Development of Folklore Literature Teaching Materials (Saga) Loaded with Local Wisdom of the Acehnese Student for SMAN 2 Banda Aceh

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Abstract. This study aims to develop teaching materials for folklore (saga) filled with Acehnese local wisdom which are used in Indonesian language learning at the senior high school level. This study uses the R&D (Research & Development) method with the Borg and Gall development model which consists of the stages of research and information gathering, design, developing initial products, initial field trials, major revisions, field trials, revisions, operational field trials, revisions final product, deployment and deployment. The data collection instruments used were (1) material and learning design validation questionnaires, (2) teacher and student response questionnaires, (3) student learning outcomes tests. Data analysis techniques used were interviews and questionnaires. The product to be produced from this development is a learning module for folklore texts filled with Acehnese local wisdom. The product will be validated by material and learning design experts. After being validated, it is handed over to the Indonesian language teacher and students to provide feedback. Furthermore, the product was tested on class X students to see the effectiveness of the module with folklore text teaching materials that had been presented

Keywords: Teaching Material Folklore, Local Wisdom of Aceh.

1 Introduction

School is a formal educational institution as a place to realize educational goals in the form of developing the character of students. Learning Indonesian plays an important role in shaping national character and language learning can develop students' intelligence, attitudes, habits and abilities. Education is a human effort to develop their personality based on the values of their society and culture. Education aims to develop the potential of students to become moral, competent, creative and responsible human beings. Education certainly requires supporting facilities and infrastructure to realize an effective and efficient learning process. In order to achieve learning objectives, it is necessary to develop teaching materials

that are practical and interesting for students to learn. The teaching materials in this case are teaching materials in the form of modules.

This module aims to improve student competence in Indonesian language lessons. This module can be used as a source of independent learning for students when carrying out learning activities. The learning that students will achieve is in the areas of knowledge and skills. In this module form of teaching material, students will study the main material, namely folklore texts containing Aceh's local wisdom.

Folklore is a source of rich oral traditions that must be revealed, explored and preserved. Folklore is a cultural label of society that is full of local wisdom values, wisdom teachings, moral values, and educational values [8]. Folklore is culture that is passed down from generation to generation orally, such as myths, legends and fairy tales. In studying literature, especially folklore, students are expected to identify the values contained in folklore texts. In addition, by identifying the values contained in folklore texts, students' inner experiences will increase, students' insight will broaden so that a positive attitude is formed in students to apply the norms that apply in society [3].

The main topic of this module is identifying the values and content of folk tales and retelling them. In this story containing Aceh's local wisdom, we learn a lot about the message conveyed, because folklore contains many life values, including moral values, social values, cultural values, educational values, religious values, and many other life values. These values are what increase the feeling of love for the homeland because of Indonesia's diverse culture and are also applied in life in order to have the character expected by the nation and state.

Aceh is a region in Indonesia at the very tip of the archipelago. The Acehnese people are a group of people who have folklore. These folk tales continue to live in the lives of the people of Aceh, especially in the past. In Acehnese literature, the term folklore is known as a very popular form of "*haba jameun*".

Referring to the opinion above, folklore is a literary work that contains the cultural values of a region and gives birth to the next generation which contains educational values that can be used as role models and which are spread or conveyed traditionally, namely orally. Therefore, folklore can be used as teaching material to develop cultural values in the region. In this case, researchers will try to use local folklore in learning to instill educational values in Senior High School (SMA) students.

The world of literature is now surrounded by a variety of forms, both traditional and modern. Literature takes traditional forms such as dogeng, pantun, poetry, gurindam, and so on. Meanwhile, modern literature such as novels, short stories, romances, and so on. However, there is one form of traditional literature that is now gradually starting to disappear, namely saga.

Hikayat is ancient Malay literature written in prose, stories, laws, and genealogies that are fictional, religious, historical, biographical, or a combination of all these elements, read to relieve sadness, raise fighting spirit, or just to liven up a party. In line with that, Darmawati (2019: 117) also explains that saga in old Malay literature is defined as a fictional story in the form of long prose in Malay and tells about supernatural powers, strangeness and heroism. Usually tells about kings, kings' daughters, or holy people.

Local wisdom is an effort to find shared values originating from a particular environment. In this way, local wisdom becomes a cultural product of the past that continues to guide life. Even though this is local, its use is universal [11]. Local wisdom exists in various forms, such as values, norms, ethics, beliefs, customs, customary laws and special rules. Therefore, teachers must be able to generate and internalize these local wisdom values as a basis and inspiration in educating their students.

Teaching materials that contain local wisdom values are part of an effort to unearth forgotten folk tales (hikayat), because the teaching materials provided are too monotonous. Teaching materials containing local wisdom also function as a tool to explore and rediscover local wisdom values and incorporate them into learning activities and everyday life.

Based on the results of direct observations by researchers and a survey of Indonesian language teachers at SMAN 2 Banda Aceh, Mrs. Khairani Nazliana on (19/01/2023) stated that regarding the learning of folklore (saga), there are several weaknesses. Firstly, in Aceh there are several folk tales (hikayat), but the tales used tend to repeat the same story or just the same story, for example, in the class " (Suherli, 2017:141), "The Tale of Indera Aristocrat" (Suherli, 2017:108), "The Tale of the Kemuning Flower" (Suherli, 2017:116), "The Tale of Bayan Budiman" (Suherli, 2017:121). If it were developed, there would be many folk tales (saga) in the regions, especially the Aceh region, which would be picked up and used as learning material [10].

This action is a step and strategy to introduce and explore the values of regional cultural treasures, as well as to preserve cultural forms that are national cultural assets. Meanwhile, students still have difficulty understanding folklore texts (hikayat) well and do not know which ones are called folklore (hikayat) from the Aceh region. Second, students also experience difficulties in identifying the values of folklore texts (hikayat). For example, students find it difficult to distinguish between social and cultural values so identification of values in folklore texts (saga) is not appropriate. Third, teachers still use learning media provided by the Ministry of Education and Culture. Learning is still centered on the teacher as the main source of knowledge and information for students. This is because the learning resources used have not attracted students' interest in learning. In this case, the teacher's role must be more creative and selective in creating teaching materials that can accommodate student activities during the learning process.

In response this problem, researchers hope that teachers can choose literary works as teaching materials by highlighting local wisdom. Therefore, it is the author's interest to develop folk tales (hikayat) to be used as teaching materials, and it is necessary to develop literary teaching materials with local content using Acehnese folk tales (hikayat) which do not yet exist. By studying folk tales (sagas) originating from their region, students appreciate literature more and it is easier to identify the values that are problematic in learning these folk tales (sagas), because they are closely related to their lives. Researchers will examine folklore literary works (hikayat) from the Aceh region so that they can be used as quality teaching materials in the world of education. One of the teaching materials that will be developed is in the form of a module. The development of teaching materials in the form of modules will then be developed to be even better in line with the objectives of teaching literature and national education. The development of folklore teaching materials (hikayat) containing local wisdom is deemed necessary to be implemented in education, therefore, researchers are interested in

conducting research on "Development of Folklore Literary Teaching Materials (Hikayat) containing the local wisdom of the Acehnese Community for SMA Negeri 2 Banda Aceh"

2 Theoretical Review

(1) Teaching materials

Teaching materials are an important tool in learning. Teaching materials can be interpreted as materials or subject matter that are arranged based on the learning principles used by teachers and students in the learning process. In line with this, the Ministry of National Education (2006:159) says that teaching materials are a set of materials that are arranged systematically, whether written or not, to create an environment or atmosphere that allows students to learn. Teaching materials are all forms of materials, information, tools and texts that are used to assist teachers in carrying out teaching and learning activities [1]. These teaching materials are the development of curriculum materials, namely the content or content of the curriculum that must be understood by students in to achieve curriculum goals. Apart from that, one of the activities to improve student competency and more effective learning outcomes is to design teaching materials.

Having teaching materials can help teachers convey material to students more systematically and practically. Therefore, the use of teaching materials is very necessary in the learning process to achieve learning goals and it is necessary to develop effective teaching materials to support the learning process.

(2) Modules as teaching materials

Modules are one type of teaching material, namely teaching materials that are categorized in printed form. As one of the printed teaching materials, a module is a teaching material that is created that includes material content, methods and even evaluation that can be used individually to achieve the expected competencies [2]. Basically modules are teaching materials that have been prepared systematically using language that is easily understood by students according to their level of knowledge, so that they are able to learn independently with help or guidance from students [7].

Module is a book written with the aim that students can learn independently without teacher guidance so that the module contains all the basic components of teaching materials. A module will be meaningful if students can easily use it [5]. Learning with modules allows students who have a high speed in learning to complete one or more basic competencies more quickly compared to other students. Thus, the module must describe the basic competencies that students will face, presented using good, attractive language and equipped with illustrations.

Based on the conclusion above, a module is the smallest teaching and learning program, arranged systematically and interestingly, including material content, methods and evaluation, containing one concept unit rather than learning material. Can be used independently to achieve a desired goal.

(3) Folklore

Literary works viewed from an era perspective can be divided into two types, namely old (traditional) literature and modern literature. Examples of old literature are dogeng, pantun, poetry, gurindam, and saga. Examples of modern literature are novels, short stories, drama and poetry. One of the pieces of old literature, namely saga, is gradually starting to disappear.

In general, saga is old literature composed in prose (story) form. Tales can contain laws, fictional genealogies, religion, history, biography, or a combination of these. Tales are usually heard or read to relieve sadness, raise fighting spirit, or just to liven up a party. Darmawati (2019:117) explains that saga is defined as a fictional story in prose that tells about supernatural powers, strangeness, and heroism, which usually tells about kings, sons and daughters of kings, or holy people.

In contrast to the characteristics of saga in Malay (Indonesian) as mentioned above, Acehnese saga is an old literary work that takes the form of poetry (syair), containing stories, which when written must have verses and rhymes. The language used is Acehnese. If you look at the original manuscript, in ancient times, the Aceh saga was written in Jawi letters (Malay Arabic letters).

Hikayat is one of the folk tales. Folklore is a rich source of oral tradition that must be revealed, explored and preserved. Folklore is a cultural label of society which is full of local wisdom values, wisdom teachings, and moral values,(Rukayah, 2018:32-33). This is in line with the opinion of Danandjaya (2007:23), that folklore is culture that is passed down from generation to generation orally, such as myths, legends and fairy tales.

Based on the description above, it can be concluded that folklore is a story created by past people and developed from generation to generation, which contains local wisdom and life values that can be used as role models.

a. Characteristics of folklore

Folklore is a narrative text that has its own characteristics. We can distinguish whether a literary work is a folk tale or not based on its characteristics. Suherli (2015:119-122) mentions a number of characteristics of folk tales, as follows.

1. Impossibility
One of the characteristics of folk tales (saga) is the impossibility in the text, both in terms of language and in terms of story. Impossibility means being illogical/unreasonable.

Examples of impossibilities from the story of Putri Sunoe:
His steps felt heavy and his body felt shivering from the situation and from his guest who asked that the problem be resolved immediately. At that time he asked God, "O my God, make me a palm tree so that my father and mother will be free from their debts.
Apparently, Princess Sunoe's wish was granted. Then, he transformed into a palm tree or palm fiber...

2. Character's Power
Characters contained in folk tales (hikayat) usually have powers/magic that cannot be exercised by ordinary people.

Examples of the supernatural powers of characters from the Banta Seudang story:
When the girls were resting, Mak Toyo went down into the pool. He raised his hand, then patted the water three times. Then a magical flower 'bangkawali' appeared on the surface of the water....

3. Anonymous
Folk tales (hikayat) are anonymous or it is not known who the author of the story is, because the transmission of these folk tales (hikayat) is only done by word of mouth. People used to believe that the story was true and that no one had deliberately made up the story.

An anonymous example is the folklore of Putri Sunoe which is spread across West Aceh, Nagan Raya, Pidie and Aceh Besar.

4. Centric Palace
Folk tales (hikayat) are usually set in palace or royal life.

Example of a centric palace from the story of Princess Sunoe:
A king and empress of a country had a daughter, her name was Princess Sunoe. When her daughter was an adult, someone proposed to her...

b. Folklore values

Value is something that is valuable, quality, shows quality and is useful for humans. In literary works, the meaning behind what is written is manifested through intrinsic elements such as behavior, dialogue, events, settings, and so on. According to Suherli, et al (2017), there are six values in folklore (hikayat), namely:

1. Cultural Values
The values attached to culture are a system that exists within the cultural system itself, so it is complicated to differentiate between what is said to be culture value. Cultural values are a component of culture that stands alone, where when these values are interacted with by society in their social life, what is expressed is a culture that is identical to those values. So filling the cultural configuration, the roles of "values" as concepts, "culture" and "humans" as subjects, will fill each other according to their respective roles.

Examples of cultural values from the story of Putri Sunoe:
... So, from the four envoys, Princess Sunoe had received 20 pieces of gold. A month later someone came to bring her dowry...

2. Moral Values

Values related to moral issues. Moral values relate to advice related to character, behavior or morals that readers can obtain from the stories they read or enjoy.

Examples of moral values from the story Raja Laksana Diwa:
He advised, "If you need help later, slap your thighs together, and from your thighs, two people will come out who can help you in fighting."

3. Religious/Religious Values

Values related to religious issues. One thing that must not be forgotten is that life requires peace and tranquility so to live peacefully and calmly. In a noisy and chaotic atmosphere, humans need calm, likewise in a chaotic atmosphere, humans need peace. That is the essence of religion which brings peace, tranquility and serenity, according to its meaning, that religion means 'not chaotic'. Religious values are usually characterized by the use of the words and concepts of God, supernatural beings, sin, reward, and heaven and hell.

Examples of religion from the Banta Seudang story:
Towards Asr time, many people came to the hall. They then performed Asr prayers together. Banta Seudang was very surprised to see the behavior of the people performing the prayers. Strange and strange, thought Banta. Because as soon as they finished praying, those people disappeared. He did not know that those who came to perform the prayer were the spirits of Allah's apostles

4. Educational Value

Values related to the process of changing the attitudes and behavior of a person/group of people mature humans through teaching and training. The value of education teaches that every person seeks knowledge, strives, is diligent and patient, none other than the desire to educate so that society becomes a strong nation in living life.

Educational example from the story Labang Donya:
...His name is Labang Donya. Since childhood he was trained in warfare, martial arts, and how to ride horses...

5. Aesthetic Value

Values related to beauty and art. The tendency to display the beauties of life, whether expressed through the beauty of voice, language, body movements, building architecture, dances, types of food, or clothing worn, where the beauty displayed cannot escape the traditional philosophy itself.

Examples of aesthetics from the Banta Seudang story:
In another country, there was a king who had seven daughters. The king's seven daughters were beautiful and beautifully dressed. The king's daughter asked her father to make a beautiful garden. In the park, they can bathe and have fun enjoying the beauty.
The request of the seven princesses was approved by the king. So a beautiful garden was created complete with all the necessities.

6. Social Value
Values related to life in society. Usually in the form of advice related to society. Indications of social value are associated with obedience and appropriateness when applied in everyday life.

Examples of social values from the Banta Seudang story:
One day Banta Seudang thought of looking for a cure for his father's blind eyes. Then he said to his mother, "Mom, I want to go look for medicine for Dad's eyes. Mom agrees, right?"
"If that is your wish, mother agrees. Go look for your father's eye medicine. Hopefully, you will succeed in the future. "I approve of your journey," said Banta's mother.
After receiving his mother's blessing, Banta Seudang departed....

c. Local wisdom

According to Sibarani (2021:122), local wisdom is indigenous knowledge or local intelligence (local genius) of a society originates from the noble values of cultural traditions to regulate the order of community life in order to achieve community progress both in creating peace and improving public welfare. Local wisdom may be local knowledge, local skills, local intelligence, local resources, local social processes, local ethical norms and local customs.
In line with Theresia, et al (2015: 66-68), local wisdom is ideas or values, local or local views that are wise, full of wisdom, good value that are embedded and followed by members of the community. Local wisdom can be interpreted as good cultural values that exist in a society. This means, know local wisdom in an area, we must be able to understand the good cultural values that exist in that area. These local wisdom values have been taught from generation to generation by parents.
Based on this opinion, it can be concluded that local wisdom is an idea that arises and develops continuously in a society, such as noble values, cultural traditions to regulate community life, the advancement of peace and improvement of community welfare and is a local resource, local skills and customs. local customs.

3 Method

Teaching materials are developed based on the required analysis, then analyzed again based on the assessment of the material expert team and the design of teaching materials using a rubric that has been developed with modifications from the experts' opinions. Learning criteria remain the syllabus and competencies taught in the teaching materials. Researchers use Research and Development (R&D) or development research. The research that will be

developed is the development of teaching materials for folklore (hikayat) modules containing local wisdom for class X SMA. Research into the development of teaching materials for this module uses the Borg and Gall development model. Borg and Gall where the development aims to develop and validate products. The development of teaching materials is prepared by researchers with the following steps: research and information gathering, planning, development of initial product forms, preliminary field trials, main product revisions, main field tests, product operational revisions, operational field tests, final product revisions. , dissemination and implementation.

4 Result and discussion

The aim of make this module is to increase student competence in Indonesian language lessons. This module can be used as a source of independent learning for students when carrying out learning activities. The learning that students will achieve is in the areas of knowledge and skills. In this module form of teaching material, students will study the main material, namely folklore texts containing Aceh's local wisdom.

The main topic of this module is identifying the values and content of folk tales and retelling them. In this story containing Aceh's local wisdom, we learn a lot about the message conveyed, because folklore contains many life values, including moral values, social values, cultural values, educational values, religious values, and many other life values. These values are what increase the feeling of love for the homeland because of Indonesia's diverse culture and are also applied in life in order to have the character expected by the nation and state.

This module was designed by the author based on problems through analysis of student needs to develop and improve learning. This module was developed based on the characteristics of module manuscript preparation, testing, validation and revision with material expert lecturers and design expert lecturers.

The presentation of development research results contains a description of the initial series of development research up to the initial finished product format. This research is based on the Borg and Gall theory which is adapted to the needs and conditions of the research, so that the teaching materials are suitable for implementation. The following is a complete explanation.

Steps for Implementing Module Teaching Materials.

1. Research and information collecting

   The initial procedure in the process of developing teaching materials is called pre-development. At this stage, the first thing that must be done is to examine the curriculum and basic competencies applied in the schools that will be the research sample. Reviewing the curriculum aims to ensure that the products developed are in the curriculum and basic competencies that apply in schools. The next step is to carry out a needs analysis of teachers and students. Data collection on student needs was carried out by conducting interviews and taking questionnaires.

2. Planning

The second stage in the process of developing teaching materials is called planning. At this stage, the choice of title of teaching materials greatly influences students' interest in using the teaching materials that will be developed. After going through the initial process, namely analyzing the needs of teachers and students, the researchers formulated the title of the teaching materials namely Folklore Texts Containing Aceh's Local Wisdom. It is hoped that by choosing this title, students' interest in learning Aceh's local wisdom through folklore can be further increased.

The next stage after formulating the title is material selection. In this case, collecting reference books and other references related to the material that will be presented in the teaching materials is also very important. In connection with selecting material, researchers also select media, learning strategies, select questions, prepare formative tests and evaluate learning. The preparation of the material must be formulated correctly because inappropriate preparation of the material can cause misconceptions in students. This will correlate with the achievement of KI and KD.

3. Develop preliminary form of product

a. Cover of Teaching Material

The cover design of the teaching material for this folklore text containing Aceh's local wisdom consists of two covers, namely the front cover and the back cover. The two cover designs are designed to be connected and corralate them. On the front cover, there are elements such as the title of the teaching material, namely Folklore Text Containing Local Wisdom, as well as a description of the author's name.

Meanwhile, the back cover of teaching materials is still correlated with the front cover. The image illustration on the back cover only shows the Raya Baiturrahman mosque. Without adding characters like those on the front cover. For more details, below is a view of the front and back covers of the teaching materials.

Fig. 1. Front and Back Cover of the Indonesian Language Module

b. Foreword

The foreword is the opening word for the start of learning. The opening words in this teaching material begin with an explanation from the author regarding the importance of studying local wisdom, especially through folklore. It is hoped that with this teaching material, students can learn Aceh's local wisdom through the folklore contained in it.

Fig. 2. Table of foreword for the Indonesian Language Module

c. List of contents

The table of contents page is intended to make it easy for students to use Search for the page you want to go to. Also on this page is a list of materials The material to be discussed along with the complete pages are written and arranged neatly.

Fig. 3. Table of Contents for the Indonesian Language Module

d. Introduction

e. Learning Activities 1

f. Learning Activities 2

g. Conclusion

4. Planning

Main product revision, namely making improvements to the initial product produced based on the results of initial trials. This improvement is very likely to be carried out more than once, according to the results shown in limited trials, so that a main product (model) draft is obtained that is ready to be tested more widely.

5. Main field testing

The main trial involves all students.

6. Operational product revision

Namely making improvements/refinements to the results of wider trials, so that the product developed is an operational model design that is ready to be validated.

7. Operational field testing

This is a validation test step for the operational model that has been produced.

8. Final product revision

Namely making final improvements to the model developed to produce the final product.

9. Main field testing

The main trial involves all students.

10. Dissemination and implementation

Namely, he step of disseminating the product/model developed and implementing it in the field.

5 Conclusion

Folklore is one of the main elements of discussion of Indonesian language teaching material for class X SMA. In learning folklore, students are expected to develop deeper and more critical language skills. Through learning folklore, students can also improve their ability to understand the messages hidden within them. Through the analysis of folklore, students can understand the characteristics and values regarding culture, morals, aesthetics, religion, social and education. This module will teach students how to analyze the characteristics of folklore and respond to them creatively.

This module discusses folklore containing the local wisdom of the Acehnese people. In Acehnese literature, folklore is known as haba or haba jameun (news of the past). In Aceh,

folk tales are known as literary works which are generally composed in the form of poetry (poetry), the content of which covers all areas, such as fairy tales, historical stories, advice, letters, nazam, and so on. Folklore generally develops from generation to generation. Initially, the inheritance of folklore was done orally, then it was done in writing, and now some have been recorded. By studying and appreciating folklore, students can take part in maintaining and developing local culture. Through this module, students are expected to be able to appreciate and maintain the richness of Indonesian culture while continuing to develop in-depth language and literacy skills.

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