

# The Values of Social Education and Cultural Education in Topeng Endel Character as a Woman Role Model in *Topeng Tegal* Folklore

<sup>1</sup>Rosaliana Intan Pitaloka, <sup>2</sup>Andayani, <sup>3</sup>Suyitno

<sup>1,2,3</sup>Fakultas Keguruan Ilmu Pendidikan, Universitas Sebelas Maret, Surakarta, Indonesia  
<sup>1</sup>ripitaloka@student.uns.ac.id

## Article Info

Volume 81

Page Number: 6614 - 6619

Publication Issue:

November-December 2019

## Abstract

**Purpose** – This study aims at describing the implicit values in the folklore named Topeng Tegal. Such values certainly can be considered as life learning. The values born from a literary work especially folklore contain an education so that the author wants to describe the educational value of the Topeng Endel character that can be used as a life guide in the social and cultural domain implied in the Topeng Tegal folklore.

**Methodology** – This research is presented in a descriptive form in the qualitative research domain which analyzes the value of social and cultural education in Topeng Endel character in the folklore of Topeng Tegal. Data sources of the research were taken from interviews, local government documents and oral stories grown in the community. The collected data was then analyzed using content analysis techniques that were validated using data triangulation, theories, methods and researchers.

**Findings** – The findings in this study are revealing the implied message in the form of social and cultural education values inherent in the lives of the Topeng Endel character in the Topeng Tegal folklore. This can be proven by the mindset and behavior in the life of Topeng Endel character in the story and the recognition of the surrounding community.

**Significance** – This study results new knowledge about the existence of educational values that have been applied since the days of our ancestors through traditions inherited in Tegal society. One of them is through the folklore of Topeng Tegal, especially in the Topeng Endel character as a Tegal female character believed to be able to provide a life guide for future generations. The guidance emerged from the existence of social and cultural education values interpreted from the lives of Topeng Endel character. The social and cultural education values that emerged and survived for ages should be followed to advance our life in the form of mindset and behavior. It is expected to be useful for all community member including students, teachers, other researchers and readers as reflection of what is good from this finding.

**Keywords:** Education Values, Topeng Endel, Folklore, Topeng Tegal

## Article History

Article Received: 5 March 2019

Revised: 18 May 2019

Accepted: 24 September 2019

Publication: 31 December 2019

## 1. Introduction

Education values are schools or doctrines that lead people to the greater good for life. Value is considered as something useful, beautiful and appropriate good thing,

as well as a desire object to have quality and value is also defined as something that describes standard valuation for someone (Sukmana, 2018:19). Education values related to the existence in human life leads to the personality formation of human as individual, social, and cultural

being. Inseparably from the teachings of life, various ways can be done in education domain to see the wider world and to provide a perspective of life starting from what is obtained in life and what might be done in life (Postman, 2011:10). It is absolutely internalized and permeated by each individual to direct the good thoughts and behavior everyday.

Value is not only obtained from a person's opinion or experience, but value also emerged from various things that exist in life as a guide through education. These values are transformed into the education domain to take the future generations for greater good. The purposes of education values are: (1) identifying the value of individuals both selves and others; (2) communicating everything openly and honestly; and (3) promoting the rational thinking and emotional awareness ability (Kohlberg, 1977:11). Educational value has its own domain to accumulate boundaries that should be obeyed. This research only explains a few of many well-known educational values. This value is in the form of social and cultural education values. Social education values measure the regularity of understanding of good and bad and the value of cultural education reflected in the social behavior of the characters in the story.

In a literary work in the form of a story, most are the products of the concept of thinking and behaving in society. The educational value implied in a literary work can develop human personality with various dimensions in life. Traditions inherited from generation to generation in community will certainly greatly influence the pattern of education in thinking and behaving. Traditional knowledge has a profoundly local quality. The social structures can create, use, preserve and pass down traditional knowledge between generations (Von Lewinski, 2008:60). In the case of folklore which is an oral tradition in society, it is believed to have an important message for human life because folklore is used as a medium for expressing behavior about the values inherent in people's lives. The study of folklore has become an important aspect in education. Many things have been taught from the stories of great kings, queens, princes, and princesses that were passed down for generations and will continue to be told to future generations (Ojha, Sain, & Mishra, 2019:13). Folklore is a cultural reflection that illustrates the basic values of life for those who want to understand themselves and others better (Dundes, 1980:8). Oral literature in the form of folklore is a reflection of society. This is because literature has a very important role as a result of regional culture. The advancement of national culture is certainly related to the results of the cultures in the area. Folklore is very important to be used as an exemplary form of educational values to reduce and prevent students from engaging in bad thought patterns and behavior (Agustina, Utama, & Rasna, 2019:37). Through education, students not only learn about the culture of the people around them but also learn to respect the culture brought by teachers or

others considered to be able to teach things (Bowman & Hamer, 2011:217).

Based on those explanations, the researcher uses folklore from the Tegal as research material to analyze the educational value contained in *Topeng Endel* character in the *Topeng Tegal* folklore. *Topeng Tegal* folklore is one of the traditional folklores in Tegal that is currently popular with dance namely *Topeng Tegal* dance (Wuninggar, Sulistyorini, & Efendi, 2013:3). *Topeng Tegal* folklore has cultural noble values that can be used as exemplary. That is in line with the results of the previous researches on folklore done by D.I Igbal, C.A. Nwajiuba, C.E. Nwafor, C. Elom & E.C. Obianika (2019) entitled "*Using Folklores for Inculcating Values in Adolescents in Secondary Schools*". The results explain that folklore can be used to instill values into the teenager (Igba, Nwajiuba, Nwafor, Elom, & Obianika, 2019). Those findings revealed that tale, joke, legend, and drama are recommended for parents and teachers to nurture since those are able to instill values that are going to equip youth to contribute in the society positively. Another research done by Marini Kasim & Nor Shafrin Ahmad entitled "*Ketahanan Diri Akademik dalam Kalangan Murid daripada Ibu Bapa Berceraai*" also has similar finding which is protective factors in the self-defense ability of a child plays more important role in siblings responding. (Kasim & Ahmad, 2019). This proves the ability of an educational value in society to form the strength of a child's identity in dealing with something that happens. Therefore, in this study the authors take the title of the study "*Nilai Pendidikan Sosial Dan Budaya Pada Tokoh Endel Sebagai Sosok Perempuan Yang Patut Diteladani Dalam Cerita Rakyat Topeng Tegal*" as a form of further research on educational values that are important for future generations through a literary work that is the product of the culture of the local community.

## 2. Methodology

### Research Form and Strategy

The method used in this study is a qualitative research method with a qualitative descriptive research form with a content analysis strategy. Qualitative methodology as a research process that produces descriptive data in the form of words written or spoken from people and observable behavior (Tailor & Bogdan, 1984:101).

### Research Data and Data Sources

According to Miles & Huberman the data in qualitative research consists of primary data and secondary data (Huberman & Miles, 2002:73). Primary data is data taken directly from data sources through interviews and observations of research informants, they are *Topeng Tegal* Maestro (Ms. Suwitri) and Tegal Elder (Mr. Wahyu Santoso Prabowo) as well as related offices, artists and local communities. Secondary data is data obtained from reading sources and various other sources such as documents, newspapers, bulletins, scientific magazines,

sources from archives, personal documents, and so on. The researcher uses secondary data to strengthen the findings and complete the information obtained through interviews and observations.

### Data Collection Technique

Data collection methods in qualitative research with folklore in the form of oral literature as object include various types of interviews, group discussions and so on (Groeben, 1977:80; Mayring, 1996:25). The technique used to collect data in this study is by interview, observation and documentation.

### Data Validity

Denzin divides triangulation into four types to validate research data including: (1) data triangulation, (2) theory triangulation, (3) method triangulation, and (4) researcher triangulation (Nicholls, 2009:44). These four triangulations are used to test the validity of research data and avoid biases against the problems examined in qualitative research methods. Therefore, in this study, it uses all forms of triangulation to validate research components ranging from data, theories, methods to researchers.

### Data Analysis Techniques

According to Miles & Huberman data analysis techniques include: (1) data collection (searching, recording and collecting data through interviews, documentation and observations); (2) data reduction (summarizing, sorting out the main points and focusing on the things that are important); (3) data presentation (organized in such a way as to make it easier for researchers to describe the data); (4) conclusions and data verification (initial conclusions raised by researchers will be supported by data obtained by researchers in the field) (Huberman & Miles, 2002:77). The data analysis technique used in this study is in the form of interactive analysis and flow analysis because this research is a qualitative study.

## 3. Findings and Discussion

This study uses folklore from Tegal that is *Topeng Tegal*. In the folklore of *Topeng Tegal*, there is one of the main female characters named Galuh Endel. In her daily life, this Endel character went through many things that can be utilized for joint learning as the results of an ancestral culture. In the analysis of the education value contained in the *Topeng Tegal* folklore, it results several educational values including the value of social education and the value of cultural education.

### Social Education Value

The value of social education aims to stimulate a person's sensitivity to events that occur around those associated with other individuals, both in thinking and behaving. Social values are more educating in terms of directing humans to understand whether or not it is important to do

something and how to respond to the dynamics of life problems in the community. In the analysis of the results of this study, there are several values of social education inherent in Endel as the main character in the *Topeng Tegal* folklore. This is proven by the following quote,

"... *Endel adalah seorang dayang kedaton yang cantik jelita, bermuka ceria, gones, lenjehata ucentil. Hidupnya benar-benar sudah menyatu dengan masyarakat Tegal dan samasekali tidak menunjukkan bahwa Endel ini merupakan seorang putri bangsawan.*" (TW.I-1.3)

"... Endel was a beautiful court lady, cheerful, and sassy. Her life was truly integrated with the Tegal community and did not indicate at all that Endel was a noble's daughter."

The quote above proves that as a social being, Galuh Endel was able to position herself well. Although she was a noble's daughter, in her disguise living among ordinary people, she truly united herself with the identity of the local community.

"... *Endel menceritakan tentang kehidupan seorang perempuan yang sedang mencari ke luhuran hidup, artinya hidup dalam kehidupan.*" (TW.I-3.2)

"... Endel told about the life of a woman who was looking for nobleness of life, meaning of living her life."

The quote above intends to explain that as a woman, Galuh Endel was always looking for good things in life that were not only for her but also for the people around her. The meaning of the phrase "living her life" is being able to be of benefit to others and always doing something that is beneficial to oneself and others. As the Javanese proverb says "*uripiku urup*" which means life is lighting up which means that in human life must be able to illuminate and give warmth to oneself and others.

Some other quotes also prove the existence of social education values that should be emulated from a Galuh Endel as follows,

"... *Galuh Endel dalam kesehariannya benar-benar menyatu dengan masyarakat hingga banyak hal yang telah berhasil ajarkan kepada masyarakat setempat. Pada saat itu nama Galuh Endel memang dikenal hingga keseluruh penjuru nusantara karena talenta dan pribadinya yang luar biasa.*" (TW.I-4.9)

"... Galuh Endel in his daily life was truly integrated with the community until many things she had successfully taught the local community. At that time, the name Galuh Endel was well-known to every corner on earth because of her extraordinary talents and personality."

"... *Dari berbagai keahlian yang ia miliki tersebut, banyak yang ia tularkan dan ajarkan pada masyarakat daerah setempat. Mulai dari kesenian, musik tradisi, menari, menyinden dan lainnya.*

*TidakhanyasekadarmengajarkanbahkanGaluhEndelikutte rjuneसारालंगसुंदलमकेगलतनमंगमनबंसमवार गकलललंगदसातुतुमनलरकनकसनलन-कसनलनरक्यत.” (Sinopsisparagraf 3)*

“...Of the various skills she had, many of which she transmitted and taught to the local community ranging from art, traditional music, dancing, doing *sinden* and many others. Not merely teaching, Galuh Endel directly involved in busking activities with residents around the village to transmit folk arts.”

Based on the quote above, it intends to explain that Galuh Endel during her stay in *Sarang Lor Tegal* village had provided many benefits to the community. Starting from teaching various things with a lot of expertise she had, to participating in other community activities. This certainly reflects the human kindness that always shares with others in the terms of knowledge, experience and time.

Besides being able to position herself well, providing benefits to the surroundings, sharing knowledge and experience, Galuh Endel was also a figure who was able to teach how to respect older people and those who had merit to her. Such values are certainly important for education because ethics in life must continue to be preserved and maintained. Below are other quotes,

“... Galuh Endel sangat berbaur dengan masyarakat, istilahnya suka 'ngrewangi' atau membantu.” (TW.I-4.9)

“...Galuh Endel was very mingled with the people, or simply like 'ngrewangi' or helping.”

“... Dalam penyamarannya sebagai Galuh Endel, Dewi Sekartaji banyak melakukan aktivitas sosial bersama masyarakat di desa.” (Sinopsis paragraf 2)

“...In her disguise as Galuh Endel, Dewi Sekartaji did a lot of social activities with the people in the village.”

“... Tidakhanyamembantu kegiatan Mbok Rondo di rumah, tetapi Galuh Endel juga ikut bercocoktanam di tegalan milik Mbok Rondo, ia pun tidak sungkan ikut berjualan makanan keliling desa bersama Mbok Rondo.” (Sinopsis Paragraf 4)

“...Not only helping Mbok Rondo activities at home, but Galuh Endel also joined farming in the moor owned by Mbok Rondo, she did not hesitate to take part in selling food around the village with Mbok Rondo.”

What is shown in the quotes above explain that Galuh Endel was not an arrogant woman, she was able to blend with the people, helped the activities of residents in the village and helped the daily activities of Mbok Rondo who had been accommodating and nurturing Galuh Endel during her disguise.

### Cultural Education Values

The value of cultural education is something that is good and is considered valuable by a group of people or ethnic groups. The cultural value system is the conceptions born

and inherent in the minds of most of the people who embrace it. Therefore, this research aims to find and describe the value of cultural education implied in the *Topeng Tegal* folklore, especially in the character Endel as the main female character in the story.

“... Endel turutserta dalam tradisi di masyarakat yang setiap satutahun sekali diadakananya upacara adat semac amsedekah desa dan bersihdesasebagai wujud syukur kepada sang pencipta atas kesuburan yang telah diberikan sehingga masyarakat desa dapat hidup dari hasil bercocoktanam di tegalan- tegalan setempat. Masyarakat setempat melakukan tradisi irut intersebut juga sebagaibentuk permohonan perlindungan atas segala balada lam kehidupan.” (TW.I-4.8)

“...Endel participated in the people's traditions which were held once a year for traditional ceremonies such as village charity and village cleaning as a form of gratitude to the Creator for the fertility given so that villagers can live on the results of farming in the local fields. Local people carried out these routine traditions also as a form of request for protection for all reinforcements in life.”

The quote above proves the existence of Galuh Endel who had the same belief and faith as the local community. Galuh Endel participated in community traditions, which is, of course, for humanity, it is a fundamental activity in life. Galuh Endel and the local people believed that the activities of being grateful and asking for protection through village charity and village cleaning were hereditary traditions that must continue to be carried out for the preservation of the life of the universe. Other quotes also imply a culture of placing a privileged position on a woman. The following quote is the proof,

“... Sosok perempuan dalam tradisi Islam dan Jawa merupakan makhluk ciptaan Tuhan yang diberikan anugerah sebagai perantara kehidupan melalui adanyakelahiran dan simbol kesuburan.” (TW.I-2.8)

“...The figure of women in the Islamic and Javanese traditions is as a creature created by God who is given the gift as an agent for life through birth and fertility symbols.”

Based on the quote above, it shows the belief of the local community on why giving privilege for woman is in line with the teachings of Islam and Javanese cultures. Women are figures that deserve respect because women are described as beginning of human life for birth and fertility.

The results of the analysis in the other quotes also explain that Endel is a privileged symbol of a woman's honor in the Islamic and Javanese traditions. It is proven through following quote,

“... Penempatanawal pun juga karenaperempuanadalahmakhluk yang mulia, layaknyaseorangIbu yang dalamperibahasadisebutkanbahwasurgaada di bawahtelapak kaki Ibu.Segalanya yang ada pada seorangIbupatutkitahormati.” (TW.I-2.8)

“...The initial placement is also because women are noble creatures, like a mother that is said in the proverbs says that“heaven is under her feet”. Everything that exists in a mother should be respected.”

As seen in the quote above, it emphasizes the existence of a culture of society that is still very strict with the belief that a woman who unquestionably is also a mother must be respected because of the belief that heaven lies beneath her feet. Mother or woman is a special figure who is destined to live the life in the world.

Based on the results of the study, it is found that life values that should be exemplary from the interpretation of the results of the analysis of the value of social and cultural education in the *Topeng Endel* character in folklore of *Topeng Tegal*. These values are in the form of guidance that teaches life in order to position oneself well, provide benefits to others, share knowledge and experience, respect, as well as preserve traditions to maintain balance and sustainability of life as social beings and spiritual beings in the universe. As a woman, *Topeng Endel* was able to provide life learning that applies for everyone, not only women. This inarguably becomes a generalization of the findings of this study.

This research is a different research from Handayani, Nugroho, Rohidi and Wiyanto's research entitled“*Elementary School Science Analog Sources Derives from Coastal Traditional Art: Topeng Endel Dance*”(Handayani, Nugroho, & Rohidi, 2019)and Ika Ratnaningrum's research entitled “*Makna Simbolis dan Peranan Tari Topeng Endel*” (Ratnaningrum, 2011). Both researches are about *Topeng Tegal*, but only studies describe the meaning of the *Topeng Tegal* art as well as the meaning and function of the *Topeng Tegal* dance. Therefore, as a form of research that is different from previous studies, the author uses the same object of study with a different form and analysis, that is describing the value of social and cultural education in the character of *Topeng Endel* in the *Topeng Tegal* folklore.

Besides having differences with previous research as a form of new discovery, this study also has similarities with other researches in term of the analysis such as research conducted by I Wayan Agustina, I Made Sutarna & I Wayan Rasna entitled, “*Analysis of Character Educational Values in Folklore and The Relevance in The Formation of Student's Character in Vocational*”. Research by I Wayan Agustina, I Made Sutarna & I Wayan Rasna analyzed the value of education in different folklores and resulted that from the ten folklores analyzed there were values of character-building education. The purpose of the study was to describe the values of

character-building education contained in folklore that is used as learning material in schools. The conclusion shows the character values consisted in the folklore is very relevant life reflection (Agustina et al., 2019). Other research by Dewi Pusposari, Djoko Saryono, Wahyudi Siswanto & Muakibatul Hasanah, entitled, “*Ande-Ande Lumut Folklore as the Builder of Youth Character*” also analyzed the value of education, especially character-building education. The analysis illustrated the various characters found in the story of *Ande-Ande Lumut*. The results of the research found seven values of character-building education that are honesty, hardwork, being independent, having high curiosity, having a sense of friendship and being communicative, as well as loving for peace (Pusposari, Saryono, Siswanto, & Hasanah, 2019). Similarities were also found in the research done by Thabisile Makhosazana Buthelezi entitled, “*Scaffolding the Decision-Making Concept through Scenarios in IsiZulu Folk Narratives for Life Skills Education*”. The findings revealed that traditional narratives or *Isiahui* folklore are used to simplify life skills concepts such as decision-making, which may be difficult for young people to understand and apply. The study was using the theory of Naturalistic Decision-making (NDM) which is wrapped with the model Recognition-Primed Decision (RPD) (Buthelezi, 2018). Moreover, research done by Jyotirmayee Ojha, Mangal Sain & Deepanjali Mishra entitled “*Importance of Women Folklore in Education: an Analysis with Reference from Past to Present*” studying an overview of the concept of folklore and its impact on education. Simultaneously, the study analyzed women's folklore through in-depth analysis of the portrayal of the characters of some famous women in Indian folklore from the past to the present (Ojha et al., 2019).

#### 4. Conclusion

This study focuses on the analysis of the value of social education and the value of cultural education in *Topeng Endel* character in the *Topeng Tegal* folklore. The educational values implied and attached to the character of Galuh Endel (*Topeng Endel*) should be emulated as a form of self-motivation to become a better human being. In other studies, stories in life are also able to provide motivation to the readers to improve their abilities. Research conducted by Yatela Zainal Abidin, Rosna Awang Hashim & Hasnizsa Nordin entitled “*The Life Story of a Resilient Underprivileged Youth: Motivation to Learn Soft Skills*” found that positive development in young people is supported by three ecological factors that are religiosity, spirituality and parental discipline (Zainal-Abidin, Awang-Hashim, & Nordin, 2018). This proves that the development of education in a person is influenced by the surrounding and the values taught. Thus, in this study, a story or folklore was found to have an educational message that can be emulated and taught to others.

The value of social and cultural education that is implied and attached to the character of Topeng Endel in the folklore of *Topeng Tegal* is able to position oneself well, provide benefits to others, share knowledge and experience, respect others and preserve traditions to maintain balance and sustainability as social beings and spiritual beings in the universe. These values need to be taught to future generations, especially to students as the basic formation of self-attitude as a social being in the community. Values that can be emulated from the Topeng Endel character in the *Topeng Tegal* folklore are expected to be able to become learning material for teachers and further research material for other researchers as well as reading material that is beneficial to a reader.

## References

- [1] Agustina, I. W., Utama, I. M., & Rasna, I. W. (2019). Analysis of Character Educational Values in Folklore And The Relevance in The Formation of Student's Character in Vocational High School. *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora*, 3(1), 36–40.
- [2] Bowman, P., & Hamer, L. (2011). *Through the Schoolhouse Door: Folklore, Community, Curriculum*. Utah State University Press.
- [3] Buthelezi, T. M. (2018). Scaffolding The Decision-Making Concept Through Scenarios in IsiZulu Folk Narratives for Life Skills Education. *Southern African Journal for Folklore Studies*, 28(2), 1–13.
- [4] Dundes, A. (1980). *Interpreting folklore*. Indiana University Press.
- [5] Groeben, N. (1977). *Rezeptions for schung als empirische Literatur wissens chaft*. German: Psydoc.
- [6] Handayani, L., Nugroho, S. E., & Rohidi, T. R. (2019). Elementary school science analog sources derived from coastal traditional art: Topeng Endel dance. *Journal of Physics: Conference Series*, 1170(1), 12037.
- [7] Huberman, M., & Miles, M. B. (2002). *The qualitative researcher's companion*. Sage Publisher.
- [8] Igba, D. I., Nwajiuba, C. A., Nwafor, C. E., Elom, C., & Obianika, E. C. (2019). Using Folklores for Inculcating Values in Adolescents in Secondary Schools. *International Journal of Applied Environmental Sciences*, 14(2), 129–144.
- [9] Kasim, M., & Ahmad, N. S. (2019). Ketahanan Diri Akademik dalam Kalangan Murid daripada Ibu Bapa Bercerai. *Malaysian Journal of Learning and Instruction*, 16(1), 233–256.
- [10] Kohlberg, L. (1977). The implications of moral stages for adult education. *Religious Education*, 72(2), 183–201.
- [11] Mayring, P. (1996). *Einführung in die qualitative Sozialforschung*. Psychologie Verlags Union. German: Weinheim.
- [12] Nicholls, D. (2009). Qualitative research: Part two-methodologies. *International Journal of Therapy and Rehabilitation*, 16(11), 586–592.
- [13] Ojha, J., Sain, M., & Mishra, D. (2019). Importance of Women Folklore in Education: an Analysis with Reference from Past to Present. In *Proceedings of the 2019 5th International Conference on Education and Training Technologies* (pp. 13–16). ACM.
- [14] Postman, N. (2011). *The end of education: Redefining the value of school*. Vintage.
- [15] Pusposari, D., Saryono, D., Siswanto, W., & Hasanah, M. (2019). Ande-Ande Lumut Folklore as the Builder of Youth Character. *The International Journal of Social Sciences and Humanities Invention*, 6(5), 5424–5429.
- [16] Ratnaningrum, I. (2011). Makna Simbolis Dan Peranan Tari Topeng Endel. *Jurnal Harmonia*, 11(2), 125–129.
- [17] Sukmana, E. (2018). Aspek Sosial Budaya dalam Cerita Rakyat Enyeng di Desa Cipancar. *DEIKSIS: Jurnal Pendidikan Bahasa Dan Sastra*, 3(1).
- [18] Taylor, S. J., & Bogdan, R. (1984). *Intoduction to Qualitative Research Methods; thlme Search for Meaning*. New York: Wiley & Sons. Inc.
- [19] Von Lewinski, S. (2008). *Indigenous heritage and intellectual property: genetic resources, traditional knowledge and folklore*. Kluwer Law International BV.
- [20] Wuninggar, Sulistyorini, P., & Efendi, Y. (2013). *Topeng Tegal*. Tegal: Dinas Pariwisata dan Kebudayaan Kabupaten Tegal.
- [21] Zainal-Abidin, Y., Awang-Hashim, R., & Nordin, H. (2018). The life story of a resilient underprivileged youth: Motivation to learn soft skills to thrive. *Malaysian Journal of Learning and Instruction*, 15(1), 57–81.