

Local Literature Development Through Fable/Legend in Junior High School

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Abstract— Local literature is a culture that is owned by an area or region and reflects the social conditions in the region. The use of local literature in learning in schools is also an effort to empower culture so that is not displaced by western culture brought by globalization. This study aims to describe local literature as empowerment support of regional literature through learning fables or legends in schools. This research is qualitative research with a qualitative descriptive approach. The sample in this study involved two Indonesian Language teachers from different schools. The data obtained through interviews and analysis of documents in the form of syllabus, lesson plans, one main book, and two enrichment books. The results obtained from this study were (1) the application of local literature has not been implemented in the field, (2) there was a mismatch between syllabus, lesson plans, and textbooks.

Keywords—local literature, learning, fable/legend

I. INTRODUCTION

Education is a means to empower humans to become intelligent individuals. Through education, humans are expected to be a solid milestone in the civilization of a nation. One of the activities to achieve good education is the learning activities that occur between teachers and students. One very potential source in supporting the smooth learning activities is the presence of teaching materials in accordance with the conditions in the field.

The very crucial situation in the field of education and culture today is the issue of national identity. The development of a foreign culture that has become increasingly endemic makes people worry that they will exclude the existence of local culture. This phenomenon can be seen in school-age children who are fond of foreign cultures which are a joint task to be vigilant and continue to preserve local culture so that it becomes a part of literacy learning in schools. Local culture shows cultural ownership by a region and can reflect social conditions in the region. Examples of the local culture are folktales, such as legends, animal stories (fables), and fairy tales.

Literature is a tool for teaching, guidance, instruction books or teaching. By reading literary works, readers are made to reflect on the problems of life, which in turn can sharpen their mind, become more sensitive, cultured, and can appreciate what they have and what owned by others (Teeuw, 2003: 21).

Besides statement above, local literature is the identity of a region. The development of an increasingly sophisticated

era makes local literature become excluded from its existence. The government has issued regulations on the protection, empowerment, and preservation of literature through the teaching of literature in schools. One such work as folktale is believed to be an important aspect of children's literacy inheritance because the sentences in local folklore often contain oral traditions that are arranged in a musical, rhythmic, and melodic manner (Prasetyo, 2016: 194).

Norton (1990: 28) argues that literature can teach students learning to understand and appreciate the literary heritage that comes from a variety of diverse backgrounds. One of the literary learning in junior high school (SMP) or equivalent which can contain aspects of local literature is folktale material divided into fables (animal stories) or legends.

An animal story is a form of story (traditional) that displays animals as characters. Various types of animal stories or fables, among others, (1) classical fables are animal stories that have existed since the days of classical Greece and ancient India. For example, Janaka and Pancatantra; and (2) modern fables in principle there is no difference between classical fables and modern fables except that the latter is written relatively recently and deliberately intended as literary reading material. For example, Dumb Donkey (Setianingsih, 2012: 98).

Knapp and Watkins (2005) state that a fable is a form of narration that tells the life of animals that behave like humans. While this argument, the other one said the fable text that is loaded is adjusted to the criteria that include the elements of the fable story builder consisting of themes, characters, settings, points of view, plot, and messages or moral messages (Tomlinson and Brown, 2000).

However, local literary content and related aspects have not fully met the needs of children. This can be observed in the syllabus, lesson plans, and student textbooks so this needs to be studied. The government stresses the importance of revitalizing local literature as regulated in Government Regulation No. 57 of 2014. In accordance with the Government Regulation, the purpose of this research is to examine or review the implementation as an effort to empower the literature desired by the Government, so that if a gap occurs, it can be used as a reference for the next so that it can be carried out better and in line with expectations.

Literary appreciation Saryono (2009: 34) says that a process of displacement, enjoyment, inspiration, and

appreciation of individual and momentary literary works, subjective and existential, spiritual and benevolent, solemn and intact, as well as intensity and totality in order to obtain something from it so that it can grow, develop, care for, sensitivity, sharpness, love, and involvement with literary works.

One of the literary works in the form of oral and traditional stories from fairy tales, myths, to parables retold in instilling certain moral or religious values can be used to record cultural footprints and be passed on by subsequent generations so as to strengthen identity among members of the community, nation, or certain religious groups (Harrison, 2016: 85).

The value of folktale in traditional societies cannot be overemphasized. Folktale performs important functions as a source of entertainment, enlightenment in cultural orientation and community traditions, educating young people from various aspects of society. Because folktale illustrates the values and traditions of society, where young people and adults alike learn through the events conveyed, the function of this genre of the traditional oral folktale is therefore not overemphasized. The practice of storytelling was common in traditional societies in the past, where parents and other family members told children, usually after dinner. This very important traditional literary genre plays an important role in instilling the ideology of education, traditional, cultural, religious, and social society in children who are growing up. Modern written literature is also believed to originate from traditional oral literature, one of which is folktale that serves as a source of creative inspiration that leads to the emergence of several modern literary works. This research aims to explain that folktale as a process of educating and preparing children for 21st-century challenges, which can be observed that children can benefit from lessons derived from folktale (Amali, 2014: 89).

Danandjaya (1991: 50) divides folklores into three parts: (1) myth, (2) legend, and (3) folktale. Myth is a folk prose story, which is considered truly happening and is considered sacred by the owner of the story. Myth played by gods or demigods. Events that occur in myth are not as we know them today, and occurred in the past. Myth in general tells of the occurrence of the universe, the world, the first humans, the occurrence of death, the distinctive form of animals, forms of typography, natural phenomena, and so on. Myth also tells the adventures of the gods, their love story, their kinship, their war story. In addition, the myth also tells of the occurrence of the first humans and cultural figures.

Legend is a people's prose that has characteristics similar to myth, which is considered to have actually happened, but is not considered sacred. Legends are told by humans who sometimes have extraordinary qualities, and are often also assisted by supernatural beings. Unlike myths, legends are secular (worldly), occurring in a time not too long ago, and located in the world as we know it today. Legend is closely related to historical events. Legend is often regarded as a collective history (*folk history*). Legend is believed by some local people as something that really

happened. However, because the legend is an unwritten story, the story in the legend usually changes so often it is far different from the original story. Legend is usually migratory, that is, it can move around, so it is widely known in different areas. In addition, legends are often scattered in the form of groupings of cycles, a group of stories that revolve around a particular character or event (Danandjaya, 1991: 51).

A fairy tale is a collective short story of oral literacy, a fairy tale is not considered really happen. Tales are told mainly for entertainment, although many also describe the truth, contain lessons (morals), or even innuendo (Danandjaya, 1991: 51).

Another opinion says that a fairy tale is a story based on someone's imagination or imagination which is then told from generation to generation. Because it is only imaginary, events in a fairy tale are events that did not really occur, such as strange events in ancient times (Sugiarto, 2015: 159).

Folklore has benefits for society because the folklore contains educational values as well as useful moral values. Besides being useful, that in his teaching, folklore is practical, fun and interesting. Interesting folklore can entertain readers. In the process, storytelling in an easily understood folklore will indirectly bring the carrier interested and comforted (Hourani, 2015).

Folklore not only functions as an entertainer / solace and identifier of a country's identity, but also functions as an educational tool. Study of oral folklore in which folklore contains functions includes: (a) as a projective system, as a means of reflecting the imagination of a collective; (b) as a means of ratifying institutions and cultural symbols; (c) as a tool for children's education (pedagogical devices); and (d) as a coercive and supervisory tool so that community norms will always be obeyed by their collective members (Danandjaya, 1991:52).

II. METHOD

The study used a qualitative type with a qualitative descriptive approach. The data source in this study were the teacher and several learning tools such as syllabus, lesson plans, and main textbooks, as well as textbooks with different publishers as a companion. Data collection techniques by conducting interviews, observation, and documentation. The study was conducted in March 2019 in two schools. Textbooks were used as data sources for three books with different publishers. Data analysis used data collection techniques, reducing data, presenting data, and drawing conclusions. The validity of the data used data triangulation techniques.

III. RESULT AND DISCUSSION

The syllabus used as the syllabus that is used as a reference for developing the lesson plan has followed developments, namely the 2013 curriculum. The 2013 curriculum nationally has put forward the efforts of empowerment, cultural preservation, and positive character

values. The syllabus contains fables/legends into four Basic Competencies. The Learning Implementation Plan (lesson plan) that has been made is generally in accordance with Regulation of the Minister of Education and Culture No. 65 of 2013 which contains 13 components. These components include the identity of the school to the stage of assessment or evaluation of learning outcomes.

There is a difference between the two lesson plans studied, which is to attach a summary of the material to be taught. The main teaching material used is a revised edition of the Ministry of Education and Culture in 2017, while one other teacher uses another published book as a companion.

TABLE I. TABLE I. EXISTENCE OF FABLE / LEGEND IN LEARNING DEVICES

Syllabus	Lesson Plan	Teaching materials
<ul style="list-style-type: none"> Fables/legends become the subject matter The fable/legend material is listed in 4 BC Available in semester 2 	<ul style="list-style-type: none"> Only use fables as subject matter List the common fables Conducted in semester 2 	<ul style="list-style-type: none"> Showing 3 to 9 stories Stories are combined from several regions 1 text book as teaching material; only displays fables

TABLE II. THE CONSTITUTION OF LITERATURE LOCALITY IN FABLES / LEGENDS OF TEXTBOOKS FOR SMP / MTs (JUNIOR HIGH SCHOOL)

Aspect	Description		
	Text Book (ER)	Text Book (PL)	Text Book (KD)
Figure	The fable text has not shown locality, legend has shown locality	The fable story does not show maximum locality, while legend has shown locality	Not displaying locality, still using it in general
Geography	Has shown the state of the geographical aspects of the locality	Has shown the state of the geographical aspects of the locality	Climate shows that aspects of geography are displayed in the text
Viewpoint	In accordance with the age of junior high school children	In accordance with the age of junior high school children	In accordance with the age of junior high school children
Mandate	Contains life values	Contains life values	Contains life values
Language	Light, easy to understand	The legendary story uses a saying that shows locality	Easy to understand and light to understand

The syllabus used as a reference for developing lesson plans and textbooks includes fables/legends as the subject matter. The subject matter of this folklore is divided into 4 Basic Competencies that must be achieved by students, which is KD 3.11 identifying information, KD 4.11 retelling, 3.12 examining the structure, and KD 4.12 playing

the contents of fables/legends. Textbooks are the main guide books in learning for both students and teachers. Textbooks have an important role in learning activities, and therefore must be in accordance with the curriculum set by the Government in accordance with the latest conditions.

Locality in a literary work is not only limited in terms of language. There are also several other aspects such as the characters displayed in the text through language, how to dress, habits, and so forth. Geographics generated can also indicate localities, such as seasons, climate, types of flora and fauna. Attaching the origin of the story are presented in the text is also one of the characteristics of the locality that is very visible even though it is read-only in passing.

The figures used in the textbook stories used as compulsory books have not shown any locality, this can be seen in the selection of characters played in the text not only in certain regions in Indonesia, but can be found in other countries. In general, this textbook has not been able to show locality or local characteristics.

The researcher then used two enrichment books as supplements for junior high school students who also discussed local fables / legends. In general, these two books contain text stories, fables and legends. One enrichment book has given rise to a saying that is one of the characteristics of the locality that is the background of the story. The story text that was displayed encloses the area of origin of the story, so students received cultural insight. The choice of words used in all three textbooks was very light and easily understood by the equivalent age of junior high school students.

IV. CONCLUSION

Based on the results of research, the empowerment of local literature through learning fables / legends in schools has not been carried out to the fullest. This is evident from the teaching material used in learning activities. Fables or legends used as teaching materials in the main textbooks do not yet characterize locality, so students lack cultural insight. The lesson plans and textbooks which become the mandatory requirement do not fulfill the maximum locality requirements, therefore teachers can use other published textbooks as a companion in the implementation of learning.

Teaching materials that can be used by teachers and students are not necessarily only one. Many enrichment books are currently published to be used as companion books for learning in schools.

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