

The Application of Discovery Learning (DL) Methods in Folklore Subjects

Yerri Satria Putra¹, Eka Meigalia²
{ yerri@hum.unand.ac.id¹, ekameigalia@hum.unand.ac.id²}

^{1,2}Faculty of Humanities, Universitas Andalas, Padang, Indonesia

Abstract. This article explains the results of developing Discovery Learning (DL) learning methods in Folklor courses. Folklore courses aim at providing theoretical knowledge as well as the ability to document and archive folklore objects that exist in the community. However, these goals have not been fully achieved by looking at the final grades obtained by students. Research on the development of the Discovery Learning method was conducted on the subjects of Minangkabau Literature Department students who took folklore courses in the even semester 2018/2019. The research instrument is RPS. The final results obtained that the method there is a significant difference in the results of the final value obtained by students with the previous year. The ultimate goal of learning Folklor is achieved by producing folklore documentation from field practice.

Keywords: Discovery Learning, Folklore, Learning Methode, Application.

1. Introduction

In the KKNI-based curriculum, one of the learning achievements in the learning process in higher education is the element of skill. The skills referred to according to the Guidelines for the Compilation of Study Achievement of Study Programs Graduates compiled by the Directorate of Higher Education in 2014 are the ability to perform performance using concepts, theories, methods, materials, and / or instruments obtained through learning, student work experience, research and or service to community relations learning. That is, college graduates are not only required to know the form of mastery of concepts, theories, and methods but also have special work skills according to their field of science.

In connection with this, the Minangkabau Literature Study Program has also compiled the learning achievements and competencies of its graduates. One of them can collect data and archive it. That can also be applied to Folklore courses offered in the even semester for second-year students.

Folklore is a field of study that examines some cultural products of a group of people. These cultural products have characteristics inherited orally. The forms of cultural products are oral, half verbal, and also not verbal.

In the case of West Sumatra and Minangkabau in particular, the object of study for this field of science is very rich. This wealth lies in traditional arts, traditional expressions, folklore, traditional foods and practices of life filled with aesthetic articulation. The diverse forms of folklore are found in all walks of life and West Sumatra. Likewise, the practice of

community life, both in the living system and physical form and the results of the infrastructure of the community that is rich in aesthetic values.

In some areas or Nagari in West Sumatra, some forms of folklore are still inherited and well developed. However, in other areas, these forms of folklore have begun to become extinct or at least it is feared that they will soon become extinct. This is where the strategic steps needed to overcome the problem of the existence of this folklore. One of them is by doing documentation, archiving and publishing these forms of folklore. In this context, Endraswara [1] states that a cultural resource such as folklore has its handling principles, such as the best documentation and archiving for various purposes. The various interests in question such as for scientific and cultural industry interests. So far, there are three motivations from researchers to conduct folklore research. First, they want to preserve, document, and develop a little. Second, explore the value of folklore so that the results are used little by little. Third, find the nation's identity through folklore plurality.

Furthermore, according to Bascom (in Danandjaja [2]), folklore is something that is important and has many functions in this life. Folklore has various functions including (a) projection system, which is as a means of reflecting the imagination of a collective; (b) instrument of ratification of institutions and cultural institutions; (c) children's educational tools and d) tools of examiners and supervisors so that community norms will always be obeyed by their collective members (as a means of social control).

Because of the importance of the aforementioned folklore, the documentation and filing of folklore in West Sumatra are urgently needed. That also became the final destination of the Folklore courses offered at the Minangkabau Literature study program. Through this course, students not only gain theoretical knowledge in the field of folklore science but also have the ability to document and archive folklore objects in the community.

This Folklore Course is a compulsory subject that has been focused on Teacher Centers Learning (TCL) and Focus Group Discussion (FGD) learning methods. As a result, the level of student activity is uneven. As a listener too, some students can be said to be very passive. Be quiet and do not provide feedback on the material provided. As a result, the ultimate goal of learning in this subject is not reached to the maximum.

There are somethings that according to the support team are the causes of not achieving maximum learning goals. First, the learning methods are not appropriate so that students' interest to explore and explore this field of science is not optimal. Second, the lecture process that has been running so far focuses more on theory, so that students' ability to explore and find objects in the field to be discussed is very lacking.

Kedua factor tersebut menjadi dasar pemikiran bagi para pengampu mata kuliah ini untuk mengembangkan metode pembelajaran yang lebih efektif dan tepat. Ada pun metode yang dipilih (*Discovery Learning* = DL). Selain itu, penelitian juga bertujuan untuk menjelaskan perbandingan hasil penggunaan metode Pembelajaran (*Discovery Learning* = DL) dalam proses pembelajaran Mata Kuliah Folklore dengan metode *Focus Discussion Group* = FGD yang diterapkan sebelumnya.

In general, previous research that has been done shows that DL learning methods tend to be used for learning science, such as mathematics, physics, or chemistry. However, some articles also show that the DL method can be applied outside the realm of science. Some writings discuss it is Triyani [3] which explains that the DL method can be used in learning to write anecdotal texts. The results obtained are the results of student learning to be more improved compared with not using the DL method. Furthermore, Widiadnyana, Sadia, and Suastra [4] found that there were significant differences in understanding of science concepts between students using the DL learning method compared with the direct learning method.

Also, there were differences in scientific attitudes between the two groups of students. Then Rudyanti [5] who tried to produce a learning model of a DL model with a scientific approach containing characters. The aim is to improve creative, valid, practical and effective ways of thinking.

The folklore object itself has also been used as a companion object of learning material for several fields as explained by Nurwicaksono [6] regarding Lapindo folklore. Lapindo Folklor, in this case, is used as an alternative Indonesian learning material for foreign speakers. In addition to learning grammar, students can learn about local wisdom through these oral stories. Then Purnani [7] examined the use of mythical folklore from the origins of the Reog Ponorogo dance as a medium for literary learning in high school.

2. Method

Place, Time, and Research Subject

The research site is in the Folklore Subject class at the Minangkabau Literature Study Program, which is conducted at the lecture building of the Unand Limau Manis campus, Padang City. The time of the study was conducted during the even semester of 2018/2019 TA which began in January 2019 and ended on June 2019. The subjects of this study were students who took the Folklore Course in the Minangkabau Literature Study Program.

This even semester of 2018/2019 FY, the Folklor Course was opened into 4 classes. The 2010 curriculum placed Folklore courses given to students in semester 4. But in the new curriculum, namely KKNi 2018, Folklore courses were given in semester 2. Therefore, in this even semester 2018/2019, folklore courses were given to students class of 2017 which is currently entering semester 4 and is still using the old curriculum, and class 2018 which is still in semester 2 and using the new curriculum. Each class is divided into 2 classes. So that this semester becomes 4 classes with distribution, class A class 2018 = 32 people, class B class 2018 = 29 people, class A class 2017 = 37 people, and class B class 2017 = 34 people. That way, the total number of students taking Folklore courses in the even semester 2018/2019 is 132 people.

Research Instrument

The instrument in this study is the RPS (Semester Learning Plan) which includes the identity and description of courses, learning modules, student activity sheets, and student work reports.

Research Procedure

DL learning method is a method that is focused on the utilization of available information, both provided by lecturers and those sought by students. The selection of DL learning methods for Folklore courses is due to the advantages of the method. Among them can arouse the curiosity of students and their motivation to continue to look for answers to the questions given. Furthermore, students can also be guided to think logically and structured through analyzes of the data obtained.

The initial stage of this research is to develop a detailed Semester Learning Plan (RPS) for each meeting, objectives, and learning outcomes. At the beginning of the meeting until the Midterm Examination (UTS), the main objective is for students to understand the concept, scope, and type of folklore. The next meeting after UTS aims to enable students to collect, identify and document folklore. For this reason, in addition to understanding the folklore

research method, students must also follow field practice. In the end, students can produce folklore documentation files that they get in the field.

The next stage of the research is implementing the learning process in the classroom by applying the DL method. To understand the concept, the team did not provide a definition at the beginning of the meeting. But it will give some examples of existing folklore, questions, then list the appropriate reading to answer the questions given. In the end, students are asked to conclude and compile a concept about folklore based on the questions and reading given. The team is also tasked with motivating and directing students to explore the materials around them.

The procedure is continued at each meeting. Meanwhile, observations and evaluations are also carried out at each meeting to observe the development of students' abilities and their independence in solving given problems. In each meeting, there will also be improvements and adjustments to find methods that are suitable for the discovery activity.

The application of the DL method to the Folklore Course is also complemented by field practice. Through the activities carried out in the field, students are expected to be able to find and archive as many folklore objects as they develop in the community. For this activity, fieldwork was carried out in Jorong Padang Ranah and Tanah Bato, Nagari Sijunjung, Sijunjung Regency.

The final stage is processing data from observations at each meeting on the method given. Furthermore, an analysis is made and concludes the activities carried out in the semester. There is also a benchmark of the successful development of this method is also by comparing the final grades of students who take the Folklore Course in the even semester 2018/2019 with the even semester 2017/2018.

3. Result And Discussion

Folklore is part of the cultural product of a group of people. Called in part because folklore only covers cultural products that are passed on orally. Sibarani [8] explained that folklore is inherited and spread from generation to generation verbally or even with examples accompanied by gestures or reminder aids. And Minangkabau is one of the ethnic groups that have a wealth of folklore variety. That was stated by Hasanuddin [9], Andheska [10], Hasanuddin [11], and Hasanuddin [12]. In the four writings, it was explained that the Minangkabau folklore besides containing local wisdom, was also facing the threat of being forgotten by the younger generation and also the times.

The Minangkabau Literature Department also considers that the folklore in Minangkabau is a cultural asset that needs to be maintained. Therefore, the Folklor Course has been offered a long time even though the curriculum continues to change through revisions that are routinely carried out every 5 years. But this course is not an easy subject for students. Every year students who repeat taking this course can be said to be quite a lot because they failed before. In the even semester 2018/2019 alone, students who repeated taking Folklor courses totaled 24 people from a total of 132 students from 2 batches. The amount that cannot be said is small.

In this regard, the learning methods previously applied in the form of Teacher-Centered Learning (TCL) and Focus Group Discussions (FGD) in this case are deemed necessary to improve. Therefore, the Learning Learning method (Discovery Learning) was developed in learning in this even semester 2018/2019. There was also a process that was carried out for the first time in formulating the Semester Learning Plan (RPS). The breadth of topics that can be discussed within the folklore framework requires the team to limit and choose the most

important topics that are close to the Keminangkabauan for students. Folklore itself, according to Danandjaja, is divided into three forms, namely oral folklore, partly verbal, and not verbal. Then each form is divided into several types. Like oral folklore consisting of folk language, traditional expressions, folk poetry, folk prose stories, and so on. Folklore is partly verbal consisting of people's beliefs and folk games, and non-verbal folklore consisting of folk food, traditional medicines, and architecture [2].

From the various topics that can be discussed, the team determined that the concepts that students needed to understand were the understanding and scope of folklore objects and their characteristics, types of folklore (oral, part oral, and not verbal), folk prose stories, folk poetry and poetry, popular beliefs, traditional ceremonies, and folk food. Furthermore, the DL method is applied in the learning process.

The first meeting was held by explaining the RPS and dividing groups. There are also groups formed in each class totaling 10 groups with members of each group between 2 and 4 people. It is intended that the discussion can be carried out maximally and each group member is actively involved.

Next, the team introduced students to the folklore from that developed in the Minangkabau community without first explaining the folklore concept. There are also some examples given are the Legend of Malin Kundang, Rendang, Rumah Gadang, Belief About Pregnancy, and Batagak Gala Ceremony. In this case, students are generally familiar with these forms and can add other similar examples, such as the Story of the Origins of Lake Maninjau, traditional foods such as Lapek and Lamang. Students also seemed enthusiastic about thinking about and looking for other examples in their home regions.

Next students are directed to differentiate the mentioned cultural products with other cultural products such as manuscripts and ancient objects such as Batu Basurek, Batuam Batik. Students begin to think here to formulate the definition of folklore. For this reason, students were given some reading material as additional material for them in formulating the definition and scope of folklore. There are also readings given including Indonesian Folklore books; Gossip, tales, and others written by James Danandjaja. At this meeting, students managed to find and formulate their understanding, scope, and features of folklore.

The second meeting aims to make students able to distinguish between folklore forms in the form of oral, partial oral, and not verbal. The team also gave examples at the meeting and collected examples of folklore owned by students. The examples are then recorded on the board. Furthermore, students are asked to classify the examples into three groups. In this case, the students also managed to classify and then formulate the differences of each of these groups.

For the third meeting to the seventh meeting, students are given reading the material and look for as many examples around them as related to the topic to be discussed. Then in the class, each group will present their findings and at the end of the meeting formulate the definition, characteristics, and scope of each topic discussed. In these meetings, students do not experience difficulties or obstacles to understand the topic. The benchmark of success lies in the results of the Midterm Exams. On the exam. The team provides tests in the form of questions that show the extent of students' understanding of the topics that have been given.

Based on the results of the Midterm Examination, students' understanding of the topic of lectures that have taken place can be said to be good. It can be seen from the acquisition of student grades ranging from 60 to 100.

The next meeting after the Midterm Examination aims to prepare students to carry outfield practice. For this reason, the first and second meetings were the presentation of material relating to the methods and techniques of collecting folklore data in the field.

Likewise with other technical preparations to go to the field. For the two meetings, the learning method was carried out with SCL (Student Center Learning) and SGD (Small Group Discussion). Students are again divided into groups which are permanent until the end of the semester. Included in the data collection process in the field. Therefore, the group was formed into 3 classes with members ranging from 10 to 12 people. So that the number of groups carrying outfield practice amounted to 12 groups.

The SCL and SGD methods were chosen because the material is related to research methods and data collection techniques that are indeed standard. They refer to the concept put forward by James Danandjaja and Suwardi Endraswara. For this method, it can also be said to be successful by measuring the practice and the results of data collection from each group.

Field practice was carried out on April 5, 6 and 7, 2019 in Jorong Padang Ranah and Tanah Bato Nagari Sijunjuang. Within 3 days, students were given the task to find and identify as many folklore objects in the field. They also have to dig up information through interview techniques from selected informants. In this case, the team also applied the DL method in the field practice process. The team gave some questions that they had to find answers in the field to then be able to formulate descriptively the conditions of the folklore in Nagari Sijunjuang.

The next meeting in class until the end of the semester is the process of identifying and processing data to make documentation in the form of a folklore archive owned by the people of Nagari Sijunjuang. Here students are also directed to find their group and forms of archiving through reading material and also the direction given by the support team.

Measuring the success of the process is the report and filing of folklore from each group. In this case, also can be said to be successful because the average value of the assignment of the group is 85.

Furthermore, the Final Semester Examination is carried out in the form of a written examination. Here the team gave questions about informants and data from folklore they found in their field practice. This was done also to find out their understanding of the lecture process and data collection in the field that they had gone through. Benchmarks of success can be seen from the final grade of the UAS.

Then, the team formulated the final grade for the folklore course that was obtained by students in this even semester 2018/2019. Based on this value, it can be said that there is a significant change in the final grade of this lecture in the previous year. This year, the grades obtained by students range from B to A. Only a few people who get a C grade and an E score or fail to graduate are only obtained by students who did not attend the lecture process.

That way, the DL method has succeeded in helping the teaching team to achieve the goals and learning outcomes in the folklore course. However, in the process, there are also obstacles to implementing the method. This happens by comparing the processes that are undertaken by first-year students with second-year students or above. Independence is more prominent in students in the second year. They also seem to be familiar with instructions that require them to be more active and creative. Meanwhile, first-year students still seem to be rigid in carrying out the instruction of the support team. Sometimes they even get confused, especially at the initial meeting. However, changes and adjustments continue to occur and the student was eventually able to follow the lecture process well.

4. Conclusion

Folklore courses in Minangkabau Literature Study Program are compulsory subjects. The learning methods implemented previously were SCL (Student Center Learning) and SGD (Small Group Discussion). With this method, the team saw that learning outcomes and objectives could not be achieved to the maximum. This can be seen from the number of students who did not graduate and only a small portion of them received an A. For this reason, this semester the learning process was carried out using the DL (Discovery Learning) method.

The DL method is implemented by giving examples, asking students to find examples that are also of type based on their knowledge of folklore objects that are around them. Furthermore, students are given and then asked to formulate concepts and definitions of topics given every week.

The DL method was also implemented in the field practice process in Nagari Sijunjuang. Students try to find as many folklore objects in the field as they can then identify and document them.

Based on the process that has been passed, there are significant differences in the results of the final grades obtained by students. Likewise with the results on the Midterm Examination (UTS), Final Examination Semester (UAS), and group assignments. There is also a very big difference with the final grades obtained by students in the same course the previous year. The final grade of students in the Folklore Course even semester 2018/2019 is far better than the previous year. That way, learning objectives, and achievements can be said to be achieved by the application of this DL method.

Even so, the application of this method also experienced obstacles because it led students to be more active and think creatively. These constraints are mainly experienced by students in the first year who are not familiar with the independent learning process. However, these obstacles do not hamper the lecture process. The students were finally able to adjust and get used to the independent learning process. The result can also be seen from the final value of students who on average get a value of B to A.

References

- [1] S. Endraswara, *Metodologi Penelitian Folklor: KOnsep, Teori, dan Aplikasi*. Yogyakarta: MedPress, 2009.
- [2] J. Danandjaja, *Folklor Indonesia: Ilmu Gosip, Dongeng, dan Lain-lain*, VI. Jakarta: Grafiti, 2002.
- [3] N. et al Triyani, "Penerapan Metode Discovery Learning Pada Pembelajaran Menulis Teks Anekdot," *Parol. J. Pendidik. Bhs. dan Sastra Indones.*, vol. 1, no. 5, pp. 713–720, 2018.
- [4] I. W. Widiadnyana, I. W. Sadia, and I. W. Suastra, "Pengaruh Model Discovery Learning Terhadap Pemahaman Konsep IPA dan Sikap Ilmiah Siswa SMP," *e-Journal Progr. Pascasarj. Univ. Pendidik. Ganेशha*, vol. 4, no. 2, 2014.
- [5] H. E. Rudyanti, "Model , Discovery Learning dengan Pendekatan Saintifik Bermuatan Karakter untuk Meningkatkan Kemampuan Berpikir Kreatif," *Prem. Educ.*, vol. 4, no. 1, pp. 41–48, 2014.
- [6] B. D. Nurwicaksono, "Folklor Lapindo sebagai Wawasan Geo-Culture dan Geo-Mythology Berbasis Kearifan Lokal dalam Pembelajaran Bahasa Indonesia Bagi Penutur Asing (BIPA)," *J. Bhs. Sastra*, vol. 13, no. 1, 2013.
- [7] S. T. Purnani, "Mitos Asal Usul Tarian Reog Ponorogo dan Pemanfaatannya Sebagai Materi Pembelajaran Sastra di SMA," Universitas Jember, 2014.
- [8] R. Sibarani, *Folklor Nusantara; Hakikat , Bentuk , dan Fungsi*. Yogyakarta: Penerbit Ombak, 2013.

- [9] [W. Hasanuddin, "The Intangible Cultural Heritage of Minangkabau Traditional Expressions; The Local Wisdom of the Society in Advising and Noble Advising," *Humanus*, vol. XV, no. 2, pp. 131–141, 2016.
- [10] H. Andheska, "Kearifan Lokal Masyarakat Minangkabau dalam Ungkapan Kepercayaan Rakyat," *BASINDO J. Kaji. Bahasa, Sastra Indones. dan Pembelajarannya*, vol. 2, no. 1, pp. 22–28, 2018.
- [11] W. et al Hasanuddin, "Cultural Values Legends Folktale of Minangkabau People's in West Sumatra," in *Advance in Social Science, Education and Humanities Research*, 2019, vol. 301, no. Icla 2018, pp. 637–642.
- [12] W. et al Hasanuddin, "Categories of Legends Folktale of Minangkabau People ' s in West Sumatra," in *Advance in Social Science, Education and Humanities Research*, 2018, vol. 263, no. Iclle, pp. 463–468.