



Preservation of Madurese Folklore through Audiobook Media Development

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Abstract. This research focuses on preserving Madurese local literature in the form of folklore through the development of Madurese folklore Audiobook media. In general, this research aims to produce Audiobook media of Madurese folktales to facilitate digital documentation/archiving, publication, and learning facilities at various levels of education (as strategic steps in preservation). The model used in this study is the 4D development model developed by Thiagarajan, Dorothy, and Melvyn. The 4D development model consists of four development stages: determination, design, development, and dissemination. The results of the products developed in this study are in the form of Madurese folklore Audiobook media in which various popular folklore in four districts in Madura are contained. This media is very effective if applied in Indonesian language learning at the secondary school level, with a percentage obtained from material validation of 87% and media validation of 90%. Audiobook media of Madurese folklore can also be disseminated quickly through an online-based audio player platform (Platform Noise) to reach more audiences (global scope).

Keywords: Audiobook Media, Cultural Reservation, Madurese Folklore.

1 Introduction

Recently, issues of local wisdom, social life, and culture have been intriguing topics in Indonesia. It cannot be denied that the vast expanse of Indonesia, with its various natural appearances, has given birth to a cultural wealth whole of local wisdom values and is undoubtedly very valuable. This valuable wealth includes different traditions or cultures closely related to each tribe, noble values that have been believed and used as a way of life for generations, and various regional languages and accents [1]. One form of culture is manifested in the form of folklore. It is well known that folklore always carries a cultural setting, social life, and values believed by the community where the folklore was born. Therefore, folklore is one of the parts of regional literature/local literature/traditional literature whose existence needs to be preserved considering its contents that must be preserved and maintained as the wealth of the Indonesian nation. It is in line with what was conveyed by Firman Susilo, Head of the Language Center of Papua province, that literary revitalization is carried out to increase people's mastery of regional literature through the household environment, the realm of education, and communities such as art groups or lovers of regional literature. In addition, literature

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revitalization is also part of efforts to protect regional literature and to preserve the wealth of the Indonesian nation [2].

The preservation of folklore as part of local literature is a problem that must be prioritized to be implemented immediately in maintaining the identity of the Indonesian nation. This follows Wahdah's opinion that folklore can be used to guide life because it has values that should be preserved [3]. Therefore, this description applies thoroughly to the territory of Indonesia, including the Madura region. The Madurese community as a tribe is one of the ethnic groups with a large population in Indonesia; of course, it has quite a lot of folklore and is spread in various regions. Some of these folktales also have their uniqueness and distinctiveness according to the area where the story is located. As Sauri and Purlilaiceu stated, folklore characterizes a region with a diverse cultural culture that includes each region's cultural and historical wealth [4].

According to Nahak, efforts to maintain and preserve Indonesian culture can be made in two ways: Culture Experience and Culture Knowledge [5]. Cultural experience is cultural preservation carried out by plunging directly into a cultural experience, such as practicing or learning dances, traditional ceremonies, and regional literature. Meanwhile, cultural knowledge is preserved by creating an information center about culture that can be functionalized into many forms. Cultural knowledge can be used to preserve folklore as part of local literature through various forms, such as internalizing it in classroom learning, presenting it in certain events or competitions, holding massive counseling or socialization, and so on. In addition, it can also be done by converting it from oral tradition/oral storytelling into written form, into a play script, into a feature film or animation. Another vehicle that can be taken is to make folklore into Audiobook media. This media has become quite popular as the digital era develops, which slowly implies that all aspects of life are transformed into this virtual world. It is in line with what Setyawan et al. said that technological advances should be directly proportional to the progress of education, be it in the planning process, implementation, the resulting output, as well as the evaluation and decision-making process or policies [6].

By definition, it can be stated that an audiobook is a recording of the text of a book or other written material that is read by a person or group of voices [7]. In audiobooks, there are generally some helpful features such as the presence of narrators, music, and sound effects in the presentation, and an attractive appearance [8]. This definition raises many questions and arguments about whether this audio media still deserves to be categorized as a book (book) because the physical form and sensing model are far different from conventional books in the form of stacks or bindings of paper full of writing. However, it is optional to follow this debate on how to help maximize its utilization. Therefore, what is more important to discuss is how efforts can be taken to utilize this technological development in the form of audiobooks to preserve Madurese folklore and folklore in other regions.

Kurniyawan, in his thesis, discusses audiobook studies concerning communication characteristics. His research concludes that audiobooks are one of the new communication technology innovations [9]. Furthermore, according to Rubery, as cited by Camalia et al., audiobooks are generally classified into two types: unabridge and abridge. Una-bridge is a type of audiobook in which the printed book is read in full, while abridge is a type of audiobook in which the reading of the printed book is limited. This

reduction does not reduce the purpose or meaning of the audiobook content itself. However, this reduction is based on summarizing the book's contents to make it easier to understand [10].

Nowadays, audiobooks have begun to be used by the public as an alternative to enjoying a book. It is also close to the role of media in disseminating information related to the existence of audiobooks. It aligns with research conducted by Mahardika in 2017 titled "Audiobook as an Alternative Media in Revitalizing Masatua Bali." He concluded that audiobooks can be an excellent alternative to revive the Balinese *masatua* culture to expose children to the Balinese language from an early age. In addition, audiobook listening activities will produce multiple benefits, namely exposing children to the Balinese language, instilling noble values and mandates implied in *masatua*, and improving the quality of the emotional relationship between mother and child [11].

Reflecting on the results of previous studies, this audiobook can make a real contribution if utilized properly and maximally. It can be used as a foothold in this research to achieve its primary goal, namely to help preserve Madurese folklore. The preservation referred to concretely is by making Madurese folklore into an Audiobook media, which will make it easier in terms of digital documentation/archiving, publication/dissemination, and learning facilities at various levels of education. Wolfson, quoted by Mahardika, said that audiobooks play an essential role in children's learning process because they can fully concentrate on the meaning of words and explore the implied meaning in each sentence line in the audiobook they listen to. Like printed books, audiobooks also stimulate children to connect prior knowledge with the words or information they hear. Furthermore, audiobooks provide children with more meaningful and concrete experiences than printed books [11].

Based on the description above, research is needed to develop audiobooks of Madurese folklore to preserve local literature in Madura. Therefore, the researcher intends to conduct a study entitled "Development of Audiobooks of Madurese Folktales as a Vehicle for Local Literature Preservation in Madura." Through this research, the results of the developed media are expected to make it easier for digital documentation/archiving, publication/dissemination, and learning media at various levels of education as a concrete step in the dance of Madura's local culture and wisdom.

2 Method

This research uses the method developed by Thiagarajan, Dorothy, and Melvyn, namely 4D development, which includes four stages of development, starting from determining, designing, developing, and disseminating [12].

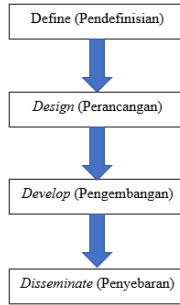


Figure 1. 4D Development Method Chart

Each stage in the 4D development method has more detailed work steps, as described below. The first is the determination stage, which determines the type of product developed from audiobooks of Madurese folklore. The determination of this product is based on the results of the study that the media developed is expected to be more efficient in digital documentation/archiving, publication/dissemination, as well as for learning media at various levels of education as a concrete step in the preservation of Madurese culture and local wisdom. The second is the design stage. This stage is carried out in two activities, namely collecting materials and making the design/design of the audiobook media of Madurese folklore that has been determined. Material collection activities are carried out to obtain material or theories used in developing audiobooks related to folklore material in general and specific to the Madura region. In addition, the mate-ri collected is also related to the sophistication of technology, which in this study is focused on audiobooks.

Furthermore, the designing activity is to create a storyboard/audiobook framework that refers to the materials that have been collected while adjusting it to the audiobook presentation format. Third is the development stage, which produces audiobooks of Madurese folklore following the framework previously made. There are two activities in this stage: developing audiobooks of Madurese folklore and conducting expert tests (material and media experts). Fourth, dissemination is the stage of disseminating the results in terms of data/research results and the resulting product in the form of audiobooks of Madurese folklore.

3 Results and Discussion

3.1 Audiobook of Madurese Folklore

This research produces a final product in the form of Audiobook media of Madurese folklore in which various popular folklore in four districts in Madura are contained. The stages of making the product are as follows.

First, the determination stage is determining the form of media developed. This is based on the results of learning observations, interviews with teachers, and student questionnaires about folklore learning. Observations related to the learning process were conducted at SMAN 1 Kamal, Bangkalan Regency. Learning goes as usual;

namely, the teacher explains the learning material while students listen to the explanation from the teacher. The teacher also gave students assignments, and then they presented them.

Furthermore, based on the results of the interview, the teacher needed help in carrying out learning because he only used the media of Indonesian textbooks. Therefore, the teacher agrees if there is a development of Madura folklore audiobook media. Finally, based on the results of questionnaires filled out by students, it was found that most students liked the learning materials for Madurese folklore in the form of audio. Moreover, the teaching materials can be accessed anywhere from their cell phones. Based on the results of observations, interviews, and questionnaires by students, it is found that teachers still need to develop media, especially audiobooks, and students are less interested in learning, only using textbooks. Therefore, it is determined that there is a need for the development of audiobook media of Madurese folklore.

Second, the stage carried out is the design stage. This stage is divided into two activities: collecting materials and designing learning media. The stage of collecting material is to collect various popular folktales in four districts in Madura. In addition, instrumental music that will be used as back sound is also collected. Furthermore, the designing stage is a stage to create a media framework, starting from the initial appearance/cover, the list of stories to be recorded, and the cover of each story title that will be voiced (audited).

Third is the development stage. This stage is the stage to produce an Audiobook of Madurese folklore that is feasible to be implemented. Three activities are carried out in this stage: developing audiobooks, conducting expert tests, and conducting field tests. Developing an audiobook of Madurese folklore continues the design activities described above. The media section details began to be completed, and the content was refined.

Furthermore, after researchers developed the media, researchers also conducted expert validation. The experts appointed as validators are literary material experts and media experts. The expert or expert to whom the researcher referred was Mr. Zulmy Faqihudin Putera, M.Pd., a lecturer at Malang State Polytechnic. The results obtained from the overall assessment results related to literary material are getting a final percentage of 87%. It shows that the media is valid or feasible to be implemented in the field. Next, the percentage result obtained from media validation is 90%. However, there are notes from the validator so that the musical back sound is found to be a typical Madurese instrumental sound to make it more potent in terms of locality.

A field trial was conducted after expert validation and revision following the validator's suggestions and comments. Researchers conducted field trials at SMA N 1 Kamal, Bangkalan. This trial was conducted at grade X level. From the results of the trial data analysis, it was found that there was 1 group of students who were not complete, and there were six groups of students who thoroughly did the practice questions from the textbook after being taught using the developed Madurese folklore audiobook. Therefore, this media is suitable because most students complete the exercises.

Fourth or last, the stage that is passed is dissemination. This stage is a form of dissemination of Madurese folklore audiobook media through an online-based audio player platform (Platform Noice) to reach more audiences (global scope). Many audio

player platforms can be used for dissemination. However, researchers chose the Noice platform because it is native to Indonesia with more straightforward and uncomplicated user (creator/listener) operations.

3.2 Audiobooks as a Means of Preserving Madurese Folklore

Technology adaptation is a basic need for humans in the era of globalization. Information and communication technology have become a primary necessity for everyone [13]. Various technologies that have now developed rapidly have supported everything in human activity. From waking up to going back to sleep, all human activities can be facilitated with the help of technology. It is undoubtedly the reason that humans will not be able to escape the development of technology. Because if everything is technology-based and humans cannot adapt, they will be included. As Ngafifi said, mastery of technology is a precedent and indicator of a country's progress in the current era of globalization. Countries are said to be developed if they have a high level of mastery of technology (high technology). In contrast, countries that cannot adapt to technological advances are often called failed countries [14].

On the other hand, this global technological advancement severely impacts the preservation of local culture, especially in Indonesia, which has diverse traditions and cultures in its various regions. Technology development, mostly from Western countries, indirectly forces Indonesian people to want to use it. Unconsciously, they will gradually get used to the technology and slowly leave their traditions, customs, and culture. In line with this, Setiawan views that technological advances allow for cultural clashes, even cultural penetration so that intentionally or unintentionally, a person can be influenced by cultures and values that come from outside. In turn, there is a change in lifestyle, including the similarity of clothing models to the similar types of drinks and food that do not necessarily follow Indonesian culture [15].

Indonesia has no other way to adapt to the current technological developments. However, it is also not justified to sacrifice the nation's identity. For example, we can cite the research of Nurfalah et al., who analyzed the adaptation of the outer Baduy tribe community to global developments based on local wisdom [16]. Their daily activities have adapted to global cultures, like science and livelihood systems. However, this is still based on customary law and loyalty to protecting the natural environment as a guide to life. Therefore, technology adaptation based on local wisdom is one form of self-defense that can be used as an option.

The development of audiobook media of Madurese folklore is one of the concrete steps of self-defense. It is because Madurese folklore is one of the local cultural wealth that needs to be preserved. Several decades ago, this defense and preservation step was taken by documenting folktales still scattered in oral form into the written language (books). However, this step is only relevant in current technological developments. In an era that demands everything fast and instant, traveling with thick and heavy books or reading materials has been avoided. Humans tend to choose everything practical. It is in line with the characteristics of the 21st century, which is characterized by 1) information that can be accessed anywhere and anytime; 2) faster computing due to using

machines; 3) automation that reaches all routine work; and 4) communication that can be done from anywhere and everywhere [17].

Audiobook media is a practical media that can be carried and enjoyed anywhere and anytime. Its digital form allows it to be accessed via mobile phones and laptops/computers that are usually carried by people when traveling. In addition, the number of online audiobook media player platforms makes it possible to access it without limits globally with the help of the internet network. Therefore, this audiobook media allows it to be developed with the content of Madurese folklore and other local wisdom materials in Indonesia to facilitate its dissemination. Thus, the Audiobook Media of Madurese folklore is a concrete form that can maintain and preserve Madurese folklore. It is stated by Meiristiani et al. that in Malaysia, audiobooks are also used as an alternative to reading Malay literary works to provide a new experience to the listener [18]. In other words, the audiobook publication aims to preserve or promote local literary works through digital technology.

Furthermore, it is interesting if this Audiobook media is brought and utilized in education. It can facilitate the learning process as well as a form of preservation of Madurese folklore through education. This is in line with the opinion of Setyawan and Faqih, who mentioned that advanced technology should be directly proportional to the implementation of education from upstream to downstream [19]. Therefore, learning in classrooms using audiobooks of Madurese folklore can be considered a form of preservation and technological adaptation that can be applied to students. It is reinforced by Anwas's statement, which explains that the initial development of audiobooks was intended to help the visually impaired.

Along with the development of the lifestyle of modern society, the presence of audiobooks is an alternative learning medium. Understanding the contents of books as a source of knowledge can be done without reading, even while doing daily activities. Audiobooks can also be utilized flexibly, anywhere or anytime at every opportunity [20].

4 Conclusion

The audiobook media of Madurese folklore has been developed with the 4D model, whose stages include determining, designing, developing, and disseminating. This media is very effective in Indonesian language learning at the secondary school level. The percentage obtained from material validation is 87%, and media validation is 90%, which means this audiobook media is valid or feasible to implement. Audiobook media of Madurese folk *cerita* can also be disseminated quickly through an online-based audio player platform (Platform Noice) to reach more listeners in various places (global scope).

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