Strengthening Indonesian Literacy through Folklore Storytelling

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Abstrak

Penguatan literasi bahasa Indonesia di Indonesia menjadi penting dalam dunia pendidikan. Literasi bahasa Indonesia merupakan salah satu cara untuk mengubah pendidikan melalui penanaman budaya membaca, menulis, dan berhitung. Penelitian ini mengeksplorasi konstruksi pembelajaran literasi bahasa Indonesia melalui metode Cerita Rakyat Indonesia. Cerita rakyat berjudul "Roro Jonggrang" yang berasal dari Jawa Tengah, Indonesia dipilih sebagai literasi media Indonesia karena unsur dan nilai intrinsik cerita tersebut. Cerita tersebut mengandung kepercayaan supernatural, nilai moral, dan sistem budaya patriarki. Hasil penelitian menunjukkan bagaimana mengkonstruksi pembelajaran literasi bahasa Indonesia melalui storytelling pada siswa kelas II sekolah dasar di Indonesia. Indikator untuk mengukur tingkat kemampuan literasi bahasa Indonesia akan diberikan kepada siswa untuk mengetahui prestasi dan tingkat kemahiran berbahasa Indonesia mereka.

Kata kunci: literasi bahasa Indonesia, cerita rakyat, mendongeng, nilai moral, unsur intrinsik.

Abstract

Strengthening Indonesian language literacy in Indonesia has become important in education. Indonesian literacy is a way to change education through instilling the culture of reading, writing, and counting. This study explores the construction of Indonesian literacy learning through Indonesian Folklore Storytelling method. The folklore entitled *"Roro Jonggrang"* that is from Central Java, Indonesia was selected as media Indonesia literacy due to the intrinsic elements and values of the story. The story contained supernatural belief, moral values, and patriarchal culture systems. The results show how to construct Indonesian literacy learning through storytelling for the students of the second grade of elementary school in Indonesia. The indicators to measure the levels of Indonesian literacy skills will be given to students' to know their achievements and levels of Indonesian proficiency.

Keywords: Indonesian literacy, folklore, storytelling, moral values, intrinsic elements.

INTRODUCTION

The problem in Indonesian language literacy is that most students in Indonesia have difficulty understanding the contents of the reading even though they have good functional technical literacy skills in Indonesian. (Nopilda and Kristiawan 2018). Therefore, to improve language literacy learning, different pedagogical strategies can be used to overcome the development of literacy in oral language skills, reading and writing comprehension by storytelling (Miller and Pennycuff 2008). Gonçalves et al. explained that storytelling is an activity to retell stories in their own words based on an understanding of the story (Gonçalves, Sarmento, and Costa 2019). Storytelling can also be used to instill values and moral messages in the story without the need to teach the child (Priyambudi and Probowati 2019).

The storytelling method is able to provide an extraordinary learning experience for children, so the storytelling method was chosen to improve good and correct Indonesian language skills in this activity. Storytelling is often used in learning and teaching activities, especially for students.

Storytelling is a fun way that can motivate students to learn as well as stimulate their imagination and creativity. Storytelling in the classroom can make students involved and participate in storytelling activities. The main storytelling activity is very useful for language learners because it can help to develop their speaking and listening skills (Samantaray, 2014).

The storytelling method is indeed a method that can be used to support language development in children. This method has several advantages such as being able to attract students' attention by presenting an interesting story, the available time can be used efficiently, and it does not require a fee in the learning process. This storytelling method can be done by making students as objects or subjects. Parents and teachers can tell a story using the story telling method so that students get language development by increasing vocabulary. Students can take the message conveyed through the story told. On the other hand, students can tell a story through storytelling, so that students' language development will also increase and students will also be trained in their language skills and foster self-confidence in students (Maylitha and Lestari 2021). Literacy learning using the storytelling method results in better learning and is easier to understand than other methods (Boris 2017).

Utilization of folklore as storytelling material can improve students' language literacy culture. In addition, reading folklore can build students' interest in reading and foster a love for the existing culture. Folklore that is widely spread among students is part of a culture that contains various useful ideas and meanings that cannot be separated from people's lives. Through folklore literacy, students are invited to recognize and cultivate past stories about the origins of known areas or beliefs that have inspired many people's lives. (Andriani 2018).

In investigating the study of the important of Indonesian folklore storytelling to strengthen Indonesian language literacy, it is significant to relate the previous works. Ernawati and Retnowati reported that the interesting reading materials of the original Indonesian folklore not only to support students' accomplishment in finding the story's intrinsic values but also to increase students' language skills based on the cultural values, and students' daily life experiences (Ernawati and Retnowati 2016).   Istiq'faroh et.al indicated that Indonesian folklore can encourage students' reading comprehension and motivation (Istiq'faroh et al. 2020). Sharma showed that the storytelling strategy implementation enhanced students' comprehension, speaking skill, grammar, and pronunciation (Sharma 2018).

Based on the explanation above, this study may seek to investigate the state of the art of Indonesian folklore storytelling that can be used to strengthen Indonesian language literacy for elementary school students in Indonesia.

METHOD

In this paper I will consider selected folklore entitled *"Roro Jonggrang"* that is from Central Java, Indonesia. Special attention will be paid to the moral message of the *Roro Jonggrang* Folklore for students that we should not to impose our will on others, respect what other people want. We don't like being forced to do work we don't like, and we must always keep our promises to someone. The story is also hoped to be able to stimulate students in understanding the storyline of *Roro Jonggrang,* and they can develop their oral or written language in Indonesian language.

The purpose of this study is to investigate the use of Indonesian folklore storytelling "*Roro Jonggrang*" in strengthening Indonesian language literacy. This research was conducted with a qualitative research approach because data analysis is carried out from the beginning of the study and throughout the research process. (Miles, Huberman, and Saldana 2013). This research is also use the storytelling method (Kendall and Kendall 2012) in developing and measuring students' language literacy (Nurwida 2016).

RESULTS AND DISCUSSIONS

This study discusses the intrinsic elements and values contained in the folklore of *Roro Jonggrang.* The intrinsic elements and values contained in this story are expected to be transformed in the form of the storytelling method as a strengthening of Indonesian language literacy for elementary school students. There are three intrinsic elements and values in this story, namely supernatural belief, moral values, and patriarchal culture.

In this folklore of Roro Jonggrang, there is a local belief system in supernatural powers (Fitrianto n.d.). That is the power of the jinn. According to Bhardwaj that Folklore and belief systems that develop in the community are a form of defense to maintain the traditional cultural value system that regulates people's lives in the area. People's beliefs in the form of narratives, customs, rituals, and poetry give birth to complex cultural practices that are carried out in local communities. (Bhardwaj 2015).   Belief in supernatural things, it seems can be found in many areas in Indonesia such as Java, and is not only found in the stone age and in primitive societies, but can also be found in almost every time. This phenomenon shows that belief in supernatural things is a social phenomenon that exists in both traditional societies as well as modern society. Therefore, most people of Central Java believe that supernatural things exist and happen in their area of life and they believe that social situations can be influenced, changed, healed, destroyed and transformed by supernatural things (Humaeni 2016).

A belief system is also supported by myths that are sacred stories. Myth is folk prose which is considered to have really happened and is considered sacred by those who have the story. Myths that are believed by society from one generation to the next though are content then beyond the reach of the norm. On the other hand, the existence of myths is useful for human life both physically and mentally, and contains certain values that provide guidelines for human life. (Raharjo, Supratno, and Prihatin 2020).

In the story Roro Jonggrang, we can know this belief system of supernatural things when the King of the Pangging Kingdom ordered to attack the Prambanan Kingdom. Bandung Bandawasa brought all the troops in the form of jinn. Furthermore, we can also know when Bandung Bandawasa wanted to marry the daughter of the Prambanan Kingdom, namely Roro Jonggrang. Roro Jonggrang put forward a condition for Bandung Bandawasa, namely to build a well and a thousand temples. Hearing the conditions proposed by Roro Jonggrang, Bandung Bondowoso immediately agreed. He felt that it was a very easy condition for him, because Bandung Bondowoso had a large army of Jinn.

"I will accept your proposal and I will marry you. But I want you to make something for me. I want you to make a well and a thousand temples within a night. If you can finish it, I promise I will accept your proposal." Promise Roro Jonggrang" (BRITISH Course, n.d.)*.*

The story of Roro Jonggrang has a very deep message. The message contained in the story is that humans must be able to control the passions that exist in humans. If humans can't control it, then humans will get into trouble. If connected with the current conditions, this story is highly correlated. Humans who are greedy for power or rule arbitrarily, then the person concerned will experience destruction. This shows that the lust that exists in humans can not be controlled. Humans who cannot control their passions in associating with fellow humans of the opposite sex will cause problems (Martono 2012).

From this story, we gain knowledge in the form of the method used by *Roro* to thwart Bandung Bandawasa's efforts to build a thousand temples and a well. These methods are burning straw, ringing mortar, and sprinkling flowers that smell fragrant. Burning straw will make the sky red as a sign of dawn to make the rooster crow, sounding a mortar as a sign that the community is processing food ingredients for cooking, and sprinkling fragrant flowers make it seem like the morning atmosphere where beetles and bees are perching and helping pollinate flowers. And these methods succeeded in making Bandung Bandawasa soldiers leave their jobs so that Bandung Bandawasa failed to fulfill Roro Jonggrang's request.

As a human being, of course, it is not recommended to be greedy, to want to control many areas for personal gain and to show off supernatural powers like Bandung Bandawasa who has ambitions to rule over many countries. The nature of Roro Jonggrang who hates someone for no reason is also not recommended, moreover the reason is not a clear reason, we should first investigate what we can use as an excuse to hate someone. As human beings, social beings are absolutely not allowed to cheat someone in any way. When other people do harm, we should not repay the evil, only God will repay it

"Because it was very forced, Roro Jonggrang gave conditions to build a thousand temples overnight. Roro Jonggrang was happy; Raden Bandung Bondowoso could not finish his job. So she rejected Raden Bandung Bondowoso's proposal. Raden Bandung Bondowoso smelt something fishy. He believed that it was not morning yet. Knowing Roro Jonggrang lied to him, Raden Bandung Bondowoso was mad. He was mad because Roro Jonggrang did not appreciate what he had done. Angrily, he cursed Roro Jonggrang into a statue to complete his work. Roro Jonggrang then transformed become a stone statue. The statue Roro Jonggrang exists until now in Candi Prambanan site, Central Java" (BRITISH Course, n.d.).

The patriarchal culture was still closely embedded in Javanese society, especially in the *Keraton* (Kingdom) environment at that time because women in the kingdom were still bound to a social system that places men as the main power in leadership roles both in the society and family systems. This was because women at that time, most of whom were still subject to patriarchal culture, were required to always be at home, taking care of the children, cooking, and only serving their husbands. Women who still held their role as traditional Javanese women and were still subordinated at that time.

This patriarchal hegemony in Roro Jonggrang is seen, when Roro Jonggrang gave Bandung conditions to build a thousand temples, without being able to immediately reject Bondowoso's proposal. Roro Jonggrang was afraid of Bandung Bondowoso and was forced to accept the proposal but politely refused by proposing a tactic through the heavy task of building a thousand temples.

"You are Roro Jonggrang, the daughter of Parbu Boko, aren't you? So, the rumor is true. Your beauty is beyond compare. I will end this war right at the moment, but you should be my wife." Proposed Raden Bandung Bondowoso."

"Roro Jonggrang did not want to marry Raden Bandung Bondowoso, the man who killed her own father. But she did not have other option to save her kingdom. If she rejected Raden Bandung Bondowoso's proposal, the kingdom would be destroyed and everyone would die. But if she accepted the proposal, she would live her whole life with the man who killed her father. She taught for a while and came out with an idea."

"I will accept your proposal and I will marry you. But I want you to make something for me. I want you to make a well and a thousand temples within a night. If you can finish it, I promise I will accept your proposal." Promise Roro Jonggrang" (BRITISH Course, n.d.).

Patriarchy is a system that places adult men in a central or most important position, while others such as wives and children are positioned according to the interests of the patriarch (adult men). In society, men have a role as the main control, while the role of women is limited in their influence, both in economic, social, political, and psychological aspects, even including the institution of marriage. The position of women is placed in a subordinate or inferior. These restrictions become shackles and thicken discriminatory treatment (Florence 2016). Patriarchy is a system that assumes that men are destined to rule over women. Patriarchy is a social system that applies in society that perpetuates the domination of men over women. The patriarchal social system makes men have special rights over women. Their dominance does not only cover the personal realm, but also in a wider realm such as political participation, education, economics, social, law and others (Mora 2014).

Learning using the storytelling method to improve Indonesian literacy for elementary school students is carried out through several steps, namely choosing a theme and title to be told, conditioning students, opening or starting stage, telling stories, and closing stories, and evaluation stages. At the opening or starting stage includes activities asking students' preparedness to listen to the story, delivering a brief synopsis of the story contents, providing information about the characters that emerge in the story, and starting the story by telling the place and time, expressing emotions accompanied by singing or by bringing up sounds like animal sounds. At the stage when storytelling includes activities encouraging students to respond or comment on certain sections, monitoring students with questions to expand understanding of the story, inviting students to make assumptions, what will happen before the story is continued, providing opportunities to interpret the story, and translating words. which students find difficult to accept. And at the stage of closing the story and evaluation, a question and answer (discussion) is held about the characters and actions that must be imitated and abandoned, encouraging students to try to retell or tell stories with their own creations and give rewards to students who want to tell stories (Pratiwi 2016).

Here are examples of questions from Roro Jonggrang's story that we can give to students to develop the ideas of the story.
1. Where did the story of the origin of the Prambanan temple come from?
2. What is the legend of the Prambanan temple about?
3. Why is Roro Jonggrang not willing to marry Bandung Bondowoso?
4. What are the conditions given by Roro Jonggrang for Bandung Bondowoso?
5. What made Bandung Bondowoso angry when he didn't finish building a thousand temples?
6. Who helps Bandung Bondowoso to build a temple?
7. What is the moral values that you get from this story?
8. How many temples that Roro Jonggrang wants?
9. Why Bandung Bondowoso failed to build temple?
10. Why Bandung Bondowoso fallin in love with Roro Jonggrang?

After listening Roro Jonggrang's short oral stories, students are expected to be able to retell and answer questions about what they have heard. After the storytelling activity is carried out again, the results of improving students' Indonesian language skills can be measured through the following indicators.

Table 1. Strengthening Indonesian Literacy

No	Indonesian literacy skills	Very Good	Good	Average	Poor
1	Answering questions, communicating orally, and having adequate vocabularies				
2	Building sentences in simple structures				
3	Continuing part of the that have been heard, and answering more complex questions				
4	Communicating orally and developing stories with students' own words				

CONCLUSION

The method of storytelling or story telling is a way of delivering or presenting a learning material that is delivered orally in the form of a story from the teacher to students and the story can also be conveyed by students. The storytelling method seeks to introduce, present a description of a new thing in the context of learning. This method can develop a language in students, because by telling stories students get new vocabulary and can develop their attitudes

towards the messages in a story. By doing story telling they are able to learn vocabulary that they have never found before and they are also able to develop their language skills.

Based on the results of the study carried out, it is recommended to implement storytelling method to strengthen Indonesian literacy using Indonesian folklore. The storytelling to literacy program is suggested to increase students' Indonesian language skills. The use of folklore also adds cultural insight in learning Indonesian language. To plan the program of Indonesian literacy teaching, it is recommended to use the communicative activities in small group among students in order to make the students interested improving the level of their Indonesian literacy.

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