Study of Legends and Folklores as Efforts to Develop Instructional Materials in High Schools

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Abstract—This research is aimed at obtaining appropriate teaching based on the student’s cultural background to help ease their difficulties in learning short stories. Folklore has a good deed and is close to the students’ life, and therefore it is suitable to be implemented as teaching material. This research gathers all folklores through interviews and documentation studies. Structures and values of folklores are analyzed qualitatively to find out the folklores based on some determined criteria. Selected folklores are applied as developed teaching material and the use of language is adapted according to 2013 Curriculum. Based on some validity tests as well as learning trials conducted by some experts and practitioners, the developed teaching materials are applicable. It can be seen from the students’ enthusiasm telling their own folklores; dynamic learning activities, positive responses to comprehend, to speak, to read, and to write short stories whose ideas are developed from the folklore values, and the learning outcomes are considered effective.

Keywords—structures and values of folklores; teaching materials

I. INTRODUCTION

Several factors affect the development of characters of people, especially High School learners. Teachers should be able to help students find their own identities, develop good character and have positive attitude [1]. Some efforts could help achieve that goal. One of those is by giving teaching materials that contain positive values. This will not only equip the students with relevant knowledge but also help them developing their identities.

Teaching materials with positive values can be obtained from local wisdom of a society. This can be derived from folklore. As stated Balitbang [1], “Characters as a moral excellence or moral are developed upon some virtues that will be meaningful if referring to values applicable in the community and Indonesia as a state.” Values applicable in the community as local wisdom can be obtained from folklores as a cultural heritage.

Folklore is a cultural heritage developing and living in a society [2]. According to Danandjaja, folklore can be divided into three big groups; (1) myths, (2) legends, and (3) folktales [3]. Folklore as a literature work gives good structures and values to readers if it is applied in the learning process. This process of learning will lead students to understand local wisdom. In addition, teaching materials obtained from local wisdom will benefit students if teaching materials are linked based on social contexts in the community [4]. The structure of folklore can be analyzed as positive and beneficial to students. Values contained in folklore should be preserved and transmitted to the next generation. As a heritage of ancestor, local wisdom is a cultural wealth and huge tradition that should not be only preserved or well-looked-after but also respected in daily life.

According to the above information, folklore as local wisdom [2,4] can be analyzed based on literature structures and values. The outcome of this analysis can be further developed as the teaching materials of Indonesian literature at High Schools. According to knowledge of the writer, Majalengka has various folklores as the community culture that can be used as the teaching materials in the education [5]. The information of Majalengka folklores boosted the current researcher to conduct the study.

II. METHODOLOGY

This study applied mixed method with sequential exploratory design. It is a method which combines both qualitative and quantitative sequentially [6]. Qualitative method was used to develop teaching materials, while quantitative was used to trial teaching materials. The expected outcome of this research was teaching materials which focuses on folklores. Accordingly, the materials were taken from local folklores particularly Majalengka which will be validated by experts including concept map of the folklores itself. Technique of data collection was gathered within two stages. Stage one was held qualitatively by (1) having interviews some experts and practitioners, the developed teaching materials are applicable. It can be seen from the students’ enthusiasm telling their own folklores; dynamic learning activities, positive responses to comprehend, to speak, to read, and to write short stories whose ideas are developed from the folklore values, and the learning outcomes are considered effective.

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Stage two referred to quantitative method by conducting the following activities: (1) Distributing questionnaires to measures the students’ interest before learning process [7]; (2) Developing learning activities using 2013 Curriculum for example (1) Activities of students in group discussions; (2) Developing short stories with themes taken from folklores [8]; (3) Reading their own short stories; (4) Developing an ability to write short stories; (5) Giving responses on teaching materials. The stage is shown as follows:

![Diagram of Stage 2](image)

Fig. 2. Stage 2.

III. RESULTS AND DISCUSSION

Based on data collection on both stages, some selected Majalengka folklores were structured in some distinct: (1) Demonstrates events of inter group disputes; (2) Believes to be partially true stories; (3) Showed the characteristic of local people; (4) Became the history of Majalengka Regency; (5) Involved some groups battle.

Based on the analysis of literature structure and resume of analysis results, it can be stated that Majalengka folklores as research data were part of literature since they have met some literature elements. Therefore, results of the analysis on five Majalengka folklores are as follows:

### TABLE I. LITERATURE ELEMENTS IN FOLKLORES

<table>
<thead>
<tr>
<th>NO</th>
<th>TITLE</th>
<th>LITERATURE ELEMENTS</th>
<th>RE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Background</td>
<td>Theme</td>
</tr>
<tr>
<td>1</td>
<td>Gua Lalay</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>2</td>
<td>The History of Rajagaluh</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>3</td>
<td>Nyai Rambut Kasih</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>4</td>
<td>Prabu Geusan Ulun and Pangeran Giri Laya</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>5</td>
<td>Raden Said and Kakek Sakti (Magical Grandfather)</td>
<td>√</td>
<td>√</td>
</tr>
</tbody>
</table>

According to the literature elements on Majalengka folklores, five folklores above have met the elements as required. As a result, those folklores can be developed as the teaching materials at High Schools, and thus the elements can be also analyzed as folklore texts for teaching materials.

### TABLE II. VALUES IN FOLKLORES

<table>
<thead>
<tr>
<th>NO</th>
<th>TITLE</th>
<th>VALUES</th>
<th>RE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gua Lalay</td>
<td>Respecting one another</td>
<td>Do not take things that are not their own rights</td>
</tr>
<tr>
<td>2</td>
<td>Sejarah Rajagaluh</td>
<td>Obeying parents</td>
<td>Not easy to give up</td>
</tr>
<tr>
<td>3</td>
<td>Nyai Rambut Kasih</td>
<td>Being Helpful</td>
<td>Consistent</td>
</tr>
<tr>
<td>4</td>
<td>Prabu Geusan Ulun and Pangeran Giri Laya</td>
<td>Providing Hospitality</td>
<td>Do not take things that are not their own rights</td>
</tr>
<tr>
<td>5</td>
<td>Raden Said and Kakek Sakti (The Mighty Grandfather)</td>
<td>Willing to sacrifice to help others</td>
<td>Good things should be done in a good way</td>
</tr>
</tbody>
</table>

Some folklores from Majalengka have met some required literature elements and the others have not, since they were in the form of legends or genealogy of leadership of specific regions [2,9]. Majalengka folklores that have literature structures were mostly related to place of origin (sasakala) and the role of models in a region. Based on the analysis of literature elements and values in the folklores, some folklore in a specific region can be selected as the teaching materials [4] for High Schools. Students can get some values [10] to minimize the effect of digital era. Teachers may choose some developed folklores in school environment as part of the
character education [1,9]. By understanding contents and structure of folklores, students will get important values.

IV. CONCLUSION

The implementation of teaching materials of folklores into the learning process is effective since it does not only develop the basic competencies available in 2013 Curriculum but also teach the character education and values of local wisdom. Based on some trials at High School 1 of Majalengka that implements genuine folklores from Majalengka as the teaching materials, it was found that the method was effective to achieve the goals of learning such as building the students’ enthusiasm and curiosity, encouraging the students’ positive attitude, understanding the materials in a simple way, creating effective and well structures teaching materials, enhancing the students’ creativity, expanding the students’ ability in writing longer stories.

REFERENCES