

“Nyai sabirah” folklore as a study of local wisdom in thematic learning in elementary schools

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Abstract. This study aims to explore the local wisdom of *Nyai Sabirah* folklore for thematic learning in elementary schools. This research method uses a qualitative approach which consists of the stages of data collection, display data, data reduction, and verification. The method of data collection consists of focus group discussion, folklore literacy studies, interviews, observations, and documentation. Data analysis in this study uses interactive analysis. The results of the study show that *Nyai Sabirah* folklore which is closely related to the origin of Bakaran village can be studied in thematic learning. *Nyai Sabirah's* and Bakaran villagers' socio-economic life become local wisdom which is studied on the theme of various jobs in 4th grade which was applied to the content of Citizenship Education about the characters of *Nyai Sabirah* such as hard work, honesty, tolerance, mutual cooperation, courage, and other characters. The content of Social Studies examines the work of the people of Bakaran Village. Natural resources from Bakaran Village and their utilization are assessed on Sains content. Batik Bakaran is studied on the Cultural Arts and Crafts content. The goal of this thematic learning based on *Nyai Sabirah* Folklore is that students love jobs in Bakaran Village especially *Pembatik* (batik makers).

Keywords: Bakaran Village, Nyai Sabirah, Folklore,

1. Introduction

Bakaran is one of the villages in the District of Juwana, Pati Regency, Central Java. As a coastal area, residents utilize other than for settlements as well as for agriculture, ponds such as milkfish, and businesses that are characterized by coastal areas such as terasi, various crackers with seafood, soy sauce, and crafts such as brass and batik bakaran. This condition makes the Bakaran population's economic system lead to jobs such as fishermen, farmers, businessmen, traders, laborers, and public and private employees.

The majority of Bakaran villagers are Muslim, while others are Christians and Buddhists. In addition to the religion adopted, there are some interesting things related to the religion of the people of Bakaran such as animism and dynamism that are still attached. Although the

Bakaran people already have religious beliefs, they still believe that *danyang* (guardian spirits) must be respected.

The cultural system that is believed and implemented by the people of Bakaran certainly cannot be separated from the origin of Bakaran Wetan village which is related to the Folklore *Nyai Sabirah*. Folklore *Nyai Sabirah* (often called Nyai Ageng Bakaran) tells about the history of the Bakaran village along with the ability of *Nyai Sabirah* which is considered magical so that people are trusted, not only the residents of Bakaran village but also the people in Pati and its surroundings.

Folklore *Nyai Sabirah* deserves to be taught to students because it contains values that can be developed in thematic learning competencies in elementary schools. There are some benefits of folklore in the teaching-learning process; one of them is as a means of education [1]. For this reason, this study aims to explore the local wisdom of *Nyai Sabirah* folklore for thematic learning in elementary schools.

The importance of pursuing local wisdom-based learning is related to the influence of global hegemonies which diminishes students' understanding of the history and local traditions of the community [2]. Therefore, teachers as educators need to teach the concept of local wisdom in thematic learning so that students can instill and develop cooperation, honesty, and character. Character education is the central theme of the world of Indonesian education [3]. Besides giving the importance of introducing local wisdom concepts to students, the purpose of this research is also to explore the local wisdom of *Nyai Sabirah* folklore for thematic learning in elementary school.

2. Method

This study used a qualitative approach which consisted of three stages. Those three stages were data collection, data classification, and data analysis. Those three stages were focused on *Nyai Sabirah* folklore, literacy study on the core competencies and basic competencies of the thematic curriculum for elementary school 2013 curriculum, analysis of *Nyai Sabirah* folklore wisdom in thematic learning focused on grade 4 on the theme of togetherness. The research location was focused on SD BakaranWetan 01 with the reason that the location was close to Petilasan *Nyai Sabirah* or also known by the community as Nyai Ageng Bakaran. The subject of the study was focused on teachers and 4th-grade students of SD BakaranWetan 01.

The primary data source of this study was *petilasan* caretaker *Nyai Sabirah* as the main informant, Bakaran villagers and primary school teachers in Bakaran village as the main informant, pilgrims from Nyai Sabiran as additional informants. Secondary data sources include *Nyai Sabirah's* folklore literacy and local wisdom, teacher's books and thematic learning in grade 4 elementary schools, and research journal related to the research. Based on these data sources, the method of data collection used folklore literacy study, in-depth interview techniques, direct observation, and documentation. This researcher used data validity techniques based on data sources [4]. and data analysis used interactive analysis techniques according to [5] which were described as follow.

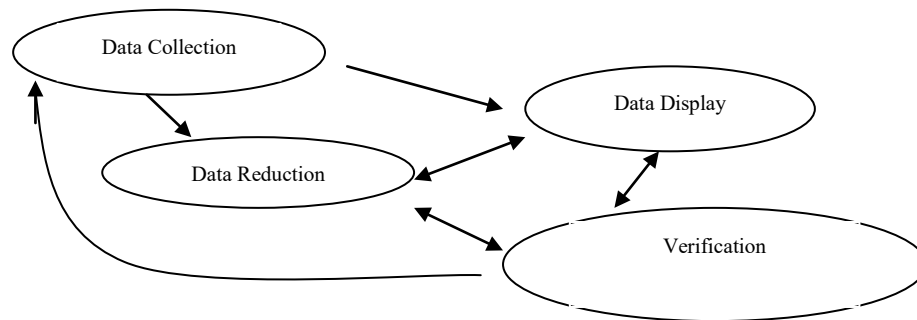


Figure 1. Interactive Technique

3. Result and discussion

The folklore studied for thematic learning was the story of *Nyai Sabirah* who was a respected Majapahit descendant in the Bakaran village. It was called as bakaran village because *Nyai Sabirah* built a village by burning the forest. The burning of the forest received the attention of residents around the forest, and *Nyai Sabirah* also invited residents to jointly establish a place to live, open and cultivate agricultural land as a livelihood for the people. Not only teaching how to farm, but *Nyai Sabirah* also teaches the art of *ketoprak* and batik. Under the leadership of *Nyai Sabirah*, Bakaran Village became prosperous, and its inhabitants prospered, therefore until now the community still respected and practiced the teachings of *Nyai Sabirah*.

In studying *Nyai Sabirah's* folklore for thematic learning, the first step was to analyze the scope of local wisdom. The scope of local wisdom in this research was divided into two [6]. First, intangible was the local wisdom in the form of ideas and social values that were delivered verbally and from generation to generation. Second, tangible was local wisdom in the form of artifacts. The second range of local wisdom *Nyai Sabirah* Folklore was presented as follows.

Table 1. Coverage of Local Wisdom *Nyai Sabirah* Folklore

Intangible	Tangible
1. <i>Selamatan</i> or <i>Kenduri</i>	1. <i>Sigit</i>
2. Prohibition on making houses using red bricks	2. <i>Sumur Sumpah Serapah</i>
3. Requirements for cooking <i>kenduri</i>	3. <i>Punden</i>
4. <i>Ledang</i> ritual	4. <i>Ketoprak</i>
5. Prohibition on <i>Tayuban</i>	5. <i>Wayang</i>
6. Prohibition on selling rice	6. <i>Batik Bakaran</i>
7. <i>Buka Luwur</i>	7. <i>Juwana</i> traditional food
8. <i>Merti Dusun</i>	
9. <i>Ziarah</i> (pilgrimage)	

The results of the focus group discussion showed that from some of the local wisdom of *Nyai Sabirah's* Folklore, Batik Bakaran was the focus of the study for the thematic learning. Batik Bakaran is a batik created by *Nyai Sabirah*. At first, batik was burnt identical to the motifs of short lines or cross-line motifs that symbolized the love of *Nyai Sabirah* to Joko Pekuwon. The coloring used the natural ingredients, including *tingi* tree bark for brown color, *tegoran* wood for yellow color, and *kudu* root for the brown color. In purpose to make the women in Bakaran Village have their income and can be independent, *Nyai Sabirah* taught

them how to make Batik Bakaran. From this, the beginning of Bakaran Village became the center of batik in Pati Regency. As time goes by, Bakaran Batik's motifs were developed. Batik Bakaran had a motive that was identical to the coastal area, which described various jobs and natural resources related to the theme of various jobs, like the following picture of Batik Bakaran motif.



Figure 2.
Mina Tani Motif



Figure 3.
Blebak Urang Motif

The batik motif in figure 1 and figure 2 showed the agricultural and fishery products of the Bakaran Village such as cassava, rice, milkfish, *manyung* fish and shrimp. These results became an inspiration in making batik. Therefore, Batik Bakaran was worthy of being used as the learning media in the sub-themes of various jobs in the environment around the students, such as fishermen, farmers, *pembatik* (batik maker), entrepreneurs, and other types of work. Bakaran Batik was closely related to various rituals and traditions in Bakaran Village, such as the tradition of BukaLuwur which was a tradition of cleaning and replacing batik in the Tomb of *Nyai Sabirah* every 10 *Sura*. The results of the focus group discussion show the basic competencies and indicators of the sub-themes of various jobs used were presented in the following table.

Table 2. Basic Competencies [7] and Indicator Sub-Themes of Various Jobs in Learning 1

content	Basic Competencies	Indicator
Indonesian	1.4 Dig up information from adventure story texts about the environment and natural resources with the help of teachers and friends in oral and written Indonesian by selecting and sorting the standard vocabulary	<ul style="list-style-type: none"> ▪ Find information about Batik Bakaran and its manufacturing process through reading activities ▪ Presenting a short story about the process of making Batik Bakaran after reading
	4.4 Presenting adventure story texts about the environment and natural resources independently in oral and written Indonesian texts by selecting and sorting the standard vocabulary	
<u>Sains</u>	3.7 Describe the relationship between natural resources and the environment, technology and society	<ul style="list-style-type: none"> ▪ Describe natural resources in an area and relate them to the types of work that exist

	4.7 Presenting reports on observations about the technology used in everyday life and the convenience obtained by the community by utilizing technologies	
Social Studies	1.5 Understanding humans in the dynamics of interaction with the natural, social, cultural and economic environment 4.5 Tells humans in the dynamics of interaction with the natural, social, cultural and economic environment	▪ Identify the types of work based on the geographical conditions of the area that live
Cultural Arts and Crafts	3.1 Get to know two and three-dimensional works based on observations 4.1 Drawing by theme	▪ Draw batik patterns based on the instructions given

The implementation steps of thematic learning based on these basic competencies and indicators: 1) the teacher informed the theme "Various Works"; 2) students observed the map of Pati Regency; 3) the teacher showed the results of local products, especially the Juwana sub-district as the neighborhood where students lived; 4) the teacher invited students to do observations and interviews about the process of making of batik, 5) students made batik's patterns; and 6) students shared their experiences. The implementation of learning was presented in the following figure.



Figure 4. The teacher shows milkfish as an example of a farmer's work



Figure 5. Study of the history and making of Bakaran Batik



Figure 6. Students learn to make Batik patterns



Figure 7. Recount the experience of being a *Pembatik*

In **figure 3**, the teacher shows Juwana local products including milkfish, shrimp, *ndas manyung* (*manyung* fish head), fish crackers, and Bakaran batik. The goal is for students to know various kinds of superior products from Juwana, to make students proud and love superior products from Juwana, and students are able to identify various jobs that emerged from these local products. In figure 4, students visit Batik Tjokro which is located adjacent to SD BakaranWetan 01 to learn about the process of making Batik Bakaran. In figure 5, students make batik motifs using simple batik tools. The result is that students can make several batik motifs such as birds, fish, shells, flowers, and trees. In figure 6, students tell their experiences about making batik to convey their aspirations to develop batik and the potential of Juwana's local products. The result is that students are happy and proud of various jobs that can preserve and develop local Juwana products such as farmers, fishermen, *Pembatik* and entrepreneurs.

Integrated thematic learning is a kind of learning that is very concerned with developing students by providing concepts based on their level of development [8]. The development of students in terms of knowledge through thematic learning using Folklore *Nyai Sabirah* studies, especially Batik Bakaran, students learn about the types of work and how to utilize the potential or natural resources in the environment around students to become income fields.

Based on research on folklore studies conducted by [9]–[11] shows that in learning contextual folklore there are substance values of character education. In the realm of attitude, through Batik Bakaran, *Nyai Sabirah* shows the character of courage, hard work, caring, and tolerance, so students learn that men and women have the same right to earn a living. In the realm of skills, students can make and develop the Bakaran Batik motif.

4. Conclusion

Introducing *Nyai Sabirah* Folklore in thematic learning meaningful as cultural preservation and historical heritage. Historical heritage such as Batik Bakaran is a manifestation of economic life, so students are directed to love and aspire to have jobs related to local Juwana products, such as *Pembatik*. So, *Nyai Sabirah* Folklore can be studied in thematic learning in primary schools and teachers are advised to incorporate elements of local wisdom into thematic learning.

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