



The Local Legend of Bengkulu Society as an Enrichment of Didactic Literature Teaching Materials

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ABSTRACT

This paper has the themes of folklore, literature learning, and didactic literature studies. The aim is to find out the educational values contained in the local legends of the Bengkulu society as an enrichment of literature teaching materials based on didactic literature studies. The assessment process was carried out using a descriptive-qualitative approach and the method of didactic literature analysis. The data is in the form of an adapted legend obtained through a documentation review. The study phase starts with data collection, data classification, data analysis, interpretation, and conclusion. The findings from the study showed that the local legends of the Bengkulu society are by Indonesia's national education goals, and have cultural values, and knowledge. Therefore, the local legends of the Bengkulu people are relevant to be used as enrichment for literary teaching materials. In addition, it can be useful for the development of literary treasures, especially oral literature. The results of this study also serve to preserve Bengkulu's regional culture.

Keywords: *Didactic literature studies, folklore, literature teaching materials, local legend.*

1. INTRODUCTION

Bengkulu society has an oral literature archive that is very important to its collective society. Oral literature has character education or moral education values that need to be taught to the younger generation. One of them is legends. However, unfortunately, these folktales receive little attention from the younger generation as well as the community that owns them. In other words, as regeneration does not occur properly, it is necessary to teach it to the youth.

Local Referring to Brunvand's theory, local legends in this context are defined as legends that tell about certain characters in an area and are considered to have happened in their time. The characters in these legends are more powerful than humans in general. In addition, this folklore also has a close relationship with the story of the origin of the name of an area (Brunvand, 1968).

A good education can prepare students to be able to access their roles in the future with inner strength, mind, and body in harmony with nature and society. Efforts to significantly reduce the bad morals that exist in society can be made through the role and process of character education (Gray, 2009). One of the efforts to realize character education can be done by learning literature (Youpika & Zuchdi, 2016). This is based on the fact that literature has two functions, namely to provide entertainment and education. In other words, literature entertains and educates (Wellek & Warren, 2016). The field of literary studies that is very possible and relevant in this context is didactic literature studies.

Seen from the adjective, "didactic" means "giving instructions", so it can be interpreted that didactic literature is the activity of giving instructions (education) through literary works. In other words, didactic literature is educational literature because it contains moral and religious teachings. Didactic literature is a work of fiction or knowledge in the imaginative form of the author (the owner of literature) with a certain theme (Abraham & Harpham, 2009; Sundana, Sumiyadi, Sastromiharjo, & Razali, 2019).

Explicitly, the criteria and characteristics of didactic literature studies can be viewed from three perspectives: (1) the way of expressing didacticism in literary works; (2) the content or expression of didacticism; and (3) the use of language. As for the characteristics of didactic literature, first, the literary work is educational, meaning that it can provide teachings, instructions, guidance, and moral messages to its readers or viewers. Second, the moral messages contained in literary works are views on the teaching of truth values, and ways of life, such as attitudes, behavior, actions, manners, and teachings on the values of social life. Third, moral teachings include attitudes toward relationships with God, society, and the universe. Fourth, teachings between fellow humans, such as love, friendship, loyalty, social criticism, and even related propagandist messages. Fifth, the delivery of messages can be direct or indirect. Sixth, it can provide solutions to problems found in literary works (Sumiyadi, 2016).

There have been many previous studies conducted by researchers on literature studies for education. For example, the study of didactic values in the oral literature of the Batu Kuwung legend as literature learning in elementary schools (Nurfarida, 2016). The study of fairy tales is analyzed through feminist studies as didactic literature (Kenney, 2019). Character analysis of characters in Bengkulu ethnic folk prose stories for literature learning materials (Youpika & Hiasa, 2021). Didactic literature study in Indonesian Islamic children's novels (Nofasari, Sunendar, Sumiyadi, & Damaianti 2022). Didactic Literature in Indonesian Folktales (Sundana et al., 2019). Based on the analysis of these studies, it has not been found that they examine local legends in depth for the enrichment of didactic literature in teaching materials.

The research found in previous research is devoted to the study of didactic literature in the literary genres of novels, folk writing (in general), and fables. Although there has been research on legends in didactic literature, further research needs to be carried out on enriching materials for didactic literature. Because no research or study on individual legends has been undertaken, research or study on local legends of the Bengkulu Society is required as Didactic Literary Teaching Material Enrichment. This activity also aims to be one of the solutions to efforts to strengthen character values in students, that is, through the didactical values contained in the local legends of Bengkulu society.

2. METHOD

The data in this study are local legends of Bengkulu society entitled "Bujang Remalun," which has been translated into Indonesian. This legend is taken from the book "Khazanah Budaya Kaur, Seni Tari, Tutar, Pencak Silat, Masakan Traditional, dan Artepak". This book was published by the Badan Musyawarah Adat (BMA) of Kaur Regency, Bengkulu Province, in 2014. (Badan Musyawarah Adat Kabupaten Kaur, 2014).

The local legend "Bujang Remalun" was chosen as the research data because this legend is a valid source provided by the official organization. The "Bujang Remalun" story's didactic elements and its applicability as a teaching tool are the subject of the study. The descriptive analysis of the didactic literature suggested by Sumiyadi (2016) serves as the basis for the analysis, which focuses on (1) determining the suitability of the local legends of the Bengkulu Society with the objectives of national education (Depdiknas, 2003); (2) identifying the cultural dimension; (3) identifying the dimensions of knowledge; and (4) identifying the knowledge that becomes a problem and how to solve it. In addition, the analysis also refers to the "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila" (Guide for Pancasila Student Profiles Development Project) (2022), which consists of six aspects, namely: (1) being faithful, devoted to God Almighty, and noble; (2) Global diversity; (3) cooperation; (4) Independence; (5) Critical reasoning; and (6) Creativity.

3. FINDINGS AND DISCUSSION

3.1. Findings

Based on the didactic literature study of the local legend of Bengkulu society ("Legend of Bujang Remalun"), the results of the study can be summarized as seen in Table 1.

Table 1. The didactic content of the legend of Bujang Remalun

The aspect of didacticism	Good Values	Caption
The conformity of literature with national education goals	A strong desire to develop oneself, be devoted to God Almighty, have a noble character, and be responsible.	Compatible with Indonesia's National Education Goals
The cultural dimension	A humble culture	There are cultural values
The knowledge dimension	Factual, conceptual, procedural, and metacognitive	Contains knowledge
The problem and solution dimension	Shariah science field	Presenting the problem and its solution

Table 1 shows that the legend of “Bujang Remalun” complies with the Indonesian National Education Goals, includes cultural values, teaches science, and, via the story’s events, enlightens readers on how to solve the issues the characters in the tale encounter. Additionally, the “Bujang Remalun” legend has moral ideals based on features of agreement with goals of education, culture, science, and problem-solving. The phrase in Figure 1 will convey the didacticism in the Bujang Remalun legend more succinctly.

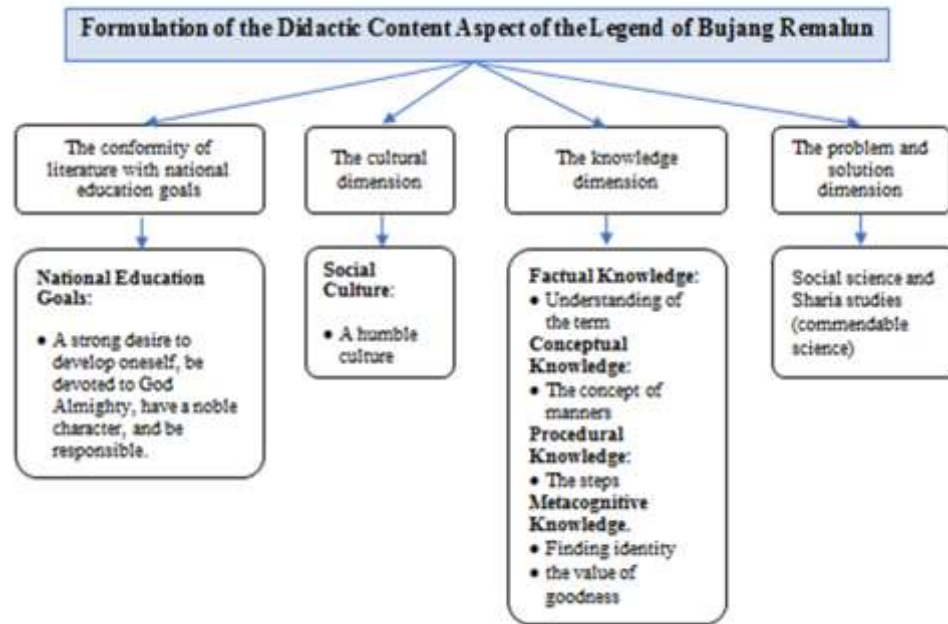


Figure 1 Formulation of the didactic content of the legend of Bujang Remalun.

From Figure 1, it can be understood that the legend of “Bujang Remalun” in didactic literature studies includes dimensions of conformity with the goals of national education, the cultural dimension, the dimension of science, and the province of presenting problems and how to solve them. Judging from the element of conformity with the objectives of national education, this legend has values that are in line with the objectives of national education because it contains values related to a strong desire to develop oneself, fear God Almighty, have a noble character, and be responsible. In cultural terms, this individual legend contains social and cultural values, namely the culture of humility. Then, when viewed from the dimension of science, this legend contains factual, conceptual, procedural, and metacognitive knowledge. In addition, this legend also presents events that have problems and solutions.

3.2. Discussion

Explicitly, the criteria and characteristics of didactic literature studies can be viewed from three perspectives: (1) The ways of expressing didacticism in literature works; (2) The content and expressions of didacticism; and (3) The use of language. However, this paper only analyzed the criteria of content and expression of didacticism.

3.2.1. The Conformity of Local Legend of Bengkulu Society with the National Education Goals

The National Education Goals are contained in the Law on the National Educational System (Depdiknas, 2003). A sense of awe and respect for the Almighty, a belief in and awe of God, a noble character, health, knowledge, capability, creativity, independence, democracy, and responsibility are among the things that clause 3 of the constitution states that national education is intended to instill in the people of the nation.

According to the goals of national education written in the Law on the National Education System, the role of literary works is to develop the potential of readers so that they can have intelligence in thinking, religious spiritual strength (to increase piety and faith in God Almighty), skills as life provisions, a healthy body, and a dignified personality.

In Bujang Remalun's legend, some aspects are the goals of national education. This can be seen in Data 1.

Data 1

However, there came a time when peace was widespread, society was prosperous and safe, there was no more evil to destroy, no more backwardness to alleviate, and society had entered a glorious era. At such times, Bujang Remalun began to meditate, contemplate the nature of life, and perform a much broader meditation (BR//172/).

The story goes that it took Bujang Remalun 40 days and 40 nights to cross all the ants. During that time, he fasted, not eating or drinking. This was the first moment that Bujang Remalun used to seek the wisdom of life and interpret the nature of life itself (BR//174/).

Bujang Remalun is responsible for his people, as seen by Data 1. He devotes his time to ensuring the prosperity of the people he leads. Bujang Remalun likewise has a helpful and self-sacrificing character in his story. The phrase also highlights Bujang Remalun's religious nature. Thus, it can be argued that this particular folklore is in agreement with the goals of national education, namely a strong desire to develop oneself, fear God Almighty, have a noble character, be responsible, and have knowledge, through the characters possessed by the characters in the story.

3.2.2. The Cultural Dimension of Local Legend of Bengkulu Society

Culture has a collective function, one of which is as a means of social control for society, so this dimension is very important in life (Youpika, Permadi, Sumiyadi, & Sunendar, 2023). The idea of culture is based on Clyde Kluckhohn's thesis of universal cultural components, which includes elements of language, knowledge systems, social structures, living equipment and technological systems, livelihood systems, religion, and the arts. Additionally, it is examined in light of cultural values, which can be broken down into five categories: relationships with God, nature, society, other people, and oneself (Yusliyanto, 2019).

Data 2

He knew that all his powers and *kanuragan* knowledge would not be perfect until he found his true self. In his meditation, he realized that above the sky there was a much higher sky. Under the earth, there is a deeper earth. Above people who are powerful and mighty, there is one who is more powerful and mighty. He is the Almighty God (BR//172).

In Data 2, the character Bujang Remalun discovers that his magic isn't perfect since he hasn't realized his genuine identity before God. Bujang Remalun is a humble person. Even though he is a powerful person, he claims that there are still those who are stronger than him. Many are more powerful, but God Almighty is the most powerful.

According to Data 2, the individual legend of "Bujang Remalun" teaches the character of humility, not to be haughty to anybody because, in truth, there is no one greater than God Almighty in this world. This character is one of Bengkulu society's ancient cultural heritages, transmitted through oral tradition or regional literature about specific legends. This is a universal quality that should be instilled in the larger community.

3.2.3. The Dimension of Knowledge on the Local Legend of Bengkulu Society

The knowledge dimension of the Local Legend of the Bengkulu Society refers to the theory put forward by Anderson & Krathwohl (2001). These knowledge dimensions include factual, conceptual, procedural, and metacognitive knowledge dimensions.

Data 3

... There is one prayer recited by Bujang Remalun every time he goes to war against his enemy. The prayer reads, "I come you die; you and you die. I was crushed in the dust. Destroyed without form. Lucky then, cross broken." This prayer is still passed down from generation to generation to his grandchildren (BR//171-172).

The cooking material used by Bujang Remalun is bamboo. He took a piece of bamboo, cut it, and then put enough water into the bamboo. He also put the magic egg into the water-filled bamboo. In terms of meaning, "Bukui Kukusan" means to steam or boil. So, this name is taken from the action of Bujang Remalun, who was steaming or boiling the magic egg (BR//175).

According to Data 3, the tale of Bujang Remalun has knowledge values such as factual, conceptual, procedural, and metacognitive knowledge values. Data 3 explains the origin of the term Bukit Kukusan, which is derived from the deeds of the figure Bujang Remalun, who took an egg while on the hill. It is shown conceptually in the legend of Bujang Remalun when the character Bujang Remalun prays before going to war. This teaches that before doing anything, one should pray to God for favorable results. Furthermore, conceptual knowledge is demonstrated when Bujang Remalun boils eggs with bamboo. This demonstrates that bamboo may be used as a cooking instrument. Procedurally, the legend of Bujang Remalun outlines Bujang Remalun's steps when he cooks eggs. Then, as a whole,

the legend of Bujang Remalun informs readers or the collective community to become people of good character by emulating the traits that exist in the character of Bujang Remalun.

3.2.4. *The Dimension of Problems and Solutions in Local Legends of the Bengkulu Society*

The dimensions of problems, conflicts, and solutions can refer to various fields of knowledge. In the context of this research, the local legends of the Bengkulu society present problems and solutions based on studies of social sciences and Sharia science (commendable knowledge). This can be seen in Data 4.

Data 4

He also advised that if people need him, then just mention the name Bujang Remalun, and he will come to help (BR/173).

One day, he saw a group of ants trying to cross a river. Unfortunately, the crossing place they used to cross was washed away by the swift river current. With a sincere heart, Bujang Remalun helped cross the ants with his hands. The ants made it safely to the other side (BR/173-174).

Data 4 describes an event or problem and its solution. The problem is that when people experience difficulties and need help, they can ask Bujang Remalun for help. He will gladly give help as a solution to the existing problem. Then, it is explained that there is a group of ants who have problems crossing the river because the river has a strong current. Seeing the problem experienced by a group of ants, Bujang Remalun offered a solution or helped by stretching his arms until the group of ants could cross safely.

Judging from the knowledge message in Data 4, the legend of Bujang Remalun essentially teaches that humans should help each other or provide solutions to problems experienced either with humans or with other creatures of God. In other words, if there is a problem, then we should help each other as a form of solution to the problem. Then, when viewed in terms of scientific fields, this message or study is a commendable scientific field study, namely the field of sharia, or teachings about goodness.

4. CONCLUSION

Based on the analysis that has been done, it can be concluded that the local legends of the Bengkulu Society have good character values. This legend conforms with the goals of national education contained in the Law on the National Education System (Depdiknas, 2003). In addition, this legend is also in line with the Pancasila profile, has important cultural values for its collective society, is rich in knowledge, and presents problems and solutions (Kemendikbudristek, 2022). It is hoped that the results of this research will become sources of knowledge for other researchers, academics, and the general public so that further research can be undertaken based on the results.

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