

Didactic Literature in Indonesian Folklore

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Abstract—This study describes the didactic literature, namely literature that educates in imaginative or fictitious forms including moral, religion, philosophy or certain themes. This study aims to analyze the contents/expressions of discipline in literary works. This study employs a descriptive qualitative method based on the theory of didactic literary approach. The data were obtained by documentation study techniques and content analysis. The source of this research data were the texts that contain didactic expressions from a collection of Indonesian folklore, in this case Acehese folklore, entitled “Cerita Rakyat Aceh Bernuansa Damai” [Peaceful Nuance of Aceh Folklore] published by the Peace Education Program (PPD) in 2009 containing 21 stories from various regions in Aceh. The analysis shows that the expression of the falsity of folklore in terms of (a) the suitability of the content/expression with the aim of national education, (b) contain a cultural dimension consisting of language, science, profession/work, technology, art, social system/organization, and religion/religion, (c) contain dimensions of knowledge: conceptual, procedural, and metacognitive, (d) find out the knowledge as the source of the problem/conflict and the solution provided.

Keywords—*didactic literature; folklore; Indonesian folklore*

I. INTRODUCTION

Didactic literature is one of the movement of science in the form of imaginative or fictional forms of moral teachings, religion or certain philosophies or themes. The word "didactic" means "good to be educated". Thus, didactic literature is educative literature [1]. One function of literacy is used in education. By reading literary works, readers are used for new works as literary works that discuss various aspects of life that make readers feel things that they do not feel in real life [2].

Sumiyadi explained that although didactic literature is educative literatures, but they cannot be taught as we expect and suit to be used in educational field. It is because when implementing the literature as education tools, it must suit to the learning goals of literature, for instance the students can enjoy and get benefit from literature in order to develop personality, gain insight, increase knowledge and language ability [3].

Literary learning essentially has a purpose so that learners gain knowledge and experience in literature [4]. Literary appreciation involves intellectual, emotional, and spiritual intelligence that students can be trained and developed.

Students are not only trained to read only but also be able to search for meaning and values in a literary work so that they can sharpen their feelings, reasoning, imagination, and sensitivity to society, culture and the environment.

Every Indonesian community group has its own culture. One of them is Aceh which has a wealth of oral or *haba/haba jameun* prose fiction which means 'past news' or 'stories that have happened in the past' if in Malay it is known as folklore. Prose fiction (*haba*) which consists of fairy tales (folktale), myths (myths) and legends (legends) which show the dynamics of Acehese society in classified and dynamic literature [5].

Acehnese oral literature generally has the theme of faith, the education of the spirit of jihad, tamsil, and likeness that is useful for society, especially for young children. Research on Aceh oral literature is one of the efforts to redevelop regional literature in order to improve the development of Indonesian language and literature and express the values reflected in it [6].

Acehnese folklore is a hereditary story by Aceh's parents to their grandchildren from various regions, but its distribution is not limited to certain areas. Research and documentation of oral literature is very important to be done so that oral literature does not disappear in the community along with the disappearance of the speakers of oral literature after the speakers died one after another. The delivery of stories is sometimes in a slightly different version between one storyteller and another. Along with the times, not a few stories undergo transformation from oral language to written language so that it is easy to read with an orderly storyline from beginning to end. The story contains religious and moral values of society with very strong educational values and mechanisms for resolving conflicts and the problems that live in society.

This research contributes to add insight and comparison material for further research on oral literature in Indonesia and the application of old literature research methods as well as documentation of cultural analysis. Acehese folklore can be one of the guidelines for living in the community and preserving the literature of the Aceh region as directed by the qanun of Nanggroe Aceh Darussalam province number 12 of 2004 article 11 that the language and literature of the Aceh region need to be fostered, developed and preserved continuously to strengthen unity, enrich the vocabulary and national literature and the treasure of national culture [7].

II. METHOD

This research employs a descriptive qualitative method in order to explore and understand the meaning that comes from social and humanitarian problems which refers to the approach of the theory of not being disciplined [8]. The data were obtained by documentation study techniques and content analysis. The source of this research data were the texts that contain didactics expressions from a collection of Indonesian folklore, in this case Acehese folklore, entitled "*Cerita Rakyat Aceh Bernuansa Damai*" [Peaceful Nuance of Aceh Folklore] published by the Peace Education Program (PPD) in 2009 containing 21 stories from various regions in Aceh.

III. FINDINGS AND DISCUSSION

The findings and discussion include the expression of the falsity of folklore which are reviewed from various aspects according to Sumiyadi as follows [9]:

A. Suitability of the Content / Expression of Literary Work with National Education Objectives

Literary content/expression is expected to be in accordance with national education goals, including religious spiritual strength that can increase faith, piety, and nobility, physical health, personality/personality who are dignified, independent, creative, democratic, responsible, and self-controlling, intelligence/knowledge, and skills as provision of life skills. In Peaceful Acehese Folklore, the author cites a number of quotations which contain expressions of ignorance, including the following.

(1) "Sa'di is right, cats and storks can be my teacher. The human child, although younger than me, can also teach me" [10].

In the quote (1), skills can be found as provision of life skills can be obtained from anyone. A person can learn from the environment, experience, even from someone younger can become a teacher. Life skills can be possessed by someone to be brave enough to face the problems of life and life without feeling pressured, then proactively and creatively find and find solutions so that they can finally overcome them [11].

(2) "We believe in dreams, my lord. The proof, Teungku Qadi seized Egyptian children's property as a dowry only because he dreamed of marrying his daughter. I dreamed that there was a golden vessel under the stairs of a young house; then I ordered the stairs to be dug" [10].

When reading the quote (2) it will be illustrated how the intelligence of a person thinks. The story of this Egyptian child has to do with the story of Abunawas as a clever character and can solve his problems with thinking intelligence.

(3) "Keep in mind that if we do not want to be judged, then we must not judge others" [9].

This quote (3) teaches the reader to control themselves. Before doing, think about the reward that occurred due to the act. The author tries to give a good character so that it can be an example for the reader. As it is known that folklore has a function as a projection system, as a means of ratifying institutions and institutions, children's educational tools

(pedagogical devices), and tools of coercion and supervision so that the community adheres to the norm [12].

B. Cultural Dimensions

Cultural dimensions contained in literary works, including language, science, profession / occupation, technology, art, social systems / organizations, and religion / religion. The following is an excerpt that contains an expression of ignorance.

(1) "*Alah ..., moe-moe ureung tapeukawen, khem-khem ureung takoh boh*" [10].

This expression means that the cry of someone who will get married and the laughter of the person to be circumcised is the opposite of what is seen. Harun explains that in Acehese society there are many idioms/phrases that are mostly Acehese idioms that have been entrenched in society when communicating [5].

(2) Tengku Kade talks in detail about dowry, *peuneuwoe* (default) and feast. On the appointed day, marriage and Saudah took place lively. Teungku Kade became chairman of a group of *linto* stalks, and he only invited people who were believed not to reveal the secret of blindness. The *linto* group that came from Lam Jampok numbered 40 people and most of them were parents and women. Twenty people from the entourage carried the court (innate *linto*) in the form of dowry, clothes, food, etc. So it looks very manly in Aceh's clothes and is meek in *Meukutob*, while Saudah is very modest in a full-fledged Aceh Princess outfit. Kenanga flowers and Jeumpa flowers that adorn their hair spread fragrant fragrant scents, making the atmosphere of the bridal room very pleasant. The combination of gold, red, yellow, green and black is very suitable for a lively atmosphere, thus reminding visitors of the greatness of Aceh's past work [10].

Excerpts (2) describe the detailed customs of marriage in Aceh. These customs are part of a culture that is the work of human creation. This culture arises and continues to grow in society.

C. Knowledgeable

The dimensions of knowledge contained in literary works include the dimensions of knowledge consisting of factual, conceptual, procedural, and metacognitive knowledge. Discernment phrases in Acehese Folklore with Peaceful Nuances, among them.

(1) "Siwin and mother are involved in making paternity drugs, namely by slaughtering the birds of the gutters and baking them on coals while holding the oil that comes out of their pores. The smell of the gutter got roasted was extraordinarily delicious, giving rise to Siwin's appetite. After the peacock oil is collected, the mother rubs it on his feet and then wraps it with finely ground *seuneuba* leaves" [10].

The process of making medicine for sprained feet can use peacock oil and *seuneuba* leaves. The manufacturing steps are

told sequentially and clearly. The reader gets procedural knowledge from the quote.

D. Knowledge as a Conflict and Solution

Knowledge or knowledge can be a source of problems / conflicts and solutions provided include science can refer to the sciences (mathematics, physics, biology, chemistry, etc.), social (anthropology, sociology, economics, geography, history, etc.), and humanities (linguistics, literature, philosophy, etc.)

(1) "At that moment he drew the sword and split the baby in two" [10].

The solution used by the author in the quote (1) uses religious knowledge. The story is related to the story of Prophet Sulaiman a.s who was the judge of two mothers who were in a row because they claimed that the baby was his child. According to Goenawan, didactic literature carries a number of problems and makes certain religions, ideologies, or morals that the author believes to be the answer or final solution [13].

IV. CONCLUSION

Based on the discussion above, it can be concluded that folklore contains many didactic values so that it can be used to be taught in the world of education. Folklore, which is included in didactic literature, is prioritized to have a solution of a problem provided. The solution can be obtained from the knowledge that is told in the folklore. Therefore, folklore is applicable to be used as a medium of education, especially in learning of appreciation to literature and the contents are adapted to the learning objectives.

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