

## Conference Paper

# Folklore As Local Wisdom for Teaching Materials in Bipa Program (Indonesian for Foreign Speakers)

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### Abstract

Folklore is traditional stories which are passed down orally from one person to another in a society. Folklore as one of the local wisdoms should be preserved folklore can be used as one of teaching materials in schools is one way to preserve and introduce the local folklore to the students. This study uses qualitative descriptive data in the form of information of folklore. The results of this study are seven pieces of folklore that come from different regions in Banjarnegara district. The sources of data are from informants, historical remains, and written documents. The data collection techniques of this study are observation, interviews, and documentation. The validation of data is done using triangulation of the sources and triangulation methods. It is expected that this study is able to be used as teaching materials in BIPA Program (Indonesian for Foreign Speakers).

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**Keywords:** folklore, teaching materials, preservation, and Indonesian for Foreign Speakers.

## 1. Introduction

Book is a window to the world. Someone will know about what is in the world through a book. Folklore becomes one of the books that can be used by teachers as a learning resource. In addition, it can also be used as a tool to introduce folklore as the local wisdom that has not been widely known by the society. Danandjaja (2007) stated that folklore comes from the words folk and lore. Folk means society, it is a group of people who have identifiable physical, social, and culture characteristics so that it can be distinguished from other groups. Meanwhile, lore means a tradition of folk, namely culture. Folklore is part of inherited culture by generation in different versions, either verbally or gestures. Bascom (2006) added that folklore belongs to the narrative prose section. Folklore stories are basically told with chronological time plot. Potter in Endraswara (2009) stated that folklore is a masterpiece of the past, either spoken or

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written that is valuable for future generations. Folklore is part of culture that is traditional, informal, and having national levels. Folklore includes all the knowledge, values, attitudes, assumptions, feelings, and beliefs spread in the traditional form through the habits. The same opinion is expressed by Tol and Prudentia (1995, p. 2) that the definition of folklore is a story that tells of something conveyed through word of mouth, describing the cultural characteristics of a society as a cultural heritage of the past but it is not necessarily true, usually the author is unknown, and can consist of several versions.

As a spoken literature, folklore troubled with their disinformation and extinction. There are many ways to do so that the existence of the folklore is maintained. Ranging from the comic made up of digital books based on local folklore. Romario and Lakoro (2014) used comics as a forum to introduce the folklore to the public. *Malin Kundang* is one of folklore that is made more modern with a touch of technology and creativity, so it can eliminate the traditional sense. Although the story is impressed by the modern, but the core of the story remains the same and unchanged.

Lesmana, Siswanto, and Hidayat (2015) also developed a visual communication comic based on folklore. They used folklore entitled *Timun Mas* as material of making comics. The display figure of the comic characteristics is made in modern ways and made the comics is far from the traditional sense, so that the people interested to read. Besides in the form of comics, there are also the form of digital books such as those developed by Hashim and Muqoddas (2015). They took advantage of technological advances as an effort to introduce folklore to the public. They developed five folklore stories from Demak Regency.

Other research is by Darmansyah and Mutiaz (2014). They utilized a form of Papua folklore entitled 'The Origin of Birds of Paradise' into an interactive children's book application. It became one of the ways to introduce Papua folklore to the wider community. Kutty (2002) through to her folklore research explained that folklore as one of the wealth of a country must be maintained and protected by the public owners. She conducted research in three countries: India, Indonesia, and the Philippines. Various local treasures such as food, arts, farming practices, dance, and folklore should be protected. Technological advances are a major threat in the protection of folklore because it could be used to claim one of the folklore in a country belongs to another country.

Rahim and Rahiem (2012) conducted research on the story as a tool to deliver moral values to the children. Teachers play an important role in delivering the moral values contained in folklore to the students. Putelis (1997) also conducted research in the

country of Latvia folklore. She researched various myths in Latvia. One of the studied is a song.

McLean (1997) lifted the folklore that exists in Eskimo society, West Alaska to be taught to the children in order to teach moral values. Folklore that has been used is Yup'ik story. In his research, he discussed the story titled "Never Sleepy Man" and "How Attu Became a Hunter". Lestarringsih, Princess, and Darmawijoyo (2012) used folklore entitled "The Legend of Kemaro Island" as a tool to teach mathematics. As a result, through the folklore of the students easily understand the calculation of finding the average.

There are many moral values and education character in folklore. Value is something that has always been associated with goodness, virtue and nobleness. Value is something that is always appreciated, respected, and always chased by the humans in order to get the happiness of life. Wisadirana (2004) stated that the value of an idea that holding on an individual's group and indicating a choice in a situation. According to **KBBI**, Nurgiyantoro (2002), moral is the doctrine of the common good and bad received regarding actions, attitudes, obligations, and so forth; morals and manners. Morale is often associated with action, attitude, obligation, morality, decency, and others.

Ivey (2011) in his journal concluded that the education values, especially moral values in folklore is valuable for the leaders who work every day related with the culture, religion, ethnicity, ceremony, traditional practice in science, medicine, welfare, labor, diplomacy and trade. Cocq (2014) added that moral values are closely linked to person's personality. The moral value will become real in the form of action if a person is full of responsibility. Rahim and Rahiem (2012) also stated that the story is recognized to have the potential to make a significant contribution to the moral education of children and adults. The story could potentially affect a person's personality through the characters' personalities, dialogue, attitudes and others.

Folklore that expressed the noble values is having a benefit values to the community in general, and education in schools in particular. Those values are educative and provide a role model to the students. There are 18 values of character education should be taught to the students and society, namely the religious values of honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends/ communicative, peace, reading habits, caring for the environment, social care, and responsibility. Character education aims to educate and provide role models to embed the morals / manners, so someone will become a good and polite person.

The folklore in Banjarnegara also contains a lot of moral values and education character. Thus, encourage the researcher to perform this study. In addition, this study is used to introduce the folklore from Banjarnegara district, as well as the steps to teach the education character value to students and society. Thus various folklores are valuable asset that should be preserved and delivered to the students and community, especially in the Banjarnegara district as one of the local wisdom.

The story is presented using various types, ranging from the comic, illustrated stories, and narrative descriptions to attract students' interest in reading folklore. Besides that, the image is coloured with various colour and using a simple language style is also one way to attract students' interest in reading. The folklore presented are (1) *Kyai Ageng Maliu, Pendiri Desa Banjar*, (2) *Desa Banjar Kedatangan Kanjeng Pangeran Giri Wasiyat, Panembahan Giri Pit, dan Nyai Sekati*, (3) *Desa Badakarya*, (4) *Sejarah Singkat Nama-Nama Desa*, (5) *Babad Wanadadi*, (6) *Nyai Syamsudin*, dan (7) *Asal Usul Kadipaten Banjarnegara*.

This research was conducted in order to preserve the folklore in Banjarnegara and used as the teaching materials in learning Indonesian for Foreign Speakers (BIPA). It is intended for foreign students, teachers, and the public are more familiar with various folklores in Banjarnegara district. In addition, the teaching materials that contain local culture in the form of folklore will develop a bigger pride and responsibility in the preservation of the folklore.

## 2. Research Methods

This research is a qualitative descriptive study that the data generated is the information in the form of words. The data sources are from informants, places and physical objects, and documents relating to the folklore in Banjarnegara. The data is collected through observation, interviews, and documentation. The data validation is using triangulation of the sources and triangulation methods. The source triangulation is done by comparing the information and data from one with other informants, while the triangulation method is done by looking for the same data using different methods. The data is analyzed by using interactive analysis techniques. Interactive analysis techniques consist of four activities, namely data collection, data reduction, data presentation, and conclusion and verification. This study analyzed the folklore from Banjarnegara through descriptions, structural, and data administration [11].

### 3. Research Discussion

Folklore is an interesting object to study. The amount of folklore is more than other local cultures, like traditional ceremonies, dances or folk songs. Almost in every place, both state and village have at least one or more folklore. It is very interesting to do a study and collecting information of folklore. Folklore is also found in various versions from one to another. The difference of this version is very reasonable because no one knows about the original story. The story is in the spoken form and spread from mouth to mouth. It made folklore is very easy to change. This difference version of folklore is also an interesting topic to be studied. The collection of folklore is one way to gather the various version of folklore. The various versions of folklore can be put together to reconstruct the existing versions by looking at the similarities of them. Then, thus similarities found are put together and compiled into a complete story to make it into a book or manuscript.

Various studies have been done both domestically and abroad related to folklore. Those stories were researched as a part of the preservation of local culture. Folklore has been selected to be the object because its amount is more than other local cultures, such as traditional ceremonies, dances or folk songs. However, the problems were the researchers mostly had a research about popular folklore. They rarely used the local folklore where they lived in that was not yet well-known. Some studies have lifted the already popular folklore, such as *Malin Kundang* and *Timun Mas*. Romario dan Lakoro (2014) took *Malin Kundang* as the object of folklore. They modified the story by making it look modern using advanced technology. The characters are made more lively and full of imagination. It is intended to make folklore entitled *Malin Kundang* that is considered outdated and old-fashioned to be modern. This research is good because it combines folklore that considered as old-fashioned things, and the modern thing, that is technology. Unfortunately, this study took a popular folklore, *Malin Kundang*. The story is familiar to children and adults, and it can be assured that the readers are already known about the contents of the story. It made the use of technology to create an action comic becomes less useful, because the content of the story is already well-known. The outcome will be different if the stories used to make a comic is not a popular folklore and it come from the researcher lived in. In addition, it will introduce folklore to the other society; the researchers also indirectly preserve the folklore that may be endangered because of the ignorance of the society. This study was conducted to maintain and preserve the local richness of an area, especially folklore. The local

folklore in Banjarnegara is made as an object of study. Another aim is to introduce it to the communities of Banjarnegara in particular and the society in general.

The popular folklore of Banjarnegara is "The History of Banjarnegara" and "The Tradition of Cutting Dreadlocks in the Dieng Plateau" but, it was not widely known. Thus story from Banjarnegara are also rarely used by teachers as a teaching material. Most of those who know are the artists, historians, and the elderly. If this continues to left abandoned, people in Banjarnegara actually cannot know their own folklore. The delivering of the story is limited such as in certain moments like the celebration of Banjarnegara anniversary. In fact, if the story is used as teaching material, it would be easy to be accepted and acknowledged by the students and the community. The other way to deliver the story is by collecting various folklores in Banjarnegara and compiled it into a book or manuscript. It can also use technology to make it more interesting by using an application or action comic as did Romaria and Lakoro (2014).

Lesmana, Siswanto, and Hidayat (2015) made the folklore "*Timun Mas*" into a modern visual comic. The aim is the same with Romaria and Lakoro (2014) that the story is able to attract the students to read. They also lifted the popular folklore among the people and students, besides the local folklore. This *Timun Emas* modern visual comic had the same core story with the original one. The only difference was the look of the characters that made more modern with clothes and weapons that seem up to date. Unfortunately, Lesmana, Siswanto, and Hidayat did not lift local stories that exist in the place where they lived in to make it a modern visual comic. The potential of local cultural heritage such as folklore will be more interesting if it combined with high creativity and technology. It would able to popularize the folklore to the public. This is one of the objectives of this study. Without using technology to make an application or online book, the researcher collected seven folklores in Banjarnegara and made it into a book. The folklore is not well-known by people even in Banjarnegara society.

Unlike the two previous studies, Hashim and Muqoddas (2015) used folklore in Demak to be the object of research. There were five folklores to study. They utilized the technology to introduce Demak folklore to the public through digital books (e-Book). Through the e-Book, they hoped students, teachers, and the society is easier to find the story, so it can be used as reading material in the home or teaching materials in schools. The study by Hashim and Muqoddas was generally similar to this research. The only difference is the using of technology. They compiled them into an e-book, whereas this studies only in the form of a printed book. Hashim and Muqoddas lifted local folklore in Demak that compiled them into an e-book. The weakness of using e-book is that not all schools have Internet access, especially for rural areas. This is an

obstacle to the spread of the e-book. On the contrary, if the folklore collection directly printed into a book and multiplied, even in the rural areas can use it.

A similar study was conducted by Darmansyah and Mutiaz (2014) that they made the folklore of Papua entitled "The Origins of Paradise Birds" to be an interactive children book application. This was very helpful to spread the local folklore because they raised Papua folklore, where it is not yet widely known. Making interactive children book application also added the advantage of this research. The use of two languages in the application that can be selected by the user is also a plus point. The language used in the application is Indonesian and English. However, they only lifted one folk story. Meanwhile, the study of folklore in Banjarnegara lifted seven stories compiled into a book and used for teaching materials in BIPA learning.

There are also studies overseas that made folklore as research objects. Kutty (1999) conducted research in three countries: India, Indonesia, and the Philippines. Through those researches, Kutty explained that folklore as one of the wealth of a country must be maintained and protected by public owners. Various regulations should be maintained to prevent the extinction of folklore. If the advanced of technology was not compensated with the sense of responsibility of a country, it would have made the local culture including folklore disappear. Kutty tended to study how the preservation of folklore through the enforcement of laws and regulations that organized the local culture. Folklore as a local wealth of an area must be kept and preserved from extinction. The research of Banjarnegara folklore was also one effort to protect folklore from the extinction. Moreover, folklore is also taught to students, in this case is the student for BIPA program, in order to give more about the information of Indonesian culture so the continuity of the local culture can be maintained. Moral values and character education contained in the folklore is expected to encourage foreign students to be more caring, proud, and have a sense of responsibility in the preservation of local culture.

The other study was conducted by McLean (1997) that used the folklore from Eskimo society in the form of Yup'ik stories. He took the story titled "Never Sleepy Man" and "How Attu Became a Hunter" that was being part of the myth Yup'ik. The study also lifted the folklore to be introduced and taught to the Eskimo community. Similarly, this study was also conducted to lift the local folklore to be introduced to the public. However, the study of folklore in Banjarnegara was directly devoted to the teaching materials to be used in teaching BIPA. The local cultural phenomenon used as teaching material was also reviewed by Saddhono (2015) that took a culture in every province



in Indonesia to be used in the teaching material that contains the culture, traditions, junier, tourist attractions, dances, and others.

The surplus from this study compared with other study that has been done is on the object of the research. This study took the local folklore from Banjarnegara that are not widely known by people. If the teacher took the popular folklore like *Malin Kundang* or *Timun Emas* as BIPA teaching material, it would have made the students feel bored because they have known about the story. In the contrary, the folklore presented in this study is the stories that have rarely known or even not be recognized by most people Banjarnegara. This was a plus point both on education and literature that those stories lifted and reintroduced to the students and the people of Banjarnegara as the owner. Thus, indirectly has committed as one way of preservation of folklore. Besides there just a few study about Banjarnegara folklore. Some of the researcher just took the popular one entitled "The Tradition of Dreadlocks Cutting in Dieng".

This study was lifting the Banjarnegara folklore and made them as teaching materials. The teaching material based on the local folklore had not many be found, so the study was considered very necessary to do. The used of folklore as teaching material would have eased the teachers to introduce and distribute it to the students and the public. The moral value and education character contained in folklore is necessary to be taught to students, in order to make them understand and practiced about it in daily life. By doing so, students would feel proud and had a sense of responsibility in order to preserve the folklore in Banjarnegara. It is in line with the government program that appealed to the educational institutions and lecturers to teach the values of education character to students, as stated in the BIPA curriculum. For the example, the BIPA teaching materials based on the local culture is the book entitled "*Indonesia Keren*" Shaddhono (2016). That is an Indonesian culture-based BIPA teaching material using scientific approach.

The researcher was made thus folklore into a book containing the story and the explanation about the moral value and education character value to make the students easier to understand. The other plus point was facilitating BIPA teachers to find teaching materials related to folklore. The story is presented in various forms, including the form of comics, picture stories, and narrative. However, teachers also can modify it in other forms, such as drama script. The story book with attractive colors would be one way to attract students reading interest and reduce boredom. The use of folklore in Banjarnegara has become one of the ways to preserve and utilize of the local culture. It would make students, teachers, and the society became more recognize about local wealth in Banjarnegara and supports the government to keep local culture



from extinction. Moreover, those local cultures were introduced to foreign students' in BIPA program that will make those local cultures be known in a global culture.

## 4. Conclusion

There are many studies that lifted about folklore, but it was still a few who made local folklore became the object of the study. This study presented seven local folklores in Banjarnegara and made it as a teaching material in teaching BIPA. The moral values and education character contained in these stories can be taught by the lecturers to the students. The most important thing from this study is made the local culture including folklore is not forgotten by the local society, so it can be introduced to the foreigners who interested with the local culture. This study is expected to encourage other researchers to conduct various studies about local tradition and make the result of the study is used as a teaching material in teaching BIPA. One of the local traditions that can be taught is folklore. The used of folklore as one of teaching material became one way to preserve the local culture from extinction.

The preservation of local culture, including folklore is not only the task of local and the central government, but the entire Indonesian people. The society where the folklore originated should maintain and preserve the local folklore. As an academic and intellectuals, especially teachers it is the duty and responsibility to take action on the preservation of folklore. Doing this kind of research is one of the real actions to preserve local folklore. The writer hopes that there will be more research related to the local folklore in Banjarnegara and other areas.

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