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The Feasibility of West Sumatra Folklore as Indonesian Literature Teaching Material in High School

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Abstract

The rapid development of technology is very helpful for the community during the Covid-19 pandemic, especially in education. Likewise, in the UNP Music Education study program, online learning is an effective alternative to replace face-to-face learning. The diversity of students' abilities, the benefits of technology in the form of interactive audio-visual media for piano major learning can help students before piano learning begins in class so that students can learn the material provided. This research was conducted in a qualitative descriptive manner, which aims to determine the audio-visual media used in learning the major piano instrument II UNP Music Education study program. The final result in this study is that learning the piano major with the help of audio-visual media during the Covid-19 pandemic is very helpful for students.

Keyword: Covid-19 pandemic, Technology, audio-visual media, UNP piano major

Abstrak

Pesatnya perkembangan teknologi sangat membantu masyarakat dimasa pandemi Covid-19 terutama pada Pendidikan. Begitu juga yang terdapat pada prodi Pendidikan Musik UNP, pembelajaran daring merupakan salah satu alternatif yang cukup efektif untuk menggantikan pembelajaran yang dilakukan secara tatap muka. Keberagaman kemampuan mahasiswa manfaat teknologi berupa media audio visual interaktif pembelajaran mayor piano dapat membantu mahasiswa sebelum pembelajaran piano dimulai dikelas sehingga mahasiswa dapat mempelajari materi yang diberikan. Penelitian ini dilakukan secara deskriptif kualitatif yang bertujuan untuk mengetahui media audio visual yang digunakan dalam pembelajaran instrumen piano mayor II prodi Pendidikan Musik UNP. Hasil akhir pada penelitian ini adalah pembelajaran mayor piano dengan bantuan media audio visual dimasa pandemi Covid-19 sangat membantu mahasiswa.

Kata kunci: Pandemi Covid-19, Teknologi, media, mayor piano UNP

Introduction

Cultural and social values that exist in Indonesia need to be taught to students in learning considering that technological advancements have an impact on the possibility that students are reluctant to know cultural and social values. This is in line with the statement (Sumayana, 2017) that it is very concerning when literary learning begins to lose its echoes because it is inferior to technological advances. Indonesian language and literature teachers should make an effort to realise that Indonesian language and literature learning is integrated with cultural and social values in Indonesia.

In the 21st century, Indonesian language and literature teachers should have a creative attitude in choosing systematic and meaningful teaching materials (Djamarah, 2002), it means that, learning can lead to something meaningful. When examined together, folklore is an alternative material for learning the Indonesian language and literature.

Folklore is one of the materials for learning Indonesian language and literature at the high school level, which is contained in the Learning Outcomes Phases E and F of the Prototype Curriculum. That is, students are expected to be able to evaluate information in the form of ideas, thoughts, views, directions, or messages from narrative texts to find meaning, express and implied.

The reading texts of folklore in Indonesian teaching materials generally come from various regions in Indonesia, both those from West Sumatra and those outside West Sumatra. The text of this folklore can be in the form of a saga, fairy tale, or legend (Dananjaya, 2022). Stories originating from West Sumatra that are often used as reading material in textbooks are usually the stories of Si Malin Kundang Anak Durhaka. In fact, judging from various folklore documentation, West Sumatra is actually very rich in folklore and has a diverse folklore that is rich in educational value.

Some folk tales have been rewritten by researchers who are interested in folklore in order to make stories are easy to read, contain educational values, and are in accordance with linguistic rules. In addition, folklore from West Sumatra has also been written and recorded by Balai bahasa Riau, namely a book entitled 10 Cerita Rakyat dari Sumatra.

In addition, West Sumatran folklore books that have been published and circulated in the market are Cerita rakyat dari Sumatera Barat, which is a collection of the 10 best folk tales from a folklore writing competition held by the Yayasan Citra Budaya Indonesia (YCBI). The collection of folk tales is also interesting to read and can be used as reading material for students. The existence of folklore writing competitions greatly contributes to the legibility of folklore according to the age of the child or student. The folk tales adapted by researchers or writers can be used as a reference for additional reading material for students, especially high school students in West Sumatra.

Based on this, it is necessary to test the feasibility of additional reading materials in learning Indonesian literature. The feasibility test is more targeted at the Public Feasibility Study (Abou-Zeid et al., 2007), which is a feasibility test that

aims to maximise results and benefits. Five folk tales that have been tested for their suitability as reading material for high school students are Legenda Danau Maninjau, which was adapted by Agus Sri Danardana; Legenda Tuanku Taram, by Eva Krisna; Legenda Batu Puti by Arriyanti; Lebai Malang by Donard Gomes; and Sabai Nan Aluih by Rini F. Zamrah. This folklore text was chosen based on its level of readability, age-appropriate reading, good and correct grammar, and ease of understanding. Besides, it may not contradict one tribe, one religion, one race, or one group with another (SARA), and it does not contain deviant or pornographic content.

Method

This research on the feasibility of West Sumatran folklore as reading material for high school students in West Sumatra is a development research (Borg & Gall, 1989) using the ADDIE Dick and Carry method (Dick & Carrey, 1985) (Mulyatiningsih, 2012) consisting of an analysis stage, research design (Masanja, 2020), development, implementation, and evaluation. The data obtained from questionnaires and tests. In this development research, two data analysis techniques were used, namely qualitative descriptive analysis techniques and quantitative descriptive analysis techniques. The information gathered was analysed using descriptive analytical techniques (Thompson, 2009; Sugyono, 2011).

This folklore text was tested in three regency, namely Kabupaten Tanah Datar, Kabupaten Agam, and Kabupaten 50 Kota. From each regency, two schools were taken as samples. In total, there were six schools involved in this research. The origin of the selected folklore texts also varies, namely Legenda Sabai Nan Aluih from kabupaten Tanah Datar, Asal-usul Danau Maninjau from Kabupaten Agam, Legenda Tuanku Taram from kabupaten 50 Kota, Legenda Batu Puti from Kabupaten Sijunjung, and Lebai Malang from Kabupaten Padang Pariaman.

Most of the folklore texts chosen are close to the social environment of students. It is intended to make students more familiar with authentic story material as folklore from the area in their environment. The six schools sampled in this study were SMAN 1 Banuhampu and SMAN 2 Tilatang Kamang from Kabupaten Agam, SMAN 1 Pariangan and SMAN 1 Batipuah from Kabupaten Tanah Datar, and SMAN 1 Suliki and SMAN 1 Harau from Kabupaten 50 Kota.

Two Indonesian teachers were asked to fill out a questionnaire related to the folklore being tested. The teacher is given a questionnaire with five questions for each folklore entry. The fifth question is accompanied by reasons that must be explained by the teacher.

Results and Discussion

Feasibility of West Sumatran Folklore as Reading Material for High School Students

From the data obtained at six schools, SMAN 1 Banuhampu and SMAN 2 Tilatang Kamang in Kabupaten Agam, SMAN 1 Pariangan and SMAN 1 Batipuah in Kabupaten Tanah Datar, and SMAN 1 Suliki and SMAN 1 Harau in Kabupaten 50 Kota. It showed the feasibility of five story texts of folklore from West Sumatra as reading material for students.

Assessment of Indonesian Language and Literature Teachers for Class X on Folklore

The assessment of the folklore texts filled in by the Indonesian language and literature teacher was measured by five assessment indicators. This is to determine (1) whether the language of this folklore is easy for students to understand; (2) whether this folklore can be appreciated by students; (3) whether the story of this folklore educates students' character; (4) whether this folklore can develop students' imagination; and (5) whether this folklore is interesting for students. The fifth indicator is accompanied by an explanation in the form of reasons in or in the form of a description, which can be seen in the following table

Tabel 1. Folklore Assessment for Learning in Senior High School

No	Story Title	Audience Assessment				
		Easy to appreciate	Educate character	Develop imagination	Attract student interest	Language use
1	Asal-usul Danau Maninjau	3	3,42	3,42	3,42	3,92
2	Legenda Tuanku Taram	3,25	3,25	3,17	3,17	3,33
3	Sabai Nan Aluih	3,33	3,17	2,92	3,17	3,83
4	Lebai Malang	3,17	3,33	3,25	3,08	3,67
5	Legenda Batu Puti	3,42	3,42	3,33	3,5	3,67

Interval score 3-3.99

The following is explained in detail relating to the audience's assessment of the folklore.

The Rating of *Asal-Usul Danau Maninjau* Folklore Language Use

The results of data analysis and interpretation show that 91.67% of respondents strongly agree, 8.33% agree, and no respondents said disagree or strongly disagree. The average score of 3.92 is in the interval of 3.00--3.99. Therefore, the respondent's statement is categorised as "good." Thus, it can be concluded that most of the respondents agree that the use of language in the

folklore of *Asal-Usul Danau Maninjau* is good. This has similarities with previous research related to linguistic aspects in folklore in electronic school books (BSE) (Laila & Ibrahim, 2021), which contains aspects of time, action verbs, adjectives, and good articles.

Easy to appreciate

The results of the analysis and interpretation of the data showed that the respondents' answers were 0% strongly agree, 100% of respondents answered agree, and no respondents answered disagree or strongly disagree. The average score of 3 is in the interval of 3.00--3.99. This respondent's statement is declared good. Thus, it can be concluded that most of the respondents answered that the folklore of *Asal-Usul Danau Maninjau* can be well appreciated by students.

This is in line with the results of research (Anafiah, 2015) that found folklore increases language skills and increases appreciation of literary works as well as develops awareness of culture.

Educate character

The results of data analysis and interpretation show that 50% of respondents strongly agree, 41.67% of respondents answered agree, 8.33% of respondents answered disagree and no respondents answered strongly disagree. The average score of 3.42 is in the interval 3.00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the respondents answered that the folklore of *Asal-Usul Danau Maninjau* can educate students' character.

The same thing was also found in research conducted on the appreciation of folklore as an effort to build the character of students (Kuswara & Ena, 2021), namely growing students' emotional and social intelligence and can be used as a means to strengthen student character.

Develop imagination

The results of data processing show that 50% of respondents strongly agree, 41.67% of respondents answer agree, 8.33% of respondents answer disagree, and no respondents answer strongly disagree. The average score of 3.42 is in the interval 3.00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the respondents answered that the folklore of *Asal-Usul Danau Maninjau* can develop the imagination of students. The imagination of students can actually be trained and developed through folklore.

Attract students' interest

The results of data processing show that 41.67% of respondents strongly agree, 58.33% of respondents answered agree, and no respondents answered disagree or strongly disagree, with an average score of 3.42 in the 3.00--3.99 interval. This respondent's statement is stated to be good. Thus, it can

be concluded that most of the respondents answered that the folklore of *Asal-Usul Danau Maninjau* is interesting for students.

The explanation of why this story is interesting for students is answered with various reasons from the teachers, including being an inspiration for tourism in the region, giving a mandate for students to be careful in socializing, maintaining association with friends, and not giving false testimony. The language of folklore is easy to understand and its contents can be used as learning for students. This story is closer to students, so it is more contextual. This story has an interesting climax and completion, and the storyline is clear and easy to understand. One respondent, who considered this story unattractive, reasoned that it was too long.

The Rating of *Legenda Tuanku Taram* Folklore Language use

The results of data processing show that 41.67% of respondents strongly agree, 50% of respondents agree, 8.33% of respondents disagree, and no respondents strongly disagree, with an average score of 3.33 in the 3.00 interval—3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the respondents answered that the use of language in the folklore of the *Legenda Tuanku Taram* is good.

Easy to appreciate

The results of data processing show that 33.33% of respondents answered strongly agree, 58.33% of respondents answered agree, 8.33% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.25 in the interval 3.00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the respondents indicated that the folklore of the *Legenda Tuanku Taram* can be appreciated by students well.

Educate character

The results of data processing show that 33.33% of respondents strongly agree, 58.33% of respondents agree, 8.33% of respondents disagree, and no respondents strongly disagree, with an average score of 3.25 in the interval 3.00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the respondents indicated that the folklore of the *Legenda Tuanku Taram* can be appreciated by students well.

Develop imagination

The results of data processing show that 33.33% of respondents answered strongly agree, 58.33% of respondents answered agree, 8.33% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.17 in the 3.00 interval—3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most

of the respondents indicated that the folklore of the *Legenda Tuanku Taram* can develop students' imaginations.

Attract students' interest

The results of data processing show that 33.33% of respondents strongly agree, 58.33% of respondents agree, 8.33% of respondents disagree, and no respondents strongly disagree, with an average score of 3.17 in the 3.00 interval—3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the respondents indicated that the folklore of the *Legenda Tuanku Taram* is interesting for students.

The explanation of why this story is interesting for students is answered by various reasons from the teachers, including that the story contains mystical elements. Even though it cannot be accepted by logic, students like to read this story. Tuanku Taram's story is still popular among the Payakumbuh community. They still frequent go to Taram and visit *surau tuo* built by Buya Taram to pray. Students also become aware of the origin of the name Nagari Taram. The contents of the story can be used as lessons for students to respect the *ulama* and be close to religious teachings. This story is closer to the students, so it is more contextual. One respondent, who considered this story unattractive, reasoned that the story was impossible and the language a bit convoluted.

The rating of *Sabai Nan Aluih* Folklore

Language use

The results of data processing show that 83.33% of respondents answered strongly agree, 16.67% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.83 in the 3.00 interval—3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the use of language in the folklore of *Sabai Nan Aluih* was good.

Easy to appreciate

The results of data processing show that 33.33% of respondents answered strongly agree, 66.67% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.33 in the interval of 3,00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the folklore of the Legend of *Sabai Nan Aluih* could be appreciated by students well.

Educate Character

The results of data processing show that 16.67% of respondents answered strongly agree, 83.33% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly

disagree, with an average the mean score of 3.17 is in the interval 3.00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers answered that the folklore of *Sabai Nan Aluih* can educate students' character.

Develop imagination

The results of data processing about *Sabai Nan Aluih* Folklore can develop students' imaginations, showing that 91.67% of respondents answered strongly agree, 83.33% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 2.92, which is in the range of 2.00--2.99. This respondent's statement is stated to be quite good. Thus, it can be concluded that most of the teachers said that the folklore of *Sabai Nan Aluih* can develop students' imaginations.

Attract students' interest

The results of data processing show that 16.67% of respondents answered strongly agree, 83.33% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.17 in the interval 3.00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the folklore of *Sabai Nan Aluih* was interesting for students.

The explanation of why this story is interesting for students is answered with various reasons from the teachers or respondents, including being able to provide lessons for students not to think only of themselves and not to compete unfairly. This is a story about the courage of a woman in maintaining the dignity of her family, values, and culture. The value that can be taken from this story is to be devoted to parents and understand their duties and obligations. This story motivates students to be strong and brave and teaches students not to be greedy and selfish. The story revolves around young and easy-going people captured by the minds of their age. One respondent, who considered this story unattractive, reasoned that the story of *Sabai Nan Aluih* was about fighting or revenge. According to the respondent, usually when the story is about a battle, the students don't want to read it.

The Rating of *Lebai Malang* Folklore

Language use

The results of data processing above show that 66.67% of respondents answered strongly agree, 33.33% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.67 in the interval 3,00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most

of the teachers said that the use of language in Lebai Malang folklore was good and easy for students to understand.

Easy to appreciate

The results of the data processing above show that 25% of respondents answered strongly agree, 66.67% of respondents answered agree, 8.33% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.17 in the interval 3,00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers indicated that the folklore of *Lebai Malang* could be appreciated by students.

Educate Character

The results of data processing show that 33.33% of respondents answered strongly agree, 66.67% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.33 in the interval of 3,00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that *Lebai Malang* folklore can educate students' character.

Develop imagination

The results of the data processing above show that 25% of respondents answered strongly agree, 75% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.25 in the interval 3,00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the folklore of *Lebai Malang* can develop students' imaginations.

Attract students' interest

The results of the data processing above show that 16.67% of respondents answered strongly agree, 75% of respondents answered agree, 8.33% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.08 in the interval 3,00--3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the *Lebai Malang* folklore was interesting for students.

The explanation of why this story is interesting for students is answered by various reasons from the teachers, including the language of the story that is easy to understand; the content of the story can be used as learning for students because the story is often experienced by students, namely it is difficult to make decisions; the story is funny; and in general, students are happy with funny stories. And behind being funny, there is a lesson that can be taken, namely not to be greedy, to be able to educate the characters of students to be opinionated, the characters to be easily understood by students, and to teach students to

think before they act. Respondents who answered uninterested reasoned that this story had too much humor.

The Rating of *Legenda Batu Puti* Folklore

Language use

The results of data processing show that 66.67% of respondents answered strongly agree, 33.33% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.67 in the interval 3.00–3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the language used in the folklore of *Legenda Batu Puti* is good and easy for students to understand.

Easy to appreciate

The results of data processing show that 41.67% of respondents answered strongly agree, 58.33% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.42 in the interval 3.00–3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers answered that the folklore of *Legenda Batu Puti* could be appreciated by students.

Educate character

The results of data processing show that 50% of respondents answered strongly agree, 41.67% of respondents answered agree, 8.33% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.42 in the interval 3.00–3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers answered that the folklore of *Legenda Batu Puti* can educate students' character.

Develop imagination

The results of data processing show that 33.33% of respondents answered strongly agree, 66.67% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly disagree, with an average score of 3.33 in the interval 3.00–3.99. This respondent's statement is stated to be good. Thus, it can be concluded that most of the teachers said that the folklore of *Legenda Batu Puti* can develop students' imaginations.

Attract students' interest

The results of data processing show that the respondents' answers strongly agree as much as 50% answered, 50% of respondents answered agree, 0% of respondents answered disagree, and no respondents answered strongly

disagree, with an average score of 3.5 in the interval 3.00–3.99. This respondent's statement is stated to be very good. Thus, it can be concluded that most of the teachers said that the folklore of *Legenda Batu Puti* was very interesting for students.

The explanation of why this story is interesting for students is answered for various reasons by the teachers (respondents), including teaching students to be kind to their parents and accepting the consequences if they fight against their parents. There is a moral value that can be learned from this story, namely don't be disobedient. The sentences used in this story are easy to understand. The story is close to the students so that those who like to argue with their parents and don't want to help their mothers with this story become learners. The story is almost the same as the story of *Malin Kundang* because at the end of the story the characters turn to stone because they are not obedient to their parents. The story is easy to understand and there is also character learning, which is not to fight against their parents. None of the teachers or respondents stated that this story was not interesting.

CONCLUSIONS

Based on the results and discussion of the feasibility of West Sumatra folklore as a reading material or teaching material for high school students in West Sumatra on the results of the teacher's questionnaire, it can be concluded that the five folk tales are suitable to be used as reading materials or teaching materials for high school students because they are in the good category. The five folk tales were judged to be good based on the indicators that the language of folklore is easy to understand, appreciative, educates characters, develops imagination, and is interesting.

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