



Increasing Students' Ability to Interpret the Life Values of Folklore Through the Use of Multimedia Technology as Teaching Materials

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Abstract. Folklore as a teaching material is transformed into digital multimedia to meet the demands of innovative technology. Folklore as a teaching material in digital multimedia form is relevant for broadening students' understanding of the values of life in folklore. The concept of multiliteracy develops students' abilities to interpret life values in folklore. Values in folklore can vary depending on culture, historical context, and the message the author wants to convey in the story. The research aims to improve the ability to interpretations of life values in folklore through multiliteracy digital multimedia teaching materials. This research used a qualitative descriptive research method with a mixed qualitative-quantitative strategy, subsequential exploratory design with a pre-test - post-test matching pattern. The software engineering process stage uses Luther's version of the Multimedia Development Life Cycle (MDLC) approach with six stages. The Luther version of the testing stage aims to measure application functionality using the Blackbox testing approach and to measure application usability using the System Usability Scale (SUS) approach. Phenomenon instrument testing is carried out qualitatively and quantitatively according to a subsequential exploratory design. The ability to interpret folklore values in the form of interactive multimedia was carried out in the validation test class. The trial result data was obtained through a t-test of 11.992 with the difference between the pre-test and post-test scores 16.785 and a significance value of 0.000. It can be concluded that interactive multimedia teaching materials on folklore are effective in increasing the ability to interpret folklore values in students.

Keywords: Folklore, Interactive, Interpretations, Multimedia, Values.

1 Introduction

The development of technology has produced a generation that has very high cognitive abilities and feels more comfortable in getting information and combining virtual experiences with everyday reality. The world must prepare for the new era brought about by these technological developments. The utilization of educational technology is the

focus of attention to improve the quality of learning at various levels of education. One of the aspects that can be improved through educational technology is the ability of students as Generation Z to interpret life values from folklore. Generation Z grew up in an era where technology became an important part of their lives, accustomed to the internet, and social media, and became technology addicts (Medina, 2018). Therefore, the utilization of multimedia technology in education becomes increasingly relevant to broaden their understanding of the life values contained in folklore. In the context of education, dealing with Generation Z requires more than just motivation to realize educational progress in Indonesia (Rasheed et al., 2020). Concrete steps and hard efforts are needed to face the digitalization era that is an inseparable part of education today. However, in implementing technology and innovation, there will be challenges that must be faced in every transition (Ruslan & Casim, 2021).

The interpretation of life values from folklore is the process of understanding and extracting the moral, ethical, and wisdom messages contained in the traditional stories of a society. Folktales often contain lessons that are relevant to everyday life, as well as provide insight into values that are considered important in a culture or society (Ruslan et al., 2022). The interpretation of life values from folktales allows readers or listeners to gain insight into morality and ethics and can inspire them to act by these values in their daily lives (Lefevere, 1977; Miftah, 2018).

The concept of multiliteracy specifically emphasizes the use of innovative texts and interactive multimedia in educational contexts to optimize student's learning potential to keep up with technological developments and be active in global communication (Valdes, 1987). Folklore text is considered one of the important texts to be taught in secondary schools. However, folklore texts are available in conventional form. This indicates that the renewal of teaching materials does not fully match the current needs. Conventional folklore texts are currently less desirable, so teaching materials in the form of interactive digital multimedia are a solution to meet these needs.

The utilization of multimedia technology in learning becomes a blended learning phenomenon to improve students' multiliteracy competence in appreciating folklore texts (Setiartin, 2017). This research continues from developing a transformation syntax design to transforming folklore text into an interactive digital multimedia form. Furthermore, the folklore transformed into interactive digital multimedia teaching material for blended learning in appreciative reading learning in secondary schools.

Assumptions and problems related to blended learning became the main basis for the research. Interactive digital multimedia-based folklore teaching materials can improve students' ability to interpret life values from folklore (Setiartin, 2017). Students who can interpret life values from folklore can also be said to be able to appreciate folklore texts. The research was conducted on learning to read and view through digital multiliteracies for Class VIII junior high school students to obtain an overview of the effectiveness of teaching materials in improving the ability to interpret life values from folklore.

This research is a descriptive study of exploratory subsequential analysis. The exploratory design procedure was conducted through a two-stage approach associated with a subsequential exploratory design. The ability to interpret life values from folk-

lore in the form of interactive digital multimedia is the focus of the research. The folklore in the form of digital interactive multimedia then becomes teaching material for blended learning of Indonesian language learning in secondary schools. As a validity of control, the teaching materials were tested on secondary school students in Tasikmalaya City.

2 Method

The main problem in this research is the low interest in reading from traditional media, which has an impact on the low ability of students to interpret the values of life from folklore. The problem-solving approach is to develop digital learning media for folklore based on multimedia technology. The stages, steps, and strategies of this research have qualitative and quantitative levels of analysis. The research procedure has a combination/mix of qualitative and quantitative procedures (Creswell, 2010) as illustrated in Fig. 1. In the initial stage, the researchers collected qualitative data. Qualitative data was interpreted as descriptively qualitative. In the second stage, researchers collected quantitative data. Quantitative data is analyzed using statistical methods, namely the t-test. Furthermore, the strength of the relationship between qualitative data and quantitative data was tested. The strength of the relationship between the two data is analyzed, interpreted, and described. Fig. 2 shows the research work steps.

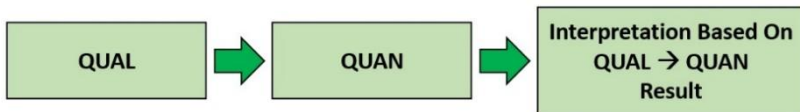


Fig. 1. Sub-sequential exploratory research design

3 Findings and Discussion

3.1 Interpretation in Literary Interpretation

The concept of literary appreciation contains various forms of interpretation of the text by the reader. Interpretation is the concretization of reception towards the reader's critical attitude towards literary work. Interpretation of values in folklore varies greatly depending on the culture, historical context, and the message that the story wants to convey. The reading process combines reception and interpretation. Literary interpretation has significance with traditional hermeneutics, dialectics, and ontology (Setiartin, 2017). The development of contemporary literary theories reinforces the important role of the reader subject in interpreting the meaning of the text, whose understanding is based on the philosophical basis of phenomenology. Interpretation explicates the type of being-in-the-world (Dasein) revealed from within/through the text. The best understanding will occur when the interpreter stands on self-understanding. Reading literature involves the reader in the activity of prefiguration. As a consequence of this activity, various moral, philosophical and aesthetic questions become questions that must be

answered. A principle that needs to be considered in the understanding of literary texts is the idea of the “hermeneutic circle” (Setiartin, 2018).

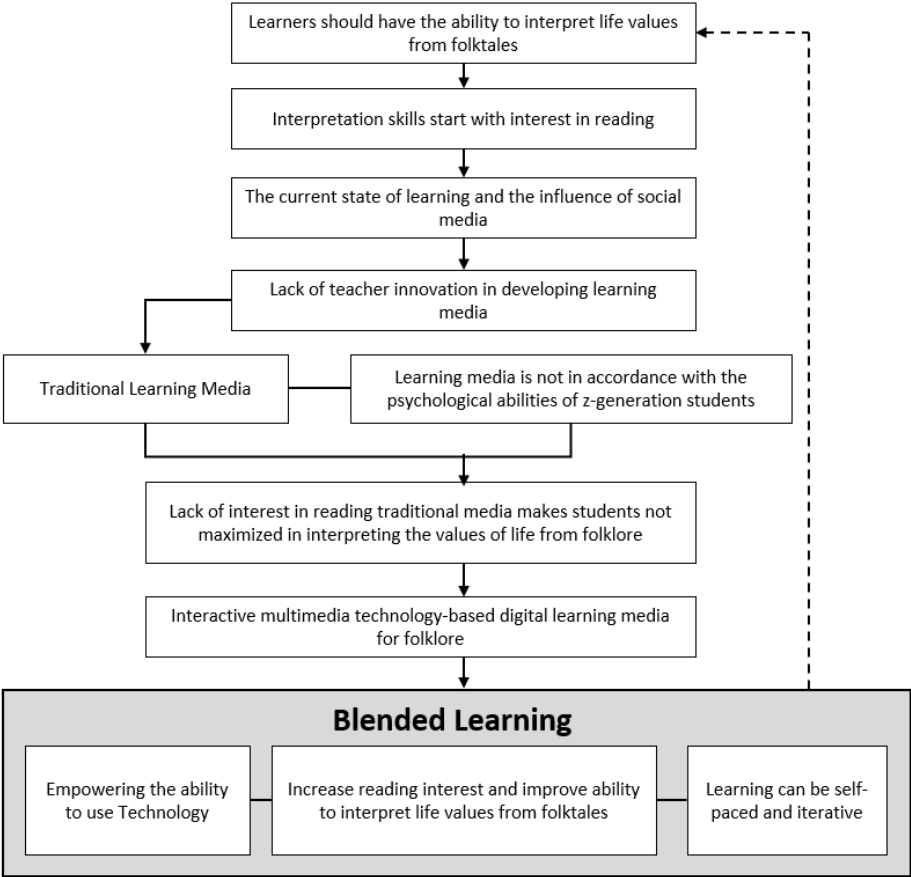


Fig. 2. Problem-solving flow.

3.2 Aesthetic-Receptive and Critical-Creative in Interpreting Folktales

Methodologically, reception aesthetics views a literary text that is studied to elicit reader reactions and maps reception aesthetics into three main parts, namely (1) the general concept of aesthetic reception; (2) the practical application of aesthetic reception; and (3) the position of the aesthetics of reception in the tradition of literary studies (Setiartin, 2017). Reception is a viewer’s interpretation of a work. Readers often imagine differently when responding to literary works (Setiartin, 2018). The reader’s psychological condition can affect his critical power. Theoretically, interpretation is a process of aesthetic-receptive reading and critical-creative reading. Through this process, the reader is given the freedom to interpret the content of the reading based on the

reader's schemata and can explore the author's imagination so that the reader can concretize the content of the reading according to the wishes and creativity of the reader (Setiartin, 2018).

3.3 Transformation of Folklore Text to Digital Form

Literary works can not only be translated but can also be transformed into other types of art (dance, drama, movies, songs, paintings) and even in the form of digital interactive multimedia. "Transformation of folklore in the form of text over the discourse as creations of folklore in the form of illustrated stories" (Ruslan et al., 2022; Ratna, 2011). The framework of multimedia products cannot be separated from its elements, namely the elements of Text, Image, Audio, Video, Animation, and Interactivity (Hidayat & Irawan, 2013). The combination of multimedia elements separately can convey information maximally. Converting folklore texts into digital formats has a positive impact on efforts to spread the cultural heritage of ancestors and complement literary collections. If literary texts communicate through written language, then digital literary texts communicate through visuals equipped with multimedia elements.

Folklore is often based on historical elements, although the evidence is not always historical fact. Directly or indirectly, such evidence acts as a collective marker, an identification of self/group pride in folklore narratives (Ratna, 2011). Facts in folklore are the result of the imagination of its speakers which can be inserted with creative freedom and tend to be different from the approach of historical science. The empowerment of classical manuscripts through the transformation of literary texts into digital form has been widely practiced (Ratna, 2011). In the presence of Generation Z, which lives in an age of sophisticated communication technology, it is important to adapt teaching materials according to the needs of the times. For this reason, the teaching of folklore texts can be updated (McCloud, 2007).

3.4 Interactive Multimedia and Blended Learning

The process of making multimedia software involves stages that are by software engineering principles. Luther's Multimedia Development Life Cycle (MDLC) consists of six stages, namely Concept, Design, Material Collecting, Assembly, Testing, and Distribution. This method is simple and widely used because it covers the development of multimedia products on a technical scale. The stages in MDLC can be used in parallel, the stages can exchange positions but still start from the concept stage and end with the distribution stage (Hidayat et al., 2019; Ernawati et al., 2017). The results of this multimedia product engineering have been widely applied to Android devices as Virtual Reality applications (Ramadhan et al., 2019; Nur et al., 2024; Fadillah et al., 2024), Augmented Reality (Hidayat et al., 2019; Ernawati et al., 2017; Pratama et al., 2021; Rohman et al., 2018; Ramdani et al., 2019; Putri et al., 2020; Azim et al., 2018; Rahman et al., 2020; Prasetya et al., 2018; Halim et al., 2019), learning applications (Ernawati et al., 2017; Septian et al., 2017; Komalasari et al., 2020; Ramdani et al., 2019), and various vehicle transfers from traditional game concepts to digital forms (Azim et al., 2018; Hidayat et al., 2019; Julianus et al., 2020).

The world of education faces the challenge of having to change the perspective and habits of conventional teaching for Generation Z (Dziuban et al., 2018). Preparing quality teacher qualifications and competencies is important (Samala et al., 2020). Five aspects are required for teacher competencies needed in blended learning, namely 1) internet-based teacher competencies; 2) teacher competencies to bring learners to have critical, creative, collaborative, and communicative attitudes; 3) global competencies, not stuttering against various cultures and excellence in solving problems; 5) competencies to predict the situation and conditions of learners, so that they can determine strategies in blended learning. The role of higher education is very important. Blended learning is learning that can be done without having to be present in the classroom (Backer et al., 2022). An important element of concern in the implementation of blended learning is the availability of appropriate digital media and teaching materials.

3.5 Subsequential Exploratory Design

The research design starts with qualitative data to investigate findings/phenomena. This is followed by a second phase of quantitative data. The researchers used this design to obtain qualitative results. Instruments are developed and identified. Testing of variables, from the formulation of the problem, based on the strength of the theoretical basis and research framework (see Fig. 1).

The design that the researcher used in this study is a subsequential exploratory design. The exploratory design procedure is carried out through a two-stage subsequential exploratory design approach. This design begins with tracing phenomena in the form of qualitative data (non-test) from observations. In the second stage, quantitative data was compiled. The data was obtained through a competency test of interpreting ability through test. Furthermore, the results of both qualitative and quantitative research data are developed qualitatively (descriptive qualitative) (Rasheed et al., 2020; Creswell, 2010).

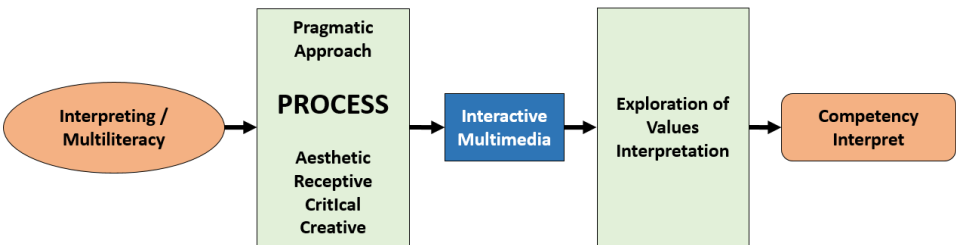


Figure 3 Schematic of interpreting values.

Based on the framework design above, in the initial stage, qualitative data were collected. Qualitative data was interpreted descriptively and qualitatively. The second stage collected quantitative data. Quantitative data was obtained through outcome tests, process tests, and product tests. This data was analyzed with statistical tests. Furthermore, the strength of the relationship between qualitative data and quantitative data was tested. The strength of the relationship between the two data was analyzed, interpreted,

and described. The work process of interpreting the values of life through digital multiliteracy is implemented in the stages of aesthetic-receptive and critical-creative processes as depicted in Fig. 3.

3.6 Application Usability Test

The application usability test was conducted using the SUS (System Usability Scale) approach. The SUS questionnaire consists of 10 statements with a combination of positive and negative statements. The SUS questionnaire asks respondents to rate each statement using a Likert scale based on 5 (five) options, namely Strongly Disagree (STS), Disagree (TS), Neutral (N), Agree (S), and Strongly Agree (SS). This scale provides a strong framework for measuring user perceptions of the usability of applications with a fairly high level of clarity. The Usability Test stages are described in the Equation (1) - (4):

$$x = P_x - 1 \quad \dots\dots\dots (1)$$

$$y = 5 - P_y \quad \dots\dots\dots (2)$$

$$z = \left(\sum x + \sum y \right) * 2,5 \quad \dots\dots\dots (3)$$

$$Score\ SUS = \frac{\sum z}{n} \quad \dots\dots\dots (4)$$

The usability test stages are carried out as follows:

1. For odd numbered statements, namely 1, 3, 5, 7, and 9, the Likert results given by respondents will be reduced by 1.
2. For even numbered statements, namely 2, 4, 6, 8, and 10, the Likert results given by the respondent will be a subtraction number from the value of 5.
3. Each result of the odd and even statements will be summed up and multiplied by 2.5 so that the interval value is obtained
4. After the score of each respondent is obtained, all respondent scores will be summed up and divided by the number of respondents to get the average SUS score.
5. The value obtained is then interpreted with the percentile range value with guidelines as in Fig. 4.

Figure 4 explains the results of the SUS Score interpretation into 3 aspects, namely Quartile Ranges, Acceptability Ranges, and Adjective Ranges. The application is said to be accepted if the SUS Score is at the Marginal High Level in the Acceptability Ranges aspect. Based on the assessment results of the application made, the usability test results are obtained with a value of 84.00 for the Adjective Range value, it is concluded that the Acceptability Ranges are at an Acceptable value with the Quartile Range being at Grade 6.

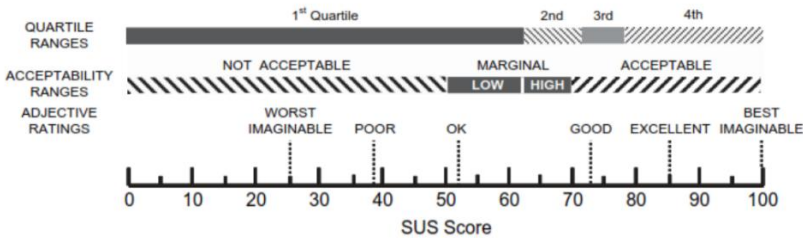


Fig. 4. Interpretation of SUS scores.

4 Conclusion

Learning Outcomes in reading and viewing elements, Phase D of class VIII students. Folklore texts transformed into interactive multimedia digital forms are innovative and adaptive teaching materials in this age of mass communication technology. The learning process and results prove that this digital multimedia teaching material can improve the ability to interpret life values from folklore. Through digitized multiliteracy activities of folktales “Ambu Hawuk” and “Situ Bagendit” students can interpret life values from folktales. Interpreting values through a process with stages (1) perception, (2) recognition, (3) comprehension, (4) interpretation, (5) evaluation, and (6) creation or utilization.

The picture of this research shows a significant level of success. From the value score, it can be concluded that the application in usability or usability is acceptable, so the V-2 application functions as an interactive multimedia-based folklore teaching material. Specifically, it can be used as teaching material for digital folklore for Indonesian language subjects in Reading Element - Viewing Phase D Class VII Junior High School. Analysis of pre-test - post-test matching pattern. The software engineering process stage uses the Luther version of the Multimedia Development Life Cycle (MDLC) approach with six stages. The Luther version of the testing stage aims to measure the functionality of the application with a Blackbox testing approach and the usability of the application using the System Usability Scale (SUS) approach. The results of functional testing obtained from the application can be used according to its function. The SUS score results obtained an Adjective Range value of 84.00 with Acceptability Ranges at Acceptable value with a Quartile Range at Grade 6. Testing of the phenomenon instrument was carried out qualitatively and quantitatively according to the exploratory subsequential design. The ability to interpret folklore values in the form of interactive multimedia was carried out in the validation test class; the data from the trial results were obtained through a t-test of 11.992 with the magnitude of the difference between the pre-test value and the value of the post-test of 16.785 and a significance value of 0.000. It can be concluded that interactive multimedia teaching materials for folklore effectively improve students’ ability to interpret folklore values.

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