

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

Suherli Kusmana, Jaja Jaja  
Universitas Swadaya Gunung Jati  
Cirebon, Indonesia  
suherli2@gmail.com

**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 has 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 local people to gather folklores; (2) teaching the material development; (3) validating folklores as teaching materials. The stage is shown as follows:

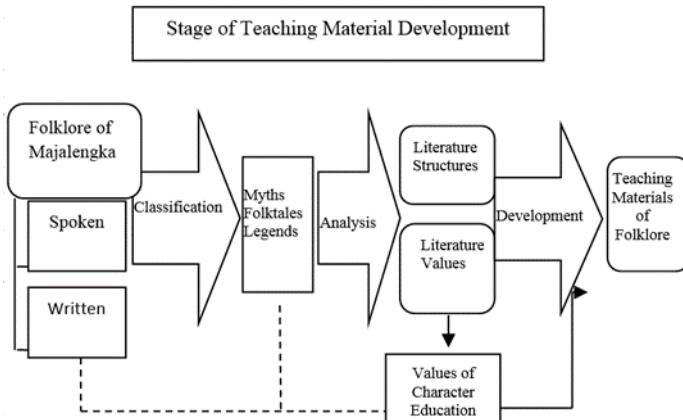


Fig. 1. Stage 1.

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:

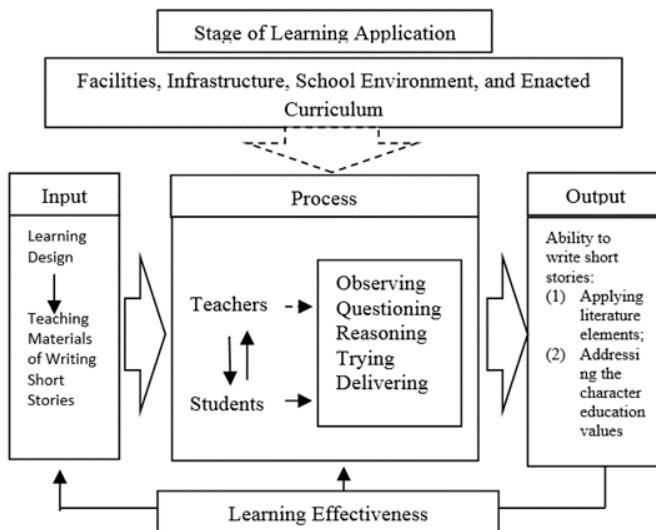


Fig. 2. Stage 2.

### 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

NO	TITLE	LITERATURE ELEMENTS				RE
		Background	Theme	Characteristic	Flow	
1	Gua Lalay	✓	✓	✓	✓	
2	The History of Rajagaluh	✓	✓	✓	✓	
3	Nyai Rambut Kasih	✓	✓	✓	✓	
4	Prabu Geusan Ulun and Pangeran Giri Laya	✓	✓	✓	✓	
5	Raden Said and Kakek Sakti ( <i>Magical Grandfather</i> )	✓	✓	✓	✓	

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

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

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.

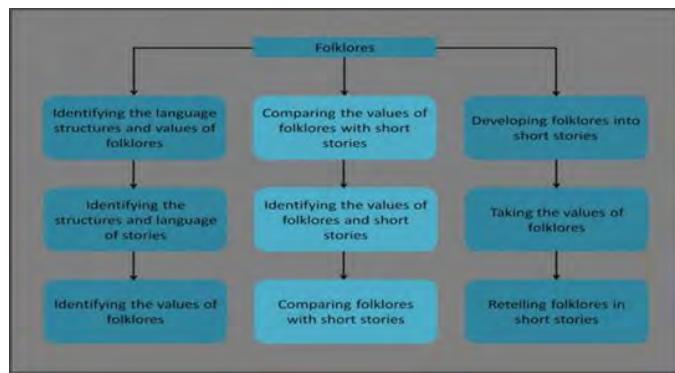


Fig. 3. Scheme in teaching folklore.

Figure 3 is developed teaching materials based on the analysis of folklores in Majalengka Regency [11]. In order to acquire appropriate teaching materials that are in accordance with the curriculum, some experts conducted validity test on the materials. The tests were include: (1) the appropriateness of folklores as teaching materials with cultural background of students [1,10]; (2) The appropriateness of language used in folklores with the students' language ability [12]; (3) The appropriateness of development stage of teaching materials and Basic Competence of 2013 Curriculum; (4) The appropriateness of teaching materials in details with the scientific thinking process as the learning approach; (5) The appropriateness of teaching materials with learning activities.

Folklore that has complete literature structure is generally related to the origin (sasakala) and role model of a region such as the folklores of Gua Lalay, the History of Rajagaluh, Nyi Rambut Kasih, Prabu Geusan Ulun and Pangeran Giri Laya, and Raden Said and Kakek Sakti (The Mighty Grandfather) [3-5,9,13,14]. Folklores developed in the society have some values in general [2-5] and thus can be a sample and model for students in the learning process. Good deeds are shown through the characters in folklores, which are respecting (honoring) each other, not taking things that do not belong to, obeying parents, never giving up, being consistent, helping each other, doing hospitality matters, admitting mistakes, willing to sacrifice, being loyal, being honest, and doing good things in a good way [2-4,11].

The structures and values of folklores found in the community can be developed as the teaching materials in High Schools. Folklores with literature structure can be developed [9], [13,5] as the teaching materials in order to develop the basic competency [12] and identify the structures and values of the folklores and to take those values to be developed as short stories. This competency is in accordance with the competency that must be taught to students of High Schools. In 2013 Curriculum, there are two basic competencies related to folklores and short story learning, which are Basic Competency Number 3.8 (Comparing values and languages of folklores to short stories) and Basic Competency Number 4.8 (Developing folklores into short stories by considering values and contents).

#### 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.

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