Constraints in Utilizing Local Legend in Strengthening Literature Movement of Elementry School Students in Aceh Besar

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Abstract

The use of local legends is very good in strengthening the student literacy movement. This study aims to describe the obstacles in the use of local legends in strengthening the literary literacy movement of elementary school students in Aceh Besar District. This type of research includes a qualitative description. The data was obtained through direct observation of the availability of information about local legends in Aceh Besar District, such as Batu Bertutup, Eumpee Buno, Mon Twi Patong, Amat Rhang Manyang and Asal-Usul Gunung Tiga. Based on the results of the study, several obstacles were found in the use of local legends, namely (1) loose customary ties in society and the indifference of the younger generation to folk legends; (2) local legend books have not been recorded yet; (3) lack of concern for and pride in local legends; (4) generally storytellers are old and have died.

Keywords: Constraints, Utilization, Local Legends, Literary Literacy Movement

1. Introduction

One of the problems faced by the Indonesian nation today is the loss of the nation's local wisdom, so that the noble values that were once upheld have now been eliminated. This is because the younger generation now feels foreign to their culture. As a result, deviations occur everywhere in various fields of life. Therefore, local wisdom that used to be spread in people's lives now needs to be brought back to the surface, so that the nation's wealth as ancestral heritage can be used as a guide in everyday life.

Folklore (legends) as one of Indonesia's cultural heritage that is developing in the region must be maintained and preserved. Folklore (legends) that developed became the hallmark of a nation with a wide variety of diverse cultures. Usually folklore (legend) contains stories about the occurrence of an area or where the folklore developed. In the past, folklore (legends) developed by word of mouth in society and folklore (legends) that developed varied in each region. The existence of folklore (legends) can be used as knowledge and insight into society (Anjarsari, 2016).

Folklore (legend) is a form of regional cultural expression which numbers hundreds throughout Indonesia. The regional languages which are the media for pronouncing the oral tradition are also part of traditional culture, namely the language that is most appropriate in expressing the content of the relevant regional culture (Rosidi, 1995).

This folklore (legend) is one of the oral traditions that have cultural values that have been forgotten by society at this time. It is only natural that the ancestral culture is preserved by successive generations. Although in general, folklore (legend) is hardly
acceptable to common sense. However, when told by storytellers at the time, it was a story that was motivated by the occurrence of a story/place event, so that listeners/viewers believed it to be true. Moreover, these legends are passed down from one generation to the next and are taught in schools, thus increasing the confidence of the listeners; for example, in learning literature at school, with the existence of literary literacy in the form of folk tales it brings its own good effects. Later the child can learn about the good and bad character traits, he chooses for himself which characters can be emulated in everyday life. The birth of traditional literature which is called folklore (legend) is not solely driven by the desire of the speaker to entertain the public, but he wants to convey noble values to the next generation. It must be realized the need to instill cultural understanding insights into every child, because through folklore (legends) cultural understanding can be grown through attitude, pride, self-confidence, and a sense of belonging.

Attempts to get to know someone personally will be seen from the way in instilling culture through stories to children, through stories we can introduce ways of thinking as well as attitudes and behavior that were taught in ancient times. For example, a king will be polite in behavior because his predecessors have passed down values through stories that are passed on to the next generation. More fundamentally it can be said that folklore (legend) has many benefits and can help education as a whole.

Learning will be directed if the material in the learning is appropriate. In learning Indonesian there are various kinds of material in it, one of which is about folklore (legends). There are many benefits of legends for children such as strengthening the relationship between parents and children and can also help optimize the psychological development and emotional intelligence of children. Therefore, research on folklore is very important to do, because it enriches the repertoire of learning literature in schools, especially schools in areas where the folklore lives. Apart from that, there are other benefits, namely:

Through legends, children can develop children's imagination.

The world of children is a world of imagination. So, children have their own world and it is not uncommon for them to talk to their imaginary friends. With this still very good imagination power, then as a parent you should be able to direct it in a positive direction and keep it under control. Through legends, children are directed in a good direction.

Improving Skills in Language

Legend is an early stimulation that can stimulate language skills in children. Legend stories are able to stimulate the brain of children, especially girls, in improving their language skills.

Arousing Children's Interest in Reading

If you want to have children who have a good interest in reading, then storytelling is the way to that result. Through stories, they will be interested and curious. This is what makes children have an increasing desire to read.

Building Children's Emotional Intelligence

Stories can awaken children's emotional intelligence. Stories are a great tool that can bond mother and child. Emotional intelligence is very important for their future social life.

Forming Children's Empathy

Through stories, children's sensitivity at the age of 3-7 years will be stimulated regarding the social situation around them. They will learn to empathize with their surroundings. Stimulation will stimulate the sense of hearing. Legend stories that educate will make it easier for children to absorb positive values will make them easy to empathize with other people around them.
Literacy etymologically comes from the Latin litera which means the accompanying writing system. Furthermore, USAID (2014,) defines that literacy is a person's language skills (listening, speaking, reading, and writing) to communicate in different ways according to his goals. Since the past, the Indonesian people have been accustomed to literacy. The literacy program in schools according to the Ministry of Education and Culture (2016) is carried out through three stages, namely habituation (before learning), learning, and development (after learning). Habituation activities are carried out by reading 15 minutes before starting learning, while literacy in learning is an activity that involves both receptive and productive skills. Actually, reading in Islamic teachings is a command of Allah SWT. The first verse revealed by Allah to the Prophet Muhammad is the command to read "Iqra", usually translated as "read", which is the first word of the revelation that God conveyed to the Prophet Muhammad. Of course, this surprised the Prophet, because he was illiterate. In other words, it can be said that we are also required to choose the object of the iqra' command correctly and it must be about good and useful things, not about bad things.

2. Methods

This study used descriptive qualitative method. Qualitative descriptive research is research that describes or describes the object of research based on visible facts or as they are (Nawawi & Martini, 1997). Meanwhile, Mukhtar (201) states that descriptive qualitative research is research that seeks to describe all existing symptoms or conditions, for example, the state of the symptoms according to what they were at the time the research was conducted.

In this study, the data that has been obtained will be analyzed through several stages. First, the researcher translated from the regional language (Aceh) into Indonesian. Second, the writer examines the results of the translation and identifies the data. Third, the researcher describes the data that has been found and the results of data analysis on the research results and discussion. Fourth, the authors draw conclusions based on the results of the research that has been found.

3. Results and Discussion

Based on research on the constraints in utilizing local legends in strengthening the Literary Literacy Movement (GLS) of Aceh Besar District elementary school students, the following results were obtained.

Along with the development of technology and the rapid globalization, it has been able to change various aspects of life, even small things, such as how to obtain information and knowledge about the legends of the people of the archipelago. In general, today's society is less interested in using books as a medium of information. They prefer digital media because it is more accessible and efficient. This can be seen from the very high use of the internet (devices) and laptops. This is one of the causes of decline in folklore among the people who own it. They are less interested in the legends of the archipelago. Generally, they are more familiar with stories from abroad. This is due to the loosening of customary ties that prevail in society and the indifference of the younger generation to folk legends.

Poet Damiri Mahmud (in Antaranews.com, January 22, 2008 edition) also revealed that the folklore had begun to be abandoned or had lost its prestige in society. According to him, the reason why young people are no longer interested in folklore is because the storyline and characters are considered outdated. You could even say that today's younger generation has lost interest in reading and listening to folklore, which are generally related
to forests, animals and the world of fantasy. He said that the reality that happened like this could be said to be like turning the image upside down, what the folklore described coincided with the start of the extinction of forests and all the wealth in them due to technological advances and modernization.

According to Gusnawaty et al. (2019) the younger generation lacks interest in the sustainability of folklore (legends) as cultural heritage and oral literature. A sense of pride and concern for cultural preservation is not instilled in the younger generation in Aceh today. Because of the little interest of the younger generation in culture, it is very likely that folklore will disappear with the passage of time.

In addition, other problems were also found as below. First, basic knowledge and skills in teacher literature are still very limited. This is due to the limited literature material they get while attending formal education in tertiary institutions. The literature lecture material they get is more theoretical, while the needs in the field are more practical. Second, books and readings supporting literature learning in schools have not been recorded.

If there were literary reading books available at school, but the use of these reading books seems not to be maximized, because there are other factors that are related, namely the student interest factor. Students are more likely to be silent and not active when the teacher explains about folklore material. This is because their interest in learning and reading is generally still low. This is also influenced by the availability of time, school library management, and teacher encouragement. All of this can be seen in the ultimate goal of learning literature for students so far it has not been encouraging. They generally lack concern for and pride in local legends, especially in Aceh Besar District.

The next obstacle, the problem comes from the teacher, namely: the teacher's knowledge of literature is very low, literature is taught by unprofessional teachers, the teacher does not understand how to teach literature properly, the teacher has not taught with the right strategy in literary literacy. Teacher creativity in learning literature needs to be increased because with creative literature teachers it is hoped that the learning of literature that occurs is truly liked by children. With creative teachers, the cognitive, affective, and psychomotor domains will also be developed proportionally, because learning literature which develops these three domains has quite an important role and function in developing a child's personality. Therefore, the development of teacher competence in teaching children's literature appreciation needs to be improved so that the learning objectives of literary appreciation can be achieved.

The next obstacle is that in general the storytellers are decreasing (older and deceased), because one by one the storytellers along with the values contained in the legend will disappear with them. Therefore, it is a bit difficult for researchers to find speakers because generally they are elderly. When collecting folklore (legends) in Aceh Besar District, not many of the current generation have mastered these stories. This is due to their lack of interest in the folk legends that developed in their area. This is evident from the uncertain answers of several generations now when asked about their knowledge of the stories there. The fading of various forms of oral tradition is really concerning, because oral tradition does not merely function as entertainment but as a social fact, oral tradition which often constitutes the life of the people who own it (Effendy, 2006).

Preserving folklore as a form of culture in the midst of technological developments has of course been well worked out. One of them is by applying folk stories (legends) to material in schools. Folk legend material is applied to grade IV of Elementary School. This is one way to introduce folklore that is full of culture and noble values to students who occupy the position of the next generation of culture.
Conclusion

Based on the results of the research and discussion, several obstacles were found in the use of local legends in Aceh Besar District, namely (1) the loosening of customary ties that prevailed in society and the indifference of the younger generation to folk legends; (2) Local legend books, especially Aceh Besar District, have not been recorded yet; (3) The next generation lacks concern for and pride in local legends (Aceh Besar). (4) In general, storytellers are old and have passed away; and others.

References


