Social Characteristics and Local Wisdom in Sasak Folklore: Reconstruction of the Development of Digital Story Books in Elementary Schools

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Abstract—This study aims to describe the various social characters and local wisdom found in *Sasak* folklore as basic material for the development of local wisdom-based digital storybooks in elementary schools. The study investigated: (1) The developing forms of *Sasak* folklore, (2) The forms of social character found in *Sasak* folklore, (3) The forms of local wisdom found in *Sasak* folklore, and (4) The *Sasak* folklore that could be developed into digital storybooks in elementary schools. The data of this descriptive qualitative research were collected through observation, documentation review, literature review, and Focus Group Discussion (FGD). The data analysis was carried out by following the principles in qualitative research. This study found that: (1) The developing forms of *Sasak* folklore in the community were verified as many as 37 stories, including *Putri Mandalike, Gunung Pujut, Balang Kesimbar, Sigar Penjalin, Leklek Kelindung*, and others; (2) The dominant forms of social character include empathy, establishing communication, being obedient, respecting each other, helping each other, and being willing to sacrifice; (3) The dominant forms of local wisdom include: giving mutual advice, visiting one another, trusting each other, helping each other; and (4) The *Sasak* folklores that can be developed into digital storybooks in elementary schools, which in accordance with the elementary school curriculum, include *Balang Kesimbar, Batu Golok, Putri Mandalike, Anak Iwok, Sigar Penjalin, Kelek Kuwok, Doyan Nede, Gunung Pujut, and Lok. Dawit*.

Keywords— social character, local wisdom, Sasak Folklore, digital storybook.

I. INTRODUCTION

In the context of technological advances, students must have global competence. Global competence comprises of three interdependent dimensions, namely (1) empathy for people with different cultural identities, (2) communication skills, and (3) broad and deep knowledge of science [1]. To support global competence, the ability to use language is needed [2]. In the world of education, the estuary of the three dimensions of global competence is students whose characters, skills, and intelligence. This is in accordance with the Standard Competencies of the Graduate known as Standard Kompetensi Lulusan (SKL). The 2013 Curriculum mandates that the SKL of the Indonesian students are: (1) In the realm of attitude, individuals that have faith, noble characters, confident and responsible when interacting effectively with the social environment, natural surroundings, as well as the world and civilization; (2) In the realm of knowledge, individuals that master science, technology, art, culture, and possess humane, national, state and civilization perspective; and (3) in the realm of abstract and concrete skills, individuals who have the ability to think and act productively and creatively (Depdikbud cited in [3]).

However, the current conditions indicate that Indonesian education has not succeeded in generating character, skilled, and intelligent students. A number of factors are believed to the causes, including, among others: (1) Indonesia is in 5th place in ASEAN and 108th in the world, behind Palestine, Somalia, and Mongolia [4]; (2) the JPPI's research on the Right to Education Index (RTEI), places Indonesia the 7th out of 14 sample countries, below Ethiopia and the Philippines (Sahroji in [5]); (3) a research conducted by Central Connecticut State University in the United States revealed that Indonesia is at the 60th place out of 61 countries in the "Most Literate Nations in the World" for reading and writing, and only better than Botswana, a country in Africa; (4) the TIMSS (Trends in International Mathematics and Science Study) study found that Indonesian students are ranked 36th out of 49 countries in terms of carrying out scientific procedures [6].

The institution claimed to be most responsible for this failure is the educational institution. Indonesian education does not only fail to produce smart and skilled people but also fails to produce human characters. Besides, the failure of Indonesian education to produce a generation with characters, skills, and intelligence is also indicated by the school system, family background and community relationships that have not been well established. In fact, the success of children in school is closely related to the family environment. Pollard and Triggs (in [7]) state that family, heredity, self-evaluation, and effort are some of the factors that influence student success. The results of Mabaso's research, [8] also stated that apart from mastering technology, building good relationships with families and communities would be very helpful in developing students' potential.

Family and society have proven their role and function as foundations and places for character children and intelligence to develop. This is done through various local wisdoms in particular community [9]. Local wisdom is the noble values found in various fields of life such as philosophy, world view, health, architecture, and traditional literature which are used as guidelines for building patterns of relationships and human life. This has been widely proven, including in the world of education and learning at the basic education level ([10]; [11]; [12]; [13]; and [14]). Thus, local wisdom has the potential to create character, skilled, and intelligent students [15].

Through various local wisdoms, the social character, skills, and intelligence of children are built and developed by families and communities. Social character or social skills are skills that are needed in building empathy or tolerance, such as the skills to respect differences, to respect opinions of others, and to be willing to listen to people. Character or social skills are intelligence related to an ability of a person to interact with others, which is characterized by the ability to predict feelings, temperaments, moods, intentions, and desires of the interaction partner ([16] and [17]). Furthermore, there are several indicators of character or social skills of students in Elementary School that have shown progress and should be of concern to all groups. These indicators are: (1) understanding the feelings of others; (2) controlling anger; (3) introducing oneself; (4) offering or requesting; (5) being able to communicate; (6) giving or receiving praise; (7) listening quietly when teacher explains the lesson; (8) doing well in school work; (9) completing teachers' instructions [17].

However, along with the rapid development of technology, local values in families and communities have begun to be eroded, marginalized, and even forgotten. Many of the younger generations today do not know the values of their local wisdom. The unwritten norms in family and society are no longer used as a reference. Parents today also forget to pass on and cultivate the values of local wisdom in their offspring. Whereas local wisdom has great potential in building the character and intelligence of children. Therefore, the values of local wisdom need to be preserved and revitalized so that children are less obsolete. Preservation can be done through documentation in the form of storybooks.

Storybooks were chosen as a medium for preserving local wisdom because they were effectively used in the three education centers: families, schools, and communities. The use of storybooks in building character and intelligence of children has been proven, both in the family environment and at school. Some parents, even today, still maintain the culture of reading stories or storytelling as a lullaby for their children. In the school environment, the use of storybooks related to curriculum content has been shown to improve the character of students, particularly honesty, patience, and obedience to prayer, along with listening and reading skills [18]. Further, stories can also be used as a character education tool. Other studies that prove the effectiveness of storybooks as a medium of learning include: [19]; [20]; and [21].

The demands of current technological developments have forced the development of digital storybooks, including digital storybooks based on Sasak local wisdom. Through this study, the social character and local wisdom of Sasak would be represented in digital storybooks developed for elementary school students.

II. METHODS

This study is a descriptive qualitative study [22]. The data were collected through observation (note-taking technique), document review, literature review, and Fcous Group Discussions (FGD). Observation was intended to collect and verify *Sasak* folk tales. The documents review was employed to find social characters and local wisdom in *Sasak* folk tales, and the literature review was aimed to verify *Sasak* folk tales identified from the research field and to support ideas about opportunities for developing digital storybooks. Literature studies were also used to support ideas for stories that can be developed into digital storybooks. Meanwhile, the FGD was intended to verify social character and local wisdom and determine *Sasak* folk tales which could be developed into digital storybooks in elementary schools. The observations were collected through direct observations in *Sasak* coomunities by involving *Sasak* people as cultural observers and elementary school teachers. Data analysis was carried out by following the principles of qualitative research in which the analysis involved data reduction, data presentation or organization, and verification or interpretation of data following models introduced by Miles and Huberman [23]. Finally, formal and informal methods of were used to present the data [24].

III. RESULTS AND DISCUSSION

This section presents the findings and the discussion related to social characters and local wisdom for the development of digital storybooks. The presentation is adjusted to the formulation of the research questions: 1) the forms of the developing *Sasak* folklore, (2) the forms of social characters found in the *Sasak* folklore, (3) the forms of local wisdom found in the *Sasak* folklore, and (4) The *Sasak* folklores that can be developed into digital storybooks in elementary schools.

A. Forms of Sasak Folklore

Based on observations, it is known that the forms of Sasak folklore that are still developing are more than 40 stories. However, the folklores that have been confirmed through various study results are as many as 37 stories. The 37 folklores referred to are mostly themed on royal patriotism and friendship, children characters, filial piety, parental character, friendship, and adventure.

Sasak folklores with the theme of patriotism, kingdom and friendship includes *Datu Langko, Datu Pejanggik, Mount Pujut, Putri Mandalika, Datu Penganten, Datu Indarsawan, Datu Keling Datu Dahe, Putri Mayung, Raja Muhamad, Patih Ponggok Elong*, and *Arya Banjar Getas*. The theme of filial piety includes *Batu Golok, Doyan Nede, Terwek-wek, Amak Miskin Inak Miskin, Tebelok-belok,* and *Inak Tempik-empik dait Amak Tempik-empik*. The theme of children characters covers *Anak Iwok, Timun Mas, Timun Bongkok, Timun Runtu, Cupak Gurantang, Amet, Lok Dawit*, and *Leklek Kelindung (Lek Kuwok)*. The theme of the parental character covers *Amak Trompes, Rangga Dundang, Jero Boling, Amak Pemales*, and *Bini Cili*. The theme of friendship covers *Tegodek Tetuntel, Hiu dait Bebalok, Tebawang Telengsune, Sisok dait Mayung*. Lastly, the theme of adventure includes *Balang Kesimbar* and *Sigar Penjalin (Sesigar)*.

B. The Social Characters in Sasak Folklores

Based on the analysis, it is known that there are a number of dominant social characters appearing in *Sasak* folklores. The social characteristics are as follows.

First, the most dominant social characters found in most *Sasak* folklores were establishing communication, being an initiator, caring for others, and being empathetic. Establishing communication was found in the stories of *Balang Kesimbar, Datu Keling Datu Dahe, Sigar Penjalin, Lek-lek Kelindung, Doyan Nede, Gunung Pujut*, and *Lok Dawit*. Being the initiator was found in the stories of *Datu Keling Datu Dahe, Sigar Penjalin, Lek-lek Kelindung, Doyan Nede, Gunung Pujut*, and *Lok Dawit*. Caring for others was found in the stories of *Datu Keling Datu Dahe, Sigar Penjalin, Doyan Nede, Gunung Pujut*, and *Lok Dawit*. Empathy was found in the stories of *Balang Kesimbar, Batu Goloq, Lek-lek Kelindung,* and *Lok Dawit*.

Second, the dominant social characters identified in some Sasak folklores were being willing to sacrifice, being obedient, respecting each other, controlling emotions, and accepting differences. Willing to sacrifice was found in the stories of *Puri Mandalika, Anak Iwok*, and *Sigar Penjalin*. Being Obedience was found in the stories of *Datu Keling, Datu Dahe* and *Lek-lek Kelindung*, whereas accepting differences was found in the stories of *Balang Kesimbar* and *Putri Mandalika*. Further, some quotes were found to represent the dominant social characters such as the character of establishing communication was found in almost all *Sasak* stories. For example, in the *Sesigar Penjalin* story. During Sesigar's journey in search of God, he met several people with whom he communicated. The first person he met was a worshiper, then there was communication between the two.

"Apakah Anda Tuhan?". "Bukan, saya orang yang ahli ibadah". .. "Mau kemana kamu ini?". "Oh saya ini mau mengahadap Tuhan...

"Are you God?". "No, I am a worshiper of God". .. "Where are you going?". "Oh, I am looking for the God…

Furthermore, the second person *Sesigar* met was a group of thieves who were distributing the loot. *Sesigar* also communicated with them and they left a similar message with the worshiper. Until one-day *Sesigar* communicated with the Angel Jibril as an intermediary for the answer to Sesigar's prayer along with the prayers from the people he met.

"Apa tujuanmu kemari?". Jawab Sesigar. "Saya ini mau bertemu dengan Tuhan untuk memohaon agar badan saya ini menjadi lengkap supaya saya tidak diolok oleh teman-teman saya didalam pergaulan".

"What is your purpose here?". Sesigar replied. "I want to meet God to pray so that my body is complete, so that I will not be bullied by my friends."

The character of establishing communication could also be seen in *Balang Kesimbar* story, it was also full of good communication activities.

"Sang Raja sependapat. Ia mempersilahkan Balang Kesimbar untuk mohon restu pada neneknya" (paragraph 10)

"The King agreed. He invited Balang Kesimbar to ask his grandmother's blessing"

"... untuk memperkenalkan dan menjelaskan tentang siapa dirinya sesungguhnya. ... " (paragraph 19)

… to introduce and explain who he really was. …

"dan pertemuan itu berlangsung sangat mengharukan. ... " (paragraph 38)

"the meeting was very heartwarming ... "

There was also a communication from the regent in the story of Datu Keling, Datu Dahe ... the regent told him about his son Inaq Bangkol and Amaq Bangkol who were very beautiful like a princess (paragraph 4).

"Sabarlah Dik…, di dapur ada nasi. Tapi aku tak berani memberikanmu. Engkau tahu Ibu kita bengis" (Lek lek Kelindung, paragraph 6)

"Be patient brother ..., there is rice in the kitchen. But I don't dare giving you. You know our mother is cruel"

"Ayahanda yang budiman, ananda bermaksud melanjutkan pengembaraan ke arah tenggara Kelungkung ini. ... Bila itu yang ananda inginkan, baiklah. Ayahanda tak keberatan... " (Gunung Pujut, paragraph 7-8).

"Dear father, I intend to continue this journey to the southeast of Kelungkung. ... If that is what you want, fine. My father did not mind ... "

The character of being an initiator, caring for others, and empathy are also found in almost all *Sasak* Folk stories. The social character of empathy (understanding the feelings of others) in the story of *Leklek Kelindung* is shown in *Kuwok*'s attitude as an older brother who also cried when he saw his younger brother crying because of hunger. On the one hand as a brother, he wanted to fulfill his younger sibling's wishes, but on the other hand, he was afraid that if his stepmother got angry and they would have gotten an even worse consequence.

"Melihat adiknya yang menangis, Kuwok pun ikut menangis. "Sabarlah Dik…, di dapur ada nasi. Tapi aku tak berani memberikanmu. Engkau tahu Ibu kita bengis. Aku takut bila Adik disiksa. "Kuwok mengelus-elus rambut adiknya.

"Seeing his younger brother who was crying, Kuwok also cried. "Be patient brother ..., in the kitchen there is rice. But I don't dare giving you. You know our mother is cruel. I'm afraid that you would be tortured. "Kuwok gently stroked his brother's hair".

The same things were also found in Balang Kesimbar and the other folklores:

"Pada malam harinya, si nenek tidak dapat memejamkan mata sedikitpun. Ia masih teringat dengan keinginan cucunya ... Mendengar cerita itu Balang Kesimbar tampak terenyuh. Ia berusaha membangkitkan semangatnya" (paragraph 5 and 19).

"At night, the grandmother could not close her eyes. She still remembered his grandson's wishes ... Hearing this story, Balang Kesimbar looked touched. He tried to raise his spirits ".

C. Local Wisdom in Sasak Folklore

Based on the data analysis, it is known that there were a number of local wisdoms that are dominant in the *Sasak* folklores. The local wisdom include, among others: s*aling perasak* (mutual giving), *belangarin* (mutual comfort), *saling peringet* (mutual advice), *jango* (visiting each other), *saling saduq* (mutual trust), *saling peliwat* (mutual assistance).

The local wisdom of mutual giving was found in the stories of *Gunung Pujut* and *Lok Dawit*. Mutual comfort was found in the stories of *Balang Kesimbar* and *Leklek Kelindung*. Mutual advice was found in the stories of Balang *Kesimbar, Batu Goloq, Putri Mandalika*, and *Gunung Pujut*. Mutual assistance was found in the stories of *Balang Kesimbar, Anak Iwok, Sigar Penjalin, Doyan Nede, Gunung Pujut*, and *Lok Dawit*. Visiting each other was found in the stories of *Balang Kesimbar, Doyan Nede,* and *Gunung Pujut*. Meanwhile, mutual trust was found in the stories of *Datu Keling Datu Dahe, Sigar Penjalin* and *Gunung Pujut*.

The people of *Sasak* tribe are closely related to their hospitality, especially when it is related to religious matters. That is the local wisdom depicted in the story of *Sigar Penjalin*. Even though the people they meet are strangers, greeting is a behavior that must be prioritized. In this case, Sesigar did not hesitate to greet the worshiper and the thieves he met while continuing on their journey to find God. The local wisdom of *saling saduq* (mutual trust) in the story of *Sigar Penjalin* appears when worshiper and robbers entrust their greetings in the form of prayers for *Sesigar*. They believe that *Sesigar* would achieve his goal. Therefore, when Sesigar answered their question, they immediately believed him.

> *"... Setelah Sesigar berkata begitu kelompok tersebut berjanji akan berhenti merampok dan lansung bertaubat,* menjalankan semua sariat Islam".

> "... After Sesigar said that the group promised to stop robbing and immediately repent, carrying out all the Islamic Shari'a."

The sad story in the story of *Leklek Kelindung* shows saling belangarin (mutually comfort) between siblings and makes a deep sad impression. Along with their father's condition who was complacent with the fake attitude of the stepmother, even though evil was her. In the end, the father could only regret the departure of his son who had turned into a bird.

> *"... Kakak memandang adik, Adik memandang kakak. Adik dan kakak tersenyum gembira. Mereka bahagia menikmati buah ara yang lezat. "*

> "... The brothers looked at each other, smiling, while enjoying delicious figs. "

Meanwhile, the father's depression is shown in the expressions of *Klek* and *Kuwok* after turning into birds. "*...Klek, klek...! Kuwok, kuwok...! Manis mateng resen buaq ara, pait pedar rasen me.*" Which literary means "Figs are very sweet, while rice is very bitter". This expression means that it was very easy for them to eat figs, while to be able to eat a bite of rice they had to pay with insults and beatings.

The local wisdom of mutual assistance is also very common in the life of the *Sasak* community. This is also reflected in almost all the sample stories in the study.

> *"... Sang petapa lalu diselamatkan oleh Doyan Neda dengan mengeluarkannya dari cengkraman akar kayu. ... Petapa itu ditolongnya pula, dan diangkat sebagai saudara dengan julukan Sigar Penyalin. ... Raksaka Limandaru pun dapat dikalahkan sekaligus merebut tiga orang putri cantik yang diculik oleh Limandaru dan disekap di gua Sekaroh. "*

> "… The hermit was then saved by *Doyan Neda* by removing him from the grip of the root of the wood. ... He helped the hermit as well and was appointed as his brother by the name of the *Sigar Penjalin*. … *Raksaka Limandaru* was defeated and at the same time, he saved three beautiful daughters who were kidnapped by *Limandaru* and held in the *Sekaroh* cave. "

D. Sasak Folklore as a Digital Story Book

After analyzing the social characters and local wisdom of various *Sasak* folklores, a number of *Sasak* folklores can be developed into digital storybooks in elementary schools. The stories referred to include *Balang Kesimbar, Batu Golok, Putri Mandalike, Datu Kiling Datu Dahe, Anak Iwok, Sesigar (Sigar Penjalin), Kelek Kuwok, Doyan Nede, Gunung Pujut*, and *Lok Dawit*.

In addition to the findings above, the FGD revealed the followings. First, the stories are rich in social characters and local wisdoms. Second, these stories are also close to the demands of the curriculum, especially those related to the character development of students. Kemendikbud [25] explained that there are at least five main characters developed in schools, namely religion, independence, mutual cooperation, nationalism, and integrity. According to Jiwandono's findings [26], various local *Sasak* wisdoms, such as traditional Sasak games (including folk; pres), represent these five characters. It is further explained that in the game *Lengkak Tali*, for example, there are religious values in the form of tolerance between players, independence in the form of hard work, courage and discipline, mutual cooperation in the form of cooperation and solidarity, nationalism in the form of respecting diversity, as well as integrity in the form of honesty. Third, the social characters and local wisdoms identified in *Sasak* folklores could be used as contextual teaching materials because they were closely related to students' daily lives. Contextual teaching materials are significant in improving students' learning outcomes [27].

IV. CONCLUSION

Based on the findings and discussion above, it can be concluded that: (1) The forms of *Sasak* folklore developed in the *Sasak* community, which have been verified are as many as 37 stories that includes *Putri Mandalika, Doyan Nede, Gunung Pujut, Balang Kesimbar, Sigar Penjalin, Leklek Kelindung, Gunung Pujut, Lok Dawit*, and others; (2) The dominant forms of social character appearing in *Sasak* folklore include: empathy, establishing communication, initiating, obeying, mutual respect, restraining oneself, accepting differences, helping each other, and being willing to sacrifice; (3) The dominant forms of local wisdom appearing in *Sasak* folklore, including: *saling perasak* (mutual giving), *belangarin* (mutual comfort), *saling peringet* (mutual advice), *jango* (visiting each other), *saling saduq* (mutual trust), *saling peliwat* (mutual assistance).; and (4) *Sasak* folklores that can

be developed into digital story books for elementary school students, in accordance with the demands of the curriculum, include *Balang Kesimbar, Batu Golok, Putri Mandalike, Datu Kiling Datu Dahe, Anak Iwok, Sigar Penjalin, Leklek Kelindung, Doyan Nede, Gunung Pujut*, and *Lok Dawit*. This research is one of the prelimenary materials for the development of digital storybooks in elementary schools. Therefore, it is recommended for teachers to select and develop teaching materials, including storybooks, as learning materials and literacy activities in elementary schools.

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