

Folklore as Literacy Teaching Materials for Elementary School Students

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ABSTRACT

This study aims to describe the Folklore as teaching material in literacy learning at elementary schools, the appropriate types of Folklore to be taught to elementary school students, and to describe the process of applying Folklore-based teaching materials to students. This research begins with the process of compiling Folklore-based teaching materials using the 4D research design (Define, Design, Develop, and Disseminate). The data collection technique is done by collecting reference sources/literature review, classroom observations, interviews, and distributing questionnaires. Concerning data collection carried out in the field, the research instruments used in this study were observation sheets, interview sheets, field notes, and questionnaires about user responses. The Validity process involves experts in the fields of language and culture. The results of this study are that Folklore-based teaching materials are very important to improve the reading competence of grade III students, the types of Folklore that can be used as teaching materials and suitable for elementary school students are legends and myths, and there are 13 legends and 6 myths that can be compiled into an Anthology of Children's Stories. Folklore-based for literacy learning in elementary schools.

Keywords: folklore, literacy, primary school student

1. INTRODUCTION

Folklore is one of the traditions passed down through generations in Indonesia. As part of a product that remains to be preserved, Folklore contains cultures, subcultures, and oral traditions such as fairy tales, proverbs, admonitions, and jokes (Hegde, 2009; Yassif, 2009). In its development, Folklore is widely used as a written product so that it can be learned from generation to generation (Asiyah, 2017; Chandra, Arief, Kharisma, Habibi, & Suriani, 2020; Muhammadiyah, Taufina, & Chandra, 2018).

In the elementary school level, the introduction of Folklore as part of the science treasure has not been fully delivered to the students. Teachers still have a lot of difficulty in introducing Folklore due to the limitations of understanding, media, and materials, especially when associated with the area of domicile. Folklore can be used as learning materials through the subjects of Bahasa Indonesia, Thematic, and habituation in the program Gerakan Literasi Sekolah. In principle, the introduction of Folklore can go a variety of ways (Drake, 1971; Novak, 2010; Strickland & Townsend, 2015).

Alwasilah (2012) offers ethno-pedagogics concept to design a local wisdom-based education by incorporating the regional language in each ethnic group. Folklore as

local wisdom is ethno-literation learning material which contains important substances in character building (Hidayat, Wasana, Pramono, Immerry, & Dahlan, 2019; Snigyrova, 2018; Taufina, Izzati, & Syarif, 2019). While based on the results of early observations, Folklore that has many forms, where one of them grows and develops into Folklore also contains a lot about local wisdom. For students and teachers at the elementary school level, the Folklore that has been learned is the Folklore of the archipelago that is widely drawn from the anthology of Indonesian Folklore. Therefore, most students and teachers only understand stories that are already very familiar, for examples: Lutung Kasarung, Danau Toba's Legend, Malin Kundang, Sangkuriang, etc. The Folklore of the archipelago the are so many.

This is explained by Majid's opinion (2001) which states that stories that contain ideas, objectives, imaginations, languages, and language styles are influential in the personal formation of children. Good character formation through literacy is closely related to children's reading activities (Drake, 1971; Muhammadiyah et al., 2018). children's reading habits greatly affect their reading skills. children who read regularly tend to have better understanding abilities than children who read irregularly (Drake, 1971; Strickland & Townsend, 2015; Sunarti, 2019).

Regarding reading habits and skills, the 2019 PISA measurement results show that students in Indonesia are in the bottom 4 of the 71 countries used as the sample. This is inseparable from the lack of variety in the reading in the field so that reading activities are considered unattractive by students (Alper, Riche, Chevalier, Boy, & Sezgin, 2017; Chandra et al., 2020; Strickland & Townsend, 2015; Sunarti, 2019). So, there is a growing interest in taking advantage of the story, the importance of choosing a story, and how to pass it on to the child. Therefore, the selection of teaching materials in introducing children's stories is very important to be weighed by teachers to optimize learning, especially to improve reading competency.

2. METHOD

Research and development according to Borg & Gall (1983) is a process used to develop and validate educational products. Therefore, in previous research, the development procedures used are 4D (Define, Design, Develop, and Disseminate) assuming the procedure is following the product to be developed and has clear steps. The procedures carried out in developing teaching materials in the form of anthologies of children's stories based on folklore are: Define step: (1) needs analysis; (2) learn the characteristics of students, for examples: ability, learning motivation, experience background, and so on; (3) analyze the basic tasks that students must master for students to achieve minimal competency; (4) analyze the concepts to be taught, devise steps that will be done rationally; and (5) write learning objectives, behavior changes expected after learning with operational verbs. Design step: (1) preparation of benchmark reference test; (2) media selection; (3) format selection; (4) initial draft. Develop step: (1) expert appraisal; and (2) developmental testing. Disseminate step: (1) validation testing; (2) packaging; and (3) diffusion and adoption.

Following the data and data sources in the field, the data collection techniques used in this study are: collecting reference sources/study libraries from both books and journals, observation classes, interviews, and the dissemination of questionnaires. The results of research data depend heavily on the data collection instrument (Setyosari, 2010). Related to data collection conducted in the field, the research instruments used in this study are observation sheets, interview sheets, field notes, and questionnaires about the user's response. This research involved grade III students from two elementary schools and two teachers, in Paron Sub-district, Ngawi Regency, Indonesia. The research was conducted in Mei-November 2020.

3. RESULTS AND DISCUSSIONS

Like other regions in Indonesia, Ngawi Regency also has many interesting Folklore to hear and learn as an

ingredient in developing literacy culture for students and teachers. In this case, teaching materials in the form of Folklore anthologies from Ngawi Regency can be used as an alternative in developing and preserving Folklore, especially fairy tales. Teaching materials in the form of an anthology of Folklore-based children's stories are packed with appropriate diction to add to the literature of students and elementary school teachers. What's more, it can also elevate local Folklore into ethnoastra-based children's stories or societal literature. The story that is told certainly does not ignore the didactic aspects that children get from the story conveyed.

Folklore can be divided into three parts, namely: (1) oral folklore; (2) partially oral folklore; and (3) folklore is not oral. Of the three types of Folklore, the type of Folklore that is often found in daily life is a partially oral Folklore, in the form of expressions of popular belief (Gusmayenti, 2013). The opinion is similar to Brunvand's opinion dividing folklore into three large groups based on its type, namely: (1) oral folklore; (2) partial folklore; and (3) non-oral folklore. Meanwhile, it is further explained to introduce Folklore practically through their respective forms, namely: oral (mentifact), social (socifact), and material (artifact).

Meanwhile, Bruvand further in Danandjaja (1997) states, Folklores can be classified into three large groups based on their type, namely: (1) oral Folklore is a Folklore whose form is purely oral, the genre of Folklore included in this form include folk languages such as accents, nicknames, traditional ranks, and nobility titles; traditional phrases such as proverbs, and *pemeo*; traditional questions, such as puzzles; folk poems such as *pantun gurindam* and poetry; folk prose stories, such as mites, legends, and fairy tales; and folk chants; (2) Partially oral Folklore is a Folklore whose form is a mixture of oral elements and non-oral elements. People's beliefs, such as superstition, consist of verbal statements coupled with gestures that are considered to have supernatural meanings; and (3) Non-oral Folklore is a Folklore whose form is not oral, although the way it is made is taught orally. This large group can be divided into two subgroups, namely Folkloreic forms that are classified as materials and not materials.

Bascom (1965) suggesting that the function of Folklore there are four, namely: (1) as a projection system, namely as a means of mirroring the wishes of a collective; (2) as a means of legalization of prenatal and cultural institutions; (3) as a means of children's education; and (4) as a means of coercion and watchdog so that the norms of society will always be adhered to by its collective members. So, referring to the third opinion above, Folklore is certainly one of the substances that can be used as a means of educating elementary school students.

Based on the development of 4D, this research began with the process of analyzing the need to know how

necessary teaching materials in the form of Folklore-based children's stories for grade III students. Of the 30 respondents, 93% of respondents or 28 said there needed to be teaching materials while 2 of them said no. As for the characteristics of students consisting of the student's initial abilities, learning motivation, and experience background, the minimum competency of students to be mastered, the process of analysis of concepts to be taught and the purpose of learning in changing behavior 29 respondents consider there needs to be further analysis of the existence of folklore, especially Folklore in Ngawi district.

Meanwhile, especially for Folklore Folklore, the type is divided into myths, legends, and fables. Each type of Folklore has positive values that correspond to local wisdom if taught to elementary school students. This is following the opinion of Pandey & Pandey (2014) which states that "The folktales help children to appreciate their children their traditional values."

Therefore, in the previous research process was found and mapped several types of Folklore from the results of interviews with four speakers, namely indigenous leaders, two interpreters, as well as language and literary figures. Through the results of interviews and library studies, there are several Folklore analyzed and then arranged into children's stories in a language style suitable for elementary school students.

Folklore from Ngawi Regency that can be used as teaching materials for elementary school students are fairy tales, among them in the form of legends and myths. The classification of the fairy tale can be explained in the Table 1.

Table 1 Classification of Folklore-Based Children's Stories from Ngawi Regency

| No | Classification | |
|-----|--------------------------------------|----------------------|
| | Legend | Myth |
| 1. | <i>Srigati</i> | <i>Tawun</i> |
| 2. | <i>Dewi Limaran</i> | <i>Plero</i> |
| 3. | <i>Ki Buyut Wangkeng</i> | <i>Umbul Jambe</i> |
| 4. | <i>Dewi Sekelir</i> | <i>Kali Tempur</i> |
| 5. | <i>Joko Budug dan Putri Kemuning</i> | <i>Gaplik</i> |
| 6. | <i>Alas Ketonggo</i> | <i>Alas Ketonggo</i> |
| 7. | <i>Asal Usul Ngawi</i> | |
| 8. | <i>Asal usul Desa Kresikan</i> | |
| 9. | <i>Asal Usul Desa Ngale</i> | |
| 10. | <i>Asal Usul Desa Teguhan</i> | |
| 11. | <i>Asal Usul Desa Kedungputri</i> | |
| 12. | <i>Asal Usul Desa Tempuran</i> | |
| 13. | <i>Asal Usul Desa Widodaren</i> | |

As explained in the previous section, with regard to products, in the world of education has been developed various kinds, such as teaching materials (Setyosari, 2013), so that this Folklore-based teaching material is one of its forms, whose application is intended to be studied moral teachings by students. All these moral teachings can be found through the characters in the story.

Barnouw (1982) stated that "researching Folklore will come down to the enjoyment of life". This means that one of the pleasures of life among them is studying Folklore, especially for grade III students who are the last low class at the elementary school level. Referring to the interest of grade III students, then as part of the design is to add illustrations relevant to the substance of the story to interest the students. In addition to improving the reading culture of the students, of course, the teaching material about children's stories based on Folklore is a medium to introduce Folklore to the younger generation to remain sustainable and can be known from generation to generation.

4. CONCLUSION

The conclusions of this study are: (1) Folklore-based teaching materials are very important to improve the reading competency of students, especially to add to the wealth of science related to Folklore; (2) The type of Folklore that can be taught and suitable for elementary school students is legend and myth; and (3) Through interviews conducted to the source it can be known that there are 13 legends and 6 myths that can be used as teaching materials for grade III students of the elementary school where all of them are arranged into *Antologi Cerita Anak Berbasis Cerita Rakyat*.

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