

DEVELOPMENT OF BILINGUAL CHILDREN'S FICTION WITH THE THEME JAMBINESE LOCAL WISDOM, LOCAL LANGUAGE AND CULTURE

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Abstract: Children's literature is as an creative imagination which is expressed in a series of events that are full of simple messages. Children's literature aims to introduce life descriptions that are meaningful to children related to their age. Through this creative imagination, children will get to know and explore their environment both in the natural and social environment in an entertaining and fun way without coercion or stating of being adjusted. Norton (2010:3) states developing positive attitudes toward our own culture and the culture of other is necessary for both social and personal development. Through a collection of children's stories with the theme of Jambinese local wisdom, language and culture in the frame of the diversity, in hopes, to introduce and build children's attitudes to always appreciate what is in their environment. The collection of children's stories is a medium of communication with children to stimulate children's imagination and develops a positive attitude towards their social environments; parents, teachers, brothers, sisters and their friends as instilling ethical values as the character of the Indonesian nation. Thus children's literature will provide an aesthetic experience of Jambinese local wisdom, language and culture and will stimulate intellectual and emotional responses for children through imagination in accordance with their age.

Keywords: *Children Literature, Local Language, Parents.*

Children's literature is a result of imagination creativity which is outlined in a series of events that are full of simple messages. Children's literature aims to introduce life descriptions that are meaningful to their age. Through imagination creativity, children will get to know their environment both in the natural environment and social environment in an entertaining and fun way without coercion. Through children's literature, the author can instill an attitude to always appreciate what is in his environment. It also develops a wise and respectful attitude among the children. Children's literature is a medium of communication with children that stimulates children's imagination about how to view the environment around them both natural and social environment.

The story is also as a form of giving visual imagination for children with the use of simple and effective language. Thus children's literature will provide an aesthetic experience for children and can produce intellectual and emotional responses through their imagination. Based on the description above, the writer is interested in developing a collection of children's stories with the theme of local wisdom, language and culture found in the Jambi region as characteristics and wealth of the Jambi community. The uniqueness of local wisdom, language and culture of Jambi people are expressed in framing of unity of diversity. The stories developed into two languages, Indonesian and English. The reader (children) enjoy literary experience, know the uniqueness of local languages and learn English.

Formulation of the Problem

The development of this children's story is grouped in realism where the story is intended for children aged 11-13 years. The story is presented can be accepted or can be found in everyday life. This research develops and presents the availability of children's literature (children's stories) which depicts local wisdom and the language and culture of the Jambi community as a social environment. It encourages the children (Jambi) can be more familiar with their social environment and idea to be explored through literature and imagination.

Research Objectives

The purpose of this research is to produce a collection of children's fictions with the theme of social environment; local wisdom and language and culture around them (Jambi) in the

form of children's versions. The stories using simple expression and easily understood by children. The stories are presented complete with images that are adapted to the child's imagination. It hopes stimulating the child's imagination in recognizing the environment that can be found in their daily lives. It also indirectly invites children to gain experience of their social environment through children's literature and instill an attitude of curiosity with their environment, love and maintain blessing things around them from an early age. The stories are developed in frame of mind of blessing diversity of local languages in Indonesia

Literature Review

Children's Literature, writings designed to appeal to children—either to be read to them or by them—including fiction, poetry, biography, and history. Children's literature also includes riddles, precepts, fables, legends, myths, and folk poems and folktales based on spoken tradition. Microsoft® Encarta® 2009. © 1993-2008 Microsoft Corporation.

Lynch Brown, C & Tomlinson C (2005: chapter I) The values of Children's Literature consist of (1) personal values such as enjoyment, imagination and inspiration, vicarious experience, understanding and empathy, cultural heritage, moral reasoning and literary and artistic preferences. (2) the academic value; improving reading skills, developing writing voice and style, learning content areas and knowledge and promoting art appreciation.

Children's literature is a literary work that expresses the experiences of childhood set in the past, present or future dealing with the family situation or things that are of interest to the children. Through children's literature, the experiences of imagination of childhood in past, present or future create communication between the world of fantasy and the real life they want. It could give the effect to develop the personality of the child and the subtlety of being sensitive to the environment. Lynch Brown, C & Tomlinson C (2005) readily enjoy children's literature as well as memorable characters and situations and valuable insights into the human condition. Originality and importance of ideas and imaginative use of language are needed as the quality of writing children's literature.

Method

This is a research and development of bilingual Children's Fiction refers to the theme of the social environment. This children's fiction or story was designed as a prototype referring to the Dick and Carey development model.

This research is divided into four stages: needs analysis, product design / development / prototype, validation and evaluation. Needs analysis refers to observations in the fields and the libraries. It shows that the limited sources of children's literature with the theme of local wisdom, language and culture of Jambi society. Children's literature which is dealing with local wisdom, language and culture are needed for the sustainability of local color and identity that has been held for generations

The development phase or prototype consists of some steps. Reading related literature and determine the social environment that will be developed in the form of fiction. Doing more observations and exploration about local wisdom, languages, culture and social environment that can be found in real life. Next phase is write and develop the stories and then Testing Phase to the small groups and expert teams.

Data collection techniques using instruments where the instrument contains suggestion from peers who are familiar with the unique local wisdom and language and culture, expert teams and literature study. This instrument is designed to obtain information and data in accordance with the research objectives.

Children's stories

Three stories for children are developed in this research; *Nandung Ibu*, *Ayahku Hebat*, and *Pustaka Bahasa Bhineka Tunggal Ika*

The story begin with the introduction to the setting of place and time as the interesting description to the reader. The describing of the beautiful village as a lovely rain village also introduces and brings the readers to what happened to the characters. Specific situation reinforced the mood of the character and turn to conflicts as character's hopes to enjoy his afternoon playing football with his friends together are canceled. The unique hand-made bed by his father and mother's *nandung*

anesthetized the pain suffered by his lovely younger sister and the feeling of disappointment he felt. They fall asleep in a mother's prayer string through melodious hum (nandung) in their local language.

Second Story Ayahku Hebat

His father hobbies in exploring the geography, culture and tradition of Indonesia made his son, a boy, admires him so much and claim his father is like his social science teacher. His father hobbies learning to speak local languages whenever he goes and lives on make his son is proud of his father. His son is very happy going journey with his father. It is a very please for him to study and see topography, culture and tradition of Indonesia. Going journey by bus becomes the real laboratory of what he has from the teacher at school.

But on this journey, his father shows strange and unusual gestures. It makes his child worried that something will happen to his father. It is getting more and more serious when his father is respected again by the high availability of phone calls secretly and away from the restaurant where their bus stopped. the son's insistent question because of his father's strange behavior was ignored. Her son's thoughts were even more chaotic when the police arrived and catch three bus passengers. His father's expertise in mastering various local languages made his father as an intel able to easily catch robbers. The robbers shared the experiences they robbed using the local language whose number of speakers was very limited. The father can speak the robbers' local language well.

Pustaka Bahasa Bhineka Tunggal Ika

This story introduces the children to how rich and unique local languages are in Indonesia. This story tries to inspire and motivate children to know, use and sustain local languages as the nation's next generation. This story tries to encourage the sense of being proud to be a child of a country with Thousand local Languages and a child of Thousands of Islands. This story also introduces to children that children can get to know where area their friends come from by identifying their names as a local identity. The children can identify the location of the river based on the naming given. Like *Batang* from Jambi, *air* from Bengkulu, *Way* from Lampung, *Ci* from west Java and *Kali* from central and eastern Java. This story also tries to stimulate the child to speak his/her own local language. The local language will still exist and be sustained or maintained while still being used by the speakers.

The story elements overview

This children's story is more intended for children aged 11 to 13 years. This story is very close to everyday life which is a condition with the values of local wisdom, respecting parents and teachers, respecting older people, and caring for younger ones.

The choice of words or diction in a collection of stories prefers simple words, often heard and dealing with their age. For example 'my *father* is like my social science *teacher*'. This instills the attitude of how children value a teacher. Anyone who shares knowledge including his parents is considered like his teacher. This expression teaches the children to respect parents and teachers. Short and simple sentences are more likely to be used in writing those stories so that children are easier to understand the contents of the story. However, the long sentence is still used by the writer in describing the place of a character, or event. This is done to stimulate children's imagination about the setting of the place and atmosphere.

As conveyed by experts the series of events of the story for the children should not be too long. It is suggested short because basically children are more likely to avoid long-term reading. The sequence of time and events is not flashback because the child's thinking is still linear. So this story is developed with a short and simple plot and uses a forward or progressive plot

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Here is one of the stories!

Pustaka Bahasa Bhineka Tunggal Ika

Membaca dan mengenal Bahasa Daerah di pustaka Bahasa Bhineka Tunggal Ika bagaikan menelusuri pustaka alam yang tak bertepi. Pustaka Bahasa ini kawan-kawan, terbentang luas dari Sabang sampai Merauke. Seluas langitnya. Seluas Tanahnya, Sepanjang Sungai-sungainya. Sesejuk hutannya dan seunik budayanya. Semua ini menyebar rapi terbikai sketsa suku-suku Bhineka Tunggal Ika dengan keanekaragamannya bahasanya.

Setiap Bahasa Daerah itu unik dan menarik untuk disimak. Keunikan Bahasa Daerah menjadi identitas daerah tersebut. Mari teman-teman kita ikuti keunikannya

Hampir setiap daerah mempunyai nama sendiri untuk kata sungai yang menjadi ciri khas dan keunikannya.

Kata *batang* adalah sebutan untuk sungai di Daerah Jambi

- Batanghari
- Batang Asai
- Batang Tembesi
- Batang Merangin
- Batan Tebo
- Batang Bungo
- Batang Merao
- Batang Lempur
- Batang Limun
- Batang Pelepat
- Batang Jujuhan
- Dan banyak lagi sungai (batang) yang lainyo

Jadi jika sahabat semua membaca sungai yang diwali dengan kata *batang* berarti sungai tersebut berada di daerah Jambi. Di provinsi tetangga, Sumatra Barat, ada beberapa sungai juga memakai kata Batang untuk menyebutkan sungai

- Batang Agam
- Batang Anai
- Batang ombilin
- Batng Arau
- Sahabat bisa menambahkan yang lainnya

Di Provinsi Lampung kata *way* disematkan untuk *sungai* . Contoh:

- Way Kanan
- Way Kambas
- Way Seputih
- Way Terusan
- Way Tulang Bawang
- Way Sekampung
- Way Besay
- Way Pengandangan
- Way Pengabuan, dll

Sahabat kita di Aceh juga punya nama dalam Bahasa Daerah Aceh untuk menyebutkan Sungai yaitu *Krueng*

- krueng Aceh
- Krueng bate liek
- Krueng Cunda
- Krueng Geumpang
- Kruang meureudu
- Krueng Peureulak
- Krueng Peusangan
- Krueng woyla

- Krueng Teunom
- dll

Kawan-kawan Sahabat kita di Bengkulu juga mempunyai nama sendiri yang disematkan untuk nama sungai yakni *Air*

- Air Palik
- Air Pikat
- Air Nelas
- Air Bekulen
- Air Belimbing
- Air dendan
- Air Lais
- Air Lemau
- Air Lentang Kiri
- Air Keru
- Masih banyak lagi kawan-kawan air yang lainnya.

Di daerah Jawa Barat Kata *Ci* disematkan ke nama sungai

Contoh:

- Cieten
- Cisadane
- Citarung
- Cimandiri
- Citaduy
- Cisako
- Citarik
- Cipeles
- Cidurian
- Cipicung
- Cipaku
- Sahabat semua bisa menambahkan nama sungai yang ada di daerah kalian semua yang diwali dengan ci

Di Jakarta Sungai yang mengalir dari Jawa Barat melalui Jakarta juga masih di beri nama *Ci*. Sungai yang terdapat di kota Bogor dan Banten juga masih menggunakan kata *ci*. Contoh

- Cisarua (Bogor)
- Cibanten
- Ciliwung

Jakarta juga punya nama sendiri untuk sungai selain dari kata *ci*. Kata *Kali* artinya *sungai*

Yaitu *Kali*, contoh

- Kali krukut
- Kali angke
- Kali malang
- Kali cakung
- Kali Grogol
- Kali pasangrahan
- Kali Sunter
- dll

Di Jawa tengah juga menggunakan kata *Kali*, contoh

- Kali Tuntang
- Kali Urang
- Kali Klawing
- Kali comel
- Kali dukuh
- Kali Gede
- Kali Gung
- Kali Serayu
- Kali Progo
- dll

Unik bukan teman-teman, bagaimana di daerah teman-teman semua apakah ada nama tersendiri yang disematkan ke sungai, silahkan dikirimkan ke Pustaka Bahasa Bhineka Tunggal Ika agar bisa dikenal sahabat kita dari sabang sampai Merauke

Nama juga menjadi warna Bahasa Daerah tertentu. Di Jambi nama-nama sahabat kita seringkali bernafaskan Islam. Hal ini menunjukkan bahwa masyarakat Jambi adalah masyarakat Agamis. Namun kita juga sering menemukan kata Nyimas, Kemas atau Raden

- Nyimas Maeta
- Nyimas Aliyah
- Kemas Ilyas
- Raden Mahmud
- Dll

Masyarakat Aceh akan menyematkan kata Teuku dan Cut pada anak mereka. Kawan-kawan ingatkan pahlawan kita dari Aceh, Teuku Umar dan Cut Nyak Dien. Masyarakat Aceh memberi nama Teuku untuk anak laki-laki

Contoh

- Teuku Umar (pahlawan Nasional)
- Teuku Cik di Tiro (pahlawan nasional)
- Teuku Ismail

Kata Cut disematkan pada nama anak Perempuan dari Aceh. Contoh:

- Cut Nyak Dien (pahlawan Wanita dari Aceh)
- Cut Mutia
- Cut Maeta

Suku Batak menyematkan nama marga mereka di akhir nama anak laki-laki. Suku Batak menganut garis keturunan Bapak atau Patrilineal. Marga Bapak tersebut diturunkan pada anaknya laki-laki maupun perempuan. Contoh

- Silalahi
- Silitonga
- Sipahutar
- Hutahuruk
- Hutabarat
- Hutapea
- Pintubatu
- Bukit
- Butar Butar dll

Jika mereka bertemu dengan marga yang sama, mereka akan langsung merasa ada ikatan batin; abang adek atau adik kakak, walaupun tidak saling kenal sebelumnya.

Di Daerah Nias juga ada nama sukunya. Nias termasuk provinsi Sumatra Utara. Nama mereka diikuti oleh namanya

Contohnya

- Bulolo
- Gulo

Sumatra Barat juga memiliki suku sebagai identitas kelompoknya. Tetapi kebanyakan mereka tidak menyematkan nama suku tersebut. Berbeda dengan suku Batak, nama Suku di Sumatra Barat diturunkan dari suku ibu pada anaknya atau matrilineal (garis keturunan ibu). Contohnya

- Koto
- Jambak
- Guci
- Tanjung
- Chaniago
- Panyalai, Dll

Masyarakat Bali, memberi nama anaknya sesuai dengan urutan kelahirannya. Dengan melihat nama mereka kita dapat mengetahui urutan lahirnya dalam keluarga. Singkatnya kita dapat mengetahui anak keberapa dia dalam keluarga tersebut.

- Wayan atau Putu : anak pertama

- made atau kadek : anak kedua
- Nyoman atau komang : anak ketiga
- ketut : anak keempat

Untuk anak ke lima dan seterusnya dimulai lagi dari wayan atau putu, Made atau kadek, nyoman atau Komang, ketuk, tetapi ditambahkan kata balik atau tagel dibelakangnya.

Contoh

- I Putu Suardika anak pertama laki-laki
- I wayan Durma anak pertama laki-laki
- I Putu Balik Suardika anak kelima laki-laki
- I Wayan Balik Durma anak kelima laki-laki

“I” dan “Ida Bagus” untuk anak laki-laki. “Ni” dan “Ida ayu” untuk anak perempuan . Pemberian “I” atau “Ida Bagus” untuk anak laki-laki. “Ni” atau “Ida ayu” diatur sesuai kasta masing-masing.

Sahabat kita dari Bugis juga memiliki nama khas dalam Bahasa Dearahnya. Nama tersebut bisa kita jadikan pedoman bahwa mereka adalah saudara kita dari Bugis. Nama mereka biasanya diawali dengan nama ambo

Contoh

- Ambo tuo
- Ambo unru
- Ambo Tang
- Ambo Elang

Anak perempuan biasanya nama diawali dengan indo Contohnya

- Indo Upe
- Indo Laba
- Indo Takko

Awal nama Tentre juga berasal dari masyarakat Bugis

Contohnya

- Tentre Abeng
- Tentre Awaru
- Tentre lengka
- Tentre Ajeng

Apakah kalian punya sahabat kalian diawali dengan nama seperti di atas. Coba kalian tebak dari mana mereka berasal

- Kadow
- Karamoy
- Lembong
- Lempau
- Lengkong
- Lutulung
- Mandagi
- Tumilaar

Sahabat kita dari Maluku juga punya identitas dan jati diri khas suku mereka

- Manuputi
- Guslow
- Matulesi

Ayo sahabat semua! mari kita buat daftar keunikan Bahasa Daerah kita dan kita kumpulkan di Pustaka Bahasa Bhineka Tunggal sebagai warisan yang tetap kita pakai dan pelihara selamanya sebagai identitas kita