

DIFFERENCES OF LOCAL WISDOM BASED ON FOLKLORE AS A LITERATURE TEACHING MATERIAL IN THE FORMATION OF STUDENTS CHARACTER

Warni

University of Jambi

E-mail: warnii@unja.ac.id

Abstract. Folklore as a treasure of the nation's cultural heritage which is the result of people's thinking which contains the noble values of each ethnic community of the archipelago. Lately has begun to erode with the development of technology that has penetrated almost all areas of life. The result that arises is the weakening of public awareness about cultural wealth that is potential to be proud of is neglected. Based on this fact, research on folklore, especially about the local wisdom contained in the folklore is very urgent. Penetration findings on local wisdom should be used as literary teaching materials by teachers in schools in literary learning. This is said, because literary learning aims to improve intellectual ability, emotional and social maturity, broaden horizons, manners, and boast literature as a cultural and intellectual work of Indonesian people. The intended purpose of literary learning can be achieved effectively if literary learning is carried out by teachers based on local wisdom contained in folklore, so that it will lead to the formation of student character. This research is believed to be able to answer the problems that arise in global era, namely the nation's cultural heritage saved and the formation of student character that has always been a government discourse both at the regional and national levels. That is, that this research can provide a positive contribution both to the government and to literary teachers who are fully responsible for literary learning

Keywords: *Local Wisdom, Folklore, Literature Teaching, Students' Character*

Literature learning is one of the learning that still needs to be the point of attention of literary teachers, because it has not shown maximum results and is even still full of problems. Among them is that literary teachers do not consider the cultural background of students in teaching literature. In accordance with Rahmant's statement (1998: 27) one that needs to be considered in literary learning is about the cultural background of students.

Literary learning by considering the cultural background of students will facilitate teachers in achieving literary learning goals. These objectives include forming a character that can be translated by forming the character of students. Folk stories which are people's expressions are certainly quite urgent to be used as literary teaching materials, because folklore is a cultural record (Joseph, 2000: V). This rationale should be taken into consideration by the teacher to choose literary teaching materials whose cultural background is already known by students. Teachers who use this rationale in presenting literary teaching materials will not be too burdened by transferring the culture described in the literature teaching material. In addition, there have been many research results which state that folklore as a reflection of culture and life of a society is very rich in local culture. As we know, the stories of the people are born because of the life problems faced by the community. Besides that, the cultural values contained in folklore that are very rich with local values or local wisdom are directly inherited in the next generation. Based on these two reasons, the study of folklore that is focused on local wisdom is very urgent and the results of the study can be used as literary teaching materials for teachers in shaping the character of students.\

Folklore as the Literature of point

Every region in this archipelago has a story or story based on the culture of each region in the form of an oral form known as folktales. This folktale is a (description) portrait of community culture as one of the manifestations of efforts to deal with modernization, but still holds traditional principles (Jusuf: 2000: V).

As a treasure of classical literature, the number of folklore is quite a lot that has been documented and is no exception in Jambi Province. Documentation will certainly not provide

maximum benefits if no serious study is carried out. Just as stated by Djakfar (1994: 1) that folklore is not only as a document, but can be understood both about the content, content, and benefits for each individual supporting community, as well as other communities. Through the study will get experience about the nations in history and society in exploring what was ever thought and felt (Jassin, 1984: 4). Thus, the study can add to human wisdom and wisdom in exploring their lives as a thread that weaves a constellation. Samofar and Porter (2001: 36) also state that every folktale tells of people who are used to transfer values from the next generation of generations, and each culture has hundreds of stories that each emphasize a fundamental value.

Local wisdom as a reflection of local community culture can be explored through stories that develop in an area. This thinking is based on that folklore is a description of the authenticity of the community that reflects the behavior and culture of the local community. In addition, folklore is also a reflection of a society's understanding of other communities. Therefore, real action is needed to re-introduce literary treasures that folklore genre to the young generation through teachers as educators, especially folklore that contains local wisdom.

Local wisdom in Jambi Folklore

Permendagri No. 39 of 2007 article 1 defines that regional culture as a value system adopted by a particular community or community group in an area that is believed to be able to fulfill the lives of its citizens. Folk story as genre literature, is a recording of cultural events (Ratna, 2010: 12) from the people of the community (local culture). As stated by Sugyo and Pudjiwati (1985: 90) Traditional stories are mental attitudes in responding to various problems in society which are known as local wisdom.

Local wisdom is a variety of values created, developed and maintained by the people that guide their lives, such as the values of humanity, togetherness, brotherhood and exemplary attitude. Furthermore, it is stated that local wisdom is the attitudes, views, and abilities of a community in managing its spiritual and physical environment, which gives the community the resilience and power to grow in a region where the geographical, political, and situational community is local. (in Endaswara, 2013: 204). Local wisdom possessed by the people of the past is a reflection of people's lives in their day. Local wisdom contains values that can be used as guidelines for today's society. The value of this value must of course be transferred from generation to generation. others and need to be nurtured, cared for so that they are always alive and burning in the midst of people's lives

Based on the search results of researchers in eleven districts in Jambi Province, the number of folktales numbered 58 folklore. The research findings from 58 stories can be explained that the local wisdom contained in Jambi folklore is as follows:

1. The Jambi Malay community uphold their customs. This is revealed in his philosophy, "adat bersendi syarak, syarak bersendi kitabullah" as a fundamental foundation in living a daily life, both as an individual and as a member of society
2. The teamwork culture always keeps them in solving a social activity, so the philosophy "is as heavy as it is, lightly carried as well" is lively and always maintained and maintained. It is this that makes every activity in the community nothing tough, difficult, and difficult, as all members of the community can contribute to their dizziness.
3. The deliberative and consensus attitude becomes a rule in making decisions on the issues facing the community, so no single group or ethnic group feels neglected or discriminated against its interests. With that sense of community solidarity will continue to awake. It is expressed in the concept of their life "sitting equally low upright as high".
4. Local skills, such as: weaving, cultivating, trading, and other skills they possess, can deliver them to stable economic conditions. That is, hard skills are a capital for them to sustain the economic life of the family.
5. Folklore Jambi tells about a form of government led by a wise and wise king. Recalling the importance of the role of a king in building a civil society, a peaceful, peaceful, and prosperous life can be made an example for the Jambi Malay community. Similarly, in choosing leaders and leaders.

6. Unique and interesting local knowledge is a form of cultural product that is appreciated by keeping and preserving it. In that way, of course, Jambi will have its own appeal to other communities.
7. The Jambi Malay community needs to maintain good relations with non-local communities (communities outside of Jambi) to create harmonious social relationships among the community.

Folk Story as a Literature Teaching Material in Forming Student Character

As stated earlier that local wisdom is something that is specifically related to a particular culture (local culture) and reflects the way of life of a particular society (local community). In other words, local wisdom is detached in local culture (local culture) which is full of values, local views that are wise, full of wisdom, good value followed by members of the community. All of these aspects can certainly be found in folklore which are the products of the people. According to Frangki (2013) that the purpose of studying folklore is as follows.

1. Study regional values as a form of Indonesia's diversity
2. To explore teaching and adherence to ethics and ethics
3. To approach and appreciate the thoughts and ideals of ancestors who have inherited culture
4. To preserve and maintain regional culture as a form of love for regional culture that supports national culture
5. To spur the contribution of regional literature in the effort to dynamics of Indonesian literature.

The purpose of the study of regional literature presented was certainly believed to be the content of local wisdom contained in folklore which was studied scientifically. That is, that folklore is not merely told by the teacher to students in front of the class, but a more essential goal is to transfer the local wisdom contained in the story.

Selection of literary teaching materials based on local wisdom designed by the teacher will systematically provide students with insight into their knowledge, so that they will have a positive impact on the character of the students themselves. Students will have insight into the ideas of local values, wisdom and wisdom, so they are ready to compete in a global world that requires them to have hard skills and soft skills.

Conclusion

The description above is a description of the importance of conducting a study of folklore that contains local wisdom. The content of local wisdom needs to be transferred to the next generation through literary learning, so that students can counteract all the negative impacts of eraglobal and once to protect and strengthen the unity of the nation. With other languages it can be stated that, literary learning carried out by teachers with regional literary teaching materials based on local wisdom is the same as the way teachers hone a wise, wise and honest attitude. This target is the achievement in literary learning by exploring the local wisdom contained in folklore in shaping the character of students.

References

- Djakfar, Idris, dkk. 1994. Nilai dan Manfaat sastra Daerah Jambi. Jakarta: Departemen Pendidikan dan Kebudayaan
- Endraswara, S. 2011. Metodolog Penelitian Sastra, Yogyakarta: Caps
- Jassin, HB. 1980. Kesusasstraan Indonesia dalam Kritik dan Esei. Jakarta: Jakrta: Gramedia
- Ratna, N.K. 2010. Sastra dan Culture Studies. Yogyakarta: Pustaka Pelajar
- Samovar, L. A. dan Richard E. Porter. 2011. Commnication Between Culture. Belmont CA: Wadsworth Publishing Company.
- Yusuf, Y. 2009. 2009. Studi Melayu. Jakarta: Wedatama Widya Sastra.