements on an act, the only need which is owned is an action that is in itself (in-itself), without any purpose, and without the friction of the outer dimension.

Kant (1785) states that it is analogous to a sentence command/imperative: "You have to keep the promise!" This sentence does not mean that it is regardless of a contradictory, because there is still a supplement that is concealed or implicit in it, so it takes the premise of the next "... if not, you will be slayed!" With this supplement, the category imperative is to immediately turn into a category that is a hypothetical imperative or in disguise or false. All categories imperatives seem potentially to become imperative that is hypothetical and it shows that what Kant sees the actual imperatives category which is potentially to be hypothetical

categories. Therefore, the *supplements* can be the “poison” that undermines the premise of the first; as an act, which is initially purely, subsequently is undermined by a particular purpose which suddenly presents. This is analogous to the “I think” which is unnecessary spiked by “therefore I am” (in Cartesian tradition) because, in the process of “I think”, the act is actually running authentically, aiming, pure, and questioning, so that an action becomes imperative and a far from being a hypothesis. To simplify this conception, it has to be remembered that Kant sees that imperative can be both, hypothetical and categorical; “[...] if the action were good merely as a means to something else, then the imperative is hypothetical; if it is represented as good in itself, hence necessary, as the principle of the will, in a will that in itself accords with reason, then it is categorical.” (Kant, 1785: 31). Therefore, the hypothetical exceeds something for something else and to act morally with this category people may seem the impure action for doing something. This problem, for today, may be known as the symbolical action for grasping legitimacy, acknowledgement, or something else. However, what Kant emphasizes here is that hypothetical should be seen also in a good sense because sometimes a one does something good for something else can be helpful for the others. In the problem of categorical imperative, which is known as the pure morality, one does something for pure goal. It is like a responsive call where nothing affects and persuades it, so that it is like an intuition for human being to do with the will for responding to each.

[...] without being grounded on any other aim to be achieved through a certain course of conduct as its condition, commands this conduct immediately. This imperative is categorical. It has to do not with the matter of the action and what is to result from it, but with the form and the principle from which it results; and what is essentially good about it consists in the disposition, whatever the result may be. This imperative may be called that of morality. (Kant, 1785: 33).

Finally, it can be understood why Kant has to be so busy for making this categorization because he has to make an ideal position for morality as his thesis that morality, in its purest, is exactly a morality without being touched with other purposes. It is doing ethically in wholesome goal and aim, so that a one will receive untainted reason for doing this will. In other word, this can be assumed that Kant implies to say that the exclusive goal of how he writes about *Groundwork* (*can be understood as the fundamental base of ontological and epistemology*) is to pursue and launch the ultimate value of morality while it is the Categorical Imperative.

Looking at this perspective, Kant seems to unveil the impure moral action and it has to be underlined in a bold perspective because this may change one’s perspective to claim a moral value although it is not a pure morality. To simplify this part, it is so prominent to remark moral as in relation with action because moral is basically an ethical react or response rather than other symbolical understanding and defining value will be helpful to clean it up.

To conclude it all, the use of Kant’s perspective of morality is to screen out that the morality should be seen on the purpose rather than to see it in the context of how it is done. There are complicated categories to see but it is clinched in how it is done for something else and how it is done in itself and in its purest. From the point, morality can be embedded and applied to assume. Additionally, it is very important to see how Kant calculates morality with that

perspective, even with that paradigm. Kant, as German philosopher, should be seen as an idealist. Therefore, what he sees about morality can also be understood in the division of the combination between rationality and institution. The diagram below might explain how Kant views morality.

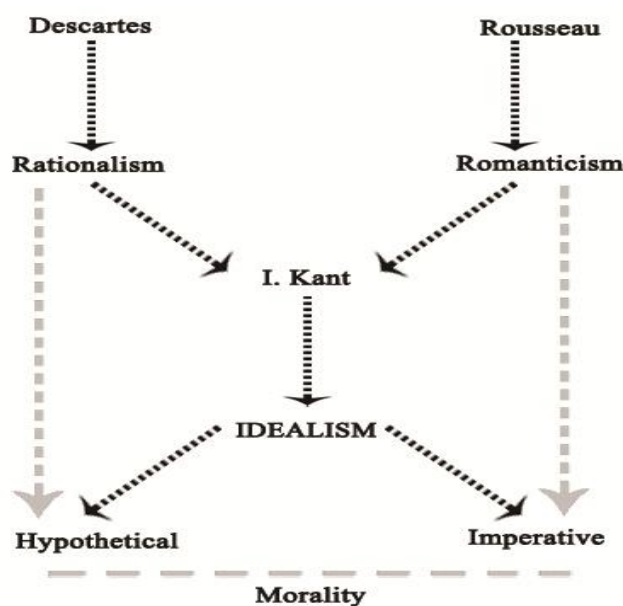


Figure 2.1
The figure of perceived morality as proposed by Descartes, Rousseau, and Kant

Descartes, also known as the father of modern philosophy, believes that truth can be traced from the inquiries of the doubt. The doubt stimulates the questions to think, while thinking indicates the position of the answer which is aimed. This is what Descartes sees as the process of *cogito* and *cogito* is uncompleted condition, therefore, alike to general condition of a question that needs answer, *cogito* should be completed with an answer which he says as *sum*; *cogito ergo sum* (I think therefore I am). This is how rationality is centered than using emotion because emotion can trick and conceive human being. On the other side, this is what Rousseau criticizes that rationality makes human trapped in a condition like a machine which always looks for stability (answer and question). This leads human to forget the essence of human, especially against emotion, feeling, conscience, and intuition. Here, Romanticism emerges as the credo of taking human back in its essence; using emotion and intuition as the trigger. Rather than conflicting these two separated thoughts, Kant comes to solve it by combining it into a way to reach the highest truth as he puts it in moral category. He believes that there are two categories in morality; hypothetical (which means rational) and imperative (intuitional).

Knowing this conception can be important thing, because reading folktale is both interpreting the message and how to trace the way it is conveyed. Just take a look at the first folktale, *Jack and the Beanstalk*. Honesty in the story of Jack and the Beanstalk does not have the large portion to elucidate because the honesty

just emerges on a two additional enclosed part of the narration. The first is when Jack tells the truth about the beanstalk that grows to the cloud and the second one is the giant's wife's lie. Honesty can be anonymously termed as the antonym of lie. Therefore, it is always associated with a moral of telling the truth. Jack's honesty is represented when he tells to his grandmother that there is beanstalk grows. The grandmother does not trust it because it is very impossible to be accepted rationally. This honesty, willy-nilly, cannot be neglected from the moral value enclosed in the story implicitly. Indeed, Jack tricks the giant but it is for Jack's good life. Therefore, honesty here should be well thought-out as a way to solve morally, if it bad of being honest, it means that honesty should be valued as social effect. Being honest is a good thing because lie deceives someone else and it will result disadvantages.

The case of lie or dishonest in the story also reflects something paradox, Jack can be said to have deceived the giant, or the giant's wife who has deceived her husband. However, this dishonest may seem as a lie, but lie here is a good thing for the protagonist. Therefore, the antagonist, which is at the very beginning is "destined" to be defeated, should be deceived. This lie tricks the antagonist and provides the triumph of the protagonist. Doing bad for good thing is the moral value can be taken from the paradox of being dishonest and this is usually used in the classic story just like the seven gnomes deceives the witch in "The Snow White" folktales or Peter Pan who deceives Captain Hook, etc. Thus, again and again, dishonesty to defeat the evilness becomes the major morality, especially in the context of honesty. To be honest and to be dishonest does not simply about the category of it, but how it functions. If to be honest for something hurting, this would be amoral, but to be dishonest for something good, this should be morality. Jack has done it and it is the way for his adventure.

Honesty in the story of Jack and the Beanstalk can be one of the most interesting things should be noticed because it offers the "oxymoron" of morality; good and bad are united in one condition. The good thing is how honesty produces good result and bad thing is how dishonesty produces good result. The first thing should be discussed is Jack's honesty. As an innocent boy, after he is asked to plant the beans, he knows that the beans grow fast and tall extremely. He tells it to his grandmother and it implicates Jack's honesty to tell the truth;

So he run and said, "Grandmother, my bean tree is as high as the house. "So she slapped his face and said, "Go on out of here, you know hit's not up yet." When she went out, sure enough hit was high as the house. So hit made her kind a sorry and she give him a piece of bread and butter (Gentry, 1923: par. 2).

Jack tries to tell the truth with no lies although what he tells is difficult to accept logically and rationally. However, it does not stop the value of Jack's honesty to be considered because the important thing of honesty, at the very basic essence, is telling something truly with no lie behind or ahead it. His grandmother initially does not trust it until she attests Jack's honesty. Besides that, the other case which is oppositional to the honesty but occasionally relates to it is the second thing of honesty; dishonesty. Dishonesty here refers to the condition of how telling lie will result good thing, especially for the protagonist. After Jack climbing the stalk, he meets the giant's wife and she helps Jack by hiding Jack and telling to her husband that there is no Jack. This is how dishonest is used to save Jack and saving the other is the most fundamental thing in morality,

especially in ethical philosophy; “Aw now, Poppy, don’t talk that way, that was just a little old boy that was here this evenin’ and he’s gone now” (Gentry, 1923: par. 7). The giant’s wife tells the lie because she has hidden Jack under the bed. This dishonesty infers the implicit meaning of being honest as the moral message. This dishonesty also implicates the close relationship between Jack and the Giant’s wife in radical sense. By seeing this contrast but filling the ruptures of its unity, between dishonesty and honesty, there is laid a precondition of truth that the both should function to be morality. If it is good to tell the lie, thus it will be good thing. If it is good to tell the truth, thus it will be better thing. That is how honesty works as morality and Jack contests it in its conveyance. Honesty is always dependent by means it always traces reasons how it should be either done in honest or in lie; it is a hypothetical morality in Kant’s perspective.

It also occurs at how Merrywise in *the King’s Well*. The honesty in *The King’s Well* is actually the most interesting part to discuss, it is not caused by the way honesty result good things, but oppositely dishonesty which results good things. This may sound so paradox or even oxymoronic because honesty is known as morality usually bringing good value rather than dishonesty which is able to bring good value. In the story, there is told that Merrywise is an inquisitive one, he wants to know everything in detail. There two cases that lead to the dishonesty as good value here.

First is, when Merrywise spies on the sound in the mid of the forest, he finds that there is a giant and he steals the axe. After he comes back to his brothers, he tells that there is nothing happens. It is definitely the lie, Merrywise does not tell the truth to what he has seen and what he has done. However, by telling this untruth, Merrywise can keep the axe and at the end of the story he uses the axe to defeat the giant and people are happy to what he has done. The second thing is when Merrywise seeks for the source of the crystal water, he strolls for so long until he realizes that the source is from a walnut. He comes back to his brothers and again, he does not tell the truth that he has found a walnut. However, this walnut has made Merrywise wins the contest and it is not for his personal business, but he wants to make his brothers happy by positioning them as the dukes in the kingdom. Besides that, he also wants to go home to visit his father who is sick and it strengthens the assumption that the dishonesty Merrywise has sold to the readers, it is exactly for good thing and this is what important thing that has to be taken. Valuing morality is not merely about how morality is delivered on the surface, but it has to be seen the root or the essence or even the way it is purposed. If morality is used for bad thing, it is not morality itself, even the morality can be seen from the amorality for good reason just like to what Merrywise has done.

Conclusively, it should be regarded the important issue, and perhaps, its relation to Jack. This folktale has similarity to Jack, those are adventurous folktales and those have “problem” in honesty. Jack uses dishonesty to beat the giant down indirectly, while Merrywise, uses dishonesty for solving the problem. These are the picotal point, that honesty in the negation context can be seen as the morality because it is for good thing rather than resulting bad impact. Honesty in this folktale is very interesting thing to see because Merrywise can be said as the liar protagonist. The liar here refers to the cases that expose the slick character of

Merrywise. Merrywise finds the giant and he steals the axe, he finds the walnut, but he never says it to his brothers, he even lies about what he has just found.

Well, when he got down to where the brothers were, they said, “Okay, Merrywise, what did you find?” [...] And he said, “Oh, nothing.” [...] And they said, “What was making the noise?” [...] And he said, “Oh, just some trees falling.” [...] (Fugate, 2001: par. 9—12) Also, “Well, did you find out where the water comes from?” And he said, “Oh, up and around the hill a piece.” (Fugate, 2001: par. 17—8, *italic is added*).

Merrywise, indeed, is lying to his brothers that he actually finds something in the forest. But he decides to tell that he does not find anything. This dishonesty may seem bad, but when it is looked deeper, it will be showing that the lies will give the good effect. Talking honesty is essentially to avoid the bad luck and result, however, sometimes in morality; dishonesty can also to avoid the bad luck and result, such as tricking and trapping the giant, monster, or every antagonistic people who cannot be defeated physically. This does not teach how to lie, but it is to see the morality of being good with telling the lie in a good aspect. Finally, what can be said as the dishonesty in this folktale actually gives the good result. It means that Merrywise has told something important that doing morally should be seen on the thing which is resulted. He is lying but lying for truth and right result. If he does not lie, the king may be different and the brothers will be still arrogant, and even the giant will never be defeated. Therefore, the moral value of honesty here is the way Merrywise tells about how to be good for other although it is through lying. Being honest through lying means that this morality is not practiced from in-itself, but for something else (the purpose/the goal), therefore it should be considered as hypothetical morality in Kant’s perspective.

Different with those, *In the Fisherman and His Wife*, the honesty turns to be the bad thing. Too honest means too frank and blunt without any hesitation and it can hurt someone else’s heart. Honesty which is related to a condition of telling the truth, at this folktale, emerge on the fisherman’s character. It is known that the fisherman helps the magician fish and he releases it, however, on the other side, his wife is driving angry because of poor condition. The fisherman, when he comes back home, tells the truth that he has lost a fish, not because of his inability to hook it up, but rather his compassionate to release the fish because it was the magician fish. This truth, the way the fisherman tells the fact happened to him previously, unfortunately turns his wife’s madness on. Something that can be taken here is, this is not about why the wife is angry or why the wife cannot accept the truth, but it is about the way the fisherman tells something that even can threat his relation with his wife. Telling lie may be helpful and supportive, but it is not the way that is taken by the fisherman, he prefers to say the truth although it is not good one. By telling this, this action accumulates the assumption of honesty as a morality that should be practiced rather than discussed in discourse. The fisherman also tells honestly to the magician fish about what his wife demands, he does not add something personally, and it conveys this honesty which is carved in humble. This has shown the point of moral value obviously taken from honesty in this folktale, and of course, it is the calculation from the fisherman’s other moralities such as responsible and others.

To be honest means to truthful and open-minded. In this folktale, the honesty can be seen on the case when the fisherman comes back from the hut and

he has to tell the truth to the fish that his wife demands something. By telling that it is the real demand from the wife, the fish understands it. It asks the fisherman to go back home and see that what his wife asks has been fulfilled.

“Ah,” answered the fisherman, “my wife says that when I had caught you I ought to have asked you for something before I let you go. She does not like living any longer in our little hut. She wants a comfortable house.” “Go home then,” said the fish. “She is in the house she wants already.” (Johnson, 1993: par. 10-11).

The man comes back to the shore and tells to the fish his wife’s wish. He tells honestly so that the fish replies it in honesty too. What truth here is the fact of what they have told. The man says that his wife asks something, it is not what the fisherman wants. He just wants to make his wife happy. Telling the truth will continuously affect good thing because the fish also seem not to show any interest to give the lie to the fisherman. It asks the fisherman to go home because it has fulfilled the wife’s desire.

Ah, replied the man very sorrowfully, “my wife wants to live in a stone castle.” (18) “Go home then,” said the fish. “She is at the castle already.” [...] He comes back again, “Alas!” said the man. “My wife wants to be queen.” “Go home,” said the fish. “She is queen already.” [...] He comes back again, “Ah,” said the fisherman, “my wife wants to be pope.” “Go home,” commanded the fish, “She is pope already (Johnson, 1993: par. 18-9, 29-30, 42-43).

The problem that can be underlined here is the wife’s wishes. She seems to have unlimited wishes to fulfill, every single demand will be ended in dissatisfaction, and it makes the husband has to tell the truth that his wife wants something more and more. The fish also can be said to have understood the reality of the fisherman’s wife and it means that the fish cannot put the blame on the fisherman because he just wants to make his wife happy. Gradually, the fisherman comes back and back as his wife wishes. He tells the truth so that the fish fulfills his wife wishes honestly. This honest telling the changes everything and each further wish finally undoes those edifice wishes because the moral value of this folktale generally to warn the unsatisfied desire. The unsatisfied desire should be reduced, handled and controlled because it will govern human and drag human into the lost morality. Human will be always demanding something, especially when it seen in (borrowing) Lacanian perspective, that desire is demand without need. It means that what human wants will be always ended in demanding although it is not the need of life. As it has been seen, honesty must refer to the impact of it and the reason behind it. Therefore, it should be perceived as hypothetical morality in Kant’s perspective.

Similarly, the way the Fisherman and his wife to utter can be amorality and the honesty in Lazy Maria folktale has a connection with the previous explanation because the honesty here refers to the performance of the sisters in choosing the choice when they are in the house especially when they are choosing with humble the choices. The first thing should be noticed here is, that the sisters purposely strive to find a job but they are offered the choices. They persistently focus on the purpose they have had before, therefore, the honesty here appears as the result of their perseverance. Their perseverance is a proof that they are having honesty to keep the focus on looking the job without being greedy. The greedy here can be amorally seen as the factor to have lies to tell because sometimes

people will do everything to reach their goal just like in this context is gold and wealth. Therefore, to be honest can be associated to this context with being humble because it automatically shows the honesty of looking the job without aggressively being greedy.

The best thing to understand about the honesty at this folktale is very interesting because it has the correlation to the Fisherman's honesty. To be honest can be very hard to accept, because sometimes it leads to bad impact. For instance, to be honest to disdain someone while it is the fact, thus, saying honesty can be bad. The fisherman has proved it when he says honestly what his wife wishes, but it leads to the bad thing. On the other hand, Merry wise says honestly what she wants while in the moral context, it is no good. Therefore, it results to the bad impact he receives. This is the point should be learned about honesty as moral value. Discussing about the honesty in Lazy Maria cannot be released from the role of Lazy Maria because she is the center of this folktale although she gives the amoral value rather than gives the direct message of moral value. To see the honesty should be through the sisters, because the sisters has kindness and it is the direct path to find the honesty they have done. As it is assumed, the sisters (also Lazy Maria) are looking for job and they do not have any hesitation to tell the truth that they indeed look for job.

Towards dusk she came to a fine-looking mansion, and she thought she would inquire if they (the occupants) wanted anybody to work for them. [...] "Do you want a girl to work for you?" asked the girl. [...] "I think we do need one," answered the man; "but my master isn't home tonight, so you had better stay all night. Which door would you like to enter?" [...] "One is a gold door: if you go in through it, you will be covered from head to foot with gold. The other is a tar door: if you go in through it, you will be covered with tar." [...] "Oh, I don't mind!" replied the girl. "I had just as soon be covered with tar as with gold." (Buell, 1914: par. 6-11).

The oldest daughter honestly asks for job but she is offered to stay a night. She is precisely offered two choices, but she even chooses the "common" choice, and finally she get rewarded something better (gold). The honest is reflected on the way she strives to find job without being greedy. What the oldest sister is also done by the second sister, she does not want to be greedy and prefers to say honestly what she looks for, it is neither golden nor bed, but job. Thus, the honesty here will be seen as an emergence along the comparison with Lazy Maria's greediness. Lazy Maria does not choose similarly the choice as her sisters have done, it means that Lazy Maria implicitly tries to find the riches rather than to find her destiny, she does not only look for job, but she also want to utilizes the facilities offered to her. It is not an honesty and it is closer to greediness. What Lazy Maria shows has conveyed the moral value of being dishonesty that leads bad thing, and to attain good thing human should be honest, not only for him or herself, but also for people and their purpose or goal. This can be very ironic when it is known that the honesty Maria has shown her honesty but the honesty of being greedy. Therefore, the way she says the truth of what she wants can be said precisely as the hypothetical rather than becoming the imperative morality in Kant's perspective, because she wants something else from the choice she has chosen.

CONCLUSION

A single honesty, two ways and it can be ambiguous. The way to read and interpret it can be very crucial because each folktale, although they have one-way-goal to convey the morality, but they have different way to deliver it. Therefore, it is very urgent to scope the morality in such context. We cannot generally take morality for granted. In the adventure folktales, the main characters seem to use dishonesty for something good and it results in good things, while in the family folktales the main characters seems to use honesty but it results in the bad things. However, it takes for granted because the most essential thing to envisage is the context. To do good things can result bad things if it is not related to the situational context, for example speaking honestly to an ugly guy that he is ugly will hurt him. In Jack's situation, Jack is dishonest because he cannot defeat the giant physically, thus he has to be so tricky by dishonesty to defeat the giant which represent the evilness. In Merrywise's case, he has to lie to his brothers because his lies function to win the challenge so that he can be successful son for his father. Therefore, it will recall us to the pure function of morality that morality is practiced and it functions to get the good result rather than talking about its values in its surface with regard to the context how it is produced.

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