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ICHSS 2021

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Preface

We are pleased to introduce the proceedings of the first edition of the International Conference of Humanities and Social Science 2021 (ICHSS). The conference has brought researchers, developers, and practitioners around the world to write about their work in social and humanities research aimed at strengthening diversity. The theme of ICHSS 2021 is "The Study of Humanities and Social Science to Develop a Form of Unity in Diversity."

The proceedings of ICHSS 2021 consist of 49 complete papers written by various researchers, academics, practitioners, teachers, and students. All papers incorporated in the complete manuscript include papers in the fields of education, culture, social, art and humanities, language and literature, religion, and, gender and children. In addition to the presentation of high-quality technical papers, the technical program also features four speeches from speakers from home and abroad. The four keynote speeches were Prof. Dr. Jamal Wiwoho (Rector of The University of Sebelas Maret Surakarta), Prof. Dr. Ir. Aisyah Endah Palupi (Education and Culture Attache, Embassy of The Republic of Indonesia, Manila, Philippines) Asst. Prof. Sukree Langputeh (Vice Chancellor for Foreign Relations and Alumni of Fatony University, Thailand), and Prof. Dr. Andayani (Head of Doctor program Indonesian Language Education Study Universitas Sebelas Maret Surakarta).

Coordination with the steering chair, Dr. Heru Kurniawan, Dr. Siti Isnaniah, Dr. Imroatussolikah, and Dr. Aninditya Sri Nugraheni is slickly related to realizing the success of the conference and completing the process of peer-reviewing the paper and the process until the publication of this paper very well and wonderfully. We also thank the entire committee, Cesilia Prawening, Bayu Suta Wardianto, Risdianto Hermawan, Mukhammad Hamid Samiaji, Musyafa Ali, Farhati Riska Nofian, Amalia Nur Baiti, Fitria Nurul Azizah, Rofikoh Ngilmiyah, Laelatul Nur Amanah, and Rafli Adi Nugroho for their support so as to maintain and pioneer the author to send their papers to the ICHSS 2021 conference.

We strongly believe that the ICHSS 2021 conference provides a good forum for all researchers, academics, practitioners, teachers, and students to discuss all aspects of the humanities and social sciences based on unity in diversity. We also hope that the future ICHSS 2021 conference will be a success and more lively than indicated by the contributions presented in this inaugural volume.

Dr. Uswatun Hasanah, Prof. Dr. Andayani, Prof. Dr. Ir. Aisyah Endah Palupi, and Asst. Prof. Sukree Langputeh.
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Banyumas Folklore in an Ecocritical Perspective: 
Medium of Inheritance of Environmental Conservation Value

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Abstract. The world community's attention to environmental issues has been getting stronger lately. Efforts to explore local wisdom with environmental insight in folklore are part of environmental conservation efforts. This is so that the value of wisdom in maintaining the Environment is not interrupted to ensure generations. This critical analysis essay attempts to explain: (1) Ecocriticism in the study of folklore (2) The position of environmental folklore as a medium for environmental conservation (3) Banyumas folklore as a literary work with environmental insight and a conservative medium. This research is descriptive qualitative. This research utilizes the literature study method by utilizing references that are relevant to the theme of the writing. The data in this study are essential information related to the primary research problems contained in books, articles, newspapers, or other media. The data were analyzed descriptively analytically to conclude than to answer the main issues in this paper. The results of the study are as follows: (1) Folklore as one of the objects in ecocritical studies, (2) Environmental conservation with the medium of folklore in the form of human attitudes in viewing, utilizing, appreciating nature through ecological wisdom, (3) Banyumas folklore is included in the category of works environmental literature.

Keywords: ecocriticism, Banyumas folklore, ecological wisdom, conservation.

1 Introduction

The world community's attention to environmental issues has been getting stronger lately. Efforts to explore local wisdom with environmental insight in folklore are part of efforts to conserve the environment. This is so that the value of knowledge in environmental conservation efforts is not interrupted in certain generations. According to Dewi, including in Indonesia, literary experts and observers have begun to pay attention to exploring the wealth of wisdom in
conserving the Environment in literary works. This is because humanity plays a role in maintaining environmental sustainability [3].

The intensity of natural disasters in Indonesia is relatively high, especially the ecological disasters. Badan Nasional Penanggulangan Bencana (BNPB) through the Indonesian Disaster Risk Index report, throughout 2020 recorded the number of disasters events as many as 2,939 incidents. The dominating disasters were floods (1,070 events), tornadoes (879) and landslides (575). The impact of the tragedy in 2020 was that more than 6.4 million people suffered and were displaced, and 370 people died. Then, the number of infrastructures affected by the disaster included more than 42 thousand houses and two thousand facilities (educational, health, office, road, and bridge facilities) that were damaged [1].

Public awareness in terms of conserving the Environment needs to be improved. These efforts are to raise public awareness so as not to take actions that can damage the environment. The environmental crisis must be restored by how humans perceive the Environment and educate students about the Environment. Referring to Sari and Putra, that folklore can be used as a medium of education and pass on local wisdom across generations, it shows its relevance as a tradition because it continues to be used from the past to modern times as it is today. The nature of folklore varies, but the message about the wisdom of protecting the Environment remains universal [12].

Folklore is a form of literary work. Literature, in general, has a role in inspiring the human mind and mind to do better and be sensitive to the health of nature. Although so far, the availability of literature has not received much attention and is driven to provide lessons to the public about the importance of protecting the earth. Green literature, a term for environmental-oriented literature, is used as an educational tool for environmental conservation as a solution to overcome environmental damage [14].

Almost every region in Indonesia has a variety of folklore, including the legend in Banyumas. The folk tales are scattered, and many are rarely known to anyone. As is the case in Banyumas itself, many Banyumas people, especially the younger generation, do not know the folklore of their area. Therefore, it is essential to examine the possibility of the richness of Banyumas folklore as part of environmental literature [9]. So far, there is still minimal discourse on the study of Banyumas folklore, which focuses on studies of the Environment.

Based on the explanation above, this critical analytical paper attempts to explain: first, how is ecocriticism in the study of folklore? Second, what is the position of folklore with an environmental perspective as a medium for environmental conservation? Third, can the Banyumas folklore be categorized as a literary work with environmental insight and a medium for environmental protection?

2 Research methods

This study is descriptive qualitative research. This research utilizes the literature study method by using references that are relevant to the writing theme. Library research or library research is a series of activities related to collecting library data, reading and recording and processing library collection materials without the need for field research. The data in this study are essential information related to the primary research problems contained in books, articles,
newspapers, or other media. The data were analyzed descriptively to conclude then to answer the main issues in this paper.

3 Results and Discussion

3.1 Folklore as an Object of Ecocritical Study

Ecocriticism or ecocriticism as one model of literary text analysis is a recognized model of political commentary, compared with feminism and Marxism suggests. Ecocritics generally link their cultural analysis explicitly with a moral agenda and 'green politics'. In this regard, ecocriticism is oriented towards developing philosophy and environmental, political theory. Ecocriticism is trying to provide awareness or literacy about caring for the Environment as part of the sustainability of life.

One of the critical problems for human life today is the condition of the earth's environment. Environmental issues discussed in literary works have the aim of giving messages to readers about environmental conditions, causes of environmental damage, and solutions that can be chosen to protect and preserve the environment. In terms of terminology, ecocriticism can study and explore ecological problems broadly. Ecocriticism has the function of representing attitudes, views, and responses to natural conditions. From this thought, ecocriticism departs from the relationship between social attitudes and nature. Attitudes, opinions, and human responses to natural conditions. So that all ecological problem solving is carried out with a particular perspective.

Folklore is a part of folklore. Folklore from Central Java with ecological content, namely the folklore of Timun Mas. The ecological scope of the Timun Mas folklore can be concluded that there are findings regarding the reflection of the environmental narrative of ecosystem destruction as follows: (1) Environmental pollution; (2) Habitat destruction; (3) Nature management. Folklore spread throughout the country has an ecological view relevant to environmental conservation. These facts provide an essential recommendation that attitudes towards the Environment must align with individual and group interests. Humans have a moral responsibility not only to themselves but also to other people and the Environment. Moral responsibility is necessary for human actions today and in the future.

Another ecologically-minded folklore in Indonesia, specifically from Bali, compares it to legend from Japan. The Bali Aga in northern Bali and the Ainu in the north of Japan are examples of indigenous peoples fortunate enough to be able to pass down a rich collection of folklore, where various moral messages promote desirable social attributes in community members, particularly about how humans should preserve their natural environment.

Based on some of the opinions above, it can be concluded that ecologically charged folklore contains a message to preserve the Environment wisely. In the folklore tradition in Indonesia, many findings have ecological content. The loading of characters from the names of plants and animals, the use of forest landscapes as a backdrop, or messages from the folklore itself are part of ecological wisdom. In the context of ecocriticism, where the centre of study examines environmental problems contained in literary works, then folklore should be part of the object.
of study. Some of the things studied include natural elements, the relationship between humans and nature, messages about nature conservation, to how the damage to the heart is shown in his literary works.

3.2 Environmental Conservation with the Medium of Folklore

Authors write literary works to answer various problems that develop in their society. These include social, cultural, humanitarian, psychological problems, women's problems, religious issues, and environmental issues. Environmental issues discussed in literary works aim to give readers messages about environmental conditions, causes of environmental damage, and solutions that can be used as a means of protecting and preserving the Environment [15].

Through its diverse representations of nature, literature allows humans to shape and expand attitudes about a sustainable environment. In addition, making problems and discussing environmental issues has urged a review of cultural values and assumptions of nature and its preservation. Therefore, the study of literature related to the representation of the Environment in the text can be a lesson and increase human awareness of the natural world [5].

The theme of research on local wisdom, especially related to the Environment, is essential. More people, especially the younger generation, are leaving traditional values and absorbing new values from foreign cultures that are not in accordance with the original character of the Indonesian nation. Generations do not understand the transition process, even consider their own culture as something that is outdated [12]. Contexted with the spirit of environmental conservation, the inheritance of local wisdom about environmental conservation is essential to the younger generation. This is because the attitude of humanity has a vital role in caring for nature from damage [3].

There are many findings in folklore in the archipelago that contain messages of environmental conservation. Folklore spread throughout the archipelago turns out to have an ecological view relevant to environmental protection. For example, stories from the regions of Kalimantan and Papua focus on human behaviour towards the environment and human behaviour towards themselves. An understanding of the importance of the Environment concentrates not only on how to treat the land, water, air but also on shaping human attitudes and habits. Attitudes towards the Environment must be in harmony with attitudes towards individuals and groups around them. Cosmological insight into nature must have relevance to existential understanding as individuals and groups. Folklore can also be used as an effective environmental conservation learning medium for readers, educational schools, and even in the practice of literary criticism in general [7].

Based on the explanation above, it can be concluded that the study of wisdom in managing the Environment, including in folklore, is part of the effort to know and pass on the local knowledge, primarily related to the topic of environmental conservation. One of the fields of literary studies on the Environment or ecology is ecocriticism. Ecocriticism is an approach to studying literary works to see things related to ecology or the Environment. As a study, the ecocritical process begins with concerns over the declining quality of the Environment or environmental damage.
3.3 Banyumas Folklore as an Environmentally Insight Literary Work

Environmental conservation can be started by providing knowledge about the Environment through environmental-themed texts and understanding environmental wisdom obtained through literary works. With the provision of understanding and internalization of the values of ecological wisdom, it is hoped that the concern of the younger generation in maintaining, caring for, and preserving the Environment will increase [13].

Almost all people in Indonesia have folklore. Folklore is defined as a form of collective culture that is spread and passed down from generation to generation. Usually, folk tales have meanings and messages that are implied behind stories that are applied in the community. People's stories can aim to honour, worship, ask for salvation, and thank God through their ancestors and legacy. The district believes that the limitations possessed by humans can be overcome by the involvement of their ancestors and relics so that they finally believe in and believe in the folklore [2].

Banyumas folklore is passed down from generation to generation. Usually, folklore is dominated by the type of legend or the origin of a place. However, Banyumas folklore contains many environmental elements. This environmental insight is in the form of environmental conservation. This is for example, about protecting the Environment and not damaging the environment. This is as shown in the folklore entitled "Kadipaten Penyerang". Kadipaten Serangan tells about the journey of Mundingmalati and Ranggasena, who was ordered by his father named Prabu Ciung Wanara from the Kingdom of Pajajaran to go on an odyssey. In the odyssey, later, they will find a place that will be made a duchy. On their way, they found a lovely place.

The quote above states that the forest as part of nature is still well preserved. Forests are not cut down indiscriminately. Trees are given the right to live by humans. In that atmosphere, trees become a place to live for other creatures such as birds. Meanwhile, in the folklore entitled “The Origin of Dusun Kedung Banteng”. The legend tells about the origin of the formation of a hamlet named Kedung Banteng in the Cimanggu District, Cilacap Regency. The environmental conservation narrative that is highlighted is about human respect for nature.


In the quote above, it is written that there is a forest in the middle of a village. There are many wild animals in the woods. Every time there are many wild animals in and out of the forest, occasionally even heading to the village residents. However, the wild animal did not hurt anyone. These animals are described as friendly to humans. Meanwhile, the folklore entitled "The Myth of the Cubangkangkung Reservoir" gives a message of environmental conservation about human respect for nature. The Cubangkangkung Reservoir in the Kawunganten area, Cilacap Regency, is considered clean and sacred. Therefore, refrain from doing anything that can pollute the reservoir, such as urinating and talking dirty. In addition, it is also forbidden to catch fish in the pool. Behind the mythical claim, there is an attempt to protect nature. This is as embedded in the following quote.

Di sekitar Kawasan Waduk Kubangkangkung juga ada pantangan bagi masyarakat ataupun pengunjung bilamana ada kegiatan memancing, buang air kecil, dan masih banyak hal lain sebagaimana menjadi sebuah pantangan kalau berada di Kawasan Waduk Kubangkankung. Tak heran waduk yang dikelilingi ratusan pohon bahkan ribuan pohon pinus dan ada pula pohon beringin putih menjadikan waduk ini terlihat cantik dan mempesona walaupun kadang setiap malam tiba menjadikan suasana yang merinding dan bau-bau di sekitar waduk pun sangat kuat [11].

The three examples of folklore above are from Cilacap Regency. Likewise, if you look at other folk tales from Banyumas, there are still many folk tales that are ecologically charged. For example, in the folklore about the kingdom of Nusatembini, which is said to be in the Nusakambangan Island Region. A kingdom ruled by a female king named Ratu Brantarara uses bamboo trees as a royal protective fence. This means that there is a thought to blend with nature; bamboo trees are used for walls. Or the story about the origin of the swallow's nest from Kebumen Regency can receive messages about environmental conservation using natural ingredients as medicines.

Based on the explanation above, it can be concluded that the Banyumas folklore contains many conservative elements. Folklore is a part of folklore, which is a form of literary work that is environmentally charged. In other terms, Banyumas folklore is green literature. This is represented through several examples of folklore from Banyumas.

4 Conclusion

Ecocriticism is one type of approach in literary studies. Ecocriticism can examine various kinds of literary works, including folklore as part of folklore. The focus in ecocritical studies for folklore examines elements of nature (the Environment), forms of nature conservation, forms of environmental damage, and the relationship between humans and nature. Folklore is one of the objects in ecocritical studies. Environmental protection with folklore in human attitudes in viewing, utilizing and appreciating nature through ecological wisdom. Banyumas folklore as part of folklore is included in the category of literary works with environmental insight. Banyumas folklore can be used as a medium in conserving the environment. Environmental
conservation is meant to educate and internalize the values of ecological wisdom so that the level of environmental literacy of the younger generation can increase.

References

Analysis Of The Value Of Character Education In Women Author's Novels In 2000's

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Abstract. Character education is the most important learning experience in human life. Character education provides an understanding of humans about reason and behavior. One of the media to learn about character education is literature, because literature contains various commendable values. This study aims to describe and explain the values of character education in the novels of female authors in the 2000s. This research uses qualitative methods, documentation and interview data collection techniques, data analysis techniques using interactive models, data validation triangulation theory and data sources. The results of the research on the value of character education in the novels of female authors consist of love for the homeland, communicative, social care and responsibility. Learning to understand the value of character education aims to become a better person, in terms of thought and behavior

Keywords: character education, women author’s, novel 2000’s

1 Introduction

Character education is an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values of these values manifested in interactions with God, oneself, others and the environment. These noble values include: honesty, independence, manners, social nobility, intellectual thinking and logical thinking. Agung [4] stated that character education has a focus on noble values, moral values such as honesty, generosity as a form of developing a better person. Therefore, the cultivation of character education cannot just transfer knowledge or train certain skills. On the other hand, instilling the value of character education has an impact on individual readiness to face the outside world as a form of character and mental strengthening Hidayati [9] the purpose of character education in addition to shaping individual behavior, character education also has a role in honing knowledge, skills, attitudes and morals noble and have competitiveness in the face of globalization.
The cultivation of character education requires a process of exemplary and habituation or civilizing in the environment. Kohlberg [17] states that there are three stages of character education that need to be carried out, namely a) "habituation" as the beginning of the development of a child's character, b) the stage of understanding and reasoning values, attitudes, behaviors and actions in everyday reality and , c) the stage of meaning, namely the stage of reflection. On the other hand, instilling character education is a form of building and strengthening a nation. Hartono [8] character education is held to build and strengthen the nation's character. And achieve the educational philosophy of humanizing humans.

The cultivation of character education values can be done through various media, one of which is through literary works. Nurhayati [13] explains that humans create literary works as a form of interpretation of creative thinking that is within the scope of human imagination. Creative literary works are born from the art of language and are likened to a description of human sociocultural life. Literary works are works that describe the complexity of human life in various forms. Both the story presented is based on a true story or the author's imagination. The stories that are presented are very diverse, literary works have values that should be interpreted in depth. Not just reading material that fills empty time, just like a literary work can be interpreted as a work that contains noble values. The noble values contained in literary works have a role in shaping the character of every human being.

Novels by female authors in the 2000s are a form of literary work that contains the values of character education. The value of character education in the novel aims to bring the characters in it to life. The value of character education is manifested in every incident and through the personalities of the characters who describe the characters in the novels of female authors. Novels by female authors in the 2000s consisted of Afiffah Afra Amatullah Bulan Mati in Javasche Orange, Dini Fitria Scappa Per Amore, Sinta Yudisia Bulan Nararya, and Laini Laitu DIA When Sincerity Love Speaks. This study has limitations in discussing the value of character education 1) love for the homeland, 2) social care, 3) communicative and 4) responsibility. The selection of the four values of character education is because they are closely related to the novels to be studied.

Literature Review

Character education is to teach values that are widely accepted as the basis of good behavior and responsible. Arthur [1] states character education focus on the basic values of virtue, behave properly, provide material that contains moral values, upholding exemplary. These values are described as moral behavior thus the value of character education or educational aims for students to be good citizens. On the other hand Amri [3] states that the purpose of the character education to improve the quality and results in educational institutions towards achieving the formation of character and noble character of learners as a whole, integrated and balanced, in accordance with the standard of competence of graduates values religious character, the spirit of hard work, honesty, love of the homeland, tolerance, respect for achievement, discipline, friendship or communicative, hard working, peace-loving, creative, fond of reading, independent, concerned about the environment, democratic, social care, flavor curious, responsibility.

Education is an effort to develop the cognitive, affective, and psychomotor domains. Damayanti [5] is explained in the Law on the National Education System Number 20, 2003, Article 3 states that national education functions to develop and shape the character and civilization of a
dignified nation in the context of advancing the nation's life. It aims to develop the potential of
students to become human beings who believe and fear God Almighty, have noble character,
are healthy, knowledgeable, capable, creative, independent, and become democratic and
responsible citizens. This goal is a formulation of human qualities that must be developed which
is the basis for the development of national character education.

2 Research Methods
The type of research that will be used by researchers is qualitative research. Qualitative
research generally consists of an investigation in search of answers to systematic questions,
using a series of procedures and producing findings. The data and data sources are the results
of a study of the documents of Afiffah Afra Amatullah Bulan Mati in Javasche Orange, Dini
Fitria Scappa Per Amore, Sinta Yudisia Bulan Nararya and Laini Laitu DIA When Sincerity
Loves to Speak in the form of words, sentences in the form of expressions, and dialogues
between characters that show character education values that are the focus of research.

Data collection techniques using documentation. The data analysis technique uses an
interactive analysis model where the data obtained from the field will experience data
reduction. This is done to find the focus of the research. Data validation uses triangulation of
theory and data and data sources. The reason is that the use of triangulation of theory and data
sources is based on the use of various theories relevant to the research. As for the triangulation
of data sources and data, researchers used various data sources in order to complete the research
results.

3 Result and Discussion
Values of Character Education in Novels by Women of the 2000s

a. Dead Moon at Javasche Orange
  Love the Motherland
One of the values of character education in the novel Bulan Mati in Javasche Orange is love for
the homeland. Love for the homeland is a character that reflects thoughts, attitudes that show
loyalty, concern and high appreciation for the environment, language, social, cultural economy,
nation, politics, not forgetting the work and products of one's own country. Love for the
homeland can also be shown by caring for the environment and nature, upholding the norms,
basic philosophy or philosophy of society. The explanation above is relevant to Hamzah's
opinion that he highly respects his religion and aspires to an independent state, this can be seen
in the following quote.

“Our enemies are the same, but different purposes I aspire to a daulah that stands tall
with Islamic law as a supporter, tawhid as its foundation, and jihad as its roof. It is
daulah that the child brings inner born happiness. The afterlife world. It is impossible
for a noble struggle to be mixed with misguidance. You can be happy, Sarikat Islam
broke out because of the infiltration of Semaun and Darsono. But I won't be able to
influence you. Insyallah until any time.Afra (2011:37)
Hamzah and Parman argue about the understanding they live. Parman assumes that their
enemies are the same. Hamzah thought that although their enemies were the same, Parman had
betrayed him by becoming a member of the PKI. Here Hamzah's words reflect that he loves his
country very much, he has high aspirations for his country. Independence based on Islamic
Shari'a. His character arose because Hamzah grew and developed in Islamic boarding schools
where he was taught about religion, and nationalism so that the character grew very strong.

b. Escappa Per Amore's Novel Character Education
Communicative

By profession as a journalist, a diva must have a communicative attitude. To support what he
does in seeking information from others. As in the quote below.
Yes. She prefers to be a good housewife instead of working on TV where her working
hours are not clear. Even though she belongs to an ambitious chick, I, anyway, support
100% of her wishes. After all whose name is a woman, her nature, yes, taking care of
the household and that is very noble is not true, right, Diva?" Omar said excitedly.
Depending on which angle we look at it, there are also many career women who are
successful in taking care of their households. The problem is not at work, but whether
you are happy or not living it, right? "I retorted no less Spirit. Fitria (2013:24)

Dealing with opinions that are not in accordance with the principles held by Diva. He is able to
make the opinion neutral. Not outright against because he did not agree with what Omar
believed. This makes the diva able to continue to dig up the information she needs and still
respect the thoughts of others with a good communicative attitude.

c. Nararya Month Novel Character Education
Social care

Humans are social beings who cannot live alone. Every human being has needs to be fulfilled
by other humans. Various things, such as basic needs such as food, clothing, shelter for a human
being is very difficult to fulfill alone. Especially things that are emotional. A person needs to be
in a suitable environment to be able to provide a sense of comfort and man so that he can adapt
well. This is similar to the conditions experienced by Yudhisthira in the quote below.
"Yudis will be greatly helped if he wants Mrs. Weni, also Mbak Srikandi to be a whole
unit. Usually, critical conditions give rise to family cohesion. I'm sure, either Diana or
Mrs. Weni should revisit each other's egoism. I've told Diana that she has to lower her
feelings of independence that miss the limit, have to have frequent discussions with
Mrs. Weni in order to type the handle melt. A very warm situation in the family will
help Yudistira.".Yudisia (2014: 155)

Yudishtira as a person suffering from Schizophrenia needs good social support to develop
healing and restore his memory. As a human being who needs love and attention from his mother
and brothers. Being a lifelong person like a robot who takes orders and has to be done is not so
much fun for him. Therefore, the moral and social support around Yudistihrira must always be
in a stable state to control emotions and thoughts so that Yudishtira is able to remember what
to do.

d. DIA Novel Character Education (When Sincerity Love Speaks)
Responsibility

Rara is the younger sister of Rio who is a senior brother from the medical department who was followed from campus until now she is working. Rio has taught Andra a lot about all things related to education and work. Rio has a younger brother who has emotional instability. Even though she has worked as a PAUD teacher, Rara is often unable to control her emotions. That's why her sister is often worried. As in the quote below.

*Ndra, what's the same with you? Uh, I mean Rara. Soalanya from earlier could not be contacted. His cell phone yesterday was not picked up and continued to be inactive. He said he also went to preschool this morning. Arghhh, how can it be calm if he still likes to disappear like this. Laitu (2017:37)

Andra, who already bears Rara's husband, has the right to be held accountable for Rara's uncontrolled attitude. Andra, as someone who is mature and responsible as well as a good husband, will definitely care about his wife's feelings. As someone who is responsible for his wife, Andra must know and try to cheer him up.

The Value of Character Education in Novels by Women of the 2000s

Instilling character education in addition to requiring knowledge also requires discipline. That is what is planted should be consistent so, the habit built steady. Various methods are used to instill character education begins educated parents, and educated teachers, and the environment can be through literature. Character education is analogous to the moral education of every individual must learn, because each individual must perform the interaction of social is not only clever in the association, but there are ethical behavior that must be maintained as the article Bring Character Education into Classroom written by Alex & Kaun along and in line with the research that has been done, in terms of the studies used. Embedding character education to optimize human behavior.

Alex & Kaun's article examines the implementation of character education in the classroom, which will become a shared responsibility between teachers and students as objects in implementing character education. Character education is analogous to moral lessons that are required by instilling commendable and noble values. Commendable values are values that always exist in social life as a form of polite and courteous behavior. The similarity with the research that has been done lies in the study, character education as one of the knowledge to study moral education and commendable values so that humans can have positive behavior, both physically and mentally. The difference lies in the focus of the study, if the research that has been carried out uses literary novels in internalizing character education, Alex & Kaun's article uses teaching and learning activities to implement character education.

The article Sustained Character Building Through Literature For College Students In Indonesia was written by Tatit Dan & Sudjito in line with the research that has been done, this is in terms of the use of literature in instilling character education values in daily or teaching and learning activities. The similarity of this concept is based on the fact that literature is a text that contains, entertainment, reflection, reflection of both fellow human beings or God, on the other hand, literature uses language that is very easily accepted by all ages so that literature will be easily accepted as a reading text. The difference is the study used to understand commendable values
if Tatit Dan & Sudjito's research uses literature with a broad context in instilling character education, the research that has been carried out uses the prophetic values of the Prophet Muhammad to implement these values.

a. **Love the Motherland**

The value of patriotism character education is a reflection of human feelings that arise from the bottom of his heart as a citizen to serve, maintain, protect his homeland from all threats and disturbances according to Suyadi [14] love for the homeland is an attitude and behavior that reflects a sense of pride. , loyal, caring and have high respect for language, culture, economy, politics and so on, so that they will not be tempted by offers from other nations that can harm their own nation. Love for the homeland is mentioned as a picture of affection and love for the place of birth or homeland, these feelings can be shown through ways of thinking, acting or acting that show loyalty, concern and high appreciation for language, physical, social, cultural, economic, and national politics. Mustari [12] explains that love for the homeland is a sense of pride, respect, belonging, respect and loyalty to the country where he lives and shows ways of thinking, acting and acting that show loyalty, care, and high appreciation for the language. , the physical, social, cultural, economic, and political environment of the nation, this is illustrated by his behavior in maintaining and protecting his country, being willing to sacrifice for the sake of the nation, and helping to preserve the cultures that exist in the country.

The educational value of love of country character in the novel Death in Javasche Orange Moon reflected the behavior of the characters, like Hamza, Mahmoud and the indigenous people. Hamzah has the character of love of the homeland, based on the ideals of the independence of the whole of the Netherlands, oppression and injustice felt so far is a form of suffering experienced by people. The shape of the value of character education homeland love by Hamza is fighting the invaders, protecting students from invaders and willing to sacrifice their lives to protect the nation. Taste great love Hamzah manifestation of the desire for independence from the occupiers and establish a sovereign state. Love for the homeland is also shown by Mahmud against the invaders, despite the law of Mahmud and his wife a Dutchman, can not beat the taste of love for his people. Mahmud willingly chose people from his family for the sake of his ideals off from foreign nations. Figures such as the indigenous people showed his love for the homeland against invaders who attack schools, the attitude shown a form of country attack efforts to protect foreigners.

The desire to protect the nation from various forms of attack is a form of love for the homeland. Love for the homeland in the novel Bulan Mati di Javasche Orange is depicted by protecting the Indonesian people from the Dutch and PKI attacks, fighting the most dominant attitude in this novel. Love for the homeland can also be instilled in everyday life such as serving the community, maintaining the surrounding environment and protecting the surrounding environment from threats such as theft, riots and other anarchic attitudes. Love for the homeland does not have to dwell on the war against the invaders, if it is interpreted broadly and correlated with the current situation, love for the homeland can have various meanings such as serving, nurturing, protecting. Serving the nation can be shown to maintain national unity and integrity, such as fighting hoax news, filtering all information and conveying it according to research and data so that no one feels disadvantaged. The attitude of maintaining a small example is maintaining environmental security, environmental cleanliness, environmental order and the attitude of protecting if you look at today's era can be exemplified such as protecting from
propaganda that wants to divide the nation, protecting from rebellions that are not in accordance with the nation's ideology and protecting from all interference from foreign parties.

Based on the explanation above, it can be synthesized that love for the homeland is a form of character education value that has the form of serving, maintaining and protecting the nation from all attacks and anarchic nature. The meaning of love for the homeland is not only a matter of fighting against the invaders but also protecting, maintaining, serving and protecting the unity and integrity of the nation as well as being part of the love for the homeland. Instilling love for the land can be instilled from an early age by exemplifying protecting and preserving the environment, providing an understanding of Pancasila and the nation's ideology. Instilling the value of character education of love for the homeland from an early age will have a psychological impact that the sense of having love for the nation by protecting it has grown from an early age.

b. Communicative

The value of communicative character education is a form of a person's penchant for verbally interacting. Instilling a communicative character in each individual is very important because communicative is a way to be able to communicate or interact with others. Communicative character has a role in increasing one's self-confidence because with communicative character humans are able to adapt well in their environment or face various characters of a person. Herlina [10] Communicative character is an attitude or behavior that likes to be friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative collaboration in learning mathematics. Humans as social beings certainly cannot be separated from interactions with other humans. Interaction does not only occur in social life but also occurs in the learning process. One of the requirements for the development of the ability to interact between one individual and another is the development of communication skills.

Value of character education communication reflected the characters in the novel Scappa per Amore. Figures such as Diva, Vivi and Muslims in various countries. Communicative character shown by Diva formed from the habit of becoming a journalist. A journalist must have a communicative attitude, critical, alert and careful in order to locate and dig information needed. Values communicative character education possessed by very expert described Diva, Diva means being able to use the language properly and correctly, according to the context. Selection of the language used Diva looks very smart and genius without offending or offended interlocutor. On the other hand some figures such as Vivi and other Muslim story also has a communicative nature, using the language on a regular basis so that the message conveyed properly.

The value of communicative character education described by Diva is not only good at choosing language but Diva is also smart in digging up the information needed for her coverage needs. It is described that all the informants interviewed by Diva did not hesitate to share their experiences of being a Muslim in a minority country. This shows that in addition to using Diva's language, he also shows good ethics and manners, will not impose his will if the source is not willing to provide the information needed, this attitude will make the interviewee comfortable. The attitude shown by the speakers so far shows an open attitude to all the conditions faced. Telling about his life experiences as well as telling his spiritual experiences when learning about Islam. The communicative attitude shown by the Diva speakers is a form of sharing experiences
which can later become inspiration and learning both about religion and life. The characters depicted cannot be separated from external forming factors such as the social environment and social interaction.

The social environment will shape a person's personality to be good and bad. The social environment can include family or place of residence, workplace, examples of a good social environment such as the existence of a democratic attitude, providing support, accepting any differences without having to judge. On the other hand, frequent social interactions will make an open mind with all differences in viewing problems, train communication to be wiser in using language, the impact of frequent communication training such as being able to sort out the language used when talking to the opposite sex, enriching vocabulary in the language, and able to interpret language more broadly.

Based on the above can be synthesized that the educational value communicative character possessed characters in the novel Scappa per Amore is a form of habits and demands of the job. Communicative attitude necessary for a journalist like Diva is useful to locate and dig information needed. Other figures show the communicative character is a form of sharing experience become a Muslim country in the hope minority submitted story can be an inspiration both on religion and life. Values communicative character education also teaches in the choice of language, ethics in language and gesture in language so it is not just the message conveyed well however, a sense of comfort and safety an important part in communicating.

c. Social care

The value of character education, social care, actions that are closely related to humanity, empathy Listyarti [11] Social care as one of the cores in the implementation of character education is attitudes and actions that always want to provide assistance to other people and communities in need. Samani [16] The core values of social care in character education in Indonesia can be reduced to derived values, namely: loving, caring, policy, civility, commitment, compassion, mutual cooperation, politeness, respect, democracy, wisdom, discipline, empathy, equality, forgiving, friendship, modesty, generosity, gentleness, grateful, helpful, respectful, hospitality, humanity, humility, loyalty, moderation, meekness, obedience, togetherness, tolerance and have a sense of humor. This means that humans as social human beings cannot live independently, on the other hand, they definitely need the help of others or provide assistance to people who are experiencing difficulties. Humans as social beings also have a sense of empathy who can feel the sadness of others and will be moved to provide help.

The educational value of social care character drawn from conversations, and events in the novel persitiwa Nararya month, as Yudis, Rara. Social care attitude shown by the figures Yudis when helps Rara of anger Mr. Shania. Social care is described a form of interest or the interest to help others who are still in the immediate environment. This means that for a schizophrenic still has a social awareness towards their environment and it also depends on the social concerns expressed. Yudis social care not to interfere with other people but to help solve the problems faced by another person with the purpose of goodness and peace. Rara as a very dominant figure in showing the value of social care is not another character all the patients in the clinic was considered like family. Rara so has the desire to mix and warm the patient is in the clinic with the aim of achieving welfare for themselves and others. Rara as a therapist has a deep feeling
for human identification in general, sympathy, compassion dam although occasionally feel anger, impatience but deep down wanted to provide assistance.

The formation of the value of social care education cannot be separated from heredity, the inheritance of physical traits, and behavior from a living creature to its offspring and the environment that shapes its personality. Someone who has a high level of social awareness then psychologically has reached the stage of maturity in thinking, acting and speaking. Studying further and being relevant to the current situation, social care does not only depend on helping others, but social care can also include self care and love yourself. It means paying attention to yourself, taking care of yourself, respecting yourself and most importantly being able to accept all the conditions and situations yourself are a form of self care and love yourself and that is not a form of narcissism. Self care and love yourself aim for mental health awareness or being able to make peace with one's own situation.

Based on the explanation above, it can be synthesized that the value of social care character education reflected in the novel Bulan Nararya is a manifestation of one's interest in providing assistance in solving problems in order to obtain peace and prosperity. Social care can be interpreted more openly and broadly, not only focusing on helping others. Social care can also be interpreted as caring for oneself as a form of self-care and love for yourself. On the other hand, someone who has high social awareness can be categorized as having a high level of maturity, it can be measured by behavior, communication style, being able to control emotions and ego and being able to position himself according to existing situations and conditions.

d. Responsibility
Responsibility is the attitude and behavior of a person to carry out his duties and obligations as he should do. Against the community itself, (nature, social, environment), the state and God. Good responsibility lies in a harmonious balance between the acquisition of rights and the fulfillment of obligations. Mustari [12] states that one of the responsibilities that must exist in humans is the responsibility to God who has given life by fearing Him, being grateful, and asking for guidance. All human beings are accountable to God the Creator of the Universe. No human being is free from responsibility, unless the person is crazy or a child. The responsibility to defend oneself from threats, torture, oppression and cruel treatment wherever it comes from. The responsibility of excessive economic greed in earning a living, or vice versa from economic deficiency. Responsibility to the surrounding community. Responsibility in maintaining life and livelihood including environmental preservation from various forms of pollution.

The value of responsibility character education in the DIA novel is reflected in the attitudes and behavior of characters such as Rio, Andra and Rara. Rio as an older brother is very responsible for taking care of his only sister, it can be seen from the attention that Rio gives to Rara because Rio is a single parent for Rara. The attitude of responsibility that is shown in the form of the obligation to bear, bear responsibility, bear everything or give responsibility and bear the consequences. Responsibility by definition is human awareness of behavior or actions, both intentional and unintentional. Being responsible is intended as a condition where all actions or actions or attitudes are the embodiment of moral values and moral values as well as noble values of decency and or religion. Sadullo [15]. It can also be said that being responsible means being within the order of norms, moral values, and religion, and not outside it. All actions, actions or attitudes that are outside the field of values or norms of morality and religion cannot be accounted for.
On the other hand, the character of responsibility described by Andra is his obligation as a husband and a doctor. As a doctor Andra has an obligation to treat and treat patients in his workplace, while as a husband Andra displays the character of a husband who protects and teaches good values. Andra's attitude of responsibility can be seen when trying to find Rara, who left the house after an argument broke out. Andra feels the responsibility to take care of Rara as his wife. Rara herself shows her responsible side by caring for and serving Andra even though the household is still in a complicated condition. Rara is still able to prepare Andra's needs [6]. Responsibility is having self-control, being able to carry out tasks both individually and in groups, and having high accountability.

The concept of the value of responsibility education is described differently because responsibility itself has its types according to Tirtarahardja [18]. Responsibility based on its form (1) responsibility to oneself, being able to determine feelings, in determining one's desires in determining their rights (2) responsibility responsible to the community, able to bear the demands in the form of sanctions and social norms. and (3) responsibility to God, able to carry out their obligations to serve God, carry out all His commands and stay away from His prohibitions. Using different concepts in exemplifying the value of responsibility will give a broad and deep meaning.

Based on the explanation above, it can be synthesized that the value of responsibility character education in the novel DIA is a form of his obligations as social beings, social beings and creatures of God. Every individual must have a responsibility in his life as a form of human nature to be able to become a better person, psychologically and spiritually. Learning to be responsible is also a stage of a person in improving his quality so that he can be trusted, respected, appreciated, and liked by others. There is an attitude of daring to admit mistakes made and willing to change them with better actions.

4 Conclusions

Based on the explanation above, it can be concluded that the novels of female authors in the 2000s contained character education values such as love for the homeland, communicativeness, responsibility and social care. The value of character education is reflected in the behavior of the characters depicted through the stories presented. The value of character education that appears is the most prominent character education value in the story, because the concept of the story presented is in accordance with the value of character education from both minor and major themes.

References

Exploratory Study of Need Analysis for Literature Appreciation Text Books Based on The Meaning of Philosophy and The Value of Characteristics Education in Yogyakarta

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Abstract. This exploratory study aims to explain the state of the textbooks that have been used so far and to find out the need for literary appreciation textbooks that are suitable for use in the Elementary School Teacher Education Study Program (PGSD) in Daerah Istimewa Yogyakarta (DIY). The type of research used in this study is an exploratory study with a qualitative descriptive method. Data collection techniques through document analysis and interviews. The results of exploratory data analysis show that most of the literature appreciation reference books (texts) used in lectures do not contain philosophical meanings, especially those that highlight the works of Ki Hadjar Dewantara (KHD) as the Father of National Education. Both lecturers and students stated that they needed and were happy if there was a literary appreciation textbook in which it examined the philosophical meaning and value of character education from KHD works to support literary appreciation study.

Keywords: needs analysis, textbooks, literary appreciation, philosophical meaning, character education.

1 Introduction

One of Ki Hadjar Dewantara's (KHD) literary works is Serat Sari Swara. The first version of Serat Sari Swara was written using Javanese script which was printed in 1930 in The Hague, Netherlands (information is on the cover of the manuscript). Then it was printed in a Latin written version by the publisher Pradnjaparamita, Jakarta in 1964. His work contains teaching methods using gending literature which is delivered in the form of children's dolanan songs (tembang lare), classic Javanese songs (sekar gendhing) and macapat songs, so that this literary work can be classified as classical literature and also children's literature because it contains songs for children. Children's literature is a literary work that contains elements of entertainment and understanding [8], which in general terms is called sweet and useful or delicious and useful [10].
Serat Sari Swara contains many values of character education that are relevant to be taught and internalized in education as well as in daily life to create a society that is pious, has noble character, has noble character, is capable and competent and has a national perspective. Winarni and Slamet [17] mentions that there are three values of character education that can be applied in literary works (poetry), namely (1) religious, which includes the values of human relations with God, fellow humans, and other living creatures; (2) independence, which includes the values of self-discipline, work ethic, attitude of responsibility, and self-control and courage, (3) decency, which includes the values of love and compassion, solidarity, help, respect, tolerance, shame, and integrity. This is as stated by Ki Hadjar Dewantara [3] based on the theory of educational science, it is stated that teaching tembang or gendhing (poetry) to students has a huge impact/benefit on refinement/nobility of mind (sensibility of taste), fosters a sense of pride in the spirit of nationalism and literary knowledge. Therefore, in any country the teaching of the song in learning is a matter of utmost priority.

The concept of Ki Hadjar Dewantara in teaching character can be achieved with Tri-Nga (ngerti, ngrasa, nglakoni). Ngerti (Understanding) means knowing about good and bad things, then ngrasa as feeling is having awareness, willingness and intention to do good, and nglakoni (action) which means doing good deeds that have a good impact on oneself, others, and the environment around them. This is in line with what Lickona stated in his book Educating For Character which states that character has three interrelated parts, namely moral knowledge, moral feelings, and moral behavior. Good character can be identified from knowing good things/moral knowing, wanting good things/moral feeling, and doing good things/moral action [7]. The cultivation of character education can be interpreted as a system of planting character values which includes components of knowledge (knowing), awareness or willingness (reasoning), and action (acting) to carry out the values of goodness to God, oneself, others, the environment, so that become a human human [13].

Education should not only emphasize the cognitive/intellectual aspect, but must be able to educate morals/morals with character education. Remembering that a strong character will form a tough mentality, while a tough mentality will give birth to superior humans, and are able to compete in the hypercompetitive era in the future. Character education in this case can also be called character education as explained by Ki Hajar Dewantara that the teaching of character is nothing but a supporter of the development of a child's life physically and mentally from his natural nature towards civilization [3].

Instilling the value of character education in students can basically go through all courses, including the Literary Appreciation course. Literary appreciation courses can build character education through the example of characters and stories contained in literary works. The teaching of literary appreciation is teaching about the assessment and appreciation of a literary work, whether in the form of prose or poetry. Appreciation has several levels as described by Disick [5] level of liking, level of enjoyment, level of reaction and level of production. With this level of appreciation, it will make it easier for students to appreciate literary works and find out the meaning in them.

In the implementation of the Literary Appreciation lecture at the PGSD Study Program in the Special Region of Yogyakarta, in general, lecturers explain the meaning of literary appreciation, literary genres, examples of poetry and prose, and students are given the task of appreciating literary works. The material delivered by the lecturer has not integrated the philosophical
meaning and values of character education. The philosophical meaning in question is the meaning contained behind the referent, it can be a symbolic meaning, cultural meaning, or belief, while the value of character education includes value education, character or moral education which aims to instill and develop good character to students.

The results of interviews with several PGSD students in Yogyakarta, stated that students do not yet have textbooks on literary appreciation, they tend to take references from online sources on the internet. Even if there are those who have literary appreciation textbooks, there are only a few students and they have not integrated the values of character education and philosophical meaning, especially those containing Ki Hadjar Dewantara's Serat Sari Swara. Therefore, it is necessary for the contribution of lecturers to provide solutions to students so that they can have the ability to appreciate and internalize the values of character education and philosophical meanings contained in Serat Sari Swara.

Given the importance of this, the researcher wants to conduct an assessment of Serat Sari Swara as an object of research that will be developed into a literary appreciation textbook containing philosophical meanings and the value of character education. Textbooks are media and learning resources used to support learning programs at schools or campuses. This is supported by the opinion of Puspita, et al. [13] states that textbooks are learning resources written in a scientifically structured manner that explain scientific disciplines comprehensively.

Textbooks can be one of the media or learning resources commonly used in teaching and learning activities. This is as stated by Sitepu [14] textbooks are used as a source of learning in the learning process and teach students. The information contained in the textbook should be able to help achieve competence or learning objectives. Chen's research [2] also states that in Taiwan textbooks are considered as one of the important learning resources as well as teachers in supporting the success of learning activities. This is confirmed by Hutchinson & Torres [6] which states that there is no learning situation that achieves maximum results without using a comprehensive and relevant textbook with the material being taught.

Based on the problems above, it is necessary to conduct an exploratory study on the condition of the textbooks used so far and analyze the needs of lecturers and students for literary appreciation textbooks containing philosophical meanings and the value of character education based on the teachings of Ki Hadjar Dewantara in Serat Sari Swara. This exploratory study was conducted through interviews and observations of the contents of existing textbooks. This exploratory study aims to explain the analysis of the need for literary appreciation textbooks based on philosophical meaning and the value of character education in universities, especially in the Elementary School Teacher Education Study Program (PGSD) in Yogyakarta Special Region (DIY). Needs analysis is carried out in order to find out the difference between the desired conditions (ideal conditions) and the conditions or situations that exist in the field (real conditions). This stage is useful for determining what is needed in the field according to ideal standards. Needs analysis is also an evaluation tool regarding the imbalance of existing conditions in the field with an ideal situation, then finding a solution or perfecting the need for an ideal textbook.
2 Research Method

The type of research used in this study is an exploratory study with a qualitative descriptive method. What is done in this exploratory study is conducting research and initial data collection (Research and information collecting) as a preliminary study to determine the qualifications of the product needs to be developed. This step includes field exploration activities, literature studies, and preparation of new product plans to be developed.

This exploratory study was conducted in an effort to determine the state of the textbooks that have been used so far and the need for textbooks to be developed. The objectives of the exploration are: (1) to describe the responses of lecturers or students to the literature appreciation textbooks that have been used so far; (2) describe the characteristics of literary appreciation textbooks used by lecturers or students in literary appreciation lectures; and (3) analyzing the needs of lecturers and students for literary appreciation text books based on philosophical meaning and character education. The information that needs to be explored at this preliminary study stage is to explain the importance of developing a literary appreciation textbook containing philosophical meaning and the value of character education in Ki Hadjar Dewantara's Serat Sari Swara which is appropriate for improving the ability of literary appreciation in PGSD students in the Special Region of Yogyakarta. The description of the exploration stage will be explained in the following description.

The data at this stage is in the form of qualitative data, namely data in the form of speech (interviews), written data from various existing literary appreciation textbooks. The sources of data in this exploratory study come from informants, documents and events. Data collection techniques at this exploration stage include three techniques, namely in-depth interview techniques (in-dept interview), and document analysis. The data analysis technique used in this study uses an interactive model. Miles, Huberman, and Saldana [9] there are 3 steps in conducting interactive analysis, namely (1) the process of data reduction/data condensation; (2) the process of presenting data/data display; and (3) drawing conclusions or verifying data/drawing and verifying conclusions.

The research location for the exploration stage is located at a university in the Special Region of Yogyakarta (DIY) which has a study program (Prodi) of Elementary School Teacher Education (PGSD) and more specifically in its curriculum contains courses on literary appreciation. The PGSD Study Programs in DIY Province which hold literature appreciation lectures are: (1) Universitas Sarjanawiyata Tamansiswa (UST), (2) Universitas Negeri Yogyakarta (UNY), (3) Universitas Ahmad Dahlan (UAD), (4) Universitas Sanata Dharma (USD), dan (5) Universitas PGRI Yogyakarta (UPY). The research time for this stage lasts approximately one month, from October to November 2021.

The interview technique used is a semi-structured interview. Semi-structured interviews mean that researchers continue to use interview signs or grids as guidelines for conducting interviews, but from the interview grids, they can be developed flexibly following the answers from respondents/informants. The following is a grid or instrument used in the interview.

1. Are there any courses related to literary appreciation in the PGSD study program? What is the name of the course?
2. In what semester is the Literature Appreciation course held?
3. How many classes do you teach?
4. Is the nature of this course mandatory for every PGSD student?
5. Do you often prepare lesson plans and textbooks every semester?
6. Is there a special textbook for teaching literary appreciation?
7. What is the title of the textbook used to support the Literary Appreciation lecture material?
8. Does the textbook contain the philosophical meaning and value of character education?
9. Does the book contain the teachings of Ki Hadjar Dewantara?
10. Is it necessary in literature appreciation lectures to try to explore and appreciate Ki Hadjar Dewantara's literary works, especially those containing philosophical meanings and character education?

3 Result And Analysis

Research Results: Needs Analysis of Literary Appreciation Textbooks

This needs analysis research was carried out using an exploratory study through data mining activities in the field using interview techniques. The interview informants in this exploratory study included five PGSD lecturers in the Special Region of Yogyakarta (DIY). This exploratory study was conducted at five universities (universities) in DIY that have an Elementary School Teacher Education study program. The five universities are: (1) Universitas Sarjanawiyata Tamansiswa (UST), (2) Universitas Negeri Yogyakarta (UNY), (3) Universitas Ahmad Dahlan (UAD), (4) Universitas Sanata Dharma (USD), dan (5) Universitas PGRI Yogyakarta (UPY). This needs analysis is used as a basis or preliminary study for the second stage of research or development. The following is a reflection of the results of interviews in an exploratory study.

3.1. Results of Analysis of Literature Appreciation Textbook Needs for UST Lecturer

The results of an interview with one of the lecturers of the language family at the Bachelorwiyata University Tamansiswa Yogyakarta can be concluded as follows. Courses related to Indonesian in the UST PGSD Study Program are in semester 1 there are Indonesian Language Courses and Theory and Literary Appreciation Courses in Elementary School, then in semester 2 there are Language Studies Courses, in semester 3 there are Indonesian Language Skills Courses, in Semester 4 there is an Elementary Indonesian Language and Literature Learning Course, and in semester 5 there is an SD Indonesian Language Learning Innovation Course. Courses that are closely related to literary appreciation material are found in semester 1 of the Theory and Literary Appreciation Course in Elementary School, with a weight of 2 theoretical credits and are mandatory.

The reference books used to teach appreciation of literature are Burhan Nurgiantoro (Sastra Anak Pengantar Pemahaman Dunia Anak) and the main text book written by the lecturer himself (Anang Sudigdo) entitled Multikulturalisme dalam Sastra Anak which discusses the appreciation of children's literature. The book specifically discusses multiculturalism education and the values of multiculturalism contained in children's literature, while the content of philosophical meaning and character education has not been presented in more detail in this book. According to the response from the informant, it is very possible and necessary to develop a literary appreciation textbook based on philosophical meaning and the value of character.
education taught by Ki Hadjar Dewantara, because in the past he wanted to include Ki Hadjar Dewantara's teachings from Serat Sari Swara but it has not materialized. The following is a direct quote from an interview with an informant from one of the UST lecturers.

“Bisa banget. Dulu itu saat FGD atau saat-saat lanjut penelitian memang disarankan untuk memasukkan ajaran Ki Hadjar Dewantara di dalam buku ini. Dulu itu saya ingin mengambil ajaran Sari Swara... Perlu Pak, malah bagus sekali itu nanti Pak. Sangat perlu banget ya Pak, karena ajaran Ki Hadjar Dewantara itu sangat bagus banget untuk diterapkan dan ajarannya sangat banyak banget untuk dikembangkan dalam buku apresiasi sastra itu sangat bagus karena akan dibaca oleh dosen maupun mahasiswa tidak hanya mahasiswa UST tapi dari kampus-kampus lain akan memahami ajaran Ki Hadjar Dewantara.” (Interview for exploration study, with UST Lecturer, November 5, 2021)

“It can really be. In the past, during FGD or further research, it was suggested to include the teachings of Ki Hadjar Dewantara in this book. I used to want to take the teachings of Sari Swara... Need sir, it's actually very good that later sir. It is very necessary, sir, because the teachings of Ki Hadjar Dewantara are very good to be applied and the teachings are very much very much to be developed in the literary appreciation book it is very good because it will be read by lecturers and students not only UST students but from other campuses will understand the teachings of Ki Hadjar Dewantara.” (Interview for exploration study, with UST Lecturer, November 5, 2021)

The results of the interview can be concluded that there is a great need for a literary appreciation textbook which examines the philosophical meaning and values of character education primarily which contains the teachings of Ki Hadjar Dewantara as the Father of National Education to enrich the existing treasures of children's literary appreciation studies. Therefore, the results of this analysis require the development of a literary appreciation textbook based on the philosophical meaning and values of character education from the teachings of Ki Hadjar Dewantara as contained in Serat Sari Swara.

3.2. Results of Analysis of Literature Appreciation Textbook Needs for UNY Lecturer

An interview with one of the UNY lecturers who teaches Indonesian was conducted online through the Zoom cloud meeting application. The interview was conducted on November 7, 2021. The activities of this interview can be concluded as follows.

The course which is specifically called Sastra Anak or Apresiasi Sastra at PGSD UNY it is not in the curriculum, but at UNY the material about literary appreciation is discussed in the Course Konsep Dasar Bahasa Indonesia SD. So there are about four meetings in the special material for literary appreciation. These courses are programmed in semester 1 with a weight of 3 theoretical credits which are mandatory. There are no modules or reference books that are used to teach literary appreciation specifically, but they still use general references, including Burhan Nugiantoro's book (Sastra Anak: Pengantar Pemahaman Dunia Anak), Sugihastuti (Sastra Anak: Teori dan Apresiasi), Zulela (Pembelajaran Bahasa Indonesia dan Apresiasi Sastra di SD).
Regarding the content of philosophical meaning and the value of character education in the book, no one has specifically discussed the philosophical meaning. This is like the quote in the following interview.

“Kalau makna filosofis belum, njih. Jadi masih umum, biasanya saya kembangkan sendiri dari jurnal dan sebagainya. Karena kalau buku-buku terkait makna filosofis dan sebagainya itu masih masih jarang ya. Adanya itu tentang konsep sastra anak, fungsinya apa, manfaatnya dan sebagainya, tetapi kalau tentang konsep makna filosofis terus hubungan sastra anak dengan nilai pendidikan karakter atau budi pekeriti itu kan memang kita kan lebih mengembangkan sendiri.” (Interview for exploration study, with UNY Lecturer, on 7 November 2021)

“If the philosophical meaning is not yet, it is not. So it's still common, I usually develop it myself from journals and so on. Because if books related to philosophical meanings and so on are still rare. The existence is about the concept of children’s literature, what its function is, its benefits and so on, but if it is about the concept of philosophical meaning, the relationship between children’s literature and the value of character education or ethics, we will indeed develop ourselves more.” (Interview for exploration study, with UNY Lecturer, on 7 November 2021)

The interview excerpt above can be concluded that there is still an opportunity to develop a literary appreciation textbook based on philosophical meaning and the value of character education. This was reinforced by the response from an interview with Mrs. Octa as a PGSD lecturer at UNY who stated that it was very important and needed to be developed.


“Yes sir, it is very necessary sir. So the benefits are many. Because honestly, there is no related book about it yet, sir. Also, if mr. Akbar wants to float it later, it is very good, and I can use it as a reference. Especially about Ki Hadjar, for example about language learning according to Ki Hadjar for example with games or Sari Swara. I am interested in Ki Hadjar himself, if in Indonesian Sari Swaranya is what it looks like, there needs to be his own reference. For Sari Swara it's actually interesting sir, especially for children of primary school age.” (Interview for exploration study, with UNY Lecturer, on November 7, 2021).
Based on the interview data, it can be concluded that it is very important and necessary to develop a literary appreciation textbook from Ki Hadjar Dewantara’s work, considering that the concept of Ki Hadjar’s teachings is very good but still in local language (Javanese) so it needs to be adapted and developed and applied in literary learning with modern packaging so that it is easy to learn and understand by students.

3.3. Results of Analysis of Literature Appreciation Textbook Needs for USD Lecturer

Interviews with lecturers from the University of Sanata Dharma (USD) who support Indonesian Language Clumps were carried out online through the Zoom cloud meeting application. The interview was conducted on November 10, 2021. The results of this interview can be concluded as follows.

Elementary Indonesian language courses at USD include Appreciation for Children's Literature, Indonesian Language Skills, Indonesian Language Teaching Skills, and Dramatic Arts Education. However, for courses that are more related to literary appreciation, namely the Children's Literary Appreciation Course with a weight of 2 credits, it is programmed in the even semester (semester 6) with the nature of compulsory subjects.

The reference book used for the Appreciation of Children's Literature course uses a book from Burhan Nurgiantoro (Sastra Anak: Pengantar Pemahamana Dunia Anak), Chartlot Hart's book from Ohaiyo University, and uses a learning module developed by the lecturer himself entitled Appreciation of Indonesian Children's Literature. The developed module contains many philosophical values such as ontology, epistemology, axiology and also about the pedagogy of personality development, children's emotional development. Emotional intelligence. However, based on the results of interviews with informants (lecturers of PGSD USD) in the reference book used, there is nothing that contains the philosophical meaning and value of character education from Ki Hadjar Dewantara, and if there is a literature appreciation reference book that is charged then it is very good what else source or the development of Ki Hadjar Dewantara's teachings. This is as conveyed in the following interview response.


"The philosophical value of children's literature is yes. Yes, like a normal book, I put ontology, epistemology, axiology, and found the tree of science. Then I told you in the book that children's literature could not be separated from pedagogy. children's literature cannot be separated from moral values, and must contain them. So if the question was about moral values or ethics, there must be a sir and that I wrote about in the book, namely personality development, child emotional development. Emotional intelligence." (Interview for exploration study, with USD Lecturer, on November 10, 2021).
Furthermore, based on interview data, does the study of literary appreciation have to contain the philosophical meaning and values of character education developed from the concept of Ki Hadjar Dewantara's teachings? The answer or response from the informant (Pak Damai/ UPY PGSD Lecturer) stated that he thought it was very necessary and he would be very happy if there was such a book. He added that Ki Hadjar's book contained the concept of neng-ning nung-nang, in fact Ki Hadjar also applied the concept of education presented by Montesory. According to him, if Indonesia had always followed the educational philosophy of Ki Hadjar's pedagogy, surely Indonesia would have advanced, because Ki Hadjar's concept of education has always been constructivist. So according to him, it is very useful, if literature can take part in studying and developing Ki Hadjar's works.

3.4. Results of Analysis of Literature Appreciation Textbook Needs for UPY Lecturer

Interviews with lecturers from the Yogyakarta PGRI University (UPY) who support Indonesian Language Clumps were carried out online through the Zoom cloud meeting application. The interview was conducted on November 11, 2021. The results of this interview can be concluded as follows.

The names of Indonesian language courses at UPY include Indonesian Language Education Courses in semester 1, Indonesian Language 1 in semester 2 and Indonesian Language Course 2 in semester 3. Meanwhile, literature appreciation material is more dominantly taught in Indonesian Language Course 1 which is implemented in even semesters, namely semester 2 with a weight of 3 credits and is mandatory for every PGSD student. For reference books used in their lectures, respondents stated that there were no special textbooks to teach literary appreciation in particular, he used learning resources from journal articles related to the material or used general reference books that did not fully refer to the syllabus or lesson plans. The reference books used for teaching include the Pendidikan Bahasa Indonesia untuk Perguruan Tinggi book (by Dr. Eko Kuntarto and Mr. Suyanto), and the book Pengantar Pendidikan Bahasa Indonesia.

Furthermore, the reference book used, based on the responses in the interview, did not contain the philosophical meaning and value of character education. And according to him, it is very good if there is a literary appreciation textbook that contains or teaches, analyzes the philosophical meaning and value of character education, especially if it comes directly from the work of Ki Hadjar Dewantara. This is like what is conveyed in the following interview excerpt.


(Interview for exploration study, with UPY Lecturer, on November 11, 2021).

"If I read the books I haven't read in the books, sir. In my opinion, actually, Ki Hadjar Dewantara has an educational philosophy and is known as the Father of National Education, it is indeed very much needed, because nowadays indirectly
the character of today's children needs to be built from such a thing. Because we see that children today are somewhat different from children in the past have character. So I think it is very feasible to develop it. So it's great that Pak Akbar wants to develop a book from Ki Hadjar's work." (Interview for exploration study, with UPY Lecturer, on November 11, 2021).

Based on the interview data, it was stated that the development of literary appreciation textbooks based on the teachings of Ki Hadjar Dewantara was very necessary and very good, because according to him, Ki Hadjar Dewantara apart from being the father of National Education, KHD also had concepts about character education that needed to be taught and re-instilled for generations to come.

3.5. Results of Analysis of Literature Appreciation Textbook Needs for UAD Lecturer

An interview with a lecturer at Ahmad Dahlan University (UAD), one of the Indonesian Language Cluster supervisors. The interview was conducted online through the Zoom cloud meeting application on November 17, 2021. The results of this interview can be summarized as follows.

There are courses related to literary appreciation at PGSD UAD in the odd semester, namely in the first semester there is Bahasa Indonesia SD Course, then in the third semester there is Pembelajaran Bahasa dan Apresiasi Sastra di SD, then in semester 5 there is the Development of Elementary Indonesian Language Learning. However, for the literary appreciation material itself, it is included in the Pembelajaran Bahasa dan Apresiasi Sastra SD Course in semester 3.

The reference books used are still general in nature, such as the books available in bookstores and then adjusted to the RPS. Learning appreciation of literature at PGSD UAD will be very happy if there are new reference books that are in accordance with the current educational context. According to him, reference books should contain philosophical values, character and/or Pancasila values. He also appreciates and is very happy if there are books that develop from Ki Hadjar Dewantara's works, and according to him it would be more useful if Ki Hadjar Dewantara's works, which incidentally are mostly in Javanese, could be conveyed into Indonesian so that they can be understood by all current students. This is as conveyed by the informant in his response during the interview, in the following interview data excerpt.

"We will also appreciate and need to be happy if there are new published books, for example from Panjenengan or follow-up researchers who are related to the latest literary appreciation. Good. If we look at philosophical for example, yes, I was asked by Airlangga to become a writer. Yesterday last wrote a book of Language and Literature for SMK. It is indeed the cultivation of ethics, the cultivation of Pancasila values that must also be implemented, supplemented, must be included in learning. That means it is important, because the material is if it used to be in KDP, Citizenship and then Language. And lately our students need to be fortified with the values that Panjenengan conveyed earlier. It would be great if it could be implemented in such an interesting book.” (Interview for exploration study, with UPY Lecturer, on November 17, 2021).

Furthermore, regarding the need to integrate Ki Hadjar Dewantara's literary works in literary appreciation learning materials, especially those related to the philosophical meaning and values of character education, he strongly agrees and it will be much more useful when he can explore and express the concept of Ki Hadjar's teachings which are still in Javanese (Javanese centric) to Indonesian so that it can be understood by all students, not only those with Javanese background.

**Discussion**

Based on the results of the analysis above, it shows that some lecturers already have literary appreciation textbooks and are used in lectures. There are literature appreciation textbooks that have character education but some have not. However, as far as the researcher searches, the literary appreciation textbooks used in lectures have not been loaded/based on the philosophical meanings and values of character education from Ki Hadjar Dewanatara's Serat Sari Swara. Therefore, researchers will try to develop a literary appreciation textbook based on philosophical meaning and the value of character education taken from the source of Serat Sari Swara by Ki Hadjar Dewantara.

Textbooks have a function as a companion to other learning resources such as textbooks, workbooks or others. Thus, it can be said that textbooks are enrichment materials that complement the existence of textbooks [25][16]. Textbooks are closely related to the curriculum, syllabus, competency standards, and basic competencies so that the structure of the textbooks adjusts the curriculum and syllabus prepared by the Badan Standar Nasional Pendidikan (BSNP). While the textbooks referred to here are teaching materials or materials as an enrichment and support for textbooks or other textbooks that are prepared based on learning/lecture needs. It can also be said that textbooks are books published to support the curriculum and syllabus and published by the government.

Textbooks have characteristics as conveyed by O'Neill [11] as follows: (1) textbooks are not specifically designed for specific groups/courses, but are very suitable for the needs of the learner, (2) textbooks help students to learn learning materials that are appropriate to the learning topic, (3) the existence of textbooks can help learning activities independently when the teacher cannot be present in class. (4) textbooks assist teachers in developing their subject matter. Therefore in the development of a good textbook should pay attention to the following points. First, analyze the needs of readers either from the lecturer/teacher or student/student side.
Second, pay attention to the learning objectives of the development of textbooks. Third, explore the reference sources appropriate to the textbook to be developed [1].

4. Conclusion
Based on the results of interviews with PGSD lecturers in the Province of Yogyakarta (PGSD UST, UNY, USD, UPY, and UAD) it was stated that the naming of courses related to literary appreciation between universities mentioned above uses different names. The implementation is also different, some are held in odd semesters such as in semesters 1, 3 and 5. There is also literature appreciation material which is held in even semesters, namely in semesters 2 and 4. In general, every lecturer already has a reference book to support lectures. appreciation of literature but overall based on the results of interviews with lecturers and students the reference book does not contain the philosophical meaning and value of character education from the teachings of Ki Hadjar Dewantara in the work of Serat Sari Swara. Therefore, the lecturers and students feel the importance or need for a literary appreciation textbook with the theme of Ki Hadjar Dewantara's work on the philosophical meaning and value of character education as a reference and support for the success of literary appreciation lectures.

Based on the data collected through interviews regarding the supporting references used in lectures, some use reference books from other authors and some use modules written by the lecturer concerned but only used for their own circle students. The reference books include Burhan Nurgiantoro (Sastra Anak: Pengantar Pemahaman Dunia Anak), (Sastra Anak: Teori dan Apresiasi), Zulela (Pembelajaran Bahasa Indonesia dan Apresiasi Sastra di SD), Anang Sudigdo (Multikulturalisme dalam Sastra Anak), Apri Damai (Apresiasi Sastra Anak Indonesia), as well as relevant journal articles. However, all the references (textbooks) do not contain the philosophical meaning and value of character education from Ki Hadjar Dewantara's teachings. Which is based on field studies through interviews with lecturers who feel the need to study and teach Ki Hadjar Dewantara's literary works which are rich in philosophical values and character education to students. So based on the exploratory study, it is stated that lecturers and students need literary appreciation textbooks based on philosophical meaning and the value of character education as learning support books that have qualifications as textbooks that can improve students' ability to appreciate literary works.

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(1998)


Analysis Of The Role Of Community In Effort Of Citizenship Knowledge Development (Civic Knowledge)

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Abstract. The role of the community in an effort to build citizenship knowledge development (civic knowledge) is to discover how a community takes a role in developing civic knowledge. The solidarity theory by Emil Durkheim explains that a social community can be a place for living a life and to pull together and last for a long time if the community upholds the solidarity well. The research was conducted for the purpose to analyze the role of the community in an effort to build citizenship knowledge development (civic knowledge). The purpose of this research is to provide guidance to citizens within the scope of civic knowledge, such as citizen intelligence development, interaction skills, and mastering citizenship knowledge. This research was accomplished by using the type of a qualitative approach with a literature study method. The results of this research indicate that the community has a role in citizen developments within the scope of Citizenship Knowledge (civic knowledge) and also create individuals who are able to have personality qualities who have information knowledge, are able to solve problems, become citizens who have an active contribution in democratic life, and create citizens who have analytical personality, such as wise attitude in making decisions by using a center-based, street-based, and community-based approach strategy.

Keywords: Community, Construction, Civic Knowledge

1 Introduction

Human is a social creature. This means, that one is not able to live without the others. Between a human and the others, indeed have interactions between each other called social interaction. Social interaction is the important thing when activity and social integration take place [8]. The social interaction in the dynamic process of the social relation between humans, having connection person to person, circle to circle, or person to circle. The social interactions within individual process or circle who is trying to conceive social action with one another. In the process of performing social action, there is the order based on societal norms, which of course does not challenge the position of society.

In order to interaction terms goes well whether it meets two conditions, which is the occurrence of the social contact and communication between humans. The importance of social contact and communication between humans are able to be found inside the community. The community which of course has many meanings from the various side.

The definition words of the community came from Latin words communitas from basic word communis which means society. Community is the place for the society which has one purpose. A community is a social circle which has several combinations of organisms from different environments, which of course has the same interest and habitat between individual
and community. Within the community there is an individual context that has meanings, trust, and a variety of other similar conditions between community members [7].

The meaning of community is a place that has a group of individuals inside that occupies a certain location and share the same interest [5]. Therefore, it is mentioned that [13] community is a group of individual exchange problems, attentions, passions, against an object and enhance each individual skill and interact with each other continuously. Moreover, the community also refers to the values and common intention particularly, for example like the person with disability which is a category of humans that have one each other connection based on the same locality.

The community also has concepts and competence in society, such as:

1). Individuals allied inside the community have interaction between each external member than the community itself for both personal or group intention.
2). Individuals allied inside the community get the meaning of ideas from each external community member.
3). Individuals allied inside the community have the responsibility to manage the community.
4). Individuals allied inside the community gain the equitability power between community members.
5). Individuals allied inside the community have the responsibility to provide service to the public who needs their figure.
6). Individuals allied inside the community also have the responsibility to solve their own problems.
7). Individuals allied inside the community have a high tolerance since members have different backgrounds with the purpose of having a different idea of decision making.
8). Individuals allied inside the community have “managing conflict”. Managing conflict is a strategy taken by members when the problem occurs so that between members can give more advantage for community members.

Other than the concept, the community also has competence such as:

1). Community members have the ability to identify the problems that occur and are related to the community.
2). Community members have the ability to know how to achieve the goals that have been set.
3). Community members have the ability to cooperate among the community members in a sportive way to achieve the goal
4). Community member sets the goal that the community wants to achieve and make a priority scale so that they can find out which goals can be followed up first [1].

Community in achieving goals that have been set and guided by other parties. At this point, the development comes from citizenship competence. Citizenship competence has three components as citizenship knowledge (civic knowledge), citizenship attitude (civic skills), citizenship skills (civic skills). The component to be discussed is citizenship knowledge (civic knowledge). The citizenship knowledge is a material that citizens must know considering it has a strong connection with trainees since it is related to daily life according to knowledge owned.

Citizenship knowledge (civic knowledge) [1] is a skill that has to be owned by the trainees as what should be known by citizens. This aspect has a connection with the academic skills of trainees developed by various theories, political concepts, laws, and morals. The components of citizenship knowledge (civic knowledge) are able to be seen from the meaning of the basic structure system in daily life, political life, and some related to government matters.
Citizenship knowledge (civic knowledge) also includes the intelligence of citizens, interactions skills, and mastering civic knowledge.

2 Method

This research was accomplished by using a qualitative approach. As the qualitative approach provides detailed information type of study and analytical data collection process [3]. This research uses the literature study method as well. Literature study is the process of finding relevant theoretical references with the case or discussion that the writer wants to discuss [6]. In this research, the relevant theory to citizenship development knowledge (civic knowledge) is accomplished by the community. This analyst accomplished in order to escalate citizenship knowledge (civic knowledge) especially in society including theories, political concepts, laws, and social morals.

3 Result And Discussion

Human as a social creature essentially needs interaction with others in daily life. Interaction is the most basic need within each individual. Within the bounds of interaction, it needs togetherness and cohesiveness as well so that harmony can be maintained to avoid conflict and create peaceful conditions within individuals. Togetherness and cohesiveness are mostly needed in achieving the goal. A plan or purpose of the community is not being able to be made if its members do not build up a sense of togetherness and cohesiveness among members. A good community is a community that has one vision member, such as the need to maintain the cohesiveness of all community members in order to carry out the mission that has been aspired to. For this intention, a sense of togetherness and cohesiveness among community members should be instilled in community members.

Solidarity theory introduced by Emile Durkheim reads "solidarity is a feeling of mutual trust between members in a community. If the individuals in it have a sense of trust in each other then it can become a friendship and attention to responsibilities and interests shared.” This means that solidarity thing that should exist within the society as inside the social group or a community this scope requires a high sense of solidarity among community members [9].

The community also has the role of social development to educate individuals about citizenship knowledge (civic knowledge). The community has a role and approach strategy as an effort to meet the needs of civic knowledge which is manifested in the interpretation of the basic structural form of the system of social life, politics, government, and the state. Citizenship knowledge (civic knowledge) has intelligence, skills, and the ability to master civic knowledge included by citizens. Competency Aspects of Citizenship Knowledge (civic knowledge) is [2]:

1). Unity and Integrity
2). Norms and laws (regulations)
3). Human rights
4). Citizen Needs
5). State Constitution
6). Power and politics
7). Pancasila
8). Globalization
Indicators of Citizenship Knowledge (civic knowledge) that must be owned by citizens are [10]:

- Citizens who have information, means that the individual has knowledge, able to solve the encountered problems, and has a sufficient economy.
- Citizen who have an analytical personality means having a wise attitude in decision-making.
- Citizens who have an active contribution to democratic life and state life.
- Personal qualities that every citizen must owned.

Fig. 1. Indicator of civic knowledge

The community has a role as well in providing advice to citizens concerning citizenship knowledge (civic knowledge). The community implements an approach strategy by inviting the community to discuss what is needed by the community. So that community members can also provide the community with insufficient needs such as providing advice to the community on how to become a good citizen, providing motivation to children who are implementing education, provide counseling to people who are in underdeveloped regions. The community in carrying out its mission is to perform street-based, center-based, and community-based approach strategies [12].

Street Based is conducted by visiting underdeveloped regions that are far from urban areas. Community members see and understand the condition of the community area, where the community lives, which is far from adequate. The community takes actions such as motivating people who live far from urban areas, educating them according to the community needs at that time.

The second strategy is, center-based. Center-based is an approach strategy carried out by an institution. The institution at this point means community. Community members in this case meet the needs of the community in terms of education. The education rights of a child has been regulated in Undang-Undang 20 tahun 2003 concerning the Sistem Pendidikan Nasional. Community members understand the conditions that exist in society such as people who are economically disadvantaged, and in urgent need of health, education, skills, and basic needs to
fulfill their daily needs. Community members carry out fundraising actions then the collected funds will be given to the community in need so that their needs will be fulfilled. And also provide them with a schedule of teaching by community members as educators according to the needs of the community.

And the third is community-based. Community-based is an approach strategy used by the community for people who have problems with criminals. Such as ex-convicts, the community takes action by educating the public about what legal policies are in Indonesia and providing knowledge as well as how to be good citizens who obey the laws in Indonesia. In addition to the community that provides guidance to citizens regarding citizenship knowledge. The government also contributes to the prosperity of the community, especially in the education sector. It is clearly stated in the constitution of the Republic of Indonesia which mandates that: “The government of the Indonesian state must protect the entire Indonesian nation and the entire homeland of Indonesia and to promote public welfare, educate the nation's life, and participate in carrying out world order based on independence, eternal peace, and social justice”. Thus, the government has the responsibility to lend an ear to the national education system for all Indonesian citizens. The National Education System must be able to give opportunities inescapability, increase, and equal distribution of the quality of education for the next generation. There is a role of the government in managing the implementation of community-based education [4]:

1). The government is able to provide services to the community, serving the community is the most important pillar in helping the community to find individual identity so that it can be developed optimally.

2). The government as a community facilitator, emerges as a facilitator to the community who are able to communicate and participate in the community without feeling burdened.

3). The government as a community companion, can contribute to the community as a companion who has a work resource for tutwuri handayani (monitoring work, and giving warnings in the event of irregularities), ing madya mangun karsa (if you are among them, it gives encouragement), Ing ngarsa sung tulodo and as a companion that can be standards by the community).

4). The government as a partner in society, refers to the concept of empowerment which places the community as a subject, so the community must be considered as a partner. Not concerned with personal interests, but the interests of the community and society become the main subject

5). The government as a funder, the government must understand that people's conditions may vary. Not the entire people have a sufficient economy to carry out education, especially for people who ignore education. The government has a role as a provider of funds and supports all educational activity needs by the community based on proposals from the management agency.

4 Conclusion

The role of the community in providing guidance to citizens within the scope of citizenship knowledge (civic knowledge). According to the solidarity theory by Emile Durkheim which says that in a community one should uphold a sense of solidarity between members in order to achieve the goals that the community needs. The community has the meaning that the community is a place in which there is a group of individuals occupying a
certain location and have the same goal. The purpose is to provide guidance to citizens within the scope of citizen knowledge (civic knowledge), to develop citizen intelligence, interaction skills, and mastering citizenship knowledge. And also make individuals who are able have personality qualities that have information and knowledge, are able to solve problems, create citizens who have an active contribution to democratic life, and create citizens who have analytical properties, such as wise attitudes in making decisions by using a center-based approach strategy, street-based, and community-based.

References
Learning Problems In The Pandemic Era In Online Media Kompas.Com: Critical Discourse Analysis Study

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Abstract. This article critically examines news texts contained in online media about issues that occur in the world of education during the Covid-19 pandemic, especially about face-to-face learning. The dissemination of information about education through online mass media is certainly inseparable from the ideological interests and goals of each party in their efforts to perpetuate their desire in the world of education. The interests of certain parties in education policy must of course be in line with the needs of every citizen who wants to enjoy the pleasures of education even in this era. This article also wants to see an overview of kompas.com online media in presenting its news about this PTM policy. The critical discourse analysis model of Teun A. Van Dijk was chosen to analyze news texts that discuss the world of education in the pandemic era. Van Dijk carries three aspects of analysis in his model, namely, text analysis, analysis of social cognition, and analysis of social context. It's just that this research focuses on analysis at the text level. At the text level, there are three aspects to be analyzed, namely micro structure, superstructure, and macro structure. The results of this study are to describe the importance of online media kompas.com positioning itself according to the sources it was appointed. This harmony between journalists and sources creates a single interpretation of the discourse. This view of the PTM policy is still reaping the pros and cons that must be addressed wisely by the readers.

Keywords: critical discourse analysis, online media; pandemic: face to face learning

1 Introduction

In the era of the pandemic, the world of education has not gone unnoticed by the online mass media. Every problem in the world of education is discussed thoroughly by every online media. Especially during this pandemic, the world of education has become one of the sectors that has been severely affected by the negative effects of the Covid-19 pandemic. The transition from offline to online education creates new problems in society. These problems are the author's work in producing them in the community.
Discourse about problems in the world of education allows it to be studied comprehensively and in depth. Fairclough [6] suggests that discourse is used in social practices. Language as a social practice one must prioritize his ideas in viewing a text. The text cannot be separated from how the process of production and interpretation is in the order of the text itself, and the context that covers the process of production and interpretation of the text.

**Critical Discourse Analysis of Teun A Van Dijk Model**

Every discourse contained in society has aspects that must be understood thoroughly. Each aspect can be divided into three, namely the text itself, social cognition, and context analysis. These three items are things that must be studied in analyzing developing discourses, including discourses on problems. These three items are things that must be studied in analyzing developing discourses, including discourses on educational problems in the pandemic era, which of course cannot be separated from certain goals and objectives [14]. In order to uncover this, an analytical method is needed, namely critical discourse analysis using the perspective of Teun A Van Dijk [12].

![Van Dijk Critical Discourse Analysis Analysis Model](image)

Table 1. Text Analysis of Teun A Van Dijk's Model [5]

<table>
<thead>
<tr>
<th>STRUCTURE DISCOURSE</th>
<th>ASPECTS OBSERVED</th>
<th>ELEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Micro Structure</td>
<td>THEMATIC</td>
<td>Topic or theme</td>
</tr>
</tbody>
</table>
After analyzing the body of the text, Teun A Van Dijk provides an understanding that discourse cannot only be analyzed on the aspect of the text. In order to provide a good understanding of a discourse, another point of view is needed so that the text can be clarified. These aspects are the social aspects of cognition and the context that gave birth to the discourse. These three interrelated aspects are used to reveal the hidden agendas of a text.

This study aims to observe how the online media kompas.com represent educational problems in the news headlines they produce [11]. This problem is focused on face-to-face learning policies that have pros and cons from various parties. As a national media, of course, Kompas.com can be a medium that provides solutive information for learning during this pandemic. But despite all that, no media can be completely neutral without taking sides, therefore it is important to see partisanship as an effort to influence public opinion about education during a pandemic.

2 Research methods

This study uses a qualitative approach with descriptive research methods. This study aims to describe the use of written language as a form of social practice. In the sense that this research intends to reveal the meanings of various qualitative information with careful descriptions through the use of vocabulary. Qualitative research seeks to explore and understand the meaning that comes from the research problem. Defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and behaviors that can be experienced [9].
Descriptive qualitative research is qualitative research that serves to identify what is in the social world and how it manifests itself. Therefore, it offers the opportunity to unpack issues, to see what they are about or what is in them, and to explore how they are understood by those connected with them [4]. Data refers to an organized collection of information, usually the result of experience, observation, and experimentation [10]. This data consists of numbers, words, or pictures, primarily as measurements or observations of a set of variables. The main data sources in qualitative research are words and actions, the rest is tritagonist data such as documents and others.

Based on the opinions of the experts above, the source of data in this study is news texts on the online mass media kompas.com. While the data in this study is news text in the form of words, sentences, and paragraphs contained in the news text of kompas.com. Researchers have classified news about issues regarding problems in the world of education in the pandemic era. This news classification starts from December 28, 2020 - January 28, 2021 and found 10 news related to the topic to be discussed. The researcher did not make the 10 news texts to be analyzed, but focused on the problems that were currently being discussed. The focus of this problem is the problem of face-to-face learning which has been re-launched by the Ministry of Education and Culture. From this topic, two news texts were found which became the data to be analyzed, namely “Sejauh Mana Sekolah Dasar Siap Tatap Muka? Ini Survei Kemendikbud” and “Survei FSGI: 45 Persen Guru Menolak Sekolah Tatap Muka Januari 2021”. The data in this study were obtained from the results of reading news texts in national online media about problems in the world of Indonesian education during the pandemic. The data was obtained by using the researcher as the main instrument. Researchers act as instruments that prioritize the ability to process data as soon as possible and take advantage of opportunities to clarify data. Clearly, in an effort to capture all the data and information needed for this research, the following data collection techniques were used, (1) documentation techniques, (2) reading techniques, and (3) note-taking techniques [8]. Then the data that has been obtained is analyzed using the critical discourse analysis model of Teun A. Van Dijk.

3 Results and Discussion

Text 1 ”FSGI Survey: 45 Percent of Teachers Refuse Face-to-Face Schools January 2021”

<table>
<thead>
<tr>
<th>STRUCTURE DISCOURSE</th>
<th>ASPECTS OBSERVED</th>
<th>FINDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Micro Structure</td>
<td>THEMATIC</td>
<td>Teacher's rejection of face-to-face learning policy</td>
</tr>
<tr>
<td></td>
<td>Themes or topics that are put forward in a text</td>
<td></td>
</tr>
<tr>
<td>Superstructure</td>
<td>SCHEMATIC</td>
<td>Summary</td>
</tr>
<tr>
<td></td>
<td>This element displays related titles regarding teacher rejection of face-to-</td>
<td></td>
</tr>
</tbody>
</table>

Table 2. Analysis teks aspects CDA
<table>
<thead>
<tr>
<th>Micro Structure</th>
<th>SEMANTICS</th>
<th>SYNTAX</th>
</tr>
</thead>
<tbody>
<tr>
<td>The parts of the text that are schematized into one whole story</td>
<td>face learning policies based on the results of the FSGI survey</td>
<td>Sentence form, Coherence, pronoun</td>
</tr>
<tr>
<td><strong>Lead</strong></td>
<td>News terrace containing information about the results of a survey conducted by FSGI with an emphasis on teacher refusal regarding PTM</td>
<td><strong>Sentence Form</strong></td>
</tr>
<tr>
<td><strong>Story</strong></td>
<td>The content section describes the results of a survey of teachers regarding their disagreement with PTM. At the end, FSGI offers a solution regarding this PTM problem.</td>
<td>The sentence patterns to be formed are facts and opinions with a deductive pattern. The main information is presented at the beginning of the text</td>
</tr>
<tr>
<td><strong>STILISTICS</strong></td>
<td><strong>RHETORICAL</strong></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>Lexicon</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

```
and is followed by explanatory information

**Coherence**

The coherence used by Heru Purnomo so as to indicate the consequences of his interests if not implemented

**Pronouns**

The pronoun used by Heru Purnomo is “they”. This pronoun is addressed to the teacher who does not agree with PTM

**STILISTICS**

Lexicon:
The word disagree is a word that often appears as a form of denial of PTM policies, in fact this is different from the survey results "49.36% of teachers agree that face-to-face learning is not exposed, even though the results are greater than teachers who disagree 45.27%"

**RHETORICAL**

Graphic, Metaphor, Expression:
```

Social Cognition  Text 1 "FSGI Survey: 45 Percent of Teachers Refuse Face-to-Face Schools January 2021"

In text 1, the social cognition displayed by journalists is role schemas. Journalists view the position of others in society as an object of reporting. A scheme like this puts forward the role that a person must carry out in relation to his function and position in his environment. Although the social cognition of journalists can not be clearly seen, but whose role he is highlighting is the view that influences him when producing news.

The role scheme produced by journalists takes on the role of Heru Purnomo as Wadir of FSGI (Federation of Indonesian Teachers' Unions). The riding of this role by journalists is clearly seen when the survey results presented are different from the news topic. It has been explained in the text analysis section "49.36% of teachers agree that face-to-face learning is not exposed, even though the results are greater than teachers who disagree 45.27%" journalists take the results of a small survey to carry out its aims and objectives.
Social Analysis Text 1 “FSGI Survey: 45 Percent of Teachers Refuse Face-to-Face Schools January 2021”

The context of the birth of this text is closely related to educational problems in this pandemic era. In addition, there are two social analyzes offered by Van Dijk [15], namely the practice of power and access to power. Both of these analyzes are important to do to see things that develop outside the text.

In text 1, Heru has the sole power as a person who has the power to deliver survey results. The sole power in this text makes the image of the party who disagrees with his opinion not expressed. Journalists do not give space to the authorities to correct or present their opinions [1]. This alignment of course provides a single interpretation of this text.

We cannot analyze access to power because from an institutional perspective, FSGI is a federation that is not close to the government. Opinions raised are opinions that differ from those of the government. The government through the Ministry of Education and Culture issued a PTM policy which will be implemented in this new semester (January 2021). Then the power of power is not seen in text 1.

Text 2 “To what extent are elementary schools ready to meet face-to-face? This is a Ministry of Education and Culture Survey”

<table>
<thead>
<tr>
<th>STRUCTURE DISCOURSE</th>
<th>ASPECTS OBSERVED</th>
<th>FINDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Micro Structure</td>
<td>THEMATIC</td>
<td>Face-to-face learning readiness</td>
</tr>
<tr>
<td></td>
<td>Themes or topics that are put forward in a text</td>
<td></td>
</tr>
<tr>
<td>Superstructure</td>
<td>SCHEMATIC</td>
<td>Summary</td>
</tr>
<tr>
<td></td>
<td>The parts of the text that are schematized into one whole story</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Summary</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>This element displays a title related to the readiness of elementary schools in carrying out face-to-face meetings. This is related to the results of a survey conducted by the Ministry of Education and Culture.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Lead</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Give initial emphasis on the results of the survey conducted by the Ministry of Education and Culture. This was conveyed directly by Sri Wahyuningsih as Director of Elementary Schools at the Ministry of Education and Culture. Placing this information at the beginning gives the effect of an</td>
<td></td>
</tr>
</tbody>
</table>
undeniable truth about the topic that will be discussed in the content section

**Story**

This content section provides an explanation of the aspects that must be prepared by elementary schools

<table>
<thead>
<tr>
<th>Micro Structure</th>
<th>SEMANTICS</th>
<th>Background</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Setting, Detail, Meaning, Pre-assertion, Nominalization</td>
<td>Sri Wahyuningsih's statement regarding the survey results. Giving a background like this is to strengthen the intentions that journalists want to show in an effort to convey the meaning that they want to create in the community. Sri Wahyuningsih was chosen because he is a person who has authority regarding this issue so that whatever he will convey will be easily accepted by readers</td>
</tr>
</tbody>
</table>

**Details**

The details shown in this text are the results of a survey on face-to-face policies. The surveys contained in this trks as a whole have good results and are in accordance with the re-implementation of the face-to-face policy in schools. It can be concluded that the details displayed are to support government policies. For example, 97.1% of elementary schools have clean toilets and latrines, each school has 6-10 facilities for washing hands with soap, and 92.4% of schools already have a disinfectant.  

**Meaning**

Journalists explicitly support the policy of the Ministry of Education and Culture to carry out face-to-face learning

**Presupposition**
Social Cognition  

Text 2  “To what extent are elementary schools ready to meet face-to-face? This is a Ministry of Education and Culture Survey”

In text 2, the social cognitions displayed by journalists are role schemas. Journalists view the position of others in society as an object of reporting. A scheme like this puts forward the role that a person must carry out in relation to his function and position in his environment [13]. Although the social cognition of journalists can not be clearly seen, but whose role he is highlighting is the view that influences him when producing text.

The role scheme produced by journalists takes on the role of Sri Wahyuningsih as Director of Elementary Schools at the Ministry of Education and Culture. His role in conveying the results of the survey conducted by the Face-to-Face Learning Preparation Survey Team was explored by journalists to direct the interests to be obtained from the text. In general, the results of this
analysis show that there are common interests between the Ministry of Education and Culture and journalists.

**Social Analysis Text 2 “To what extent are elementary schools ready to meet face-to-face? This is a Ministry of Education and Culture Survey”**

The context of the emergence of this text is closely related to educational problems in this pandemic era. In addition, there are two social analyzes offered by Van Djik, namely the practice of power and access to power. Both of these analyzes are important to do to see things that develop outside the text.

In text 2 the sole power is owned by Sri Wahyuningsih. That power is obtained by the position he is holding. Automatically he has full power over the information he wants to convey. The practice of singular power like this can lead to an impartial interpretation of those who disagree with face-to-face learning being carried out. This also resulted in the option not being discussed by the ruling party.

**Text As A Representation Of Education Problems In The Pandemic Era**

The circulation of discourse on the policy of transferring learning from online to face-to-face creates a new debate space in the community. The debate space is produced by online media into a text that can be consumed massively by the public. Of course, more and more information like this is multiplied, resulting in conscious or unconscious control over the opinions that will be formed in the community. The media can carry out one of its roles in order to influence the attitudes and behavior of a person or group of people or society.

One of the media's efforts to influence public opinion can be seen from the text analyzed in this study. These texts are a description of the social reality about the pros and cons of re-implementing face-to-face learning. Pros and cons should be a natural thing in looking at a problem. However, each participant who represented the arguments for and against brought data from the survey results which they claimed came from the teaching community. This of course creates confusion in the perceptions received by teachers and students. The excess production of discourses that are pro and contra can lead to disinformation in the public.

Several problems faced by teachers and students during the pandemic, (1) limited knowledge about technology; (2) limited facilities and infrastructure; (3) limited online learning experience. Of the three problems stated by Asmuni, of course, teachers and students are still in a situation of uncertainty about the direction of education during this pandemic. The problems of teachers and students will increase if the role of online media does not wisely display information from only one point of view. The information provided should contain several views from experts that can lead the perceptions of teachers and students to one goal.

On the other hand, the participants appointed in the two texts in this study also have a major influence in the formation of public opinion [2]. The thing to highlight is the survey results they claim. Why are the results of a survey discussing the redefinition of face-to-face learning contradictory? Though both claim to survey objects with the same background. Journalists repeatedly quote direct sentences uttered by participants so that they can provide confirmation to readers that the data submitted by participants is valid and can be accounted for. The role of participants cannot be ruled out in forming meaning outside the text.
**Scheme Of Journalist In Text**

The role scheme used by journalists makes the news direction seem neutral. Journalists try to hide their interests from the arguments expressed by participants. Journalists merged with the role of participants who became the main focus of the news. A scheme like this can of course be carried out by journalists when participants convey a lot of data in the form of statistical figures that cannot be disputed.

The neutral impression brought by this role scheme is actually not really neutral. This neutrality can be seen from the role it plays. Although they cannot come into direct contact with journalists to reveal the social cognition they carry, the researcher can conclude that Kompas.com journalists take sides from the schemes they play. Social cognition can be seen by what role the media plays.

**4 Conclusion**

The text produced by Kompas.com related to the re-establishment of face-to-face education can be a representation of the problems that are being faced in the world of education. The texts produced contain pros and cons which are based on survey data so that the function of the text as a means of enlightenment in these difficult times can turn into dividing the perceptions of teachers and students. The presentation of pro and con information is not supported by other experts outside the views of the main participants in the text. This makes the journalist's social cognition only pivot on one view so that the text produced for public consumption is not neutral. The alignments of journalists in text 1 are on the side of the Federation of All Indonesian Teachers, while for text 2 the alignments of journalists are on the side of the policy makers, namely the Director of Elementary Schools of the Ministry of Education and Culture.

**References**


Critical Reading Skills in Writing Scientific Papers containing the 21st Century Skills

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Abstract. It is important to construct critical reading skills into the writing scientific papers process for students. It aims to strengthen the process and results of scientific writing so that the results are more profound. Therefore, this research was aims to reveal the basic concepts of critical reading in writing scientific papers for students and the relation between critical reading and the 21st Century skills in writing scientific papers for students. The method used in this study is a critical analysis method through the following stages: (1) formulating research questions and hypotheses, (2) sampling the selected data sources, (3) making categories used in the analysis, (4) collecting the data on a sample of documents that have been selected and coding, (5) making scales and items based on certain criteria to collect the data, (6) interpreting the data obtained, and (7) conclusions. The results of the analysis found about two main things. First, critical reading skills have a strong influence on article writing skills, especially in the process of finding ideas and ideas, paragraph development, description analysis, content analysis, research results development, and concluding. Secondly, critical reading skills cannot be separated from the 21st century skills, namely critical thinking and problem solving skills, creativity and innovation, collaboration, and communication.

Keywords: critical reading, students, scientific writing, the 21st century skills

1 Introduction

Reading is one of the skills that must be mastered by students as a provision in responding to the content of the reading text or developing ideas after reading. The type of reading studied in this research is critical reading, although there are reading comprehension and creative reading which can also be used as a study material. Studies related to critical reading provide an interesting description that to master, understand, or implement science that requires receptive language skills that are not just getting it but holding in depth about what is obtained. This is in line with the idea of Nasrollahi et al. [1] which revealed that reading has often been done by students but in practice it has not been conducted systematically, so it does not get maximum results. The systematic concept is that what is read has not been matched by a response to the reading results.

Research on reading skills has been carried out in previous studies with different subjects and themes. Sawitri et al. [2] tested the effectiveness of learning to read in schools, Subekti et al. [3] developed a textbook containing the values of Pancasila, Praheto et al. [4] implemented Indonesian language learning by using interactive multimedia, and Rahmawati et al. [5] conducted an analysis of student reading in Indonesia. In addition, various research findings related to critical reading skills also show various problems namely findings from [6], [7], [8], [9]. In some of these studies, it was revealed that various things have been conducted in improving critical reading skills and how to maximize them to support the quality of interests or other competencies. These efforts have been implemented to students even to teachers.
Efforts to increase the strength of reading skills do not always in accordance with the plan with various causes. There are several studies that reveal several aspects or analyzes related to reading skills. [10] It revealed that the type of text presented will affect reading results because each individual has different characteristics in reading in general and critical reading in particular. This is strengthened by studies [11], [12], [13], [14], [15] regarding the relation between critical reading skills and literacy, reading attitudes or habits, knowledge perception, self-efficacy, scientific literacy, translation, and strengthening other languages skills. Many aspects that affect reading skills turn out to be complementary and related so that they need to be deepened and strengthened.

Based on observations and previous research studies that have been revealed, it can be known that the development of reading skills is also related to other skills. One of the skills that is closely related is writing skill. The amount of information obtained when reading will make it easier to develop words in writing. One of the writing skills needed by students is writing scientific papers.

Writing scientific papers is something that cannot be avoided in the academic life of students. However, based on several previous studies, there are some basic problems related to the writing of student scientific papers. [16], [17], [18] stated that there are limitations in written communication, difficulties in finding the right topic, and limitations in writing to solve problems. Meanwhile [19] revealed that there are limitations in language when writing, namely writing and foreign languages. In other words, writing problems include writing preparation, writing, developing writing, and editing writing based on good structure and grammar.

Thus, the main problem in this study is how educators can maximize critical reading skills to improve scientific writing skills. This is reflected in the lack of critical thinking skills of students in developing ideas in writing scientific papers. The problem is in line with the study that has been revealed about critical reading. When it is compared to several studies on critical reading, there are still no studies on strengthening critical reading for strengthening scientific writing.

Based on this background, critical reading skills become one of the keys in writing scientific papers. This does not mean putting aside reading comprehension and creative reading, but there are some interesting focus of critical reading in scientific writing that require critical expression of ideas. The aim is to reduce the level of plagiarism in scientific writing, which is allegedly due to a lack of critical thinking among students.

Based on this background, the research question of this article are. (1) What is the basic concept of critical reading in writing scientific papers for students? (2) How is critical reading related to 21st Century skills in writing scientific papers for students?

2 Research Method

This study uses an approach critical analysis [20] which consists of 5 main questions, namely: (1) who? (2) days what? (3) in which channel? (4) to whom? and (5) with what effect? The method used in this study is a critical analysis method Lasswel [20] with steps, (1) researchers formulated research questions and hypotheses, (2) sampled the data sources that had been selected, (3) made categories used in the analysis, (4) collected the data on a sample of documents that had been selected and coding, (5) made scales and items based on certain criteria to collect data, (6) interpreted the data obtained, and (7) made conclusions. The subjects of analysis in this study included the findings of previous studies, observations, research studies, and relevant theories. The analysis is also supported with the initial observational data so that there is a combination of analysis and disclosure of the initial data related to critical reading of students.
3 Result And Analysis

There are two results and a discussion that includes 5 questions based on [20]. Questions (1) who? (2) says what? discussed in the first analysis of students’ critical reading skills in writing scientific papers and questions (4) to whom? and (5) with what effect? discussed in the second analysis of the relationship between critical reading and 21st century skills in writing scientific papers for students. Question (3) in which channel? Not analyzed because it has been included in the analysis carried out.

3.1 Students’ Critical Reading Skills in Scientific Writing

Critical reading is part of general reading skills. If it is analyzed more deeply, reading is one of the four interrelated reading skills. If someone is able to read well, gets complete information, and able to criticize the contents of his reading, he will make other language skills better. This is in line with the results of studies [21], [22], Varaporn and [23] who stated that good writing skills are supported by good reading skills as well. Not only understanding the reading but critically examining the contents of the reading for the need of writing.

These findings related to critical reading provide a message and information that many people know why it is difficult to write but not everyone is willing to overcome the problem. In addition, students as prospective scientists have their own interests in developing writing skills. Student needs in the scientific receptive aspect are unavoidable. Students as prospective scientists need a lot of new knowledge to be applied into other forms, namely speaking and writing.

Several studies have shown the relationship between critical reading and students' academic ability, as revealed by [24], [25], [26], [27]. If it is analyzed, there are several close relations between students' critical reading skills and other academic lives which are listed in the following table. What is revealed in the table are some examples of academic aspects that are directly related to critical reading.

Table 1. The Relation between Critical Reading Skills and Student Academic Aspects

<table>
<thead>
<tr>
<th>Reading Aspect</th>
<th>Student Academic Aspects</th>
<th>Description of Relation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical reading skills</td>
<td>Remember material ability</td>
<td>Critical reading does not directly affect the ability to remember because the main goal is not memory but understanding the basic concepts of the material read.</td>
</tr>
<tr>
<td></td>
<td>Asking ability</td>
<td>Asking ability is greatly influenced by critical reading because students who are able to read critically will have many questions to ask or develop.</td>
</tr>
<tr>
<td></td>
<td>Critical thinking in learning</td>
<td>Students who are accustomed to critical reading will be able to find new understandings based on what they read and relate to the learning they follow.</td>
</tr>
<tr>
<td></td>
<td>Creative/ scientific learning</td>
<td>The basis for writing is an idea that is developed in a writing in the form of a work. Students who read critically will find it easier to find and develop ideas from the readings they have read.</td>
</tr>
</tbody>
</table>

More specifically, there are several indicators that show the relation between critical reading skills and scientific writing skills, which are presented in the following table. The sections of scientific papers presented are some examples of general sections that can be used as an understanding of the concepts presented.
Table 2. The Relation between Critical Reading Skills and Student Writing Skills

<table>
<thead>
<tr>
<th>Reading Aspect</th>
<th>Scientific Writing Skills</th>
<th>Description of Relation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical reading skills</td>
<td>The discovery of ideas</td>
<td>Critical reading greatly influences students in finding ideas or ideas in research.</td>
</tr>
<tr>
<td>Writing outline</td>
<td>The writing of framework is based on the ideas that have been found.</td>
<td></td>
</tr>
<tr>
<td>Paragraph development</td>
<td>Paragraphs developed by students tend to be monotonous if students are not able to think critically, they can even get stuck with the habit of copy and paste.</td>
<td></td>
</tr>
<tr>
<td>Content and description analysis</td>
<td>The basis for analyzing is theory and reading that is read critically so that it can provide in-depth analysis.</td>
<td></td>
</tr>
<tr>
<td>Research result development</td>
<td>Assembling the results of the description into a unity that requires accuracy based on knowledge, which one of them is obtained by the critical reading process.</td>
<td></td>
</tr>
<tr>
<td>Citation</td>
<td>Currently cited should be conducted with the reference manager so that nothing is missed.</td>
<td></td>
</tr>
<tr>
<td>Conclusion</td>
<td>A good conclusion is based on the results of critical reading of research findings or writings that have been revealed.</td>
<td></td>
</tr>
<tr>
<td>Text editing</td>
<td>Editing is not just editing language but content and legibility so that it requires accuracy, thoroughness, and criticality in reading.</td>
<td></td>
</tr>
</tbody>
</table>

Based on the table above and the results of researchers' observations in lectures and research, it can be concluded that not everyone who reads does critical reading. There are still many students who only read to fulfill the task and understanding process. In this case, the researcher concludes that it takes several conditions for someone to be stated to be critical reading. (1) Reading activities are entirely critical thinking activities with different goals, for instance wanting to criticize reading for writing ideas.

(2) The reader does not fully agree with the reading before considering it with many aspects, so that new conclusions will emerge. (3) The reader seeks the ultimate truth when reading and criticizes the reading so that the understanding emerges. (4) The readers always involve themselves in the reading problems. (5) Critical readers do not remember what they read but process and formulate it into something they are looking for. (6) The reading results will be implemented and not just remembered.

3.2 The Relation of Critical Reading with 21st Century Skills in Scientific Writing for Students

The 21st century skills consist of critical thinking and problem solving skills, creativity and innovation, collaboration, and communication. This ability is a skill that can be used as a basis for strengthening other skills, namely reading and writing skills. Based on the analysis, there are several components that we can conclude in relation to how we can relate critical reading skills, scientific writing skills containing 21st century skills. These are briefly illustrated in the following table.

Table 3. Strengthening Critical Reading Skills and Writing Skills of Students based on 21st Century Skills

<table>
<thead>
<tr>
<th>21st Century Skills</th>
<th>Scientific Writing Skills</th>
<th>Description of Related 21st Century Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical thinking and</td>
<td>Discovery of ideas</td>
<td>In the process of finding ideas, criticality, creativity, and innovation are needed, which can be done with good</td>
</tr>
</tbody>
</table>
The description contained in the table is the result of observations of students’ habits in writing scientific papers. Students are accustomed to construct ideas at almost every step of writing scientific papers, whether it is in the form of paper assignments, article writing, or thesis as a final project. However, there are still many students who do not realize that the process of writing scientific papers also requires other components to strengthen critical reading skills to write scientific papers. Those abilities are critical thinking and problem solving skills, creativity and innovation, collaboration, and communication.

Researchers found that the problem lies in the willingness to implement which is still not optimal. For instance, students have the provision to collaborate but they are reluctant to do so because it is considered impractical so that it obstructs the mindset of openness in science. If it is examined, collaborating is one of the best means to strengthen someone’s criticality. In addition, this is where the role of institutional control is to oversee the delivery of the best concepts, one of which is the 21st century skills so that they can be implemented. One of them is in writing scientific papers so that the results of writing scientific papers can be in-depth and produce scientific findings that can be accounted for.

Based on this analysis, we can compare with the findings of previous studies. The result of this analysis is a strengthening of previous researchers, particularly in terms of critical reading outcomes which not only have an impact on receptive knowledge but also have a creative side. In addition, this analysis emphasizes that in improving writing skills, students must be equipped with directed critical reading qualities. Thus, what is done will have a direct impact on what is intended. For instance, in critical reading learning aimed at strengthening scientific writing skills, it will have an impact if everything that is designed leads to strengthen scientific writing skills.

4 Conclusion

Based on the results of the analysis and discussion, there are several conclusions that can be drawn. First, critical reading skills can be used as a basis for strengthening other skills, particularly in language skills. Critical reading skills have a strong influence on scientific writing skills, particularly in the process of finding ideas, paragraph development, description analysis, content analysis, research results development, and conclusions. Second, critical reading skills cannot be separated from the 21st century skills, namely critical thinking and problem solving skills, creativity and innovation, collaboration, and communication. It is illustrated that the process of writing scientific papers requires aspects of the 21st century skills that have been adapted to the needs.
There are three main recommendations based on the findings in this article. First, students should strengthen critical reading skills by doing exercises with the right pattern. Second, critical reading skills cannot be acquired in a short time, there needs to be practice and good patterns to develop them. Third, there is a need for in-depth development, evaluation, or analysis to find solutions to unfinished problems, namely strengthening scientific writing skills and their development so that students are able to implement them well with a good scientific attitude as well.

References


Resilience As a Strengthening Capital for Covid Patients

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Abstract

The disease caused by COVID-19 is a disease that is feared by society today. Because COVID-19 is a new disease, no effective drugs or vaccines have yet been found. Covid 19 is a contagious disease. This situation certainly affects the psychological condition of patients experiencing Covid19. This article aims to describe the resilience of ex-covid19 patients, the psychodynamics of ex-covid-19 patients, protective factors, and risk factors. The research method uses qualitative research methods with a phenomenological approach. The research subjects were three patients who had been discharged from the hospital. The results of the study show that patient resilience skills are needed to recover quickly.

Keywords: covid 19, resilience, psychodynamics, protective

1 Introduction

Covid-19 (coronavirus disease 2019) is a new disease caused by a virus from the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) group. Covid-19 is a newly discovered disease in the world. The first case of covid-19 was found on December 31, 2019, in Wuhan, Hubei province, China [2]. Covid-19 comes from the Coronavirus, which is easily transmitted and causes death. Until now, the COVID-19 pandemic has not been handled properly, and even a second wave has arisen with the number of patients soaring. Aging and comorbidities make individuals at the greatest risk of COVID-19 serious illness and mortality due to senescence-related events and deleterious inflammation [6].

Having a chronic condition (CC) means facing an additional stressor in life [8]. This condition certainly affects the public's perception of the Covid-19 disease. The perception that the Covid-19 disease is a highly contagious, deadly disease, has therefore been ostracized from neighbours. This, of course, affects the psychology of individuals who suffer from diseases caused by the Covid-19 virus. Covid-19 has a physical and psychological impact on sufferers. Covid19 causes cognitive
disturbances, such as brain fog to fatigue, lung and heart disorders [4]. In addition to physical condition experienced by Covid-19 patients, psychological disorders such as anxiety, stress, excessive worry, and mental illnesses are also experienced by Covid-19 patients [10]. This psychological disorder often worsens the patient's physical condition.

The resilience of COVID-19 patients is needed so that the psychological disorders experienced by patients do not worsen the patient's physical condition. Similarly, patient resilience is required to rise when experiencing a critical moment. Resilience plays an essential role so that patients can survive through Covid19. The formulation of the problem from this study: How is the picture of resilience in covid19 patients who work?

This study aims to 1) determine the psychodynamics of resilience, 2) identify patient risk factors, and 3) identify protective factors and covid 19.

Resilience means bounce back. Resilience means the ability to recover from a state. Return to its original shape after being bent pressed, or stretched. Or, in other words, the ability to heal. Resilience is the capacity to maintain the ability to function competently in the face of various life stressors (Kaplan et al., 1996; Egeland et al., 1993 in [14]). Resilience is the ability to survive and adapt as well as the human capacity to face and solve problems after experiencing misery (Grotberg, 1999 in [14]).

According to Grotberg (1999), the sources of resilience include: (1) I Have, related to how much social support individuals receive from their environment; (2) I am; related to personal strength within the individual, which includes feelings, attitudes, and beliefs. (3) I Can; relate to one's efforts in solving problems towards success with one's strength. Assessment of self-ability in solving problems, social and interpersonal skills.


Resilience occurs when individuals are faced with situations that contain risks, how individuals can manage the problems they face. According to Windle (1999 in [6]) states that resilience is formed from risk factors and protective factors. Excellent and successful adaptation reflects the strength of individual protective factors.

Resilience in Health settings

Pain is a sensory and emotional experience and is also influenced by various psychological factors [1]. Psychological resilience is a psychological resource that facilitates individuals adapting to disease [8]. Through resilience, individuals can cope with pain and transform themselves or maintain conditions to function competently in the face of various stressors in life.

Research conducted by Baraqbah and Hatta [2] on cervical cancer patients found that resilience patients feel calmer when facing problems and in emergencies. Patients can see things from a different point of view and try something they think cannot go through [2].
Research conducted by Saputri and Valentina (2017) on breast cancer patients found that patients who have good resilience can develop emotional regulation, control stress, have hope for the future, and can identify problems so that patients can have a more positive outlook on life by grateful for the conditions experienced and accept breast cancer as part of his life[12].

The psychological condition of Covid-19 patients

Covid-19 exposes not only the patient's physical condition but also the patient's psychological condition. Research conducted by The Guardian (2020) states that patients feel insomnia, anxiety, depression, and others. The Guardian study stated that of 402 patients, 28% had post-traumatic stress disorder (PTSD), 31% depression, 42% anxiety, 40% insomnia, and 20% obsessive-compulsive. In addition, The Guardian's research on 265 men and 137 women showed that women suffer more psychologically than men [13]. Based on the explanation above, this study was conducted to reveal resilience in COVID-19 patients.

2 Research Methodology

This study uses a qualitative method with a phenomenological approach. This method explores the dynamics of resilience in COVID-19 sufferers. The subjects in this study were three people who had finished being treated from the hospital isolation room. Data were collected through observation and interviews. The data analysis technique uses the theory of Miles and Hubberman, namely data collection, data reduction, data presentation, and concluding.

3 Results and Discussion

In this section, the author describes descriptively Source Books in Riau Malay Culture Local Content and Utilization of Digital Literacy.

This study reveals three things to focus on, including:
1) Psychodynamic resilience of covid-19 patients
2) Identify risk factors for COVID-19 patients
3) Identification of protective factors for covid 19 patients

1) Psychodynamic resilience of covid-19 patients

Thoughts and feelings when tested positive for Covid-19. The subject’s experience shows his surprise, feeling sad because he will undergo an atmosphere of isolation. Subject says:

I cry. Afraid that my age will soon be (R)
Another subject, when he heard the doctor's diagnosis that he had tested positive for Covid-19, also said:

When I heard the doctor's diagnosis stating that I was positive for Covid-19, at first I cried, how come it was like that. Like... How do you... Deny that... How come you get hit, like that (N).

Thoughts and feelings at the time of isolation in the Hospital. Subjects feel lonely, anxious, and depressed facing treatment.

Subject stated:

I went to the hospital and went straight to the ICU. I feel uncomfortable, afraid of being alone in the room. The room is full of medical equipment, the sound of the heart detection continues to add to the atmosphere even more pressing. Afraid. Especially when it comes at night. The more tense (A).

Things that cause you to feel depressed, anxious, and depressed. Subjects feel that their movements are minimal, must always maintain health protocols, because they are in an infectious disease environment. Subject stated:

I feel pressured because we can't move freely. We must strictly implement the health protocol, even in the room, while sleeping we must still wear a mask. Likewise, if we want to chat with other Covid-19 patients. Sometimes we are afraid of being infected in the isolation room, especially for new patients.

Feeling anxious when we wait for laboratory results once a week. Anxious when the swap result is still positive, it has not been allowed to go home (A).

Another subject stated:

I often couldn't stand being in isolation. I often cry, sad, confused. I thought about my son at home alone. How to eat it. Thinking of my husband who is old and sick. (R)

2) Identification of risk factors for COVID-19 patients.

A risk factor is anything that influences a person's susceptibility to stress when dealing with or exposed to a stressor. The more vulnerable to stress, the more non-adaptive behaviour emerges. When a patient is tested positive for Covid-19, the term Covid-19 is a stressor. Another problem that is a risk factor is people who have a negative view of Covid-19 patients. In this case, the neighbours of the patient, stay away from families who are sick with Covid-19. Another notable factor associated with this pandemic is the stigma in its two dimensions (public stigma and self-stigma), previously documented with other infectious, physical, and psychological health disorders, especially when isolation and quarantine are involved [4]. Subject stated:
I deliberately hide my pain. I told my neighbor that I was sick with typhus and that the doctor shouldn't be able to visit me. If I am honest with my neighbors, my child will be ostracized by the neighbors. My son will have difficulty buying food and difficulty shopping. I get more stressed when a neighbor calls, tries to investigate my illness, why don't I get out of the hospital, even though it's been a long time. (R)

Another subject stated:

I don't tell my neighbours about my illness. I am afraid that my family will be ostracized by the neighbors. Neighbours who know I work at the hospital. Luckily I live with my in-laws (N).

Covid-19 treatment therapy is classified as treatment using high doses because it is classified as an infectious disease. This treatment therapy causes physical discomfort and even pain. This condition is a risk factor that adds to the patient's stress condition. Subject says:

I couldn't eat at all, I ate a little, I vomited, I was hungry, I threw up a little. Then, who was the doctor at that time? You see, ma'am, don't teach bread 1 to eat a little, the medicine will be drunk later, oh no, ma'am, already. Force it, ma'am, 10 minutes later, bread 1 is like this, ma'am. It's okay Alhamdulillah until I eat a little bread one drink six that's okay, thank God I can feel the pain how it is infused, it hurts to put the infusion in, I'm sick nurse, hold on, don't you want to get well, hold on, it hurts until it hurts so much that I keep on holding back crying, but at that time the nurse forbade it, mother, if you keep crying like this, it doesn't increase your immune system, it will drop later,

3) Identify protective factors

Individual protective factors are a means to prevent and overcome various obstacles, problems, and difficulties effectively (Hogue and Liddle, 1999 in Hendriani, 2019). These three patients have the same protective factor, namely spirituality. They believe that because Covid-19 is a newly discovered disease, and no effective medicine has yet been found, asking God for help is a method to reduce their anxiety. Subject stated:

Hmm.. Maybe what it's called is my way of life like this, this is my test. Finally, I give up then pray. (N)
Another subject said

I contacted the servant of God, Mr. Edi. I pray for you and I believe, you will get well. I believe because you are often involved in ministry. Service in prison, ministry to the sick. Believe you will recover, don't cry. Let's rise. Three people give this strength, husband, son, and priest. In addition, I asked for prayer support online. I accidentally got that information. I ask for prayer support, by writing on Whatsapp. I don't know anyone who prays for me. Besides that, the person who supported me was Mrs. A's roommate. She encouraged me to happen to be a psychology lecturer. He helped me a lot.. (R)

This is in line with what was stated by Rutter (1990 in Hendriani, 2019) how protective factors could change the effects of risk factors and minimize stress, namely: (1) reducing the impact of risk factors; (2) reducing the negative chain of events that give rise to risk factors; (3) maintain and develop positive traits in individuals; (4) open oneself to new opportunities for success. When the subject does these four things to reduce stress.

The support of family, friends, doctors, and nurses is a protective factor that can revive the patient's enthusiasm in dealing with the Covid-19 disease [11]. Subject says:

The support from family and friends, both co-workers, and other friends is very encouraging. The main support comes from the husband, like, come on, you can get better. When we get better, we'll go for a walk. (N)

Discussion

1. Psychodynamics of resilience of COVID-19 patients

Based on research results on the three subjects showing the news of the doctor's diagnosis that stated they were positive for COVID-19, the three subjects reacted with great shock. The subject's reaction begins with a feeling of rejection starting from saying "how can I be positive for Covid-19, the response is crying, reacting a lot to talk to medical personnel. The fear reaction arises because COVID-19 is a newly discovered disease and there is no cure. Sad to be separated from family and friends, and unable to visit because they are in isolation. Restless because it is difficult to communicate with other people. Besides that, they also have difficulty communicating with health workers because they use PPE. Worried and anxious for fear of being infected with fellow patients and often seeing patients who are seriously ill die. They were frustrated waiting for a negative PCR test result.

In line with time, the three subjects made various efforts to get well soon, among others, by encouraging themselves and encouraging each other to other patients. Trying to make the heart happy by communicating with patients, greeting each other, sharing experiences and exchanging information, exercising together under the sun, joking with health workers and fellow patients.
2) Identify risk factors for COVID-19 patients

A risk factor is anything that influences a person's susceptibility to stress when dealing with or exposed to a stressor. One of the subjects expressed his fear if his disease was discovered by his neighbors. Because of the risk that will be accepted in the family and he will receive isolation treatment from neighbors when he leaves the hospital. Even the subject did not want to leave the hospital, even though the doctor had allowed him to go home in the condition that the PCR result was still positive.

The three subjects stated that some of the Covid-19 treatments caused pain and discomfort, which lowered the patient's mental illness.

3) Identification of protective factors for covid 19 patients

Based on research results, it appears that resilience is an art. By relying on belief in God, the subjects managed to accept their lives with the covid-19 disease. By using this art of resilience, individuals will be able to overcome problems, be able to overcome the pain and difficulties faced during covid-19 [9].

4 Conclusion

It can be concluded that the resilience of Covid-19 patients plays an important role. Through resilience, Covid-19 patients can arise from stress, fear, etc. Protective factors play a role in boosting the patient's motivation when he is "down".

References


Abstract. The regional language is the existence or pride of an area. Various tribes in Indonesia have their own regional languages, including javanese with javanese. Javanese itself has many types and dialects (accents). The Banyumas dialect of Javanese is a language that is widely spoken in the former Banyumas residency area. However, in this era of globalization or modern era, Javanese and regional languages have experienced a lot of reduction in their speakers. The tendency to use the vernacular is now widely abandoned by its speakers. The preservation of this regional language is a step in tackling the extinction of a language. In the speech at the Rumah Kreatif Wadas Kelir Purwokerto, there are patterns and factors in maintaining the Javanese language of the Banyumas dialect. The variety of language backgrounds that exist in speech, makes patterns and factors of language preservation a special concern that will be explored in this study. The method used in this study is descriptive qualitative. With the stage technique carried out, namely data collection and analysis. The technique used is to use observation and interviews. The results of this study are in the form of patterns or communication relationships between speech groups of supporting factors that are the cause of language preservation.

Keywords: language preservation, javanese dialect banyumas, creative house wadas kelir purwokerto.

1 Introduction

Language is an eternal tool of expression that will be used by humans. The use of language is paramount in everyday life. Without language, humans cannot communicate well with each other. Language can also serve to express the feelings of each individual. Rosidin [9] describes feelings
that can be in the form of pleasure, fear, disappointment, upset, sadness, joy, and so on. That way, language can adjust the situation of time and place in the delivery of desires or feelings experienced by each individual, such as being angry, happy, sad, disappointed, and so on. In addition to having a function as a means of communication or conveying information, language is also a form or a tool for defense or existence. As a tool for defense or existence, language has its own purpose or values.

In relation to the science of language, the existence or defense of this language forgets a special context in a large circle of sociolinguistics. Sociolinguistics is the merger of two scientific studies consisting of sociology (social sciences) and linguistics (linguistics). According to Sumarsono [14] Sociolinguistics is the study of language that is associated with societal conditions. In relation to linguistics, sociolinguistics is not only concerned with formal forms of language and its variations, but also the informal use (use) of language in a society [1].

In line with this opinion, Chaer & Agustina [2] mentioned that sociolinguistics is an interdisciplinary field of science that studies language in relation to the use of that language in society. The factors used are not only linguistic, but outside of it. Nonlinguistic factors include social factors and situational factors. Social factors that influence the use of language consist of social status, level of education, age, gender, and others. Meanwhile, situational factors affecting the use of language consisting of who speaks, with what language, to whom, when, where, and regarding what problems [10].

In sociolinguistic studies, Suwito [15] argued that language (language) is first of all a social system and communication system and is part of a certain society and culture. Language use is a form of social interaction that occurs in concrete situations. Thus, a sociolinguistic approach studies language in a socio-cultural context as well as the situation of its use. Thus, a language is viewed not only from the angle of its speaker but also from the angle of its listener.

In addition, language also has a social function seen in formulations that consider language as the identity of speakers, both individually and in groups [13]. As one of the social identities, language becomes an easily identifiable marker in the individual or social group. It is that identity that becomes a pride or defense that must continue to be used, so as to create the use and preservation of the language.

Along with the times, various causes or reasons about extinction or language shifts can occur. Of the many factual factors that exist, one of the most influential is that the language is no longer used by its speakers. The legacy of speakers of a particular language is caused by the dominance of a language that is more predominantly used in a speech society that is influenced by many things such as social, economic, or political. In sociolinguistics, there are also many branches of study that can be studied. Those branches include language variation, register, code mixing, code switching, and also language preservation.

Sumarsono and Partana [13] suggest that the preservation and shifting of language is actually like two sides of a coin, language is said to shift other languages or languages that are not displaced by other languages, displaced languages are languages that are not able to defend themselves. Both conditions are the result of language choices over a long period of time. This time span can reach at least three generations and is collective, which is carried out by the entire language community.

Language shift means that a community abandons one language entirely to use another language. When the shift had occurred, those communities collectively chose a new language. In language preservation, the community collectively determines to continue using the language that is already commonly used.

Correspondingly, Hoffman [3] also argues that when a language community is unable to maintain its language, and gradually picks up the vocabulary of another language, then it already leads to a
language shift. Meanwhile, language maintenance refers more to a situation where members of a language community try to maintain their language by always using it.

The preservation of language is closely related to the use and existence of regional languages. The study of language preservation and shifting is related to the pattern of language use and choice of people in interacting [16]. One of the derah languages that will be discussed and studied in this study is Javanese. Javanese is one of the regional languages in Indonesia that is still often used in the speech of its people. Javanese diachronically developed from Javanese Kuna which developed from Javanese Kuna Purba. The Javanese Kuna language has received a lot of additional influence from the Sanskrit vocabulary. Javanese or called New / Modern Javanese language is used by Javanese people around the 16th century to sekang [6].

Compared to other regional languages, Javanese is the regional language with the highest number of speakers. Nevertheless, the Javanese people began to feel anxious about the existence of the Javanese language [5]. In relation to this anxiety, the Javanese language is considered to have also experienced a decline in its use, because it is distracted by the changing times and globalization. Moreover, the use of different languages between one individual and another led to the emergence of bilingual use which led to a shift in Javanese. The use of each individual's language may affect the use of the language of another individual. In addition, many today's teenagers prefer to communicate using Indonesian than Javanese [4].

Javanese Banyumas dialect or commonly referred to as Penginyongan language is a Javanese language that has a special dialect that is characteristic and is used by Javanese speakers who are based in the Banyumas residency area or what is now referred to as Barlingmascakeb (Banjarnegeara, Purbalingga, Banyumas, Cilacap, and Kebumen).

The use of the Banyumas dialect javanese language also occurred in a speech event in the community of Rumah Kreatif Wadas Kelir Purwokerto (RKWK). RKWK is a community engaged in literacy and independent business that has dozens of volunteers. It is from the various language settings of these volunteers that make the preservation of the language occur in his speech.

The background of the volunteers, who are not all former Banyumas residency communities, has caused a mixing of dialects in the speech community at RKWK. As a result, the Banyumasan dialect is sometimes not very obvious. In addition, many guests or visitors who come later are joined in an activity, using the Indonesian language more often. So that the use of Javanese dialect seems to be left out but also at certain times the use of Javanese banyumas dialect is reused, but with mixed dialects from other languages such as mixing with Javanese kromo, Tegalan dialect, or also mixed with Sundanese.

Based on the background that the researcher has described above, this research will focus on the problem and examine the pattern of maintaining the Banyumas dialect javanese language in Guyub Speech at the Rumah Kreatif of Wadas Kelir Purwokerto.

2 Research Method

The method used in this study is a qualitative type. The research method applied to the research is descriptive qualitative. Mahsun [7] revealed that qualitative research has a focus on determining meaning, description, clarity, and placement of data according to the context and often depicting it in the form of words or narratives. Descriptive is a method or type of research carried out based on facts and phenomena carried out by observations on data sources, so as to produce notes in the form of words or narratives that are explanatory [12]. This research uses a sociolinguistic approach, which is an approach that examines language in relation to society, or group behavior, not individuals [17].
The stage carried out in this study is to carry out data collection and data analysis. At the data collection stage, the technique used is to use observation and interviews. In the first technique or observation, researchers make observations on speech situations that are often used in the environment of the Rumah Kreatif Wadas Kelir Purwokerto (RKWK) as a source of research data. The second step, the researcher also conducts an unconceptual interview with the informant to find out the information needed.

After going through these stages, the researcher also conducted data analysis. The data analysis carried out in this study is gradual through two procedures, namely analysis during the data collection process and analysis after data collection [8]. The first procedure is carried out with steps, namely: (1) data reduction or identification of the preservation of the Banyumas dialect javanese language, (2) data presentation, and (3) conclusion collection or verification. The second procedure is carried out with steps: (1) data translation, (2) data collection based on categories, (3) interpretation of the preservation of the Banyumas dialect of Javanese, and (4) the inference of the preservation of the Banyumasan dialect javanese language in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto.

In this study, the presentation of the results of the analysis used informal methods. Informal presentation can also be interpreted as a formulation by using narratives related to discussion [11]. The maintenance of the Banyumas dialect javanese language is patterned into (a) communication relationships between volunteers, (b) volunteer communication relationships with founders, and (c) volunteer communication relationships with local residents.

3 Result and Analysis

3.1. The Pattern of Maintaining the Javanese Language of banyumas dialect in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto

The preservation of the Banyumas dialect Javanese language is patterned into three, namely: (a) communication relationships between volunteers, (b) volunteer communication relationships with founders, and (c) volunteer communication relationships with local residents.

a. Communication relationships between volunteers

The communication process or relationship of language use in fellow volunteers at the Rumah Kreatif Wadas Kelir Purwokerto uses mixed language. The mixture of languages in the use of this language, in addition to the use of Javanese, different dialects are also mixed in using Indonesian. The maintenance using the Javanese dialect of Banyumas is used by volunteers casually so that the communication that occurs can be established intimately and can be understood by each other.

Context: A volunteer asks another volunteer about the completion of the manuscript.

(1) P1: “Kang, koe wis rampung mbok naskahe?”
Kang, you're done, right?

P2: “Durung rampung kie, besok bae ya. Aku lagi ana garapan naskah lainnya juga.”
Not done this yet, just tomorrow. I'm working on the other script.

P1: “Yauwis, tak tunggu ya ngesuk kang.”
Yes, wait for tomorrow kang.
P2: “Siap, ngesuk ya. Siki biar aku ngerampungna naskah sing lianne ndisit.”

Ready, tomorrow yes. Let me finish the other script now first.

The conversation above shows a language interaction between two volunteers who use mixed language. The use of Javanese with Banyumas dialect is carried out by speakers of 1 (P1) in conversation starters. The word ‘mbok’ is a characteristic in the use of javanese banyumas dialect. Thereafter the use of Indonesian was also made by P2 in the second conversation on the clauses 'naskah lainnya' and 'biar aku'.

Context: A volunteer offers coffee to another volunteer.

(2) P1: “Mau tak seduhna sisan ora kopine?”

Want to brew it and not the coffee?

P2: “Yo arep, aja dikasih gula ya. Ko biasane nggawe kopine legi banget.”

Yes, you want, don't give sugar. You usually make the coffee really sweet.

P1: “Iya, tenang. Ora tak kasih gula.”

Yes, calm down, not given sugar.

P2: “Matur suwun.”

Thanks.

At the event, Speaker 2 (P2) was conducting the preservation of the Javanese language of the Banyumas dialect. In the P2 dialogue, the word 'ko' is the hallmark of the Javanese language Banyumas dialect. Thereafter the use of Indonesian was also carried out by P1 in the first conversation on the word 'mau' and in the second conversation 'ya, tenang'.

b. The relationship between volunteers and founders' communication

The communication process or the relationship between the use of language in volunteers and founders at the Rumah Kreatif Wadas Kelir Purwokerto uses mixed language. The mixture of languages in the use of this language, in addition to the use of Javanese, different dialects are also mixed in using Indonesian. Maintenance using the Javanese dialect of Banyumas is used by volunteers and founders casually so that the communication that occurs can be established intimately, politely, and can be understood by each other.

Context: Founder asks volunteers.

P1: “Al, dirampunja jurnale.”

Al, in his journal.

P2: “Nggih Pak Guru, siki terakhir pengumpulane.”

Yes, Mr. Master, now it's the last collection.
In the conversation above, the event of speaking using the Javanese dialect of Banyumas occurred in P1 and P2. The maintenance of the use of the Javanese dialect of Banyumas occurred in the dialogue of P1 (founder or Pak Guru) and also P2 (volunteers).

c. Relawn communication relationship with society

The process of communication or the relationship between the use of language in volunteers with residents around the Rumah Kreatif Wadas Kelir Purwokerto uses Javanese language. The maintenance using the Javanese dialect of Banyumas is used by volunteers and also local residents at the Rumah Kreatif Wadas Kelir Purwokerto casually so that the communication that occurs can be established intimately and can be understood by each other.

Context: A volunteer asks residents

P1: “Neng mburi sih ana apa Pak, dening rame temen?”

What's the matter behind, sir, it seems to be very crowded?

P2: “Siki malem minggu mbok, pemancinganne rame.”

It's a weeknight now, right, the fishing is crowded.

The conversation above shows a language interaction between a volunteer and local residents at the Rumah Kreatif Wadas Kelir Purwokerto. The use of the Javanese dialect of Banyumas is carried out by all speakers in this conversation. Speaker 1 (P1) is a volunteer while P2 is a resident around the Rumah Kreatif Wadas Kelir Purwokerto. The word 'mbok,' 'dening,' 'siki' is a characteristic in the use of the Javanese language banyumas dialect.

3.2. Factors Affecting the Preservation of The Banyumas Dialect Javanese Language in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto

The maintenance of the Banyumas dialect of Javanese that occurs in Guyub Speech at the Rumah Kreatif Wadas Kelir Purwokerto can be influenced by various factors. In relation to these factors, Sumarsono [14] divides them into two factors, namely internal factors and external factors. Based on environmental or regional factors, the Rumah Kreatif Wadas Kelir Purwokerto is located in Karang Klesem village, South Purwokerto District, Banyumas Regency.

Based on this location, the distance between the Rumah Kreatif Wadas Kelir Purwokerto and the city center where urban people live and have conversations with the National language or Indonesian is not too far. There could be a shift in the language used by the speech people at the Rumah Kreatif Wadas Kelir Purwokerto.

But in reality, the language attitude carried out by the community or guyub speech makes the Banyumas dialect of Javanese language maintained and continues to be used by the community or guyub speech at the Rumah Kreatif Wadas Kelir Purwokerto. Even though they have different language backgrounds between volunteers, founders, or also local residents, the application of this language attitude is concrete evidence in the preservation of the Banyuman dialect javanese language in the speech page at the Rumah Kreatif Wadas Kelir Purwokerto.

This language attitude is carried out none other than to maintain the Banyumas dialect of Javanese so that it is not displaced by other Javanese languages or is shifted by Indonesian. In addition, the
application of this language attitude is also carried out so that interaction or communication between speakers becomes more familiar and close in carrying out daily activities.

In addition to the language attitude that is indeed carried out by the speech guyub at the Rumah Kreatif Wadas Kelir Purwokerto, the condition or circumstances of the language user group (community) are also the reason behind the preservation of the Banyumas dialect of Javanese. The volunteers at the Rumah Kreatif Wadas Kelir Purwokerto do consist of or more from Banyumas itself. Of the 20 volunteers, more than half came from Banyumas. Because of these conditions, the use of the Banyumas dialect of Javanese is often carried out and finally indirectly there is a preservation of the language.

4 Conclusion

From the results of the analysis and discussion that has been carried out by the researcher, it can be concluded that the land language of the Banyumas dialect javanese language in the speech page at the Rumah Kreatif Wadas Kelir Purwokerto is still happening and is carried out in speech events or communication interactions in daily activities. The use of the Banyumas dialect of Javanese is still used even though there is also mixing of languages or mixed codes contained in the speech carried out by the speech guyub at the Rumah Kreatif Wadas Kelir Purwokerto, but the mixing of these languages does not affect speakers in using the Banyumas dialect Javanese language in their speech events.

The preservation of the Banyumas dialect of Javanese language occurs due to two factors that influence it. The first factor that is the reason why the Banyumas dialect of Javanese is still used is because of the language attitude applied by the speech guyub at the Rumah Kreatif Wadas Kelir Purwokerto. Because the attitude of the language became a support for the implementation of the use of the Javanese language of the Banyumas dialect. In addition to language attitudes, the condition or group of language users (communities) who are in the scope or area of the Rumah Kreatif Wadas Kelir Purwokerto itself is a community or speakers who mostly come from the Banyumas or Barlingmascakeb residency area (Banjarnegara, Purbalingga, Banyumas, Cilacap, Kebumen). Because of these two factors, it became the reason for the preservation of the Banyumas dialect javanese language in guyub speech at the Rumah Kreatif Wadas Kelir Purwokerto.

References


CTL Characteristics in College Children's Literature Courses High Province of Banten

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Abstract. CTL is the parts to be connected. If the parts are going to happen to each other, the cause will be produced an effect that exceeds the results given the parts will be separated. The CTL model, a different approach to education, does more than guide students in associating academic subjects with the context of their circumstances. CTL is a comprehensive system of how nature works. Maintaining the dualism of thought and action that has crippled American education ever since the concept of this method was adopted, CTL brings together concept and practice. The method used in this study uses the Elaine B. Johnson model. The steps taken to collect data in this study are 1. Collecting literature review books related to CTL and observing various research journals on CTL. 2. Describe all the data that has been obtained from these steps. This research will produce data that examines CTL which is included in this research study. The results of the research show that students are required to think critically in carrying out CTL learning so that they are creative and independent and produce better meaning and produce new knowledge and maximum experience in learning well. A game program designed to increase students' knowledge of critical thinking to improve their skills. So that students are skilled in generating knowledge through the meanings produced.

Keywords: CTL, Model, Characteristics

1 Introduction

In the life of a country, education plays an important role to ensure survival and human life. The progress of a country depends on the level of education. As a result, researchers, investigating the second process of language understanding, only focus on linguistic skills but consider real context factors that will potentially affect learning outcomes [6]. To maintain and develop the continuity of education, the government in this case the Minister of National Education always tries to find solutions so that education in Indonesia produces quality human resources. As Lan's article explains, it is a challenge for teachers to create authentic contexts in which social
opportunities will be needed in traditional educational settings that will be able to encourage the active involvement of students in meaningful interactions.

RI Law No: 2 of 1989 in the National Education System states that "national development in education seeks to educate the nation's life and improve the quality of Indonesian people in realizing an advanced, just and prosperous society".

Based on the description above, both according to the National Education System Law and the opinions of education experts. To build a reliable nation is not easy, challenges and obstacles are always there. Building a nation is not like building a house, meaning that building a house has clear patterns, costs, and can be determined in time so that it becomes a house according to the desired pattern. but building a nation that is aspired to by the goals of national education requires a long and relatively achievable process. Lecturer activities from the beginning to the end of the class involve speaking activities. Speaking skills must be possessed by lecturers and students. So that for students learning at FKIP, speaking skills are the main priority component because they are prospective teachers who use speaking activities in the teaching and learning process.

The fact shows a weakness of national education that will be developed in the country according to Indra Djati Sidi, namely the lack of attention to the output. Standardization of the national curriculum, tool books, teacher attention, school facilities, and facilities is the government's control over the inputs for the processes that take place in the system. One of the keys to realizing the ideals of national education goals lies in the ability of teachers to carry out the learning process in the classroom. The teacher's abilities in question are designing learning plan programs, mastering material, carrying out learning strategies or models, using media that are relevant to the goal, and will be able to provide opportunities for students to be able to develop the material, competence, personal and problem-solving skills in everyday life day. So what needs to be discussed about developing the above abilities is the Cooperative Engineering and Learning (CTL) learning model.

The reason for using CTL is because the CTL Education model is highly discussed in education circles. because the CTL method carries out proven advantages and deserves to be followed by all students. This is biased because CTL is by the workings and principles that show the living system as a whole in the universe. CTL has the potential to be more than a note for the practical layer in the classroom. CTL provides a concept map for academic excellence that students pursue. This can happen because CTL is by the order of how the brain works and the principles that support systems in life. Recent discoveries in modern brain science, and the principles that underpin all living systems and the entire universe, form the basis for contextual learning and teaching. CTL is a comprehensive system of how nature works. Maintaining the dualism of thought and action that has crippled American education since the concept of this method was adopted, CTL brings together concept and practice. The CTL describes how each one works, provides examples of its best practice, and finds its source in 20th-century science.
The more connections students find in a broad context, the more meaningful the content is to them. The impact of the ability to understand the meaning of the content or material is automatically able to implement in everyday life. While traditional education emphasizes mastery and manipulating content. Students expect number facts to practice with the same to acquire basic writing and arithmetic skills. From the two views above, education in the past emphasized mastery of the material, while the modern view emphasizes the awareness of students to seek, research, explore and find themselves so that lessons are meaningful. Based on the explanation above, CTL is effective learning to do in the classroom. From this theme, the writer analyzes the critical analysis and characteristics of CTL from Elaine Johnson's book.

**Definition of CTL**

Elaine Johnson, said that CTL is an effective learning system used in the classroom, so it will produce an effect that exceeds the results given by the parts separately [3]. Like the violin, cello, clarinet, and other musical instruments in an orchestra that produces different sounds that together enable students to make meaningful connections. Each of these different parts of the CTL contributes to helping students understand schoolwork. The CTL system has eight components, making meaningful connections, doing meaningful work, doing self-regulated learning, collaborating, thinking critically and creatively, helping individuals to grow and develop, achieving high standards, using authentic assessment.

CTL, a distinct educational approach, does more than guide students in associating academic subjects with the context of their circumstances. CTL also involves students in searching for the meaning of “Context” itself. CTL encourages them to see that humans themselves have the capacity and responsibility to influence and shape a range of contexts that include family, family, class, club, workplace, community, and the environment in which they live to the ecosystem.

**CTL Basic Concepts**

The Contextual Teaching and Learning Learning Model before being developed by the teacher for the learning process, the teacher must first be able to master the definition of CTL. So that it is easier for teachers to determine the goals, patterns, and methods that will be used to be effective, efficient. According to Alaine, CTL is a system that will be comprehensive [2]. CTL consists of parts to be connected. If the parts are going to happen to each other, the cause will be produced an effect that exceeds the results given the parts will be separated. From the above definition, it is defined as music consisting of organ, guitar, bass, and drums. If connected or matched between one sound with another, it will produce a melodious music sound.
The eight steps for critical thinkers are:

1. What are the issues, decisions such as activities that will be considered? Very clear phrase. Problems and issues are impossible to research. We agree that problems exist and a solution must be found. For an issue to be clearly stated, ask a question about the underlying issue behind it: "Should the space program be injected with additional funds?" “How can College Students help each other feel welcome and safe?”

2. What is your point of view? The point of view we use to see things blind us to the truth. Instead, viewpoints can pollute our minds and we end up consciously coming up with very bad reasons as well as very unreasonable conclusions to defend them. Therefore, the point of view makes us choose a certain position, think critically, and try to understand it, using a view that is always prejudiced.

3. What responses will be submitted? We all believe in our beliefs or actions based on a reasonable reason. If we hope to convince others to accept our beliefs or take advantage of our actions, then we must be able to reason and convince. On the other hand, to be able to accept what we read or hear, we can demand good and correct answers. The strength of a reason depends on the context. The reason could be a causal relationship: "Because the class was full, Mary decided not to take the class.” Reasons can be factual: “80% of new students take follow-up exams” [7].

4. What assumptions will be made? Assumptions are ideas that we accept as they are. We assume the assumptions according to the truth that will be proven and we expect others to join us and accept the assumptions according to the truth. Intelligent thinking is always reluctant to make assumptions in an argument that is made; nor are they readily receptive to assumptions made in other people's materials [4]. The following well-known anecdote illustrates the inherent nature of assumptions.

5. Is the language very clear? Critical thinkers strive to understand. To find meaning, they are selective to pay attention to words. And students use abstracts such as "equations" and complicated words such as "environmental activities" which have different meanings for others, therefore they must determine which meaning should be used. And when researching what other people should write and say, students must pay attention to unclear words that can obscure meaning, and emotional words and block common sense.

6. Should an argument be based on proven truth? Evidence is accurate and reliable information. We put forward evidence especially in explaining claims, in strengthening generalizations, to distinguish knowledge and belief, to support a conclusion, or to prove an opinion.
7. What conclusions will be offered? By collecting and evaluating information in solving a problem, developing a project, and deciding a case, the thinker begins to draw the right conclusions. If more than one conclusion is to be drawn, they must carefully present their opinion. Review their logic, and reconsider the accuracy and accuracy of their review of the evidence they provide.

8. What is the relevance of the conclusions that have been drawn? Conclusions concerning both private and public matters almost have side effects that are always unexpected. Because it is so easy to forget the consequences of conclusions, it is important to ask: “Why is this conclusion important? What effect will it have on people? Who will care?” will ask, for example, “How will this conclusion affect my friends, family, schoolmates, school, community?” Suppose Rob, a 17-year-old student, concludes as a result of careful consideration that for various reasons, he must own a car.

Because creative thinking involves curiosity or asking questions, all CTL teachers motivate students to think about why things are always done that way, why an object operates the way it does, or why questions in handbooks should be trusted. They motivate students to research selected issues for discussion. Generally, we can know that “Wrong problems may get bigger because of the right solution of the problem” [1]. If we solve the wrong problem, we achieve nothing. We may be faced with the problem of how to repair the Oil Tanker to reduce the accidental oil spill. However. To protect the ocean from oil spills, we may need to solve different problems, such as oil consumption. Asking the right questions will lead to constructive solutions.

2 Method

The article examines descriptive qualitative research with CTL critical discourse analysis by Elaine B. Johnson because of descriptive research and by examining With the circumstances that occur in children's literature lessons, the characteristics of CTL learning are very different from other learning methods. The steps taken to collect data in this study are 1. Collecting literature-related books and observing various research journals on CTL. 2. Describe all the data that has been obtained from these steps. This research will produce data that examines CTL which is included in this research study.

CTL will find meaning in their learning and relate the subject matter to the context in their lives. They make cooperation that builds meaning in self-regulated learning, cooperative and creative respect for living things. CTL activities in children's literature courses using the CTL method.
3 Result and Analysis

According to Wine S, the characteristics of CTL consist of: Activating Knowledge, meaning that CTL is a process of activating existing knowledge [8]. What is learned cannot be separated from the knowledge that has been learned which is related to other knowledge. Acquiring Knowledge means adding new knowledge obtained by deductive means, meaning that learning begins with studying as a whole, then in an inductive way and the whole becomes special. Applying knowledge, meaning that the knowledge and experience gained can be applied in students' lives, so that there is a change in their behavior. Reflecting Knowledge, meaning as a guide to developing knowledge and developing strategies. In planning a CTL lesson, the material developed contains problematic and diverse, individual differences, strategies or methods, media, and assessments. When they want to plan to learn, students can be involved in provoking things that students want to know in one subject, for example, the subject of fairy tales, lecturers discuss what students want to learn about fairy tales in children's literature courses. After the students answered, some wanted to know the benefits of fairy tales, how to make good and true fairy tales. The lecturer will describe from the student's answers to make a learning plan by paying attention to the answers to the above that can guide and give direction to students regarding the things they are learning. For the preparation of instructions, methods or designs that will be used for lecturers, they must describe, and the evaluation includes evaluation of learning developments, reactions to learning developments, reactions, from evaluation of the learning process in progress. Meanwhile, the results of the previous FGD research examined the problems of lecturers in teaching speaking. The FGD process consists of (1) lecturers need examples/models such as tutoring and teaching speaking; (2) the draft of speaking guidance such as a cooperative approach is very well applied in the Ministry of Indonesian Language and Literature Education. Several things that need to be strengthened are (1) taking additional time to practice speaking in front of a crowd, such as homework at the end of the lesson; (2) providing an example to be effective in the assessment.

Based on the explanation above, students are required to think critically in carrying out CTL learning so that they are creative and independent and produce better meaning and produce new knowledge and maximum experience in learning well. A game program designed to increase students' knowledge of critical thinking to improve their skills. So that students are skilled in generating knowledge through the meanings produced.

4 Conclusion

CTL describes how each one, provides examples of its best implementation and finds its source in 20th-century science. Literature courses are expected to enable students to develop learning with critical thinking and characteristics. With CTL learning, children's literature courses can be developed through knowledge and meaning.
References

Problem-Based Learning in Learning Writing Skills in Vocational High School (SMK)

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Abstract. Knowledge and experience affect writing skills which need to be supported by correct writing. For students to have adequate writing skills, they need to be allowed to practice learning Indonesian. Problem-Based Learning is a model that might encourage students to participate actively in their learning (PBL). This study examined the application of the PBL model in learning writing skills. Research data in the form of library documents were then analyzed by critical analysis. For vocational high school students, they were allowed to write based on their field of expertise to make them be able to write in various fields in the long run. Through the PBL model, students could build their knowledge related to the genre of the text assigned to them. The teacher as a facilitator did not provide information, yet guide the process of investigation learning.

Keywords: model, learning, Problem-Based Learning, writing skills

1 Introduction

In learning the Indonesian language, students are trained to write. The students are expected not only to write theory but also to express and communicate ideas and feelings with various types of writing. In writing, students apply linguistic theory so that the results of the writing can be understood by the reader properly as what the author intends to. In addition, the author's knowledge related to the object of writing will be projected when the object is presented.

If the writer has a high reading ability, it can serve as a provision for writing so that the object presented can be comprehensive. One will get an additional 'wealth' of knowledge and experience by reading [1]. Currently, students need to master various literacy skills such as reading and writing literacy, numeracy, science, digital, and culture. According to UNESCO data, the Indonesian's reading interest is exceedingly low at 0.001%, suggesting that out of 1,000 Indonesians, just one person reads diligently[2]. However, it is further explained that Indonesians can use the smartphone for up to 9 hours a day to surf social media instead of actively reading.

Information obtained on social media can be used as equipment for writing. However, itremains
difficult to express ideas in various types of writings. The students encounter difficulty when they are asked to convey ideas, experiences, and observations in written form. It is experienced by students of Vocational High School (SMK).

Bahasa Indonesia subject is included in the normative group in SMK. SMK students seem to focus on productive subjects. The students will communicate in spoken or writing form in social life. Therefore, the students are enabled to practice writing to be able to equip language skills, especially writing skills. Learning provides both writing theory and repeated practice as well as feedback so that students become skilled in writing, including writing negotiating texts. Learning to write negotiation texts can prepare students to practice interacting in solving problems which aim is mutual agreement. However, the skills of writing negotiation texts for SMK students remain less effective.

In learning process requires a learning model that can involve students actively. The learning model can be used as a guide for determining learning gadgets that are compatible with the teaching materials to be utilized in the classroom. [3]. Problem-Based Learning (PBL) is one of the learning models that can encourage students to participate actively in the learning process. In PBL, students are challenged to problems that have been presented before attaining new knowledge [4]. Under these conditions, teachers provide opportunities for students to find resources while the remaining is under monitoring and guidance. Teachers can take advantage of some of the problems that are read or understood by students as topics in writing by surely referring to the learning objectives.

If the teacher directly delivers the material, the students will only listen and immediately get the knowledge given by the teacher. As a result, boredom will quickly arise in the learning process. In addition, students are less active in the learning process. These conditions can be overcome by the PBL method. By using this method, the teacher conveys stimulated materials in the form of problems that require a solution. This learning method will be more challenging. Students can also be trained to be independent, think critically, and be creative in solving problems. The teacher plays a role as a learning guide to facilitate students to construct knowledge. This study examined the application of the PBL learning model in learning writing skills. Several studies have been conducted on writing skills. (Bipinchandra et al., 2013) examined the analysis of learning needs for argumentative writing [5], Price’s study in 2019 discusses the differences between writing as a function of rhetoric and acts of creativity [6]. In addition, research by Loo et al. in 2018 studies on the differences in the application of text writing academics with observational learning by doing [7], Problem-Based Learning in Aslan's study during 2021 probes PBL in online learning [8], and Odell's research in 2019 is related to the impact of implementing PBL in learning [9]. Currently, there is no research conducted on the application of PBL in learning writing skills.

2 Research Method

This is a qualitative research based on library research. In library research, data are obtained from library sources, not field research [10] [5]. Data include library data related to the object of research and data sources were obtained from library documents in the form of books (printed and electronic), scientific journals, and news articles. Data collection used document techniques by searching and collecting data. The data collection technique was carried out in a research note format. Critical analysis was used to examine the data that had been gathered.
3 Results And Discussion

Learning Writing Skills
In learning Indonesian, students are trained to speak well both in theory and in practice so that they can communicate since the main function of language is as a means of communication. Communication is performed through a variety of oral and written forms. To be able to communicate in written form, students are taught to write in Indonesian language subjects with writing skills material. In learning writing skills, students are equipped to be able to write various text genres. Texts are categorized into factual and narrative texts [11]. Furthermore, factual texts include a procedure that aims to explain how things are done, the description that aims to describe the object, reports that aim to report as a unified part, the explanation that aims to explain how a decision is taken, the argument that aims to provide reasons for the proposed thesis. Meanwhile, the narrative text is a story that can be told based on personal experience, fantasy, moral stories, myths, and thematic narratives.

Learning writing skills in SMK is the setting where students are enabled to write texts, such as texts of reports on observations, expositions, negotiations, biographies, folklore, short stories, and anecdotes. The report texts on the results of observations, expositions, negotiations, anecdotes, and biographies are incorporated in factual texts, while folk tales and short stories are part of narrative texts. Vocational High School students study linguistic and literary materials. [12]explains that there are obstacles in writing, comprising lack of material, difficulty in starting and finishing writing, difficulty in structuring and aligning content as well as difficulty in choosing topics which are all included in the general constraints, while the specific obstacle is losing mood to write.

If the prospective material is related to the student's area of expertise, the students should not lack material to write. Ideas may develop because they have a lot of materials. It is necessary to select relevant material to the topic that will be written so that the writing is focused and comprehensive. The quality of writing is influenced by the quality of thinking [13]. If the material is tailored to their area of expertise, students will be better to comprehend the material and apply what they've learned to their daily life. Thus, it can reduce confusion about the material to be written since writing will employ conceptual, sociocultural, and metacognitive knowledge [13]. Students can also write factual and narrative texts starting with their field of expertise or contextual until finally being able to write in various fields.

Linguistic theory is important when writing to be able to assemble various selected materials and facts so that it consists of meaningful sentences. Writing is a complex activity combining various knowledge and experiences to be easily understood by others.

Problem-Based Learning Model
Students are now actively seeking information from various sources for whatever reason they want to know. They have great curiosity supported by the development of advanced technology so that they can easily find the information they need.

If such students learn with teacher-centered methods and learn by only listening, learning will not meet the needs. Students do not pay attention to the teachers. Teachers need to consider the conditions and student needs. Currently, teachers are not the only source of learning, so there
will still be learning in the absence of teachers. However, the teacher as a learning facilitator requires a transition from a teacher as a knowledge provider to a facilitator [14]. Teachers should create conditions for an active learning process. [15] states that learning must optimize student activity and creativity. One of the learning methods that can make students active, think critically, and creatively is Problem-Based Learning (PBL). According to the opinion of [16] stating that PBL makes students active in learning as it is based on problems in the real world and is responsible for what is learned.

The model was first introduced in North America in a health science setting, specifically the School of Medicine at McMaster University in Canada [14]. The main pioneer of PBL was Howard Barrows, who applied PBL to medical education in the 1960s [17]. It was further explained that PBL [14] combines two forms of constructivism, personal and social, but is more inclined towards social constructivism in a broader socio-cultural context. In PBL, students are responsible for their learning outcomes. The knowledge and experience possessed are brought in new learning situations and able to interact and communicate with other students in problem-solving. Constructivism is the basis of the PBL model.

According to constructivism theory, learning is a process of adding information and knowledge by involving previous (old) knowledge and experiencing with the new ones. The characteristics of constructivism learning include; (1) understanding of an object under the study is built independently, (2) understanding has already been possessed and been used during learning, (3) motivation, social context, and individual differences affect the learning process of each individual, (4) meaningful learning with independent learning tasks, (5) learning or explanations from other students are easier to understand than teachers’, (6) teachers assist students in constructing knowledge by directing social interactions, and (7) learning constructivism encourages students to be active learners who can solve problems with the teachers’ help [18]. Constructivism believes that an understanding can be formed by being constructed by humans themselves.

Learning using PBL applies student-centered learning. PBL involves students actively conducting research, integrating theory and practice, and applying knowledge and skills to find solutions to problems [14]. PBL develops the ability to think critically, analyze, and solve real and complex problems so that they can find and evaluate [19]. PBL teaches students to be independent, think critically, and creatively. Students seek for analyzing, synthesizing, and applying information under teachers’ guidance so that they can solve the problems assigned to them in learning [17]. Through problems, students are engaged in the learning process based on initial understanding [16]. In learning using PBL, students are directed by teachers to be able to find, analyze, and synthesize to examine the problems posed. In addition, integrating the knowledge and experience possessed to build understanding independently is essential to make it more understandable.

The problems posed at the beginning of learning are those faced by students in real life. Teachers guide students to research or investigate problems – knowledge is not directly given by the teacher to students. Students are guided to be able to build this knowledge. PBL shares similar traits with the inquiry. [14] explains that inquiry-based learning begins with asking questions, investigating, discovering new knowledge from the information collected and understood, discussing, and reflecting on the new knowledge discovered, while the difference lies in the role of the teacher. Furthermore, in inquiry learning, the teacher acts as a facilitator
and information provider. Meanwhile, in PBL the teacher does not provide information related to problems to students; problem-solving is the student's responsibility.

It is a challenge for teachers to apply PBL in learning. They must be able to ask real and meaningful questions or problems to students and be able to guide students during investigations to construct knowledge. Teachers can ask questions to assist students to recall their knowledge and experiences related to the problem. Teachers do not provide any answer to a problem. However, student-centered learning is challenging for some teachers [9]. In fact, by finding their answers to problems, students can have a better understanding of certain knowledge. With PBL, students are directed to think critically and creatively to solve problems.

PBL entails advantages and disadvantages. According to [20], the advantages of PBL encompass (1) students can learn various knowledge, information and integrate it into the problems they face and subsequent problems with complex problems, (2) students can solve problems diagnostically and critically, (3) students are motivated in learning because it provides a challenge to solve problems, (4) students can find the relevance of what must be learned with problem-centered learning, and (5) students discover and construct their knowledge. The disadvantage of PBL is that the success of learning depends on students' discipline in solving problems that may let them confused, and teachers must be equipped with skills in assembling problem-based learning and guiding students. PBL demands a different test to measure students' abilities about what is learned from understanding or solving problems [20].

**Implementation of Problem-Based Learning in Learning Writing Skills**

In writing learning activities, it is necessary to understand the purpose, characteristics, concept written, and how the writing order (structure). In addition, the writing material is pivotal. The material can be in the form of prior knowledge and newly acquired experience when writing a topic. One way to overcome the lack of material in writing is that students need to read a lot from print and electronic media. Listening to information from various competent sources can also add to provisions in writing. Further, interacting with other people can append insight.

Before writing, it is essential to understand the purpose of the writing. In the process of gaining an understanding, the teacher does not directly provide information, yet the students are directed to find their solutions. Students discover solutions by looking for supporting data from various sources and discussions so that it can train students to work cooperatively and teach their learning involvement to solve problems given by the teacher [4]. In PBL, the teacher should present a problem. Teachers administer dialogues/conversations to assist students if they are faced with confusion or difficulties with problems, thus they can solve problems. The angler's questions are expected to be able to "build up" prior knowledge and experience so that they are projected to construct new knowledge. In PBL, there is a syntax to note. [21] describes the PBL syntax as follows:
Table 1. Problem-Based Learning syntax

<table>
<thead>
<tr>
<th>Phase</th>
<th>Teacher behavior</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase 1 Problem orientation to students</td>
<td>The teacher explains the learning objectives, raises problems by describing phenomena or demonstrations, or stories. Students can also raise problems from reading material. Students are motivated to engage in learning.</td>
</tr>
<tr>
<td>Phase 2 Organizing students to learn</td>
<td>The teacher explains activities to solve problems.</td>
</tr>
<tr>
<td>Phase 3 Guiding individual and group investigations</td>
<td>Students can do experiments to gain explanations and solve difficulties once the teacher pushes them to collect information that is relevant to the topic.</td>
</tr>
<tr>
<td>Phase 4 Develop and present the work</td>
<td>The teacher helps students in planning and preparing relevant works such as reports, movies, and models, as well as assisting them in sharing assignments with their peers.</td>
</tr>
<tr>
<td>Phase 5 Analyze and evaluate the problem-solving process</td>
<td>The teacher helps students in reflecting on and evaluating their inquiries and processes.</td>
</tr>
</tbody>
</table>

In the problem orientation stage of learning writing using PBL, the teacher asks questions related to the material (negotiated text). The teacher begins with a question, such as when doing a work exhibition, have you ever experienced a conflict which then was resolved by negotiation? Have you ever bargained? Have you ever agreed to a request under one condition? Have you ever made a mutually beneficial agreement? These questions can provoke students' memory and students are asked to tell their experiences until they finally understand and realize if they have ever carried out negotiation. Then students are asked to listen or read the negotiating text (such as borrowing a building for an exhibition), followed by answering some questions (such as events in the text that have been listened to or read, who is involved? Agreement must be beneficial to both parties?). Students are asked to analyze, the text which includes text genre accompanied by reasons that can support the answer. In addition, students are asked to tell about their negotiating experiences related to their skill competencies. At the organizational stage, the teacher ensures students understand the assignment. Tasks are completed in groups. At the guidance stage, the teacher monitors and motivates students' involvement in the process of collecting information and investigating whether they experience problems in the data collection process. Analysis can be completed by finding sources in the library, internet, and observation. The results of the analysis related to the problem are monitored and provided with feedback. Students are in the process of developing and presenting their work. It is ensured that they have fully understood the negotiating text. After understanding, students are asked to write a negotiation text related to their field of expertise. Monitoring and guidance in planning and preparing reports should be done so negotiating texts are ready to be presented. At this stage, students practice making negotiation texts. At the analysis and evaluation stage of the problem-solving process, the teacher guides the presentation, provides input and reinforces the text that has been made. Moreover, students are directed to reflect and conclude. At this stage, each individual can present their work and other students provide input and appreciation. In addition, they conclude and reflect on learning.

In problem-based learning, students are trained to be able to work together in groups. Working in groups aims to solve problems together. [22] states that in PBL students develop social skills
to discuss and practice independent learning. By solving the problem, students can build knowledge (type, understanding, purpose, characteristics of the text). Problem-solving activities are expected to help students understand the concepts of the material they are studying. [23]. Furthermore, knowledge can be built through social interactions, such as group discussions [16]. Problem-based learning can teach students to think critically and creatively. This is following the results of research [4] which state that PBL can increase the critical and creative power of students’ thinking; students will perceive that learning is more interesting and challenging.

5 Conclusion

In learning writing skills with the PBL model, students are directed to be able to construct knowledge independently. To investigate this notion, students are presented with an essay that is relevant to their daily lives so that the events in the essay are real and easy to understand. From the essay, students analyze and find the purpose, the elements contained in the writing, the organization of an essay, and provisions to create writing. PBL is an inventive learning model that provides active learning conditions. Students are prepared to think critically, creatively, independently, and able to interact with others to solve a problem. The teacher’s role is to facilitate students to build knowledge. The results of this study can be used as a reference related to the PBL model. Besides, the implementation steps can be used by teachers as a reference in the learning process.

References


Nationalism and Pandemic in Indonesia: An Analysis of Discursive Nationalism in New Media During Pandemic

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Abstract. This study aims to understand how the discourse of nationalism in the pandemic era in Indonesia, especially in online news and social media. In addition, this study also aims to find out how the hegemony of new media is in replace to is related to the discourse of nationalism in the pandemic era. This study formulates research questions; First, the discourse on nationalism in the pandemic era. Second, how is the hegemony of new media in the discourse of nationalism in the pandemic era? The method used in this research is the web crawlers method. This study found that the discourse on nationalism in Indonesia and the pandemic era has consisted of three things, namely; First, where did the covid-19 virus come from, Second, about vaccinations from outside Indonesia. Did the covid-19 virus originate from the city of Wuhan, China, or a western country? The third is the discourse on conspiracy. Furthermore, online news is dominated by conventional media that migrate to the digital world and exert their hegemonic influence. While on social media, twitter holds the control of hegemony through the power of hashtags, mentions, replies, and retweets.

Keywords: Discursive, Hegemony, Nationalism, New Media, Pandemic.

1 Introduction

Pandemic in a global context does not only focus on the discourses of health but also other discourses such as social, cultural, including nationalism. At the beginning of the pandemic, health discourse became a major issue. However, the issue of nationalism is slowly becoming a subject of discussion that often appears in new media, especially on social media. Social media is a place for contestation about pandemics and nationalism. Likewise for online news, which also discusses the issue of pandemics and nationalism.

Nationalism and the media, in recent studies, have shown that the media plays a role in increasing support for the country's social and political system. In China, for example, the interrelation between nationalism and the media encourages an increase in the stability and
legitimacy of the political system through the consumption and production of news [5]. In terms of social media, the use of WeChat helps actors in gaining political support and has a positive influence on the issue of nationalism, which in turn can increase support for the national political system [8]. Researches on nationalism tend to focus on exploring the behavioral themes of the state and community. Research with this theme dominates research on nationalism the most.

Research on nationalism and news coverage in the mass media has been carried out by Zhongshi Guo, Weng Hin Cheong, and Huailin Chen. In their research, they found that attention to the news in the mass media had a direct effect on nationalism [11]. Researches on nationalism, new media, and social media have been carried out by several researchers including Ki Deuk Hyun & Jinhee Kim [6] research on online communication and populist nationalism in China. The study found that online political expression and facilitated by news can increase support for the socio-political system [6].

Research on Covid and Nationalism has also been carried out in America. Research conducted by Samuel L Perry and his team examined the political leaders of the American wing associated with views of racism and xenophobia. The study found that the racist and xenophobic views propagated during the COVID-19 crisis were supported by white Christian nationalism [7]. In another study, the issue of pandemics and nationalism shows a unique trend. The term "vaccine nationalism" is known, which emerged based on the context of vaccine production and the process of spreading it in various countries by taking into account the complex relationship between the global public health crisis and globalization [10].

The issue of nationalism in the pandemic era is not just a vaccine issue. There is also a discourse of nationalism related to the discourse of the coronavirus conspiracy in China [9]. Xi Luo & Hepeng Jia in their research took a total sample of 1000 samples. They found that three types of COVID-19 conspiracy theories were identified. Type I relates to the origin of the pandemic. Type II is defined as a "China as the culprit" conspiracy theory, and Type III refers to the virus as a Western creation. The results of the study reveal that nationalism and scientific literacy are significantly related to how to understand conspiracy in almost all types of conspiracy COVID-19 [9]. In some cases in several countries, the pandemic not only caused health problems and poverty but also led to the birth of neo-nationalism as has been investigated by [3].

Our research is different from previous studies. This study not only looks at the issue of nationalism in a pandemic but also looks at how new media (online news and social media) work in the hegemonic project of discourse on nationalism in the pandemic era. This research is interesting because it focuses on two mediums at once, namely social media and online news. Not many other studies have examined nationalism and pandemic with databases from online news and social media. In addition, the use of the web crawler method in this study also provides novelty in research on the issue of nationalism in the pandemic era. This study aims to understand how the issue of nationalism in the pandemic era, especially in online news and social media. In addition, this study also aims to find out how the hegemony of new media is in the discourse of nationalism in the pandemic era. This study formulates research questions; First, how is the discourse on nationalism in the pandemic era. Second, how is the hegemony of new media in the discourse of nationalism in the pandemic era?

2 Methodology

2.1 Data Collection
Data about the pandemic and nationalism in online news and social media were taken using the web crawlers method, in collaboration with astramaya.id. The total online news in this study is 19 online news (see figure 1. distribution by online news) and social media in this study include Instagram, Twitter, and Facebook. This research data was taken from August 30, 2020, to July 31, 2020. This time was chosen with the consideration that there was a lot of discussion about the issue of nationalism and the COVID-19 pandemic. Research data on online news and social media using search keywords include pandemic, covid-19, nationalism. In the data reduction process, in addition to the time criteria and keyword criteria, they were ignored or not included in the data of this study.

3 Result and Discussion

3.1 Pandemic and Nationalism Discursive

Based on data taken using web crawlers, there is a map of topics related to pandemics and nationalism. The topic map does not show based on the number of words, but issues or discourses that appear in online news, including the following topics; "Covid originated from Wuhan China", "Vaccine from China", "Clinical trials of vaccines from China enter stage 3" "Waiting for vaccines made in Indonesia", "import vaccines". From the topic map, it can be seen that the discussion about the pandemic related to the issue of nationalism is related to three things, namely; First, where did the covid-19 virus come from, Second, about vaccinations from outside Indonesia. Whether the COVID-19 virus originated in Wuhan City, China, or a western country, prompts discussion in new media to continue increasingly The second point leads to the third discourse, which is about conspiracy and nationalism. Moreover, the previous issue of nationalism that occurred in Indonesia was about foreign workers who also came from China. Then, regarding the import of vaccines. In the history of discourse in Indonesia, almost all issues regarding imports will encourage public nationalism. For example, discourses on food imports (rice, onions, salt), technology imports, and other imports. Directly and indirectly, the public and online news responded with the instinct of nationalism.

Furthermore, how is the distribution of online news related to pandemics, vaccines, and also nationalism? The following is the distribution of online news taken by the web crawlers method.

![Figure 1. Distribution by Online News](image)

In figure 1, there are 19 online media (online news) with the highest number based on catches using the web crawlers method. The trend in the new media world, there is a lot of news related to pandemics and nationalism. Moreover, people can easily create websites and online news media. However, the 19 online media (see figure 1), are not from the community or communities but from the online media industry that has been around for a long time in Indonesia. In addition,
The 19 online media tend to have a moderate and nationalist ideology, when compared to community media or citizen journalism.

The discourse on nationalism in the context of a pandemic is a forum and a common force in dealing with pandemic problems in Indonesia. So, it is natural that the discourse on nationalism is often contested, including in the pandemic era. This struggle raises negative, positive, and neutral sentiments. The following are sentiment figures in the mass media and social media.

![Figure 2. Sentiment in Mass Media & Social Media](image)

The data in figure 2 shows that positive sentiment ranks highest in mass media and social media. In mass media data, it can be understood why positive sentiment is higher than negative sentiment. As explained in the previous section, the struggle and contestation of discourse were won by online media which optimistically distributed positive news. What about social media? Based on web crawlers data, social media, especially Twitter about the pandemic and nationalism discourse, was won by pro-government buzzers and there is also the official account of President Joko Widodo in the top 6 with 16,162,941 followers, a total root reply count of 7,511, a total of 7,280 retweets (Data) Web Crawlers Astramaya. id on July 31, 2020). In short, online news media are dominated by conventional media that have been around for a long time and on social media have been won by pro-government buzzers. In the end, this is what is called the hegemony of new media in the nationalism discourse in the pandemic era.
3.2 New Media Hegemony on Nationalism Discursive During Pandemic

Substantively, nationalism has no physical and empirical form, it is very imaginative, abstract, and invisible. But with the main goal of gaining political legitimacy [4]. On the one hand, nationalism is often institutionalized in the form of an education system, ideological views of the state, and can be found in people’s social life. On the other hand, this nationalism is also hegemonic and can occur in a natural process [2]. Billig provides the term and the view that nationalism lies in the internalization process in collective knowledge [1]. The contestation of media and news coverage in the new media era is no longer a physical and local or regional contest, but a cross-network contest. The debate about nationalism is not only in an ideological and intellectual space but also in a non-ideological and non-intellectual space which is a new feature of contemporary nationalism.

In this study, both were found at once. This means that ideological and non-ideological debates, intellectual and non-intellectual debates become one. This can happen because of the speed and ease of access which are the strengths of new media. Through the web crawlers method, it was found that online news coverage is still dominated by conventional media that have been established in Indonesia, such as detik media, Kompas media, metro media, and Republika. (See figure 3).

These news media, which have a wide impact, are the largest conventional media in Indonesia. The figures in figure 3 show that these media can hegemony news about pandemics and nationalism. In simple terms, the media is like an old container, with new content. Then, what about the hegemonic project on social media? In the context of pandemics and nationalism issues (as well as other issues), Twitter has become one of the media with hegemonic strength and power. This can be seen in figure 4 below.
In figure 4 in the total of mentions section, Twitter reaches 304.4 K, far above other social media. Likewise in the "share of voice" section, Twitter is more hegemonic when compared to Facebook, Instagram, and YouTube. This is because the power of Twitter stems from the power of hashtags, mentions, replies, and the power of retweets.

4 Conclusion

This study aims to understand how the discourse of nationalism in the pandemic era in Indonesia, especially in online news and social media. In addition, it also aims to find out how the hegemony of new media related to the discourse of nationalism in the pandemic era. Data analysis shows that the discourse of nationalism in the pandemic era consists of three things, namely; First, where did the covid-19 virus come from, Second, about vaccinations from outside Indonesia. Did the covid-19 virus originate from the city of Wuhan, China, or a western country? The third is the discourse on conspiracy. Furthermore, online news is dominated by conventional media that migrate to the digital world and exert their hegemonic influence. While on social media, Twitter holds the control of hegemony through the power of hashtags, mentions, replies, and retweets. This research contributes to the study of nationalism discourse in the pandemic era, by presenting big data from social media and online news through the web crawlers method. This study has limitations, namely the analysis presented is not detailed. Future research is expected to be able to examine in more detail the discourse of nationalism in online news and social media in a more comprehensive manner.

References


Abstract. This study aims to explain the philosophical values that include didactic values and humanist values contained in the kabanti poem entitled Bula Malino by Sultan Muhammad Idrus Kaimuddin. The qualitative descriptive design has the pretty functional approach to Butonese art and literature. The primary and secondary sources collected in this study the primary data is in the form of translated texts and a variety of literature while the secondary source is the Kaanti poetry titled Bula Malino y Sultan Muhammad Idrus Kaimuddin. The data collection method used is library observation. This method is done by reducing the data, presenting the data, and drawing conclusions. The results showed that the didactic values contained in Bula Malino's kabanti poetry include always remembering death, avoiding hellfire, obligation to study, believing in the Day of Judgment, always being patient, forbidden to drink alcohol, and must continue to learn to guard the heart. While the human values contained in the Bula Malino kabanti include not lying and joking beyond boundaries, not demeaning each other, not gossiping, imprisoned, hard work, keeping promises, loving peace and tolerance, paying attention to the interests of others rather than their interests, and always be kind to each other.

Keywords: didactic, humanistic, and kabanti bula malino

1 Introduction

Geographically, the Buton archipelago is an area located in the southeastern part of the island of Sulawesi. Buton Island with Baubau as the capital city governs the former territory of the Buton Sultanate which underwent regional expansion which was divided into six districts, namely (1) Buton Regency; (2) Wakatobi Regency; (3) Bombana Regency; (4) South Buton Regency; (5) Central Regency and (6) Baubau City. The
entire territory of the Sultanate of Buton has oral and written traditions in the form of songs or poems called '

'kbanti'. Pekabanti is a term for people who chant the Kabanti script with songs. Along with the changes, it can still be maintained, but unfortunately, now it has entered the brink of extinction caused by the younger generation who do not know and study this culture. Kabhanti is currently only sung by older adults who are getting less and less, but are still maintained and introduced in different ways but have the same purpose in delivering it. Oral literature will get the status and value of novelty based on the results of the combination of aspects of traditional culture with other cultures. Analyzing literary works attempts to capture and give meaning to literary texts [4]. Literature is a meaningful sign system in which language is an intermediary [1]. Poetry is a language activity that is different from the use of language in general. Furthermore, according to Riffaterre, poetry has a meaning that expresses something indirectly, by hiding it in a sign [14]. The richness of culture and great traditions will be reflected in a literary work that is not only maintained and preserved and preserved in our daily lives. Like other communities, the Butonese community has long known oral literature, including folk songs, poetry, and poetry as well as folklore which contains many cultural values whose substance refers to the values of goodness and noble values. One of the literary works in Buton is kabanti, which means poetry, poetry, or singing [3].

This kabanti tradition was born since the entry of Islamic belief to the island of Buton for a long time which brought a written culture as a result of which the kabanti script developed [10]. Kabanti is one of the local wisdom that refers to the multiple cultural treasures that grow and develop in a society, are known, trusted, and recognized as crucial elements that can strengthen social cohesion between communities [13]. Kabanti is a way of life and science and multiple life strategies in the form of activities carried out by the local community to answer multiple problems in meeting their needs. Kabanti belongs to a socio-cultural cultural position in Buton. The interpretation of Kabanti, an imaginary art., Cabanti is pro-cultural and has its roots in the lives of the Butonese people, especially in the field of literature. This poem was born and developed based on the author's motivation, creation, and ideas in applying future religious values. The enlightened Kabanti sentences use words, words, actions, or norms that apply in Indonesia. Study the kabanti poetry of the Buton kabanti poetry. buton kabanti community.

Value of Philosophy

Science is a philosophy, so the philosophical system will affect the understanding and definition of science itself [11]. Along with the development of science, it can be understood that the ancient Greek philosophers have pioneered the meaning of what is the philosophy of science and how should science be positioned? Science manifests itself as a society, as a process, and as a product, where the principles of science as stated by Robert Merton are universalism, communalism, disinterest, and directed skepticism.

Didactic Values

Values are always used as a benchmark for someone who is behaving, a measurement of the goodness or badness of a person is behaving. The scope of culture has ties to history that make the human mindset in such a way, that is the potential in the thinking of each individual. According to Schwartz explaining that value is (1) a belief, (2) related to a particular way of behaving or a certain end goal, (3) transcending specific situations, (4) directing the selection or evaluation of behavior, individuals, and events, and (5) arranged according to the degree of importance [15]. Didactic values have educational properties and are good in behavior, which can be interpreted as moralistic values such as the value of courage, the value of responsibility, love, respect, trust in God, surrender [12]. Alwi states that didactic values are values that are always associated with changes in attitudes and behavior for the better, nurturing, providing training, regarding morals and intelligence of the
mind [2]. Didactic value is also a value in the form of an essential trait in educating and guiding actions in thinking.

**Humanist Values**

Humanism is a thought that always prioritizes one's norms and identity and makes it a view or benchmark for one's behavior. Humanism has become a kind of ethical doctrine whose scope is expanded to reach all human ethnicities [7]. Then the source from the Big Indonesian Dictionary stated that humanism is a school that tries to revive a sense of humanity and aspires to a better life association [3]. Humanism education has at least some principles in its learning process by always prioritizing maximizing the talents, interests, and abilities of its students [5]. According to Mas'ud, six main views need to be developed in Islamic education, namely reason or reason, individualism towards independence, knowledge, pluralism education, contextualism which is more concerned with function than symbols, and a balance between rewards and punishments [8]. There are five kinds of human values, namely (1) Right behavior; (2) Peace; (3) Truth; (4) Love, and (5) Non-violence [16].

It must be admitted that local-based poetry is difficult to obtain authentically. Therefore, this study tries to analyze the didactic and humanistic philosophical values contained in Bula Malino's kabanti poetry. Kabanti poetry taken is exciting and different because it contains very strong moral values. Besides being able to be studied in the form of humanist values and didactic values, so this research is entitled philosophical values in Buton kabanti literature as cultural literacy education materials.

**Kabanti Poems as Educational Materials**

Based on the above thoughts, to preserve regional literature in the form of kabanti poetry, it is necessary to research the Analysis of Philosophical Values in the Kabanti Bula Malino poem by Sultan Idrus Kaimuddin. This kabanti poem can also be used as educational material for Buton cultural literacy so that the Bula Malino kabanti poetry can be used. In contrast to the research conducted by La Niampe, it only studied the Bula Malino kabanti containing the advice of the predecessors of the Buton sultanate. Meanwhile Malamba study kabanti by interpreting pieces of kabanti stanzas associated with culture. Then Asrif explained Butonese literature, a religious oral tradition during the Buton sultanate [5]. Of the three studies, there is no more specific study of the Buton kabanti poetry, especially the Bula Malino poem based on a philosophical analysis that includes didactic, humanistic, and spiritual values, so this article tries to reveal these values then the results of this study can be used as educational material. Cultural literacy in the community, especially for schools.

This study focuses more on the Kabanti poetry about the life guidelines of the Buton people. The guidelines for living in society seem to be the truth of society's life is expressed in oral and written literature. Kabanti is conditional on the noble values of Butonese culture in their daily life. A life that involves self-management and an attitude of responsibility in an environment is formed in the thoughts possessed by humans. The picture displayed is a diversity of values that can develop character in the younger generation to become better individuals.

**2 Research Methods**

This research uses descriptive qualitative rules and studies. Qualitative studies are studies that use exploration and understanding of meaning so that it can be described using words following the concept of science [9].
This research is classified as a descriptive qualitative study. The data in this study are philosophical values which include moralistic, humanitarian, and spiritual values contained in Bula Malino's kabanti poetry. The source material in the study is divided into two, namely primary and secondary source material. Primary source material from several subjects includes cultural observers/artists (who are usually kabanti). The secondary source material is source material based on literature such as literary texts containing works of art about the kabanti of the Butonese community. This data will complement the primary data obtained previously. There are two data collection techniques used, namely deepening and literature review. The main instrument in this study is the reviewer himself. The steps of data analysis are data reduction, data presentation, and making conclusions.

3 Results and Discussion

The results of this study discuss the philosophical values contained in the kabanti text entitled Bula Malino which include: (1) didactic values; and (2) humanist values. The discussion is as follows:

**The Didactic Value of Kabanti Bula Malino's Poetry**

Didactic values are explained as a conceptual review of the reality of human life, consciously or not. Awareness of the concept shows that humans are cultural creatures whose cultural tasks are seen in the educational process. The didactic values in kabanti poetry contain teachings that educate and guide humans to conform to the norms of politeness that apply in the association of fellow human beings, and our attitude towards God is advice that the Butonese ethnic community must understand. Kabanti as an artistic literary work can conceptually be used as a basis for attitudes, both for personal and collective purposes to realize the positive character of the Butonese community. The messages contained include so that we always remember death, to avoid the fire of hell, the obligation to study, believe in the Day of Judgment, to always be patient, forbidden to drink alcohol, and must continue to learn to take care of the heart.

Data (01) Remembering death

Yinda samia batua bomolagina
Sakabumbua pada posamatemo
Somo Opu apagi samange-ngeya [6]

The kabanti poem quote above has the meaning that death is something real. Every living human will face death, but it is not recommended to hope for death. The string of verses above describes faith as well. The author asks for strong faith.

Matomo yitu pada aumbatikomo
hari kiyama pada alahirimo
Yi weyitumo hura-hara momaoge
Kasukarana bari-baria batua
Kasukarana bari-baria amala
Yi mizani kaloesa mohanara
Ee karoku ombu pada aumbamo
Bea buke navile duniya si [10]
Every human being will taste death because death will always approach until the Day of Judgment later, that's when the shocking event of all deeds will be accounted for with the correct scale mizan. Signs of the apocalypse include this world filled with smoke.

Ee karoku mate pada aumbamo
Ngalu hela padaaka atummpumo
Pamondomea kasangkana sawikamu
Pentaaka wakutuuna helamu [10]

The above quotes remind poets and also us to always remember death because death will surely come with the expression that the sailing wind has to blow, so we must prepare the equipment to face it until our age limit arrives. Death is analogous to the limit of sailing.

Data (02) To avoid hellfire

Agoyaku yi`azabu Naraka
Tc huru-hara naliye muri-murina [10]

The kabanti poem quote above explains that the poet hopes to avoid the fire of hell and from a very painful punishment on the Day of Resurrection. This teaches us all to keep trying to pray to always avoid hellfire so that we are more careful in living life.

Data (03) To avoid Satan's temptations

Ee karoku togasaka mpu-mpu
yokadakitna fitanana duniya
ee karoku tawakala mpu-mpu
pengkenisi ajanji mina yi Nabi
Zikrillahi menturu yakea mpu
Yincamu yitu pekaekaiya mpu [10]

The quote above teaches us to always be careful of the temptations of Satan and the ugliness of the world's slander by being devoted to God in earnest, holding on to God's promises by always doing dhikr to strengthen the heart.

Data (04) Obligation to study

Potangisimo paiaka isilamu
Atangi mpu aoge-oge yincana
Audanimo janji mina yi Nabi
Hari kiyama pada aka aumbamo
Salana manga poma-mafuaka [10]
The quote above includes the human obligation to seek knowledge starting from the moment humans are born until they die, so that seeking knowledge can be obtained from anywhere, even from the mouths of animals. seek knowledge because with science humans can be saved.

Data (05) Warning of the Day of Judgment

Potangisimo paiaka Isilamu
Atangi mpu aoge-oge yincana
Audanimo janji mina yi Nabi
Hari kiyama pada aka aumbamo
Salana manga poma-mafuaka [10]

The quote above reminds us to always remember the Prophet's promise that the Day of Judgment will come so that we must forgive each other. Humans must be sad to cry loudly in remembrance of the Day of Judgment and always pray to be saved.

Data (06) To always be obedient and obedient to Allah and His Messenger

Ee karoku fikira mpuu-mpuu
Okaasina tee manga umatina
Opea bara inda ituruakamu
Beu osea i apai kasameana
Kasameana nabiita molabina
Tapatotapu kaekata
I oputa tee tasabara
I apaika bala
Tee tarela tee malingu kadalaana
Tee tasikuru
I oputa momalangana [10]

In the quote above the poet advises oneself to think properly about the prophet's love for his people so that there is no reason for us to disobey him because the prophet teaches us to always fear God by always being patient when we get a disaster, sincerely accepting it, and always be grateful to Allah SWT.

Data (07) Warning do not like to drink alcohol

Ee karoku bega-bega umalango
Yinda ufikiri kampodona umurumu
Matemo yitu tomo yipogaka [10]

The message that can be taken from the kabanti poem above is not to drink alcohol which can be intoxicating. We must realize that our life in this world will not be long and short. Humans will be separated by death to go to the eternal realm, namely the realm of retribution for the deeds that have been done.

Data (08) To always take care of your heart
Poetry quotes have the meaning that we must always learn to guard our hearts and not follow our passions except for Radhiyah's lust and Mardiyah's lust which demands goodness. This quote includes spiritual value because it contains a belief that teaches goodness to those who believe in it.

Data (09) So that we are always humble

Kokombuna ala akea haufu
Kokombuna bakea-kea rijaa
Tawadu betao kapabelona
Mosaahida betao para bosen
Ria dalati kamondona rabutana
Kinaati kasangkana kabokena
Ulina yitu mopatotona ica mangkilo
Opadomana mosusuakana dala
Okuruuani tee hadisina nabii [10]

The quote above reminds us to always put tawadhu as the leading sail and the rower must be a mujahid, complete the rigging with Riyadh, complete the fastener with kina'at and straighten a clean heart as a guide/compass for direction based on the Qur'an and the hadith of the prophet. Truly the meaning of this poem is so that noble because it is full of good teachings so that humans are safe in the future, not getting lost in carrying out a good life, hablumminallah, and hablumminannas.

Data (10) To always carry out the pillars of Islam

Ee karoku, menturu sambahea
Te puwasa yi nuncana ramadani
Fitaramu boli yumalingayeya
Palimbayiya ahirina poyasa
Zikirillahi menturuyakeya mpu
Te salawa salamu yi Nabimu [10]

In this poem, the poet reminds us to always pray five times a day, fast in the month of Ramadan, carry out zakat fitrah, always dhikr, and pray to the prophet Muhammad SAW, these are some of the pillars of Islam that must be carried out by every servant in life. Thanks to this action, humans can be closer to their Lord and will always be given guidance in all things. This belief must continue to be instilled by every human being so that humans can follow all his orders and stay away from all his prohibitions, that is what is called faith in the creator, namely Allah SWT.
Human Values in Kabanti Bula Malino's Poetry

Human values in the kabanti poetry of the Buton people are closely related to human life socially. Humanistic values are held by humans regarding what is considered good and what is considered bad. Kabanti's poetry as a literary work rooted in the socio-culture of the Buton people provides noble teachings about human values. Kabanti is the interpretation and representation of the author's thoughts. The problems contained in the kabanti poem are a processed picture of reality in life experienced by the author and the Butonese community in general. The humanistic values obtained from the analysis of kabanti poetry are Do not lie and joke to others, do not demean others/fellow, do not like to swear, zuhud, work hard, guard your words, love peace and tolerance, prioritize the interests of others than self-interest, and always do good to others. In the following, some kabanti text data are presented along with the results of their analysis using humanistic theory.

Data (01) Do not like to exceed the limit in joking with others

Ee karoku boli yupake pewuli
Abasako saro yinda motindana
Barangkala yupakemo yinciya yitu
Amadakimo yi lipu rua anguna
Neu kabonga boli upolalo sara
Tontoma kea laengana morangoa
Neu kabonga podo sabu-sabutuna
Yupekalape yincana mia rangamu
Tabeyanamo te yantona banamu
Yinda pokia nea tolabe saide
Upatotapu rouna pomananeca
Upekatangka sarona panusiraha
Jitihadi umbore yi duniya
Nunua mpu saro yimalapeaka [10]

The quote above contains advice about not lying when we say, don't joke beyond the limit, pay attention, not to those who hear when we joke, so it's just as necessary. We must please our friends and family. Strengthen love by always establishing family relationships by always doing good in exploring the world.

Data (02) Don't like to swear

Ee karoku, boli yumangabuya-buya
Temo duka boli yumanaghumbu-humbu
Kadakina tabuya-buya rangata
Hari kiyama nayile beyu marimbia
Okadakina tahumbu miya rangamu
Okadakina yuala meya yingko [10]

The message conveyed in the poem contains about not bragging, not cursing, because on the Day of Judgment all our actions in the world will be prosecuted because if we curse others, we will take the bad as well.
Data (03) Don't put other people down

Hari kiyama dela beya totumpu
Ec karoku yincamu pekangkiloa
Ngangarandamu boli yumanga pipisi
Temo duka boli yumanga pisaki
Fikiriya katambena karomu [10]

This quote teaches us that on the Day of Judgment our tongues will be burned, so we must purify ourselves, do not demean others, do not underestimate others, and always be humble because we are so that despicable before Allah SWT.

Data (04) Always act zuhud

Obanderana sulaakea zuhudu
Tombi-tombina zikir tee tasubehe
Juru batuna sarai laahari
Juru mudina ilimu batiini
Mopolumena madadi mina I guru
Onakodana hidayatina
Opu Asangkaaka kamondona hela yitu
Tawakalamo poaromu
I Opumu Adikaaka ngali ihelaakamu
Patotomea poropena Bangka yitu
Batukimea lipu mbooresa
Masirahamu tee antona banamu
Pepuu mea kambotu motopenena [10]

The quote above reminds us to always be as zuhud, dhikr, glorify, accompanied by syar'i equipped with inner knowledge. This message is very deep, that the grip of life in carrying out activities must be based on religion. In seeking knowledge, it is hoped that in dealing with it always trust and continue to ask for guidance from Allah SWT, aim for the straight until the ideals are achieved. Get to know yourself, your family, and the environment until you make a solid decision.

Data (05) Hard work in achieving goals

Zikirillahu laa ilaaha illallahu
Neakawako garurana seetani
Tangasaana daangiaypo uhela
Patoomea poropena Bangka yitu
Pangaaawana boli ataurakea
Ositumo uso imapasaaka
Neatosala poropena Bangka yitu
Amapasaaka Bangka incia siitu [10]
The verse above tells us about our preparation in sailing or navigating life, we must still set the course/goal because it will be full of temptations, obstacles like a hurricane that can break the ship, so that we must face the temptation of the devil by always remembering La Ilaha Illallah so that we always happy afterlife.

Data (06) To always keep words, love peace, and tolerance

Neukooni sabutuna hajati
Upekalaape yincana mia rangamu
Teupakawa maksuduna yincamu
Kamengkooni dala yimarimbiaka [10]

The kabanti poetry quote above teaches us to always keep our words, speak as needed, take care of other people's feelings, and continue to maintain good relations with each other, then we will be among those who love peace and tolerance between fellow humans. However, if we do not keep our words in the sense that we always say dirty words then evil will accompany us, we will not get along with each other which can lead to enmity.

Data (07) Must be more concerned with the interests of others

Somana boli yubotuki wajibu
Te malingu faralu yi karomu
Ee karoku pahilasari yincamu
Patopau poaromu yi Opumu
Pengkenisi agamana nabimu
Te yuosea kadarina gurumu
Mira rangamu masyakea mpu [10]

The quote also reminds and teaches us that we always carry out the obligatory things that God has commanded us so that we don't leave them and we must always forget our interests compared to the interests of others, may we always be sincere in carrying out them and strengthen our stance on God by always ask for His help and follow the Sunnah of the Prophet.

Data (08) Must do good to others

Boli pangonta beu rango kadari
Bara salana betao bahagiamu
Osea mpu saor yi malakpeaka [10]

The quote above is so that we always try to listen to religious teachings that are beneficial for human happiness and continue to do good to others in any way. Humans are social creatures so humans cannot live alone, thus humans must always be in harmony with each other in multiple aspects of life.
4 Conclusion

Kabanti poetry is an artistic literary work that can be used as a basis for acting, both as individual claimants and other people in influencing life. Kabanti is a philosophy of life for the Butonese community which contains religious advice. The philosophical study in the Kabanti poem entitled Bula Malino by Sultan Muhammad Idrus Kaimuddin is very thick with its values, namely didactic values and humanist values. The didactic values contained in Bula Malino's kabanti poetry include so that we always remember death, to avoid hellfire, the obligation to study, believe in the Day of Judgment, to always be patient, forbidden to drink alcohol, and must continue to learn to guard the heart. While the humanist values in Bula Malino's kabanti poetry are closely related to human life or the term hablumminannas social relations. This value includes a variety of goods that must be carried out by fellow human beings. This kabanti poem is based on the socio-cultural basis of the Butonese community which reflects the noble values of humanity. This poem also describes the representation of religious, realistic thoughts experienced by the author and the Buton community as a whole. The humanistic values contained in the Bula Malino kabanti include don't lie and joke to others, don't demean others/fellow, don't like to swear, zuhud, work hard, guard your words, love peace and tolerance, prioritize the interests of others from in their interests, and always do good to others. From this didactic and humanist value, it will produce spiritual values that are closely related between humans and God and each other. So science whole, the Bula Malino kabanti poem contains Islamic advice that must be carried out to balance life, both spiritually and physically.

References


Gender Perspective In Ahmad Tohari's Novel A Feminist Study Approach to Literature Psychology and Its Applications On Literature Learning In High School

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Abstract. This study has three objectives: 1) the structure of the novel by Ahmad Tohari 2) the manifestation of gender equality in the novel by Ahmad Tohari, and 3) the application of the research results of the novel by Ahmad Tohari in literary learning in universities. The data of this research are in the form of words, sentences, expressions, and discourses that contain elements of gender issues in the novel by Ahmad Tohari. The sampling technique used is purposive sampling while the data collection uses library techniques, listen and record. The validity test of the data applied is source triangulation. The data analysis technique used a semiotic model reading technique consisting of heuristic and hermeneutic readings. 1) The structure of the novel by Ahmad Tohari which is based on the fictional theory of Robert Stanton carries the theme of women's struggle in realizing gender equality with men. The facts of the novel are divided into three, namely characters and characterizations, setting, and storyline. 2) The forms of gender equality are (a) women as equal partners to men, (b) equal obligations and rights between men and women, and (c) opponents of violence against women. 3) The results of the study were applied to the learning scenario by analyzing the intrinsic and extrinsic elements of the novel, then focused on the delivery of material about the novel, the intrinsic elements of the novel, aspects of gender injustice, the psychological approach to literature and the manner of opinionating politely, well, and correctly as well as giving Duty.

Keywords: novel by Ahmad Tohari, educational value, gender equality, literary psychology approach, its application to literary learning.

1 Introduction

Literature is a form of knowledge that presents stories in society, everything presented in literary events can be realized in real life, or in life outside the real world. Literature presents and presents life from social reality even though a literary work also imitates nature and the subjective world of humans [12]. Ahmad Tohari's novel, which is the object of this research, is a novel with a
background in the struggle of a woman in her life and Javanese culture in modern society that presents and presents a new idea about cultural, cultural and social reconstruction that produces views, attitudes, and ideas. new issues of humanity.

The struggle of the female characters in the novel is seen and illustrated in an effort to fight all manifestations of gender injustice, in the form of subordination, stereotypes, and violence [5]. The struggles of Lasi's character in Bekisar Merah's novel, Sri's character in Ronggeng Dukuh Paruk's novel, rejection of acts of violence against women's sexuality, and truth arguments about the meaning of women and men. Through the resistance of the female characters in the novel, it is seen that the issue of male domination over women stems from issues of gender, not sex [9].

Literature is an important tool for thinkers to move the reader to reality and help him make a decision when he faces a problem. The existence of these educational values can be used as learning materials for students in learning literature in universities.

In this study, to clarify the scope of the problem, the research is divided into three sub-focuses. What is the structure that builds the novel by Ahmad Tohari. Describe the form of a gender perspective in the novel by Ahmad Tohari, a review of feminist literature with a literary psychology approach [1][7]. Its application to the study of literature in universities

2 Research Method

The research method used is descriptive qualitative with a fixed case study research strategy. The researcher uses a purposive research technique and the data collection technique is content analysis [8]. Next, the researchers used source triangulation as a technique in testing the validity of the data [2]. The data analysis technique applied is the semiotic model reading method which consists of heuristic reading and hermeneutic reading. The research procedure carried out includes the following stages: (1) collecting the necessary data sources, (2) reading and understanding data sources, (3) analyzing data sources in the form of the Bekisar Merah novel by Ahmad Tohari, (4) drawing conclusions, and (5) compiling research reports.

3 Result and Analysis

The research results are described in accordance with the formulation of the problem and research objectives. After these steps, it is continued with a discussion of the results of research conducted in a qualitative descriptive manner.

a. Author's Historical Social Background

A literary work certainly cannot be separated from an author [10]. It is through the activity of the author that a discovery occurs because the activity of writing is related to discovery and creation.
Advances in science, art, and various aspects of everyday life, are directly related to progress in the field of authorship.

According to Ratna [6] the author is a member of the community, gains knowledge through the community, and most importantly the author presents a point of view in accordance with the society that conditioned it.

Authors are ordinary members of society, just like everyone else. His ability to produce literary works is caused by differences in quality, namely the quality in utilizing emotionality and intellect, not differences in type [6]. The author is the main factor in the creation of a literary work. The study of the extent to which the author's background is relevant and important for understanding meaning in literary works.

According to Luxemburg in literature written by the author at a certain period of time, generally direct related to the norms and customs of the era. Literary work is the response of its creator (author) to the world (social reality) it faces. It contains experience, the subjective experience of its creator, the experience of community groups (social facts).

According to Ratna [6] in the history of culture, the aspect of authorship, both as a scientist and an artist, even in any form that involves creative activities, clearly plays an important role. It is through the activity of authorship that discoveries occur, which are automatically followed by advances in various fields. The structure of the novel studied in this study is based on Robert Stanton's fictional theory which consists of three parts, namely: theme, fact, and means of the story. The facts of the story consist of characters and characterizations, setting, and storyline. Included in the means of the story are title, point of view, style/tone, symbolism, and irony. The structure study in this research is focused on the theme and facts of the story.

1) Theme

Theme is the idea of the story that the author wants to convey to readers. Overall, the underlying theme is the struggle of women in realizing gender equality with men.

2) Story facts

The facts of the novel are divided into three, namely: characters and characterizations, setting, and storyline. The characters in the novel consist of Lasi as the main character. Characterizations are carried out in an analytical and dramatic way by displaying physiological, psychological, and sociological characteristics [4]. Physiological dimensions are things related to a person's physique. For example, age, maturity level, gender, body condition, facial features, and other body characteristics. The psychological dimension is a dimension related to a person's psychological problems, such as ideals, ambitions, disappointments, skills, temperament, and so on. Next is the sociological dimension which is a characteristic of people's lives. For example, social status, occupation, position, level of education, role in society, personal life, outlook on life, religion, hobbies, and heredity.
The setting in the novel includes a place setting consisting of: Karangsoga Village, Jakarta, Surabaya, schools, lodging. The time settings are: morning, afternoon, evening and night. The social background is customs, traditions and culture. Furthermore, the mandate that can be taken is determination not to give up easily and moral teachings to act in accordance with religious law and the spirit to achieve goals.

The plot used in the writing of the novel Bekisar Merah is a mixed plot, namely the disclosure of stories that are woven over events that occur in the present and the past. The description of the plot of the novel Bekisar Merah consists of five stages. The first is the setting stage, beginning with the introduction. The situational stage is the stage which contains the description and introduction of the background situation and the characters of the story. This stage is the stage of opening the story, providing initial information, and others.

b. The form of gender equality in the Novel by Ahmad Tohari

The form of gender equality found is based on the conclusion of the main character's struggle against various gender injustices experienced by women. These injustices are: subordination, stereotypes, and violence experienced by women.

1) The Struggle Against the Subordination of Women

Women's subordination considers women unimportant and can be detrimental to men. This causes women to be unable to express themselves as independent human beings, to move and reach for the future. The assumption that women are irrational or emotional so that women cannot appear as leaders, results in the emergence of attitudes that place women in unimportant positions. Subordination due to gender occurs in all kinds of different forms from place to place and from time to time.

2) The Struggle Against Stereotypes Against Women

Gender issues that need to be fought for, one of which is women's stereotypes, because women's stereotypes have labeled women with negative assumptions. Stereotypes are wrong assumptions about women, because women essentially have the same role, not only dealing with kitchen affairs. The Struggle Against Violence Against Women.

Violence against women can occur because of the assumption that women are weak so that they are often taken advantage of by those who feel in power. The researcher concludes, based on the discussion above, the manifestation of gender equality in this case is the need for mutual respect between men and women. This attitude is mainly about respecting women's feelings and not assuming that women's dignity is lower than men's.

c. Its Application in Literature Learning in Higher Education
The form of gender equality contained in the novel by Ahmad Tohari can be applied as teaching material for learning literature in universities. Analyze the intrinsic elements of the saga. Learning materials are focused on gender aspects contained in the novel by Ahmad Tohari and procedures for expressing opinions in a polite, kind, and correct manner. The desired competency achievement indicators are: (1) Able to identify intrinsic and extrinsic elements of Indonesian novels and translations, (2) Able to analyze intrinsic elements (plot, theme, characterization, point of view, setting, and message) and extrinsic novels Indonesia, and (3) Able to compare the intrinsic and extrinsic elements of Indonesian novels with translated novels [3].

Lessons are scheduled in two meetings. As for the first meeting, the activities emphasized are that students are trained to argue politely, listen and respect the opinions of others, build agreements, and conclude together through cooperative activities. In addition, students are also given the task of reading a novel by Ahmad Tohari, in order to find out the intrinsic elements of the novel, aspects of gender injustice and the struggle of the main character in realizing gender equality contained in it by writing novel quotes related to it. Assignments are done in groups outside of class hours [5].

The learning of the second meeting was continued with presentations and discussions of the results of the assignments that the students had done. Emphasis on learning activities is in concluding the form of gender equality contained in the novel by Ahmad Tohari. In addition, being guided by the teacher, students can also observe and take good examples from the things presented in the discussion.

4 Conclusion

The forms of gender equality that can be concluded are: first, women as equal partners to men are more precisely as mentors and equal partners, so that women also have the power to become leaders. Second, the equal portion (obligations and rights) between men and women in life. Third, the opposition to violence that women often experience, both emotional and physical.

References

The Indonesian Politeness Speaking Pattern Of Elementary School Students With A Migratory Family Background In Kampung Laut Cilacap Regency

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Abstract. Migration has positive and negative impacts, both on the native region as well as the destination region. Changes in language and communication, in this case the politeness speaking pattern, is among the impacts of migration. This research aims to describe the Indonesian politeness speaking pattern of elementary school (Sekolah Dasar - SD) students with migratory family backgrounds when communicating with the teachers in the classroom. The method used in this study is a descriptive method with a qualitative approach. The subjects of the study were 5th graders and teachers of SD Ujung Gagak, Kampung Laut, Cilacap Regency. The results of this study showed patterns of politeness and impoliteness in Indonesian speaking students with migratory family backgrounds when communicating with the teachers during the learning activities in the classroom. In this study, there were a compliance of the speech of Geoffrey Leech’s principle of politeness with 6 maxims and violations of the speech of Geoffrey Leech’s principle of politeness with 4 maxims. These are due to the mixing of language variations from the students’ home region as well as the culture shock of students when adapting to the new region.

Keywords: politeness patterns, Indonesian language, elementary students, migratory family

1 Introduction

Population movement from one place to another is a social dynamic that commonly occurs in society. That population movement is called migration. There are lots of factors which cause migration, such as work, livelihood, education, and security. Migration allows for cultural diversity to happen, because there is a blend of cultures that were brought from the native regions of immigrants with the cultures of the locals. During that migration process, the migrants must
adjust themselves with the social condition and the locals’ cultures. One of the ways to adjust to their new home for the migrants are the adjustment in languages and communication.

Language is the main communication tool for humans to interact in a social environment. Language as a communication tool has several functions. One of the functions of language is used to convey expressions (in the form of emotions, desires, or feelings) to the messenger or communicator [7]. This language expression is related to language politeness. Politeness is not only shown by behavior, but politeness must also be adapted to good language speech. Politeness can be manifested in various ways, one of which is language [4]. Language politeness includes an ethic in socializing with the community where the person is, a proper choice of dictions and paying attention to the person one’s talking to.

Apart from being a communication tool in the social environment, language is also a tool for learning in the school environment. Within this environment, the use of language should focus on the ethics of talking to someone and how to respect the other person by using polite language. Politeness is a rule of behavior that is determined and mutually agreed upon by a certain community so that politeness is also a prerequisite for social behavior [15].

One application of politeness in language can be done in the elementary school environment. Elementary school (SD) is the most basic level of formal education in Indonesia. The teaching and learning process in elementary schools has different characteristics from the teaching and learning process in secondary schools. Characteristics of elementary school-age children are happy to play with their peers, actively move, to play in groups, and to do things directly [11]. Speech development of elementary school children aged 10 to 12 year old has the characteristics of enjoying talking and arguing with anyone, using more complex language structures, being a thoughtful listener, understanding that sentences have a purpose, such as “Is your homework done?” and understanding the concepts of irony and sarcasm [6]. Children have begun to be like adults in following universal rules regarding the acquisition of pragmatic features, such as apologizing and thanking [8]. In addition, children begin to be able to combine gestures and prosody to express pragmatic meanings such as request, focus of information, uncertainty or politeness, before they can convey these meanings in speaking [8].

Communication behavior of elementary school students can be influenced by family background conditions. The influence of new cultures and lifestyles that enter massively in the environment causes many children to communicate with less politeness in speaking so that it can offend the feelings of the other speakers [12]. Elementary school students with migratory family backgrounds certainly have different linguistic styles in the local community. In teaching and learning activities in schools, there are still some students with migration backgrounds who use language that is not polite to friends and even to teachers. Speeches that are impolite are still often used by students during lessons. The use of inappropriate language rules, namely non-standard speech in the language is a form of impoliteness in speaking Indonesian language [16].

Migration by terminology is mobility or population movement which is interpreted as a movement of population from one area to another [1]. In general, migration is a population movement activity
with the aim of settling into a new area. In areas that are classified as poor and underdeveloped, sometimes the movement of the population aims to be able to get out of the economic problems faced by community groups or households. Population migration is one of the demographic components that can affect changes in the population in an area, in addition to the fertility and mobility components of the population [5]. Population migration cannot be separated from the concept of population mobility. Generally speaking, population mobility can be divided into two types, including: (a) permanent population mobility, which means that they decide to move to their destination because their life needs in the area of origin are not met, even beyond the tolerance limit; (b) non-permanent population mobility, meaning that they decide not to move even though their life needs in the area of origin are not met, but they take a solution by moving around or staying in the destination area.

In research on the language of population migration, examines the shift in the Javanese language that occurs in the family realm in the Kenali Asam Bawah Village, Jambi Regency [14]. The results showed that the shift in Javanese occurred in children (second generation migrants) in Kenali Asam Bawah Village, Jambi City. The factors that cause the shift in the Javanese language are the weak inheritance of the Javanese language to children, the absence of concentration of settlements, migration, schools and social. Analysis of this data shows that there has been a shift from Javanese to Indonesian and Jambi Malay in the second generation of Javanese ethnic families in Kenali Asam Bawah Village, Jambi City.

As migrants in areas that have different languages, elementary school students are likely to adjust to the use of their language. For the first generation to migrate, they will choose the language, namely by using their mother tongue when communicating with speakers of the same mother tongue, using Indonesian which is the national language, or using the language of the migration destination to facilitate the communication process with the local community.

Language shift concerns with the problem of using language by a speaker or a group of speakers that can occur as a result of moving from one speech community to another. Language shift happens when a person or group of speakers moves to another place that uses another language and mixes with them. This language shift certainly affects the Indonesian language politeness of elementary school students when communicating with the teachers or peers at school. Therefore, researchers are interested in examining the politeness and impoliteness of language in elementary school students with migration backgrounds at SDN Ujung Gagak Kampung Laut, Cilacap Regency. Kampung Laut is a fairly remote fishing village. Kampung Laut is located on the western point of Nusakambangan Island, with the administrative center located in Klaces Village. Some of the livelihoods of the residents on Nusakambangan Island and Motean Island are fishermen, while those on Java Island are farmers and fishermen. Based on the background of the location of this research, the researcher focuses on politeness in Indonesian language speaking on elementary school students with migratory family backgrounds when communicating in teaching and learning activities in the classroom.
2 Research Method

This study uses a qualitative approach because it presents data in the form of speech in the form of words and sentences. This research is a descriptive qualitative research. Descriptive qualitative research has the main objective of systematically describing facts. This study aims to describe the Indonesian language politeness of elementary school students in classroom activities with teachers and classmates. The subjects of this study were 4th grade students and teachers of SDN Ujung Gagak Kampung Laut, Cilacap Regency with a total of 25 students. Sources of data in this study are all oral speech made by teachers and students during the class; starting from the teacher opening session, delivering the material session, class discussion, to closing session.

The data in this study are verbal data in the form of speech that obeys politeness and speech that violates politeness in Indonesian language based on the politeness principle of Geoffrey Leech, namely (1) tact maxim, (2) generosity maxim, (3) approbation maxim, (4) modesty maxim, (5) agreement maxim, and (5) sympathy maxim used by teachers and students during the learning process. The data collection techniques used consisted of (a) observation, (b) interviews, and (c) documentation. The data analysis technique in this research is qualitative data analysis. Data analysis techniques were carried out using interactive model data analysis techniques. According to Miles and Huberman [1], there are three main things in interactive model data analysis, namely data reduction, data presentation, and drawing conclusions or verification.

3 Results and Discussion

Based on observations made by students and teachers during the 4th grade learning process at SDN Ujung Gagak Kampung Laut, Cilacap Regency, the researchers found that there was compliance with politeness principles and violations of politeness principles. For more details can be seen in the following discussion.

3.1 Tact Maxim

Leech explains that in order to obey the maxim of wisdom, speakers must make the loss of others as small as possible, and make the benefit of others as large as possible [13]. The following is a conversation in class between a teacher and students.

Teacher : Kamu sudah selesai belum PR-nya? Sini, Bu Guru cek. (Did you do your homework? Let me take a look).
Student A : Bu Guru, ini lho PR saya sudah selesai. Tadi malam dibantu masku. (Ma’am, I’ve done my homework. My big brother helped me with it last night).
Teacher : Ya, coba sini. Bu Guru lihat. (Yes, hand it to me. Let me see).
Student B : Tapi tidak dikerjain masmu, mbok? (But it wasn’t your brother who did it, right?)
Student A: *Dikerjain sendiri to. Mosok dengan simbokku... Hehe...* (Of course I did it myself. Couldn’t be my mother... Hehe...)

Based on the conversation above, student A was a student from a migratory family background from Solo, Central Java. Solo’s dialect was easily recognizable from the use of expressions “*lho*” and “*to*”. Student A’s speech was a polite speech because the student answered the teacher's questions and obeyed the teacher's orders to submit the homework. The teacher responded well to student A’s speech. Student B, a local, responded to student A’s speech with a Banyumas accent. This can be seen from the word “*mbok*”. Student B replied with the word “*simbokku*” which means “*my mother*”. This showed that there was a culture shock in perceiving words that sound the same, but have different meanings. It can be concluded that the speech between the teacher and student A is a polite speech. The utterances of the teacher and student A show the maxim of wisdom.

However, in conversations between students, there were often found violations of the maxim of wisdom. Violation of the maxim of wisdom is contrary to the essence of obeying the maxim of wisdom, namely that each participant in the speech must maximize the loss of others, or minimize the benefits of others [9]. Violations of the maxim of wisdom seen in online learning for grade 4 SDN Ujung Gagak Kampung Laut, Cilacap Regency are as follows.

Teacher : *Tolong nanti papan tulis dibersihkan ya.* (Please wipe off the blackboard later).


Teacher : *Dimintai tolong Pak Teacher kok ndak mau.* (How come you don’t want to help your teacher).

These utterances were utterances that use non-formal language with a Central Javanese accent or the communicative language of teachers and students during the class. This is due to the habit of students when talking to their peers. In the speech, the teacher asked student A to clean the blackboard. The teacher had shown his attitude of wisdom by asking student A for help. However, Student A responded with an unwise speech, namely ignoring the teacher’s orders. Student A asked another student to clean the blackboard because it was not his picket assignment. It can be concluded that the teacher's speech is a polite speech. In student A’s speech there is an utterance that violates the maxim of wisdom. Violations in student A’s speech are in the form of omission and indifference to the teacher's response in online classroom.

### 3.2 Generosity Maxim

In the maxim of generosity, the participants are expected to respect others. Respect for others will occur if people can reduce profits for themselves and maximize profits for others [3]. In addition,
Leech suggests make the profit yourself as small as possible and make the loss yourself as big as possible. The maxim of generosity in learning in grade 4 SDN Ujung Gagak Kampung Laut which is spoken by the teacher and students is as follows.

Teacher : Siapa yang mau bantu Pak Guru membawa buku di meja kantor? (Who’d want to help me to bring a book that’s on the office desk?)
Student B: Nggih, Pak. Secepat kilat. (Yes, Sir. A fast as the speed of light)
Teacher : Terima kasih, Noval. (Thank you, Noval).

When the lesson almost closed, the teacher asked the students for a help to bring a book to the office. The speech made by the teacher was a polite speech of a request for a favor from the students instead of commanding. Student C responded to the teacher with an utterance that shows an attitude of generosity. Student C is a student from a migration family from Klaten, Central Java. This can be seen from the word “nggih” which means “yes”. After listening to student C's speech, the teacher thanked him. It can be concluded that, the teacher and students have made speeches that comply with the maxim of generosity during learning.

Violation of the maxim of generosity is the opposite of its essence, namely that the participants of the speech maximize or increase the benefits for themselves and minimize the benefits for other parties. Violations of the maxim of generosity committed by students against teachers of generosity in online learning for grade 4 at SDN Ujung Gagak Kampung Laut are as follows.

Teacher : Anak-anak tolong yang tenang. (Kids, please keep quite).
Student D: Cicing woi, yang lain berisik, Pak. (Shut up! They’re very loud, Sir)
Student E: Yang lain aja rame, Pak. (The others are being very noist, Sir).

When learning took place, the teacher asked the children to be calm and pay attention to the lesson. However, student D, whose family background is migration from West Java, refused the teacher's request with an excuse that there were many students who were still busy not paying attention to the lesson too. Student D used the Sundanese “cicing” which means “silent”. Student D did not want to be burdened by the teacher's request and transferred the burden to other students. This illustrated that student D's speech was a less polite speech. Student E also imposed teacher requests on other students. It can be concluded that in the utterances between teacher, Student D, and student E, there were utterances that violate the maxim of generosity, namely the utterances of student D and student E.

3.3 Approbation Maxim

In the maxim of appreciation, it is explained that someone will be considered polite when they always try to give appreciation to the other party when they’re speaking which is expressed by criticizing others as little as possible and praising others as much as possible. With this maxim, it
is hoped that the participants of the speech will not mock each other, berate each other, or demean each other.

Student F: Assalamu’alaikum, Pak Guru, ini gambarku saja sudah diwarnai. (Assalamu’alaikum, Teacher, I have coloured my picture.)
Teacher : Bagus. Semangat ya, Aan. (Good job, Aan.)
Student D: Iya, weh, bagus to ya. (Oh wow, it looks cool)
Student F: iyo, rek. Sama we amu ya.(Yeah, mate. Same with yours)

In the speech event above, student F greeted and told the teacher that student F would send a coloring assignment. The teacher gave a response in the form of an appreciation speech and gave encouragement to student F. Student D who had a family background of migration from Solo also gave a compliment. Student F who has a migration family background from East Java also gave the same compliment to student D. The East Javanese accent can be seen from the use of the words “rek” which could mean “bud/man” and “we amu” which can be translated as “yours”. It can be concluded that the teacher and students have made speeches that comply with the maxim of appreciation when learning in class.

Violation of the maxim of appreciation, namely not giving appreciation to other parties. The participants of the speech mock each other, berate each other, or demean each other. Speech participants who often mock other speech participants in speaking activities will be said to be disrespectful people. The following is a violation of the maxim of appreciation in learning in grade 4 at SDN Ujung Gagak Kampung Laut at the time of class.

Teacher : Anak-anak sudah selesai mengerjakan soal perkalian tadi? (Kids, have you done your multiplication problems?)
Student G: Belum, Pak, lupa. (Not yet, Sir. I forgot)
Student H: Tadi aku disuruh Bani (G) menemani ke WC. Jadi lali. (I went with Bani/student G to the toilet. So I forgot).

The teacher asked the students about the results of their homework. Student H answered with a speech that seemed to not respect the teacher's task with the excuse of accompanying student G behind. Student H was a student whose family was migrated from Central Java. This can be seen from the word “lali” which means ‘forgot’. Student H also supports student G’s statement. It can be concluded that the utterances of student G and student H are utterances that are less polite and violate the maxim of appreciation.

3.4 Modesty Maxim

According to Leech, the modesty maxim is stated to praise yourself as little as possible and criticize yourself as much as possible. The following is the observance of the maxim of humility in classroom learning between teacher and grade 4 students at SDN Ujung Gagak Kampung Laut Cilacap.
In the speech above, student J humbly admitted that his poem was not good to the teacher. Student J, who comes from a migrated family from Central Java, felt 'embarrassed' and also stated that his work should not be told to other friends. It can be concluded that the speech delivered by student J is a polite speech and obeys the maxim of simplicity. In this study, the researcher did not find any utterances that violated the maxim of simplicity during the Indonesian language learning process in the classroom.

3.5 Agreement Maxim

In the maxim of agreement, Leech [9] states that speakers must reduce the discrepancy between themselves and others, and increase the conformity between themselves and others. In other words, this maxim emphasizes that the speech participants can foster compatibility or agreement in speaking activities. The compliance of the maxim of consensus in the 4th grade online learning at SDN Ujung Gagak Kampung Laut which was spoken by the teacher and student is as follows.

Teacher: Anak-anak bagaimana kalau besok kita belajar di luar kelas. Melihat kapal? (Children, how about tomorrow we study outside the classroom. See the ship?)
Student K: Iya, Pak, assyik. (Yes, Sir. That’ll be fun)
Student L: Ya, Pak, mau apa ya di sana? Aku mau mancing wae. (Yes, Sir. What are we going to do there? I’d like to fish).
Student M: Iya, Pak, mau. Eh, Ko, bisa mancing ora? Bapakmu kan dudu nelayan kaya bapake inyong. (Yes, Sir. We would like to. K, do you fish? You dad is not a fisherman like mine)
Teacher: Ayo, jangan ribut. Semua belajar bersama. (Quite, everyone. Let’s learn together).

In the speech above, the teacher gave the students a suggestion to do tomorrow's assignment on the beach. Student K agreed with the teacher's suggestion, and was very excited. Student L also agreed with the teacher's proposal, but was still not concentrating on learning purposes. Student M also agreed with the teacher's suggestion, although he also chimed in with Student M with a Bayumas accent, namely, “inyong” which means ‘me’. It can be concluded that the utterances of the teacher and student are polite speeches and the utterances of student K, student L, and student M are speeches that obey the maxim of consensus.

Leech states that in the maxim of agreement, speakers must reduce the discrepancy between themselves and others, and increase the congruence between themselves and others. This violation is the opposite of the essence of the maxim of consensus, namely the speaker and the interlocutor minimizes their agreement, and maximizes their disagreement. The violation of the maxim of consensus in online learning for grade 4 students at SDN Ujung Gagak Kampung Laut is as follows.
In the speech above, the teacher reminded the students to agree that the online learning process is not allowed to enter and leave the classroom. Student N's utterance uses Sundanese, namely "arek kamana" which means 'where to go' and student O shows that there is a violation of the maxim of agreement.

### 3.6 Sympathy Maxim

Leech states that the maxim of sympathy can be expressed by reducing the feeling of antipathy between oneself and others to the minimum possible. In addition, speakers also increase sympathy as much as possible. The sympathy maxim requires all speech participants to maximize sympathy and minimize antipathy to the others. If the interlocutor gets luck or happiness, the speaker is obliged to congratulate him. If the interlocutor gets into trouble or disaster, the speaker should express his or her sorrow or condolences as a sign of sympathy. The following is an example of compliance with the maxim of sympathy in online learning for grade 4 SDN Ujung Gagak Kampung Laut, Cilacap.

**Teacher:** Wahid, coba praktikan gaya psikomotorik di depan kelas yang kamu bisa. (Wahid, try practicing psychomotor style in front of the class as you can.)

**Student P:** Belum bisa, Pak. (Belum bisa, Pak)

**Student Q:** Gini lho caranya, tak ajari ya. (Here’s how you do it. Let me teach you).

In the event mentioned above, the teacher asked politely to student P to practice the psychomotor style in front of the class. However, student P admitted that he could not. Student Q tried to help by giving examples. It can be concluded that the speech between Teacher and Student was polite speech and the speech of student Q and student R was speech that obeyed the maxim of sympathy.

The sympathy maxim requires all speech participants to maximize sympathy and minimize antipathy to the interlocutor. If the interlocutor gets luck or happiness, the speaker is obliged to congratulate him. However, this violation is the opposite of the nature of the sympathy maxim, namely that the participants in the speech do not maximize sympathy, and do not minimize the feeling of antipasti to the interlocutor. In this study, the researcher did not find any utterances that violated the maxim of sympathy during the Indonesian language learning process in the classroom.
4 Conclusion

People with migration backgrounds have their own language style and style of communicating in the local community. This affects the form of language politeness. Language politeness of the migration population can occur in the scope of education, especially in elementary school education. Elementary school students with migratory family backgrounds are affected by communication habits within the family. The results of this study indicate that in the learning process of 4th grade students of SDN Ujung Gagak Kampung Laut Cilacap with the teacher there is Geoffrey Leech’s speech compliance with 6 maxims of politeness and Geoffrey Leech’s 4 maxims of violation of politeness principles. In the classroom, students still show politeness with the teacher. However, there are still impoliteness of students in communicating with teachers. This is due to the mixing of language variations from the students’ areas of origin as well as the culture shock of students when adapting to new areas.

References


Project Based Learning (PjBL) as Approach in Scientific Writing

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Abstract. Writing is the most difficult skill compared to other language skills. Students frequently experience obstacles in scientific writing. An implementable approach for scientific writing is Project based Learning (PjBL). Students conduct investigations and create a product. This paper aims at explaining the PjBL approach in scientific writing. This type of research uses critical analysis covering 5 elements of the theory of Harold D. Lasswell, namely: who, states what, for whom, what media, and its influence. Furthermore, these 5 elements are described to examine the PjBL concept in scientific writing. PjBL is summarized as deep learning, concentrating on real world issues and challenges. Students work in groups through several steps of meaningful activity and produce a final product. PjBL learning is suitable in scientific writing because PjBL benefits support the attitudes needed in the writing process, including: active, reflective, collaborative, solutive, predictive, affective, responsible, intellectual, social, and communicative.

Keywords: learning approach, pjbl, scientific writing

1 Introduction

Students are required not only to have knowledge (cognitive) competencies but also skill competencies (skills). Learning Outcomes according to Presidential Regulation No. 8 of 2012 concerning KKNI are abilities obtained through internalization of knowledge, attitudes, skills, competencies, and accumulated work experience. The description contains a description of the outcomes of all educational processes, both formal, non-formal, and informal, namely an internalization process and the accumulation of four main parameters, namely: (a) Science, or knowledge and practical knowledge (know-how), (b) skills, (c) affection and (d) work competence.

One form of language skill is writing. In language skills, writing is the most difficult skill compared to the other three skills (listening, reading, and speaking). Research conducted by Terenin [18] in Russia revealed the failure of Russian English learners to write. Many graduates of Russian Universities have successfully passed tests of grammar or vocabulary proficiency, but are less successful when they are challenged to do composition. It's important to note that the biggest stumbling block in student writing is rhetorical: grammatical accuracy, lack of
compositional clarity, lack of unity and strength, flawed cohesion, flawed coherence, and all other rhetorical weaknesses.

Another study by Stapa Malaysia [18] found that inexperienced ESL academic writers at local universities in Malaysia had problems writing introductory research proposals. After the question has been identified, students are introduced to a method of academic writing called the genre method. By using this approach, the problem of writing an initial research plan can be minimized. By using this method, students can write a clearer and more effective introduction. This approach will later be implemented in the teaching of research methodology courses offered by the Faculty of Languages and Linguistics.

According to the second study, a solution is needed to overcome difficulties in writing, namely by using the proposal writing method. Proposal writing is part of scientific writing.

This article focuses on scientific writing. Pollock [15] revealed that scientific writing is a highly structured form of writing. Required items include appropriate expected components; clarity of intent; methodology with sufficient detail to reproduce the study; fair and objective presentation of results; and interpretation based on a reasonable assessment of available evidence, current knowledge, and known professional limitations. Equally important are the things to avoid in scientific writing: hyperbole, hyperbole, logical inconsistency, selective reporting of findings or interpretation to change conclusions, and any other form of intentional bias.

The process of scientific writing is very systematic. Therefore, it takes a special approach in learning. One approach that can be taken is PjBL, project-based (PjBL) is one approach that can be applied in scientific writing. As a result of Vogler's research, Jaane S., et al. [19] conducted this two-year qualitative study, by exploring the learning process and student perceived outcomes through interdisciplinary project-based learning (PjBL) assignments. Students from three different undergraduate programs are assigned as a team to a project across three classes. The existence of reviews of reflective journals and focus groups adds broad insight into the learning experience from the perspective of a student. In the first year, it was found that a student can use his abilities such as in communicating, working together and can argue that innovations must be made in the course. In the second year, it was discovered that the development of soft skills and hard skills such as the ability to program, design, and conduct research in the market. As a whole, this study focuses on interdisciplinary traits that such as existing that can support an important part of student learning that will not be carried out in classes in general. In addition to this, research was held to focus on the benefits of interdisciplinary collaboration between teachers at the time of designing the PjBL experience to encourage students to cross interdisciplinary boundaries.

PjBL according to Guo [9] is said to be an effective method in improving learning. An empirical review of project-based learning results in affective effectiveness for students, namely the many benefits that can be obtained from the use of PjBL. The data was obtained through research by providing questionnaires, conducted interviews, observations, and the existence of a reflection journal. Cognitive effectiveness is indicated by the knowledge and individual skills possessed by students. The data was obtained through tests, interviews, rubrics, artifacts, and others. The researcher hopes that in the future further research will be able to explore in-depth findings on the student learning process and the final product of students.
Based on Guo's research suggestions [9], future research should further investigate student learning processes and the final product. Therefore, this article discusses PPA as a method to produce products in the form of scientific works in the study of scientific writing. Through PjBL steps, students can create scientific writing products. The impact of PjBL reviewed by Chen and Yong [7] revealed that there was an increase in academic achievement at every school level in students. This is because PjBL invites students to learn actively in a real project and carry out the process of developing a product. As such, the project is based on group work and active learning.

Based on the description above, this paper aims to explain PjBL as an approach in scientific writing. In the learning process, students are involved in working on authentic projects and product development.

2 Research Methods
This research is descriptive literature analysis that reveals the data with the help of several references: books, articles, and other documents. This type of research uses critical analysis covering five elements of the theory made by Harold D. Lasswell, namely: who states what, for whom, what media, and its influence. Furthermore, the five elements are described to explain Project Based Learning (PjBL or PBL) in scientific writing.

3 Result and Analysis

Project Based Learning (PjBL) and Excellence in Scientific Writing

Project-based learning supported by technology is a strategy that can reduce traditional learning. Students learn and engage in the real world (projects). Students will gain experience. The role of the educator is shifting. Educators are no longer content experts, sharing knowledge in mosaics. Students also have different roles, sometimes following the teacher's instructions, but also pursuing their products. Suzie and Jane Krauss [5] state that class boundaries have changed. Teachers still design projects as learning frameworks, but students may use technology to access and analyze information from all corners of the world. Connections between students and experts can occur in real-time. That means a new kind of learning community can come together to discuss, debate, and exchange ideas.

Students who are involved in project learning benefit, namely (1) the project is included in the curriculum not as an additional activity, (2) students can implement theory into a real practice, (3) students are forged to be able to solve problems collaboratively, (4) learning becomes more meaningful and has a high essence because it is supported by adequate technology, (5) teachers are increasingly eager to carry out collaborative activities in planning and implementing projects.

From the explanation above, it is concluded that the implementation of PjBL in scientific writing can help solve problems in problem formulation by real findings, implement theory or science to conduct investigations with open questions, and produce products in the form of scientific
writing. In the process, this can be done by collaborating and optimizing the use of technology to communicate.

**PjBL Research in Various Countries**

It was mentioned in the previous paragraph, that Project-based learning (PjBL) is an effective approach to involve students or activate students. This is like the results of studies conducted by the following experts.

First, research was conducted by Almulla, [1] at Raja Faisal University (KFU). It is revealed that many universities encourage the PjBL approach. The main purpose of this research is to analyze and develop the efficiency of PjBL learning that is applied to students. Data was collected through filling out a questionnaire. Questionnaires were distributed to 124 teachers who used the PjBL approach. As a result, this PjBL method increases student participation in discussions about science or information. PjBL is also synonymous with learning that uses students' abilities in terms of memorizing and understanding. Based on the results of research by Hawa, et al. [10] learning is often boring and seems rigid because teachers tend to only use rote learning methods. Sociology of literature learning materials have not been able to master students rationally, cognitively, emotionally, and affectively. Lastly, Almulla highly recommends the PjBL approach for use in universities.

In Almulla's study [1] there are 5 main aspects in carrying out the PjBL approach, namely collaborative learning, learning focused on skill disciplines, repetition of learning, authentic learning. In this study, the development of 11 hypotheses that can affect student participation in the PjBL approach will be carried out. In the end, there was a positive response from teachers and students to the PjBL method.

Amulla's research shows that there is a good attitude (active students and teachers) and avoids learning by the rote system if PjBL is used in learning and PjBL is recommended for learning in universities. In scientific writing, of course, the active attitude between educators and students will be seen. Both of them also no longer use rote strategies but are objective by the findings in the field.

Second, research conducted by Robinson, J. and Beneeroso [16] for a 3-year design at the University of Nottingham. Over the last few years, technical institutions around the world have implemented an alternative teaching model, namely the inductive mode of teaching (Graham, 2018, Prince and Felder, 2007 in Robinson, J and Beneeroso, D [16]. Furthermore, inductive teaching begins with real, authentic case studies, real world problems or real observations as an overarching motivation to generate the need for facts, theories, models and methodologies where students are introduced to the necessary information or are facilitated to learn it on their own. Based on the results of contextual research, it is more effective than the conventional approach. This approach is proven to increase learning activities and independence in interacting with other students and they are not completely dependent on the lecturer [20].

Students agreed that PBL that was carried out asynchronously could ease tasks that required reflection and that synchronous PBL activities (face-to-face meetings) were more effective in forming mindsets and building good social relationships. In order to build online PBL, researchers can propose various and continuous designs: (a) there is feedback on improvements;
(b) can facilitate finding a solution to a problem; (c) the existence of traces of work in learning is able to provide stimulation for social construction such as peer-feedback and knowledge of the real world.

Based on the research results of Robinson [16], PjBL strengthens independent character in learning, real, authentic studies. These characters are needed in the process of scientific writing. Scientific writing consists of tasks that require more reflection and thought. Thus, this second study confirms that the PjBL approach is suitable in scientific writing.

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Third, research was conducted by Chang, Ling-Chian, and Greg C. Lee [6]. PjBL is an effective method in an effort to increase students' motivation and interest in learning. In addition, PjBL also challenges teachers to learn how to implement it. Based on the experimental results, this learning method is suitable to be applied in certain educational environments. This method produces a new learning model that creates collaboration between one teacher and another.

Based on the experimental results of Chang, et al [6], PjBL is an effective approach that motivates and forms a team (collaboration). In relation to the scientific writing process when in the field, the team's role is needed in the data collection process.

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Fourth, Blumenfield, et al [4] stated that the integrative perspective on motivation and learning has led to renewed interest in student projects. Upon examination, the implementation of the project by the teacher can have an impact on motivation and thinking, and explains how technology can be a supporting tool. In the process of working on the project, students and teachers alike have the opportunity to defend their opinions. Project-based learning is learning that has the main focus of student participation in the learning process. In this framework previously disclosed by Blumenfield, et al [4], students will ask questions to find solutions to non-trivial problems, express ideas, predict various possibilities, design experiments, collect and analyze data, draw conclusions, and combine all ideas and findings into a group. Others, ask new questions, and create artifacts. There are two components of project-based learning: the formulation of a problem that will encourage students to do the activity; and these activities will produce products that can answer the question or problem formulation.

From Blumenfield's thinking, the stages of finding solutions, asking questions and improving, debating ideas, making predictions, designing plans and experiments, collecting and analyzing processes, conclusions, communicative are scientific writing processes.

Fifth, the effectiveness of PjBL is also expressed by A. Aranzabal, Epelde E., and Artexe, M., [2] Project-based learning (PjBL) was chosen as the core learning approach that can serve as a balance between course learning and assessment activities with learning. This project consists
of different synthesis steps. Table 1. shows the skills and tasks required in the team. Table 2. Learning outcomes, project achievements, and assessment schemes/weights. Table 3 shows a list of topics covered. Then, synchronization related to topics and formative evaluation results is carried out on the timeline of learning activities.

Projects have the opportunity to provide new and contextual insights into problem solving rather than merely gathering information. Researchers try to make students know, understand, decide, analyze and evaluate results, implement new insights into the world of work, can get activities challenging, and create a combination of social interaction and team collaboration in finding a way out of the complexity of the problem. Of the total, the existence of team activities in learning is proven to be 46% of learning in the classroom turned into team activities.

Specific assessment tools including goal sheets, to-do lists, templates, grading rubrics, and feedback, as soon as milestones are completed, provide some guidance for building student thinking. Formative assessment is carried out when students undergo teaching and learning activities where learning is applied to an action that shows the achievement of student learning outcomes. The rubrics used by instructors to assess achievement reports are based on the achievement of learning outcomes and are public so students can self-assess the quality of their submissions before submitting them. Delivery of achievement reports includes sending several monitoring questionnaires (MQ) immediately after. MQ allows us to process individual knowledge on each outcome and to incorporate the appropriate score into each individual project score, by multiplying the team's overall project score by the Individual Accountability Factor (IAF).

Based on the fifth relevant research, the PjBL implementation process can be assisted by 3 tables: a table of skills and tasks, a checklist of achievement results, and a list of topics. Assessment tools in the process of filling out the table include goal sheets, task lists, templates, grading rubrics, and feedback.

In line with Sixth, Guo, et al. [9] also said that project-based learning (PjBL) is understood as an approach that can improve student learning in higher education. Empirical studies show that the focus of project-based learning lies in student outcomes. Affective outcomes (ie perceived benefits of PjBL and perceived PjBL experiences) were most widely applied, as measured by questionnaires, interviews, observations, and self-reflection journals. Cognitive outcomes (ie knowledge and cognitive strategies) and behavioral outcomes (ie skills and engagement) were measured by questionnaires, rubrics, tests, interviews, observations, self-reflection journals, artifacts, and log data. Artifact performance results are assessed with a rubric. Future research is expected to be able to examine further related to the student learning process and its final results [9]. They categorize the results into four categories, namely cognitive, affective, behavioral outcomes, and performance artifacts. Five categories of tools were revealed, including questionnaires, rubrics and taxonomies, interviews, tests, and self-reflection journals. Four tools (ie, self-reported questionnaire, tests, rubrics, and artifacts) were used to measure students' knowledge, of which self-reported questionnaires were primarily used. The form is a Likert scale and open-ended questions.

Cave et al. All [9], through the combined search service provided by the Leiden University Library, PjBL identified the learning processes of students involved in real projects and product development. Based on the content of the selected articles, Guo et al. prepared a matrix that
discusses the study design, learning outcomes, measurement tools, findings, and limitations of the studies reviewed. Based on this matrix, the measurements and the tools used to measure them are summarized according to the grouping of learning outcomes and commonly used research methods [9]. They divided the results into four categories, namely cognitive, affective, behavioral outcomes, and performance artifacts. Five categories of instruments were revealed, including questionnaires, rubrics and taxonomies, interviews, tests, and self-reflection journals. Four types of instruments (namely self-reported questionnaires, tests, rubrics, and artifacts) were adopted to measure students' knowledge, of which self-reported questionnaires were mostly applied. The form is a Likert scale and open-ended questions.

Guo et al [9] conducted nine studies to measure the cognitive learning strategies used by PjBL students: 1) Wu, Hou, Hwang, and Liu (2013) students used seven strategies, including memory, comprehension, application, analysis, evaluation, create, and off topic. 2) Stozhko, Bortnik, Mironova, Tchernysheva, and Podshivalova (2015) also use seven strategies, which are divided into four levels, namely low level (introduction), basic level (knowledge and understanding), intermediate level (application and analysis), and top level (application and assessment). 3) Oth Heo, Lim, and Kim (2010) and Hou, Chang, and Sung (2007) identified five stages of students' knowledge construction, namely information sharing, disagreement detection, meaning negotiation, modification of new ideas, and declaration of agreement. 4) In Helle, Tynjälä, Olkinuora, and Lonka (2007), two cognitive processing strategies of students were investigated, namely linking (i.e., relation of new knowledge to previous information) and structuring (i.e., outlines a set of ideas). The questionnaire used in this case is an adopted questionnaire. Where this questionnaire is the type most often used in determining effectiveness.

Brassler and Dettmers in Guo, et al., explain that students' problem-solving skills can be learned from three interdisciplinary perspectives; first, apply and consider different views; second, reconsider the strategy used; and third, adopt and apply discipline-based methods. Then in determining effectiveness, there are a series of phases as a scenario-based problem-solving process starting from problem identification, data collection and analysis, and designing a backup plan of the observed data [9]. Based on relevant research, Guo explained that PjBL focuses on the effective results of the pouring in the process of conducting questionnaire, interviews, observations, and writing self-reflection. Cognitive results from effectiveness can be measured by questionnaires, tests, rubrics, observations, interviews, self-reflection writing, log data, and artifacts. Performance results in effectiveness can be measured and characterized by the presence of rubrics and artifacts.

The student learning process and various end products need further attention by researchers in the future. The research recommended by Guo [9] leads to a final product oriented to scientific writing.
Seventh, Fortune, Tracy, et all [8] explores the development of students at La Trobe University, Australia as global citizens, using a Student-as-Partners (SaP) approach in which partnerships focus outside the academic staff in politically and economically milieu. geographically, has been referred to as the “global south.” They explore the experiences of Australian occupational therapy students partnering in project-based learning internships with public health leaders in India and Vietnam to advance healthcare needs. In contrast to their previous student experiences in Australia, students feel uncomfortable with the perception of others as “all-knowing.” This adds to the challenge of being creative in a context with limited resources and perceived difficulties in applying an understanding of the global north. Despite the challenges, these students seem to have navigated an emerging cultural learning journey with new insights into their subjective worldviews and those of others. Findings suggest that these challenges can help students build confidence in doing and become practitioners who are agents, flexible, competent across cultures—and, in the long term, global citizens. The perspective of community partners in this study reaffirms that the program can help partners learn new ways of thinking and apply project learning in their organizations. The challenge for educators of the global north lies in how students are prepared to listen and enter into the subjective worldviews and realities of global south partners and ultimately to reflect on their worldviews.

This seventh relevant research proves that PjBL can build confidence and new ways of thinking. About scientific writing, confidence in the process of data collection and communication is needed. From the problems that arise, the new way of thinking emerges as a solution to the problem.

Eighth, the results of research by Lasauskiene, Jolanta, and Asta Rauduvaite [13] were conducted with an expert sample consisting of 9 lecturers who teach in music education study programs conducted at the Lithuanian University of Educational Sciences. All participants in this study were Master's degree holders and 7 of them were doctorates of Educational Sciences. The teaching experience of lecturers at universities varies: from 10 to 28 years. The results of the study stated that during the implementation of project-based learning (student competency development, collaboration between lecturers and students, professional development of lecturers) positive feelings experienced by lecturers, PjBL can create conditions for self-realization and professional improvement. The negative feelings experienced by lecturers, when project-based learning is applied (lack of student competence, lack of dialogue with students, lack of lecturer competence) do not carry out the planned role in student learning, encourage self-reflection and empowerment of lecturers in developing didactic and managerial competencies. Implementation of the project-based learning paradigm in the pedagogical study of music education, it is recommended to introduce solutions at the institutional level: developing a conception of PBL implementation as a strategy, designing a PBL implementation model and testing it, improving the professional competence of lecturers (changing attitudes into active learning methods, encouraging personal initiative lecturers, the collaboration between lecturers, equipping students with broader knowledge about project methods), study organization within an institution and study program.

Based on the eighth relevant research, it was found that several things became important notes when project-based learning was implemented not carrying out the planned role in learning (lack of student competence, lack of dialogue with students, lack of lecturer competence).
The ninth research conducted by Lingkoh, Joyce Hwee, Susan C. Herring, and Khe Foon Hew [14] the existence of an artifact design can solve a problem carried out by students in project-based learning. In previous project-based online learning, the focus of learning was on the dynamics of online collaboration; but the structure of student knowledge has not been observed globally. In this study, an analysis of the relationship between the level of students' knowledge structures during online discussions and face-to-face discussions in project-based activities will be carried out. The results of online activities carried out by postgraduate students on project-based and non-project-based learning will then be coded and measured on the structure of knowledge, teaching methods, and ways of interacting through online discourse analysis. The chi-square analysis found the consistency of the instructor's teaching discourse on project-based and non-project-based learning. Thus, there is an increase in the structure of knowledge in the form of rationality in ideas and the integration of coherent solutions. In contrast to potting activities, which are slower to move, this can be seen from online postings of students who do not explore ideas. Thus, online project-based learning needs to be studied. This research has an element of novelty from previous research, namely the existence of online PjBL.

The ninth research of PjBL with an online system is the most recent thing, if at the beginning it was mentioned the advantage is that PjBL can apply technology as communication. Thus in the process of scientific writing technology has an important role in searching for data and references.

Tenth, the online-based learning conducted by Kettanun at Bangkok University Thailand [12] states that there is effectiveness in project-based learning which is indicated by an increase in knowledge and social skills in students because they will be encouraged to participate actively in the presence of limitations from teacher supervision. The success of project-based learning is due to the activity of students in taking the initiative. The data shows that traditional ELF classes in Thailand are chosen by many students because they prefer to be given intensive guidance by the teacher. The research conducted will analyze the effectiveness of project-based learning that can be used in English classes. The researcher selected 21 third grade students at Bangkok University who received the 2013 Communication Arts Outstanding Student Program. Subjects were given a post test and a pre test to measure their level of English after participating in the program for 12 weeks. During the program, subjects will be interviewed and make reflection activities in a journal to then obtain data which can then be analyzed by researchers. The study then found findings in the form of effectiveness in project-based EFL classes as indicated by an increase in knowledge, attitudes, and interpersonal skills. Recommendations from further research to be able to contribute to the effectiveness of project-based learning in EFL classes from another cultural perspective.

The tenth relevant research proves that PjBL promotes intellectual and social abilities (cognition, work ethic, and interpersonal skills). In learning scientific writing, these two things play an important role.

As quoted from Krajcik and Blumenfeld in Baubaya and Alev Ateub, in this case educators can further emphasize the need for an inquiry process in the learning process to help build a view and theoretical foundation on project-based learning [3]. In the process of implementing project-based learning, an important finding from this study is the importance of an opportunity for students in the learning process which is also accompanied by conducting and experiencing a process and results carried out. The confidence instilled in them will make the learning process
better and can develop fun learning skills. In addition, the emphasis placed on them is also useful for developing certain personalities, for example critical thinking and skills, self-confidence, professionalism, team spirit, communication skills, and considerations that will later be experienced by the instructor as a natural material for the learning process and evaluation based on the learning process. On the other hand, students can also report that the activities carried out in this project-based learning can be carried out by collaborating. In conclusion, despite some limitations encountered in learning by students, in the consideration of the advantages as well as the positive results of project-based learning is the discovery of potential in the process of personality development obtained by students. Therefore, the learning of this project is useful in its application to a variety of disciplines for students ranging from different ages and improving classes.

The eleventh relevant research shows PjBL can develop research skills, confidence, professionalism, communication, team spirit. Research skills, confidence, professional, communicative support in scientific writing.

Sadeghi, et. All., posits that one of the various main problems students face in project learning is about how the improvement is obtained from students' writing skills [17]. The purpose of this study is to elaborate simply on the possible impact of project learning on paragraph writing skills. The study also conducted a pre-test of writing paragraphs as a comparison to measure their writing ability. Then, after 10 weeks of project defense, an assessment was carried out in the form of a post-test which aimed to write a new paragraph. The scores obtained are then analyzed through the use of a score comparison module and an assessment module developed by Soleimani et. All. The results presented on the t-test showed that students taught with PBL could outperform students who only learned conventionally based on student textbooks.

This finding lends credence to the positive effect of PBL in improving students' writing performance. It is clear that PBL is a possible means to improve language, content, and communication skills. They can use and combine language and factual knowledge in their real life while doing and creating projects. This is in contrast to traditional classrooms, where teachers transfer knowledge from textbooks to students. Therefore, it is very important to investigate PBL applied in the Iranian context, and to examine whether Iranian students are able to develop their English proficiency, study skills, and confidence through the use of PBL in their learning procedures. Sadeghi, Hossein, Morteza Biniaz, and Hassan Soleimani [17] define and explain PBL above in the study of SL and FL, then the definition of PBL in this study is summarized as deep learning, concentrating on real-world problems and challenges involving students who work as a team through meaningful activities that result in the final product.

Based on the twelfth relevant research, in relation to writing skills, PBL is a possible means to improve language, content, and communication, contextual, and product skills. The increase is assumed to occur in scientific writing skills.

Thirteen, Kesera, Hafize and Dilek Karahoca [11] talk about project design. They designed the e-course material according to a project-based learning approach. First, the curriculum must be designed according to the stages of project-based learning. For each activity, you must start by determining the main objectives and sub-goals by defining the problem. An adaptive test generator can be used 1. Define goals; 2. determine the problem; 3. define the preferences of the results report; 4. define evaluation metrics and qualifications; 5. create and manage teams;
6. define subproblems and data collecting process; 7. define the work schedule; 8. define control points; 9. collect data; 10. data organization and reporting; 11. Present project results to evaluate and assess students' learning and cognitive abilities of situated forms.

Kesera, Hafize and Dilek Karahoca [11] emphasize the design of Project Management e-courses that may be suitable for engineering students. The most important point is to create the right group and carry out project-based learning activities. Creating and managing groups seems to be a very important factor for both project-based learning and project management activities. The survey results show that all activities have a significant correlation with each other. The following conclusions can be obtained for the project management e-course expectations from students who have experience in project-based learning stages: 1) Defining the project objectives and the title is the starting point for a project, 2) Determining the scope and scope of the problem, 3) Defining the report, 4) Define evaluation metrics to evaluate project stages and quality assurance, 5) Team creation and management processes seem to be the most understandable phase for project management, 6) Define sub-problems based on work breakdown structure to get job details. 7) The importance of the work schedule is felt by students. 8) Determine the control points related to the 5th, 6th, and 7th factors.

Based on the above study, PjBL Planning can be adapted into scientific writing which includes 1) Defining project objectives and titles, 2) Determining the scope and scope of the problem, 3) Determining reports, 4) Determining evaluation metrics, 5) Team creation and management processes, 6) Define subproblems. 7) The importance of a schedule. 8) Determine the control points related to the 5th, 6th, and 7th factors.

Based on the thirteen studies above, the results show that learning with PjBL conducted in schools and universities has a positive influence or impact. Through PjBL learning, students can gain real experience from the real world, solve problems, develop and create products, increase confidence in findings in projects, support communicative competence, intellectual development, social development, and other skills. In the project-based learning step, students are assisted with various cognitive, affective, and behavioral assessment tools.

### 4 Conclusions

PBL is deep learning, concentrating on real-world problems and challenges, engaging in meaningful group activities, and producing end products. Based on the thirteen relevant studies on PjBL, it is concluded that PjBL may be suitable for implementation in scientific writing learning because it has mutually supportive characteristics and attitudes. In PjBL there are the following attitudes related to scientific attitudes in scientific writing. 1) active attitude; 2) Reflective. 3) Collaborative and motivating. 4) finding solutions, asking questions and improving, debating ideas, making predictions, designing plans and experiments, collecting and analyzing processes, conclusions, communicative. 5) Three PjBL auxiliary tables: skill and task table, achievement checklist, and topic list. 6) Affective, cognitive, and performance outcomes, as well as products, can be measured. 7) Self-confidence. 8) carry out the role with responsibility. 9) PjBL with online technology system as communication. 10) Intellectual and social (cognition, work ethic, and interpersonal skills). 11) research skills, confidence, professionalism, communication, team spirit. 12) improve language, content, and communication, contextual, and product skills. 13) PjBL planning with several steps a) Defining project objectives and titles, b) Determining the scope and scope of the problem, c) Defining
reports, d) Determining evaluation metrics, e) Team creation and management, f) Defining sub-problems, g) The importance of the schedule. h) Determine the control points related to the 5th, 6th, and 7th factors.

References


Riau Malay Culture as Local Content: Its Application in Schools in Riau

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Abstract This study aims to describe the application of the local content of Riau Malay culture in schools in Riau. This research includes a qualitative descriptive study using the critical analysis method. Based on the research conducted, it can be concluded that the local content of Riau Malay Culture has not been fully implemented in schools in Riau, even though there are already direct rules and regulations from the local government (Pemda). Providing local content for Riau Malay culture in schools is very important because it is an effort to preserve and introduce Riau's culture to the younger generation. This needs to be done so that students or the younger generation know and recognize things related to Riau Malay culture.

Keywords: Riau Malay Culture, Local Content, Schools in Riau

1. Introduction

Indonesia is a country that is rich in cultural elements and values. From Sabang to Merauke, it is almost certain that each region has its characteristics in terms of culture. Likewise, Riau is very thick with its Malay culture and at the same time as a differentiator with those in other areas. As explained in [10] "Malay culture is a dynamic and open culture, which can adapt other cultures that come in, but also has a filter to get rid of things that are not appropriate, and use what is under the identity and basic values of Malay culture. " In [7], it is explained that in the context of Riau, Malay culture must be developed at all levels of education in Riau. This is actually under Riau's 2020 vision to make Riau the center of Malay culture.

1.1 Malay Culture

Talking about Malay culture, especially Riau Malay culture, cannot be separated from the people or cultural activists themselves. One person who is very active and intense with the progress and development of Riau Malay culture is Tenas Effendy. Tengku Nasaruddin Said Effendy or better known as Tenas Effendy is a famous humanist in Riau. He was born on November 9, 1936, in Kuala Panduk, Pelalawan, and died on February 28, 2015. His name is not only known by domestic people or Indonesia, but even more so to neighboring countries such as Malaysia, Singapore, Thailand, and Brunei Darussalam. Pak Tenas (a nickname that is often addressed to him) is very concerned with
Malay culture, not only in Malay land (Riau) but also covers a larger area than that. One of the books that contains full of elements of Malay culture is the book Tunjuk Ajar Melayu produced by [5]. From this book, several related books were produced, such as a book entitled Mengenal Tunjuk Ajar Melayu dalam Pantun, Gurindam, dan Syair by [17] and a book entitled 39 Hadith Tunjuk Ajar Melayu, by [15].

1.2 Local Content of Riau Malay Culture

To introduce and grow the interest of young people (students) in their culture, the Riau regional government (Pemda) has made changes to the curriculum that has been running so far. The change in question is related to the inclusion of local content (commonly called muatan lokal abbreviated as mulok) of Riau Malay Culture, as stated in Regional Regulation Number 12 of 2013 Chapter VI concerning Local Content of Riau Malay Culture, especially in Article 33. Furthermore, the Governor of Riau, Syamsuar, explained that "This local content curriculum provides a lot of positive education for the younger generation" as quoted in www.riaug.go.id on Wednesday, August 14, 2019. In addition, to support the sustainability of Riau Malay cultural local content, a book entitled Riau Malay Cultural Education As the Guru’s Handbook is published, its contents are indirectly part of the Tunjuk Ajar points sourced from the Tunjuk Ajar Melayu book. The Riau Malay Cultural Education Book as a Teacher's Handbook was published by the Riau Malay Customary Institution (LAMR) in collaboration with the Riau Provincial Culture Office and the Riau Provincial Education Office, written by [6].

The Riau Malay Cultural Education Book as a Teacher's Handbook is one of the handbooks that can be used and utilized by teachers in teaching the local content of Riau Malay Culture in schools. In addition to these books, teachers and students or students can also use printed books that are specifically for students from the elementary-high school level. Like a tit for tat, the local government (Pemda) has confirmed that several regions in Riau will have local content of Riau Malay culture in their schools, as can be traced online (on the network) in the online newspaper Nadariau.com Friday, 11 June 2021. Several areas referred to include Pekanbaru city, Rokan Hulu (Rohul) district, Bengkalis district, Meranti Islands district, and Pelalawan district. However, the facts on the ground show that not all schools in Riau, especially those that are expected by the local government to implement and teach local content in schools. This means that there is a gap on the part of the school to use and provide local content subjects for Riau Malay Culture in their schools.

Based on information obtained from several teachers regarding the implementation of Riau Malay cultural local content, the following can be explained: 1) The school (especially the principal, in certain schools) does not hold Riau Malay cultural local content because it is considered unimportant, compared to other local content. 2) The school has organized and taught local content of Riau Malay culture, but there is still an assumption that the local content of Riau Malay culture is not too important compared to other local content. 3) The school has not yet implemented local content subjects for Riau Malay culture in their schools, even though it is already required by the local government according to the contents of article 33 (paragraph 1), namely "Formal and non-formal education units are required to teach local content subject, Riau Malay Culture. 4) The teacher does not have the Riau Malay Cultural Education book as a Teacher's Handbook and only uses the package book provided by the school, even though it is quite easy to obtain it and can be downloaded directly through the page lamriau.id . Of course, knowledge and insights related to
Malay culture in Riau have not been fully obtained if the main sourcebooks that are promoted have not been read by the teachers who teach the local content.

Based on the background that has been stated previously, the formulation of the problem in this research is how is the application of local content of Riau Malay culture in schools in Riau?

3 Research Methodology

The research entitled Riau Malay Culture as Local Content: Its Application in Schools in Riau is included in a qualitative descriptive study. According to [3] "Qualitative research is a means for exploring and understanding the meaning of individuals or groups ascribe to a social or human problem". Furthermore, Herdiansyah in [2] explains "argues that qualitative research is research that aims to investigate, discover, describe, and explain the quality of features of social influence that cannot be explained, measured, or illustrated through a quantitative approach". This research also applies the critical analysis method. Critical analysis can be done in language studies, literature, language and literature learning, documentation materials, and cultural studies. Furthermore, [9] "Convenient way to describe an active communication is to answer the following questions: Who Says What, In Which Channel, To Whom and With What Effect".

4 Discussion

In this section, the author describes descriptively Source Books in Riau Malay Culture Local Content and Utilization of Digital Literacy.

4.1 Source Book in Riau Malay Culture Local Content

In this section, the author explains a book that has the potential to be used in the subject of local content of Riau Malay culture, namely a book entitled Riau Malay Cultural Education as a Teacher's Handbook. The Riau Malay Cultural Education Book as a Teacher's Handbook is a source of teaching materials that are compiled and published to support the learning process of local content of Riau Malay culture. The book was written by a number of names chaired by Taufik Ikram Jamil, with members including M. Nasir Pengalai, Elmustian Rahman, Khaidir Akmalmas, Mosthamir Thalib, Derichard H. Putra, Syaiful Anwar, Yahya Anak Raini and Ikhsan, in 2018.

Several things are the hope of the author of the book with the existence of the book in question, among others: 1) it can provide wider insight to students, especially related to their environment and as a support in improving the quality of human resources, 2) can be applied to local content and continues with the preparation of handbooks for teachers and students 3) the materials in the book as material to enrich Malay culture in Riau, and 4) provide an initial understanding of the manifestation of Malay culture in Riau, 5) as an effort to document cultural vocabulary.

The Riau Malay Cultural Education Book as a Teacher's Handbook consists of several chapters. Chapter I on the Basic Values of Identity includes about 1.1 *Jati diri* and Identity 1.2 *Tunjuk Ajar*, Chapter II Nature and Ecological Wisdom of Malay, Chapter III Language and Literature, Chapter...
4.2 Utilization of Digital Literacy

Based on several facts found in the field related to the implementation of local content of Riau Malay culture, the authors see that there are still gaps and selects which local content is more important to be applied in schools in Riau. For this reason, in this case, the authors propose that digital literacy can be utilized in the learning process of local content of Riau Malay culture. The author assumes that with the use of digital literacy for the local content of Riau Malay culture, students in Riau in particular can learn it and enjoy it anytime and anywhere.

Digital literacy according to UNESCO is "The ability to use information and communication technology (ICT) to find, evaluate, utilize, create and communicate content or information, with cognitive skills, ethics, social-emotional and technical or technological aspects" in [8]. In addition, according to [11] "Digital literacy is a skill (life skills) that not only involves the ability to use technology, information, and communication devices, but also social skills, learning skills, and having attitudes, critical thinking, creative and inspirational as digital competence.

To realize Malay culture as local content in Riau, it is very necessary for teaching staff who can teach it [7]. The authors suggest that educators, especially teachers who teach local content subjects of Riau Malay culture, can use digital literacy as an intermediary between teachers and students in the learning process of local content of Riau Malay culture. From the several chapters described in the book, the teacher can determine and choose a topic or theme that is most appropriate and preferred by students at the school where he teaches.

Research and studies on digital literacy can be seen in a study conducted by [4] with the title "Digital Literacy in Online Learning". Dinata concluded that digital literacy skills play an important role in supporting the success of online learning. Students with good digital literacy skills will try to find and select important information and understand, communicate, and convey their ideas in the digital space. In addition, digital literacy skills will open up opportunities for students to think, communicate, and create which ultimately leads to student learning success. Another study, conducted by [16] entitle "The Benefits of Digital Literacy for the Community and Education Sector During the Covid-19 Pandemic". Furthermore, in a study conducted by [13] entitled "Digital Literacy and Online Video: Undergraduate Student's Use of Online Video for Coursework". Furthermore, [1] with the title "Utilization of Literacy in Indonesian Language Learning in Elementary Schools". Al Fuad concluded that in learning literacy, teachers are required to have the skills to combine several concepts and methods and be able to combine learning with the student experience. Lastly, it can also be referenced research [16] entitled "Using Disruptive Technologies
to Make Digital Connections: Stories of Media Use and Digital Literacy in Secondary Classroom". Finally, also conducted by [17] with the title "Digital Literacy, A New Challenge in Media Literacy", Restianty concluded that current communication implies not only how a text is made, but also involves the process of selecting, arranging, arranging, filtering and how to use it. Summarize the information that has been received.

Based on previous research regarding digital literacy, it can be concluded that literacy is very appropriate to be introduced and taught among students or the younger generation. Digital literacy will provide more benefits if it is introduced in the right way and time to the younger generation.

5 Conclusion

Based on the research conducted, it can be concluded that the local content of Riau Malay Culture has not been fully implemented in schools in Riau, even though there are already direct rules and regulations from the local government (Pemda). Providing local content for Riau Malay culture in schools is an effort to preserve and introduce Riau's culture to the younger generation. This needs to be done so that students or the younger generation know and recognize things related to Riau Malay culture.

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Measurement Method of Contribution Digital Literacy Proficiency and School Literacy Movement toward Reading Literacy Activity Index at Junior High School Students in Purbalingga City

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Abstract. This article describes a measurement method of contribution digital literacy proficiency and school literacy movement toward reading literacy activity indexes at junior high school students in Purbalingga City. The steps in this method consist of: a) making measurement design, b) determining population and sample, c) making research instruments, d) collecting data, e) conducting validity and reliability test, and f) analyzing data which consisting of analysis requirement test and analysis of research data. Hopefully, the explanation from the measurement method in this article, other research-related, can be carried out well so this article can be helpful for future measurement research.

Keywords: measurement method, contribution, correlation

1 Introduction

One of the skills in the 21st century that is important and needs to get focus and attention from the Indonesian government is the issue of literacy [11]. Unfortunately, the low reading culture is one of the crucial issues in the dynamics of Indonesian society today. Hasan [5] said that efforts to increase public interest in reading must base on the ability to read. Reading ability or skill is an initial requirement to access reading. After having reading skills, the next step is to build reading habits.

Based on research results from the Center for Educational and Cultural Policy Research in 2019, the reading literacy activity index (alibaca) of Central Java Province is in a low category, which is at 33.30 [6]. The alibaca index of Central Java Province immediately represents the alibaca index of 29 regencies and six cities in Central Java Province, including the Purbalingga Regency. It attracted the authors' attention to find factual data about the contribution of other
variables that made the alibaca index of Purbalingga Regency fall into the low category, especially for junior high school students in Purbalingga City, the district capital.

Students' low digital literacy skills are suspected of causing the low literacy index of students in Purbalingga City. According to Saripudin and colleagues [1], digital literacy is needed for all aspects of human life, especially education. Digital literacy itself has the meaning as knowledge and skills to use digital media, communication tools, or networks in finding, evaluating, using, creating information and utilizing it in a healthy, wise, intelligent, careful, precise, and law-abiding manner in order to foster communication and interaction in everyday life [3]. There have not been too many specific studies that examine digital literacy [8].

Therefore, in the era of information technology, as it is today, the low level of digital literacy skills in students is thought to have been the cause of the low alibaca index in Purbalingga City, especially for junior high school students. Another factor suspected to be the cause of the low alibaca index in Purbalingga City is the ineffectiveness of the School Literacy Movement (GLS) activities. The School Literacy Movement is part of the National Literacy Movement program initiated by the government through the Ministry of Education and Culture in 2016. One of the supports for GLS is using the latest information technology, which has become an essential tool for modernizing schools [4]. However, the active implementation of GLS in Purbalingga City does not seem to be optimal; this looks from the low alibaca index in Purbalingga City. Therefore, apart from students' low level of digital literacy skills, the active implementation of GLS in Purbalingga City is also suspected to be the cause of the low Alibaca index in Purbalingga City. Based on the background of the problem described, the problem in this article is how to measure the correlation between digital literacy skills and the School Literacy Movement in the index of reading literacy activities for junior high school students in Purbalingga City.

2 Research Method

The method used in this article is descriptive. Sugiyono [10] states that the descriptive method is used to describe or analyze but is not used to make broader conclusions. Furthermore, Whitney conveyed that the descriptive method was fact-finding with the correct interpretation [12]. Thus, the theoretical study will be presented comprehensively and descriptively in this article to answer the formulation of the already determined problem.

3 Result and Discussions

Measurement Design

The initial stage in determining the measurement method is to make a design or pattern to describe the relationship between variables presented in the following figure.
Fig. 1. Inter Variable Relationship Measurement Design

Description:
$X_1 = \text{digital literacy skills}$
$X_2 = \text{School Literacy Movement}$
$Y = \text{index of reading literacy activity}$

Population and Sample
The population is the entire research subject [7]. The population used in this correlation measurement is all junior high school students in Purbalingga City. Furthermore, sampling can use a cluster sampling technique (sampling area). According to Sugiyono [10], this area sampling technique is often used in two stages: determining regional samples from the research population and determining individuals used as research samples. The number of samples can use a ratio of 20-30% of the total population. The number of samples can be increased according to the ability of the reviewer/researcher. In research with a broad scope, the authors recommend a maximum sample threshold of 50%.

Research Instruments
The research instrument used in this measurement was collected using a non-test technique to give questionnaires to respondents/research samples. The preparation of the instruments for each variable consists of various stages, namely: (1) examining theories or concepts related to each variable; (2) identifying indicators for each variable; (3) developing operational definitions; (4) compiling an instrument grid, which is manifest in the form of a table of instrument specifications; (5) compiling instrument items complete with measurement scales; and (6) instrument testing. The measurement of the three variables used in this study uses a Likert scale, carried out by providing an answer scale to a given statement. The answer scale consists of four statements arranged in a row from the most positive to the most negative, or vice versa. The statements were strongly agreed, agree, disagree, and strongly disagree.

Data Collection Techniques
The measurement data collection uses a non-test technique in the form of a questionnaire/questionnaire. To support primary data collection, the author also uses data collection techniques of observation, documentation, and in-depth interviews with research subjects.

Validity and Reliability
Before the three research instruments were used, the instrument must be tested on members outside the research sample who still had the same characteristics to determine the validity and reliability.
a. Validity

The calculation of item validity in this study uses the Correlation Product Moment formula as follows [2]:

\[ r_{xi} = \frac{n \sum[(\bar{x} - \bar{x})]}{\sqrt{\left(\sum(x^2) - (\bar{x})^2\right) \left(\sum(y^2) - (\bar{y})^2\right)}} \] (1)

Description:

- \( r_{xi} \) = correlation coefficient between question item score and total score sought
- \( n \) = number of trial respondents
- \( x \) = score of question items for i-item
- \( X \) = total score

b. Reliability

The calculation of the reliability of the questionnaire in this study uses the Cronbach Alpha formula as follows [2]:

\[ r_{xu} = \frac{k}{k-1} \left(1 - \frac{\sum s^2}{S^2}\right) \] (2)

Description:

- \( r_{xu} \) = test reliability coefficient
- \( k \) = number of valid questions
- \( S^2 \) = item score variance
- \( S^2 \) = total score variance

Data Analysis Technique

a. Test Requirements Analysis

Before testing the hypothesis, the analysis requirements test was conducted, namely, the normality test using the Lilliefors technique. Normality testing is carried out through the following procedures or steps.

1) Observations \( x_1, x_2, \ldots, x_n \) are used as standard numbers \( z_1, z_2, \ldots, z_n \) by using the formula \( z_i = \frac{x_i - \bar{x}}{s} \) (x and s are the average and deviation, respectively sample standard).

2) For each of these numbers and using the standard average distribution list, then calculate \( F(z_i) = F(z \leq z_i) \)
3) Next, the proportion of \( z_1, z_2, \ldots, z_n \) which is less than or equal to \( z_i \), is calculated, if this proportion is stated by \( S(z_i) \), then \( S(z_i) = \frac{\sum_{x \leq z_i} f(x) \Delta x}{n} \).  

4) Calculate the difference \( F(z_i) - S(z_i) \), then determine the absolute value.  

5) Take the most significant price among the absolute values of the difference. Mention this most considerable price, \( L \). To accept or reject the null hypothesis, we compare this \( L \) with the Critical Value \( L \) taken from the list of Critical Values \( L \) for the Liliefors test for the chosen significance level. The criteria are: reject the null hypothesis that the population is normally distributed if the \( L \) obtained from the observation data exceeds the list. In this case, the null hypothesis is accepted [9].

b. Research Data Analysis

1) Descriptive Analysis

Descriptive data analysis is intended for descriptive data presentation by describing the acquisition of data that has been processed, collected, grouped, and analyzed. The descriptive analysis in this study includes: calculating the central tendency (measures converging), such as calculating the mean, mode, and median. In addition, the calculation of the tendency of the spread, such as the calculation of variance and standard deviation. Furthermore, in this descriptive data analysis, the researcher also explained the results of the preparation frequency distribution of the values of each variable, equipped with a histogram image of the frequency of the values of each research variable.

2) Inferential Analysis

Inferential data analysis is intended to test the hypothesis that has been proposed. The analysis technique used is statistical regression (simple and multiple) and correlation (multiple and straightforward). The steps are described as follows [9].

a) Looking for a simple regression equation for each independent variable with the dependent variable while simultaneously testing the significance and linearity for the obtained regression. The general form of the simple regression equation to look for is \( \hat{Y} = a + bX \), where \( a \) is the intercept (constant) and \( b \) is the slope (coefficient of regression direction). To calculate the price of \( a \) and \( b \) is done by the formula:

\[
\begin{align*}
\hat{a} &= \frac{\sum x \sum y^2 - \sum y \sum x y}{\sum x^2 - (\sum x)^2} \\
\hat{b} &= \frac{\sum x \sum y - (\sum x)(\sum y)}{\sum x^2 - (\sum x)^2}
\end{align*}
\]

(3)

(4)

b) Test the significance of the simple regression equation \( Y \) over \( X \), and \( Y \) over \( X \). Testing the significance of the regression equation obtained is done by testing the null hypothesis \( (H_0) \), which states that the regression direction coefficient is not significant (equal to zero), against the alternative hypothesis \( (H_1) \) that the
regression direction coefficient is significant (not equal to zero). Meanwhile, the regression linearity test was checked by testing the null hypothesis \( H_0 \), which states that the regression equation is linear, against the counter hypothesis \( H_1 \) that the regression is not linear. The two null hypotheses were tested using the F-test statistical technique using the analysis of variance (ANOVA) table as follows to test the significance and linearity of the regression.

Table 1. Analysis of Variance Table (ANOVA) to test the significance and linearity of the Simple Regression equation \( \hat{Y} = a + bX \)

<table>
<thead>
<tr>
<th>Source of Variance</th>
<th>Dk</th>
<th>JK</th>
<th>KT</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>N</td>
<td>( \sum \hat{y}^2 )</td>
<td>( \sum \hat{y}^2 )</td>
<td>-</td>
</tr>
<tr>
<td>Coefficient (a)</td>
<td>1</td>
<td>JK(a)</td>
<td>JK(a)</td>
<td>-</td>
</tr>
<tr>
<td>Regression (b/a)</td>
<td>1</td>
<td>JK(b/a)</td>
<td>( S_{b/a}^2 = \frac{f \ (b/a)}{n-2} )</td>
<td>( S_{\hat{b}}^2 )</td>
</tr>
<tr>
<td>Remainder</td>
<td>n-2</td>
<td>JK(R)</td>
<td>( S_{\hat{a}}^2 = \frac{f \ (b/a)}{n-2} )</td>
<td>( S_{\hat{a}}^2 )</td>
</tr>
<tr>
<td>Tuna Match</td>
<td>k-2</td>
<td>JK(TM)</td>
<td>( S_{TM}^2 = \frac{f \ (T)}{n-k} )</td>
<td>( S_{\hat{a}}^2 )</td>
</tr>
<tr>
<td>Error</td>
<td>n-k</td>
<td>JK(E)</td>
<td>( S_{E}^2 = \frac{f \ (E)}{n-k} )</td>
<td>( S_{\hat{a}}^2 )</td>
</tr>
</tbody>
</table>

The criteria for testing the significance of the regression equation obtained are rejecting the null hypothesis, which states that the coefficient of the regression direction is not significant (equal to zero) if the \( F_{\text{statistic}} > F_{\text{table}} \); otherwise, the null hypothesis is accepted. Meanwhile, the criteria for testing the linearity of the regression equation is to reject the null hypothesis that the regression equation is linear if the calculated \( F_{\text{statistic}} \) for tuna matches < \( F_{\text{table}} \); otherwise, the null hypothesis is accepted.

c) Calculating a simple correlation coefficient and testing its significance. The Correlation Product Moment formula is used to calculate a simple correlation coefficient, as follows:

\[
\rho = \frac{n \sum x \sum y - (\sum x)(\sum y)}{\sqrt{(n \sum x^2 - (\sum x)^2)(n \sum y^2 - (\sum y)^2)}}
\]

(5)

d) After the price of a simple correlation coefficient is obtained, the significance test is carried out through testing the null hypothesis \( H_0 \), which states that the correlation coefficient is not significant (equal to zero), against the counter hypothesis \( H_1 \) that the correlation coefficient is significant (not equal to zero) using the statistical formula t-test as follows:

\[
t = \frac{\rho \sqrt{n-2}}{\sqrt{1-\rho^2}}
\]

(6)

The criterion for testing the significance of the simple correlation coefficient is that the null hypothesis is rejected if \( t_{\text{statistic}} > t_{\text{table}} \); otherwise, the null hypothesis is accepted.
e) Determine the price of multiple regression $\hat{Y} = b_0 + b_1X_1 + b_2X_2$. The calculation of $Y$ multiple linear regression analysis on $X_1X_2$ uses the regression equation $\hat{Y} = b_0 + b_1X_1 + b_2X_2$. To calculate the price of the coefficients $b_0$, $b_1$, and $b_2$ the following formula is used:

$$\hat{b}_0 = \bar{Y} + \hat{b}_1\bar{X}_1 + \hat{b}_2\bar{X}_2$$

$$\hat{b}_1 = \frac{\sum X_1^2 - \sum X_1 \sum X_2}{\sum X_1^2 - (\sum X_1)^2}$$

$$\hat{b}_2 = \frac{\sum X_1 \sum X_2 - \sum X_1 \sum X_2}{\sum X_1^2 - (\sum X_1)^2}$$

f) Determine the significance of multiple linear regression. It is necessary to test the significance values of the multiple linear regressions obtained as a whole for $Y$ over $X_1$ and $Y$ over $X_2$. For this purpose, the following formula is used:

$$F = \frac{J(\bar{R})}{J(S)/(n-k-1)}$$

$$J(\bar{R}) = \hat{b}_1\sum x_1y + \hat{b}_2\sum x_2y$$

$$J(S) = \sum y^2 - J(\bar{R})$$

g) Determine the multiple correlation coefficient between $X_1X_2$ and $Y$. To calculate the multiple correlation coefficient between $(R_{y,1})$, the formula is used:

$$R^2_{y,1} = \frac{J(\bar{R})}{\sum y^2}$$

$$R_{y,1} = \sqrt{\frac{J(\bar{R})}{\sum y^2}}$$

h) Test the significance of the multiple correlation coefficient between $X_1X_2$ and $Y$. To calculate the test of significance of the multiple correlations between $X_1X_2$ and $Y$; the following formula is used:

$$F = \frac{J(\bar{R})}{J(S)/(n-k-1)}$$

i) Calculate the contribution of each independent and dependent variable individually. To find out how big the contribution of the independent variables ($X_1$ and $X_2$) to the dependent variable ($Y$) is, determined by squaring the simple correlation coefficient $X_1$ to $Y$ ($r_{x_1y}$) and $X_2$ to $Y$ ($r_{x_2y}$) multiplied by 100%. The following is the formulation of each contribution; contribution of $X_1$ to $Y = (r_{x_1y})^2 x 100\%$ and contribution of $X_2$ to $Y = (r_{x_2y})^2 x 100\%$

j) Calculate the contribution of the two independent variables to the dependent variable together. To find out how much the independent variables ($X_1$ and $X_2$) contribute together to the dependent variable ($Y$), determined by squaring the multiple correlation coefficient $X_1X_2$ to $Y$ ($R_{y,1}$) multiplied by 100%. Here is the formula:
4 Conclusion

The Reading Literacy Activity Index for junior high school students in Purbalingga City needs special attention to the variables that are thought to have contributed or contributed to the index. In this article, the author describes the method of measuring the relationship between variables, namely the variable digital literacy skills, the School Literacy Movement, and the alibaca index for junior high school students in Purbalingga City. In summary, the steps in the method of measuring the contribution of digital literacy skills and the School Literacy Movement to the index of reading literacy activities of junior high school students in Purbalingga City consist of; making measurement designs, determining populations and samples, making research instruments, collecting data, conducting validity and reliability tests, and analyzing data.

Departing from the issue of the alibaca index in Purbalingga City, which is included in the low category, it is necessary to conduct a scientific study related to the variables that make up the alibaca index. The correlational approach is considered appropriate to find the relationship between variables that contribute to the low alibaca index in Purbalingga City. The process of collecting and analyzing data should be based on empirical data in the field so that decision-making is objective and on target. In this article, several formulas related to statistical calculations at each step in the measurement method are explained entirely and clearly. With the explanation of the measurement methods mentioned in this article, other research related to measuring the correlation between variables of digital literacy skills, the School Literacy Movement, and the alibaca index can be carried out well and smoothly so that this article can be widely helpful in the field of measuring contributions between variables.

References


Is Universal Design for Learning (UDL) The Best Learning Approach for Students with Disabilities

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Abstract. Based on the data released on the Information System for Management of Persons with Disabilities (SIMPD) page, the number of people with disabilities in the productive age of 6-18 years is 23.4% and the age of 19-30 years is 20.1%. This data represents that the number of people with disabilities in the category of elementary to university students is quite large. This should then become a common concern of how all elements in the world of education are able to adapt to students with disabilities, especially in inclusive schools and colleges. Based on a critical analysis of various existing studies, it can be concluded that the universal design for learning approach is appropriate for students with disabilities who are taking lectures on inclusive campuses. The choice of the word universal in universal design for learning does not mean that one size fits all. Universal actually means that even though each individual has various differences, they can still have the opportunity to learn the same thing even though in different ways according to the needs of each individual. It can also be concluded that the universal design for learning approach can not only be used for students with disabilities, but is also effective for non-disabled students/students. Therefore, it is recommended for teachers and lecturers with student backgrounds/students who have diverse backgrounds to use this approach.

Keywords: universal design for learning, students with disabilities, blended learning

1 Introduction

Based on data compiled by the Ministry of Social Affairs through the Sistem Informasi Manajemen Penyandang Disabilitas (SIMPD), the number of people with disabilities was recorded at 209,604 individuals by January 13 of 2021 [3]. As the number of people with disabilities in Indonesia increases, the government has issued Law Number 8 of 2016 which states that people with disabilities are entitled to quality education in educational institutions of all types, pathways, and levels, both inclusive and specific, and the Government is also required to cover educational fees for people with disabilities. Therefore, since 2016 the Government has worked to intensify inclusive and accessible education for students with disabilities. Inclusive
education refers to the combination of implementing special and regular education in one education system under an inclusive education, in which all students receive the same support. Based on the data retrieved from SIMPD page, the number of people with disabilities in the productive age of 6-18 years was recorded at 23.4%, while further 20.1% was recorded in the age of 19-30 years. These figures indicate that the number of people with disabilities in the category of elementary to university students is actually quite high. This fact should become a common concern of all components in the world of education in order to adapt to students with disabilities, especially in inclusive schools and universities, which are not specifically designed for people with disabilities. Facts show that there are various problems experienced by students with disabilities, such as discrimination and exclusion. In addition, the academic community in higher education is not fully ready to accept students with disabilities, both from the provision of infrastructure, strategies and learning materials, as well as the provision of technology in assisting students with disabilities [14][15][8].

Fig 1. Data for Persons with Disabilities by Age
(Source: https://simpd.kemensos.go.id/)

In the initial observations carried out at Tidar University and UIN Sunan Kalijaga, the number of disabled students continues to increase every year. The increase in the number of students with disabilities is in line with the inclusive school and college program launched by the government. In 2021, the number of students with disabilities at Tidar University will be 11 students. As for the number of students with disabilities at UIN Sunan Kalijaga who until 2011 were actively studying as many as 87 students, with the highest distribution, namely students with blind and deaf disabilities.
Such problems in learning strategies for students with disabilities have sparked the emergence of an approach called the Universal Design for Learning (UDL). The UDL is an approach designed to equalize every student. This term is then defined “universal design for learning (UDL) is an approach to curriculum development at removing barriers in education to make it accessible to the largest number of learners [1]. The word universal in “Universal Design for Learning” does not mean that learning can only be done with a solution for all students, rather it must pay attention to the needs of each individual student according to the capability and the physical differences between those students. Through the nine principles of adaptation, this approach seeks to meet every student needs by adjusting learning outcomes with several feasible adaptations that can be done by lecturers and students.

Based on the previously mentioned background, this research aims to analyze the UDL approach for students with disabilities in relation with previous research. The problem formulation answers whether the UDL approach is appropriate for use in developing learning tools for writing courses for students with disabilities in Central Java Province and the Special Region of Yogyakarta.

2 Method

This research employed a qualitative approach based on literature review, namely a series of studies relating to the way of collecting library data [16]. The research method used was critical analysis. The collected data were analyzed qualitatively by using inductive thinking. The data were described using the communication principles of Lasswell [6], namely by answering the questions: Who, Says What, In Which Channel, To Whom, and With What Effect.

3 Discussion

The UDL is designed to equalize every student. It is defined by “A philosophy and practice that seeks to design for the greatest diversity of people, Grounded in research of student differences,
the capacities of new media, and the most effective teaching practices and assessments, UDL provides a framework for creating more robust learning opportunities for everyone [12]. The word universal in “Universal Design for Learning” does not mean that learning can only be done with a solution for all students, but learning must pay attention to every need, or diversity of each individual in accordance with the capability and the physical differences between those students. Through the nine principles of adaptation, this approach seeks to meet every student's needs by adjusting learning outcomes with adaptations that can be carried out by lecturers and students. Nine adaptations in the UDL consist of: (1) quantity, (2) time, (3) level of support, (4) input, (5) difficulty level, (6) output, (7) participation, (8) alternative learning objectives, and (9) substitute curriculum.

The efforts by Rose & Gravel [9] to develop specific principles in the UDL approach are meant to provide guidance in designing and developing effective and inclusive curriculum for all students. Rose & Gravel stated that “Universal Design for Learning is a framework for instruction organized round tree principles based on the learning sciences. These principles guide the design and development of curriculum that is effective and inclusive for all learners [10].” Three principles in the UDL according to Rose and Meyer are: (1) to support learning recognition, (2) to support learning strategies, and (3) to support the first principle of learning [2].

The first principle of learning recognition is concerned with the various choices of approaches that will result in what we will teach and how we learn. The second, related to learning strategies, will answer how many choices of questions we will teach, how we will know their needs. The third principle yields some understanding of generalizing motivation with the question of why we should learn.

The UDL approach begins with the assumption that a curriculum must be adaptable to all individuals with different backgrounds and needs. This approach is motivated by previous analysis that the traditional curriculum has some drawbacks, namely that in general it only works by considering one kind of student or learner in general. The curriculum has not accommodated students with special needs. Therefore, the UDL approach is generally used to support learning strategies related to students with disabilities. This approach certainly supports the government's efforts to promote inclusive education in addition to asking universities to accept students with disabilities so that they can experience studying in higher education.

The word choice of universal in “Universal Design for Learning” does not mean that one size fits all. Universal actually means that even though each individual has various differences, they can still have the same opportunity to learn, even though they do it in different ways according to their needs. The facts show that students with special needs who are studying in higher education have not fully obtained the learning strategies according to what they need. Their current learning is still treated the same way with the students with no special need. So far, there is an assumption that when students with disabilities have been accepted into a university, they must be able to adapt to other students who are not disabled in the class.

The UDL approach has begun to be widely discussed through various research. In a research by Firmansyah, et al., [11], it was concluded that the UDL based on Social Learning Networks significantly affects the learning outcomes of STKIP PGRI Situbondo students who take Curriculum Review course. The research proves the effectiveness of the UDL for non-disabled
learners. The UDL principle which states that learning must be able to bridge diversity has been proven through this research.

On the other hand, the main component of implementing the UDL is related to technology support [13]. The research of Mujiono, et al., [4] was performed by fulfilling the principle of technology support, namely the development of a blended learning system based on the UDL by producing learning media in the form of websites aimed at inclusive classes. The selection of learning media in the form of a website was based on the nine principles of adaptation in the UDL.

The UDL approach that is supported by technological adaptation is receiving some recognition by the world of education. In a research whose subjects were students at Durham College, Ontario, Canada, it was concluded that the UDL principles can be used as a guide when designing curriculum so that special consideration can be given to elements that students find very useful [5]. The research describes how the UDL must be supported by both parties, namely the institution and the learners themselves. Institutional support, namely schools and universities, will be one of the determinants of its success, such as providing learning materials or learning media based on websites and textbooks in the form of e-books. Another principle of the UDL is that teaching is useless when lessons and knowledge fail to reach students properly. A universally designed syllabus will show students the inherent flexibility of learning and learning objectives. Based on the UDL’s considerations, a syllabus designed with UDL adaptation principles has the potential to invite student access, involvement, and participation from the start [9].

The nine principles of adaptation in the UDL are summarized as follows [17]. (1) Quantity, adjusting the quantity (amount) of materials and instructions, simplifying content or the most difficult materials or even reducing them to ensure optimum learning for each student. (2) Time, adjusting the time allocated and allowed for study, completion of assignments, or exams. Students with disabilities get additional time. (3) Level of Support, increasing the amount and form of assistance provided to students in learning. (4) Input, delivering learning materials based on the needs of each student or based on the learning style of the students. (5) Difficulty Level, adjusting the skill level, type of problem, or rules about how students follow the lesson or finish assignments. Students with disabilities are allowed to use the speech to text (Indonesian) application in doing and submitting assignments. (6) Output, adjusting how students can respond to instructions; requiring flexibility in assessing and evaluating learning outcomes by providing various alternative written assignments/tests. (7) Participation Level, adjusting the extent to which students are involved in assignments; asking students with disabilities to be group leaders. This can increase activity and foster self-confidence for students with disabilities. (8) Alternative Goals, adjusting the objectives or expected results when using the same material. Learning outcomes need to be changed even though the material being taught is the same. The difference in learning achievement is adjusted to the skills or abilities possessed by students. (9) Substitute Curriculum, providing different instructions and materials to meet each student’s objectives.

The nine principles of adaptation in the UDL have been described from the three main principles of UDL, namely providing multiple means of representation, providing multiple means of action and expression, and providing multiple means of engagement. Recommendations from various research have been focusing on taking small steps to develop content, and then designing
courses with aiming at students’ success in mind: (a) start with little content, (b) recruit students to make decisions, (c) provide a variety of methods for accessing content, (d) provide options for students to demonstrate understanding, and (e) provide several methods to ensure content engagement [17].

4 Conclusion

Based on the critical analysis conducted on various existing research, it can be concluded that the UDL approach is appropriate for students with disabilities who are taking lectures on inclusive universities. In achieving the successful learning of students with disabilities, support from the entire academic community is needed, including lecturers. The nine principles of adaptation in the UDL approach need to be implemented starting from the preparation of the semester lesson plans, because this approach will determine the direction of the lecture as a whole. As an approach that seeks to cover all the diversity and needs of each individual, the UDL will be more effective if it is supported by the use of technology in every possible chance. Based on the results of the critical analysis, it is also concluded that the UDL approach is not exclusive to students with disabilities, but is also effective for non-disabled students. Therefore, it is recommended for teachers and lecturers with diverse student backgrounds to use this approach.

References


Problems of Digital-Based Children's Literature Learning in Pandemic Times

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Abstract. Enforcement Digital-based distance learning is a form of Indonesian government policy during the Covid-19 pandemic so that learning can still run well. However, the reality is that based learning has found several obstacles from students and learning support facilities. This study aims to describe the use of media in children's literacy learning and to describe the condition of the internet network during learning experienced by PGSD students from PGRI Madiun University. The method used is descriptive qualitative, defining students' obstacles when learning digital-based children's literature. The results of this study are that there are several problems in digital-based learning. There are two aspects of the problem: the packaging of digital learning media that has not been maximized, and less stable internet network access conditions. The conclusion can be stated that digital-based children's literature learning needs to be improved and appropriately developed by lecturers. Network access also needs to be conditioned by students so that learning runs effectively.

Keywords: Problematic, Digital Teaching, Literature

1 Introduction

The impact of advances in information and digital technology has changed many changes in people's lives. The impact of changes in education has great benefits, namely the use of digital-based facilities at the formal education level [1],[2]. The Ministry of Education and Culture stated that there was a learning system effort towards the industrial revolution 4.0. This effort is through the implementation of ISODEL (International Symposium on open, distance, and e-learning). ISODEL aims to provide opportunities for educators worldwide to share ideas and experiences in supporting changes in the education system in Indonesia towards education 4.0 [3].

The system changes carried out by the Ministry of Education and Culture must be utilized by educators (lecturers) to develop human resources and implement the Tri Dharma. Lecturers must achieve the expected learning objectives by creating digital-based learning, especially children's literature learning. Children's literature is an image and a metaphor for life, both in content (emotions, feelings, thoughts, moral experiences, and sensory nerves) and form
Children's literature needs to be studied and understood by students of the Elementary School Teacher Education Study Program (PGSD). PGSD students are expected to become professional teachers. Therefore, students do not only deliver children's literature. Children's literature offers the potential to expand the way students think about the world; give and offer children of all ages to the wider world [7],[8].

Digital-based learning media is a very important supporting tool in improving the quality of learning [9],[10]. The use of digital media also makes it easier for students to understand the material and makes students active; support and make it easier for students to understand the material presented by the lecturer [11],[12]. Learning children's literature needs digital media support in order to increase motivation and learning activities [13]. However, digital or technology-based learning media are still rarely used in the learning process [14].

During the pandemic, learning at Indonesian universities (PT) has implemented e-learning by creating a centralized platform to organize the communication process. From computer-managed learning to collaborative online/online learning, E-learning applies innovative technology platforms, such as Edmodo, Social Media, Blogs, Coursera, or special platforms that each university has provided [15],[16]. Using e-learning, it is hoped that students will experience significant development during learning activities [17]. The development of e-learning in universities is generally elaborated for two reasons, namely affordable costs and supporting facilities aimed at growing learning effects [18].

During the Covid-19 pandemic, the implementation of children's literature learning needs to adapt to face the problems that arise [19]. The problem in learning children's literature at PT is that learning has not run optimally and has not been useful in overcoming creativity and literary appreciation [20]. In general, the factors that cause the non-optimal teaching of literary appreciation are three factors: the quality of educators, students, and facilities [21]. These three factors are dominant in influencing literary learning activities, especially children's literature.

The facility factor is the lack of availability and packaging of children's literature materials to support e-learning. As a result, learning becomes less interesting, so literary appreciation is not optimal [22]. Lecturers also have not innovated and provided facilities for children's literature in the form of exciting and interactive media so that students still have difficulty in receiving the material. The student factor that emerges is the student's interest in learning children's literature. Students also tend to be more directed at introducing certain concepts and languages to not encourage creativity and student activity [23]. Therefore, the frequency of teaching children's literature needs to be adequate in teaching Indonesian language and literature.

2 Research Method

The type of research used is descriptive qualitative to describe the events that occur in the variables [24]. The approach used is objective. An objective approach is an approach that focuses on the problematicities experienced by students when learning children's literature through e-learning. The research subjects were 40 students of PGSD Universitas PGRI Madiun
Researchers with qualitative types who act as human instruments are tasked with determining the focus of research, namely selecting data sources, collecting data, assessing, interpreting data, and concluding findings. Data collection techniques using a questionnaire. Questionnaires were prepared and distributed to respondents or students through google questionnaires. This study uses a note-taking method, namely recording relevant data and by the research objectives.

As objects in this study, several aspects become the focus of analysis to obtain research data, namely: 1) Digital learning media used during pandemic and 2) the quality of the internet network in the implementation of-based online learning digital.

Based on the diagram, digital media in learning children's literature using eLMA is 100%. eLMA is an online learning innovation media developed by the Unipma team to answer the challenges of the industrial revolution 4.0 era since 2019. Therefore, all lecturers in the 2021-2022 academic year are required to use the eLMA platform. However, besides using eLMA, some lecturers also use other platforms to support synchronous or asynchronous learning. There were 40 respondents or PGSD students who were given a questionnaire. There were 12.50% of students who chose WhatsApp/telegram responses. Some use two digital media. Students also responded that lecturers provide synchronous learning through Zoom or Google Meetings. There are 52.5% of students answered that learning uses digital media google meet and 35% of students use zoom. Thus, PGSD students during the pandemic have used digital media in learning children's literature. However, the use of digital media has not made teaching children's literature well understood by students.
Based on the diagram above, 50% of students respond to a less stable internet network, 40% of students respond to a stable internet network, and 10% of students answer that it is not good. When viewed from the percentage results, the internet network is less stable and not good, which causes one of the factors in the learning process of children's literature when zooming or google meet is done. If the network is not stable, the video quality does not run smoothly, and the sound quality is also intermittent. The use of google meetings is considered heavier than zoom so that many students go in and out of the room during online learning. This causes less effective learning.

3 Result and Discussion

The packaging of children's literary media that is not optimal is one of the problems in learning children's literature. This can happen due to teachers' lack of innovation and creativity in packaging exciting and fun children's literature. The digital media used is still a communication tool between lecturers and students. Lecturers still do not use a variety of interactive media so that students understand the material presented. Children's literature is essential to be taught in formal education, from elementary school to university level. This is because literature has life values that are not presented in perspective [25],[26]. Readers get the freedom to take lessons and benefit from the author's point of view. In addition, literary works also place students at the center of language education, personal experience development, and literary exploration [27]. Therefore, children's literature material is very important to be packaged into digital media that is interesting and fun for students.

Learning children's literature is in dire need of digital media. The lecturer must overcome the problems faced by students regarding their interest in appreciating literature. Lecturers must be good at giving enthusiasm, motivation and spurring student creativity so that a love for children's literature arises through learning media. Love for literary works can arouse the spirit of literary appreciation and enhance knowledge amid XXI century competition and the challenges of digital learning transformation [28],[29]. Therefore, learning literature should explain aspects of literary theory and lead to pragmatic or functional aspects [30]. Thus, teaching literature aims to allow students to gain academic experience to achieve expectations in fostering literary appreciation.
During the Covid-19 pandemic, students use cellphones or laptops during distance learning. However, there are still some students who do not have a computer. Students who do not have laptops are also a problem in digital-based education. Some students said that during a pandemic situation, the thing to pay attention to is a smooth internet network. If the internet network is blocked, the quality of sound and picture will be disrupted as well. Based on these problems, the use of digital technology in learning is unavoidable. Digital technology is a tool that can develop student skills and improve collaboration [31]. The technology focuses on perspectives from local to global to shape rising expectations [32].

Literature learning has been able to contribute to digital-based education. There is a term digital literature, namely as a form of human cultural communication media that can be seen through text, images, video, and sound [33]. Children's literature is part of digital literature that displays cartography that can provide knowledge and experience through literary works in cultural and social contexts [34]. Digital literature learning in this regard leads to multidisciplinary learning, especially in multimedia, multimodal, and interactive aesthetic packages [35]. Thus, PGSD students need to get digital children's literature packaged by lecturers through digital media to get maximum meaning and literary knowledge.

4 Conclusion

Based on the research results and discussion, there are two problems in learning children's literature experienced by PGSD students at PGRI Madiun University (Unipma). First, the packaging of digital-based learning media is less than optimal. Second, the quality of the internet network is less stable. The absence of packaged children's literature digital learning media causes the interest in appreciating student literature less good. In addition, internet network access that is less stable and unstable has an impact on less effective synchronous learning, such as hampered learning interactions, unclear voice quality, and substandard learning video quality. Internet network problems also cause students to be late in sending assignments from the specified schedule.

References

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Need Analysis Teaching Materials in Scientific Writing for Student in University

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Abstract. The purpose of this study is to explain the need for academic papers writing materials for students of the Indonesian language and literary education program in Muhammadiyah using qualitative research, is showing that the need for textbooks in the based learning model is required in the learning process. The data shows that the average demand for textbooks is 46\% fully agreeable, 41\% agree, 6\% disagree, and 0\% completely disagree. From the data obtained, students it can be concluded that they need a textbook to write scientific papers.

Keywords: materials in scientific writing

1 Introduction

Talking about education in the university can not be separated from the process for writing scientific papers. Writing is a process started from getting an idea which is then organized in the form of written text. Accordingly, the concept can be communicated with others \cite{25}. The element in writing, namely the idea, must be organized first so that the concept can be communicated properly with others. Writing scientific papers is a significant part both for university students and lecturers. Writing scientific papers becomes a compulsory material that must be student by university student.

Low writing skill of student is not only caused by learning element at school but also influenced by internal and environmental factors. The internal factor from students has a more significant influence in determining the success in writing. University students must have a high sense of interest and enthusiasm to obtain successfully writing skills. There are some influencing factors in this case. For instance, the learning model used is not appropriate. This situation causes the students to feel sleepy and bored during the teaching and learning process. \cite{20}. Problem-based learning is an evolution of curriculum and teaching methods that puts students in an active role as problem solvers and faces unstructured problems in the real world. \cite{19}. Problem-based learning is an approach that creates a curriculum that contrasts, students with issues and practices when there is an incentive to learn. \cite{5}. Problem-based learning is a learning method that challenges students to study in groups and learn how to work to find solutions to real problems. \cite{26}. Problem-based
Learning is one of the educational strategies that help students reach conclusions and communicate for success [13]. Problem-based learning is a learning method that encourages students to find solutions to real problems. [24].

The belief that all genuine education comes through experience does not mean that all experiences are genuine or equally educational [12]. Project-based learning (PBL) requires a professional educator with the skills needed to design a learning experience that maximizes student potential. Therefore, ineffective PBL, teachers must experience high-quality professional development to learn how to develop high-quality experiential learning activities. [9]. Not all continuing education activities are created equally [11], and not all regulations meet the expectations of quality continuing education [6], [7]. Project-based learning has been around for years and has been done in the medical, engineering, education, business, and business sectors. Project-based learning is often abbreviated as PBL, but this acronym is often confused with problem-based learning. The two terms are not synonymous. Project-based learning (PBL). A poorly defined task with well-defined results. This is a context-rich task in which students need to solve multiple problems, and together show the acquisition of students with different concepts in different subjects. Project-based learning here is the use of projects that often lead to a variety of learning outcomes in addition to what is expected. Learning is dynamic because students explore projects using a variety of processes and methods. Projects are generally informative, but the driving distance is minimized. Information abundance is often directly related to the quality of learning and the level of student participation.

In solving the problem, students construct the knowledge and develop the problem-solving skills, and also the skills to learn with their direction in finding out the solutions. Hung emphasized that learning must involve the student to be more active during the learning process in concern to solve problems. Therefore, based on the above opinions, it can be concluded that a problem-based learning model is a learning model that directly involves students and takes an active role in solving problems. Students are also able to complete and find the steps that must be taken in solving a particular issue. Educations take the position in providing information, subject matter, and in guiding and directing the students to find, investigate and solve the existing problems.

Students get bored of school, which seems to be a universal norm. But the basic premise is that students will not get bored if they work harder or study harder. Studies suggest that bored and engaged students learn less often [4]. Surprisingly, other studies have shown that even students who are very successful with standardized tests are bored [10]. By the cease of the twentieth century, by the end of high school, the problem was identified that students had acquired only superficial knowledge. Even the best school students do not have a deep understanding of conceptual knowledge. [16] Learning science points out possible solutions to these problems. Project-based learning is the basic design of a learning environment. The project-based learning environment has five basic characteristics [25]. You start with the problem you need to solve, and the learner explores the driving questions by engaging in research. Learning stakeholders include learners, teachers, and the entire community to find answers to problems to be solved. Students have access to technology that is usually beyond their normal capabilities. Students develop specific answers to driving problems. The role of the teacher in the classroom is at the forefront. It is subordinate to the student's role and continues to promote student-centered learning. This means that the teacher tells the students to find the answer themselves, gives them a topic, and then expects the students to ask.
questions, study, and develop projects [25]. In this way, they can develop new skills, learn and deepen their knowledge.

The teacher’s main goal is not to inform the student, but to provide the student with a project to discover the information and develop a practical body of knowledge. [25]. Teachers are active in the classroom and provide a framework for learning and developing student learning strategies. [23]. Therefore, it is important for facilitators to monitor learning goals and allow students to focus on those learning goals [23]. This helps teachers attract quiet students when moderating, keeps the project process uninterrupted, keeps students at work, confirms understanding, and supports student learning without complementing them in other ways. It means that King’s College London looked up the literature on formative assessment in the classroom. Two aspects of the result stood out. It is a way to give feedback to students and their perspectives on their role in the evaluation process (such as self-assessment and reflection of performance) [3]. Although her research assessments are not unique to PBL assessments, there are many in her reports that are useful for programs.

In this study, researchers (authors) analyze the need for teaching materials when writing scientific papers using a problem-based learning model for students of the Indonesian Language and Literature Education Problem at Muhammadiyah University Purwokerto. Writing is a process that started from getting an idea which is then organized in the form of the written text so that it can be communicated with others [25]. Writing is an art/ action of creating a creative design in which meaning is not only created through words, but also by visual layout [8]. Scientific word is a tool to communicate scientific knowledge and is intended for scientists and other readers, who are familiar with a particular subject [20]. This statement is in line with the definition of scientific work from Scientific paper is usually intended for the scientific community [2]. The purpose of scientific writing is to nurture/ maintain the desire to discover something and to ask more questions related to knowledge [20]. The primary purpose of making a scientific paper is to write scientifically [15]. Classified scientific work into work-related writing for the academic assignment [20]. The types of scientific words involved in a short report, long essay, and dissertations [1].

2 Research Method

This research is conducted on the student of the Indonesian Language and Literature Education Program at Muhammadiyah University Purwokerto. This research is qualitative. Research and qualitative, naturalistic, or interpretive definitions and adaptation of educational clues and methods to infer them to collect data [9]. In qualitative research, it is necessary to collect the data being interpreted. The research sample in this study is taken using a purporting sampling technique. Quantitative research aims to study, discover, explain, and explain the quality and characteristics of social impacts that cannot be defined, measured, or explained by a quantitative approach [20]. The sampling method in question is not only affected by the suitability of the sampling strategy used in the study but demonstrates the quality of the study [20]. Naturalistic qualitative qualities consist of social reality, experience, and social phenomena that can be interpreted in many ways, sometimes inconsistent, and accessible to us through social interactions [19]. A targeted sampling technique was used when sampling in the survey. The sampling method of interest is the quality of the survey
and is influenced not only by the suitability of the methodology and survey tools but also by the suitability of the sampling strategies used in the survey. [20]

3 Result and Analysis
The researchers (the writers) interview with Lectures of the Scientific Writing Course. Some interviews are also shown on the students of the Indonesian Language and Literature Education Program at Muhammadiyah University Purwokerto. The researchers (the writers) take note of the interview results and analyze the need for teaching materials in writing a scientific paper. To support the interview, the researchers (the writers) also observe the online learning process of the Scientific Writing Course. Here are the interview results and observations conducted by the researchers (the writers) on the Indonesian Language and Literature Education Program of Muhammadiyah University Purwokerto.

<table>
<thead>
<tr>
<th>Component</th>
<th>Data</th>
</tr>
</thead>
</table>
| Lectures        | 1. Lecturers motivate students for being more enthusiastic in attending the class/lectures.  
|                 | 2. Lecturers provide the teaching materials on writing a scientific paper.  
|                 | 3. Students are given the same assignments by the lecturers.  
|                 | 4. Lecturers give feedback on the work done by students.  
|                 | 5. Some students are active in delivering questions during the learning process in the class, but some of them are passive.  
|                 | 6. There are only a few students who are turning the camera, and some of them turn off the camera.  
|                 | 7. The lecturers give individual assignments. |
| Learning Model  | 1. The learning model used by lecturers the learning method and students listen to the lecturers |
2. Lecturers guide students to make a presentation and a question and answer session (and a session)

Material

1. Excellent and correct writing (the usage of the capital letters)
2. Systematics of writing a scientific paper
3. Ethics of scientific writing

Learning media

Powerpoint

Textbooks and resources

Do not use textbooks, students are intended to find their reference books.

Assignment

1. Writing argumentative sentences in several paragraphs
2. Make an article

Evaluation/assessment

Lecturers give assessments and feedback on sentences made by the students.

<table>
<thead>
<tr>
<th>Component</th>
<th>Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning to write a scientific paper</td>
<td>Students are given both the assignments to write a sentence which is then developed into several paragraphs, and make an article. Then, lecturers give feedback on the projects. Students are very enthusiastic during the learning process. While one student gives a presentation, the other students give responses and actively deliver come questions. Students come to be more active when they are given assignments or direct feedback.</td>
</tr>
</tbody>
</table>
practices lecturers create both group and individual projects.

| Learning model | 1. Lecturers teach the class using the learning method  
|                | 2. Students make a presentation in a group  
|                | 3. Students give responses to the presentation  
|                | 4. Lectures give feedback |

| Material       | Indonesian Spelling Guidelines  
|                | Systematics of writing a scientific paper  
|                | Ethics of scientific writing |

| Learning media | Powerpoint |

| Textbooks and resources | 1. Do not use textbooks, students, are intended to find their reference books.  
|                        | 2. Teaching materials are particularly needed in writing scientific words/papers.  
|                        | 3. Developing the textbook is needed not only for combining some reaching materials but also in expanding the activities for students since the available books used by lectures do not provide any activities. Some examples are required for students in writing scientific words/papers. |

| Assignment        | 1. Writing argumentative sentences in several paragraphs  
|                  | 2. Make a scientific article |

| Evaluation/assessment | Give an assessment and feedback on sentences made by the students. |
Table 3. Date Analysis of students Need Questionnaire

<table>
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<th>Number</th>
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<th>Agree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
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<td>0</td>
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<tr>
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<td></td>
<td>5%</td>
<td>31%</td>
<td>55%</td>
<td>9%</td>
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</tbody>
</table>

Based on the data obtained, it can be seen that the need for teaching materials in writing scientific papers for PBSI students at Muhammadiyah University Purwokerto is 94% students, 98% students need the teaching materials completed with some examples and exercises so that the materials can be easily understood. About 74% of students need exciting teaching materials and easily understandable materials. About 74% of students need textbooks that can be easily read wherever and whenever they are required. Based on the data obtained, there are only 14% of students acknowledge writing scientific papers. It leads to the need for developing a textbook to fulfill the student's needs. As a result, Students may have a better understanding of their studies.
The academic Literacies approach can be effectively applied to the learning of writing a scientific paper for students [19]. The similarity of research conducted by our and Blythman is that they both examine the ability in writing scientific papers. The difference can be found that the investigation is conducted by Dysthe stated Integration Model can be effectively applied on the learning of writing scientific papers for students. The similarity of a study conducted by Dysthe is that the researchers examine the ability in writing scientific papers. However, there is a difference that the research was conducted at a university using university students as the objects and applying Integration Model [14]. The study undertaken by Hegelmund and Kock focused on the learning of writing scientific papers by applying The Macro Toulmin Way Model. This model is effective can be used by teachers in supporting students to write a scientific paper. The similarity of this research is the research examines the ability to write scientific research. The difference is in the freedom of students to write scientific papers based on the chosen genre and in using the Macro Toulmin Way Model [20].

Rienecker and Jorgensen examined the use of Model Examples in learning to write, especially in large classes. The study found out that the learning strategy using Model examples can provide pedagogical and economic benefits while applied to learning to write for large classes. The similarity of the research is on studying to write scientific papers. The difference can be found that the analysis is applied on larger types (on class consisting of 60 students or more) using the Example Model [14]. Get used to PBL to estimate potential changes in student attitudes towards the environment. Students living in Turkey were asked to attend an "environmental education" class and carry out a group project on actual environmental issues. He found that the PBL course boosted research, promoted lasting learning, and helped students define environmental issues more clearly than before the course. Students also selected more active tasks during the resolution process outlined in the project [19].

4 Conclusion

In this study, it is shown the need for textbooks in writing scientific papers is needed/ demanded in lectures. According to the data, the average requirement for textbooks is 46% overall, 41% agree, 6% disagree, and 0% disagree at all. From the date of receipt, students can conclude that they need a textbook to write scientific papers. Textbooks on writing scientific papers need to be developed to assist students in having a better understanding of the skill to write a scientific paper. Students need to include teaching materials completed with materials, examples and hopefully, the books can be easily opened when they are required.

References


Malay Pantun as an Intangible Cultural Heritage and Its Role in Community Life

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Abstract: Malay pantun is an intangible cultural treasure that must be protected in their daily lives for Indonesians. Despite the rapid advancement of technology, Pantun is still frequently used in people's lives. In this paper, we will discuss the study of Malay pantun, which includes definitions, roles, and types that need to be studied so that the term Malay pantun is better understood by Indonesians, while the method used in this research is Harold D. Laswell's critical analysis method or content analysis, which answers questions such as who, say what, to whom, in what channel, and with what effect on the study of Malay pantun and its role in Malay society.

Keywords: Malay rhymes, cultural heritage, role.

1 Introduction

Indonesia is culturally and linguistically diverse. The diversity of cultures and languages found in various places exemplifies this abundance. Both wealth in the form of tangibles and wealth in the form of intangibles exist in Indonesian society. In other words, Indonesia is well-known for its cultural and linguistic diversity. The culture of the Malay community, known as the Malay pantun, is one of the well-known community cultures that has been perpetuated to this day.

Malay pantun is an intangible asset that Indonesia and Malaysia already own because the two countries have cultural commonalities, one of which is rhyming. The Malay pantun utilized by the Malay population till now is still sustainable and ageless, despite the advancement of technology and the passage of time. Even further developed with the induction of pantun as an intangible cultural treasure by UNESCO on December 17, 2020, in France. Thus, it is apparent that the Malay pantun is still being conserved and preserved in the lives of the Malay population in particular and the Indonesian people in general. Similarly, in the culture of the Malay population, whose existence is dense with rhymes that are none other than Malay rhymes [4].

However, Malay rhymes must be conserved sustainably so that they can be heard from time to time, given their importance in a society's life. This is because Malay rhymes are rich in ideas and rules
that can be employed as parameters in acting to live life. In this paper, we will look at the study of Malay pantun and its function in Indonesian society. Values must be reinforced in the following generation by societal traditions. [7]

2 Research Method

The research of the problem that will be examined in this paper is how experts propose the notion of Malay pantun, types, and roles of Malay pantun.

The method utilized in this paper is a critical analysis or content analysis [3]. Content analysis answers problems such as who said what to whom, through what channel, and with what effect on the Malay pantun theory. An in-depth investigation of material or theories written in books or the media is referred to as content analysis. Content analysis can be used as a research approach in a variety of scientific subjects.

3 Result and Discussion

Pantun is an ancient Malay poem that describes the ideals and sensitivity to nature, as well as its cultural significance. Pantun can be intriguing and attractive due to the numerous classifications of the relationship between the first and second halves of a pantun with prosody [2]. Pantun is divided into two parts: sampiran and contents with prosody. Pantun possesses the properties of both the first and second portions, namely sampiran and contents [6].

Pantun is a Malay poem that uses symbols to communicate a nuanced emotion with deep connotations [10]. Pantun can be made by making a sampiran and filling it with symbols that can be written or formed spontaneously, and these symbols have a value charge in them. Rhymes are also considered cognitive poetry since they can stimulate a person's thought process, which includes psychological factors. With the process of thinking, a succession of words is generated that form stanzas in poetry made up of sampiran and contents [5]. Each rhyme is a stand-alone unit without the author being written down, which is created by someone when someone is in a good mood.

Pantun is a quatrain with a rhyme in the first and third, second and fourth lines, and generally pleasant assonance. The poem's initial two lines feature a poetic declaration of reality, stated either in its whole or as two separate lines or those that are related but closely tied to each other in producing the rhyme. The presence of a metaphor or word from the Malay language will pique the reader's interest in reading and eating a rhyme [1].

Tennas Effendy has put forward several theories and works on Malay pantun in various publications that have been released. Tennas Effendy has produced several works, including A collection of rhymes in Malay culture, Tujuk Teaching Malay, and many more.

Tennas Effendi is a well-known humanist and writer from Riau. Tengku Nasaruddin Said Effendi is his full name. He was born in Kuala Panduk, Pelalawan, Riau on November 9, 1936. Tenas Effendy
genuinely values and respects Riau Malay culture. Tenas has achieved 20,000 phrases, 10,000 rhymes, and articles on Malay culture. Tunjuk Ajar Melayu, one of his most remarkable works, was finally recognized by the community, particularly the Riau Malay community. So that his work is extensively explored, used, and serves as a guide for the Indonesian people, particularly the Riau Malay population.

Pantun is a branch of ancient Malay literature that originated in the Malay society to express the feelings of his heart that are moved through times of despair, happiness, and longing for a lover. Rhymes for youngsters [1]. Pantun on the adult level has been utilized widely and in a variety of forms. There are rhymes of mind to query linguistic culture; the poetry of affection is produced for matters of affection, and traditional rhymes are created for matters of social life. To satirize each person's actions, figurative rhymes are produced; to celebrate each officer's courage, a warrior rhyme is composed. Write flower poetry to praise the beauty of flowers; a sea poem to appreciate the beauty of the sea.

Teenage rhymes are typically used or created by youngsters aged 15 and over, known as bachelors or girls. Beautiful poetry with delicate and harsh phrases or sarcasm is always used by young people or girls to express the feelings of their hearts to the person they are addressing. Girls and bachelors used rhymes to replace normal conversation because girls were segregated and not allowed to hang out with guys until they were 15 years old or older.

A nursery rhyme is used when a mother or grandmother spoils her children or grandchildren. Sambal rocked the child, then the mother sang a song to infuse zeal in the children's souls so that they could be smart and walk swiftly, with the intention that when the children grew up, they would become wise, energetic, and responsible individuals.

3.1. Malay Poetry’s role

Malay poetry plays a role Malay rhymes have a significant role in the lives of the community, particularly the Malay population. Hamilton defined rhyme as a means for communicating messages to others. Some rhymes occasionally are performed by moms who desire to put their children to sleep with the lesson of life. In the relations of young men and girls who express their feelings and soften their hearts with the chanting of rhymes, they may receive responses from the people they admire. Furthermore, rhymes are performed in theatrical performing arts for the enjoyment of the Malay population.

Tennas Effendy provided numerous explanations and limits regarding the meaning, substance, types, and roles of Malay rhymes. His thoughts were put into the novel Tunjuk Ajar Melayu. Tennas Effendy explains in more detail below. According to [9], the essence of the Malay pantun's content is a teaching guide that contains noble principles of religion, culture, and community norms. Riau Malay pantun is a rhyme used by the Malay community that expanded throughout the archipelago.

Furthermore, [9] outlines the contents of the Malay pantun in the term, among other things, there is knowledge, teachers, messages, customs, mandates, da'wah, religion, secret da'wah, liking, instances, and examples.
There is knowledge in Malay Pantun:

*lIlmu dunia ilmu akhirat*

*lIlmu tersurat ilmu tersirat*

*Petunjuk kepada yang berguna*

*Supaya hidup tidak terhina (So that life is not humiliated)*

*Petunjuk ke jalan terang (Directions to the bright path)*

*Supaya hidup tidak terbuang (So that life is not wasted)*

*Petunjuk ke jalan lurus (Directions to the straight road)*

*Supaya hidup tidak tertumus (So that life does not get crushed)*

...

There is a teacher in Malay Pantun:

*Pengajar kepada yang benar (Teacher to the right)*

*Supaya hidup tiada tercemar (So that life is not polluted)*

*Pengajar kepada yang betul (Teacher to the right)*

*Supaya selamat dalam bergaul (In order to be safe in getting along)*

There is a mandate i Malay Pantun:

*Pesan tua untuk Pustaka (In order to be safe in getting along)*

*Pesan muda untuk berjaga (Young messages to be on guard)*

...

In the rhyme there is stored the custom:

*Pertama adat sebenar adat (First, the real customs of the customs)*

*Kedua adat yang diadatkan (Both customs are mandated)*

....

In the rhyme is concluded the mandate:

*Bila disimak hidup bertuah (If you look at the auspicious life)*

*Bila dipakai hidup bersemenggah (When used to live together)*
According to Tenas Effendy's statement above, rhymes play a significant function in people's lives. Someone can get knowledge by using Pantun. For example, in science, living life in such a way that it can be valuable to others. Rhymes may teach people how to get along with others, obtain religious information since rhymes get knowledge of religion, and many other sciences. There is knowledge in the poem to live the worldly life and the hereafter. Rhymes can serve as teachers in society. Furthermore, Tennas Effendy's explanation contains several messages to the community in addition to the science of rhymes. Because the message provided in the Malay rhyme has a mandate that is good luck in people's lives, the message requires individuals to carry it out in their lives. Furthermore, there are customs in the pantun that must be followed to the letter.

Malay pantun also includes religious advice. A lot of rhymes allude to da'wah, which is a religious guide. In this scenario, da'wah in Islam gives guidance so that people do not become lost in their daily lives. So the Malay pantun has the aim of spreading the teachings of Islam. Furthermore, the poem describes examples or examples that can be applied in society. This can help people deal with things that happen to them or others. From the preceding description, it is clear that Malay rhymes play a wide range of roles in people's lives. The community can be directed in living life with the Malay pantun if the ideas contained in the Malay pantun are fully understood and practiced in the community's lives. Thus indirectly, people's lives can be well organized and run in harmony. When rhyming someone should be careful in using it because according to [9] whatever form of rhyme is used one should use it carefully. It is because the rhyme has the best values. The spoken rhyme need not offend the society's culture, social values, or religion. In addition, the rhyme can cause implications for the Malay community through identity values related to Islam which teaches the Malay community through values related to Islam to be polite when interacting with other people, build relationships through marriage, preserve local customs and transitions, and can form a person's identity [8].

3.2. Types of Malay Pantun

The type diversities of rhymes and their contents include joking rhymes, satire rhymes, affectionate rhymes, traditional rhymes, Malay teaching rhymes [9]. The examples are as follows:

**Jokes Pantun**

*Anak buntal terkapai-kapai (Puffery kid screeched)*

*Dibawa pasang hanyut ke laut (Taken by the tide drifting into the sea)*

*Awak bebal memandai-mandai (The crew of the fools mandai)*

*Ditanya orang terkunci mulut (Asked people locked mouths)*
Satirical Pantun
Sejak pepuyu jadi almarhum (Since pepuyu became deceased)
Banyak udang pergi menjenguk (Many shrimps go to visit)
Sejak penghulu jadi peminum (Since penghulu became a drinker)
Banyaklah orang jadi pemabuk (Many people become drunks)

Grateful Pantun
Naik turun orang ke balai (Up and down people to the hall)
Bulak-balik main dan petang (Bulak-balik play and evening)
Adik sepantun kembang setangkai (Sister of a sprig)
Hendak dipetik haram dipegang (To be picked illegitimately held)

Traditional Pantun
Adat kayu berdiri tegak (Wooden customs stand tall)
Tegak tinggi besar bertambah (Erect large height increases)
Adat melayu bersendiri syarak (Malay customs with sharak)
Syarak bersendi Kitabullah. (Sharak is a Kitabullah.)

Advice Pantun
Apabila pelita tidak bersumbu (If the lamp does not make a mouth)
Manakan dapat dibuat suluh (Manakan can be made suluh)
Apabila kepala tidak berilmu (If the head is not knowledgeable)
Mana kan dapat hidup senonoh (Where can you live indecently)

4 Conclusion
Malay rhymes are an important cultural heritage that we can still possess and use in our daily lives. The first and second lines of the Malay pantun are sampiran or shadows, while the third and fourth lines are the contents. The Malay pantun features rhymes that may be made from the symbols or words that make it up. The Malay pantun has a wealth of societal ideals and customs. Religious
ideas, social values, customary norms, legal norms, and other factors all play a role. As a result, rhymes play a significant role in society. Advice, conventions, and other forms of Malay rhymes are among them.

It is hoped that this article can provide forgiveness to others. With the study of Malay rhymes, it is hoped that the rhymes will be more sustainable and more often used in society. In other words, it is hoped that there will be a unification between the community and the rhyme so that it can easily absorb the values contained in the rhyme. As a result, the rhyme is preserved as an intangible cultural asset in people’s lives from time to time.

Reference

Form and Function of Swear Words at \textit{Kelir Slindet} Novel by Kedung Darma Romansha

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Abstract. A novel is a social description of a particular society. The \textit{Kelir Slindet} novel by Kedung Darma Romansha is a novel produced by a writer from Indramayu who contains many swear words. The problems in this research are: (1) what is the form of the swear words in the \textit{Kelir Slindet} novel by Kedung Darma Romansha? (2) how is the function of swear words in the \textit{Kelir Slindet} novel by Kedung Darma Romansha? This study aims to describe (1) the swearing form of \textit{Kelir Slindet} novel by Kedung Darma Romansha; (2) the swearing function of \textit{Kelir Slindet} novel by Kedung Darma Romansha. This study used the descriptive qualitative method. The results of this study are as follows. (1) The swearing form used in the \textit{Kelir Slindet} novel by Kedung Darma Romansha consists of eight forms of swearing, namely: (a) swearing used animal names; (b) swearing used limbs; (c) profession-type swearing; (d) activity-type swearing; (e) adjective-type swearing; (f) demonic swearing; (g) kinship word-type swearing; (h) noun-type swearing. (2) The swearing function in the \textit{Kelir Slindet} novel by Kedung Darma Romansha expresses anger, emotion, disappointment or annoyance, a sense of intimacy or closeness, surprise, admiration, or praise.

Keywords: swearing; form; function; novel; kelir slindet.

1 Introduction

Living humans need language as a tool for communicating between communities. In one country, especially in Indonesia, there are many cultures, tribes and languages. Therefore, the number of languages in one country makes the language more varied. The variety or diversity of this language arises because it is caused by the speakers’ inhomogeneity and the diversity of social interactions carried out [1]. There are two views regarding variations or variants of the language. First, the variety of language is seen because of the type of social and language functions. The second view is that language variation is due to the diversity of social activities seen as a function of interaction. Therefore, language variations can be grouped based on the variety and part of the speaking community’s social activities.

The study discussed the relationship between a speech community and language is a sociolinguistic study [1]. In addition, sociolinguistics is included in linguistics, which pays attention to language relations and all aspects of society, including social norms and phenomena [7]. Furthermore, Trudgill also states that sociolinguistics focuses on the influence of cultural phenomena on speech behaviour [6]. Sociolinguistic studies in this study are focused on the variety or diversity of language. One form of language variation that exists and is used in social society is swearing words. Swear words based on KBBI are defined as swearing; curse. Swearing has the root word “swear” which means a cruel word uttered because of anger, annoyance, disappointment, surprise,
admiration, hurt, regret, and so on. The various forms of cursing that are raised by the community are not without function. Swear words have very complex functions. Generally, these swear words are used to curse someone and express annoyance. Swearing is words that have a low taste value and seem dirty according to the views of the common people.

In this case, a swear word means a word that is inappropriate or polite to be pronounced by the speaker. Swear words can be found directly through speech events in the community but can also be found in novels used to express the emotional situation of the characters. One of the novels that use swear words to describe the characters' emotions is the Kelir Slindet novel by Kedung Darma Romansha. The Kelir Slindet novel was published by Gramedia Pustaka Utama in 2014 and was the winning novel in the competition “Roman Tabloid Real”.

The Kelir Slindet novel tells the social life conditions of the Cikedung-Indramayu community, which are diverse with all cultures and behaviours. There are various kinds of conflicts in the novel, ranging from social, economic, and political conflicts. Not a few characters experience emotional touch as a result of the behaviour around them. This is what causes feelings of annoyance, disappointment, sadness, annoyance, anger, and so on in each character expressed through swear words. The use of swear words found in the Kelir Slindet novel by Kedung Darma Romansha contains a lot of insight into the assessment and views of every form and function of swearing used by the characters.

Based on these problems, the problem formulations in this study are: (1) what is the form of the swear words in the Kelir Slindet novel by Kedung Darma Romansha? (2) how is the function of swear words in the Kelir Slindet novel by Kedung Darma Romansha? Based on the formulation of the problem, the purpose of this study is to describe (1) the form of swear words in the Kelir Slindet novel by Kedung Darma Romansha; (2) the function of the swear words in the Kelir Slindet novel by Kedung Darma Romansha.

2 Research Method

This research method is descriptive qualitative. Qualitative descriptive study to describe matters related to problems in literature [5]. Thus, this research focuses on the form and function of the curse words of the Kelir Slindet novel Karya Kedung Darma Romansha. The research data included words, phrases, clauses, and sentences in the Kelir Slindet novel by Kedung Darma Romansha. The primary data source in this study is the Kelir Slindet novel by Kedung Darma Romansha published by Gramedia Pustaka Utama in 2014. Meanwhile, the secondary data sources used are books, journals, articles, and other relevant data sources. Data collection techniques in this study are using cata reading techniques, literature study, and analysis techniques. The data analysis technique used in this study was to use the interactive model data analysis by Miles and Huberman, namely data reduction, data presentation, conclusion drawing, and verification.

3 Result and Analysis

Data Number 1
“Kirik! Calon Kewu Cikedung ari goyang bli nguati, ya” said Sondak with full of intimacy.

The swear word contained in the excerpt is the word “Kirik”. The swear word “Kirik” is a form of a curse that uses the name of an animal. The word “Kirik” in the Javanese - Indonesian Dictionary means puppy or dog animal [3]. Meanwhile, when viewed from its function, the curse word “Kirik” was uttered by Sondak to praise and admire Mr. Darmawan’s rocking. Thus, the curse word “Kirik” serves to express a sense of admiration, praise, interpersonal identification, and to convey a sense of closeness and intimacy.
**Data Number 2**

He looked around: no one. Then he took another step, very carefully. The flapping sound of codot from the banana tree broke his concentration. “Kirik!” he swore in a whisper.[4]

Based on the excerpt, the swear word used in data number two is “Kirik.” The swear word “Kirik” is a form of curse that uses the name of an animal. Meanwhile, when it is viewed from its function, the swear word “Kirik” which Mukimin uttered, was uttered to express his surprise.

**Data Number 3**

Go! You’re lazy kid! Stupid! “Mustafa snapped.”

“Kirik!” He hissed to himself while leaving with a grudge in his heart[4].

Based on the excerpt, the swear words used in data number three are three swear words. First, the word “lazy child” is a curse that uses adjectives. “Lazy” in KBBI means referring to the nature of a person who is considered unwilling to work or do something[4]. Mustafa’s use of the curse word “lazy child” aimed at Mukimin is to express feelings of insult or humiliation. Second, the word “stupid” is a curse that uses an adjective. “Stupid” in KBBI means referring to the nature of someone who is considered not smart or not easy to understand something[4]. Meanwhile, Mustafa’s use of the swear word “stupid” aimed at Mukimin is as a means of expressing insult or humiliation. Third, the word “kirik” is a form of curse that uses the name of an animal. The function of the swear word “kirik” which is hissed by the mukimim is expressing his annoyance and anger at Mustafa, his brother for insulting him.

**Data Number 4**

“Crazy child! What are you doing? Shake it yourself. This is your pocket money!” sprayed Saritem while handing 100 rupiah into Safitri’s hands[4].

Based on the excerpt, the curse used was “crazy child!” This curse is a form of curse that uses an adjective. The word “crazy” in the KBBI means someone whose nerves are disturbed or whose thoughts are not normal. The word “crazy” also means mental illness[4]. Meanwhile, the function of the swear word “crazy child” that Saritem threw at Safitri was to express insult.

**Data Number 5**

"Anak telembuk, still a whore! Dreaming of being famous!" retorted Sukirman[4].

Based on the excerpt, the curse used is “anak telembuk” This curse is a form of a curse that uses the name of a profession. The word “telembuk” in Indramayu means a prostitute or a bitch. Meanwhile, the function of the curse word “anak telembuk” that Sukirman uttered was as a means of expressing contempt.

**Data Number 6**

“You’re mouth is torn! Kirik! Children have the willpower, not the least bit supported. If I lie down, every sleep with me you have to pay! You just spend money from me alone with Santi, that bastard hump!”[4]

Based on the excerpt, there are two swear words. First, word “Kirik” which is a form of the curse that uses the name of an animal. Saritem’s word “Kirik” serves to express resentment and anger towards her husband, Sukirman. The second remedy is the word “bastard”. A word bastard is a form of a curse that uses harsh words. Saritem’s word “bastard” serves to express anger and disappointment with her husband, Sukirman.

**Data Number 7**

“Better with Santi, her body is still tight. Compare than you, huh, slack already. Just take care of your child, don’t dream of becoming a famous dangdut singer. Goblok!”[4]
Based on the excerpt, the curse used is “stupid.” The curse is a form of curse that uses adjectives. The word “goblok” in the Big Javanese - Indonesian Dictionary means stupid or foolish [3]. Meanwhile, the function of the curse word “stupid” that Sukirman utters is as a means of expressing resentment, emotion, and anger.

**Data Number 8**
“Tai! Setan! Go with Santi! Soon her pussy will rot. Bastard!” shouted Saritem [4].

Based on the excerpt, the swear words used in data number eight are three swear words, namely “Tai”, “devil”, and “bastard.” First, the word “Tai” is a curse that uses a noun. “Tai” in the KBBI means food waste from the stomach that comes out through the rectum; feces. Second, the word “setan” is a form of curse that uses the name of invisible creature. “Setan” in KBBI which means evil spirits that disturb humans. Third, the curse “bastard” is a form of curse that uses harsh words. The function of the swear words “Tai”, “devil”, and “bastard” that Saritem said was as a means of expressing annoyance, anger, and disappointment.

**Data Number 9**
"kirik damn!" Mukimin's curse [4].

Based on the excerpt, the swear words used in data number nine are two swear words, namely “kirik” and “damn.” First, the word “kirik” is a form of swearing that uses the name of an animal. Second, the word “damn” is a form of curse that uses a general term. The swear words “damn” and “kirik” serve to express resentment and anger.

**Data Number 10**
“Damn bird! Setan!” Beki hissed softly [4].

Based on the excerpt, the swear words used in data number ten are two swear words, namely “damn” and “devil.” First, the word “damn” is a form of curse that uses a generic term. Second, the word “setan” is a form of curse that uses the name of a subtle person. The swear words “damn” and “devil” serve to express resentment at being shocked.

**Data Number 11**
Mukimin continued to sneak up on Beki, but now hesitated a little. Sometimes he had to divide his gaze, towards the musala and towards Beki. When he was close, from behind, Mukimin bumped into him. “Kirik!” shouted Beki [4].

Based on the excerpt, the swear word used in the excerpt is “kirik.” The word “kirik” is a form of curse that uses the name of an animal. The swear word “kirik” serves as a means of expressing surprise.

**Data Number 12**
"Anyway, you have to put my chicken in the cage again, if I don’t report it, or now I’m screaming thief,” snarled Mukimin.
“Kirik! ”Yes, I’ll put it in your cage again,” Beki replied irritably [4].

Based on the excerpt, the swear word used in the excerpt is “kirik.” The word “kirik” is a form of curse that uses the name of an animal. The swear word “kirik” serves as a means of expressing a sense of intimacy.

**Data Number 13**
Then they giggled. If someone catches them, “Sik, kirik, nguntap, kuh! The children scampered away while cursing back: ’Mboke sira! Kirik!’ [4].
Based on the excerpt, the curse words used in the excerpt are “kirik” and “mboke sira.” The word “kirik” is a form of curse that uses the name of an animal. Meanwhile, the word “mboke sira” is a form of curse that uses the name of kinship. The swear words “kirik” and “mboke sira” serve to express a sense of intimacy or closeness.

**Data Number 14**

“Shhhhttt, it's noisy, koplok!” whispered Gocar, shaking Frozen’s head [4].

Based on the excerpt, the swear word used in the excerpt is “koplok.” The word “koplok” is a form of curse that uses an adjective. The swear word “koplok” serves as a means of expressing a sense of intimacy.

**Data Number 15**

"Kirik!" Mukimin is irritated [4].

Based on the excerpt, the swear word used in the excerpt is “kirik.” The word “kirik” is a form of curse that uses the name of an animal. The swear word “kirik” serves as a means of expressing annoyance.

**Data Number 16**

"Kirik!" swore Kartam [4].

Based on the excerpt, the swear word used in the excerpt is “kirik.” The word “kirik” is a form of curse that uses the name of an animal. The swear word “kirik” serves as a means of expressing annoyance.

**Data Number 17**

“This is obtained from the pocket of your pants, koplok!” snarled Haji Nasir [4].

Based on the excerpt, the swear word used in the excerpt is “koplok.” The word “koplok” is a form of curse that uses an adjective. The swear word “koplok” in the excerpt serves as a means of expressing Haji Nasir’s annoyance at the behavior of Mukimin.

**Data Number 18**

“You’re stupid! This must be your behavior!” Mustafa was furious [4].

Based on the excerpt, the swear word used in the excerpt is "stupid." The word "stupid" is a form of curse that uses an adjective. The swear word "stupid" in the excerpt serves as a means of expressing resentment and anger.

**Data Number 19**

Safitri's mind was now frozen with a question that was difficult for him to answer. In fact, he expected these words to come out of Mukimin's mouth. Ah, damn Mukimin! Why doesn’t he reveal his heart? [4].

Based on the excerpt, the swear word used in the excerpt is "damn." The word "damn" is a form of curse that uses a generic term. The swear word "damn" in the excerpt serves to express Safitri's annoyance with Mukimin.

**Data Number 20**

"Kirik Butak!” cursed Mukimin in a whisper [4].

Based on the excerpt, the curse words used in the excerpt are "kirik" and "butak." The word "kirik" is a form of curse that uses the word animal. Meanwhile, the word "butak" is a form of curse that
uses adjectives. The word "butak or bald" in KBBI refers to a person's hairless head; bare. The swear words "kirik" and "butak" serve to express resentment and anger.

**Data Number 21**

"Hahaha, kirik daughter! I just knew that. No wonder he rarely let go of his cap," said Kartam [4].

Based on the excerpt, the swear word used in the excerpt is "kirik." The word "kirik" is a form of curse that uses the name of an animal. The swear word "kirik" serves as a means of expressing a sense of intimacy.

**Data Number 22**

"You're stupid! You see the way he combs his hair, always back. And he never cut his hair short. Especially when my sister was still studying in Jogja, her hair was long. That's all to cover the baldness in his unyeng-unyeng" [4].

Based on the excerpt, the swear word used in the excerpt is "stupid." The word "stupid" is a form of curse that uses an adjective. The curse word "stupid" in the cutopant serves to express a sense of intimacy.

**Data Number 23**

"Hahaha, kirik butak!" Kartam replied [4].

Based on the excerpt, the curse words used in the excerpt are "kirik" and "butak." The word "kirik" is a form of curse that uses the word animal. Meanwhile, the word "butak" is a form of curse that uses adjectives. The word "butak or bald" in the KBBI refers to a person's hairless head; bare. The swear words “kirik” and “butak” serve to express a sense of intimacy [4].

**Data Number 24**

"How do I know, I didn't hear. Because of that damn next door neighbor, she turned on her Malaysian song loudly. Bastard! " responded Kartam [4].

Based on the excerpt, the curse words used in the excerpt are "damn" and "bastard." The word "damn" is a form of curse that uses a generic term. Meanwhile, the word "bastard" is a form of curse that uses harsh words. The swear words “damn” and “bastard” serve to express a sense of intimacy.

**Data Number 25**

"I am dearly pissed off at the damn neighbor! the song isn't good! " Kartam replied [4].

Based on the excerpt, the swear word used in the excerpt is "damn." The word "damn" is a form of curse that uses a generic term. The swear word "damn" in the excerpt serves to express Kartam's annoyance with his neighbor.

**Data Number 26**

"Ssssttt, calm down! Do not be noisy! We will see the bald dog pushing his motorbike, " cut Kartam [4].

Based on the excerpt, the swear word used in the excerpt is "bald dog." The word "bald dog" is a form of curse that uses the name of an animal. The swear word "bald dog" in the excerpt serves to express a sense of intimacy.

**Data Number 27**

"Until you really realized that you are the daughter of a poor prostitute and from a bastard father!" Saritem retracts [4].
Based on the excerpt, the swear word used in the excerpt is "bastard." The word "bastard" is a form of curse that uses a harsh word. The word "bastard" serves as a means of expressing Saritem's annoyance with Safitri.

**Data Number 28**

"Stupid child, if you marry Ustad Musthafa, all burdens will no longer exist. Our life is prosperous, Fit." [4].

Based on the excerpt, the swear word used in the excerpt is "stupid." The word "stupid" is a form of curse that uses an adjective. The swear word "stupid" in the excerpt serves to express the feeling of intimacy between Safitri and her mother.

**Data Number 29**

"Mom do like this for your future stupid! Do you want your mother to be down again? Having an only child is difficult to manage. Invited really didn't want to. Fortunately, we have the attention of Kaji Nasir's family. You are ungrateful child!" [4].

Based on the excerpt, the curse words used in the excerpt are "stupid" and "damn." The word "stupid" is a form of curse that uses an adjective. The swear word "stupid" in the excerpt serves to express Saritem's annoyance with Safitri.

**Data Number 30**

"Heh! Where are you going? If parents speak, listen to their talk. Do you want to be a rebel? If you follow the style of a dangdut singer, you dare to fight your parents. Heh, Fit, listen to Mom! Damn child! " Saritem's mouth leaked like a gun lost control[4].

Based on the excerpt, the swear word used in the excerpt is "damn." The word "damn" is a form of curse that uses a generic term. The swear word "damn" in the excerpt serves to express Saritem's annoyance towards Safitri who doesn't want to comply.

**Data Number 31**

"Heh! Where are you going? If you want to go, turn off the tape first! You're stupid! Damn child!" [4].

Based on the excerpt, the curse words used in the excerpt are "stupid" and "damn." The word "stupid" is a form of curse that uses an adjective. Meanwhile, the word "damn" is a form of curse that uses a general term. The swear words “stupid” and “damn” in the excerpt serve to express Saritem’s annoyance with Safitri.

**Data Number 32**

"Why did you refuse the proposal? It's good that he likes you. Rarely, people like Ustad Mustafa propose to you. What's he lacking? Rich, smart, and respected in this village. You are old enough, Safitri. You idiot! Given the heart, he even spat. Do you want your mother to be flat again? We are poor. Remember, poor Safitri" [4].

Based on the excerpt, the swear word used in the excerpt is "stupid." The word "stupid" is a form of curse that uses an adjective. The swear word "stupid" contained in the excerpt serves to express high emotional feelings towards Safitri.

**Data Number 33**

"You should be embarrassed. Where have you been in the last four days? Devil!" Saritem gets angry [4].
Based on the excerpt, the swear word used in the excerpt is "devil." The word "devil" is a form of curse that uses the name of invisible creature. The swear word "devil" in the excerpt serves to express Saritem's anger towards Sukirman.

Data Number 34
"Koplok! I just got home, already angry. Kirik!" Sukirman slammed his leather jacket on the chair. Meanwhile Safitri just sat there without speaking [4].

Based on the excerpt, the swear words used in the excerpt are "koplok" and "kirik." The word "koplok" is a form of curse that uses an adjective. Meanwhile, the word "kirik" is a form of curse that uses the name of an animal. The swear words "koplok" and "kirik" in the excerpt serve to express Saritem Sukirman's annoyance.

Data Number 35
"Take care of your child, that! Ustadz Mustafa’s request even refused. You’re stupid!” [4].

Based on the excerpt, the swear word used in the excerpt is "stupid." The word "stupid" is a form of curse that uses an adjective. The swear word “stupid” contained in the excerpt serves to express Sukirman's anger towards Saritem.

Data Number 36
“Hey, you dare to fight your parents. It is fortunate that the prostitute child has been proposed by someone from a good family. Koplok! It's hard to take care of this one girl. Just keep singing dangdut, after a while you become a traveling dangdut singer. Damn it!” [4].

Based on the excerpt, the swear words used in the excerpt are "koplok" and "damn." The word "koplok" is a form of curse that uses an adjective. Meanwhile, the word "damn" is a form of curse that uses a general term. The swear words "koplok" and "damn" in the excerpt serve as a means of expressing annoyance.

Data Number 37
“I was angry this morning. I went to school first. ”
"Shut up! Koplok! If parents talk, listen first" [4].

Based on the excerpt, the swear word used in the excerpt is "koplok." The word "koplok" is a form of curse that uses an adjective. The swear word “koplok” in the excerpt serves as a means of expressing annoyance.

Data Number 38
"Min! Koplok! It is said that parents always fight. What do you want to be? So a delinquent like Carwa’s son?” [4].

Based on the excerpt, the swear word used in the excerpt is "koplok." The word "koplok" is a form of curse that uses an adjective. The swear word "koplok" in the excerpt serves as a means of expressing annoyance.

Data Number 39
"Get out, Ji!" Saritem shouted with a pointing finger in front of Haji Nasir’s house. “If you don't like me, talk directly! No need to pass by people. Say you don't like it. Because I was a prostitute, you go around with me. You remember first, Ji! You chased me, what were you doing with me at Yu Darkem's stall, next to that Chinese tomb. You remember, Ji. I know your dick size. Just a thumbs up. Don't be a hypocrite, I know who you are. Just because you are kaji, you are becoming pious. If you have personal matters, don't bring my child. Setan alas! " Saritem’s face turns red. He was breathless [4].
Based on the excerpt, the swear word used in the excerpt is "setan alas." The word "setan alas" is a form of curse that uses the name of invisible creature. The swear word "setan alas" in the excerpt serves to express Saritem's annoyance and anger towards Haji Nasir.

**Data Number 40**

Just because you're rich, you can just go around. You think I can't be rich like you, hey! Kirik! I am poor but I'm not nyupang. How much is the sacrifice for your wealth? Tomorrow tomorrow your own child will be the victim. Devil! Dasar Kaji nyupang! " shouted Saritem uncontrollably [4].

Based on the excerpt, the curse words used in the excerpt are "kirik," "devil," and "kaji nyupang." The word "kirik" is a form of curse that uses the name of an animal. The word "devil" is a form of curse that uses the name of invisible creature. Meanwhile, the word "kaji nyupang" is a form of swearing which is an activity type. "Nyupang" is a Javanese term for people who do something to enrich themselves economically through the help of invisible creature (devil). The swear words "kirik," "devil," and "kaji nyupang" serve as a means of expressing Saritem's anger towards Haji Nasir.

**Data Number 41**

"Listen, Ji! Don't let your child come to my house again! Even I was a prostitute, I have pride. I don't want my child to be treated like that! Tai! Setan alas!" [4].

Based on the excerpt, the swear words used in the data Number forty-one contain two swear words: "tai" and "setan alas." First, the word "Tai" is a curse that uses a noun. "Tai" in the Big Indonesian Dictionary means food waste from the stomach that comes out through the rectum; feces. Second, the word "setan alas" is a form of curse that uses the name of invisible creature. "Setan" in the Big Indonesian Dictionary which means demons that disturb humans. The function of the swear words "Tai" and "setan alas" that Saritem uttered was as a means of expressing resentment and anger towards Haji Nasir.

**Data Number 42**

"What's your business?! Do you still remember me? Better not go home at once. Just take care of Santi, that bastard whore! " shouted Saritem from his room [4].

Based on the excerpt, the swear word used in the excerpt is "bastard." The word "bastard" is a form of curse that uses a harsh word. The swear word "bastard" in the excerpt serves as a means of expressing Safitri's annoyance with Mukimin.

**Data Number 43**

"Kirik! You think I don't think about it. You should know yourself, people with good intentions are still under suspicion. Fortunately, I still survive with my prostitute's wife [4].

Based on the excerpt, the swear word used in the excerpt is "kirik." The word "kirik" is a form of curse that uses the name of an animal. The swear word "kirik" serves as a means of expressing a sense of intimacy.

**Data Number 44**

"Kirik! I'm tired, I'm tired, I just want my daughter to be happier than me. I am enough like this. Devil!" [4].

Based on the excerpt, the swear words used in the excerpt are "kirik" and "devil". The word "kirik" is a form of swearing that uses the name of an animal. Meanwhile, the word "devil" is a form of curse that uses the name of invisible creature. The swear words "kirik" and "devil" serve as a means of expressing annoyance.
In front of my father, an upright man with always greasy hair was slamming his cards. That person named Sondak. "Damn ugly boy! You little shaggy fish. " That's how my friends mock him [4].

Based on the excerpt, the swear word used in the excerpt is "damn." The word "damn" is a form of curse that uses a generic term. The swear word "damn" serves as a means of insulting.

Many times Saritem advised him and persuaded him to go to school. But Safitri refused. Because everyone will scoff at him. " You are stressed prostitue’s child [4].

Based on the excerpt, the curse used is "prostitute’s child" This curse is a form of curse that uses the name of a profession. The word "telembuk" in Indramayu means a prostitute or a bitch. Meanwhile, the function of the curse word "prostitute’s child" as a means of expressing insulting feelings.

"Eh, you dare to fight, huh? Setan Alas! Eat, if you say parents obey. Now look at you! Like a stressed person, " Saritem looked at Safitri's face, which looked pale," change your clothes, Mother wants to talk! " Saritem comes out of the room [4].

Based on the excerpt, the curse words used in the excerpt are "setan alas" and "stress". The word "setan alas" is a form of curse that uses the name of invisible creature. Meanwhile, the word "stress" is a form of curse that uses adjectives. The swear words "setan alas" and “stress” serve as a means of expressing resentment.

"Used cooking oil."

"Kirik! No doubt the smell of salted fish. Crazy you, Tam. " Mukimin is annoyed [4].

Based on the excerpt, the swear words used in the excerpt are "kirik" and the word "crazy." "The word" kirik "is a form of curse that uses the name of an animal. Meanwhile, the word "crazy" is a form of curse that uses adjectives. The swear word "crazy" means a person who is sanely / insane. The swear words “kirik” and “crazy” function as a means of expressing a sense of intimacy.

"Setan alas! Go all of you! Don't expect you to be accepted into this house. Look, because of your father's behavior, my daughter doesn't want to go to school, damn it! Devil! Shame on you to come here! Bastard! [4].

Based on the excerpt, there are three curse words used in the excerpt, namely "setan alas", "damn," and "bastard." The word "setan alas" is a form of curse that uses the name of invisible creature. The word "damn" is a form of curse that uses a generic term. The word "bastard" is a form of curse that uses an adjective. These three swear words serve as a means of expressing anger and resentment.

"Kirik! You're just not good enough to take care of your family. Just look at your wife to become a TKW. You are doing well here, while your wife is working in Arabia. Be careful, your wife will be attracted to Arabs. Bigger money, bigger dick, hahaha .... " Said Sukirman, the people who were at the shop laughed [4].

Based on the excerpt, the swear word used in the excerpt is "kirik." The word "kirik" is a form of curse that uses the name of an animal. The swear word "kirik" serves as a means of expressing a sense of intimacy.
Data Number 51
"Kirik! Hey, it's up to him to marry an Arab again, it doesn't matter, the important thing is
that the rationing money and food continues to flow" [4].

Based on the excerpt, the swear word used in the excerpt is "kirik." The word "kirik" is a form of
curse that uses the name of an animal. The swear word "kirik" serves as a means of expressing a
sense of intimacy.

Data Number 52
"Anake emboke sira," the boy replied, sticking out his middle finger and looking away after
receiving five packs of ice syrup, running towards the river.
"Cerongoh bocah kuh, dasar kenclus!" said the man [4].

Based on the excerpt, the curse words used in the excerpt are "mboke sira" and "kenclus." The word
"mboke sira" is a form of curse that uses kinship names. The word "kenclus" is a form of curse that
uses adjectives. The word "kenclus" in the Javanese-Indonesian Dictionary means a little crazy [3].
Both of these swear words serve as a means of expressing resentment and irritation.

Data Number 53
"Where's Safitri Mom?" said one of the women.
Hearing that, Saritem immediately said, “Heh, Yu, what did I do wrong with you? What
did my daughter have to do with you? If my daughter and I got it wrong with you, that
would be appropriate. Don’t just lie on my knees, you can do whatever you want. Kirik!”

Based on the excerpt, the swear word used in the excerpt is "kirik." The word "kirik" is a form of
curse that uses the name of an animal. The swear word "kirik" serves as a means of expressing
annoyance.

Data Number 54
“Like you don’t know who Safitri is. His families have compassion. His grandfather was
rich, then suddenly he became poor. He said nyupang, asked for wealth from the subtle-
populace. He often comes to Pulo Mas. That, the place of worship of the refined people. After
Saritem’s father and mother fall into poverty and die, Saritem’s life is stressful. Inheritance
sold out. Eh, now expecting son of Kaji Nasir. Damn telembuk! ” said the other woman [4].

Based on the excerpt, the curse used is "prostitute". The curse is a form of curse that uses the name
of a profession. The word "telembuk" in Indramayu means a prostitute or a bitch. Meanwhile, the
swear word "telembuk" functions as a means to express insult.

Data Number 55
Govar and his friends stifled laughter. He said he liked the scene the most. Likewise when
I heard it. But suddenly someone shouted. Someone has learned of the peeping work of
Govar and his friends. Immediately they also ran helter-skelter. “Wow! You’re crazy kid!
Insolent! Setan alas!” [4].

Based on the excerpt, there are three swear words, namely "crazy child", "insolent," and "setan alas."
Swear word "crazy child" The word "crazy child" is a form of curse that uses adjectives. The word
“insolent” is a form of swearing using a general term. The swear words “crazy child”, “insolent”,
and “setan alas” serve as a means of expressing resentment and anger.

Data Number 56
"Devil! Heh, what do you want to be? In love, I don't even know myself. Now you are still
young, tomorrow when you are old, will you still be a dangdut singer? Please advise your
parents to fight back!" [4].
Based on the excerpt, the swear word used in the excerpt is "Devil." The word "devil" is a form of curse that uses the name of invisible creature. The swear word "devil" serves as a means of expressing resentment.

**Data Number 57**

"Koplok! Children don't know themselves. Already feel you can earn your own money, are you arrogant! I'm tired of thinking about you!" [4].

Based on the excerpt, the curse used is "koplok". The curse is a form of curse that uses the name of an adjective. The word "koplok" as a means of expressing annoyance.

**Data Number 58**

"Kirik! I'm the father, koplok! " Sukirman Nguntap. He again took Safitri's hand. Meanwhile the man looked away while holding in embarrassment [4].

Based on the excerpt, the curses used are the words "kirik" and "koplok." The word “kirik” is a form of curse that uses the name of an animal. The word "koplok" is a form of curse that uses an adjective. The swear words "kirik" and "koplok" function as a means of expressing annoyance.

**Data Number 59**

“What a prostitute’s child! Whose child is that in his stomach? Maybe the children of the crowd, "said someone else [4].

Based on the excerpt, the curse used is "prostitute’s child" This curse is a form of curse that uses the name of a profession. The word "prostitute" in Indramayu means a prostitute or a bitch. Meanwhile, the function of the curse word "prostitute’s child" as a means of expressing insulting feelings.

**Data Number 60**

"Setan Alas!"

Carrying a machete, Sukirman walked quickly. Several men followed behind him. They had smelled Sukirman's anger since that night [4].

Based on the excerpt, the swear word used in the excerpt is "setan alas." The word "setan alas" is a form of curse that uses the name of invisible creature. The swear word "setan alas" serves as a means of expressing resentment and anger.

**Data Number 61**

“Get out, Ji! Bastard! " he shouted again. Haji Nasir's house neighbors began to come in groups to see Sukirman [4].

Based on the excerpt, the swear word used in the excerpt is "bastard." The word "bastard" is a form of curse that uses a harsh word. The swear word "bastard" served as a means of expressing Sukirman's anger and emotions.

**Data Number 62**

"Kirik! Who has ever dated Safitri? Genderuwo? Damn bastard! No need to say much, if your son is not responsible, it will be your blood I will drink. Setan alas!" [4].

Based on the excerpt, there are three curse words used in the excerpt, namely, "kirik", "bastard", and "setan alas." The word “kirik” is a form of curse that uses the name of an animal. The word "bastard" is a form of curse that uses a harsh word. Meanwhile, the curse of "setan alas" is a curse that uses the name of invisible creature. The three swear words serve as a means of expressing anger and heightened emotions.

**Data Number 63**

"Watch out, if it is proven that your child has impregnated! Kirik! " threatened Sukirman [4].
Based on the excerpt, the swear word used in the excerpt is "kirik." The word "kirik" is a form of curse that uses the name of an animal. The swear word "kirik" in the excerpt serves as a means of expressing resentment and anger.

**Data Number 64**

"Crazy people have nothing to do. Poor again!" snapped Suratminah.

"Hu, you arrogant girl! Coquettish, "said one of the group of men. Then they drifted away [4].

Based on the excerpt, there are three swear words, namely "crazy," "arrogant," "coquettish." The three curses are forms of curse that use adjectives. The word "Gila" in the Big Indonesian Dictionary means someone whose nerves are disturbed or whose thoughts are not normal [4]. The word "crazy" also means mental illness. The word "arrogant" in the Big Indonesian Dictionary means excessive self-respect; arrogant; arrogant. The word "coquettish" means lively and flirtatious (especially about women). The function of the three swear words is "crazy person," "arrogant," and "coquettish" as a means of expressing contempt.

**Data Number 65**

He crumpled the paper hatefully. "Devil!" then burst into tears, but soon she regained her composure [4].

Based on the excerpt, the swear word used in the excerpt is "devil." The word "devil" is a form of curse that uses the name of invisible creature. The swear word "devil" serves as a means of expressing resentment and anger.

### 4 Conclusion

Based on the results of discussion, it can be concluded as follows.

1. The form of swearing in the Kelir Slindet novel by Kedung Darma Romansha is on the nine forms of swearing, which include:
   a. Curses using animal names are twenty-five curses. The curse consists of two forms of swearing, namely "kirik" as much as twenty-four curses and "dog" for one curse.
   b. There are twenty-six curses of the type of adjective. The curse consists of several forms of swearing, namely "lazy", "stupid", "crazy", "stupid", "koplok", "bald", "insane", "kenclus", "coquettish", "stress", and "arrogant." The most common adjective type of word is the curse "stupid."
   c. Fourteen curses are using the names of spirits. The form of the curse is "Devil."
   d. Eleven curses are using general terms. The form of the curse consists of the words "damn" and "insolent." The analogy with the most common term used is the word "damn."
   e. There are eight curses which are of the type of harsh words. The form of the curse consists of the words "bastard", "scoundrel", "villain." The most widely used analogy is the word "bastard."
   f. There are four curses which are profession-type words. The form of the curse is "prostitute."
   g. Two curses are using the word kinship. The form of the curse is "mboke sira."
   h. There are two curses which are noun types. The form of the curse is "tai."
   i. An activity-type curse is as much as one curse. The form of the curse is "nyupang."

2. The function of cursing in the Kelir Slindet novel by Kedung Darma Romansha, namely on the five functions of swearing, namely as an expression of annoyance, anger, emotion or disappointment, a sense of intimacy, closeness or intimacy, an intention of insulting or discrediting someone, a sense of surprise, and a sense of awe.
References


Comparison of Direct Instruction Model and Problem Based Learning as a Learning Alternative in Tegal Disaster-Prone Area

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Abstract. This study aims at describing the contents of the two learning models; Direct Instruction Model and PBL by comparing the concepts of its application in Indonesian language learning. The research method used is a literature study with reference to Lasswell's theory of "5W". The results of the literacy studies that have been carried out in Elementary School of Mintaragen 2 and Elementary School of Mintaragen 6 with high flood intensity still use the Direct Instruction model as a substitute for face-to-face absence. As an alternative learning model that suits the conditions and situations is the Project Based Learning model. It emphasizes problem-based learning and is adapted to conditions during the flood. This research is expected to give insight for teachers to implement various learning model and take steps that can be applied when a disaster occurs.

Keywords: comparison model, alternative, disaster.

1 Introduction

Indonesia is a country that has a high level of disaster statistics, it is recorded that Indonesia is included in the list of the 35 most disaster-prone countries in the world. Indonesia ranks high for both hydrometeorological and geological hazards. Hydrometeorological disasters (also known as meteorological disasters) are climate-related disasters, such as floods, landslides, tidal waves, cyclones, and droughts. Indonesia is prone to earthquakes, tsunamis, volcanic eruptions, and other geological disasters due to its location between 4 plates: two continental plates: the Eurasian Plate and the Australian Plate; and two oceanic plates: the Philippine Sea Plate and the Pacific Plate. Furthermore, the National Disaster Management Authority has noted that, in 2017, there were 2862 disasters, of which almost 99% were hydrometeorological. These include floods (979), tornadoes (886), landslides (848), forest and land fires (96), droughts (19), earthquakes (20), tidal waves and abrasion (11), and volcanic eruptions (3) [7].

Tegal City is recorded as an area that is included in a disaster-prone area, in 2020 there were hydrometeorological disasters, namely 49 floods and 3 storms or tidal waves, a total of 52 and 12 fires and other disasters 3 times the total disasters that occurred during one year, namely 67. Floods
are the disaster with the highest intensity in the city of Tegal. Various disaster mitigation and prevention aspects continue to be carried out by the government. In addition, the city government has also collaborated with academics, volunteers, and even all elements of the village government to cope with flood disasters that often occur in the city of Tegal. Disaster management covers certain phases and scales that require different interventions by governments and humanitarian organizations [9]. The impact of the disaster did not only cover the economic sector, but the education sector also experienced a decline in quality, due to delays in the teaching and learning process in schools. A suddenly, disaster causes the unpreparedness of all components involved in learning, whether teachers, students, or all stakeholders in the school. Based on observations made in several elementary schools in Tegal City, when a disaster occurs, all learning activities are automatically closed, because it is not possible to carry out face-to-face learning. The teacher carries out task-based learning and uses the Direct Instruction model. One of the subjects that use the Direct Instruction model is learning Indonesian. In this activity, the teacher only applies the Direct Instruction syntax in the first stage of observation and fifth independent practice. This was done because teachers could not carry out face-to-face meetings when there was a flood in the school. Meanwhile, teachers have an important role in creating effective communication in the classroom [1].

This causes incompleteness in learning that is carried out when a disaster occurs. The learning process is successful if it is supported by adequate facilities, such as teaching materials, learning approaches, and other supporting facilities [10]. Based on the above conditions, it is deemed necessary to have a breakthrough learning model that is in accordance with the situation and conditions. Piaget in [11] believes that children will only learn when they achieve assimilation, accommodation, and balance. Therefore, learning theory helps psychologists and educators to understand complex learning processes. One of the learning models that apply this pattern is Problem Based Learning (PBL) [5] stated in the Northern Illinois University Handbook that PBL was designed by teachers and educators to suit the needs and curriculum used.

Associated with the existing problems, namely the decline in the quality of learning, especially Indonesian language during the flood disaster by using the Direct Instruction learning model, it is seen that the use of the Direct Instruction model is not optimal, because the implementation of the existing steps is not done correctly. Giving assignments with practice questions without any prior explanation causes students to not understand and understand the material. It is seen that there is a need for alternative learning models to meet the class achievement targets that have been determined by the teacher, namely Problem Based Learning (PBL). This model presents a coherent syntax and applies a problem-based learning model around, so that in the event of a flood the material to be delivered can be related to the current conditions. With the efforts in this conceptual research, it is expected to be able to provide an alternative learning model when natural disasters are hydrometeorological types, especially floods in the city of Tegal.

Based on the above background, the problem formulation can be drawn "How is the comparison between the Direct Instruction model and the Problem Based Learning model as an alternative learning of Indonesian in disaster-prone areas in the city of Tegal?".
2 Research Methodology

This research is a descriptive comparison regarding the theory of Lasswell's "5W" Model [8]. The way to describe an act of communication is to answer the following questions: who said what, in which channel? to whom, and with what effect?” which is often known as 5W.

![Figure 1. Lasswell’s “5W” Model](image)

This study adopts several stages of Lasswell's “5W” Model theory. The same understanding is also expressed by [9] that Descriptive Research is a description of two or more explanations of the research focus then presenting evidence and then comparing "head to head" to see which is stronger. This research method is a literature study to find theoretical references that are relevant to the cases or problems found. This research step begins by comparing the concept of the Direct Instruction model with the Problem Based Learning model as an alternative in Indonesian learning in disaster affected elementary schools. In detail, it will be explained how the teaching steps with the Direct Instruction model are carried out when a disaster occurs, and how it compares with the Problem Based Learning model in Indonesian learning.

3 Result and Analysis

3.1 Natural Disaster Condition

The condition of the Indonesian state as part of a disaster-prone area has resulted in a decline in the quality of learning carried out in schools. This can be seen when the preparations made by teachers in dealing with disasters are still not optimal. The distribution of natural disasters experienced in Indonesia in 2020 was 1,296 consisting of various natural disasters that occurred such as earthquakes, landslides, floods, mountain eruptions, and so on. The highest intensity recorded was flood disaster (495) cases of flooding occurred within one year.
The Ministry of Education and Culture and stakeholders have taken a stance related to disasters that often occur in Indonesia, the Ministry of Education and Culture has an active role in disaster risk mitigation through the Disaster Safe Education Unit (SPAB). One of them is to provide educational services that are in accordance with the characteristics of disaster risk and the needs of the education unit.

The city of Tegal is a city located on the northern coast (Pantura), the intensity of flood disasters is very high in the city of Tegal, information reported by the Central Statistics Agency (BPS) of the city of Tegal is hydrometeorological disasters, especially flood disasters 49 times and storm disasters or tidal waves as many as 3 times, a total of 52 and 12 times of fire disasters and other disasters 3 times a total of disasters that occurred during one year, namely 67 times.

The impact of the high intensity of floods caused all economic activities, daily activities, and even educational activities to stop. Several elementary schools in the city of Tegal have stopped face-to-face meetings for the implementation of learning in schools. Among them are Elementary School of Mintaragen 2 and 6. The location of the Elementary School is close to the northern coastal sea in the city of Tegal. The flood that occurred in the area was a tidal flood. The definition of rob itself is
the presence of high sea waves and significantly erodes the land. These floods often occur in coastal areas, natural events that occur due to rising sea levels that inundate most of the land.

3.2 Direct Instruction Learning Model When Disaster Occurs

States that Direct Instruction is how teacher direction and control occurs when the teacher evaluates student work, maintains a central role during instruction, and minimizes non-academic talk [3]. Joyce also mentions the syntax of the Direct Instruction learning model that can be used for teaching and learning activities as follows: 1) Orientation, is the first stage in the Direct Instruction learning model, namely orientation. The intent and purpose of the orientation here are related to how the teacher explains the material to be given; 2) Presentation, at this stage the teacher presents and explains the material related to learning outcomes as clearly as possible; 3) Structured Practice, in this third stage the teacher acts as a guide in the activity of deepening the material and providing input, motivation, and reinforcement to students; 4) Guided practice, this stage is a point for students to hone skills or deepen the material that has been taught by the teacher, the teacher's role in this stage is to monitor and provide guidance if deemed necessary; 5) Independent, the last stage in Direct Instruction syntax is independent learning. At this stage, students are asked to learn independently by doing assignments or exercises given by the teacher.

In connection with the discussion that we will do, namely how the Direct Instruction model has been used so far in elementary schools affected by the flood, whether the model runs according to the syntax mentioned above. Based on observations and interviews conducted as well as literature read in several sources such as the results of student work during the period of activities at schools affected by floods, it can be described learning activities when floods occur in Mintaragen Elementary School 2 and 6, namely: 1) Orientation, at this stage This is what Indonesian language teachers at Elementary School of Mintaragen 2 and 6 do, namely to condition students that today's learning cannot be done face-to-face. Teachers provide information to parents through electronic media; 2) Presentation, the teacher gives directions to remember yesterday's material that has been given, without adding information about the material on that day; 3) Structured Practice, at this stage the teacher does not provide feedback related to the material or achievements that will be done that day; 4) Guided Practice, at this stage students learn independently by looking at notes or recordings of previous material; 5) Independent, the last stage is the main stage in the implementation of learning when the flood disaster occurred at Elementary School of Mintaragen 2 and 6 because students were asked to work on practice questions and then collect them at a predetermined hour.

This activity was carried out because the conditions that occurred did not allow for carrying out teaching and learning activities in schools and the teacher's unpreparedness in carrying out all the syntax in the Direct Instruction model. The activities carried out have been going on so far with several advantages and disadvantages. In this situation the teacher only sticks to one way that can be implemented in Indonesian learning, namely giving the questions that are on the student worksheets.
3.3 Problem Based Learning Model When a Disaster Occurs

Argue that problem-based learning must be in the context of an environment where the activity will be useful in later life [10]. The implementation of PBL is expected to be a starting point for students to be able to provide solutions to every problem they face. argues that problem-based learning (PBL) is an instructional approach that has been used for more than 30 years and continues to gain acceptance in various disciplines [4]. PBL can be applied to various fields of science because almost every learning process will have problems that accompany it. The Northern Illinois University Handbook suggests that PBL is another example of co-development that is suitable for application in the context of higher education, in line with the opinion developed by Jones, Rasmussen, and Moffitt for secondary schools and Elementary School [5]. This model involves professional development providers who support teachers to jointly develop model implementations with students and case studies. PBL as Co-Development has five recursive stages, namely: 1) identifying specific problems; 2) developing an investigation or work plan; 3) conducting analysis and investigation; 4) preparing and presenting findings; 5) debriefing and consolidating knowledge, looking at the situation that occurred when the flood disaster occurred in Elementary School of Mintaragen 2 and 6 as well as considering alternative learning models that are in accordance with the conditions, it is necessary to have clear steps related to learning the PBL model based on flood natural disasters.

The steps will be explained in detail as follows: 1) identifying specific problems, in the first stage of implementing the PBL model the teacher identifies conditions when a flood occurs, whether learning activities can be carried out as usual or not. If it is not possible for the teacher to provide information about lesson plans related to flood disaster conditions; 2) develop an investigation or work plan, after that the teacher develops a lesson plan that has been made according to the conditions at the time of the disaster and then informs students about the learning model to be used, namely PBL about flood disasters; 3) conduct analysis and investigation, the teacher gives the task of making works (according to the lesson plan) to students about the condition of the flood disaster that occurred. Then students conduct analysis and investigations to arrange assignments to make works about the flood disaster; 4) prepare and present findings, the teacher facilitates students in preparing the results of the analysis and investigation to be presented in the form of works that have been made in accordance with the lesson plans; 5) debriefing and consolidating knowledge, the teacher and students conduct debriefing and knowledge consolidation through two-way intensive questioning to find out the evaluation of the tasks that have been given.

3.4 Comparison Between the Two Learning Models

The analysis carried out in this study refers to Lasswell's "5W" theory which is a content description by comparing the same message (document/theory message) at different times. The comparison is made by comparing the two learning models of Direct Instruction with Problem Based Learning by comparing the concepts of their application in Indonesian language learning for elementary schools in the disaster-affected city of Tegal.

The theory of the Direct Instruction learning model that was carried out at the time of the disaster had a drawback, namely the technical constraints of the syntax of the entire Direct Instruction step, namely five steps. Of the five steps, only the first and fifth stages can be maximally carried out due
to limitations caused by the flood disaster that occurred. However, one thing that makes this step is often done by teachers because the model is easy to convey and does not take a long time.

Next is the effect that may be caused when using an alternative learning model, namely Problem Based Learning when a flood disaster occurs. In general, Problem Based Learning can use learning media that are around without the teacher giving direct affirmations to students. In addition, this PBL allows new experiences obtained from current conditions. But one of the weaknesses in the implementation of PBL is the relatively long time in completing the existing stages.

4 Conclusion

The success of learning depends on how the scenarios used are able to run relevant to the conditions and situations that occur at that time. We must stop the paradigm that learning must be centered on the teacher because the effects that occur cause students to be passive and lack confidence in increasing learning competencies. From the explanation above, it is clear how the Indonesian language learning situation can be adapted to conditions that occur such as the flood natural disaster that occurred in the city of Tegal and it is not possible for face-to-face learning at school. The results of the literacy study conducted by Elementary School of Mintaragen 2 and 6 showed that the intensity of flooding was high and still used the guided learning model.

PBL is able to be a model for teachers in implementing problem-based learning related to flood conditions at Mintaragen Elementary School Mintaragen 2 and 6. Teachers can apply the syntax in PBL in accordance with procedures that must have been associated with what problems will be given to related students with the flood disaster. The hope of this research is to open up insight for teachers to be varied in choosing alternative learning models that can be used for students during disasters, especially floods in the city of Tegal. One of them is the use of the PBL model by using problem-solving steps for the implementation of learning that is in accordance with the disaster conditions that occurred especially in the City of Tegal.

References


The Implementation of School Literature Movement in Senior High School

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Abstract. The school literacy movement is a government-sponsored initiative aimed at improving Indonesia's reading culture and educational quality. The goal of this article is to offer an overview of the implementation of the school literacy movement in senior high schools. The approach of literature review was used. This study material was gathered from a number of sources, including libraries and internet websites that house dictionaries, books, journals, periodicals, encyclopedias, and other publications. In this study, documentation was employed as a data gathering approach. This study's findings try to illustrate how the school literacy movement has been implemented in high school.

Keywords: literacy, school literacy movement

1 Introduction

Literacy is defined as the ability to digest and decipher information obtained through reading and to rewrite it both orally and in writing. Literacy is a collection of reading, writing, and arithmetic skills acquired through the learning process both in and out of school [25]. Literacy is defined in the 2017 law as "the ability to critically interpret information so that everyone can access science and technology in aimed at improving the quality of life"[24].

Literacy is closely related to education, so literacy for students is a way to recognize, master, create, and even use the knowledge they have gained as a result of participating in school-based learning. As an educational institution, schools play an important role in improving and fostering a literacy culture [16]. Literacy is at the centre of education; literacy is an essential component of education, and it is the right of every individual [25].

Literacy strategies in all subjects can strengthen the 2013 curriculum, so literacy in learning is essential. In addition to implementing the 2013 curriculum, the government is promoting the school literacy movement as part of its efforts to improve educational quality. The goal of the school literacy movement is to make schools a place where students can learn to read and write, as well as to make all school members literate citizens throughout their lives, including teachers, students, principals, librarians, and school committee members. The school literacy movement is a government-mandated method of encouraging students to read and write in order to increase
their knowledge. The School Literacy Movement is also a means for the government to achieve the learning objectives outlined in the 2013 Curriculum.

Since March 2016, the government has been implementing the school literacy movement through the Ministry of Education and Culture's Directorate General of Primary and Secondary Education by conducting outreach and coordination to all Education Offices at both the Provincial and City/Regency levels. The government is promoting the school literacy movement because Indonesians still have a low interest in reading and writing. According to the PIRLS 2011 International Results in Reading, Indonesia is ranked 42 out of 45 countries, with a score of 428 out of a possible 500 [14]. In PISA 2015, Indonesian students were ranked 62 out of 70 countries, with a score of 397 out of a possible score of 493 [17]. PISA 2018 results for Indonesian students were 371 (OECD average score 487)[18]. According to INAP 2016 data from the Ministry of Education and Culture's Education Research Center (Puspendik), the national average literacy rate for students in Indonesia is 46.83 percent in the poor category, 6.06 percent in the good category, and 47.11 percent in the sufficient category[9].

Problems with the school literacy movement's implementation According to previous research, many schools have not implemented the literacy movement as the government had anticipated. The school literacy movement's implementation has not been evenly distributed in terms of carrying out programs in accordance with what the government has planned. The implementation of the new literacy movement is part of what was intended, namely only at the habituation and/or development stages, whereas at the learning stage, some have implemented it and some have not. Based on this, the authors intend to conduct research to describe the implementation of the school literacy movement in high school.

2 Methodology

The library research method was used in this study. The literature study method uses data from library sources such as books, encyclopedias, dictionaries, journals, documents, magazines, and the internet [7]. Data collection techniques are documented. The search for information in the form of public documents (e.g., press newspapers, meeting minutes, official reports) or personal documents is known as documentation (e.g., personal journals and diaries, letters, emails)[3]. The data analysis technique employed in this study is content analysis. The process of selecting, comparing, and combining various meanings in order to choose the most appropriate one is known as content analysis[19].

3 Discussion and Discussion

Literacy

The definition of literacy has developed over time. Literacy skills develop in response to changing social, economic, and cultural conditions. The definition of literacy is adapted to the characteristics of the language, education, institutional, and cultural context in which it is used [5]. Literacy is defined as knowledge, language, and culture-related practice and social relations [25]. Literacy, in various forms, is linked to knowledge [23]. Literacy is defined by UNESCO in the book Literacy Education in Schools as proficiency in reading and writing [5]. Illiteracy is defined as the inability to read and write. Literacy is defined as "the ability to read and write, also known as "literate" or "literacy"[22]. The ability to read and write is referred to as literacy [10]. Literacy is defined as a set of reading, writing, and arithmetic skills that are acquired
through the learning process both in and out of school [2005]. Literacy refers to the ability to write and read [6].

**School Literacy Movement**
The ability to access, comprehend, and use information intelligently through a variety of activities such as reading, viewing, listening, writing, and/or speaking is defined as school literacy in the context of the School Literacy Movement [21]. The school literacy movement aims to foster and develop a reading culture in schools that includes the entire school community and develops the character of students so that they can be literate citizens and lifelong learners. The school literacy movement is a concerted effort to modify the school into a learning community whose citizens are literate for life as a result of public participation [21]. The school literacy movement is an activity which involves school members (students, teachers, school principals, education staff, school supervisors, school committees, parents/guardians of students), academics, publishers, mass media, community (exemplary community leaders, the business world, etc.), and stakeholders, and is coordinated by the Directorate General of Primary and Secondary Education of the Ministry of Education and Culture [28]. The school literacy movement is an effort to encourage students to read and write in school. Attempts to enhance literacy are growing rapidly not only reading but also writing interest. Reading is one of the literacy activities that is essential for academic progress. Writing is the one of the language skills that students must be mustered [15].

1. **The rationale behind the implementation of the School Literacy Movement**

   Since reading culture in Indonesia remains relatively low, the school literacy movement program was born. According to the PIRLS 2011 International Reading Results, Indonesia was ranked 42 out of 45 participating countries, with a score of 428 out of a possible 500 [14]. According to the PISA 2012 Program for International Student Assessment, Indonesian students rank 64th out of 65 participating countries [27]. Thus according PISA 2015, Indonesian students rank 62 out of 70 countries participating in PISA 2015, with a score of 397. (OECD average score 493) [17]. PISA 2018 scores obtained by Indonesian students 371 (OECD average score 487) [17].

   Based on PIRLS and PISA data, students' competence, particularly in understanding reading, is low and needs to be improved. The Ministry of Education and Culture established the School Literacy Movement program in an effort to improve educational quality and solve issues in basic skills such as reading and writing. A guide book is created in order for the school literacy movement program to run according to its objectives. Each educational level, beginning with Elementary School, Junior High School and High School has its own handbook. The School Literacy Movement handbook is published by the Ministry of Education and Culture's Directorate General of Primary and Secondary Education.

2. **School Literacy Movement Philosophy Foundation**

   According to the third point of the Youth Pledge, “to uphold the unity of Indonesian language that has meaning recognition of the existence of hundreds of regional languages that have the right to life and opportunities to use foreign languages in accordance with needs.” This item emphasizes the significance of language learning in national education.

   (1) The UN Convention on the Rights of the Child in 1989 about the importance of the use of the mother tongue. Indonesia, which has various ethnic groups, especially microcultures,
certainly needs to be facilitated with their mother tongue when they enter low-grade basic education (grades I, II, III).

(2) The United Nations Convention on Basic Literacy and Library Skills, signed in Prague in 2003, is effectively the key to people who literate in the face of the rapid flow of information technology. Basic literacy, library literacy, media literacy, technology literacy, and visual literacy are the five essential components of literacy (score 493).

**Basic Concepts of School Literacy Movement**

1) **Literacy**

   Literacy activities have traditionally been associated with reading and writing, ignoring the fact that literacy encompasses much more than reading and writing. Literacy is more properly associated with the concepts of reading and writing [22]. According to the 2003 Prague Declaration, literacy also encompasses how people communicate in society. Literacy also refers to meaningful knowledge, language, and cultural practices and social relationships [25]. According to Wiedarti (2019), students must also learn about health, safety (roads, disaster mitigation), and criminal literacy (known as "safe school" for elementary students) [28].

2) **School literacy movement**

   The school literacy movement is a public participation business or activity that requires school members (students, teachers, principals, education staff, school supervisors, school committees, parents/guardians of students), academics, publishing companies, mass media, community (community leaders who could present examples, the business world, etc.), and stakeholders coordinated by the Ministry of Education and Culture's Directorate General of Primary and Secondary Education [28]. The basic concept of the school literacy movement is an activity that involves the participation of the school, and there are steps that must be applied to ensure the school literacy movement's goals. The stages are as follows: habituation, development, and learning.

**School Literacy Movement Components**

Ferguson outlines the literacy component in the guidebook School Literacy Movement, which includes information on early literacy, basic literacy, library literacy, media literacy, technology literacy, and visual literacy. The literacy component can be described below.

1) **Early Literacy**, defined as the ability to listen to, understand spoken language, and communicate visually and verbally, is shaped by his experience interacting with his social environment at home. The experience of students communicating in their mother tongue serves as the foundation for basic literacy development.

2) **Basic Literacy** (Basic Literacy), such as the ability to listen, speak, read, write, and count (counting) in relation to the analytical ability to calculate (calculating), recognize information (perceiving), communicate, and describe information (drawing) based on comprehension and personal conclusion. Reading ability is the ability to comprehend information or discourse conveyed by others in writing [20].

3) **Library Literacy** aims to teach students how to distinguish among fiction and nonfiction reading, how to use reference and periodical collections, how to use the Dewey Decimal System as a skills classification that makes it easy to use libraries, how to use catalogs and indexing, and how to interpret data while using it. finish a piece of writing, conduct research, work, or solve a problem.
4) Media Literacy is the ability to understand and use various forms of media, such as print media, electronic media (radio media, television media), and digital media (internet media).

5) Literacy in Technology (Technology Literacy), the ability to interpret the thoroughness of such technology (hardware), software (software), and the ethics and etiquette in using technology. Following that is the ability to understand technology for printing, presenting, and accessing the internet. Practice understanding with a computer (Computer Literacy), which includes turning on and off the computer, storing and managing data, and running a software program. The amount of information required in the development of today's technology demands a thorough understanding of how to manage the community's information requirements.

6) Visual literacy is a more advanced understanding of media literacy and technological literacy that promotes the development of learning abilities and needs through the critical and dignified use of visual and audio-visual materials. Incredible visual material, whether it's in print, auditory, or digital form (a combination of the three is known as multimodal text), must be effectively controlled. There is a great deal of deception and entertainment that must be filtered for ethics and propriety.

**School Literacy Movement Activity Stage**

1) **Habitation Stage Activities**

The primary objective of the habituation is to increase reading interest in the school community. Increasing student interest in reading is critical for literacy skill development. One method for increasing reading enthusiasm is to encourage students to read for 15 minutes every day. Activity 15 minutes of reading can be completed before the lesson begins or at any other time. The activities aimed at fostering reading interest were provided at no cost until the school community's reading interests grew, thrived, and became fond/love reading [27].

Habitation activities are activities that foster interest in reading by reading texts or multimodal texts other than textbooks for 15 minutes before, between, or after learning hours [8]. The purpose of this activity is to instill a love of reading, improve reading comprehension, boost self-esteem as a good reader, and encourage the use of multiple reading sources.

2) **Development Phase Activities**

The development activity is a step after the habituation stage. Anderson and Krathwol (2001) explained that literacy activities in this phase aim to develop reading comprehension skills and relate them to personal experiences, think critically, and cultivate creative communication skills through activities responding to enrichment books in the Main Design of the School Literacy Movement [28]. The development of a reading interest based on 15 minutes of reading per day to develop literacy skills through nonacademic activities (nonacademic charges unrelated to the values can be done). Example: write a synopsis, a discussion about the books that have been read, extracurricular activities, and a mandatory visit to the library (literacy hour).

The following are examples of development activities.

1) **Writing activities**

   This activity can be carried out in the form of writing poetry, prose, and synopsis of books or other multimodal texts that have been read. Writing is a process of expressing thoughts, feelings, ideas, findings, virtues that are poured into written symbols or essays that can be understood by others [4].
2) Literacy Ambassador Award
One of the programs to improve the success of the school literacy program is the selection of School Literacy Ambassadors. Schools and TLS develop criteria for students who will be appointed as School Literacy Ambassadors. A synopsis demonstrates these criteria, which are based, for example, on the number of books borrowed and read by students over the course of one semester. School Literacy Ambassadors are tasked with assisting schools in socializing and ensuring the success of literacy programs both internally and externally.

3) Literacy Festival
Through literacy, the Literacy Festival hopes to inspire young people to value diversity, mutual respect, and sharing, as well as to have a strong mentality. This activity is carried out at both the school and national levels. The Ministry of Education and Culture implements national-level activities through the School Literacy Festival program (FLS), which has a different theme each year. These activities consist of open dialogue literacy, collaboration on literacy lectures, volunteer millennial, surgical and book launch literacy, literacy presentation of good practices, lokarya, performing works of art, literary exhibitions, and various literacy competitions. The competition, for example, race wall magazine, digital magazine, tree literacy, reading corner, library class, race musical poetry, and race performance integration 6 basic literacy in the form of a class project or a school with a contextual theme, such as the theme of environment, technology, and society.

4) Workshop Literacy Workshop
Literacy workshops are gatherings where people can discuss issues concerning the six basic literacys. Literacy workshops can introduce participants to literacy activists, book authors, and people from various professions who inspire them.

5) Award
Awards are given to students, teachers, or classes in a variety of categories related to the school's literacy program. The Reading Award, for example, is given to students and teachers who have read a certain number of books (as determined by TLS), as evidenced by a literacy journal. Class awards can also be given in the "creative class" category by managing the classroom reading corner for using recycled materials or awarding other award categories that are inspired by the integration of the six basic literacys (reading and writing, digital, numeracy, financial science, and culture and education). The award is intended to encourage them to participate in literacy activities.

6) Literacy Activities outside of School
Literacy is introduced outside of the school environment, for example, through car-free days, Market Days, and other social activities such as exhibitions of literacy works, book exhibitions, opening mobile libraries, book reviews, literacy stages, and so on, where the principle of this activity is the establishment of cooperation between the school and the surrounding community in an effort to raise literacy awareness.

3) Learning Stage Activities
Anderson and Krathwol (2001) explained in the master design of the school literacy movement that literacy activities at the learning stage aim to develop the ability to understand texts and connect them to personal experiences, think critically, and cultivate creative communication skills by activities responding to texts from enrichment books and textbooks [28]. Formalized paraphrase The bill is academic (related to subjects) in the sense that it is workable. Teachers employ literacy strategies in the implementation of learning (in all subjects). The use of a visuals regulator helps with the literacy strategy's implementation. All subjects should use a variety of text (printed / visual / digital) that is available in books for enrichment or other information that
is not included in the textbook. Teachers are expected to be resourceful and proactive in their search for relevant learning resources.

Literacy-based learning helps in implementing the 2013 Curriculum, that further requires students to read non-textual textbooks, which can be books on general knowledge, hobbies, special interests, or multimodal texts, and can be linked to specific subjects, as much as six books for elementary students, 12 books for junior high students, and 18 books for high school/vocational students. This reading activity report book is provided by the teacher. The title and number of books read are considered when determining grade promotion or graduation at a specific level.

Implementation of the School Literacy Movement in High Schools

As shown in the findings of the study conducted by Simabur, Umasugi, Anfas, and Yusuf [12], the school literacy movement has only progressed to the step of habituation with reading books 15 minutes before learning activities begin at SMA Negeri 3 Tidore Islands. Meanwhile, the school literacy movement in SMA Negeri 1 has gone through three stages: habituation, development, and learning [12].

Kurniawan, Sriasih, and Nurjaya carried out research [11]. According to the study's findings, SMA Negeri 1 Singaraja can fulfill 20 of the 26 indicators in the performance of the emphasis of activities in the promotion of literacy in schools. Constraints experienced during the execution of the SMAN 1 Singaraja School Literacy Movement program, such as complaints about the clock in and after school due to literacy, a lack of financing for literacy activities, frequent br and ble hours of initial learning, and so on [11].

According to Marjoni and Wiranengsih (2019), his study shows that, first, the literary movement School has been applied in SMA 1 Lubuk Sikaping and its implementation in accordance with the stages of the literary movement School, but there are a few things deemed not optimal in the implementation. Second, kids' interest in reading has grown when the literacy program delivers positive feedback to those who read. Third, in addition to literacy and technical literacy libraries such as the Internet, SMA Negeri 1 Lubuk Sikaping has begun to establish new literacy programs (digital media) [13].

4 Conclusion

The school literacy movement is a congressional campaign to enhance education quality in Indonesia. The school literacy movement was implemented because the reading ability of the Indonesian people is still relatively low; it is based on PISA 2015, PIRLS 2011, and INAP 2016 data. 23 of 2015 concerning character, in which there is a suggestion that teachers lead students to read books for 15 minutes before learning begins. As a result of this rule, a school literacy movement program was created.

The school literacy movement must be supported by all schools, especially high schools. The school literacy movement's approach is divided into three stages: habituation, development, and learning. On average, all high schools have implemented school literacy campaigns, however not all of them are as organized by the government. The school literacy movement is still in its early phases of habituation and growth, but in the learning level, some have adopted it and others have not. Implementing the school literacy movement has several advantages, including
enhanced reading culture among students and pupils who are more involved and creative in generating works.

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Transmission of Language Politeness to Students in Organizational Activities

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Abstract. This research is quantitative research using descriptive analysis which aims to analyse the process of transmitting language politeness values. Data collection is done by distributing questionnaires in the form of open questions to students who are actively participating in the organization. Based on the results of the study, it was found that 36.36% of students explained that politeness is an attitude, ethics, character, and action according to applicable norms; 40.90% explained that politeness in language is speech that is gentle, kind, polite, and does not use a high tone or yell. In addition, the results of this study also explained that 22.7% of students explained that their language politeness was inherited from their parents by giving examples to their children when talking, especially with older people. 27.27% students explained how to learn politeness by watching and paying attention to people who spoke politely, imitated, and learned to use the Javanese language Krama Inggil.

Keywords: politeness, language politeness, transmission.

1 Introduction

The ability to establish good interactions is very much needed, especially in the current pandemic situation. The pandemic situation changes a person's lifestyle, including the style of interaction. Social interaction is a reciprocal relationship that influences each other between individuals [13] where there is a relationship between individuals with one another, individuals with groups, or groups with groups. Social interaction according to Basrowi [3] is a dynamic relationship which brings together people with people, groups with groups, and people with human groups. The form is not only cooperative, but also in the form of action, competition, dispute and the like.

The interaction process will run well, one of which is influenced by the communication skills possessed by the individual. Communication is the way a person conveys ideas, knowledge, or desires to others in a reciprocal manner. Smooth communication will create mutual understanding with one another to influence one's thoughts and behavior with good intentions. The achievement of communication is influenced by the use of one's language. Language has a function that is transactional function and interactional function. The transactional function is to express the mandate which consists of disclosing ideas, thoughts, feelings, heart desires and attitudes as well as factual information. The interactional function is the use of language to create and maintain certain social relationships that aim to build successful interpersonal relationships, both in intragroup contexts and inter-group contexts.
The pandemic situation changes a person's lifestyle, including the style of interaction. Social interaction is a reciprocal relationship that influences each other between individuals [13] where there is a relationship between individuals with one another, individuals with groups, or groups with groups. Social interaction according to Basrowi [3] is a dynamic relationship which brings together people with people, groups with groups, and people with human groups. The form is not only cooperative, but also in the form of action, competition, dispute and the like.

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Language is also used to maintain social relations so that they can be harmonious, harmonious, peaceful, and tolerant [8]. Therefore, it is expected that students who become members of student organizations need to improve their communication skills, especially in language politeness. The use of polite language is able to show how someone behaves and behaves well with the aim of facilitating and harmonizing communication so that messages can be understood as well as liked and eventually followed. However, along with the times, the use of language is affected by advances in technology and communication. The results of research from Riana, Pratiwi, and Rosaria [9] found that student speech still violated the principle of politeness, lack of respect for polite culture, especially in discussions between students, had not been implemented optimally. Students still use impolite speech.

Language politeness appears when someone communicates through verbal symbols and the way someone uses language. A person follows the rules and cultural norms when communicating, not just conveying ideas that are thought of. The rules and ways of communicating in language are expected to follow the local culture [1]. Disrespectful speech will affect the interaction process between students. Therefore, politeness in language needs to be taught from an early age through the transmission process from agents or sources of transmission to individuals. Intergenerational transmission is a transfer process that carries cultural information/concepts/ideas (values, beliefs, knowledge, and rituals) between generations to come [11]. Intergenerational transmission is an appropriate concept where adults intentionally teach younger generations, or when younger generations imitate adults. Intergenerational transmission is not always asymmetrical, but is oriented from older to younger people. Researchers are interested in examining student attitudes towards language politeness and the transmission of language politeness obtained by students. In this regard, the researcher will investigate further about the transmission profile of language politeness.

2 Research Method

Quantitative research with descriptive analysis was used in this study. This research with descriptive analysis is to describe the profile of language politeness attitudes used by students in organizing on campus and the transmission of language politeness. The participants of this study were students who participated in student organizations totaling 68 students. The sampling technique used is purposive sampling, which is in accordance with the characteristics of the respondents, namely students who participate in organizational activities. Data were collected using a questionnaire, namely the Language Politeness Attitude Questionnaire and the Language Politeness Transmission Questionnaire. Quantitative analysis was carried out on the attitude of language politeness and the questionnaire on the transmission of language politeness of the students.
3 Result And Analysis

1.1. Demographic

Data Demographic data on language politeness attitudes based on age are:

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<th>Age (years)</th>
<th>Average</th>
<th>Number</th>
<th>Categories</th>
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<tr>
<td>18</td>
<td>36.00</td>
<td>3</td>
<td>Medium</td>
</tr>
<tr>
<td>19</td>
<td>39.44</td>
<td>18</td>
<td>High</td>
</tr>
<tr>
<td>20</td>
<td>38.31</td>
<td>26</td>
<td>High</td>
</tr>
<tr>
<td>21</td>
<td>39.45</td>
<td>11</td>
<td>High</td>
</tr>
<tr>
<td>22</td>
<td>43.00</td>
<td>1</td>
<td>High</td>
</tr>
<tr>
<td>23</td>
<td>40.50</td>
<td>4</td>
<td>High</td>
</tr>
<tr>
<td>24</td>
<td>35.50</td>
<td>2</td>
<td>Medium</td>
</tr>
<tr>
<td>Total</td>
<td>38.83</td>
<td>65</td>
<td>Height</td>
</tr>
</tbody>
</table>

Table 2. Attitudes of Language Politeness by Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Average</th>
<th>Number</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>39.46</td>
<td>13</td>
<td>Height</td>
</tr>
<tr>
<td>Male</td>
<td>38.67</td>
<td>52</td>
<td>Height</td>
</tr>
<tr>
<td>Total</td>
<td>38.83</td>
<td>65</td>
<td>Based</td>
</tr>
</tbody>
</table>

On the demographic data in table 1, it shows that the most participants who filled out the questionnaire were at the age of 20 years, then 19 years, and 21 years. The sex that filled the most was male students with 38.67%. Students aged 18 and 24 years are included in the moderate category. The results generally show that the average student attitude towards language politeness is high, meaning that students have a positive attitude towards language politeness.

1.2. Questionnaire Data

1.2.1. Language Politeness Attitudes

From the results of the data processing of 12 questions, respondents' responses were obtained as presented in the following table.

<table>
<thead>
<tr>
<th>No.</th>
<th>Statement</th>
<th>Answer (%)</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Agree</td>
<td>Strongly Agree</td>
</tr>
<tr>
<td>1</td>
<td>I use a variety of official language in my organization.</td>
<td>61.5</td>
<td>35.4</td>
</tr>
<tr>
<td>2</td>
<td>I will be polite in speaking to maintain social and psychological balance.</td>
<td>41.5</td>
<td>56.9</td>
</tr>
<tr>
<td>3</td>
<td>I use polite language to avoid misinterpretation even though I have different opinions.</td>
<td>44.6</td>
<td>52.3</td>
</tr>
<tr>
<td>4</td>
<td>I will maintain politeness in speaking so that ideas can be understood by the other person.</td>
<td>50.8</td>
<td>46.2</td>
</tr>
</tbody>
</table>
Based on the results of the analysis of the questionnaire from the respondents, it was concluded that language politeness has been used by students in organizations. Most of the students have a positive attitude towards the politeness of speech acts. The positive attitude of students towards language politeness will have a positive impact on students. Students who are able to be polite in language will respect others when they have opinions or speak and will minimize the emergence of conflicts.

### 1.2.2. Transmission of politeness in language

An investigation of the transmission of politeness in language was carried out after obtaining information about attitudes towards politeness in language. An open questionnaire was used to determine the process of transmitting politeness in language. Seven questions were used to explore language politeness, language politeness transmission agents, ways of transmitting, and ways students receive them. Answers from participants were summarized, categorized, and interpreted. Once grouped, they were calculated quantitatively. Participants' answers were summarized and categorized (Table 4).

<table>
<thead>
<tr>
<th>Questionnaire</th>
<th>Answer</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>In your opinion, what is the meaning of politeness?</td>
<td>Courtesy are gentle actions and words.</td>
<td>27.27%</td>
</tr>
<tr>
<td></td>
<td>Courtesy are attitudes, ethics, manners and actions according to applicable norms.</td>
<td>36.36%</td>
</tr>
<tr>
<td></td>
<td>Politeness is a kind or gentle speech.</td>
<td>13.63%</td>
</tr>
<tr>
<td></td>
<td>Polite is an act or behavior that is good and subtle.</td>
<td>22.72%</td>
</tr>
<tr>
<td></td>
<td>It can be concluded that politeness is an attitude, ethics, virtuous, soft-spoken, and his actions are in accordance with applicable norms.</td>
<td></td>
</tr>
</tbody>
</table>

![Table 4. Conclusion of the Open Questionnaire](image)
In your opinion, what is the meaning of politeness in language?

Language politeness is speech that is directed, gentle, polite, virtuous, and does not use a high tone or yell. 40.90%

Language politeness is to maintain speech by speaking well and correctly so as not to offend other people and exceed the limit. 13.63%

Language politeness is language that is clear, good, and correct, standard, does not contain dirty words and rude. 18.18%

Politeness is communication that must be implemented in a structured manner with clear weight seeds according to the place. 13.63%

It can be concluded that politeness in language is speech that directed, gentle, polite, virtuous, does not use a high tone or yell, and does not contain dirty words.

Which politeness do you currently have from the teachings of whom? (may choose more than one)

Parents, grandparents, teachers, religious leaders, friends giving examples when speaking or using parables, especially for older people and giving examples in everyday life. 22.72%

By respecting the opinions of others when speaking and positioning oneself as someone else. 9.09%

Educating and being taught to behave and speak softly to people who are older and generalize that all people are the same. 40.90%

By reprimanding and advising if they say something bad or offend others. 9.09%

It can be concluded that the way agents transmit politeness in language are:

1. Educate and be taught to behave and speak gently to older people and assume that all people are equal.
2. Give examples when speaking or use parables, especially with older people or elders and give examples in everyday life.

How did you learn about politeness?

Seeing and paying attention to people who speak politely or politely and can imitate that person's politeness. 27.27%

Taught and listen to the advice of parents and grandmothers. 9.09%

Respect each other's differences, respect others and do not criticize. 9.09%

Example good things from parents and the environment. 13.63%

Understanding people around us. 9.09%

Cultivating ourselves. 18.18%

Based on the answers from respondents, it can be seen that students learn language politeness by looking at and paying attention to people who speak with polite or good manners and can imitate the person's politeness, imitate good things.
from parents and the surrounding environment. There are even some students who learn by managing themselves. What benefits do you get when you are polite?

- Respected by others: 22.72%
- Have many friends and liked by many people: 27.27%
- Other people are also polite to us: 18.18%
- More comfortable and don't get scolded by parents: 4.54%
- Students feel that by being polite in language makes him respected by others, has many friends, and other people are also polite to themselves: 4.54%

What difficulties did you face in order to be polite?

- There is no difficulty: 13.63%
- Adjustment becomes difficult when being polite: 9.09%
- Habits of attitude when hanging out who like to talk casually become difficulties when being polite: 4.54%
- Unable to control and regulate one's own emotions: 18.18%
- Negative assumptions from people others find it difficult when being polite: 13.63%
- Having friends who like to joke makes it difficult when being polite: 4.54%
- There is a language difference: 9.09%
- Difficulty putting together good words: 9.09%
- Difficulty felt by students when speaking politely is sometimes unable to control and regulate one's own emotions, negative assumptions from others to be polite: 4.54%
- Difficulty felt by students when speaking politely is sometimes unable to control and regulate one's own emotions, negative assumptions from others to be polite: 4.54%
- Difficulty felt by students when speaking politely is sometimes unable to control and regulate one's own emotions, negative assumptions from others to be polite: 4.54%
- Difficulty felt by students when speaking politely is sometimes unable to control and regulate one's own emotions, negative assumptions from others to be polite: 4.54%

The results of the study are in line with the results of research from Riana, Pratiwi, and Rosaria (2021) which explain that the culture of the educated community on campus is to use polite speech when discussing. These results explain that most students have applied the rules of language politeness in organizational activities. Based on table 4, it can be explained that politeness in speaking is important for students. Courtesy is an attitude, ethics, virtuous, soft-spoken, and actions in accordance with applicable norms. Language politeness is speech that is directed, gentle, polite, virtuous, does not use high tones or yells, and does not contain dirty words. Students interpret language politeness based on what students think and feel themselves. Language politeness has an important role in everyday life using language that is polite in language as a form of self-actualization [7]. Language politeness is important in harmonious communication. Everyone is expected to be able to maintain his honor and dignity so that others will appreciate it as well. Politeness in language requires mutual respect so as to be able to show one's honor and dignity in society. A polite way of speaking can reflect the relationship between the speaker and the listener which is shown through sentences or utterances spoken by both parties. Therefore, it can be said that politeness is the most basic aspect of verbal communication in social relationships. Eelen [4] explains that politeness has the meaning of behaving appropriately, in accordance with what the listener expects. Leech [5] explains that politeness in language is a form of communication behavior that develops due to sociocultural factors prevailing in certain societies. It is also explained that politeness in language is when the speaker conveys his speech, it can provide goodness or benefits for himself, the addressee, and third parties who are or are not present in the conversation. Lakoff [10] also said that there are three rules that must be followed so that speech is considered polite, namely formality, indecisiveness, and equality or camaraderie.

Intergenerational transmission can be a cultural transmission from one generation to another and can provide an increase in change in all generations [6]. Parents have the opportunity to introduce their values. Parents are aware of the possibility of cultural change and contribute to the spread of change as long as parents understand the development and renewal of the beliefs or values of cultural
Intergenerational transmission is a process that leads to a cultural continuation. Transmission is assumed to be selective, not all culturally relevant content is transmitted [6]. Transmission can be enhanced by the presence of a transmission belt where an appropriate condition will be transmitted in the socioeconomic and cultural context, such as the personal characteristics of the transmitter and receiver (source of knowledge and age), or family interaction variables (parenting style, and parental marital relationship) [11]. This study explains that parents, grandparents, teachers, religious leaders, and friends are agents who can help transmit politeness in language. Ways to transmit it by educating and teaching attitudes and how to speak softly to older people and always consider everyone the same, giving examples when speaking or using parables, especially with older people and giving examples in everyday life, reprimanding if behave rudely, speak impolitely to others, and offend others. The ways in which students learn language politeness are by looking at and paying attention to people who speak politely or politely so that they can imitate that person's politeness, imitate good things from parents and the surrounding environment. There are even some students who learn by managing themselves.

The methods used by the transmitting agent as well as the methods used by students are in accordance with Bandura's social cognitive theory, which is based on the fact that social processes and cognitive processes are two important things to understand motivation, emotion, and human action. Humans can act quite flexibly and adaptively in studying attitudes, abilities, and behaviors. Humans are also able to learn various things as a result of indirect experience which is widely obtained and learned by observing and paying attention to other people. Children can observe what parents do, such as when their parents make mistakes or when their parents respond to behavior that needs to be corrected. Parents have the opportunity to explain how their children behave every day. Children also have the opportunity to see and observe the behavior of their parents and after that imitate or imitate according to their own way of thinking. Social-cognitive theory also believes that observation is the way a person learns without having to perform any behavior himself. This theory has the opinion that humans can learn by observing the behavior of others. Modeling is the essence of learning with the observation process. Learning by modeling can be done by adding or subtracting the observed behavior, then generalizing from the results of one observation to another. Modeling is a cognitive process, not just imitation. Modeling does not only match the behavior of others, but also shows and symbolically represents information and then stores it for future use [2]. Parents and friends are agents of socialization who are close to adolescents and are usually associated with adolescents themselves, in this case students. Therefore, parents and friends may be suitable agents of socialization for adolescents. This theory explains that the transmission agent can be a model or an example for others as an interactive agency model [2]. Students imitate the good things that are taught by agents and apply them in daily behavior. This theory also explains that the individual is someone who is able to regulate himself, act proactively, and manage himself not only by external factors. This means that students will pay attention and imitate what is taught by the transmission agent, but still be able to manage themselves to determine what will be done. Students are able to control their thought processes, motivations, and behavior chosen by students.

Every human behavior as a reaction to the behavior of other parties will have consequences for their behavior that can be satisfactory or unsatisfactory. Sometimes the response may not be in accordance with what has been thought so that it does not have a big impact. Therefore, studying the behavior of other humans is a complex activity, so it is necessary to think carefully and evaluate the consequences of their behavior. In line with this research, that politely speaking will provide benefits, namely students feel that being polite in language makes themselves respected by others, has many friends, and other people are also polite to themselves.
4 Conclusion

This study explains that students who join the organization have a positive attitude towards language politeness. Politeness in language has a relationship with interaction with other people through good communication. Courtesy is an attitude, ethics, virtuous, soft-spoken, and actions in accordance with applicable norms. Language politeness is speech that is directed, gentle, polite, virtuous, does not use high tones or yells, and does not contain dirty words. Students interpret language politeness based on what students think and feel themselves. Transmission agents that help students to be polite in their language are parents, grandparents, teachers, and friends. Parents are the most important agents for students to learn language politeness. Ways to transmit it by educating and teaching attitudes and how to speak softly to people who are older and always consider everyone the same, giving examples when speaking or using parables, especially with older people and giving examples in everyday life, reprimand if you act impolitely, speak impolitely to others, and offend others. The ways in which students learn language politeness are by looking at and paying attention to people who speak politely or politely so that they can imitate that person's politeness, imitate good things from parents and the surrounding environment. There are even some students who learn by managing themselves. The benefits obtained by students with polite language are students feel that being polite in language makes themselves respected by others, has many friends, and other people are also polite to themselves. This research can be developed further by connecting variables that can affect language politeness in adolescents in general.

References

Manifestation of Oral Literature "Jaran Kepang Wahyu Turonggo Panuntun" as Pedagogical Content Knowledge for the Community of Mount Sumbing

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Abstract. Jaran kepang is a popular art in Temanggung Regency which entails many philosophical values therein. The purpose of this study was to explain the story of the jaran kepang Wahyu Turonggo Panuntun from the perspective of oral literature and to apply it in the education field. This study uses a qualitative descriptive type. Data analysis employed the theory of Ruth Finnegan (1992). The research setting was in Lamuk Gunung Village, Temanggung Regency. The results of this research discovered the story of Jaran Kepang Lamuk Gunung version from Wahyu Turonggo Panuntun Association based on the analysis of audience, participant, property, and text (reading). The story that is explained is the history of the war during the Mataram era and the soldiers who succeeded in defeating the devil (leak). It is shown from the choreographer combining Javanese art with Bali’s. This is the characteristic of the jaran kepang Wahyu Turonggo Panuntun version. The implication of the research is the compilation of Indonesian language learning materials as a form of Pedagogical Content knowledge. This material was implemented in junior high school students of Mount Sumbing.

Keywords: oral literature, “jaran kepang wahyu turonggo panuntun”, pedagogical content knowledge.

1 Introduction

Culture is a tradition, norm, value, and order of life that develops in society. It is in line with the definition of culture, which is something complex incorporating knowledge of belief, art, moral, law, custom, and others that are obtained by human beings as members of society (E.B Taylor). Likewise, with the culture in Central Java – the central part to the south – all traditions point to the level of belief and norm prevailing in the palace and Hinduism that was then practiced by the community.

The culture studied in this research is the type of Kuda Lumping dance (jaran kepang, jathilan). Kuda Lumping is a dance that is choreographed using a fake horse made of woven bamboo.
*Jaran Kepang* dance depicts warriors at war using horses. There are various versions of the history behind the emergence of *kuda kepang*. However, in Central Java, people believe that *jaran kepang* is a picture of the Mataram cavalry fighting against the invaders. The cavalry was led by the then King of Mataram, Sultan Hamengku Buwono I during the war against the Dutch. In this dance, several movements represent several scenes, such as scenes of military exercises, advice from the leader, and scenes of war. This dance is supported by lively gamelan music, portraying the spirit of the soldiers at war. With the various versions of the story, *Jaran Kepang* can be categorized as one of the oral literature developing in the Central Java region which has the potential to be expressed as a pedagogic study.

Oral Literature is described as a work that includes the literary expressions of a society in a culture that are conveyed and expressed orally (from mouth to ear, from one to another). Oral literature contained in the art of *jaran kepang* deserves to be expressed so it may generate appreciation from the community. To this day, no one has documented *jaran kepang* oral literature in writing so that people do not understand the values contained in these literary works.

*Jaran Kepang* chosen in this study is *Jaran Kepang* from Temanggung Regency. Researchers are interested in studying *jaran kepang* from Temanggung since the community in mountainous areas has local knowledge and wisdom that are distinct from other regions. From the local wisdom, creative and innovative art may be created. Mount Sumbing in Temanggung Regency is the best tobacco producer in Central Java. The community processes tobacco into semi-finished materials for cigarette raw materials. With tobacco, the community has a large income. This also affects the various cultures in that area. With increasing financial capacity, cultural development is progressing. Corresponding to arts, the appearance is increasingly attractive with the support of the latest knowledge and technology.

One of the villages in Temanggung that still preserves *Jaran Kepang* is Lamuk Gunung Village. Despite financial success, the village community maintains its culture. In this village, the youth remain consistent and preserve the arts that have been inherited by their parents and ancestors. Therefore, *jaran kepang* in this village has become a favorite art in Temanggung. *Jaran kepang* in Lamuk Gunung Village is managed by *Wahyu Turonggo Panuntun* (WTP) community. *Jaran Kepang* is popular because it is deemed adequate in terms of choreography, stage arrangement, gamelan, and cultural collaboration. Due to this uniqueness, *Jaran Kepang* frequently appears at various Central Java and national art festivals.

Based on this background, it can be determined that the study of the manifestation of oral literature in the art of *Jaran Kepang* WTP entails importance which lies in the art characterization of *Jaran Kepang Wahyu Turonggo* from Lamuk Village, Tlogo Mulyo Subdistrict, Temanggung Regency as a type of oral literature. This research on the characterization of oral literature applies the study of Ruth Finnegan (1992) on oral literature which is carried out by outlining the components in the object being studied. These components are speaker, property, participant, and text. Furthermore, the manifested oral literature is developed into the knowledge of pedagogical content which is widely applied as character education for the community in Gunung Sumbing.

Pedagogical content knowledge can be in the form of components in learning. Hawa, et al [13] formulated PCK in the sociology of literature learning actualized in developing a sociology of literature learning model. Literature learning is challenged by many obstacles at school so Hawa solved it with the CSQ model, making learning sociology of literature effective. Similarly,
Puspita attempted to apply PCK in a poetry appreciation textbook and cultivate character education in school. Thus, it can be concluded that Pedagogical content knowledge plays an important role in learning. In addition, PCK has many components depending on the needs of researchers in developing their knowledge.

Based on this background, the research problem is; How is the manifestation of oral literature in the Jaran Kepang Wahyu Turonggo as pedagogical content knowledge for the cleft slope community? Meanwhile, the purpose of this study is to explain oral literature from the art of Jaran Kepang in Mount Sumbing so it can be used as character education for the community of Mount Sumbing.

Literature Review

Relevant research to the researcher's study includes research by Effendi [9] The Existence of Mahalabiu Oral Literature for the Banjar Community of South Kalimantan.

Next, is the research of Maasum, Maarof, Yamat, and Zakaria entitle Investigating Teachers’ Pedagogical Skills and Content Knowledge in the Context of Content-Based Learning. The third is the research of Kurnia, Nani, et al with the title Community Appreciation of the Oral Tradition of ‘Jaran Kepang’ Folk Game in Kanagarian Simalidu, Koto Salak District, Dharmasraya Regency. Further research by Hermiyati and Sayuti with the article title The Existence of ‘Mamaca’ Oral Literature in Pemekasan Regency, Madura. Lastly, research by Baihaqi and Nugraheni [3] with the title Diba’an Oral aliterature of the Special Region of Yogyakarta as Pedagogical Content Knowledge.

These studies prove that research studies on oral literature and the art of ‘Jaran kepang’ or kuda lumping have been done. However, there has been no research about oral literature in the art of Jaran kepang as a components in education and teaching. Therefore, the researcher to analyze oral literature and oral culture. Thus, to make this research clearer, here are some of the theories used in this activity. The theories are; oral literature, the art of jaran kepang or kuda lumping, and the components in education and theaching called PCK.

Oral Literature

According to Hutomo, literature is a literary expression of citizens in a culture that is delivered and delivered orally or by word of mouth. On the other hand, Shipley asserts that oral literature’s described as a reflection of past lives, cultural values in the past, as well as social institutions and creations that use language as a medium. In other words, oral literature is also referred to as part of the embodiment of word literature that influences values and the latest developments in society.

In conclusion, oral tradition can be interpreted as a culture that develops in a community group and passed down from generation by word of a mouth. Meanwhile, oral literature is a story contained in a tradition. Stories passed down by ancestors contain values adhered to by a society [3]. The relation of Oral Literature to the performing arts is explained below.

Performance is in a sense perhaps an element in every action, and certainly a concept of general interest within anthropology and elsewhere. While it is not possible to follow up all these aspects here, the idea and practice of performance does clearly have a particular import for oral expression and is nowadays one major focus of research in verbal arts and traditions (Finnegan, 1992: 86).
Performance is related to an act included in the general concept and is associated with anthropological studies in an area.

The following can serve as a summary checklist of the general research implications to which this bundle of ‘performance’ approaches more, or less, tends to lead: 

1. Meaning and artistry emerge in performance: this means attention not just to words but also to how they are delivered: such elements as intonation, speed, rhythm, tone, dramatisation, rhetorical devices, and performance techniques generally, 
2. Part of the reality lies in the interaction with, or behaviour of, all the participants, including the audience and its expectations, perhaps the researcher too: all important factors to explore, 
3. The definition and meaning of particular oral genres may depend not just on verbal stylistics but also on non-verbal features such as music, gesture, dance or visual attributes like costume: these features too need investigation, 
4. Oral forms are realised through performances carried out and mediated by people (rather than existing ‘independently’): thus the interaction of individual artistry and cultural conventions is another matter for investigation, 
5. The context of the performance (including the organisation of the event and the participants within it) may be central rather than peripheral to its meaning.

Based on this description, Finnegan clearly describes several important components in performing arts, including; the meaning of the show, a picture of reality from the scene. Meaning is also obtained from music and visual motion, as well as the order or organization of the performance.

"While clearly of prime interest for those particularly interested in the analysis of oral performance(s) as such, these questions are also relevant for those concerned with content, meaning, or textual style. Knowing the characteristics or occasion(s) of delivery or audience perception gives a new dimension to the explication of texts. Even for archive texts, where live observation is no longer possible, certain properties of their original performance can sometimes be deduced. At the least such questions draw attention to a gap in knowledge that may stimulate critical reassessment of hitherto dogmatic conclusions."

Based on this description, this study applies 4 Finnegan theories in explaining meaning in oral literature, namely speaker, property, participant, and text.

Jaran Kepang

Daryanto elaborates that Kuda Lumping is a dance art that uses fake horses made of woven bamboo and accompanied by gamelan music. Jaran Kepang analyzed in this study is Kuda Lumping art from Lamuk Gunung village, Tlogomulyo subdistrict. Jaran Kepang in Lamuk Village is combined with Balinese dance. Costumes and stage equipment are made optimally and are expensive. With these various descriptions, it can be inferred that Kuda Lumping or Jaran Kepang is a type of dance art that develops on Java Island. People address kuda lumping as Jaran Kepang, jathilan, and jaranan. The story behind this dance is cavalry fighting or training for war.

Pedagogical Content Knowledge

To study oral literature, a learning component is required which includes the characterization of oral literature. This characterization can be incorporated into Pedagogical Content Knowledge. Pedagogical Content Knowledge is defined as the main knowledge that must be applied as
a basis for learning by a teacher. Agreeing with him, Mishra and Koehler developed a set of basic knowledge that a teacher must possess as a TPACK. TPACK (Technological Pedagogic Content Knowledge) is a system of a learning program that prioritizes certain technologies and applications in it.

These important components that can be understood by teachers and taught to students are called Pedagogical Content Knowledge. The oral tradition which is the root of oral literature accommodates many pedagogical elements that can be delivered to students. Pedagogical Content Knowledge generated in this study is a learning media for junior high school students regarding content analysis and linguistic folklore.

2 Method

The research approach that will be used in this research is qualitative. Data analysis in this study uses Finnegan's theory [12] covering speaker, property, participant, and text. Meanwhile, the method used in this study is the critical analysis method developed by Harold D. Lasswell, namely who, says what, to whom, in what channel, and with what effect.

The data of this research is oral literature from Jaran Kepang Wahyu Turonggo Panuntun. Sources of data collected in this study involved; the first is the speaker, the researcher conducts interviews with the community figures; the second is property, the property that supports data collection is a video performance; the third is the participant, involving jaran kepang; the last is reading, a written source used by the researcher in the analysis. The data were obtained from source of data (population) from the people of Lamuk Gunung Village, Tlogomulyo Subdistrict, Temanggung Regency who play Jaran Kepang art.

This study applied a purposive sampling technique. The study was conducted in Lamuk Gunung Village, Tlogomulyo Subdistrict, Temanggung Regency, which regularly practices jaran kepang once every two weeks. To be more accurate and comprehensive, this study employed formal techniques by directly observing the performance of jaran kepang, and non-formal techniques by interviewing community leaders and jaran kepang actors.

The instrument used in this study refers to research data encompassing: 1) observation guidelines to identify selected video clips and direct observations about Oral Literature from Jaran Kepang Art, 2) interview guidelines to describe speaker responses related to the components contained in the Jaran Kepang.

Data collection techniques in this study are documentation, observation, and interviews. The data obtained were analyzed by describing and reviewing the results of observation, recording, and interviews related to Jaran Kepang. After the data is described and studied, the researcher synthesizes or unifies ideas from what has been obtained from the field. The data in this study were coded as follows.
Table 1. Data code.

<table>
<thead>
<tr>
<th>No.</th>
<th>Data Code</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wcr</td>
<td>Interview</td>
</tr>
<tr>
<td>2.</td>
<td>Obs</td>
<td>Observation</td>
</tr>
<tr>
<td>3.</td>
<td>KP</td>
<td>Head of Association</td>
</tr>
<tr>
<td>4.</td>
<td>Ppa</td>
<td>Male Dancer</td>
</tr>
<tr>
<td>5.</td>
<td>Ppi</td>
<td>Female Dancer</td>
</tr>
<tr>
<td>6.</td>
<td>BDY</td>
<td>Budiyono</td>
</tr>
<tr>
<td>7.</td>
<td>AR</td>
<td>Arvian</td>
</tr>
<tr>
<td>8.</td>
<td>SW</td>
<td>Siwi</td>
</tr>
</tbody>
</table>

Sample data:

“Jaran Kepang Lamuk consists of 13 players and all players wear gold vests” (Wcr/KP/BDY/1)

The sample data implies data number 1 which was obtained from an interview with the head of the association, Mr. Budiyono.

3 Results and Discussions

Data analysis in this study used a critical analysis model of Harold D. Lasswell, consisting of: who, says what, to whom, in what channel, and with what effect. While the data analysis technique of oral literature used Finnegan's theory [12]. Further data analysis is described as follows.

Who (Who invented the theory)

The theory this study used in expressing meaning and value in the oral literature of Jaran Kepang in the Wahyu Turonggo Panuntun community is the theory of Ruth Finnegan [12]. Meaning in the oral tradition is obtained by interviewing the head of the association (Mr. Budiyono, 68 years old), direct observation of data objects (observations on Jaran Kepang art performances through video documentation), property records, interviews with dancers (Arvian Arifudin 25 years old, Siwi Dwi Lestari 25 years), and analysis of documents and written literature obtained from various articles and data transcriptions. This is consistent with Finnegan's analysis of oral literature; speaker, property, participant, and text.

Speaker.

Data about speakers is yielded by the interview method. The interview with the head of the association was held on Friday 8 October 2021 with the following list of questions:

1. What is the inspiration behind the creation of Jaran Kepang art?
2. Why did Lamuk Gunung choose to preserve the art of *jaran kepang*?

3. What is the contribution of *jaran kepang* to society?

4. Why is *jaran kepang* Lamuk Gunung collaborated with Balinese Legong and Leak dances?

The results obtained from the transcription of Javanese interviews are as follows:

**Data 1**

“*Jaran Kepang* Lamuk has existed since the time of my parents but was redeveloped in the 1990s where the Regent at that time was aggressively promoting local culture. In the past, *Jaran Kepang* was still as it was, but it was retrained by *Jaran Kepang* community in Jragan Village. Until now, the relationship among associations is getting better because every year there are always more members. Currently, there are already 50 members of the Temanggung *Kuda Lumping* art community.

*Jaran Kepang* tells the story of cavalry at war with various attractive movements. The most important thing about this movement is that it is unified, if it is not synchronized, this group may disperse and become not good. There are several patterns in the jaranan dance, namely: Panjer papat (movement pattern following the direction of the wind), Prapatan (dancers changing places), Puteran (circular movement from two directions), and lanjaran. Meanwhile, for movement, dancers must master Srisig (leg movements), Ngithing (sticking thumbs to form a circle), ukel (hand twisting), Oclangan (leg up), laku telu (back to back), Ngruji, Obah, ngleyek, and kiprah. All movements must be compact and rhythmic, the alternation of movements is indicated by the song being sung, and the rhythm of the gamelan. (Wcr/KP/BDY/1)

**Data 2**

Actually, many cultures can be exposed in Lamuk Gunung. *Jaran Kepang* was chosen because it is an inherited culture and it happens to be well received by the community. Why *jaran kepang*? It is because this culture is easy to learn and provides a decent income for the community. (Wcr/KP/BDY/2)

**Data 3**

Contribution to society is a great deal. In terms of performance, *Jaran kepang* provides income to the community, despite now the cost of the stage being the most expensive, people who love *kuda lumping* still wait in line. Also, *jaran kepang* has many good values, so that people continue to consistently preserve them. (Wcr/KP/BDY/3)

**Data 4**

Lamuk Gunung chose Balinese dance as a variation to make it more enthusiastic. There is no element of cultural acculturation. The players took the initiative in 2007. Since then, every *jaran kepang* performed has collaborated with the Legong and Balinese Legong dances. (Wcr/KP/BDY/4)

Interviews with dancers were held on Friday 8 October 2021 at 20.30 WIB with sources Arvian and Siwi. The questions are as follows:

1. What is your role in the *jaran kepang* performance?
2. What did you get as a jaran kepang player?

The data obtained from the interview transcription are presented as follows.

Data 5

My role is as the main horseman (Wiroyudo). Here I lead the troops to follow my movements. In actual history, I would be in the same position as a general who orders soldiers to do what I would tell. In this dance, the instructions are conveyed not verbally (talk), but with symbols or signs, such as Nyeblek (slamming the whip). I also rotate to ensure that the troop movements are correct. Wiroyudo is distinguished by the costume and color of his riding horse. Usually, the horses I wear are white and gold. Vests and scarfs are also different from soldiers. (Wcr/Ppa/AR/5)

Data 6

I have learned many things by participating in the jaran kepang. I appreciate more the meaning of togetherness, cooperation, cohesiveness, patriotism, and leadership. On the other hand, I can get additional income, although not much, I am happy because I can help preserve the culture. (Wcr/Ppa/AR/6)

Data 7

Data 7 is the result of an interview with Siwi, the female kuda lumping player.

My role is as a female warrior, Wiroyodo Putri is played by my brother Fida. Apart from soldiers, I often play plays as a legong dancer. There are 3 dancers and I am one of them. Legong dance is played when the male players rest, they sit cross-legged with the jaran, then we enter with the story as a goddess who seduces the soldiers. Leak then came to tempt the goddesses but Wiroyudo did not accept it and fought against the leak. The jaran stage is played for about 1 hour, and we fill in about 15 minutes in the middle of the jaranan. (Wcr/Ppi/Sw/6)

Data 8

We get a lot by playing Legong and Jaranan dances. We received many offers to play, thank God, so our income is getting better. In terms of the game, I have learned a lot, there is cooperation, unity, harmony, and so on. (Wcr/Ppi/Sw/7)

Properties

Property is a means of support in a performance. In Jaran Kepang, some properties support the storyline. The properties are costumes, make-up, stage setting, and music (gamelan).

Costume is the most important tool in Jaran Kepang. The costumes used in jaran kepang lamuk Gunung are vest, Kendhit, iket, sampur, pants, wig, fake horse, krincingan. The costumes of each player depict their respective roles, including the color of the wig. The costumes represent the spirit and cohesiveness in fighting.

Make-up in jaran kepang also incorporates meaning and symbols. Make-up for Wiroyudo is drawn more fiercely and cruelly, while for soldiers it can be varied but does not symbolize fierce elements. The stage setting is also an important property, similar to other performances such as ketoprak. The stage is made large so that players can move freely, the lighting is made in rhythm
with the scene being played. Music or gamelan is the second element that heavily determines the storyline. Gamelan is dominated by gong, angklung, drums, xylophone, bonang, kethuk, and kempul. *Jaran kepang Wahyu Turonggo Panuntun* adjoins organs and drums to make the music more stomping but rhythmic. Gamelan is accompanied by Javanese songs that have themes of war, patriotism, and enthusiasm.

**Participants**

Participants in this *jaran kepang* are the players who support the story. The players are the general (wiroyudho), warrior, barong, Balinese dancer, leak, and the entertainer is a penthul dancer.

**Text**

Readings that support data analysis are literature probing *jaran kepang*, as well as historical texts of *Kuda Lumping*.

With various analyzes of speaker, property, participant, and text, it is explained that *Jaran Kepang* Lamuk Gunung tells the story of cavalry who fought against the invaders. This story contains important moral values to be delivered to the young generation. These values are contained in videos that are will be used as teaching materials for Indonesian language learning for folklore materials, and are taught in schools in Mount Sumbing.

With the results of the data analysis, the following critical analysis can be responded to.

**Says what**

Ruth Finnegan in her book *Oral Traditions and the Verbal Arts* elaborates that an oral tradition must have elements including speaker, property, participant, and text (reading). If these elements are fulfilled in a stage, then the stage/performance can explain the story and fall into the category of oral literature. These elements comprise strong data about the story being told.

Based on the data obtained, the art of *Jaran Kepang Wahyu Turonggo Panuntun* is included in the category of oral tradition containing oral literature. Stories are obtained from dance movements, accompanying music, costumes, and stories. The story of the cavalry has been passed down from generation to generation, from mouth to ear in the Lamuk Gunung village.

**To whom**

Finnegan's theory is widely used by researchers and scholars of cultural science and anthropology. However, the theory of oral tradition is relevant to the study of oral literature. Culture in Central Java is dominated by stories that are inherited from generation to generation. The story forms a culture that is still carried out today. Based on the story explained from the *jaran kepang*, it obtains good elements or moral values that can be used to educate the young generation. These values can be transmitted by those working in the art of *jaran kepang* and even contribute to the education of the nation's character. The values in the *jaran kepang* are; patriotism, the spirit of defending the homeland, cooperation to obtain goodness/victory, the leader who is nurturing and firm, and obedient people (depicted from soldiers who obey general).
In what channel

It is the meaning in whatever situation the findings are. Finnegans researched oral traditions to explain the story behind a tradition around the world. The theory confirms that culture has a great influence on the development of civilization today, and how that influence is generated. Likewise, the stories are discovered from the art of jaran kepang which have moral values and have a great influence on the development of today's society. Because of these values, they still maintain such artistic culture in the hope that the next generation (in any era) will have the same character depicted in the figure of the jaran kepang warrior.

With what effect

The impact resulting from the findings of Finnegans [12] has a major influence on multidisciplinary science, including literature. Literature as part of culture has relevance to what is formulated by Finnegans. Oral tradition is the root of oral literature that must be re-expressed so that people gain an understanding of the values contained in it. People who can appreciate oral literature in their area will maintain the character of their nation, more than preserving the character of their ancestors. In the jaran kepang Wahyu Turonggo Panuntun, the embodied values are ancestral characters that must be passed on by the young generation as many young people are experiencing moral degradation.

Implications

The results of this study have implications for education, such as a guide for character education, but are more specifically implicated in learning, which is as teaching materials in Indonesian language learning for junior high school students in schools located on the slopes of Mount Sumbing. The learning materials are for the competence of narrative text, procedural text, and explanatory texts for 7th grade junior high school. The narrative text is focused so that students can tell stories from the art of jaran kepang Wahyu Turonggo Panuntun. In procedure text basic competence, students are taught to sequence dance movements in the art of jaran kepang, while for explanatory text students can produce products in the form of news and articles that expose the art of jaran kepang. Thus, the pedagogical content knowledge produced is teaching materials that can be developed and created by the teacher.

Discussion

Kuda kepang is derived from the words Kuda and Kepang: woven bamboo, a folk performance by men riding flat, painted horses made of bamboo. The number of dancers consists of four, six, and eight horsemen, and trance is the basic event of this show [15].

As a performing art that has inherited an animistic side, before a performance or known as gebyak is held, the Jaran Kepang artists first conduct a procession asking for permission from their ancestors in the local kepundhen along with offerings or accompaniments that must be prepared. Jaran Kepang performance with dynamic motion also has magical attributes. This can be seen from the Jaran Kepang players who experience possession, ndadi, or trance during the performance.

Jaran Kepang Wahyu Turonggo has unique characteristics and is different from Jaran Kepang in other areas. Stories are told through motions and music has noble character values. These values are in line with local wisdom in the area of Mount Sumbing.
This research produces data in the form of the realization of oral literature from the art of jaran kepang Wahyu Turonggo Panuntun (WTP) using the theory of Ruth Finnegan [12]. This theory reveals four components of oral tradition, namely audience, property, participant, and text. The qualitative data produced are the four components that are valid and revealed. Speaker (audience) is an elder community, community leader, and actor or player of jaran kepang. Property is all the accessories that support the story in the arts, including; stage arrangement, light, decoration, costume, and gamelan equipment. Participants are community supporter, observer, and spectator of jaran kepang Wahyu Turonggo Panuntun. Then, there is the text aspect which includes studies and art texts of jaran kepang.

Many studies have been carried out with the study of regional literature and culture. This is because culture has an important role in the development of every scientific field. The study of Javanese culture is widely studied for learning, one of which is the research of Gilang and Andayani [2] with the title The Understanding of Local Cultural Treasures on Foreign Students in Indonesian Language Learning. This study examines local culture, especially the Surakarta culture as BIPA teaching materials. This study examined local culture with different perspectives and implications from researchers. The researchers investigated Javanese culture, the type of regional dance art, which is Kuda Lumping.

Nurlina and Andayani [2] also review local culture as a research study, but again, this research entitled Indonesian Audiovisual Learning Material Enriched by Javanese Culture for Foreigner examined the local culture of Central Java as a BIPA learning material. Slightly relevant is the research of Cahyati, et al [5] with the title Values of Character Education in the Kartini's Collection of Letters. These studies share something in common, namely, the nature is qualitative and examines the value of a work. Another study with the study of oral literature was compiled by Pitaloka, et al [18] with the title The Values of Social Education and Cultural Education in Topeng Endel Character as a Woman Role Model in Topeng Tegal Folklore. The findings of the study are the disclosure of educational values contained in the art of endel masks. This research corresponds to the findings of this study, namely explaining the meaning and value of folk tales in the form of art.

Another similar study entitled Religiosity in Rice Harvesting Ritual (A Case Study on Dayak's Religious Phenomena in West Borneo) was reviewed by Herlina et al [14]. The findings of this study are the phenomenon behind the rice harvesting ritual practiced by the people of West Kalimantan. In this study, the meaning of the mantra uttered in the rice harvesting ritual of the Dayak tribe was described. Herlina's research findings are relevant to the researchers' findings, namely examining regional culture. By studying culture, the researchers produced findings in the form of explaining the story of the jaran kepang Wahyu Turonggo Panuntun from the perspective of oral literature.

Based on the description of the previous research, it can be concluded that research with the study of local culture in the art of Jaran Kepang in the perspective of oral literature is novel research and has never been studied before. The implication in learning is as pedagogical content knowledge, namely as a reference for learning in general. However, in this study, the PCK produced is teaching material that can be developed and created by teachers in junior high schools located on the slope of Mount Sumbing.
4 Conclusions

Based on the data obtained in this study, it can be concluded that *Jaran Kepang Wahyu Turonggo Panuntun* is an art of oral literature. *Jaran kepang* has good moral values that can be used as community character education. The values explained in the *Jaran Kepang Wahyu Turonggo Panuntun* of Lamuk Gunung Village are; patriotism, the spirit of defending the homeland, cooperation to obtain goodness/victory, the leader who is nurturing and firm, and the obedient people (depicted from soldiers who obey their commanders). These values are formulated as teaching materials for junior high school students on the basic competence of studying folklore as pedagogical content knowledge for the community in Mount Sumbing.

References


Media for Learning to Write News Based on Digital Literacy for Indonesian Language and Literature Education Students: Critical Analysis of Learning Conditions

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Abstract. This study was conducted with the aim of analyzing the condition of news writing learning media in the Indonesian Language and Literature Education Study Program, State University of Central Java Province. The analysis was carried out to determine the initial conditions of learning before the development of learning media for writing news based on digital literacy was carried out. The development of this media is done to improve the skills of students to write news in news writing courses. This research and development step consists of critical analysis of news writing learning conditions, needs analysis, model development procedures, and experimental models. A critical analysis of the condition of learning to write news stories in journalism subjects was carried out by researchers to lecturers of the Indonesian Language Education Study Program at Sebelas Maret University, Tidar Magelang University, Semarang State University, Raden Mas Said UIN Surakarta, and Jenderal Soedirman University. The analysis was explored through interviews. Research Methods Using Critical analysis. The results of the analysis reveal that the conditions of learning to write news are different in each study program of Indonesian language and literature education.

Keywords: news writing, media, digital literacy

1 Introduction

Today's society is starting to develop towards an information society. the existence of an information is considered very important. So that people always seek information in various ways in every opportunity they have. In seeking the information needed, the public will access the mass media. The main purpose of journalism is to provide the information citizens need. In addition, at this time, the internet has also become one of the mass media used as a journalism tool to spread news in the digital era.

Learning to write news is very important to be taught to students. News writing is an important skill that students need to master. So that the Indonesian Language and Literature Education Study Program in Central Java mostly provides journalistic material or writes news.

Crucial in this framework is how technology may influence the learner, the process, and the pedagogy [1]. Professional writing seldom starts from a blank screen. Like most writing today whether at school or in the workplace professional writing takes place in a digital context in which professionals1 have easy access to a wide variety of sources that are only a mouse click away [2].
There are many campuses in Central Java, both public and private, with the Indonesian Language and Literature Education (PBSI) Study Program. Based on data from the Association of Indonesian Language and Literature Lecturers (Adobsi), there are 13 PBSI Study Programs in private universities. Among them are PBSI Study Programs, PGRI University Semarang, PBSI Study Programs, Muria Kudus University, PBI Study Programs Ma'arif University NU Kebumen, PBSI Study Programs Unissula Semarang, PBSI Study Programs Universitas Muhammadiyah Purworejo, Purwokerto University PBSI Study Program, Surakarta UMS PBSI Study Program, UPS Tegal, Pekalongan University, Widya Dharma University PBSI Study Program Klaten, Bangun Nusantara Sukoharjo University, UMUS Brebes, and Peradaban Bumiayu University.

Meanwhile, there are 5 State Universities in Central Java that have 5 Indonesian Language Education S1 Study Programs, including the PBSI Study Program, State University of Semarang (UNNES), PBSI Study Program, Tidar Magelang University (Untidar), PBSI Study Program, Jendal Sudirman University (Unsoed), Indonesian Language Tadris IAIN Surakarta, and Sebelas Maret University (UNS) PBSI Study Program.

There are many PBSI study programs that teach journalism or news writing courses at state universities. PBSI study programs that teach journalism or news writing courses at State campuses in Central Java also teach. Such as in the Department of PBSI UNNES, PBSI Untidar, PBSI Unsoed, Tadris Bahasa Indonesia, and PBSI UNS Surakarta.

The problem found is that there are still many students who are less skilled in writing news. There are still many news articles produced by students that do not meet the criteria of good journalism. Elements of 5 W and 1 H students are also sometimes still incomplete. The balance and coherence of writing is still not perfect. In addition, based on interviews with lecturers who teach journalism in the Indonesian Language and Literature Education Study Program at State Universities in Central Java, not many PBSI Study Programs have their own websites specifically for news writing outputs. In other words, not many PBSI Study Programs at State Universities have website media for student news writing output.

Based on the results of an interview with Mr. Sugit Zulianto, a journalistic lecturer at the Indonesian Language and Literature Education Study Program at Sebelas Maret University, it was obtained information that journalism courses are taught in odd semesters. That is semester 3 and semester 5. For the journalism course 1 in the 3rd semester theory is taught, while the journalism 2 course is taught theory and practice. In the practice of writing news, the PBSI UNS study program has several problems, first because of the covid pandemic, direct interaction between lecturers and students in lectures is limited, so lectures cannot be maximized. Some of the students' writings are good and some are less worthy of reading. The quality of the work is still not good. Students seem to still just make it a formality, lack enthusiasm. The PBSI UNS Study Program does not yet have its own news website to accommodate the output of student news articles.

Based on the results of an interview with Mrs. Uki Hares Yulianti, as a journalistic lecturer at the Indonesian Language and Literature Education Study Program, Jendral University, information was obtained that basic journalism, basic editing, and journalism writing courses were taught to students. The basic journalism course is a basic course in the form of news writing theories. For editing, students are taught how to edit or make good edits, while for journalism writing courses, students practice writing news.

Based on the results of an interview with Mursia Ekawati as a journalistic lecturer at Tidar Magelang University, information was obtained that the Indonesian Language and Literature Education Study Program Untidar teaches journalism courses. Besides being given theory, they are also given the practice of writing news. Introduction to Journalism is given theory. Some of the contents include journalistic language, the Basic Law on the Press, and press theory. Mrs. Mursia was given the task of observing conventional mass media and their rubrics as well as electronic media and their content.
Obstacles obtained, the quality of student writing still needs to be improved, students' understanding and skills in digital literacy are still lacking so they need to be improved.

In learning journalism, of course, it is very important to use learning media to convey information and practice. Students' understanding in relation to digital literacy for journalism learning is also important. In addition, in the pandemic era, there are many obstacles faced in learning journalism, namely the lack of face-to-face interactions that directly have an impact on the quality of learning and the quality of student writing.

The way people consume newspaper articles is changing: more and more newspaper articles are consumed on the internet rather than from physical newspapers. People used to buy a newspaper, read it from cover to cover while scanning headlines, and reading articles that they thought were interesting [3].

Definitions of digital literacy are of two main kinds: conceptual definitions and standardized sets of operations intended to provide national and international normalizations of digital literacy [4].

Nevertheless, the existence of the media provides alternative solutions so that journalistic learning that teaches theory and practice can still be implemented. The media used by journalistic lecturers in the Indonesian Language and Literature Education Study Program at State Universities in Central Java Province is diverse. Some use e-learning, zoom, magazines, study programs websites, and collaboration with other media.

Based on this, it is necessary to conduct research on the development of news writing learning media with digital literacy-based website media. The idea of developing learning media for writing news based on digital literacy is certainly very significant and important to do for PBSI Study Program students in the digital era like today.

The formulation of the problem in this study is how is the condition of the learning media in writing news in the PBSI Study Program, Central Java Province? The purpose of this study was to identify the condition of the learning media for news writing in the PBSI Study Program, Central Java Province.

Related research on journalism was also carried out by Rina Maulina Augustis. She conducted a research entitled "Development of Journalism-Based Multiliteration Learning Model in Learning to Write News Texts." The results of the study were that first participants were asked to read critically, creatively, linguistically, visually, and spatially. Both participants were asked to present the results of their readings and then discussed with their friends. The three participants were asked to make a news according to the facts [5]. While digital media clearly raise new questions, and require new methods of investigation, this basic conceptual framework continues to provide a useful means of mapping the field [6].

2 Research Method

This type of research is descriptive qualitative which is the beginning of development research in the form of operational research including stages (1) exploratory studies, (2) development stages, (3) model testing stages, (4) Borg and Gall dissemination. Qualitative Inquiry employs different philosophical assumptions strategies of inquiry; and methods of data collection, analysis, and interpretation. Although the processes are similar qualitative procedures rely on text and Image data, have unique steps in data analysis, and draw on diverse strategies of inquiry [7]. Educational research and development (R & D) is a process used to develop and validate educational products. The steps of this process are usually referred to as "the R & D cycle," which consists of studying research findings pertinent to the product to be developed, developing the product based on these findings, field testing it in the setting where it will be used eventually, and revising it to correct the
deficiencies found in the field testing stage. In more rigorous programs of R & D, this cycle is repeated until the field test data indicate that the product meets its behaviorally defined objectives [8].

The qualitative method is inductive in nature [9]. The method was the critical point as to the acceptance of the end results, rather than the results on their own. This kind of evaluation is usually considered the domain of qualitative research where the methodology is the arguable variable, and so long as the methodology is accepted, then the results are accepted. Usually in quantitative research, the method is set and the results should match everything that has been before and ever will be again [10].

This research is part of a dissertation research with a research focus on the exploratory stage which contains the condition of learning media to write news for journalism courses in the Indonesian Language and Literature Education Study Program, State University of Central Java Province. The purpose of the research at the exploratory stage was to determine the condition of the learning media used in news writing courses for the PBSI Study Program at State Universities in Central Java (Sebelas Maret University, Tidar Magelang University, Semarang State University, Raden Mas Sahid State Islamic University Surakarta, and General University). Activities carried out in the form of library research and interviews.

3 Result and Analysis

3.1. Critical Analysis of News Writing Courses in PBSI Study Program

Language skills cover four aspects, namely listening, speaking, reading and writing. These four aspects of skills are interrelated with one another [11]. Learning to write, especially writing news, is an important skill to be mastered by students. The topic of news writing for students is an interesting topic to study. Especially in the Indonesian Language and Literature Education Study Program (PBSI Study Program) the topic of news writing is given to students as an effort to provide direct theoretical and practical provisions so that students understand news writing, understand literacy, both in theory and practice.

Based on the findings in the field, the Indonesian Language and Literature Education Study Programs at State Universities in Central Java Province all teach journalism courses or write news. In the following, the researchers present the table of the PBSI Study Program in Central Java that teaches Journalism courses.

| Table 1. Journalism courses at the PBSI PTN Central Java Study Program |
|---|---|---|
| No | Universitas | Subject |
| 1 | PBSI Untidar | Pegantar Jurnalistik | 3 |
| | | Penulisan Berita | 4 |
| | | Magang Jurnalistik | 5 |
| 2 | PBSI Unsoed | Dasar Jurnalistik | 3 |
| | | Dasar Penyuntingan | 3 |
| | | Penulisan Karya Jurnalistik | 4 |
| 3 | PBSI UNS | Jurnalistik 1 | 3 |
| | | Jurnalistik 2 | 5 |
| 4 | PBSI UNNES | Menulis Berita dan Laporan | 5 |
| | | Menulis Editorial dan Feature | 5 |
| | | Teknologi Informasi untuk Jurnalistik | 5 |
| | | Manajemen Redaksi | 6 |
| 5 | Tadris BI UIN Raden Mas Said Surakarta | Dasar-dasar Jurnalistik | 4 |
| | | Jurnalistik Daring dan Luring | 5 |
| | | Magang Jurnalistik | 6 |

Sumber: Researcher interview results
Based on the table, information is obtained that all Indonesian Language Education Study programs teach journalism courses. There are courses that are basic in journalistic writing and some are practical. The number of courses is not the same. But in general, news writing courses are taught. Among them are the PBSI Study Program at Tidar Magelang University, introductory journalism courses are given in semester 3, news writing courses in semester 4, while journalism internship courses are in semester 5.

For the General Sudirman University PBSI Study Program, basic journalism courses are given in semester 3, basic editing courses are given in semester 3, while journalism writing courses are in semester 4. This course is a basic journalism course. Then the journalism course 2 is given in semester 5, this course is a theoretical and practical course in writing news.

The Semarang State University PBSI Study Program has many courses on journalism. Among them, news and report writing courses are given in semester 5, editorial and feature writing courses are given in semester 5. Information technology courses for journalism are given in semester 5. Editorial management courses are given in semester 6.

Tadris Indonesian Raden Mas Sahid State Islamic University also teaches courses on journalism. The basics of journalism are given in semester 4. Online and offline journalism courses are given in semester 5. While journalism internships are in semester 6.

3.2. PBSI Condition of Journalism Learning Media in PBSI Study Program

1. Condition of News Writing Learning Media in Untidar
Journalism courses are taught in the Indonesian Language and Literature Education Study Program. News writing courses are given in semester 4. The use of learning media is also used in journalism courses at the Untidar PBSI Study Program. Based on the results of an interview with Mursia Ekawati as a journalistic lecturer at Tidar Magelang University, information was obtained that in the news writing course the media used were using Tidar University elearning. The domain is https://elita.untidar.ac.id. Learning to write news is mostly done through e-learning. In Semester 4 of news writing and interview techniques, it was explained that theory was given 20%, while for practice the proportion was greater, namely 80%. News writing assignments are usually collected through google drive, while for interview assignments in the form of mp4 files, they are usually collected using youtube media.

Based on this explanation, in learning to write news, the first three media are e-learning, the second is Google Drive, and the third is YouTube. In learning to write news, the Untidar PBSI study program has not used website media to publish student writings. The lecturers of PBSI Untidar journalism courses once wanted to initiate a website for learning media to write news, but it has not been realized.

2. Condition of News Writing Learning Media in Unsoed
Basic Journalism courses and Basic Editing courses in the pandemic era are taught online using e-learning media and zoom meetings. Based on an interview with a journalistic lecturer, Mrs. Uki Hares Yulianti, for the journalism course, the university's media website was used. In addition, the Unsoed PBSI Study Program also collaborates with the Banyumas Radar Newspaper. Only good student writings will be published in the Radar Kudus Newspaper. The number that is loaded is of course limited. Not all student writings can be published in the Radar Banyumas Newspaper. The COVID-19 pandemic condition causes face-to-face learning to be rarely carried out. Online learning is mostly done using zoom media.

Based on this information, it can be analyzed that the media used in learning journalism at the PBSI Untidar Study Program varies, including using e-learning, zoom meetings, university websites, and
Banyumas radar newspapers. Although there are many media used, but it is still not optimal. The learning carried out is also still not optimal because the learning is carried out online. The quality of student writing still needs to be improved.

3. Condition of News Writing Learning Media in UNS
In the Indonesian Language and Literature Education Study Program, there are two journalism courses, firstly journalism 1 and Journalism 2. News writing material is part of the journalism 1 course. The course appears in odd semesters. In addition, there is a Journalism 2 course. Same, in the odd semester, now. However, concentrate on electronic journalism. The participants also came from students from different semesters.

In learning journalism or writing news, the lecturer gives students the task of mastering the theoretical material completely. In addition, students are also expected to be able to write news well in accordance with journalistic rules. In learning journalism, the media used are e-learning, zoom meetings, print media and electronic media. Electronic media such as electronic magazines. For print media and electronic media freedom is given to students. Students only need to send physical evidence of newspapers or electronic media magazine publication links. Even that is on target not much. Still not optimal. In practice, students are still not optimal in participating in online learning during this pandemic. The media website or news portal owned by the UNS PBSI Study Program does not yet have.

4. Condition of News Writing Learning Media in UNS
In the Language and Literature Education Study Program, State University of Semarang, journalism courses are given. The subjects taught include News and Report Writing, Editorial and Feature Writing, Information Technology for Journalism and Editorial Management.

For the practice of learning media, students and lecturers use the University's e-learning, namely Electronic Learning Aid (ELENA). Elena is an e-learning site developed (UNNES) based on Moodle version 2.0 to support academic activities. This needs to be done so that academic services are not disrupted and run effectively. This is in accordance with Circular Number: B/345/UN37/TU/2021, this is done to anticipate and prevent the spread of Covid-19 infection. News articles that have been made by students are uploaded to e-learning. In addition, the best writing will be published on the website.

5. Condition of News Writing Learning Media in UIN Surakarta
Tadris Bahasa Indonesia Raden Mas Said State Islamic University Surakarta teaches journalism courses. This campus used to be called IAIN Surakarta, since 2019 it has changed its name. Indonesian Language Tadris provides Journalism Fundamentals courses in Semester 4, online and Offline journalism courses in semester 5, while journalism internship courses in semester 6.

Based on the results of interviews with lecturers who teach journalism courses, information is obtained that the media used in journalism courses are print media and electronic media. Print media uses magazine media, while electronic media uses the university website, namely https://iain-surakarta.ac.id. Journalism students' writings are published on the university's website.

Based on this information, it can be analyzed that the practice of writing journalism courses utilizes 2 media, namely magazine media and university websites. For the news portal website itself, Tadris Bahasa Indonesia does not yet have one. Although the name of the campus has changed to UIN, the domain of the university still uses IAIN, it has not changed. If the name of the campus changes, generally the domain of the university's website also changes.

Research on news and media is supported by research conducted by. Attributes are highly associated to specific news media consumption patterns. In particular, education and age play a significant role.
in shaping the consumers' behaviour even in the digital context, in agreement with a large body of literature on off-line media distribution channels [12].

4 Conclusion

Based on the analysis of the learning conditions of news writing learning media above, it can be concluded that journalism or news writing courses are taught in all PBSI Study Programs at State Universities in Central Java Province. Conditions of learning media for news writing courses vary, including using university e-learning media, google drive, youtube, print media, digital magazines, and university websites. However, in practice there are still many problems in learning. Among them, student writing still needs to be improved. There are those who use website media, but it's still not optimal. Researchers recommend that further research be carried out to overcome these conditions and look for breakthroughs in learning media for writing news based on digital literacy.

References


Implementation of Early Childhood Education in Families Based on Local Wisdom and Its Implications for Children's Moral Development

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Abstract. Family plays an important role in the process of preserving local wisdom for its successors, because the family is the first educational institution for children. The purpose of this study is to analyze and describe the implementation of early childhood education in families based on local wisdom and its implications for children's moral development. This research is a field research, data collection is carried out by means of observation, interviews, and documentation. The data analysis techniques used by researchers are reduction, presentation, interplay, communication and conclusions. The results of this study show that the implementation of early childhood education in families based on local wisdom is carried out by parents by means of a hard and firm attitude, giving affection, advising children, habituation or habituation, through stories, inviting children to various traditional activities, and telling children to learn from elders (parents). The implications for children's moral development are that children have an attitude of tolerance, patience, not greedy, not arrogant, able to cooperate, honest, and help.

Keywords: Early Childhood Education, family, local wisdom, morals.

1 Introduction

A Kaspersky Safe Kids study conducted in 2020-2021 showed that children today are more interested in things that are software, video, audio and e-commerce by 44.38%. As for computer games 13.67% and internet communication 22.08%, these two things have decreased from before. An application that is widely loved by children is YouTube. While underneath it is occupied by Whatsapp and TikTok. For the top gaming applications occupied Minecraft. Among US, Roblox and Brawl Stars [1].

According to Anna Larkina, an expert in the analysis of websites at Kaspersky, explained that children in today's era live or experience growth accompanied by gadgets in their hands. Children start holding gadgets at an early age so that their ability to use gadgets has been honed. Indonesian children themselves mostly use applications such as YouTube with a percentage of 32.99% and then
Whatsapp and TikTok by 21.47% and 10.18%. Until now, the TikTok application has also been used as a learning medium in Indonesia. Related to gaming applications, children in Indonesia play a lot of Roblox (8.27%), Free Fire (5.75%) and Mobile Legends (2.91%) [2].

Furthermore, in the world of music, Indonesian children today are very fond of 'K-pop' music originating from Korea and popularized by young Koreans. A total of 48% of the demand for K-Pop music and that's almost half of it. The K-Pop bands or groups that are most popular with children in Indonesia, especially young people, are: BTS (58%) and BLACKPINK (42%)[3]. Another fact shows that children are more interested in gadgets than playing traditional games with their friends, children prefer to imitate the trends or styles of foreign people, rather than the local culture, children are more interested and know more about other people's cultures than their own [4]. This is proof that the local culture or local wisdom among children is beginning to be isolated.

Western or modern culture will further develop if it is not balanced with local culture or wisdom, and the impact is that local culture will be distracted. As we know that local wisdom is a form of national cultural heritage that is formed because humans exploit the environment to obtain what they want. The formation of local wisdom is influenced by the perceptions, behaviors and attitudes of the people who occupy the place as well as the potential of natural resources. Between places that are one with another have varied local wisdom so that the values and norms that are built are also different. But generally the processes and changes experienced by local wisdom will occur in line with natural conditions. As Edmund woga said that local wisdom depends on the relationship of nature, culture and the individuals present in the place [5].

Local wisdom as a cultural heritage must be maintained and preserved, among others, by introducing local wisdom to children from an early age [6]. This is because local wisdom is related to the behavior and outlook on life of the community in meeting their needs in life. Indonesia is a compound country where it consists of many tribes that have diversity as part of local wisdom from certain regions. This local wisdom is a characteristic or identity of the community that does not necessarily exist in other regions. So important is local wisdom as the identity of a region that it is necessary to take action to preserve it [7].

Local wisdom needs to be introduced and taught to children to trigger children's love for their culture and environment [8]. Local wisdom is generally taught to the next generation in a hereditary way such as providing learning and understanding of customs, ceremonies, art, literature and language as well as others by community leaders or figures who understand the culture in the place. Local wisdom has also become ingrained in people's lives so that the community will take care of and preserve it [9]. The introduction and provision of understanding to children about local wisdom can start from the smallest social sphere of the child, namely the family. So that the family has an obligation in the process of preserving local wisdom. Parents can introduce and teach local culture to children through various things including the use of regional languages or local languages as a language of communication with children, introduction of regional traditions and cultures to children, introducing applicable norms, and so on. [10].

From research conducted by Bayu Suratman related to ECCE in the Sambas Malay Tribe and its local wisdom. The results showed that local wisdom in teaching children in the Malay Sambas community through various ways, namely by using folklore. It is carried out for generations and is carried out through daily activities [11], [12]. Another research conducted by Sri Rahayu related to the cultivation of local wisdom values to shape early childhood personalities in Marioriwawo District, Soppeng Regency. The results show that the role of parents as educators who teach about the values that exist in a tradition to build early childhood personality, namely through the introduction of lempu, getteng, sipakatau and sir behaviors [7].

The research conducted by Fitriani is the education of local wisdom for early childhood through ranup lampuan dance in children at TK IT Athfal Al Qur'aniyyah Banda Aceh City. The results show that children can follow dance moves based on memory from the dance lessons they
see. For local wisdom, the child follows every movement in the dance according to the rhythm of the music [13]. And research conducted by Joko Pamungkas et al, with the title of a survey of learning local wisdom in kindergartens throughout DIY province. The results of the research conducted by Joko Pamungkas et al. namely that the local wisdom possessed has not been developed optimally to increase children's growth, but in processing feelings in early childhood can be developed through painting activities so as to get the best ranking in DIY cities / regencies [14]. From previous research, researchers are interested in conducting a deeper study related to Early Childhood Education in Families Based on Local Wisdom and Its Implications for Children's Moral Development which is then studied using approaches from educational, religious, and cultural aspects.

2 Research Method

The methods used in this study are analytical and evaluative descriptive methods. This research will examine an event and then describe it and then analyze and evaluate it using religious, early childhood education and cultural approaches which are then presented using scientific language. The results of this study will describe the data of the research results in the form of words or narratives [15]. This type of research is field research where data is taken directly by visiting the research location to get information related to the theme. The data were obtained directly with the aim of being able to see, interact, and analyze related to Early Childhood Education in Families Based on Local Wisdom and Its Implications for Children's Moral Development. This research was conducted in the Case of the Aboge Community in Cikakak Village, Banyumas Regency. The subjects in this study were parents who had early childhood in their families. The object in this study is early childhood education in the family, especially the Aboge community in Cikakak Village. Data collection is carried out by means of observation, interviews, and documentary. The data analysis techniques used by researchers are reduction, presentation, interplay, filtering and drawing conclusions [16].

3 Result and Analysis

The implementation of how to educate parents in children after an early age at home is as a struggle:

1. Tough and resolute attitude

The firmness that parents do to their children is solely to educate their children to be filial, obedient, obedient children and not to refute the existing rules. Firm and tough attitude as a form of affection so that the child does not violate the rules or norms too often. People know that they will show their assertiveness by doing pranks or scolding their children. Such as scolding a child who is not solat or who says dirty. Parents are also prohibited from doing assertiveness to their children such as hitting too hard or yelling using profanity.

The hard and firm attitude carried out by parents in early childhood of the boge community has two sides, namely positive and negative sides. However, it is done by the parent to the child because of the derivative form of the ancestor or the previous parent who educated his child in such a way. In addition to the derivative form of the ancestors, the parents also have the belief that it is for the good of the child.

The hard and firm attitude carried out by parents includes an authoritarian attitude, where parents have complete control over whatever the child does. Early childhood education should be fun and can optimize all children's growth and development. This attitude when drawn in the realm of early childhood education has both positive and negative sides. The positive side of the
use of this attitude in educating children will be more obedient and do good things because of fear, and the child is more disciplined. However, it also has negative impacts, such as trauma, inhibition of cognitive development, impaired social and emotional attitudes of children and other psychological developments.

2. Giving affection

The affection that the old man gave was certain. Parents will love and love their child very much when the child does good such as helping the parents, getting good grades at school and others. As a parent, he should reward his child for getting or obtaining an achievement such as winning the class, reciting the Quran, and other achievements. The goal is for children to feel loved and appreciated for their achievements so that children continue to improve their achievements for the happiness of their parents.

The giving of affection carried out by parents includes a form of fulfillment and giving attention to what the child does. This is in accordance with the concept of early childhood education, namely in addition to optimizing children's growth and development, it also provides fulfillment of the rights of asheaval, compassion, and child care. This attitude when drawn in the realm of early childhood education has a positive side, where children who are given affection by parents will feel protected and get attention from their parents, this will also have an impact on a more optimal stage of child growth and development.

The attitude of giving love and affection carried out by parents in early childhood of the boge community has a positive impact on the child. In addition to the derivative form of the ancestors, the parents also have the belief that it is for the good of the child. With this affection, parents believe that later children will also love their parents.

3. Advising children

Advising children is very important. Counseling is done by parents when the child is caught making a mistake or so that the child does not make a fatal mistake. The advice given by parents to their children has an important role in the formation of children's character. This is so that children do not forget their time, forget their obligations and tasks such as studying, helping parents, prayers and others. So that when the child has been counseled he will understand about the mistakes and obligations he must do.

The provision of advice carried out by parents includes a democratic attitude, this is because in this way there is communication between the orangtua and the child where the parents also listen to the maslah conveyed by the child and give advice as a solution to improve what the child does. This attitude when drawn in the realm of early childhood education has a positive side, where the child will feel more open to parents and given attention, on the other hand the child will also realize his mistakes. Other positive impacts also have an impact on aspects of child development.

The giving of advice by parents in early childhood of the boge community has a positive side. It is done by parents to children because of a derivative form of ancestors or previous parents who educated their children in such a way. In addition to the derivative form of the ancestors, the parents also have the belief that it is for the good of the child. With the advice given by parents, it is hoped that children will not make the same mistakes and be more open.

4. Habituation or habituation

Habituation or habituation is part of the responsibility towards the child, such as getting the child used to behaving well, polite, honest, helping others, forbidding him to say dirty and others. This habituation is carried out from early childhood because at that time the child can easily form his character, in contrast to children who have been teenagers or adults where at that age to change
the character of the child is very difficult. If the child is used to doing good things, then without being told, the child will do the good.

Habituation or habituation is a method that is widely used in educational institutions to educate children, the main goal is so that what is done repeatedly can become a good character for children. Habituation or habituation when drawn in the realm of early childhood education has a positive side, where the continuous repetition will later form a character in the child.

Habituation or habituation carried out by parents in early childhood of the boge community has a positive impact on children's growth and development. It is done by parents to children because of a derivative form of ancestors or previous parents who educated their children in such a way. In addition to the derivative form of the ancestors, parents also have the belief that it can bring goodness to the child. With the habituation given by parents, it is hoped that children will have a positive character.

5. Through Stories

Educating children through stories is carried out by parents by telling the history and figures who have a great influence on the development of Islam in Cikakak Village, one of which is Kyai Mustolih, the history of the establishment of the saka tunggal mosque, monkeys wandering around the mosque. In addition, parents will also teach children through the stories of previous prophets. Learning is not carried out every day but sometimes parents use stories as a medium to educate children when children make mistakes, or when parents and children are chatting. In addition, education through stories is not only obtained by children when children are at home, but when children study in the children's prayer room are also often taught through the medium of stories. In addition, parents will also tell or tell stories to children when children are invited to participate in a traditional event, such as during Eid al-Fitr, almsgiving and so on, so that in addition to children experiencing directly, children also understand the story or meaning behind these activities.

Stories are one of the media that are widely used by educators to convey a material or positive values to children or students. Besides, with stories, million children don’t feel discriminated against. In educating early childhood, stories are often used to address moral messages to children. Educating early childhood by parents in early childhood of the boge community has a positive side. Stories told by parents in early childhood are stories that have been told by elders for generations. On the other hand, this is also a form of inheritance of stories about ancestral beliefs. By giving this story, it is hoped that children can love the heritage of their ancestors more.

6. Invite children to various traditional activities

Educate children by inviting children to various traditional activities including parents' ways to educate children directly. This model of education has been carried out for generations by ancestors, where as a prospective successor, children must be introduced and invited to participate directly in various traditional activities carried out. In the process of educating children, parents will usually teach what is and cannot when traditional activities are taking place, then tell about these activities in some traditional activities, children will be involved but in various traditional activities the child will only see or follow his parents.

Inviting children to various traditional activities is a method of educating children carried out by otangtua directly, so that children see, feel and get involved. In the world of early childhood education, this method is often carried out in various practical activities or experiments, because with this model it will be easier to understand and understand.
Inviting children to various traditional activities by parents in early childhood of the boge community has a positive side, where children live more and believe in these traditions as a form of ancestral heritage. This is done by parents to children because parents believe that by doing so, children will have more confidence in their ancestors. By inviting children to various traditional activities, parents hope that later children can become successors of local wisdom.

7. Having children learn from elders

The thing that parents do to their children in addition to teaching them at home is by sending children to pray to elders or parents. Usually children will learn from elders on even days either at the elder's house or in the saka tunggal mosque, the lessons taught are also diverse, such as tajwid (recitation), morals, fiqh and history. In addition to learning this, usually some children will also be taught knowledge but not all children.

Having children learn from elders is a form of direct education, where early childhood learns from local leaders. With the hope that the child will be able to learn directly and more in the elders. Having children learn from elders by parents in early childhood boge communities has a positive side, where children's belief in ancestors or forms of inheritance of local wisdom is stronger. This is done by parents to children because parents believe that by doing so, children will have more confidence in their ancestors. By telling children to learn from elders, parents hope that children have a strong belief in their ancestors so that they can become successors of local wisdom.

The meaning of morals is often interpreted as a custom, ordinance and custom that has long existed in society. Morals also have a connection with every rule or boundary set by religion. According to Hurlock, moral behavior is a sikpa in accordance with the provisions of an environment [18].

Moral instillation in children is very important from an early age because it will become a habit of children in the future or when interacting with the environment. Children need to be accustomed to always doing good to others, always helping, love the environment, be polite and others [19][20]. From the results of an interview with Mr. Imam as the caretaker, stated that the moral values obtained from parents in early childhood when educating children at home are the values of tolerance, patience, not greedy, not arrogant, honest, cooperation, and helping.

The teaching of moral values taught by parents on the basis of local wisdom (belief in ancestors) as a foundation in educating children, namely:

a. Tolerance

The value of tolerance is taught by parents to children through Eid al-Fitr activities or traditions. Eid al-Fitr as one of the annual traditions that unites various differences in pdangan and people's customs. Where in Cikakak village itself the community consists of three groups, namely Muhammadiyan, NU, and Aboge itself. Through this Eid al-Fitr celebration, people put aside these differences. The celebration of Eid al-Fitr or Eid al-Fitr is carried out by the people of Cikakak Village simultaneously, where people who adhere to the Muhammadiyah group, NU will celebrate Eid al-Fitr on the day when Aboge adherents celebrate. This is because every year the Aboge people celebrate the last Eid al-Fitr or after NU and Muhammadiyah, but in Cikakak Village itself the celebration is used as one day, namely on the third day or the day when Aboge adherents celebrate. Where in the event, people from various groups will flock to carry out Eid al-Fitr prayers together at the Saka Tunggal Mosque and continue the event of sesungkeman or melting sins by shaking hands with each other. In this activity children are taught about being together and appreciating differences. In addition, from the results of an interview with Mr. Sulam that some residents or Aboge people in one family have different groups, such as the father's family, that he clings to the beliefs of aboge and the wife clings to his beliefs, namely the Muhammadiyah group. In teaching tolerance parents also use stories and advice to children, for example parents tell the
family of A who adheres to the NU or Muhammadiyah group while the family of the B adheres to the Aboge faith, then the parent will tell the child about the differences then the parents also give advice not to vilify or insult each other.

Islam teaches its adherents to respect each other, it is in accordance with what is explained in the Quran surah Al Mumtahanah: 8-9, where it is explained that Allah does not forbid you to do good and just to everyone, as long as the person does not fight you. It is also explained in the hadith narrated by Ibn Katsir. Teaching tolerance in early childhood on the basis of local wisdom in early childhood is a good thing for social and moral development because with tolerance children will be able to appreciate various differences.

b. Patient

Patience as one of the values is taught by parents to children from an early age, with the hope that these values can be embedded until the child grows up. The value of patience is taught by parents through stories and advice. This is often done by parents to children both when the child is at home or outside the house.

In the Qur'an it is commanded that be patient as your helper. This is of course because patience is a positive value that must be instilled in children, by being patient the child will be more accepting of the circumstances. The Aboge people instill patience in early childhood through the traditions and stories of the ancestors. Although it is story-based, this has an impact on the moral development of children, where children become less emotional.

c. Not greedy

Not being greedy means the nature of accepting what he has and having enough. This attitude of not being greedy is taught by parents to children so that the child is not greedy and willing to accept what belongs to him so that the child does not take away what other people's rights are or what does not belong to him. In teaching the value of not being greedy parents using the story and advice method, learning at home is carried out when the child eats, eating parents will advise them to eat moderately and not excessively. In addition to using this method, parents also often invite children to various traditions of practice, for example during the almsgiving of the earth, where during the earth alms procession which ends with scrambling for tumpengan usually the child will join the scramble, from these activities the parents teach an attitude not to be greedy by taking what has been taken by others first. In addition, in kerigan activities, change jaro, tahlilan or activities that contain elements of togetherness (eating together) children will be taught to take enough food, not to overdo it and take food again before it runs out.

Islam teaches its people not to be greedy and excessive because it is a despicable moral. This is in accordance with what is in sura Al-Baqarah verse 49, which states that Allah does not like his servant who is serkah. The teaching of non-greedy aboge societies in early childhood is taught through traditions of practice and oral traditions. Although it is taught through tradition or culture, this value is a positive value and does not deviate from religion. Unflintony is a positive moral value, with this value the child can accept what he has and be grateful.

d. Not arrogant

Not being arrogant is one of the important values in the process of educating children, where not being arrogant means not feeling that he is better or more powerful than others. In teaching children not to be arrogant towards others parents use several ways, namely by parents giving advice to children that they should not demean others, should not feel smarter, better and more powerful over others, should not demean others because in god's eyes we are all the same. Parents also use practices in everyday life, namely by kissing parents' hands, and greeting others when they cross paths. Parents teach children not to be arrogant to their friends or to more mature
people. In addition, in teaching anak so as not to be arrogant parents also involve children in various activities, both traditional practices and community activities. For example, children invite children to the tradition of changing jaro, kerigan, alms of the earth, and other traditions of practice. By involving children in these various activities, it is hoped that children will be willing to socialize others and learn to respect.

The religion of Islam forbids every believer to be arrogant and arrogant, even if Allah does not like arrogant people. In a hadith narrated by Imam Ahmad it is explained that pride will lead us into hell. Teaching is not arrogant in early childhood on the basis of local wisdom in early childhood is a good thing for social and moral development because by not being arrogant the child will be able to become a simple and humble person.

e. Collaborate

Cooperation is a form of caring for others and benefiting others. Cooperation is taught by parents in early childhood so that children have sensitivity to what is in the surrounding environment. Cooperation is taught by parents in various ways and mutual teaching is taught by parents starting from the smallest things in the house. For example, parents invite children to help with parents' housework such as helping to water plants, sweeping, and giving simple tasks that can be done by children such as instructing children to play alone and parents doing other work, inviting children to garden or ngarit and laughing. In addition to being taught cooperation in the family environment, parents also teach children through traditional practical activities such as filial piety work and changing jaro.

Cooperation is a positive attitude, Islam teaches its hamb to help each other and cooperate in doing good. The cooperative teaching of the above community in early childhood is taught through traditions of practice and oral traditions. Although it is taught through tradition or culture, this value is a positive value and does not deviate from religion. Cooperation is a positive moral value, with this value children can hone their sensitivity. It also has a good impact on the child's social development.

f. Honest

Honesty is a part of human character which is part of morality, where an honest human being has high integrity. Honest in words means that he adds or subtracts to the truth, while honesty in behavior means that whatever action is done is not done excessively. Honesty is taught by parents from an early age with the aim that the child becomes a child who can be trusted by others. Advice is taught starting from the family sphere, where children are taught not to lie when asked or talk to parents. Teaching is also carried out in the sphere of society, being honest with friends and being honest with others. Teaching through oral tradition is taught through giving advice.

To be honest is to say as you are without exaggerating or subtracting. In Islam honesty is a perinah from Allah, this is in accordance with the verse of the quran in sura Al-An'am verse 152. The teaching of the advocacy of the abode society in early childhood is taught from the family sphere where parents teach their children not to lie and say as they are. Honesty is a positive moral value, with this value the child can grow into a trusted person.

g. Mutual help

Please help as a person's feeling and concern for others. This is important to teach in early childhood so that children have sensitivity to others and the environment around them. In teaching the value of helping in early childhood parents teach from the smallest scope, namely the family, parents often do work together that involves children. In addition, help is also taught by parents through oral traditions and traditions of practice. The tradition of practice that is often carried out and related to the value of help-help is the tradition of kerigan or devotional work and changing...
jaro. Because the two traditions are carried out in groups and everyone is involved in them. The involvement of children in these activities is simple, but there is a help-help teaching value, for example children are asked to pick up trash or are ordered to pick up tools. From this joint activity, parents emphasize the social value of helping and cooperating.

Helping is a positive attitude, Islam teaches its hamb to help each other and cooperate in doing good. Teaching Please help the above community in early childhood is taught through traditions of practice and oral traditions. Although it is taught through tradition or culture, this value is a positive value and does not deviate from religion. Helping is a positive moral value, with this value children can hone their sensitivity. It also has a good impact on the child's social development.

4 Conclusion

The results of this study show that the implementation of early childhood education in families based on local wisdom is carried out by parents by means of a hard and firm attitude, giving affection, advising children, habituation or habituation, through stories, inviting children to various traditional activities, and telling children to learn from elders (parents). The implications for children's moral development are that children have an attitude of tolerance, patience, not greedy, not arrogant, able to cooperate, honest, and help.

References


Hermeneutic Study of Aceh Cultural Values in Novel of The Most Silent Place by Arafat Nur

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Abstract. This study aims to analyze the hermeneutics of Acehnese cultural values in Arafat Nur's novel The Most Silent Place. The method used is descriptive analytical method with a hermeneutic approach. The data source is Arafat Nur's novel The Most Silent Place. The data collection of this research was carried out by the library method. The technique of presenting the results of data analysis is done by using informal presentation techniques. The results of this study indicate that it is full of Acehnese cultural values. Most of the Acehnese cultural values in this novel are related to religious elements including the responsibility of a family leader, the law of adultery, obedience in worship. Aceh's cultural values are indeed based on Islam, because Aceh is synonymous with Islam. In addition, there are also Acehnese cultural values in the novel related to customs, the way of life of the nobility, and the tradition of shopping on weekends.

Keywords: hermeneutics, cultural values, novel

1 Introduction

Literature is a cultural wealth that reflects the identity (identity) of a nation. One of the important and useful things from that identity is the cultural values of the nation concerned [1]. Explains that through Nusantara literature, Indonesian people know the cultural values of their ancestors. In the literary works of the Archipelago, it is reflected in the singular diversity of the nation's cultural values. Many of these literary works contain great ideas, noble thoughts about good and bad qualities, remorse for sins, feelings of compassion, high views of humanity and so on. Moeliono says values are things that are important or useful for humanity, while cultural values are abstract concepts about basic problems that are very important and valuable in human life [2]. Koentjaraningrat states that cultural values are concepts that live in the minds of citizens about the things that are considered the most valuable in life. Therefore, a system of cultural values usually serves as a guideline for rules in society [3].

Cultural values that can encourage development include cultural values that praise the nature of being able to endure suffering, the obligation to strive hard in life, tolerance for the opinions or beliefs of others and mutual cooperation. Many cultural values are reflected in literary works. Understanding a literary work is not possible without knowledge, to a lesser extent, about the culture behind the literary work and is not directly revealed in the sign system of the language. The separation of cultural conventions from language and literature conventions is often impossible or not easy to implement, because many cultural conventions have been contained in the language and literature system [4].
Cultural values are the first layer of ideal and customary culture. Cultural values in the form of ideas that conceptualize the most valuable things in the challenges of community life. A cultural value system consists of conceptions that live and grow in the minds of most citizens and are closely related to things that they consider very valuable and alive [5]. Therefore, a cultural value system usually functions as the highest guideline for human behavior at a more concrete level, such as special rules, laws, and norms, all of which are also guided by the cultural value system.

The erosion of cultural values is caused by the rapid development of technology. The shift in social cultural values of an area of course raises concerns for us as a society, cultural stakeholders, including academics. Of course, this problem is our collective responsibility. We certainly don't want Acehnese culture as a regional identity to be extinct. Therefore, the preservation of cultural values must be instilled in the younger generation, including the cultivation of literary cultural values. Literature as part of local wisdom has an important role in balancing the social morality of the community. Therefore, it is clear that the novel is a part of literature whose description of the story has Acehnese cultural values. In the novel The Most Silent Place by Arafat Nur, it emphasizes aspects of etiquette or norms based on Islamic sharia. Often the social conflicts depicted in the story deal with the problem of applying Islamic norms. Of course, this is indeed a reflection of the reality of Acehnese life. Islam is not just a behavior of worship, but Islam is also part of the practice of cultural essence.

Literature is not only a mere entertainment, but also as a funnel in the formation of the cultural character of society because literature is a reflection of the reality of people's lives which contains so many examples in it. One of the literary works is the novel. Trisman states that the novel can be considered as a recording tool of people's lives at a certain time and place [6]. The social life of the community described in the novel is part of local wisdom and is often used in the novel as a socio-cultural setting which is a reflection of people's lives.

This is because Islamic fanaticism has been deeply rooted in the souls of the Acehnese. Based on the above background, the formulation of the problem in this study is how are the cultural values of Aceh in Arafat Nur's novel The Most Sunyi Place?

2 Research Method

This research was conducted with a qualitative approach. Qualitative research is research that uses a natural setting, with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods. Moleong states that qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or other quantification methods [7]. It is clear that this research contrasts qualitative research with quantitative research by highlighting that any quantification effort is not necessary in qualitative research. Moleong states that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods [8].

Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions (natural setting); also referred to as the ethnographic method, because initially this method was more widely used for research in the field of cultural anthropology; referred to as a qualitative method, because the data collected and the analysis is more qualitative in nature [9].

The researcher who does the interpretation must recognize the message or the inclination of a text, then he must absorb the content of the text. The intelligence and thoroughness of the interpreter in interpreting the meaning of a literary work will determine the success or failure of the literary study. Literary research in particular and works of human expression in general are related to interpretation or hermeneutics as something fundamental [10].
The qualitative research method was carried out by describing the existing data and then followed by an analysis of Aceh's cultural values in Arafat Nur's novel The Most Sunny Place. The data collection technique used in this research is literature study. The steps for data collection are as follows: 1) Reading the Lonely Place by Arafat Nur which has been determined to understand the content of the story 2) Performing coding, namely the use of codes for each data in the novel to facilitate data grouping. 3) The data that has been collected is identified according to the formulation of the research problem. 4) The next stage is grouping or sorting out each data, namely Acehnese cultural values in Arafat Nur's novel The Most Silent Place.

The steps to be taken in analyzing the research data are as follows. (1) The author reads the entire contents of the novel. This is done so that researchers can understand the novel in depth, (2) describe the data, (3) analyze the value of humanity and women in the novel using predetermined theoretical concepts, (4) draw conclusions.

3 Result and Analysis

In this section, we will describe the cultural values of Aceh in the novel The Most Silent Place. Here's the excerpt.

“Mustafa’s other two sisters are all married, and live far apart from each other. They rarely visit each other because of their busy lives and difficult living conditions. Mahmud himself was not very close to his brother. In fact, they never sent word after their mother died. As a child, they had all been orphaned, and his brother deliberately chose to travel in hopes of completing his education without burdening his mother and siblings [11].

The quote above describes Mustafa's two younger siblings who are married and live far apart. It is a tradition in the life of the Acehnese. Brothers and sisters no longer live together. Usually they will accompany their husbands to work in other areas. Always work far away from each other. They will meet when Eid arrives. The form of reverence and obedience to the husband is indeed taught in Islam. The husband is the leader in the family. Obedience to our husband is the same as our obedience to the mother who gave birth to us. This is part of the values of Aceh's local wisdom.

Another part of the novel The Most Silent Place which contains the value of local wisdom is as follows.

“Long ago he imagined that by raising a family, his life would be calm and he could feel a little bit of happiness in the midst of the chaotic situation of this country that was hit by the turmoil of war.” [11].

The quote from the novel reflects the character Mustafa who has the view that family is a gift and a mandate from Allah that must always be nurtured. It is indeed not separated from the responsibility of a man. Even the husband as the leader of the family will be held accountable in the hereafter for what his wife's children have done. In this fragment of the novel, Mustafa is also described who feels a little happy by raising a family even in conditions of war. This is in accordance with the realities of Acehnese life. Another part in the novel The Most Sunyi which relates to the value of local wisdom follows.

“However, the ijab khobul which took place in a suburban mosque confirmed Mustafa’s prison, along with the mental torments of an old-fashioned family who still maintains the noble way of life. His father-in-law is a person who only cares about money and self-esteem without the slightest understanding of the political situation which can instantly turn into a tragedy of serial killings and massacres of residents in this blood-soaked land.” [11].
In this fragment of the novel, it is mentioned about the customs and way of life of the nobility. Indeed, in the life of the Acehnese today there are still people or parties who maintain the cultural customs of the nobility. Nobles in the tradition of Acehnese life are people who have a higher social strata in society. They always have an honorable place. Not infrequently flattery and great respect made these nobles become arrogant individuals. There are some of them who act arbitrarily to the community and carry out customary rules that they seem to be forced. Like the character depicted in the novel who married the son of a noble. When Ijab Kabul he begins to realize that this is the first door for him to enter a new life full of torments. This is a reflection of the reality of Acehnese life. Many men or women who marry the nobility will be depressed.

In the following fragment of the novel there are also Acehnese cultural values.

“Syarifat still thinks that Mustafa is making it up, trying to hide the truth and also his salary for other purposes which his wife then associates with a mistress.” [11].

In the novel, it is described about Syarifat’s character who has bad prejudice against her husband. She suspects that her husband, Mustafa, has many mistresses. Mistresses are a very taboo subject in Acehnese life. Violating the customs and social norms of society. Although mistresses are a negative culture throughout the world, especially in Indonesia, in the life of the Acehnese people, mashers and having lots of mistresses are a crime and very taboo. They are the trash of society and have no place in Acehnese society. Cheating men is an act of adultery. Under sharia law which is now applied in the Veranda of Mecca, men who commit adultery are punished with lashes. It has already been done. They were arrested and after being proven guilty, the process of punishment was carried out in front of the mosque and watched by hundreds of people.

“Moreover, Salma’s stubborn attitude doesn’t want to listen and doesn’t care about all the problems around her. What he thought about was self-interest, as was the attitude of the families of officials, the rich, the merchants, and the nobility”. [11]

The description of the contents of the novel is about the nobility of a character who cares for the community. He is willing to share knowledge with others about the dangers of HIV/AIDS even without being paid. He sincerely did it because of Allah swt. This is one example of a reflection of human values. A form of humanism that must be an example and be nurtured to generations for the safety of many people.

“This situation made Mustafa unable to move in front of that woman which caused his pride to fall into a smelly outhouse. Apart from not knowing himself, he is also considered ungrateful to the family who saved him from a vagabond whose origins were not clear to a respectable family but he was never respected.” [11].

In the passage in the novel, it is explained about the character of Mustafa who from a homeless person becomes an honorable person after marrying the son of a noble. In the Acehnese tradition, nobles are people who have a high class in society. He is always respected. There are people who marry the aristocratic class who are lucky and those who are mentally tormented. It is not easy to live in a noble family that has rules and customs that must always be obeyed. People who are unable to fulfill this will be ostracized in the aristocratic group, it is not even uncommon for people who marry the aristocrats to fall back into a low social class. Some aristocrats married other groups to match. But there are also those who marry non-aristocrats.

“Mustafa’s other two sisters are all married, and live far apart from each other. They rarely visit each other because of busyness and difficult life circumstances. Mahmud himself was not very close to his brother. They never even sent word after their mother died. As a child, they were all orphans and his brother deliberately chose to travel in the hope that he could complete his education without burdening his mother and siblings.” [11].
The quote above describes Mustafa's two younger siblings who are married and live far apart. It is a tradition in the life of the Acehnese. Brothers and sisters no longer live together. Usually they will accompany their husbands to work in other areas. Always work far away from each other. They will meet when Eid arrives. The form of reverence and obedience to the husband is indeed taught in Islam. The husband is the leader in the family. Obedience to our husband is the same as our obedience to the mother who gave birth to us. This is part of Aceh's cultural values. The following are the values of humanism in the novel Burung Terbang di Kelam Malam by Arafat Nur.


The snippet of the novel describes the character Jamal who gives answers to Mustafa's questions about prayer. He stated that he did not pray. Another part in the novel The Most Sunyi which relates to the value of local wisdom is described below.

“When Syarifah and Salma came home from shopping one weekend, they opened a number of things in the living room.” [19].

The novel describes the characters Syarifah and Salma who come home from shopping and they put a number of things in the living room. Shopping on weekends is a tradition in Acehnese society. In fact, if people's habits in general are shopping can be anytime and anywhere if it is needed. But this is what is called tradition. A habit that is inherent in the joints of life. There is no obligation to shop on weekends. Weekdays in a region in Aceh are different. There are weekends that fall on Sunday, some are Saturday or Wednesday.

"Oh God, what is my sin?" He groaned to himself in a semi-prostrate manner on the bedroom floor.” [11].

In the novel fragment above, it is described about a character who is half prostrating on the floor. This is done as a form of a servant's belief that God is the place to complain and ask for help. Humans are completely helpless. This is in accordance with the reality of the life of the Acehnese people who are very fanatical in their belief in religion, especially Islam. The fanaticism of the Acehnese is shown by their attitudes and behavior. Even the law applied in Aceh uses Islamic law which is different from the law in other areas. The form of local wisdom related to Islamic values is also found in the following fragment of the novel.

“He believed that heaven and hell existed, so he got up somewhat forced to uphold Isha. In the still dimly lit room, after washing his limbs he stood up straight, bowed, prostrated, and then sat in meditation facing the Qibla feeling sad and empty. He felt the presence of God very far from the earth.” [11].

“After doing Duhur in a bit of a hurry and almost out of time, he ate rice just to be accompanied by Salma, finally they left in an engine rickshaw to the beach.” [11].

In the novel fragment above, it is described about a character who goes to a place after performing the zuhur prayer. This is in accordance with the reality of the life of the Acehnese people who always carry out all activities after the Zuhur prayer is carried out. This is also related to local wisdom related to religious values.
4 Conclusion

Arafat Nur's novel The Most Silent Place is full of Acehnese cultural values. This is indeed inseparable from the background of the author's life. The author is not only of Acehnese blood but has also lived in Aceh for a long time and always mingles with the socio-cultural life of the Acehnese people. So, we can see that in the novel The Most Silent Place, he clearly describes the cultural values of Aceh both from the characters and the setting that surrounds them.

Most of the Acehnese cultural values in this novel are related to religious elements including the responsibility of a family leader, the law of adultery, obedience in worship. All of these things are sourced in the teachings of the Qur'an and hadith which are part of Aceh's cultural values. Aceh's cultural values are indeed based on Islam, because Aceh is synonymous with Islam. In addition, there is also Acehnese culture in the novel related to customs, the way of life of the nobility, and the tradition of shopping on weekends.

References


Reliance in *Tempuutn Mate* Dayak Benuaq and Tunjung: a Study of Folklore

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Abstract. Myth explains a culture's belief system about the role and power of the supernatural. *Tempuutn Mate*, or the death of the Dayak Benuaq and Tunjung tribesmen, is one of the myths in Indonesia. The objective of this study is to characterize the Dayak Benuaq and Tunjung tribes' beliefs in *Tempuutn Mate*. This study is descriptive qualitative research that employs a critical analysis method based on Levi Strauss's approach and Lasswell's critical analysis. The mythological book *Tempuutn: Myth of Dayak Benuaq and Tunjung* by Michael Hopes, Madrah, and Karaakng is the source of the data. Techniques for collecting data with the approach of reading and recording. Data validity using triangulation of library sources. The study's findings show that *Tempuutn Mate* can establish cultural phenomena that have survived to the present day in the shape of 1) basic living behavior, (2) belief systems in spirits, giving offerings, and a place of paradise. (3) religious rituals.

Keywords: tempuutn mate, dayak benuak and tunjung, myth, belief, folklore

1 Introduction

The folk narrative stories in the form of myths and mythology are one of the topics discussed in folklore. Mythology is a collection of sacred stories that serve to explain a culture's belief system; these traditional stories are known as myths and can be found all over the world to explain beliefs in each culture about the role and supernatural powers that created the world, objects, and celestial beings, nature, animal and plant life, and the cycle of human life from life to death [7]. Dundes[26] states that folklore can be an important source. The word "myth" mostly refers to stories that are considered sacred to explain how the world or humankind came to be in their present form and how they should behave [26].

The *Tempuutn* of the Benuaq and Tunjung Dayak tribes is one of the myths found in Indonesia. *Tempuutn* is a myth that describes the story of world creation to the cycle of human mortality. The myth that will be investigated in this study is *Tempuutn Mate*, specifically the myth of dying. Prose
mythology from the Dayak Benuaq and Tunjung tribal cultures regarding the origins of death in humans.

To collect information on beliefs based on the tale of Tempuutn Mate, the researcher employs folklore studies, as well as Levi Strauss' structuralism and Lasswell's critical analysis. Levi Strauss' structuralism was chosen because it can provide viewpoints connected to understanding the structure of the human subconscious mind in experiencing life by using mythical media that the supporting community believes to be true. This subconscious structure is subsequently converted into diverse cultural manifestations. While Lasswell's critical examination can highlight key concerns that rely on how the ultimate objective of human dignity is viewed [12].

Levi Strauss structuralism is used to analyze myths into the smallest pieces by developing the correlation between comparable aspects to explain inherited cultural processes. The framework could then be characterized in terms of who, say what, medium, to whom, and what effect, so that researchers can clearly understand the process of Dayak people's trust in Temputuutn and the effects felt by the community.

The Dayak Benuaq and Tunjung tribes are two Indonesian tribes. The Dayak tribe is one of the most populous ethnic groups in Kalimantan. According to Riwut [25], the Dayak tribe is organized into tens of ethnic groupings, which are further subdivided into hundreds of tribal children. The Dayak tribe in Kalimantan is made up of seven tribes, which are further subdivided into 18 sedatuk sub-tribes, and the 18 sedatuk tribes are further subdivided into 405 tribes of sedatuk kinship. The Benuaq Dayak tribe is a subtribe of the Ngaju Dayak tribe, which is a descendant of the Lawangan Dayak tribe. According to Hopes, Madrah, and Karaakng [21], the term "Dayak" refers to the Kalimantan natives who reside upstream of various rivers.

This tribe has gotten less attention from other scholars, resulting in a little amount of available material, resulting in this tribe's cultural history being atypical and unrecognized to other Indonesians. The positive side of the culture of the Dayak Benuaq and Tunjung tribes can not only be read in this paper, but it can also provide fresh perspectives so that miss cultural understanding does not occur, and thus the noble values of a culture can be comprehended and passed down by generations of the nation through folk prose stories, particularly the myth known in Dayak terms as Temputuun.

Neira [7] completed research titled The Myths on Caballero Bonald's Poetry. The research aims to reveal the myths of myths in Greek mythology found in the Spanish poetry Caballero Bonald's. whereas this study attempts to show the cultural phenomena contained in tempuutn mate, namely the myth of the genesis of human mortality in the Dayak Benuaq and Tunjung populations.

2 Research Methodology

This study is a qualitative descriptive study that employs a critical analysis method based on the Levi Strauss methodology. The Levi Strauss approach is used to determine the structure of the mythical media and relate the smallest units for the communication process to reach the community and find out the effect of the myth on the supporting communities, namely the Dayak Benuaq and
Tunjung tribal communities, using Lasswell critical analysis to describe who, say what, medium, to whom, and what effect so that the process of Dayak people's trust in Temputuutn and the effects felt by the community can be explained clearly by researchers.

A qualitative research design was selected because it can investigate the meaning of people's lives in the real world [26]. The data in this study include excerpts from the Temputuun Mate text in terms of words, phrases, clauses, and sentences, with the data source in the form of published literature originating from the Temputuun mythology. Dayak Benuaq and Tunjung myths are collected in the book Temputuun: Dayak Benuaq and Tunjung myths by Dalmasius Madrah T and Karaakng. This is consistent with Terrell's assertion that qualitative data can be text-based by employing narrative text [28]. The method of data collection is the reading and recording of data utilizing research equipment in the form of a data card. The triangulation of sources from diverse domestic and foreign literature studies is used to ensure data veracity. Data analysis entails reducing data, verifying data, and generating conclusions.

3 Result and Analysis

According to Alua et al. [30], myth is a type of ancient literature that is written in prose. Myths are ancient traditions that exist in all nations and ethnic groups and provide knowledge about how things happened and their origins[29]. In keeping with this, [12] Maloney et al proposed that myth is the first kind of communal consciousness, a component of the world view in which aspects of religion, art, science, society, and practice coexist.

Strauss [12] explained that myth will allow us to grasp many things that were previously considered illogical in mythological philosophy. According to Janthaluck and Ounjit [22], myth is a legend that has been passed down through generations to become an essential cultural heritage. This folklore is used in cultural analysis to help identify the dimensions and features that underpin variety [23]. Humans will be able to comprehend the present cultural reality through myth [31].

Language and culture, according to Maloney and Baydak [1], have an influence that informs each other between units. If language is composed of a series of elements known as phonemes, myth is composed of smaller units and is referred to as mitem (mythemes.). The structure of Temputuun Mater comprises of episodes in the myths of Temputuun Mate Dayak Benuaq and Tunjung, with the following myths in each episode:

The first episode of Tataau Mukng Melur's life tale is as follows: Tataau Mukng Melur is described in this narrative as a descendant of royalty who lives on a highland with his seven wives and enjoys a happy and prosperous existence.

The second episode of Tataau Mukng Melur's search for "Gold of Death": When one of his wives says that Tataau Mukng Melur has everything but "Gold of Death," Tataau Mukng Melur becomes enraged and wants to obtain it. He also began to wander around hunting for "Gold of Death," imploring the spirit class, gods, and so on incessantly and frantically for the object. Until he learned that the artifact was possessed by one of his wives, who was the son of Aput Tenukng lumut.
(where the spirits of the dead). He requested that his wife hand over the object. Despite the wife's refusal, they eventually caved and granted Tatauu Mukng Melur's demand.

The third episode has narrated a story of Tataau Mukng Melur's quest for the "Gold of Death": Tataau Mukng Melur eventually went on a procession to retrieve the artifact. Tataau Mukng Melur's condition continued to deteriorate as the parade began; his hair and fur began to fall out, his body aged, and he got very ill. Finally, the procession was halted and replaced by the procession of the belian ritual in an attempt to heal, but the Tataau Mukng Melur deteriorated.

The fourth episode of Tataau Mukng Melur regrets: Tataau Mukng Melur regrets, then swears that humans could die from any ailment. He died as well.

The fifth episode Death Process: Tataau Mukng Melur dies after a blade is drawn into his heart and a death ceremonial is performed.

The following are descriptions of the units (mites) featured in the episodes of Tempuutn Mate Dayak Benuaq and Tunjung.

Tataau Mukng Melur, a mitem, lives a happy and prosperous life in Tenukng Kenyerau Ususk Pepuatn Ruaakng with seven women (Mayaang Silaar, Suwayaaq Buraaq, Suwayaaq Meaaq, Bumui Mulukng, Bumi Biook, Bomoot Langit, and Selekkikiiq Ineeq Ile) in Episode I [21].

Episode II has 14 mitems namely (1) Suwayaaq Buraaq and Bumui Mulukng inform their husband Tataau Mukng Melur that they have everything but the "gold of death." (2) Tataau Mukng Melur is enraged because he does not have the object and wishes he did. (3) Tataau Mukng Melur traveled in seek of the thing to the location where Nayuq's company arrived in Legikng Seniaang with 8 gongs, 8 antang, 8 slaves, 8 pigs, and 8 chicks as a medium of exchange. However, no results were obtained. (4) Tataau Mukng Melur Back home. (5) Tataau Mukng Melur attempted to meet Grandparents Tuhaatn Gayatin at the Nyyahuq group in Letukng Soleet Olo but was unsuccessful. (6) Tataau Mukng Melur led the Tonooi group at Poncookng Murukng Bewaai in Nagaaq Galakng Tanaaq, but no results were obtained. (7) Tataau Mukng Melur Return to home. (8) Tataau Mukng Melur visited Ratu Juata and saw Luwawiq Ingaar Bulaau Juata in the Ocean Center, but nothing came of it. (9) Tataau Mukng Melur Return to your home. (10) Tataau Mukng Melur traveled to Jaa Riauu Munte Village at the foot of Mount Lumut to meet Jarukng Tamaa Takaah and said that Tataau Mukng Melur's wife Selekkikiiq Ineeq Ile possessed the object because his wife was Aput Tenukng Lumut's daughter (where the spirits of the dead are located). (11) Tataau Mukng Melur went back home, imploring the "gold of death." (12) His wife declined. (13) Tataau Mukng Melur disagreed with his seven wives. (14) His seven wives yielded and fulfilled his longing [21].

Episode III of Tempuutn mate (Hopes, Madrah, and Karaakng, 1997: 174) has nine myths, which can be summarized as follows: (1) His wife refers to him as numerous manttiq, Riwaaq Liaaakng Penguwarwa (vara), Tataau Radenthn Gading (Death gong maker), Ripaak Siaai (tambourine beater), and Kerangkeeekng (playing gamelan). (2) Tataau Mukng Melur's fur begins to fall off. (3) The seven women called out for the ceremony to be stopped, but Tataau Mukng Melur wanted the celebration to go on so that they could have the object. (4) Tataau Mukng Melur is getting older; his teeth are falling out, his hair is graying, his nose is flat, and his chin is pointy. (5) The 7 wives requested that the show be canceled. (6) Tataau Mukng Melur became enraged and demanded that the program
continue. (7) Tataau Mukng Melur is becoming increasingly ill. (8) The 7 wives halted the event and performed a belian healing ceremony, inviting the spirits of Nayuq, Tiger, Mulaakng, and Juata. (9) even though all of the chicken and pork offerings had been depleted, Tataau Mukng Melur had not recovered.

There are three myths in Episode IV: (1) Tataau Mukng Melur is getting worse and declares that all human diseases can kill him. (2) Tataau Mukng Melur regrets for his conduct. (3) Tataau Mukng Melur is on his deathbed [21].

Episode V consists of 6 items: (1) Raden Gadikng and Riwaq Liaakng directed to contact the owner of the divorce land, Tataau Konraakng Laakng (Selekikiiq Ile's father) on Mount Bumut Lumut, for further instructions. (2) Tataau Konraakng Laakng arrived and requested to be referred to as Sencelaookng Wook. (3) Sencelaookng Wook drew a sword and thrust it into the heart of Tataau Mukng Melur. (4) Tataau Mukng Melur died. (5) A memorial service is held for Manttiq and his family. (6) The death ceremony process, which includes banging the gong as a symbol of death, bathing the corpse, giving matik, shrouding the corpse, pegantaaq, putting the corpse into the lungun, and fire parampn [21].

The above-mentioned episodes and units are then studied based on the relationship between the construction blocks that are used to understand and explain the realization of human life activities that are continuously carried out by the supporting community because myths are typical cultural messages that cause phenomena to emerge. a cultural phenomenon This culture, which is passed down from generation to generation, is securely held through daily habits derived from myth as a magical practice [3].

Religious sentiments of the Dayak Benuaq and Tunjung people are exposed in episode IV unit 2, which drives people to be simple and not greedy since they recognize that greed can destroy life. These religious feelings eventually developed into a life attitude with a livelihood system. According to Billa [21], the Dayaks demonstrated their ability to preserve nature while using it for decades from generation to generation.

The component of the belief that contains the concept that humans can call for help from something supernatural in this situation is the belief in groups of spirits and gods. This is consistent with Fic and Oubalova’s [21] assertion that Myth can be defined as a witness to man's mystical oneness with the universe. This interaction takes the form of a ritual and is implemented in a literary style through myth.

The spirits and gods that are told are Nayuq (a group of spirits who live in the heavens and earth), Nyahuq (spirits in the form of birds or other animals to tell good and bad things for the future), Tonooi (spirits of the earth, guardians of the earth), villages, houses, and fields), Juata (the name of the spirit in the water). This can be seen from episode II units 3, 5, 6, 7, 8, 10. With this belief system, life behavior emerges by giving offerings as offerings made by humans to spirits or gods described in episode II unit 3, episode III. unit 9. This is in line with what was stated by Herlina, et al. [22] People's belief in the existence of spirits appears as a unique religious practice such as offering offerings. The offering is one of several things that must be prepared in the ceremony. This is in line with what was stated by Egorova [23] that folklore is complex in an area of the spiritual culture of society which reflects people's perception of the world. In this case, tempuuin is the
perception of the Dayak Benuaq and Tunjung people in their spiritual activities, the presence of traditional symbolism is related to human belief in finding God and realizing that humans will always depend on God [6].

Moreover, episode II in unit 10 resulted in people's belief in the residents' concept that the spirit of the dead will remain in the moss. What is revealed in *Tempuutn Mate* is consistent with what Coupe has shown [25]. stated that myth is a traditional holy story, that it is nameless, and that it is told by the group that supports it. Myths are associated with rituals and supernatural entities such as gods or spirits. Many cultural treasures are passed down from generation to generation through myths, which subsequently impact the attitudes and behavior patterns of certain people who hold beliefs in metaphysical or superior powers. Humans believed in the existence of gods in the universe before the arrival of monotheistic religion. Myths can give us information about a society's cultural identity [28].

Components of religious ceremonies are performed to establish a relation between humans and God, gods, or spirits who inhabit the supernatural world. It is the setting for the belian ceremony as a therapy ritual in episode III unit 8. Although the Tataaau Mukng Melur character in the *Tempuutuun Mate* myth does not fully recover, the character is said to be delayed in the process of dying. The Benuaq Dayak people have kept this tradition alive to this day as a means of curing disease through the belian ceremony. According to [23] Fic and Daubalova, ritual is a formal concept of magical and religious practice that guides a person through particular periods of life.

Moreover, the myth of death, which describes the beginning of death in humans, serves as the backdrop for the ritual death ceremony (episode V, unit 4) that is still practiced by the Dayak Benuaq and Tunjung people to this day. This is consistent with Dundes' assertion that folklore is vital for cultural knowledge passed down from generation to generation [27]. Moreover, Dikyol [5] proved that Plato employed myth as a pedagogical method. He discovered that myth was the ideal vehicle for conveying key teachings. The doctrine in this case is related to culture and what lays behind the value of that culture for it to be kept and passed down from generation to generation. According to Bernk [28], myth also has a role in cultural identity and cultural legacy. The death ceremony rite has developed a cultural identity for the Dayak Benuaq and Tunjung tribes.

*Tempuutn Mate* Dayak Benuaq and Tunjung, who were examined through folklore, established that a story can build a culture, in this case, culture related to belief, so that it becomes the starting point for the emergence of a ceremonial ceremony and its procedures, which are still carried out today. This is compatible with Sims and Stephens' [19] characterization of folklore as a beliefs collection, customs, and customary expressions that are passed down through word of mouth and have ties to the group or community that supports it. Myths also serve as a means of gaining a thorough understanding of folk culture [29].

The communicator process at *tempuutuun mate* using the Lasswell formula discusses the Convenient way to describe an act of communication is to answer the following questions: Who Says What, In Which Channel, To Whom, With What Effect? [13]. It can be seen that who as the communicator is not revealed because the prose of folklore in the form of myth is anonymous, this is in line with that expressed by [25] Coupe, So we may say that a myth is typically a traditional sacred story of
anonymous authorship and archetypal or universal significance which is recounted in a certain community and is often linked with a ritual.

The composition states what on tempuutn mate talks about the history or origins of human demise. This is consistent with Jane and Shamy's [10] claim that the origin of human death is one of the causes associated with motifs. Motives include thoughts about the dead — resuscitation, ghosts, and reincarnations — as well as ideas about the nature of the soul.

The component is known as tempuutn mate Dayak Benuak and Tunjung, and the channel (medium) employed is folklore writing in the form of myths. This is consistent with Dikyol's [5] assertion that for the myth's role of Education to be imparted, the myth must be passed down to the next generation. In this scenario, folklore is used to pass down knowledge from generation to generation. The Dayak Benuaq and Tunjung people are the components associated with the aim of communication. The final component of what effect is the relationship that the myth creates a culture that characterizes the supporting community, namely the Dayak Benuaq and Tunjung tribes, in the form of (1) habits that reflect religious emotions in the form of simple life behaviors, components (2) a typical belief system in the form of belief in spirits, offerings, and a place of heaven. (3) elements of religious ceremonies performed to discover the relationship between humanity and God. This study's findings are consistent with Sims and Stephens' [20] assertion that folklore is regarded as an adornment of society, beliefs, traditions, and rituals.

4 Conclusion

Tempuutn Mate Dayak Benuaq and Tunjung are oral literature on folklore in the form of prose folklore in the form of tales that teach about the foundations of human death. Dissecting myths utilizing Levi Strauss structuralism and Lasswell's critical analysis can demonstrate that from tempuutn mate can produce cultural phenomena that are still being preserved by the Dayak Benuaq and Tunjung tribal people to this day. These cultural phenomena are 1) habits that reflect religious feelings in the shape of simple daily behaviors, and 2) components of a typical belief system in the form of belief in spirits, providing offerings, and a place of heaven. (3) elements of religious rites were performed to implement a bond between mankind and God.

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Abstract. Literature and the natural environment are two things that are interconnected. The natural environment is used as a source of inspiration for the birth of a literary work. Literary works contain a reflection of human behavior towards their environment. This can be seen in one of the regional literatures called the Kaba Minangkabau. Kaba is a literary work that initially developed through an oral system and then as progress was published in writing into book form. Kaba contains many philosophies of life, education and teaching, social obligations, and advice whose duty is to educate listeners and readers how to live in a society and culture. Literature and nature need harmony, so that humans can live comfortably. Harmonization will be well maintained if living things, especially humans who have reason, can take care of nature properly and correctly. This research method is critical analysis. Validation using triangulation theory. The analysis technique uses flow analysis techniques.

Keyword: Literature, Natural Environment, Kaba Minangkabau

1 Introduction

Literature is a social practice whose meaning requires in-depth study. Literature sometimes tries to explain some facts about the real world. However, literature cannot be separated from the imagination factor. One of the advantages of literary research is the power of imagination. Imagination can provide clues to see any situation from a different point of view. Literary research is able to answer the anxiety in society and try to provide a solution because the power of imagination can exploit the past, present, and future. In some conditions, literature reflects the conditions of the rules, values, and norms that apply in society as in reality. In the process of the birth of a literary work, there is an interrelationship between the creation of literature and the phenomena of people's lives.

Currently, humans live by prioritizing personal life rather than common interests so that this individualistic human group does not care about the impact felt by people in the surrounding environment. Realist criticism of the practical natural environment continuously seeks the
integration of environmental consciousness with the conflict of environmental change [11]. The natural environment has experienced great threats caused by human behavior. Misuse of natural resources has put humans on the verge of an ecological crisis. The world is experiencing chaotic seasonal cycles, rainforests are being cut down, fossil fuels are rapidly depleting, and ecological disasters are happening all over the world [14]. One of the causes of natural disasters is human activity. Since the beginning, humans have lived close to nature in the natural environment. Humans live to create their own culture. This culture has been passed down from generation to generation since civilization began. The legacy in the form of human values is represented in his behavior so that it requires extraordinary love for the natural environment to continue to survive the changing times [15].

Literature, especially Minangkabau literature, is expected not only to survive in the midst of the times, but also to be able to carve out the history of civilization in the nations of the world. This belief is expected not only to give pride, but also loyalty to maintain and continue to love the noble values contained in Minangkabau literature. One type of Minangkabau literature that is interesting to study is kaba. There are many value elements that can be explored in the kaba to be exemplary. One of them is the local wisdom contained therein. This can be used as an important asset in building the character of the nation's children. Character building starts from the beginning of individual development by providing reading that is able to instill good values [7].

Kaba is a form of literary work that developed in the Minangkabau community through the oral system. Kaba is in the form of lyric prose. Then as civilization progressed, it was compiled into written form and published into books. This is because at the beginning of the development of Minangkabau literature, the people did not know writing, so the kaba was written in book form so that this tradition would not be swallowed up by the times. Kaba is one of the cultural heritages that grows and develops in Minangkabau society. Kaba contains a lot of philosophy of life, about customs, relationships, advice, and issues of social life of the Minangkabau people in general whose task is to educate listeners or readers how to live in a society and culture.

As previously stated, literature and the natural environment need harmony so that humans can live comfortably. Harmony will be well maintained if humans have the awareness for it. Some humans try to protect and preserve the natural environment and some of them also try to overexploit it. Someone is often greedy to take the natural products on a large scale without presenting a solution. Forests, seas, mountains, rivers, agricultural areas, historical relics, holy places, and various other forms of natural wealth tend to be continuously damaged.

Literature and the natural environment have a phenomenal relationship. The natural environment has been described differently in a literary work. Then critics created an interdisciplinary stream to discuss and criticize literary works called ecocriticism. Literature represents and helps to understand social problems and their changes that result in ecological damage. Ecocriticism is concerned with humanity being realized in its role as a species globally. Ecological thinking about the need for literature to be used as a form of criticism in human life, culture, and society [12]. Ecocriticism is known and consolidated as a critique of the early 1990’s, which is actually a term that has emerged since the 1960’s and 1970’s. It was first used in 1978 by William Rueckert to refer to the way in which the concept of ecology is applied in literature [9].
Ecocriticism does not only focus on the study of nature. The study covers territorial boundaries, cities, special geographical areas, rivers, mountains, grasslands, deserts, living things, technology, garbage, and human beings. Ecocriticism broadly includes all things that include humans in the context of interior and exterior. One of the main things is the relationship between humans and their natural surroundings. Ecocriticism includes ecology, ecofeminism, social ecology, and environmental justice [5]. Ecocriticism can help define, explore, and even solve ecological problems in a broader sense [8]. Literature has the potential to express ideas about the environment. This can be realized because literature functions as a medium for representing attitudes, views, and public responses to the natural environment around them. Literature grows, develops, and originates from the community and the natural (ecological) environment. The natural environment requires literature as a means of preservation. This confirms that ecocriticism tries to apply the concept of ecology to the study of literature and makes the natural environment the focus of its study.

Thus, ecocriticism is defined as an investigation of the relationship between literature and the environment. There are a number of criteria that explain this relationship, namely (1) the non-human environment exists not only as a frame but as a presence indicating that human history is implied in natural history; (2) human interests are not understood as the only legitimate interests (legitimate); (3) human accountability to the environment is part of the ethical orientation of the text, and (4) some understandings of the environment are as a process not as a constant understanding or a gift that is at least implied in the text [3].

2 Research Methods

This research is a critical analysis conducted on the object of study, namely the Minangkabau kaba using an ecocritical approach. The ecocritical approach emphasizes human behavior towards the natural environment, population explosion, and the economy [10]. The data were validated using theoretical triangulation which tested the validity of the data using the perspectives of the theories referred to in discussing the problems studied so that complete and comprehensive conclusions could be drawn. Then, the analysis technique uses Flow Analysis Models where in this analysis model three components of flow analysis are data reduction, data presentation, and conclusion drawing or verification are carried out flowing with each other with the data collection process [13].

3 Results And Analysis

In the daily communication process, the Minangkabau people use the Minangkabau language. The word kaba often appears in the process of conversation that occurs. For example, when a nephew has not seen his mother for a long time, when he does, he will say, “Baa kaba Mak?” or “How’s Mamak?”. The word kaba in the sentence means news with the intention of asking mamak’s news regarding life, work, health, and others because we haven’t seen each other for a long time. In addition, the word kaba also refers to folklore which is often referred to as the kaba Minangkabau.
Kaba is classified as folklore passed down from generation to generation which belongs to the community, not to individuals. The author of kaba is generally anonymous, kaba serves as entertainment, consolation, some are in the form of epics such as kaba Cindua Mato and kaba Anggun Nan Tongga [4]. Initially the kaba was conveyed to the public in the form of a show. Each region has its own genre of performance, for example in Padang there is a performance of Dendang Pauah (kaba dance accompanied by saluang, the text is in the form of a rhyme); in Pesisir Selatan there is Rabab Pasisia performance (kaba singing with violin accompaniment, the text is in lyrical prose), in Payakumbuh there is Sijobang performance (kaba Anggun Nan Tongga and kaba Magek Jabang) singing accompanied by a flick of a half-filled matchbox [2].

Kaba is used as entertainment to relax with family members. Usually the father would tell the kaba to his son so that the younger generation at that time understood well the stories of the kaba Minangkabau. This creates a sense of pride in the child because he can know and understand a story, then the child is told it back to his friend. Kaba Minangkabau is passed down from generation to generation in the form of oral literature which can be sung if accompanied by a saluang or rabab musical instrument by the kaba proficient. Then, for fear of losing this oral culture, and so that oral stories can survive in the development of community progress, the kaba stories are passed down in printed form.

Kaba is usually delivered at public and recreational events at night because during the day agrarian people work in the fields or gardens. In the delivery of kaba, the position of the kaba proficient is very important. It is not only a medium for conveying ideas and values, but also as the creator and composer of stories, so that the purpose of bakaba as entertainment is achieved.

To strengthen the appeal of the kaba, the kaba proficient usually give a variety of storytelling with rhymes as at the beginning of the kaba. Here is an example of one of these poems.

\[
\begin{align*}
\text{Dibawok pikek dibawok langau} & \quad \text{Carried by grasshoppers carried by flies} \\
\text{Kaba basambuang samo kaba} & \quad \text{The news continues with the news} \\
\text{Sungguah tamasiuk kaba bagalau} & \quad \text{It's really bad news} \\
\text{Ujudnyo samo di nan pangka} & \quad \text{it looks the same as the original}
\end{align*}
\]

Kaba as written literature in the form of books was published at the end of the 19th century, some of which were published by the Dutch government. Among them, Kaba Mama Si Hetong in 1892, Kaba Si Ali Amat in 1895, Kaba Si Umbuik Mudo in 1896, Kaba Si Manjau Ari in 1891, and Kaba Cindua Mato in 1891. In the 1920's to 1930's there were several kaba published including: Kaba Si Rambun Jalua in 1920, Kaba Si Sabariah in 1926, Kaba Si Untuang Sudah in 1930, Kaba Si Saripudi in 1935. Furthermore, in the 1950's to the 1960's publishers in the city of Bukittinggi and the city of Payakumbuh had published dozens of kaba. The leading kaba writer is Syamsudin Sutan Rajo Endah who wrote more than twenty kaba, Sutan Pangaduan wrote six kaba and Salasih wrote twelve kaba.

Kaba is expected to be a reflection medium for future generations in an effort to preserve the natural environment. This can be realized by transferring the following positive things contained in the kaba story. (a) Awareness, namely awareness of the need to maintain the balance of the natural environment and avoid pollution of river, sea and forest water. b) Knowledge, namely providing basic understanding of the function of the natural environment as a means of determining human welfare. (c) Attitude, namely exemplifying to get a set of values and responsibilities towards the natural environment and having the motivation to maintain and
develop the environment. (d) Skills, namely activities given to identify various natural environmental phenomena, investigate, and contribute directly to solving the problems of the natural environment itself. (e) Participation is helping to gain experience, use knowledge, and use thinking skills to solve environmental problems.

Kaba contains stories that require the conservation of the natural environment. The preservation of nature in the Minangkabau community cannot be separated from customs and traditions. Both of these things are still alive in the community in an effort to protect the natural environment. Therefore, it is not surprising that until now there is still a lot of forest in the Minangkabau region which covers the entire province of West Sumatra and several areas in the surrounding provinces. Although some areas have developed oil palm and rubber plantations, the forest ecosystem is still maintained and balanced. West Sumatra has great potential to build an even larger nature reserve, and the government is obliged to support it. West Sumatra is an example for the environment. The Nagari Sungai Buluh community can use the protected forest to be managed for 35 years, according to the term of the nagari forest management rights. The community can also carry out area utilization activities, environmental services, ecotourism, and collection of non-timber forest products. In addition, the community is also allowed to cultivate medicinal plants, ornamental plants, mushrooms, bees, and animal feed as well as captive wildlife. Together with the local government, the community determines partners for assistance activities from the government, non-governmental organizations, universities or other parties in community empowerment efforts.

The kaba texts are evaluated in terms of their harmful environment or beneficial effects. Many writers use the natural environment as a physical setting in their storytelling and choice of words, such as forest, sea, trees, and animals in the literary genres they make, including kaba. The writer makes a story with a description of the surrounding natural environment in an effort to describe the actual condition of the natural environment. Then from the use of the physical setting, it can also be seen how big and strong the writer's concern for the natural environment is. They also use characterization to study the characters in a story and the relationships between them. Next, they use setting elements to understand the time and place of a story text so that they can understand the various influences that these elements may have on their behavior, reactions, and actions.

Kaba Minangkabau text analysis is not something new. There are several previous studies that are relevant to this research to be conducted. Research related to the Kaba Minangkabau includes research conducted [7]. Fikri conducted research with the title “Local Wisdom in Kaba Bonsu Pinang Sibaribuik By Emral Djamil Dt. Rajo Mudo: a Heuristic-Hermeneutic Analysis”. The study analyzed four forms of local wisdom found in Kaba Bonsu Pinang Sibaribuik (KBPS) by Emral Djamil Dt. Rajo Mudo. The four forms of local wisdom are (a) philosophy, (b) social attitudes, advice and messages, (c) traditional ceremonies, and (d) habits or behavior in social relations. The study was conducted using a heuristic and hermeneutic approach. The results of the study concluded that KBPS is a useful source to recognize and understand the local wisdom of the Minangkabau community so that it needs to be studied and preserved [7]. Abdurahman menyajikan laporan penelitiannya ke dalam bentuk buku yang berjudul Nilai-nilai Budaya dalam Kaba Minangkabau: Suatu Interpretasi Semiotik. The result of the research is that the Minangkabau kaba reflects cultural values which show that the essence of life is the destiny of Allah and in living it, the characters put their trust in Allah in the form of practicing cultural values that are based on Islamic views [1].
4 Conclusion

Literature and the natural environment are two elements that are closely related. Literature tries to be a solution to the anxiety that occurs in society. This can be realized because literary works reflect the conditions of the rules, values, and norms that apply in society as in reality. Kaba is a Minangkabau literary work that contains a lot of philosophy of life. This can be used as a source of learning for readers and listeners how to live in a society and culture, especially in an effort to protect and preserve the natural environment.

Reference

Abstract. Validity is the level of measurement in a determination of the feasibility of an object being tested. The validity value comes from the validation process carried out between parties and other parties who are considered to have expertise and expertise in certain fields. This study aims to describe the validation value of a development of teaching materials for writing short stories based on a process approach with a student learning style intended for class XI SMK students in Banyumas. The development of teaching materials for writing short stories is based on a needs survey conducted on 13 schools in Banyumas Regency. This research uses research methods of the development research (R&D) type. Data acquisition using questionnaire filling techniques. After the completion of the development of teaching materials for writing this short story, a validation process is carried out to determine the extent of the feasibility of the resulting product. The results of this study will explain the process and value of validation carried out with three experts who are used as validators in the study. The acquisition of values carried out by expert validators 1 and 2 with an average score of 97.9 and assessments carried out by practitioner validators with an average number of values of 96.8. The validation results will later be used as a benchmark for the feasibility of a teaching material for writing short stories made.

Keywords: level of validity, development of teaching materials for writing short stories, validation values

1 Introduction

Learning Indonesian is one of the many compulsory subjects contained in the educational curriculum in Indonesia. In Indonesian learning, students in all levels of education in Indonesia are given learning materials in the form of theory and practice in the form of the use of language skills and deepening Indonesian as a national language.

In the context of linguistics and language science in practice, human beings have four types of skills in language. The four types of language skills include listening skills, reading skills speaking skills, and writing skills [4]. From the womb to growth and development as a human being, the first component that goes through is listening. Then spoke from the process of listening to it. Until then reading and lastly is writing skills [5]. Writing is defined as the process of expressing thoughts and flowing feelings through a symbol (writing). Writing can also be categorized as the result of a
person's thoughts or expressions conveyed by pouring them into a combination of language symbols [8]. Kusumaningrum argues that writing can be considered as the peak ability or skill of human beings in language, because writing is a form of linguistic activity that plays an important role in the dynamics of human civilization [7]. This opinion is in line with Tarigan's opinion which states that language skills can be obtained by practicing and increasing practice. [13].

Skinner posits that there are three aspects that support a person to be skilled in language, those aspects include frequency, imitation, and reinforcement. [1] Budiyono made this opinion clear that in language learning, frequency factor can also be interpreted as 'quantity of repetition' in practicing language skills [1].

In language learning, students are maximized to processes in the form of the application of language in everyday life, in addition to also studying modeling texts in the form of texts encountered in everyday life such as news texts, bigrafi texts, and also description texts, as well as many other texts. Meanwhile, in literary learning, explaining as a reflection in understanding social problems. From these literary works, students can better understand the use of language in terms of aesthetics and also the creativity of language use [10].

The importance of literary learning lies in the literary work itself. In addition to showing creativity and expression in language, literary works are also a conveyer or media that is able to bring good moral, social, spiritual values that can be useful for students [11]. This opinion is in line with what Wibowo expressed that the mission or purpose of literature is to reveal the expression of the soul, nuances of life, aesthetics or beauty, which is awakened in literature [14].

From language learning and literature learning, writing is a form of implementation of ideas and also thoughts produced by students through the process of digestion of their knowledge. As one of the complex language skills, writing skills need to be taught diligently and purposefully. The surprising thing is, there are still many teachers who are inconsistent in reading literary works (in the sense that teachers do not teach students to read and understand reading literary works for students), furthermore, there are still many teachers who lack competence in writing literary works. This is an irony, the teacher who is supposed to be a patron or role model in learning literature becomes invisible. As a result, students become uninterested in enjoying the field of literature in Indonesian learning, which then causes literary learning to seem to be a stepchild in Indonesian learning.

One of the lessons of literature in the subject of Indonesian that also experienced the treatment of 'stepchildren' was the learning of short stories. According to the revised edition of the 2013 curriculum at the high school level and equivalent, this short story learning material is contained in the subject of Indonesian class XI odd semester. The problem of learning short stories is the same as the problems faced by other literary learning, namely the low skill of students in writing their literary works.

Based on observations and interviews conducted on teachers of subjects Indonesian SMK Miftahul Huda Rawalo, students tend to dislike and love literature so that their interest in writing literary works is low, especially in these few semesters experiencing obstacles to the learning process due to the Covid-19 pandemic. A similar situation was also encountered in class XI students at SMK Pesantren Al Kautsar Purwokerto, the school which is a merger of pesantren and conventional schools has the same problems as those encountered at SMK Miftahul Huda Rawalo. The condition of students at SMK Pesantren Al Kautsar Purwokerto is also required to follow learnings that discuss religion, because students are challenged to focus on learning at school and also learning at islamic boarding schools.

The factors that cause the low skill of writing short stories do not rule out the possibility that the ability to learn to write short stories for class XI smk students can be improved to be even better. This can be pursued by providing learning to write literary works in an appropriate and fun way,
such as by providing appropriate and effective modules or teaching materials to improve and improve student learning in terms of writing literary works.

Judging from this case, the researcher made a form of ‘prototype’ of developing teaching materials for writing short stories based on a process approach with student learning styles. As mentioned in the previous paragraph, that one of the competencies that must be mastered by students in Indonesian lesson at SMK class XI semester 1 is to master short story material and be able to write short stories. Therefore, this research is focused on developing students' writing skills by applying innovative teaching material products that can support learning to write short stories.

The importance of this process approach is carried out because of the constraint factors experienced in learning to write short stories in schools, so that the teaching materials developed are an alternative that can be used in learning to write short stories. The teaching materials developed are also contained in it containing stages of the process that are in accordance with the student's learning style to later get guidance or direction from the teacher in order to learn techniques and processes in writing short stories.

Furthermore, learning style can be interpreted as a way of learning that is influenced by several important factors, including: physical factors; emotional; sociological; and environmental factors. A person is easier to learn and communicate in his own way and style, because basically learning style is key in developing performance, whether in a job, learning, or also in interpersonal situations [9]. This opinion is in line with what Chatib put forward that learning style is the most sensitive response in a person's thought system to receive information from the informing party [2].

The existence of teaching materials that are adapted to the student's learning style is expected to accommodate students' learning styles in learning to write short stories, so that if students learn according to their respective learning styles, the researcher's assumptions, can increase motivation, enthusiasm, and also interest in learning. The good result of this student's increasing interest in learning is their ability in terms of writing short stories.

After becoming a material or product that is ready to be used to add to student supplements in writing short stories, the teaching material developed needs to carry out validity or measurement test stages to find out the level or value of its effectiveness so that it can be used as a textbook which will later be used as a textbook for short story writing material in Indonesian subjects in class XI.

Based on the problems that have been described above, a textbook has been created that is intended to help teachers or teachers in learning to write short stories. However, it is also necessary to know the extent of the quality in the form of validation values obtained when validating with expert experts who are in accordance with their fields. In this study, the article will discuss how the level of validity or feasibility of validation values obtained from teaching materials developed to provide the function or purpose of describing the quality of the developed teaching material products.

**2 Research Method**

This research uses research methods of the development research (R&D) type. The application carried out in this research method is based on the adaptation of development procedures used in an effort to produce a certain product by testing the effectiveness of the use of the product developed [12]. Development research is a research process that aims to compile and develop from products that can be tested and accounted for [3].

This research uses six stages in development, namely: (1) analysis of potential and predetermined problems, (2) collection of research data, (3) creation of designs and products, (4) validation of products that have been made, (5) revisions of products that have been made, and (6) testing of
products. The instrument used in the study is in the form of data or research table which is used as an assessment or measurement guideline which is the basis for calculating the validation value given by the validator.

The results of the expert and teacher assessments then become a consideration for making improvements to the learning materials for writing short stories developed. In validating, the standard for giving predicates on the number of scores that will later be given by this validator uses the predicate of research according to what is described as follows [6].

<table>
<thead>
<tr>
<th>Predicate</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>80—100</td>
</tr>
<tr>
<td>Good</td>
<td>70—79</td>
</tr>
<tr>
<td>Sufficient</td>
<td>60—69</td>
</tr>
<tr>
<td>Less</td>
<td>&lt; 60</td>
</tr>
</tbody>
</table>

In the validation column passed in the questionnaire used, there is a scoring with calculation values ranging from 1, 2, 3, and 4. On the calculation of the score, 1 = less, 2 = sufficient, 3 = good, and 4 = excellent.

\[
\text{Excellent} \rightarrow \text{Not good enough}
\]

\[
\begin{array}{cccc}
4 & ✓ & 3 & 2 \\
\end{array}
\]

Then to calculate the average value on the validation result score, the researcher uses the following formula:

\[
\frac{E}{T} \times 100 = \text{Validation Score}
\]

For example, in obtaining six indicator scores in the results of the validation carried out, in indicators one to five got a score of 4, while in indicator six got a score of 3, then the calculation is as follows,

\[
\frac{23}{24} \times 100 = 95.8
\]

Therefore, the calculation of the validation gain above has an average value of 95.8. From these calculations, it is known that the value obtained is in the category of excellent.

### 3 Result and Analysis

After compiling a prototype of teaching materials for writing short stories based on a process approach with student learning styles for class XI SMK, the next step taken by the researcher is to validate the teaching materials made. Prototype validation of the teaching materials includes aspects of material presentation, content (material), language, and graphics or the appearance of the teaching materials made. In this case, it will explain several aspects of the discussion, namely (1) the results of the prototype validation test by expert validators (experts related to teaching materials), (2) the results of prototype tests by practitioners (teachers or teachers of Indonesian subjects), and (3) the advantages and disadvantages of the teaching material products made.

The testing phase of the prototype of teaching materials for writing short stories based on a process approach with student learning styles created and developed in this study involved two expert experts. The first expert involved was Dr. H. Kuntoro, M.Hum, who is a lecturer and expert in
teaching materials and learning from the Postgraduate Program in Indonesian Language and Literature Education, University of Muhammadiyah Purwokerto.

The second expert who was involved in testing prototypes of teaching materials to write short stories based on a process approach with student learning styles was Dr. Heru Kurniawan, S.Pd., M.A. who is a lecturer at the State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto. In addition to being a lecturer and expert in learning, the expert lecturer is also the founder of Rumah Kreatif Wadas Kelir which is engaged in education and learning. From the two expert lecturers, the teaching materials for writing short stories that are made and developed will be validated based on the content of the material (content) and also the presentation of the media, starting from the aspects of content, presentation, language and readability, and also graphics or displays of teaching materials. The results of the validation assessment from experts and practitioners (teaching teachers) will be presented in the Table and description as follows.

3.1. Prototype Validation Test Results by Experts

a. Validation Test Results by Expert I

In carrying out the validation stages of testing prototypes of teaching materials for writing short stories based on a process approach with student learning styles with expert lecturers I, validation requires one time or 1 stage, this can happen because the teaching materials that are obtained are considered to be quite feasible and meet aspects of teaching materials. The validation test, which was carried out involving expert lecturers I, was presented as follows.

1) Validation of Aspects of Material Presentation

This aspect of material presentation has two indicators contained in it, namely (1) the suitability of the order in the presentation of the material and (2) the suitability of the material presentation technique with the understanding of students. An overview of the assessment from expert lecturers regarding the presentation of material in teaching materials for writing short stories, can be seen in the following table.

| Table 2. Results of Expert Assessment of Aspects of Material Presentation |
|---|---|---|---|---|
| Indicator | Score | 1 | 2 | 3 |
| 1. Conformity of the order of presentation of the material | ✔ | 4 |
| 2. Conformity of presentation techniques with students' understanding | ✔ | 4 |
| Average | | 100 |

From the table, it can be seen that in the aspect of presentation there are two indicators that are the focus of the assessment. The first assessment, is the suitability of the order in which the material is presented. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of conformity of the order of presentation of the material falls into the category of excellent.

The second assessment is the conformity of the presentation technique with the student's understanding. The score obtained is 4. The value obtained from testing prototypes of teaching materials for writing short stories based on a process approach with student learning styles in indicators of the suitability of presentation techniques with student understanding falls into the category of excellent.
Based on these two scores, it can be analyzed that in the assessment of aspects of presenting teaching materials, writing short stories based on a process approach with a student learning style has an average of 100. From the results of the expert assessment, it can be concluded that the aspect of presenting the material in the teaching materials is included in the category of excellent.

2) Content Validation (Material)

In the validation of this content (material) there are six indicators that are the focus in submitting an assessment by expert validators. The six indicators include (1) the suitability of the title to the topic of discussion, (2) the completeness of the material, (3) the effectiveness of the examples, (4) the effectiveness of the practice of writing short stories, (5) the suitability of the competency test, and (6) the suitability of students' understanding with enrichment questions. To get an idea of the assessment of content or material from teaching materials for writing short stories by expert validators, you can see from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The suitability of the title with the topic of discussion</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Completeness of the material</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. Effectiveness of short story examples</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Effectiveness of the practice of writing short stories</td>
<td>✔</td>
<td>3</td>
</tr>
<tr>
<td>5. Conformity of competency test with the material presented</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>6. Conformity of students' understanding with enrichment questions</td>
<td>✔</td>
<td>4</td>
</tr>
</tbody>
</table>

**Average** 95,8

From the table above, it can be seen that in the aspect of content or material, there are six indicators that are the focus of the assessment. The first assessment, is the suitability of the title to the topic of discussion. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of the title with the topic of discussion falls into the category of excellent. The second assessment, is the completeness of the material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of material completeness falls into the category of excellent. The third assessment, is the effectiveness of examples of short stories. The score obtained is 3. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the effectiveness of short story examples falls into the good category. The fourth assessment is the effectiveness of the practice of writing short stories. The score obtained is 4. The value obtained from testing prototypes of teaching materials for writing short stories based on a process approach with student learning styles in indicators of the effectiveness of short story writing practices falls into the category of excellent. The fifth assessment is the suitability of the competency test with the material presented. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in indicators of the suitability of the competency test with the material presented is included in the category of excellent. The sixth assessment is the conformity of students' understanding with enrichment questions. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in indicators of the suitability of students' understanding with enrichment questions falls into the category of excellent.

Based on these six scores, it can be analyzed that in the assessment of aspects of content or material in teaching materials for writing short stories based on a process approach with student learning
styles have an average of 95.8. From the results of the expert's assessment, it can be concluded that aspects of the content or material in the teaching materials are included in the excellent category.

3) Aspects of Language and Readability

In this aspect of language and readability, there are five indicators that are the focus in submitting an assessment by expert validators, namely (1) the language contained in the title, (2) the selection of vocabulary in teaching materials, (3) the use of spelling in teaching materials, (4) the suitability of language use to students' cognitive development, and (5) the suitability of questions and explanations in teaching materials with the level of understanding of students. To get an idea of the assessment of linguistic and legible aspects of teaching materials for writing short stories by expert validators, you can see from the following Table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The language contained in the title</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Selection of vocabulary in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. The use of spelling in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>4. The appropriateness of the use of language to the cognitive development of students</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>5. The suitability of the questions and explanations in the teaching materials with the level of understanding of the students</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

From the table above, it can be seen that in terms of language and readability, there are five indicators that are the focus of assessment. The first assessment is the linguistics contained in the title. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the linguistic indicators contained in the title falls into the category of excellent. The second assessment is the selection of vocabulary in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of vocabulary selection in teaching materials falls into the category of excellent. The third assessment is the use of spelling in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials writes short stories based on a process approach with student learning styles in the indicator of the use of spelling which in teaching materials falls into the category of excellent. The fourth assessment is the suitability of the use of language to the cognitive development of students. The score obtained is 4. The value obtained from testing the prototype of teaching materials writes short stories based on a process approach with student learning styles in the indicator of the use of language to the cognitive development of students falls into the category of excellent. The fifth assessment is the suitability of the questions and explanations in the teaching materials with the level of understanding of the students. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in indicators of the suitability of questions and explanations in teaching materials with the level of understanding of students fall into the category of very good.

Based on these six values, it can be analyzed that in the assessment of language and readability aspects in teaching materials, writing short stories based on a process approach with student learning styles has an average of 100. From the results of the expert's assessment, it can be concluded that the linguistic and legible aspects in teaching materials are included in the excellent category.
4) Graphic Aspects

In this graphic or display aspect, there are nine indicators, namely (1) the attractiveness of the title of teaching materials, (2) the creativity of the title of teaching materials, (3) the harmony of colors, sizes, illustrations, and layout of illustrations on the cover of teaching materials, (4) the suitability of illustrations with the topic of the material in teaching materials, (5) color composition in teaching materials, (6) selection of typefaces (fonts) and sizes in teaching materials, (7) the size of the teaching materials, and (8) the thickness of the teaching materials. To get an idea of the assessment of graphic aspects or the appearance of teaching materials for writing short stories by expert validators, it can be seen from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The title of teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Creativity of teaching material titles</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. Harmony of colors, sizes, illustrations, and layout of illustrations</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>4. The suitability of the illustration with the topic of the material in</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>the teaching materials</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Color composition in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>6. Selection of typeface (font) and font size in teaching materials</td>
<td>✔</td>
<td>3</td>
</tr>
<tr>
<td>7. Size of teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>8. Thickness of teaching materials</td>
<td>✔</td>
<td>3</td>
</tr>
</tbody>
</table>

**Average** 93.7

From the table above, it can be seen that in the aspect of graphs or displays there are eight indicators that are the focus of assessment. The first assessment is the interest of the title of the teaching material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the title of teaching materials is included in the excellent category. The second assessment is the creativity of the title of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the creativity indicator of the title of teaching materials is included in the excellent category. The third assessment is the harmony of colors, sizes, illustrations, and layout of illustrations in the cover of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicators of color harmony, size, illustrations, and layout of illustrations in the cover of teaching materials is included in the excellent category. The fourth assessment is the suitability of the illustration with the topic of the material in the teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of illustrations with the topic of the material in the teaching materials falls into the category of excellent. The fifth assessment is the composition of colors in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with students' learning styles in the indicator of color composition in teaching materials is included in the category of excellent. The sixth assessment is the selection of fonts and sizes in teaching materials. The score obtained is 3. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicators of choosing a typeface (font) and size in teaching materials fall into the good category. The seventh assessment, is a measure of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for
writing short stories based on a process approach with student learning styles in the indicator of the size of teaching materials is included in the excellent category. The eighth assessment, is the thickness of the teaching materials. The score obtained is 3. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the thickness indicator of teaching materials is included in the good category.

Based on these eight values, it can be analyzed that in the assessment of graphic aspects or displays in teaching materials, writing short stories based on a process approach with student learning styles has an average of 93.7. From the results of the expert's assessment, it can be concluded that the graphic or display aspects in teaching materials are included in the excellent category.

b. Validation Test Results by Expert II

In carrying out the validation stages of testing prototypes of teaching materials for writing short stories based on a process approach with student learning styles with expert lecturers II, validation requires one time or 1 stage, this can happen because the teaching materials that are developed are considered to be quite feasible and meet the aspects of teaching materials. The validation test, which was carried out involving expert lecturers II, was presented as follows.

1) Validation of Aspects of Material Presentation

This aspect of material presentation has two (2) indicators contained in it, namely (1) the suitability of the order in the presentation of the material and (2) the suitability of the material presentation technique with the understanding of students. An overview of the assessment from expert lecturers regarding the presentation of material in teaching materials for writing short stories, can be seen in the following table.

| Table 6. Results of Expert Assessment of Aspects of Material Presentation |
|-----------------|---|---|---|---|
| Indicator        | Score | 1 | 2 | 3 | 4 | Value |
| Conformity       | 1. Conformity of the order in which the material is presented | ✔ | 4 |
| Conformity       | 2. Conformity of presentation techniques with students' understanding | ✔ | 4 |
| Average          | 100 |

From the table above, it can be seen that in the presentation aspect there are two indicators that are the focus of the assessment. The first assessment, is the suitability of the order in which the material is presented. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with the student's learning style in the indicator of conformity in the order of presentation of the material falls into the category of excellent.

The second assessment is the conformity of the presentation technique with the student's understanding. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of presentation techniques with student understanding falls into the category of excellent.

Based on these two values, it can be analyzed that in assessing aspects of the presentation of teaching materials for writing short stories based on a process approach with student learning styles has an average of 100. From the results of the expert assessment, it can be concluded that the aspect of presenting the material in the teaching materials is included in the category of excellent.
2) Content Validation (Material)

In the validation of this content (material) there are six indicators that are the focus in submitting an assessment by expert validators. The six indicators include (1) the suitability of the title to the topic of discussion, (2) the completeness of the material, (3) the effectiveness of the examples, (4) the effectiveness of the practice of writing short stories, (5) the suitability of the competency test, and (6) the suitability of students' understanding with enrichment questions. To get an idea of the assessment of content or material from teaching materials for writing short stories by expert validators, you can see from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The suitability of the title with the topic of discussion</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Completeness of the material</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. Effectiveness of short story examples</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>4. Effectiveness of the practice of writing short stories</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>5. Conformity of competency test with the material presented</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>6. Conformity of students' understanding with enrichment questions</td>
<td>✔</td>
<td>4</td>
</tr>
</tbody>
</table>

Average: 100

From the table above, it can be seen that in the aspect of content or material, there are six indicators that are the focus of the assessment. The first assessment, is the suitability of the title to the topic of discussion. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of the title with the topic of discussion is included in the category of excellent. The second assessment, is the completeness of the material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of material completeness falls into the very good category. The third assessment, is the effectiveness of examples of short stories. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the effectiveness of short story examples falls into the category of excellent. The fourth assessment is the effectiveness of the practice of writing short stories. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the effectiveness of short story writing practices falls into the category of excellent. The fifth assessment is the suitability of the competency test with the material presented. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of the competency test with the material presented is included in the excellent category. The sixth assessment is the conformity of students' understanding with enrichment questions. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of students' understanding with enrichment questions falls into the category of excellent.

Based on these six value gains, it can be analyzed that in the assessment of aspects of content or material in teaching materials, writing short stories based on a process approach with student
learning styles has an average of 100. From the results of the expert's assessment, it can be concluded that aspects of the content or material in the teaching materials are included in the excellent category.

3) Aspects of Language and Readability

In this aspect of language and readability, there are five indicators that are the focus in submitting assessments by expert validators, namely (1) the language contained in the title, (2) the selection of vocabulary in teaching materials, (3) the use of spelling in teaching materials, (4) the suitability of the use of language to students' cognitive development, and (5) the suitability of questions and explanations in teaching materials with the level of understanding of students. To get an idea of the assessment of linguistic and legible aspects of teaching materials for writing short stories by expert validators, you can see from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The language contained in the title</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Vocabulary selection in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. The use of spelling in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>4. The suitability of the use of language to the cognitive development of students</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>5. The suitability of the questions and explanations in the teaching materials with the level of understanding of the students</td>
<td>✔</td>
<td>4</td>
</tr>
</tbody>
</table>

**Average**

From the table above, it can be seen that in terms of language and readability, there are five indicators that are the focus of assessment. The first assessment is the linguistic contained in the title. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the linguistic indicators contained in the title falls into the category of excellent. The second assessment is the selection of vocabulary in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of vocabulary selection in teaching materials falls into the category of excellent. The third assessment is the use of spelling in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the use of spelling which in teaching materials falls into the category of excellent. The fourth assessment is the suitability of the use of language to the cognitive development of students. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of language use to student cognitive development falls into the category of excellent. The fifth assessment is the suitability of the questions and explanations in the teaching materials with the level of understanding of the students. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of questions and explanations in teaching materials with the level of understanding of students fall into the category of excellent.

Based on these six values, it can be analyzed that in the assessment of language and readability aspects in teaching materials, writing short stories based on a process approach with student learning styles has an average of 100. From the results of the expert's assessment, it can be concluded that the linguistic and legible aspects in teaching materials are included in the excellent category.
4) Graphic Aspects

In this graphic or display aspect, there are nine indicators, namely (1) the attractiveness of the title of teaching materials, (2) the creativity of the title of teaching materials, (3) the harmony of colors, sizes, illustrations, and layout of illustrations in the cover of teaching materials, (4) the suitability of illustrations with the topic of the material in teaching materials, (5) the composition of colors in teaching materials, (6) selection of typefaces (fonts) and letter sizes in teaching materials, (7) the size of the teaching materials, and (8) the thickness of the teaching materials. To get an idea of the assessment of graphic aspects or the appearance of teaching materials for writing short stories by expert validators, it can be seen from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The title of teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Creativity of teaching material titles</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. Harmony of colors, sizes, illustrations, and layout of illustrations in</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>the cover of teaching materials</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Compatibility of illustrations with the topic of the material in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>5. Color composition in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>6. Selection of typeface (font) and size in teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>7. Size of teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>8. Thickness of teaching materials</td>
<td>✔</td>
<td>4</td>
</tr>
</tbody>
</table>

**Average** 100

From the table above, it can be seen that in the aspect of graphs or displays there are eight indicators that are the focus of assessment. The first assessment is the interest of the title of the teaching material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the title of teaching materials is included in the excellent category. The second assessment is the creativity of the title of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the creativity indicator of the title of teaching materials is included in the excellent category. The third assessment is the harmony of colors, sizes, illustrations, and layout of illustrations in the cover of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of color harmony, size, illustration, and layout of illustrations in the cover of teaching materials is included in the excellent category. The fourth assessment is the suitability of the illustration with the topic of the material in the teaching material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of color composition in teaching materials is included in the excellent category. The fifth assessment is the composition of colors in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of illustrations with the topic of the material in the teaching materials falls into the category of excellent. The sixth assessment is the selection of fonts and sizes in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicators of choosing a typeface (font) and size in teaching materials is...
included in the excellent category. The seventh assessment, is a measure of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the size of teaching materials is included in the excellent category. The eighth assessment, is the thickness of the teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the thickness indicator of teaching materials falls into the category of excellent.

Based on these eight values, it can be analyzed that in the assessment of graphic aspects or displays in teaching materials, writing short stories based on a process approach with a student learning style has an average of 100. From the results of the expert's assessment, it can be concluded that the graphic or display aspects in teaching materials are included in the excellent category.

3.3. Results of Prototype Validation Test by Teacher

The testing stage of the prototype of teaching materials for writing short stories based on a process approach with student learning styles created and developed in this study, in addition to involving two expert experts also involved one practitioner (teacher). Practitioners who value the development of teaching materials for writing short stories are then referred to as practitioner validators. The teacher who became the validator of this practitioner was Nurina Paramita, S.Pd. who is also a teacher of Indonesian subjects at SMK Miftahul Huda Rawalo Banyumas.

a. Validation of Aspects of Material Presentation

This aspect of material presentation has two (2) indicators contained in it, namely (1) the suitability of the order in which the material is presented and (2) the suitability of the material presentation technique with the understanding of students. An overview of the assessment of practitioner validators regarding the presentation of material in teaching materials for writing short stories, can be seen in the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Conformity of the order in which the material is presented</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Conformity of presentation techniques with students' understanding</td>
<td>✔</td>
<td>4</td>
</tr>
</tbody>
</table>

From the table above, it can be seen that in the aspect of presentation there are two indicators that are the focus of the assessment. The first assessment, is the suitability of the order in which the material is presented. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with the student's learning style in the indicator of conformity in the order of presentation of the material falls into the category of excellent.

The second assessment is the conformity of the presentation technique with the student's understanding. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of presentation techniques with student understanding falls into the category of excellent.

Based on these two values, it can be analyzed that in assessing aspects of the presentation of teaching materials for writing short stories based on a process approach with student learning styles has an
average of 100. From the results of the assessment of the practitioner validator, it can be concluded that the aspect of presenting the material in the teaching materials is included in the excellent category.

b. Validation of Contents (Material)

In the validation of this content (material) there are six indicators that are the focus in submitting an assessment by expert validators. The six indicators include (1) the suitability of the title to the topic of discussion, (2) the completeness of the material, (3) the effectiveness of the examples, (4) the effectiveness of the practice of writing short stories, (5) the suitability of the competency test, and (6) the suitability of students' understanding with enrichment questions. To get an idea of the assessment of content or material from teaching materials for writing short stories by validator practitioners can be seen from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The suitability of the title with the topic of discussion</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>2. Completeness of the material</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>3. Effectiveness of short story examples</td>
<td>✔</td>
<td>3</td>
</tr>
<tr>
<td>4. Effectiveness of the practice of writing short stories</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>5. Conformity of competency test with the material presented</td>
<td>✔</td>
<td>4</td>
</tr>
<tr>
<td>6. Conformity of students' understanding with enrichment questions</td>
<td>✔</td>
<td>4</td>
</tr>
</tbody>
</table>

**Average** 95.8

From the Table, it can be seen that in the aspect of content or material there are six indicators that are the focus of the assessment. The first assessment, is the suitability of the title to the topic of discussion. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of the title with the topic of discussion is included in the category of excellent. The second assessment, is the completeness of the material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of material completeness falls into the very good category. The third assessment, is the effectiveness of examples of short stories. The score obtained is 3. The value obtained from testing prototypes of teaching materials for writing short stories based on a process approach with student learning styles in indicators of the effectiveness of short story examples falls into the good category. The fourth assessment is the effectiveness of the practice of writing short stories. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the effectiveness of short story writing practices falls into the category of excellent. The fifth assessment is the suitability of the competency test with the material presented. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of the competency test with the material presented is included in the excellent category. The sixth assessment is the conformity of students' understanding with enrichment questions. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of students' understanding with enrichment questions falls into the category of excellent.
Based on these six value gains, it can be analyzed that in the assessment of aspects of content or material in teaching materials, writing short stories based on a process approach with student learning styles has an average of 95.8. From the results of the assessment of the practitioner validator, it can be concluded that the content or material aspects in the teaching materials are included in the excellent category.

c. Aspects of Language and Readability

In this aspect of language and readability, there are five indicators that are the focus in submitting assessments by practitioner validators, namely (1) the language contained in the title, (2) the selection of vocabulary in teaching materials, (3) the use of spelling in teaching materials, (4) the suitability of language use to students' cognitive development, and (5) the suitability of questions and explanations in teaching materials with the level of student understanding. To get an idea of the assessment of linguistic and legibility aspects of teaching materials for writing short stories by validator practitioners can be seen from the following table.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Score</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The language contained in the title</td>
<td>✓</td>
<td>4</td>
</tr>
<tr>
<td>2. Vocabulary selection in teaching materials</td>
<td>✓</td>
<td>4</td>
</tr>
<tr>
<td>3. The use of spelling in teaching materials</td>
<td>✓</td>
<td>4</td>
</tr>
<tr>
<td>4. The suitability of the use of language to the cognitive development of students</td>
<td>✓</td>
<td>4</td>
</tr>
<tr>
<td>5. The suitability of the questions and explanations in the teaching materials with the level of understanding of the students</td>
<td>✓</td>
<td>4</td>
</tr>
</tbody>
</table>

Average 100

From the table above, it can be seen that in terms of language and readability, there are five indicators that are the focus of assessment from practitioner validators. The first assessment, is the linguistics contained in the title. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the linguistic indicators contained in the title falls into the category of excellent. The second assessment is the selection of vocabulary in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of vocabulary selection in teaching materials falls into the category of excellent. The third assessment is the use of spelling in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials writes short stories based on a process approach with student learning styles in the indicator of the use of spelling which in teaching materials falls into the category of excellent. The fourth assessment is the suitability of the use of language to the cognitive development of students. The score obtained is 4. The value obtained from testing the prototype of teaching materials writes short stories based on a process approach with student learning styles in the indicator of the suitability of language use to student cognitive development falls into the category of excellent. The fifth assessment is the suitability of the questions and explanations in the teaching materials with the level of understanding of the students. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of questions and explanations in teaching materials with the level of understanding of students fall into the category of excellent.

Based on these six values, it can be analyzed that in the assessment of language and readability aspects in teaching materials, writing short stories based on a process approach with student learning styles has an average of 95.8. From the results of the assessment of the practitioner validator, it can be concluded that the content or material aspects in the teaching materials are included in the excellent category.
styles has an average of 100. From the results of the assessment of the practitioner (teacher), it can be concluded that the linguistic and legibility aspects in the teaching materials are included in the excellent category.

d. Graphic Aspects

In this graphic or display aspect, there are nine indicators, namely (1) the attractiveness of the title of teaching materials, (2) the creativity of the title of teaching materials, (3) the harmony of colors, sizes, illustrations, and layout of illustrations on the cover of teaching materials, (4) the suitability of illustrations with the topic of the material in teaching materials, (5) color composition in teaching materials, (6) selection of typefaces (fonts) and sizes in teaching materials, (7) the size of the letters in the teaching materials, and (8) the thickness of the teaching materials. To get an idea of the assessment of graphic aspects or the appearance of teaching materials for writing short stories by validator practitioners, it can be seen from the following table.

<table>
<thead>
<tr>
<th>Table 13. Results of Teacher Assessment of Graphic or Display Aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicator</td>
</tr>
<tr>
<td>1. The title of teaching materials</td>
</tr>
<tr>
<td>2. Creativity of teaching material titles</td>
</tr>
<tr>
<td>3. Harmony of colors, sizes, illustrations, and layout of illustrations in the cover of teaching materials</td>
</tr>
<tr>
<td>4. Compatibility of illustrations with the topic of the material in teaching materials</td>
</tr>
<tr>
<td>5. Color composition in teaching materials</td>
</tr>
<tr>
<td>6. Selection of typeface (font) and font size in teaching materials</td>
</tr>
<tr>
<td>7. Size of teaching materials</td>
</tr>
<tr>
<td>8. Thickness of teaching materials</td>
</tr>
<tr>
<td><strong>Average</strong></td>
</tr>
</tbody>
</table>

From the table above, it can be seen that in the aspect of graphs or displays there are eight indicators that are the focus of assessment. The first assessment is the interest of the title of the teaching material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the title of teaching materials is included in the excellent category. The second assessment is the creativity of the title of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the creativity indicator of the title of teaching materials is included in the excellent category. The third assessment is the harmony of colors, sizes, illustrations, and layout of illustrations in the cover of teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the创意 indicator of the title of teaching materials is included in the excellent category. The fourth assessment is the suitability of the illustration with the topic of the material in the teaching material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicators of color harmony, size, illustration, and layout of illustrations in the cover of teaching materials is included in the excellent category. The fourth assessment is the suitability of the illustration with the topic of the material in the teaching material. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the suitability of illustrations with the topic of the material in the teaching materials falls into the category of excellent. The fifth assessment is the composition of colors in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the composition of colors in teaching materials is included in the excellent category.
based on a process approach with students' learning styles in the indicator of color composition in teaching materials is included in the category of excellent. The sixth assessment is the selection of fonts and sizes in teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicators of choosing a typeface (font) and size in teaching materials is included in the excellent category. The seventh assessment, is a measure of teaching materials. The score obtained is 3. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the indicator of the size of teaching materials is included in the good category. The eighth assessment, is the thickness of the teaching materials. The score obtained is 4. The value obtained from testing the prototype of teaching materials for writing short stories based on a process approach with student learning styles in the thickness indicator of teaching materials falls into the category of excellent.

Based on these eight values, it can be analyzed that in the assessment of graphic aspects or displays in teaching materials, writing short stories based on a process approach with student learning styles has an average of 96.8. From the results of the expert's assessment, it can be concluded that the graphic or display aspects in teaching materials are included in the excellent category.

4 Conclusion

Data from the results of research carried out by expert validators and practitioner validators (eye teachers on teaching materials for writing short stories, namely from expert validator I if converted the results of the assessment carried out obtained a score of 81 with an average value of 96.4, it can be said that the value given by expert validator I is included in the criteria very well. Then, from the expert validator II, if converted, the results of the assessment carried out obtained a total value of 84 with an average value of 100, it can be said that the value given by the expert validator II is included in the very good criteria. Meanwhile, the assessment carried out by the practitioner validator on the teaching materials for writing short stories if converted obtained a total value of 82 with an average value of 97.6, it can be said that the value given by the practitioner validator is included in the criteria very well.

References


Critical Analysis of the Use of Digital Book in the Literacy Program for Students' Reading Interest

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Abstract

Learners at the elementary school level, from low to high levels, do not yet have good reading awareness. The study aims to describe the effect of the existence of digital books on literacy programs. This Literacy Program was launched by the Ministry of Education and Culture with the written regulation of the Minister of Education and Culture Regulation Number 23 of 2015 became known as the School Literacy Movement. Meanwhile, this digital book was used as a learning medium that supports literacy programs, especially digital literacy programs. Critical analysis is used as a method to reveal the effect of digital books on literacy programs. Based on the analysis of this study, the following conclusions were obtained. There are two types of effects from the application of digital books in literacy programs on students' reading interest, namely positive and negative effects. The positive effect is that learners are increasingly interested in learning with digital books, teachers must have extensive knowledge of internet-based learning, students must understand technology, are more environmentally friendly, cheaper, and easier to carry everywhere. The negative effect is that students must have a mobile phone, depending on electricity, students become dependent on quota or Wi-Fi.

Keywords: digital books, literacy programs, critical analysis

1 Introduction

Literacy learning must start from early childhood to get optimal results, which is commonly referred to as early literacy [13]. One of the literacy skills that need to be improved is reading literacy. Reading comprehension has an important role in people's lives. Reading is an important bridge for students who want to have interactive skills to integrate all the information around them.
Reading comprehension has an important role in people’s life. Reading becomes an important bridge to the students who want to integrate interactive ability[15]. Reading is an activity that applies some of the abilities to process reading text to understand the content of reading. Therefore, reading can be called an activity to get the information or message delivered in written language [13]. A person can read, not only because of coincidence but also because someone learns and practices to read a text.

The result suggests that reading interest has an important role in reading comprehension. Students who have a high level of reading comprehension can be seen from the intensity of reading [13]. Students who often read will faster to get the essence of text without repetition. They are also easy to find information and knowledge, enhance their achievement, develop their abilities, and make communication both orally and written.

The length or length of time a person knows the ability to read from pre-school education to the last education should make learners love reading more and make this reading ability a daily habit, but this is not a reality in the field. Based on the findings of research conducted by Ruddamayanti[4], many students, especially students at the elementary school level, from low to high levels, do not yet have a good reading awareness. Students will not read books in class or go to the library to just borrow books to read if they are not instructed by the teachers. So it can be said that asking students to read is very low. High-level learners at the elementary school level are more interested in reading books with lots of pictures than lots of writing or text. In addition, learners of this age prefer to listen to teachers or parents to read texts rather than these learners reading alone. Meanwhile, advanced learners prefer to read novels or comics rather than learning material books.

Apart from Ruddamayanti, some studies say that Indonesia is a country that has problems dealing with reading interest as revealed by PISA [9]. PISA further said that Indonesia ranks second from bottom out of 61 countries for the level of reading done by students. This is related to mobile phones that are the choice of students to accompany learning rather than reading books by the reason that it is faster to find all sources of information for students who have a lot of time in using mobile phones. Students prefer to use mobile phones to play online or offline games and use them to communicate, but not use them for learning. The students are lazy to read books because in the reading book it takes a longer time to find the information they are looking for by opening from one page to another than from one chapter to another. It is different from mobile phones, the students only need to type in a search engine so that all the information they are looking for is immediately visible and can be enjoyed immediately. This is a very, unfortunately, habit because it is not used for learning. This is what underlies the need to create learning media that uses or is technology-based, so we need an action that makes mobile phones become one of the learning media.

Based on the description of reading awareness which is still low, its effects on the lack of students’ ability to understand a text or reading. It is due to the low ability of a person to process and understand information when doing the reading and writing process. This ability is called literacy[2]. So that someone who already can string words well and make other people receive the message he wants to convey both orally and in writing, then that person already has better literacy skills. The reality is that there is still an imbalance between people who have good literacy skills and those who do not have these abilities well.

This is what underlies the development of the School Literacy Movement (GLS) by the Ministry of Education and Culture. GLS is an important part of in breakthrough for developing student competencies, one of which is
to read fifteen minutes of non-lesson books before the lesson begins. This is stated in the Regulation of the
Minister of Education and Culture Number 23 of 2015

The term literacy is essentially not enough to mean just reading and writing activities, more than literacy. The
reason is it includes the ability to think critically in understanding everything in various fields. Reading and
writing are part of the literacy activity itself[6]. In addition, UNESCO also argues that literacy is concerned
with the learning process of individuals to achieve goals, develop the knowledge gained, and be able to
participate fully in the community and society at large[5]. The Literacy and Numeracy Secretariat (2009) states
that literacy can form a critical society and help prepare a person to live in a knowledge society ultimately.
Learners are expected to commit to all literacy activities that are not just reading and writing but can think
critically and apply noble values in every lesson (reading results, research, and so on).

Even though this literacy can be used as a culture, it means that it becomes a reading habit anywhere and
anytime. Besides, people are also happy if they can express what they feel and think in a written way that does
not confuse the norms, culture, and religion they follow. Social media is now a place for people to share what
they feel and think. Many social media users express themselves without paying attention to cultural and
religious norms so they often make other people angry when they read the writings on social media. This has
also inspired the emergence of a literacy program or literacy movement in schools (GLS). This literacy
movement develops according to the development of an era that is all easy with the advancement of
sophisticated technology.

Technology, it is a word that cannot be separated from human life in the 21st century. The 21st century is a century
that prioritizes ease of activity. Everything that humans do can be facilitated by the existence of technology,
both in the form of technology that is difficult to carry, such as the machines used in factories to facilitate the
production of goods, to technology that is easy to carry, such as gadgets. This device is easy to carry with
several models of various types of applications and specifications. All things in today's gadgets make people
feel more comfortable, such as games and other entertainment applications that make human life easier, such
as how easy it is for an academic to search for knowledge from the past to the latest without having to go to the
library.

Machines and gadgets are technologies that can be seen around humans. This technology brings changes in
human life in all fields as said by Ruddamayanti [14]. One of the changes that have been carried away by the
convenience brought by technology in the world of education. Today, the world of education cannot be
separated from technological advances, such as gadgets. Teachers and students can use comfort and
convenience technology in supporting the world of education. The convenience that teachers and students get
from technological advances in the world of education is the existence of YouTube. YouTube is a social media
that shares videos or moving images in which it is enriched with sound, music, and other supports[10]. Teachers
and students can also have or search for online games that can be searched by using Google Chrome, Yahoo or,
other search engines. One example of a game that can be used in the learning process is word wall. Learners
can enjoy the games found on the word wall to play that supports learning, such as reading comprehension or
vocabulary improvement[8]. The effect of the game is being inserted in the learning process helps the learner
feel comfortable and understand the material easier[12]. Learners enjoy the learning process more.
In addition, the technology that can be used as a medium for the learning process is digital books or better known as E-book. This type of book is easier for teachers and students to carry. This E-book or digital book is a book that has text and images that are used as a tool to explain easily and concisely in the form of text and images in digital form. The next step is the book can be read through a computer or device owned[8]. When the learner uses the device to read it, the learner can carry it everywhere without being afraid to be burdened by his body in carrying it. In addition, learners in reading digital books can do it anywhere and anytime.

Based on the things that have been revealed, a question arises that requires reflection and answers. The question is as follows:

What is the effect of the existence of digital books on literacy programs on the reading interest of elementary school students?

2 Research Method

The method used to analyze this study is critical analysis. One of the originators of critical analysis theory by prioritizing the use of the five elements theory is Harold D. Lasswell[16]. The explanation of the theory of the five elements is as follows:

2.1. Who or Who delivered,
2.2 Say what or what is said,
2.3 in what channel or through what channel,
2.4 to whom or to whom,
2.5 what effect or what effect.

The data used to examine this study uses four journals, both domestic, and international journals. The articles uploaded in the domestic journal are Readiness of Digital Book-Based Learning by Didik Dwi Prasetya and Use of Digital Books to Increase Reading Requests by Ruddamayanti. Two articles uploaded by international journals used are A Study of the Effects of Digital Learning on Learning Motivation and Learning Outcome by Ming-Hung Lin, Huang-Cheng Chen, Kuang-Sheng Liu affiliated with Tung-Fang Design Institute, The Effects of Electronic Books on the Reading Experience of First Grade Students by St. Ashley Melinis affiliated John Fisher College.

3 Results and Discussion

3.1 Research result

Critical analysis is used to answer the problem formulation in this study. The Critical Analysis is adapted to this study so that it places more emphasis on effects instead of the other four elements. This has the aim of making it easier to understand, the positive and negative effects of digital books on the world of education.

The theory of the five elements is
3.1.1 Who or Who delivered,
This Literacy Program was created and promoted by the Ministry of Education and Culture. This literacy program is known as the School Literacy Movement (GLS). GLS is an effort that involves all school members (teachers, students, parents/guardians) and does not forget the society, because it is part of the education ecosystem[6].

3.1.2 Say what or what is said,
The GLS has three stages that must be carried out in its implementation in schools [5]. These stages consist of habituation, development, and learning. This habituation stage fosters interest in reading before learning for 15 minutes. This is under Permendikbud No. 23 of 2015. Furthermore, the development stage that is usually carried out is to improve literacy skills through activities responding to enrichment books. The last is the learning stage. This stage aims to improve literacy skills in all subjects: through enrichment books and reading strategies in all subjects. The GLS aims to foster enthusiasm for students to have a high interest in reading in all subjects.

3.1.3 In what channel or through what channel,
Channel used to spread this GLS through various media. The first official print media from the Ministry of Education and Culture is the 6th edition of Jendela magazine[14]. In addition, the Ministry of Education and Culture is also aggressively publishing the School Literacy Movement or GLS through print media, visual media, and also social media. This is done to make the GLS widely known in all circles that are part of the education ecosystem. The education ecosystem consists of teachers, students, parents/guardians of students, and the community.

3.1.4 to whom or to whom,
The GLS is aimed at all parts of the education ecosystem. GLS is prioritized for teachers and learners who are in direct contact with the program. The teacher as a teacher is a pioneer for this program because it introduces students directly. Learners in this program are a core part of the program. Learners are the part that will be changed to become more well-mannered through cultivating the school ecosystem which is manifested in the School Literacy Movement.

3.1.5 what effect or what effect.
Digital books that are used as learning media can use games or games or the term gamification. Gamification in recent years has developed very quickly and has begun to penetrate various business fields such as web designers and even workers who have something to do with education such as teachers have started using gamification as a medium specifically developed to achieve learning outcomes from learning (Welbers et al., 2019). This gamification can be used on mobile phones and can be made online or offline or both at once. Various kinds of gamification can be used in education such as a multiple-choice quiz app, completing sketches, compiling sentences, etc. The gamification attracts students because, in addition to drawing sketches and attractive colors, it can also make students challenged to get a higher score than their friends.

Digital books can also use images such as comic strips or in the form of animation. This animation can be made by yourself or can be downloaded from the internet. This animation can also attract students’ attention to study[3]. Animation is more effective in attracting students’ attention to reading and learning than digital books
which only contain text without pictures. Digital books can not only contain animation but can also contain sound, music, highlight text, and narration[16].

Teachers are policymakers in the continuity of the learning process in the classroom. Teachers must think that the best for students in this case is the process of understanding a material. Teachers can use digital books to help development, especially the process of understanding a material[1].

This digital book is helped a lot by the internet. This internet helps so that learning objectives are achieved properly. This can replace the traditional learning process, namely the face-to-face learning process[12]. The technology of handy and portable PDAs and smartphones is getting mature that about everyone has a device in hand.

3.2 Discussion

There are positive and negative things about the existence of digital books in their application in the learning process.

3.2.1 Positive effect

3.2.1.1 Learners are increasingly interested in learning with digital books

Learners in the learning process become very enthusiastic. This can be seen clearly from the attitude of the learner who initially seemed not serious in carrying out the learning process to be more enthusiastic and very much looking forward to the Indonesian language learning process using digital books. So it can be said that the learning process with this digital book is highly anticipated by learners[12]. Learning is not only enthusiastic in the reading process but also in the process of understanding the reading text as well as answering reading comprehension questions. This all happened because the digital book contained interesting online games and was following the basic competencies of learning Indonesian.

3.2.1.2 Teachers must have extensive knowledge of internet-based learning.

The 21st century is a century where the movement of science is developing rapidly because of the technology that follows it. In this century, if someone does not keep up with the times, they will be eroded and left behind by others. As with education, teachers must be technology literate. Teachers must understand that there are many online and offline media available on the internet that can be used to teach in the classroom.

Learning media can be accessed from the internet to develop the learning process so that it is not monotonous and can make students enthusiastic to learn in the learning process both offline and online. Teachers must know the address of internet websites that can assist vt. teachers in providing explanations more easily and acceptable to their students, such as http://librarianmendunia.orga website to read children's E-books for free, legal, in Indonesian and other regional languages. Free Literacy Book Reading Collections for Elementary, Middle, and High School Children are in the form of educational comics that can be accessed at https://komik.Pendidikan.id There are many more useful websites for the world of education, so teachers must be good at it. looking for one that should be tailored to their individual needs.

3.2.1.2 Students must understand technology.
So, not only teachers who have an understanding of technology to help understand. Learners can immediately look for an explanation that is more understandable if the explanation from the teacher is not easy to understand. The knowledge possessed about technology makes students more masters of the following subjects and enjoys the subjects that must be passed.

3.2.1.3 More environmentally friendly.

Printed books require paper made from the parts of a tree. This can disrupt the balance of life on this earth. This digital book does not require paper because student responses can be in the form of answers or student work directly collected in the digital book.

3.2.1.4 Cheaper and easier to carry everywhere.

Digital Books are cheaper because users only need to download once but can be used over and over again. In addition, this digital book is very easy to carry everywhere. This digital book can be embedded in a mobile phone which is smaller in size when compared to the size of a material book or ordinary book. It can be said that digital books are lighter than ordinary textbooks.

3.2.2 Negative effects

3.2.2.1 Students must have a mobile phone.

Learners in the 21st century are ready to use digital books on their respective devices. The reason that underlies this statement is that there are no learners in this century who do not have a smartphone. Learners at the elementary school level do not yet have their own devices, but parents lend devices and then supervise the device-based learning process. This supervision needs to be done so that students continue to learn according to the direction of the teacher or teacher, and do not use it to play online games only.

The mobile phone used for this digital book is at least a mobile phone that can already be used to view YouTube and download it. Old model mobile phones cannot be used for digital book-based learning.

3.2.2.2 Depends on electricity

The mobile phone that is embedded in the digital book still requires electricity to support the battery of the mobile phone. The mobile phone battery must be fully charged because if it is not fully charged it will require electricity to make electricity full again.

3.2.2.3 Learners become dependent on quota or Wifi

Digital books can be tailored to the needs of students and teachers. There is a very important thing to note, namely that the digital book is made as an offline book or a mixture of offline and online. Offline digital books mean that teachers and students are only glued to the text and images that are the content of the digit digital book the other hand, digital books that have online features can connect book materials to the internet. The point is, digital books can include online games that can be changed according to the features of the game. What can be ascertained from this is that learners can enjoy learning Indonesian very well because there are games that are challenging but still follow the competence of the learning. The teacher will not lack materials to teach or add enrichment material from the internet. This digital book, which includes online features, makes this digital book user inseparable from Wi-fi and internet quota[14]. This has an impact on the unavoidable need
for an internet quota for the learning process. If you don't have an internet or Wi-fi quota, the learning process can be left behind.

4 Conclusion

Digital books or better known as E-books are learning tools or media that can be used to foster students’ enthusiasm for literacy or reading. There are 2 types of effects from the application of digital books in literacy programs on students' reading interest, namely positive and negative effects. The positive effect is that learners are increasingly interested in learning with digital books, teachers must have extensive knowledge of internet-based learning, learners must understand technology, are more environmentally friendly, cheaper, and easier to carry everywhere. The negative effect is that students must have a mobile phone, depending on electricity, students become dependent on quota or Wi-fi

Reference


The Enormous Amount of Indonesian Cyber Literature Readers: The Form of Literacy Improvement?

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Abstract. Cyber literature is literary work utilizing up-to-date technology. Many new authors use the cyber literature platform facility as a medium in publishing their works. One of the most used platforms is the Wattpad. Authors on Wattpad bring various themes, and its readers reach tens of millions. The problem is determining the correlation between the huge number of Indonesian Wattpad readers and the literature awareness, especially cyber literature. This issue is interesting as a survey result on literacy level conducted by the Program for International Student Assessment (PISA) in 2019 revealed that Indonesia was 62nd of 70 countries. The survey result proves that Indonesia still has a low literacy level. Based on a survey of university students in Malang, East Java, the respondents were not fully aware of cyber literature due to low literacy and interest in reading, particularly cyber literature.

Keywords: cyber literature, reading literacy, university students.

1 Introduction

Cyber literature in Indonesia has developed significantly, marked by new authors publishing their works. The increasing trend is because writing, editing, publishing and distributing literary work have been easier with the help of technology. Many applications and social media facilitate this urge. At the same time, groups of people who want to write become more significant on social media. These people interact, learn, and even publish their work together, both online and printed. All activities are accessible subject to the device availability connected to the internet, such as laptops and other gadgets. Besides, society's desire to write literary work also holds the main support for developing cyber literature.

The development of cyber literature comes with the emergence of social media account of various cyber authors. Social media aims at reducing the distance between authors and readers. Besides, this platform also serves a promotion function and loyalty from the readers in following to read the authors' works. Social media contains communication about the authors’ works, small quizzes to strengthen the bond between and among readers and authors, moreover,
personal information uploaded about the authors. The functions social media serves also becomes a marketing strategy from the authors.

The efforts done by the authors seem to produce the expected result. Currently, there are numerous novels sold on the Pre-order system. The system commonly comes in interesting packages such as T-shirts, key chains, bookmarks, calendars, and other merchandise. Apart from the sales system, the authors' success can be reflected by the number of readers logged in to their accounts and followers on social media. Thus, the internet holds a significant role in facilitating authors to produce qualified literary works for the readers, and at the same time to market their works worldwide faster, easier and cheaper.

The increase of authors in literary work should represent their quality in the writing field. An author's sensibility in viewing a particular social issue and phenomena is a skill needed to offer an interesting work of literature. Based on research conducted by Noor [19], an author's creative process is inseparable from the surrounding society that serves reality functioned as the source of ideas. Various information and experience are obtained through their interaction and access to information technology facilities. An author can present his/ her creativity through the profound function or benefit their work can serve [10]. Besides, an author can utilize his/ her imagination to produce a work at its best [31]. Several authors have presented a creative process in various ways; one of them is John Dami Mukese, a poet who represented his deep sensitivity toward social reality in the Flores community into a literature work [23].

As explained earlier, the life reality surrounding the author is an endless inspiration source for authors. Thus, author needs to wrap the issue into attractive story. Dee Lestari also experienced the same while writing Aroma Karsa, her novel. Two factors affect Dee Lestari throughout her creative process: her inner drive to write and her craving for reading [7]. Observing the surroundings and a rich experience in reading and intensive interaction with society will improve an author's creativity [17]. The mentioned factors shape an author mindset throughout the production process of a literary work [2].

Creativity in the post-modern era appears in the form of theme ideas and how an author invites the readers to enrich the story itself and attract and bind his/ her readers with the story being written. The cyber authors' attempts seem successful as more readers are attracted to read the cyber literary works. One particular cyber novel may have millions of readers and will probably keep increasing as several cyber works of literature are free of charge.

The rapid development of cyber literature is in line with the vast-growing of technology. This growth is also known as the new era of disruption. In 1997, Clayton M Christensen introduced the disruption theory where technology has innovation and created new market share to replace the existing one [12]. Several new authors have benefited from the advanced technology in producing their works. The convenience of producing the work surely benefits the authors as they can observe the readers' interest in the cyber platform. Thus, the more readers are attracted to read the work, the more urgent it is for the author to continue writing and pack it in various ways of marketing on social media. The transformation of writing media should affect Indonesian literature to develop more rapidly and become significant within modern literature periodization. Besides, the vast-growing cyber literature should increase youth literacy, especially university students. Nevertheless, the assumption requires validity as the LSI survey
result proves that the global cyber literature does not significantly affect the development of cyber literature in Indonesia.

The number of cyber readers that reach millions of people do not equal the total population in Indonesia. Advanced technology does not directly attract people to read more literary works. The fact is reflected through a survey result by Lembaga Survey Indonesia (LSI) that found the reading interest of literary work in Indonesia reached 6.2% (December, 2017). The survey covered 1,200 Indonesian aged above 17 years old [3]. The survey proves that the number of people interested in literary work does not equal the population aged above 17 years old. What about university students' interest in cyber literature? The question is significant in finding the data on university students' literacy level towards cyber literature developing vastly.

Several studies on cyber literature development have been conducted in Indonesia. One of them focused on children folklores -10-. The study found that the utilization of children literary works as a medium to develop language creativity has not reached its maximum potential. Children imagination in language creativity needs more elaboration and development through children literary work using attractive language style accordingly. Qualified and acceptable literary works mean producing an appealing story, but also word choice and language style should be considered to attract more readers. Thus, cyber literature significantly depends on the quality of the work itself.

There have been several studies conducted on the development of cyber literature. Some studies found that cyber literature was not good; nevertheless, many readers responded positively and considered that not all works were bad [4]. Therefore, it is strongly suggested that lecturers encourage the students to read more cyber literature based on several established criteria that aim to assist the students in finding qualified and benefitting cyber literary works. Additionally, the encouragement also increases the students’ literacy on cyber literature, especially the students of Indonesian Language Education and Indonesian Literature study programs.

2 Research Method

This study applied the qualitative descriptive research method. The object of the study was students of the Indonesian Language Education study program of Universitas Muhammadiyah Malang that were academically active during the odd semester of 2021/2022. The study was held from November 10 to 20, 2021, by distributing google form questionnaires. The total respondents were 264 students that ever accessed or often read cyber literature on various online platforms. The following is the respondent distribution of the research.

<table>
<thead>
<tr>
<th>No</th>
<th>Student grade (semester)</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I</td>
<td>47</td>
<td>17.8 %</td>
</tr>
<tr>
<td>2</td>
<td>III</td>
<td>44</td>
<td>16.7 %</td>
</tr>
<tr>
<td>3</td>
<td>V</td>
<td>53</td>
<td>20.1 %</td>
</tr>
<tr>
<td>4</td>
<td>VII and above</td>
<td>120</td>
<td>45.5 %</td>
</tr>
</tbody>
</table>
The questionnaire attempted to investigate the students' cyber literature level of the Indonesian Language Education study program. The study is significant as these students must expose themselves to literary works and appreciate and review them. Since students currently live and grow in the cyber era, this research focuses on the cyber literature. The questionnaire was arranged based on several indicators believed to affect reading awareness and indicate the students' literacy on cyber literary works. The analytical techniques were by observing the questionnaire results, describing data, interpreting data, conclusion-drawing, and reporting it in a scientific article.

3 Result and Discussion

The rapid advancement of technology causes students to prefer reading through gadgets or laptops to libraries as one of the effects of the cyber era. The vast usage of technology marks this era in all aspects of life, one of which is literature production. Many literary works are published online to facilitate people and readers to access the work more accessible and more quickly. Thus, this facility becomes an open opportunity for authors to write and publish their works online [32]. Facilitating this need caused many platforms to emerge online for both authors and readers, including the Wattpad.

Cyber literature presents in many forms. There are also additional creativity elements on it, such as visualization in poems [5]. This addition is rarely found in non-cyber works. Thus, the current technology has a vast effect on the literary-based creative industry. Nevertheless, the cyber literature does not take over the part of non-cyber literary production, which still runs based on the printed and cyber publications [14]. There are many printed novels taken from cyber literary works.

Cyber literature, in some ways, urges the readers to be more aware of literary works. The students' literacy significantly determines the quality and quantity of the works they read. The cyber literature measures the comprehension and ability to use information obtained through the internet. It consists of analyzing and evaluating skills on information found through the internet. Cyber literature can control information obtained by society and interpret messages shared online; thus, it can benefit the readers and other people [26].

Nevertheless, advanced technology and cyber literature are not accompanied by university students' improvement. The following survey result supports the finding. The table presents the respondents concerning factors affecting the students' cyber literacy.
Ten indicators were applied to measure factors affecting the students’ literacy on cyber literature. The above table indicates that 74.2% of respondents have a high curiosity about developing Indonesian literary works. The high percentage is a good starting point for students to read the cyber literature more. Their curiosity proves the urge to learn more about the development of the most-recent Indonesian literature. Students’ curiosity increases as the internet and gadgets improve the facility in accessing cyber literature. However, it turns out that reading cyber literature is not a necessity for students. This fact is also supported by a social environment that is not always supportive, students who are not hungry for stories that have educational value, and students who do not try hard to finish their readings. One interesting fact is that students are aware of the importance of cyber literature; nevertheless, the awareness is not followed by actively supporting the development of cyber literacy.

In addition to the indicators of factors affecting students' cyber literacy, the following table presents the level of cyber literacy of students of the Indonesian Language Education Study Program.
<table>
<thead>
<tr>
<th>No</th>
<th>Students literacy index</th>
<th>Yes (%)</th>
<th>No (%)</th>
<th>Maybe/ Sometimes (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Students’ skills</td>
<td>94</td>
<td>30</td>
<td>11,4 140 53</td>
</tr>
<tr>
<td>B</td>
<td>Accessibility</td>
<td>193</td>
<td>12</td>
<td>4,5 59 22,3</td>
</tr>
<tr>
<td></td>
<td>Internet accessible for cyber literature reading</td>
<td>154</td>
<td>24</td>
<td>9,1 86 32,6</td>
</tr>
<tr>
<td></td>
<td>Wifi accessibility for cyber literature reading</td>
<td>110</td>
<td>33</td>
<td>12,5 121 45,8</td>
</tr>
<tr>
<td>C</td>
<td>Students’ Culture</td>
<td>66</td>
<td>32</td>
<td>12,1 166 62,9</td>
</tr>
<tr>
<td></td>
<td>The determination to read cyber literature</td>
<td>56</td>
<td>81</td>
<td>30,7 127 48,1</td>
</tr>
<tr>
<td></td>
<td>Laptops for cyber literature reading</td>
<td>179</td>
<td>13</td>
<td>4,9 72 27,3</td>
</tr>
<tr>
<td></td>
<td>Gadgets for cyber literature reading</td>
<td>55</td>
<td>36</td>
<td>13,6 173 65,5</td>
</tr>
<tr>
<td>D</td>
<td>Benefits</td>
<td>224</td>
<td>2</td>
<td>0,8 38 14,4</td>
</tr>
<tr>
<td></td>
<td>Positive benefits from reading cyber literature</td>
<td>22</td>
<td>170</td>
<td>64,4 72 27,3</td>
</tr>
</tbody>
</table>
There are four dimensions in measuring the students’ literacy index. This index was adapted from the reading activity index of the Center of Policy Education Research and Culture, Ministry of Education and Culture, arranged in 2019. The four indexes consist of students’ skills, accessibility, students’ culture, and benefits. Based on these indexes, students cannot fully access information online, particularly the cyber literature. This finding reflects a significant challenge in the fast-growing era of cyber literature as students should be more skillful in accessing the cyber literature platform and their reading and comprehension skills.

Based on accessibility, students did not experience significant issues accessing cyber literature due to their availability of personal internet package and wifi access. The only issue in this dimension is the uneven distribution of internet connection throughout Indonesia, resulting in difficulty for some students to access it in their rural and remote hometowns. At the same time, from the cultural point of view, students did not experience significant issues in accessing the internet as they were provided with laptops or gadgets connected to the internet. Nevertheless, reading, especially cyber literature, is not yet necessary for most students; therefore, not all students can read the cyber literature works. Reading is a mere leisure activity instead of a need.

Meanwhile, from the benefits point of view, students considered the cyber literature beneficial and did not object to doing it due to the lecturer’s assignment. Therefore, a conclusion drawn from the research shows that students were equipped with adequate tools to access and read the cyber literature; nevertheless, the reading habit, particularly cyber literature, had not become necessary for them and that they did not show significant attempts to improve the skills in accessing the works online. In conclusion, the literacy of students of the Indonesian Language Education study program of Universitas Muhammadiyah Malang on cyber literature is considered average.

The survey result is in line with research conducted by Nugroho and Nasionalita [20]. The research indicated that the cyber literacy of senior high school students in Indonesia’s four big cities, Bandung, Surabaya, Pontianak and Denpasar, was considered on an advanced level. This result proves that the youth who live during the cyber era has been familiar with technology since early.

Nevertheless, the youth often are not equipped with adequate literacy to filter all information they receive. Thus, cyber literature proper access is necessary for both readers and authors, as individual skills in obtaining, filtering, processing, and sharing information affect the publication of cyber literature and its author [27].

Therefore, training in improving cyber literacy for university students is necessary to equip them with the adequate skill to choose qualified works and for authors to produce a work with noble values. The training should be accessible for both academicians and the public who have a deep concern for the nation development -18-; [6]; [8]. The digital literature training should be according to the established targets to achieve expected goals [11].
The accessibility of technology advancement requires the readers and all elements of the society to choose a suitable reading material, a requirement that seems not to be fully understood by both students and most readers. The result of the study indicates that socialization in cyber literature is necessary to deliver a positive message widely [21]. Students’ high level of literacy on cyber literature is indicated by the positive effects the students experience from reading it, such as the ability to choose good reading material independently. This finding is in line with Akbar and Anggraeni [1], who found that cyber literature could help students learn independently.

The internet has both positive and negative effects. Recent studies indicate that technology, particularly the internet, also has significant negative impacts [15]. The research result indicates that harmful contents of the cyber literature are unavoidable; some online media have their style to deliver criminal and erotism content. [18]; [22]. Therefore, all parties must cooperate to improve the students’ literacy; parents should guide their children in using the communication tools to access the internet -27-. Academicians, particularly lecturers, should also equip their students with adequate skills to access the cyber literature properly for their benefit. At the same time, the platform owners should filter their content to become beneficial for society.

Students need more activities to improve their literacy, particularly cyber literature, and explore creative literature content [13]. The attempt to improve literacy must become the responsibility of campus and family, schools, and society. The library becomes significant in the attempt to increase the cyber literature level by accelerating the activity. The material development of cyber literature can use the cyber community existing in various social media. The information shared is multi-literacy, including cyber technology, information, multimedia, audiovisual, critical thinking and understanding of etiquette, moral, law, social and cultural issues, and methods to be engaged in the online community in mature and responsible ways [16].

If only the quality of cyber literature shared on the internet could be accounted for, literature canonization carried out by literary activists would not be necessary because it is a mere effort to select reading materials for education. Canonization is a political strategy to achieve certain goals in education through literature in the era of disruption. The basic principle of creating canonical literature is considering the content of ideas that contain philosophical values, historical values, considering psychological aspects, and other moral values [28]. The realization of quality cyber literature work requires guidance and cooperation from various parties. The number of readers determines the quality of cyber literature, and, more than that, it must become a barrier so that people can become better human beings.

Technological advancement urges people to continue to open up and adapt to the latest developments in the cyber world [30]. Many literary works are eventually formatted and uploaded to cyberspace. This situation can help students choose suitable reading materials, such as oral literature that contains moral teachings currently widely found on the internet -32-. Therefore, it is necessary to make efforts in improving cyber literature.
4 Conclusion

An increase in the number of cyber literature readers does not necessarily indicate the students’ cyber literary literacy. Several indicators measure the level of student cyber literature literacy related to factors that affect student reading interest and four dimensions in assessing student literacy. The survey result of students of the Indonesian Language Education Study Program, University of Muhammadiyah Malang, indicated that the students’ cyber literacy was moderate/Enough. The students' curiosity on the developments of cyber literature, its stories and values became the literacy indicators. In addition, adequate facilities also support the students' cyber literacy activities. The obstacles encountered by students in increasing their cyber literacy included the absence of reading habits, particularly the cyber literature, the unsupportive society and environment, and the lack of ability to access the works online. Thus, it is necessary to provide adequate training for students to increase their cyber literacy.

References

Pedagogic Competence of Teachers in Developing Early Childhood Literacy Skills

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Abstract. One of the factors that affect children’s education in PAUD is the pedagogical competence of teachers. This competence must be owned by educators to develop all potential in learners. Many educators are still lacking in developing their pedagogical potential, from this it is important to conduct research on the pedagogical competence of teachers in PAUD institutions. Based on this, this study aims to research and analyze the pedagogical competence of teachers in the Wadas Kelir PlayGroup in developing early childhood literacy skills. The subject of this study was a PAUD teacher in the Wadas Kelir PlayGroup. Data collection techniques in the form of observations, interviews and documentation. Data analysis techniques are done descriptively. The results of the data analysis conducted showed that teachers in the Wadas Kelir PlayGroup had good pedagogical abilities in accordance with the 2007 decree, especially in developing literacy skills in early childhood. The practices carried out are in line with Friedrich Wilhelm Froebel who discussed the competencies that must be possessed by a teacher in the PAUD institution. One of Froebel's ideas is about the role of teachers and also about the gift and occupations in the learning process.

Keywords: Pedagogy, Literacy, Early Childhood

1 Introduction

The most important competence that educators must have is pedagogic competence. Pedagogic competence is very important because with this competency, educators can manage learning optimally. Educators must learn optimally in order to master pedagogical competencies both in theory and practice, this is intended so that educators do not experience difficulties in teaching. With pedagogical competence, teachers will have the ability to manage student learning, understanding of students, designing and implementing learning, evaluating learning outcomes, and developing students to actualize their various potentials. The potential that children have can develop optimally if educators or parents have the ability to develop it. One of the potentials that can be developed in students in early childhood education institutions is literacy skills. If this ability is developed to the maximum, it will have a good impact on the potential of other children. The development of literacy skills in early childhood education institutions is strongly influenced by the quality of teachers in carrying out
learning. Therefore, teachers are required to master or have pedagogical abilities both in theory and practice. Thus, teachers can design literacy learning according to the level of development and joy of children. [7]

The acquisition of children's literacy skills occurs from an early age, this is in accordance with Snow's statement in Hoff who is of the view that children who are at the age of 2 to 5 years have begun to show their literacy skills. In this age range, children are at the ECCE level, therefore early childhood education institutions are one of the institutions that are the beginning to form the readiness of students at the next level of education. Literacy skills in early childhood are obtained naturally according to the initial literacy period, which is from the time the child is 3 years old. It is at an early age that the child already has the ability to identify the book from the cover, begin to write letters, hear the story, and is often seen pretending to read a book. Meanwhile, at the age of 3-4 years, children already have the ability to know writing that is still simple, connect stories and reality, know different language sounds, and have an interest in reading books. The age after that, that is, at the age of 5 years, the child must have the ability to estimate the plot in the story listed in the book and have the ability to write down the name with the word spelled to him. [1]

One of the early childhood education institutions that has developed a program of activities through the pedagogical abilities of its teachers is the Wadas Kelir Playgroup. Wadas Kelir Playgroup is an early childhood education institution located in Purwokerto, Banyumas Regency. This institution is known as one of the institutions that focuses on developing literacy in its students. This is in accordance with the literacy village program in wadas kelir which was rebranded in 2017. From here, researchers chose the Wadas Kelir Playgroup as the research site. [13]

Several studies have shown that the pedagogical ability of teachers is very influential on the development of students. Some of the researches that discuss the importance of pedagogical abilities are Sum and Theresia Alviani, Sri Yulianti, Sri Hariani, and many more. Research conducted by previous researchers found that teachers' pedagogical abilities in learning in early childhood educational institutions are very important. With this ability, teachers will be more creative and free in designing learning in the classroom, so that children will be happier in carrying out learning. Based on the literature review that has been carried out, most researchers only examine the urgency of teachers' pedagogical abilities in carrying out learning. In this study, researchers conducted a different study, namely examining the pedagogical competence of teachers in developing early childhood literacy skills in educational institutions of this age. This research has three formulations of problems that will be discussed in it. The first is about how important the pedagogical abilities of teachers are in carrying out piracy in early childhood educational institutions. Second, how can teachers' pedagogical abilities develop early childhood literacy skills. And the third is why the pedagogical abilities of teachers can develop literacy abilities in early childhood. From the questions that have been formulated above, this study aims to analyze the relationship between the pedagogical ability of teachers and the development of early childhood literacy skills based on the theory of Friederich Wilhem Froebel.

This article is the result of research conducted in the field and then described descriptively qualitatively. In taking the data, the researchers carried out documentation techniques, observations, and interviews conducted in the Wadas Kelir Purwokerto playgroup. The subjects in this study were teachers, students, and parents. The number of respondents studied was 20 respondents consisting of teachers, students, and parents with the determination of respondents using sampling techniques.
In this study, researchers tried to explore the pedagogical competence of teachers in the Wadas Kelir Playgroup which was considered to have an influence on the development of students. In analyzing the data that has been collected in the field, researchers use descriptive analysis, namely by writing down images related to the problem under qualitative study. Furthermore, the researcher collects data and analyzes it in depth and afterwards it is written descriptively.

2 Research methods

This research was conducted using a qualitative approach. As a qualitative approach provides detailed information on the type of study and the process of collecting analytical data. This research also uses the literature study method. Literature study is the process of finding theoretical references that are relevant to the case or discussion that the author wants to discuss.

3 Results and Discussion

3.1. Pedagogic Abilities

Pedagogic competence can be interpreted as a series of skills, knowledge, and behaviors that every educator must have, which is further implemented in the practice of teaching and learning in the classroom. Based on PP number 19 of 2005 which discusses national education standards in article 28 paragraph (3) in point a which contains; Pedagogic competence is one of the abilities that must be possessed by every educator in managing student learning in which there is the ability to understand students, design and implement learning, evaluate learning and develop the potential possessed by each student. [10]

Sadulloh in his book argues that "pedagogic is a theory and study that elitistly, critically and objectively develops its concepts regarding the nature of man, the nature of the child, the purpose of education and the nature of the educational process". From the description submitted by Sadulloh, it can be concluded that pedagogic competence consists of mastery of students, mastery of learning materials, being able to develop curriculum, being able to practice the teaching and learning process, being able to use information and communication technology, providing facilities for the needs of students, carrying out effective communication, assessing and evaluating learning outcomes. From here, an educator is required to have an understanding and ability related to pedagogic competence. [8]

3.2. Pedagogic Abilities Based on the Theory of Fredrich Wilhelm Froebel

Friedrich Wilhelm Froebel was one of the experts focused on early childhood education who was born in Germany on April 21, 1782 and died on June 21, 1852 precisely at the age of 70. Froebel himself is better known as the Father of Kindergarten. His thoughts about the child were much influenced by comenius and Pestalozi. Froebel was of the view that the child was likened to a seed planted, beginning to grow, removing buds, and growing from a plant ready to bear fruit. Froebel likens educators to having a role as gardeners who take care of plants, educators have a role in paying attention to the development of students' natural maturity and providing activities that can motivate students in carrying out the teaching and learning process so that students have readiness to learn with teachers. [9]

In the course of his life, Froebel has contributed to children, namely with his belief that children develop through openness, equating children like growing plants, and the most important
thoughts are about the gift and work (occupations) in the learning process. Gift is one of the objects that can be used by children in accordance with the orders and directions of the educator. From here, students can learn about colors, shapes, sizes, and concepts obtained by calculating, comparing, measuring, and distinguishing. This gift consists of six gifts, including a wooden box in which there are several kinds of items that can help students to learn gradually, starting from simple problems to increasingly complex problems. Meanwhile, occupations are learning materials that have been designed to develop various main skills, including psychomotor skills through sewing activities through stitching boards, making shapes by the way children scratch follow points, making candles, thrashing, making shapes using scissors, drawing, and folding paper. [14]

The principle of education according to Froebel is that the human being is drawn or emphasized to observe the phenomena and facts that exist around him independently, either from one of his characters or the overall view of space and time. Froebel views man as a whole whole by ignoring gifts in particular. Ignoring is explained by an analogy, ignoring developments will result in a painful impact, how is the understanding of life cleansed? The answer is that a thorough awareness is required at each period. First by specializing the time of education, what is ensured, emphasizing on the self-awareness that has sought to increase its consciousness to be activated. [14]

Family education becomes the main educational institution for children in their lives is very important, this is because the child's life in childhood is a determinant for the child's life in the future. Froebel is of the view that education has an important role in stimulating children's development reasonably. Froebel adopted the term garden as a symbol for the child's education. If the child from a young age gets the right parenting pattern, then it is the same with plants that will develop optimally if they get the right care. From this it is likened that a young plant will develop reasonably following its own laws and the care it gets. Education in ECCE institutions must follow the characteristics and traits of each student. Therefore, playing is one of the most appropriate methods in carrying out learning in early childhood. Early childhood also learns through what he captures from the environment around him. Froebel believes in the importance of teachers to have the ability to develop learning, especially through play activities. [16]

After understanding the pedagogical abilities of teachers, we can conclude that there are at least three important things that a teacher must have in educating children, this is also stated in the Minister of National Education number 16 of 2007 concerning academic qualification standards and teacher competencies; among them are: [18]

1. Mastering the Characteristics of Learners
2. Mastering learning theories and principles of educational learning principles
3. Develop a curriculum that is related to the development of students
4. Conducting educational development activities
5. Developing ICT for the procurement of educational development activities
6. Facilitate activities that can develop students to actualize all the potential that students have.
7. Communicate politely, empathically, and effectively to students.
8. Evaluate and assess learning processes and outcomes
9. Using assessment results as learning considerations
10. Reflecting on all activities to improve the quality of teaching and learning

3.3. Early Childhood Literacy
Literacy is a word we often listen to. Literacy is one of the abilities that must be possessed by everyone as the spearhead in the world of education. The growing culture of literacy has a very important role in the world of education or in the life of society. The more knowledge develops, the easier it is for a person to establish relationships with other people. So we will not easily give judgment to others, especially about their mistakes because we have begun to look at things not only from one point of view. On October 28, 2007, the government of the Republic of Indonesia has established a movement that must develop in the community, namely the national literacy movement. This movement is a manifestation of the implementation of the minister of education and culture regulation No. 23 of 2015. [2]

Instilling and developing students' interest and love in literacy can increase optimal success if implemented from an early age compared to the ages after. Piaget gives a statement that if the child is in adulthood, it will be more difficult to give lessons and the more material must be learned in the future. This is because early age is the golden age, where human intellectuals reach the level of half, then at the age of eight, children's intellectuals can reach 80%. Education based on literacy activities has an impact in providing support for child development. [5]

Piaget dalam Sujiono (2011) states that one of the factors that favor children's development is learning to read and write. Efforts to optimize this development require the right encouragement and stimulus, namely by stimulating education. The provision of educational stimuli that can be done in early childhood includes through early childhood education institutions. [5]

Literacy is interpreted not only as reading and writing, but has experienced the development of the meaning of social practice and skills in understanding attitudes, texts, and numbers. The focus on early childhood literacy activities is the existence of a process on emphasizing reading, writing, and counting. One part of language development is through literacy that can be used as provision in the future. Reading can be interpreted by studying or studying the meaning in the text, either in the form of oral or silent with the aim of obtaining information and understanding about the content in writing. In addition, literacy at the age of 0 to 6 years is not only interpreted as reading and writing. However, it is also an activity that has a relationship with increasing mutual respect, criticizing, and utilizing the information obtained for the provision of life. [11]

Froebel has the view that early childhood has stages of development. Some of the stages of development experienced by the child must be seen as a whole whole. Children have potential, this potential can be lost if they do not get coaching and development. In the first year in the child's life will largely determine the life of the child in the future. From here, it emerged that the steatmen of early childhood is the golden age (the golfen age) for the process of providing education. Childhood is a very fundamental period for the process of early childhood development. This is because at this time there is an optimal opportunity to shape a person's person and character. From here, kite knows that teachers or parents have a very important role in developing all the potential that early childhood has, including the development of their literacy skills. [6]

3.4. Pedagogic Skills in the Development of Early Childhood Literacy in KB Wadas Kelir

The teacher in the process of implementing learning must be professional. This professionalism is closely related to the ability of teachers to realize and actualize the abilities required of all teachers. This competence can indicate the qualities of a real teacher. This competence can be seen through the mastery of the teacher in his knowledge and practice in any educational
process. In developing early childhood literacy skills, intense direction and guidance are needed. This can be done through learning designs that appeal to children by adjusting the characteristics of early childhood. Thus, early childhood will follow the learning process happily and be able to accept the material presented in the learning. No exception is also the development of literacy skills in early childhood. [12]

The wadas kelir playgroup is one of the institutions that develops every activity with literacy. In the wadas kelir Playgroup, learning is oriented towards the development of literacy activities. In fact, to support the program, the Wadas Kelir Playgroup has integrated literacy into one of its learning curricula. In this regard, teachers in the Wadas Kelir Playgroup always innovate and evaluate in implementing a curriculum that is integrated with literacy activities so that learning runs effectively and efficiently. This innovation and evaluation is inseparable from the role and ability of teachers in mastering situations and managing their learning. [4]

One of the creativity that describes the pedagogical ability or competence of teachers in the wadas kelir playgroup is the development of early childhood literacy skills through reading activities aloud. Jim Trelese in his article "The Read Aloud Handbook" suggests that read aloud is not only limited to reading books to children in a loud voice. However, it is defined as teaching aimed at early childhood in order to have a passion and interest in reading. Literacy development in children aged 0-6 years can be done with read aloud activities. Before the learning process begins, the teacher can carry out activities to read books according to the interests of the child. [7]

Literacy development activities developed in the wadas kelir playgroup, one of which is the read aloud activity program. This program is one of the leading programs in developing early childhood literacy skills there. in this activity, the teacher will read a book that the child likes aloud. The implementation of this activity has the aim of making children love books and increasing children's interest in reading books. When the child begins to ask to be read a book, this is where the child will freely listen to the books being read and hopefully the child's literacy skills will develop.

During the implementation of learning, teachers in the Wadas Kelir Playgroup carry out several activities to develop children's literacy skills. The activities carried out to develop early childhood literacy skills there are by combining learning with story literacy in accordance with the theme of ongoing learning. In this case, the process of children's learning activities in KB Wadas kelir always begins with reading activities (read a book), writing (using activity sheets), and thinking (by giving questions to the child). The books used to read aloud to children are story books in which they contain illustrated images in accordance with the theme of learning.

After reading the book, the child will start other learning activities that involve other aspects of the child's development such as involving motor movements in early childhood. Thus, children will begin to know and develop their literacy skills, especially language literacy (writing). [3-

In the learning activities in the Wadas Kelir Playgroup, the teacher has a position as an emphasis on the learning activities carried out by children every day. The reflection activities carried out by teachers in kb wadas kelir are in the form of providing questions, appreciation, quis, and how children reflect on the learning process by realizing the form of children's expression about learning and literacy activities that have been carried out previously. This appreciation is carried out with several literacy activities involving teachers, children, and parents.
One of the efforts made by teachers to encourage children is to give gifts to children (gifts). This gift to students is given to children who have borrowed books 15 times through note points. From here the child will get an award as a reading ambassador and will get a gift from the teacher. The giving of this gift is carried out once a month. From here, it is hoped that children will feel excited to continue learning and reading / reading books, parents will also be proud to see their children. Prizes are also given to those who manage to capture the best poses when read a book. This photo is requested by the institution once a month, which is a photo of the activity of reading parents and children's books when at home. The photos received will be selected according to predetermined criteria, then the best photos will be taken to be awarded from the institution.

4 Conclusion
From the results of the research conducted, it is stated that pedagogic abilities are mandatory for every teacher, especially in educational institutions of children of this age. This is because early childhood is a child who is at the golden age, which is the age of 0-6 years. Where at this age the child's ability is at a sensitive period, even children who are at this age are hoisted like a sponge that absorbs the water around them. So it is very important to get assistance and development from teachers or parents. Teachers in the wadas kelir playgroup institution are among the few early childhood institutions that have pedagogical abilities to develop the potential of early childhood. One of them is the development of literacy skills in early childhood. The development of literacy in the playgroup wadas kelir was designed creatively by developing Froebel's theory. Where, during learning, the teacher serves as a companion and facilitator. The provision of work and gifts in every literacy development activity in early childhood is always carried out by teachers there. Thus, the development of early childhood literacy skills is one of the excellent programs in the Wadas Kelir Playgroup.

References


Reading and Online Research Comprehension: A Review of the Theory and Its Implications for Reading Comprehension Learning in the New Literacy Era

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Abstract. This paper focuses on the analysis of the online research and comprehension theory development initiated by Donald J. Leu in 2007-2015 and its implications on reading comprehension learning in the new literacy era. The method used in this analysis is Lasswell's "5W" model. The results of the analysis showed that in 2007-2015, there was a change in the terms used from 'online reading comprehension' to 'online research and comprehension' and finally to 'reading and online research comprehension'. No substantial changes were found with regard to the concept of the theory. The analysis on the implications showed that the theory had impacts on the demands of competencies that must be mastered by both teachers and students to adapt. Adaptation especially to changes in the new literacy era in relation to reading comprehension. From the discussion, we can concluded that the theory can be used as a reference to be adapted in learning reading comprehension in Indonesian classrooms.

Keywords: Donald J. Leu; new literacy era; online reading comprehension learning; reading and online research comprehension.

1 Introduction

The rapid technology development along with the high changes in the social life demand a redefinition of literacy. The right definition can ease the construct development of the new literacy concept. This can be advantageous to learn it systematically in order to increase the equality and access to create current and future generation who are literate and can adapt to the development era.

Previously, literacy was simply defined as read, write, and communicate effectively capabilities[15][14]. Literacy skills (reading and writing) has been defined as abilities that have
many benefits [30]. In this new literacy era, this definition has evolved to include the ability to take advantage of various technological applications and process various information sources on the internet [9]. In other words, someone can be considered literate if they have to read, write, and communicate capabilities by utilizing various technology applications and information channels available on the internet such as Google, Chrome, Facebook, Twitter, Instagram, Skype, Zoom, Microsoft Teams, and so on.

This definition will certainly continue to evolve in line with future technological developments. That is, if someone is called literate today, it is not certain that he will be considered literate in the future. The concepts and constructs about literacy will continue to develop and expand every day in various fields, including education. The knowledge and ability to adapt to new concepts in the new literacy era will determine the important role of an educator in the classroom, which will certainly determine the future of the learners [27]. This is an important reason why an educator needs to have the knowledge and ability to adapt to new literacy concepts.

One of the important skills that need to be mastered by educators and students in this new literacy era is the ability to read comprehension. Reading comprehension activities in the new literacy era have a slightly different perspective from reading comprehension activities in general. In the new literacy era, reading comprehension activities are projected on a problem-based research process that includes new skills, strategies, and social practices as someone uses the internet to solve a problem and answer everyday questions [6]. This concept was then introduced by Leu [27] as online research and comprehension (ORC) and was developed into reading and online research comprehension (RORC) by Kanniainen [17].

To fully understand of the reading and online research comprehension theory and its implications for learning to read in the new literacy era, a descriptive review of the theory development needs to be conducted. Based on the explanation, this article aims to answer: (1) How is the development of reading and online research comprehension (ORC) theory? (2) What are the implications of reading and online research comprehension theory on learning to read in the new literacy era? The results of the presentation in this paper are expected to be used as reference material for further research.

2 Research Method

To answer the research questions, a critical analysis method of literature was used by adapting Lasswell's theory [22], namely the "5W" model with elements of theoretical questions used are "who", "says what", and "what effect". The design chosen is descriptive critical analysis of the comparison of messages (theory) from the same source at different times. The theory being compared is the theory of ORC proposed by Donald J.
Leu from 2007-2015, as well as the development of the latest term into RORC. [17]. In addition, the implications of the analytical review results related to the theory on learning to read and comprehension in the new literacy era were also analyzed.

3 Result and Discussion

This section describes the descriptive review results related to the development of ORC theory which was coined by Donald J. Leu from 2007-2015, as well as the expansion of the latest term into RORC. The results of the analysis review are then linked to the theoretical implications of reading comprehension learning in the new literacy era.

3.1 Donald J. Leu and Online Research and Comprehension (ORC) Theory

ORC is a theory that develops through the basic theory of online reading comprehension. The theory was first proposed by Donald J. Leu in 2007 [6]. Leu is an expert in literacy and technology and his research focuses on new skills in reading, writing, and learning related to the internet and technology. He has published many publications related to literacy and online reading and research comprehension.

From 2007 to 2014, Leu and several other researchers used the term online reading comprehension in their research. Leu [6] said that this ORC appeared due to the large amount of information that appeared online so that certain skills were needed, such as the ability to read comprehension online. This skill is expected to reveal more specific information that is read online. In addition, new skills are needed to criticize and evaluate reading material online. From this perspective, online reading is described as a problem-based research process that requires new skills to solve problems using the Internet. [24]. In addition, online reading activities are very complex compared to conventional reading (offline) because they require readers to think more critically [8][12]. However, Beers and Probst [4] and Dwyer [11] asserted that activities in online reading comprehension are not only reading texts online, but they are more complex and extensive.

Some of the facts behind the emergence of this theory of ORC are the rapid growth of today’s online readers. This rapid online readership is also closely related to the new era of literacy, which changes the reading, writing, and communication patterns of people who were originally conventional to follow technology development. [21]. This rapid technological development creates new media [20], which change reading activities from conventional to digital. Especially in the academic field, online reading sources are the main
reference in the digital era learning [3]. This is why the online reading comprehension theory was created. Therefore, a deeper understanding of conventional and digital reading is needed [25][23].

There are five stages in the practice of ORC, namely reading to (1) construct useful questions/problems, used to read the important parts of questions/problems; (2) locate information, read to find information as needed; (3) critically evaluate online information, requires the reader to criticize and evaluate the information obtained; (4) synthesize online information, requires readers to synthesize information obtained from various online media; (5) use new technologies to communicate information, readers communicate online through a variety of online media [5][26].

The term ORC has undergone significant changes since 2013. The term changes to RORC are based on the need to prepare students to achieve educational standards in the 21st century. This new term was initiated as a form of theoretical renewal which initially only focused on online reading and new literacy. This theory was then developed by including another focus such as an assessment of reading through the internet. This refers to the school needs that must prepare students to think critically and be digitally literate [27]. However, online reading comprehension is also known as online research and comprehension because online reading should be integrated with offline reading. This refers to the characteristics of online readers, which are based on research and problem-solving tasks [6]. Online readers will continue to explore and interpret what is read offline [19].

The emergence of RORC theory is due to the fact that the term ORC creates a lot of confusion, including contrasting offline reading comprehension with online reading comprehension in the context of new literacy. In fact, the two activities are different activities even though they are related [7]. This theory was initiated and harmonized with new literacy and is one of many literacy theories [19]. Hence, it can be said that online research and comprehension is explicitly defined as online reading skills that refer to the Common Core Reading Standards with an assessment [28]. While in practice, there is no significant difference with the previous theory.

The latest development on the term RORC was presented by Kanniainen [17]. The term online research and comprehension evolved into reading and online research comprehension. The researchers think that previous theories about how online reading relates to reader understanding need further investigation. Therefore, the researchers created a new term, namely reading and online research comprehension as a new instrument to be investigated. It was found out on his research that reading and online research comprehension was more
challenging than the reading comprehension in general. This finding referred to the previous research focusing more on the online reading skills which is considered less concerned about its learning condition [2].

Kanniainen [17] revealed that there are several parts that need to be considered to measure online reading comprehension activities. First, pay attention to the reading sources. Reading sources must come from online internet sources. The reading sources in this assessment are divided into four sources. Each reading material comes from a different source. While the assessment variables in RORC are locating, evaluating, synthesizing, and communicating [27]. The reading to construct useful questions variable is not included in the assessment because it is considered to have been represented by the implementation of the task in the second variable, namely locating information.

### 3.2 The Implications of Theory for Learning to Read in the New Literacy Era

The development of reading theory and online research comprehension is influenced by the rapid development of information and communication technology and social practices of society. This certainly has an impact on the practice of learning to read in schools, both for educators and students.

**For educators.** The demands for rapid adaptation to all changes inevitably encourage educators to adapt learning to read in the classroom. Educators must prepare various learning components ranging from models, strategies, approaches, teaching materials, to learning evaluations that are in line with the demands of reading comprehension skills in the new literacy era. This is because students get influenced by various aspects of learning, so it is necessary to think about it with a mature concept [33].

In the practice of learning to read in the classroom, educators are required to have the ability to access not only manuals but also digital information sources. For example, the ability to access e-books (electronic books) and e-libraries (digital libraries) as well as various other sources and channels of information. The learning approach is no longer teacher-centred but must shift to student-centred approach. Learning must be part of the learning process that optimizes the activeness and creativity of students [10]. Students should be given the widest possible space to be able to have a high-level thinking (creative, critical thinking, communicative, and collaborative) in finding and processing information from various media and convey ideas productively and responsibly. The practice of collaborative learning to read is actually not a new thing [32]. The difference can be shown by the use of digital sources and media.

Learning to read strategies in the classroom can be combined with interactive learning that utilizes various digital channels, for example Learning Management System (LMS) or web-based learning. This will be a positive stimulus for students and this is a prerequisite for
the more effective learning process [1]. For evaluation, educators can also take advantage of various digital application facilities such as email, Wikipedia, Kahoot, Quizizz, and various social media such as Facebook, Instagram, Twitter, and others. Learning innovations such as the example above need to be continuously developed by educators because they are one of the key factors for learning success [34].

For students. In the new literacy era, students cannot rely on one source of information only since they are required to be able to understand and utilize various sources of information to solve everyday problems. Therefore, students need to acquire the ability to read and understand from a variety of sources and channels of information.

As explained in the previous theoretical review, there are at least five skills that must be honed by students in this new literacy era based on the theory of reading and online research comprehension. These abilities are (1) to identify questions/problems; (2) to find information; (3) to evaluate information; (4) to synthesize information; and (5) to communicate information [17][26][18] as shown in fig. 1 below.

![Fig. 1. Abilities that must be mastered in the new literacy era according the Reading and Online Research Comprehension theory (6)](image)

First, the ability that must be mastered by students is to identify questions/problems. These questions/problems will direct students to engage with texts or online sources of information [17][31]. Proper identification of the information presented in the question/problem will make it easier for students to find the right information.

Second, the ability to find information that is relevant to the question/problem. In order to be able to find relevant information, students need to determine the right keywords to enter into search engines [17][32].

Third, the ability to evaluate information that has been collected from various online information sources. Students must think critically at this stage to ensure that the information that has been obtained is credible [17][13].

Fourth, the ability to synthesize information from various sources in which its credibility have been compiled and evaluated. At this stage, students must think critically and creatively by
comparing information from various online sources. Students need to explore various texts with diverse perspectives to compare and distinguish between information in one text and another [17],[31].

Fifth, the ability to communicate information that has been synthesized by communicating and interacting with other students. At this stage, students are required to collaborate and communicate through various information networks such as email, social media, scientific forums, and others [17][27].

Based on the explanation, there are several aspects that need to be considered by educators and students in order to respond to new concepts related to the theory of reading and online research comprehension. First, educators can prepare teaching components that can support the implementation of digital learning. Second, students can train themselves to improve digital literacy competencies and higher-order thinking skills.

4 Conclusion

The theory presented by Donald J. Leu and his team regarding reading and online research comprehension clearly provides new insights concerning the demands for changing concepts and practices of reading comprehension in this new literacy era. The theory development that took place in the period 2007-2015—though not conceptual in nature—is enough to prove that the theory developed by Donald J. Leu is not a stagnant and static theory. On the other hand, Donald J. Leu proves that the theory of reading and online research comprehension is a dynamic theory and develops progressively in line with the new literacy issues that continue to develop. Thus, we can concluded that the theory of reading and online research comprehension proposed by Donald J. Leu can be used as a reference to be adapted in the context of developing reading comprehension learning in the new literacy era at various education levels in Indonesia.

Based on these conclusions, it is suggested for further researchers to develop studies related to the implementation of reading comprehension theory and ORC in the practice of learning reading comprehension at various levels of education. In addition, educators who are currently still using conventional reading comprehension learning patterns can shift to digital reading. Adjustment of approaches, models, strategies, teaching materials, to the evaluation of reading learning needs to be done by educators immediately in order to answer the challenges of competence in the new literacy era. For students, current developments require the mastery of five skills in reading comprehension in the new literacy era as contained in the theory of reading and online research comprehension through higher-order thinking activities: critical thinking, creative, collaborative, and communicative.
References


Meta-Analysis of Action Prosess Object Schema (APOS) Model In Language Skills Implementation

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Abstract. The meta-analysis aims to determine whether the APOS model can be implemented in language skills. The research method used is descriptive qualitative. Descriptive research is a study to collect information regarding the status of an existing symptom, namely the state during which the research was conducted. The research procedure employed three steps, namely viewing, filtering, and investigating. The article search is the target of research operated Google Scholar web platform to find national and Scopus international journals. From the results of the literature review, the APOS model can be implemented for Indonesian language lessons. It can be determined that writing, listening, and speaking skills require the concept of mental development. This mental development begins with the emergence of the APOS theory concept created by Dubinsky.

Keywords: Meta-Analysis, Action Process Object Schema (APOS) Model, Language skills

1 Introduction

Teaching as an intellectual framework of the young generation of the country is currently challenged by various problems. Regarding the current state, as a drive for problems in teaching, schools must be coordinated to adapt to changes. The learning implementation that has been supported by the state approach in the future must be adjusted to the expectation of the respective region [22]. As suggested by Purwasasmita in Aunurrahman [4], the biggest drawback of educational and learning institutions is that schools do not have a clear basis for social progress. Educational institutions depend solely on the financial model to create or develop human workers that have been defined by the economic value framework.

Given the current problems of education, it implies that the learning system is teacher-centered. As stated by [6], "Teachers must compete in learning, by providing learning space for all students, to develop their potential ideally." Teachers should be provided with choices to use learning models or strategies creatively and effectively so that learning is not repetitive and monotonous for students in the classroom. Student development is a goal that must be achieved
by schools and teachers. It denotes that it is contradictory for the teacher only to be responsible for delivering topics within their field of study [15]. Before initiating learning using an approach, teachers must determine the implementation sequences so that the learning process can be appropriately conducted according to the objectives [28].

APOS Learning Model is explicitly intended for mathematics, a mathematics learning approach characterized by mentally constructing or compiling a representation in understanding a concept. Reflective abstraction, which Piaget considered as the basic process for mental construction in the formation of reasoning and the mental mechanism through which all logical-mathematical structures are generated in an individual’s mind, was one of his main ideas [10].

Dubinsky describes these attributes as an intellectual alternation of events starting with an Activity (an incomplete "application") that is penetrated into a Cycle (operationally measurable covariation) and then exemplified into an Object to which a new activity can be applied (various varieties). The APOS theory is a model founded on Piaget's intelligent deliberation of progression from Activities to Cycles to Process Patterns [10].

![Figure 1. APOS Theory](source: Arnon [10])

Utilization of the APOS hypothesis is to clarify the development of mathematics based on straight variables, regardless of hypothetical methodology has been used effectively in research on learning numerical ideas in Analysis, Abstract Algebra, Conceptual Variable Mathematics, and Discrete and Rational Mathematics. The APOS hypothesis is intrigued by the mental development of students in learning concepts. When using this hypothesis, analysts first create a model description that can explain how students will continue to make the suggested development [7].

Language skills comprise four aspects; listening, speaking, reading, and writing [5]. These four aspects of skills are interrelated in various ways and are simultaneously a fundamental thought process for human beings. Orsdemir & Yilmazer [7] suggest that listening is an essential component of language performance, whether learners communicate at school, work, or
community. Listeners must be able to discriminate between sound, vocabulary understanding, and structure grammar, as well as interpret pauses and intonation directly in the socio-cultural, in order to master this talent. Gilakjani & Sabouri [19], as quoted in (Alyousef, 2005), they define reading as an interactive process between the reader and the text that produces reading fluency. Readers engage with texts in order to extract meaning, and there are two sorts of knowledge: linguistic or systemic knowledge (bottom-up processing) and schematic knowledge (top-down processing). Writing is a basic skill in the Indonesian language. Productive writing skills are considered a cognitive challenge as they help assess language competence, memory skills, and thinking skills [12]. Tarigan in [20] asserts that speaking is a skill to convey messages through spoken language. Someone who can read and write will obtain many advantages in his life [8]. An important issue concerning early lexical skills is the possible role in predicting later language and related language skills [27].

Language skills students in learning effectively at school and interacting with others at home or in the community depend on spoken and written language skills in class, i.e., extended by language units consisting of several sentences [17].

Based on the description above regarding the APOS model and language skills, the researchers attempted to implement it into language skills; 1) describing the difficulties and language skills; 2) factors causing difficulties and language skills; 3) implementing the APOS model into language skills.

2 Research Method

The research method used is descriptive qualitative. According to Arikunto [25]: descriptive research is a study to collect information about the status of an existing symptom, which is the state during which the research was conducted. A qualitative study measures numerical alternatives, and measurement is not a separate research step. Because the process is more inductive, it simultaneously measures and creates new concepts with the data collection process [29].

This review employed a three-step systematic literature review, which is specific, view, filter, and investigate. Article search operated Google Scholar web to find national and Scopus international journals. The search engine was used to explore through the title, abstract, and exploratory article phrases and survey articles included in the Google Scholar and Scopus information bases[2].

Meta-analysis is a technique to combine the results of one or more corresponding studies to obtain quantitative blend data. Currently, meta-analysis is the most widely used for clinical trials. It is reasonable as clinical trials are more standardized in design and provide the most robust evidence of a causal relationship [21].
Data analysis is one of the few, perhaps the only, parts of qualitative research in which there is a recommended method. As shown in the situation above, the most favored method of analyzing data in qualitative research is to do so simultaneously with collecting data [26]. At the beginning of a qualitative study, the researcher understands data collection to address the problem.

3 Result and Discussion

To achieve the objectives of this study, the researcher describes several literature reviews from various articles on language error and skills.

3.1 Language Skills

The effects of in-class debates on argumentation skills in second language education [1]. This study aims to determine the second language proficiency in argumentation speaking skills through the competencies carried out. Based on the results of this study, argumentation competence using a second language can serve as a learning tool that stimulates students to engage in cognitive processes, which directs students' minds to the argument perspective with solid evidence. This study risks the effectiveness of second language classroom debate to hone argumentation skills and metacognitive argumentation knowledge. The debate intervention in this study has improved several aspects of the argument structure and quality of the intervention group. Pedagogically, this research not only proves the effectiveness of second language debate as a means to develop students' argumentation, but this skill also explains a number of things that can galvanize reasoning skills outside the context of a second language – argumentation lies at the core of education. These characteristics encompass an authentic audience (opponents, peers, and teachers) involved in argumentation skills and involvement in systematic and sustainable practice.

Lexicon receptive, early expressive, language skills, and pre-literacy at 5;0 years – A longitudinal study [27]. This study aims to determine the relationship between the predictive ability of lexical receptive/early expressive and language skills/pre-literacy at the age of 5;0 years and examine the language profile at the age of 5 years. This study showed receptive lexical
skills and lexical expressive skills were sufficient at two years of age, and other different language domains at five years. Receptive language skills and lexical expressive skills explained the differences in subsequent language skills independently and as part of a regression model analysis. Gender contributed only slightly to early lexical skills and was not a significant predictor.

Aged-based differences in spatial language skills from 6 to 10 years: Relations with spatial and mathematics skills [11]. This study aims to present a new measure of spatial language and demonstrate differences in spatial language performance across age groups from 6 to 10 years. Secondly, showing size is developmentally sensitive by age using regression analysis to determine the relationship between spatial language and performance on various spatial tasks. Thirdly, it investigates the spatial relationship between different language and mathematical skills and proposes a mechanism for this correlation. The results of this study demonstrated age differences in spatial language skills throughout childhood. It obtained significance between spatial language and both spatial outcomes (extrinsic spatial tasks) and mathematics (class-based mathematics). Considering that finding new methods to improve mathematical thinking in children is an educational priority in the UK [18], these findings undoubtedly provide preliminary support for future spatial designs for intervention studies and highlight spatial language as a target for further interventions.

Dialogic classroom talk in early childhood education: The effect on language skills and social competence [9]. Research yielded found that children's receptive vocabulary and social skills were unaffected by dialogue class talk. Interestingly, this study discovered that dialogic classroom conversation has a favorable and small to medium impact on children's oral communication. Supporting teachers in establishing dialogic classroom conversation is an effective strategy to improve children's ability to communicate with others, according to the current study's findings.

3.2 Language Skills Difficulty

Difficulties in Learning Short Story Writing Skills for Grade IXC Students at SMP Negeri 3 Singaraja in 2016/2017 [16]. The purpose of this study is to analyze the difficulty of learning writing skills in Indonesian language lessons. The results of this study obtained difficulties in learning short story writing skills encountered by class IXC students of SMP Negeri 3 Singaraja, including eight difficulties: (1) difficulty in determining topic, (2) difficulty in determining theme, (3) difficulty in creating writing framework, (4) difficulty in developing framework, (5) difficulty in connecting events into a storyline, (6) difficulty in determining conflict, (7) difficulty in composing effective sentences, (8) difficulty in composing coherent paragraphs.

Diagnosis of Difficulties in Learning the Indonesian Language in Writing Essays for Grade VII Students at SMP Islam Al-Mahmudiyah in 2019/2020 [14]. The purpose of this study is to investigate the attributes of learning difficulties in writing essays for grade VII students of SMP
Islam Al-Mahmudiyah. The results implied that the sub-topics of definition and components of writing showed 70-100% very significant after applying diagnostic techniques. In the sub-subject of determining theme and title, it can be classified that students who answered wrong were categorized as 35.29 - 64.71%, with a total of correct answers ranging from 6-11 out of 20 items. Meanwhile, 76.47% answering 13 items correctly, and 70.59% writing 12 correct items were categorized as easy and very easy, respectively. In the sub-topic of writing framework, 29.41% and 17.64% were categorized as difficult for students. In the sub-subject of spelling and punctuation, it earned 54.54% of students who experienced difficulties. In the sub-topic language, word choice/diction attained 65.36%, effective sentence acquired 46.10%, and paragraph secured 65.12%, shows that students experienced difficulty in general. Therefore, it can be concluded that some students encountered difficulty in each sub-topic of writing an essay. After using the diagnostic technique, students experienced a very significant improvement.

Difficulties in Listening, Speaking, and Writing in Indonesian Language Learning among High School Students [3]. The purpose of this research is to instruct students to possess productive and receptive language skills. The difficulties in learning Indonesian they experienced could interfere with the learning achievement at school and self-confidence. However, this can be overcome by coordination between teacher, counseling teacher, and parents or relatives by accommodating remedial techniques and strategies for later use, such as administering individual assignments/study, discussions/questions, and answers, practice.

Analysis of Difficulties in Reading for Beginner in Elementary School Children [23]. The purpose of this study is to analyze the difficulty of reading for beginner in elementary school students. Students’ ability in reading for beginner is very influential on their ability to read in the following stage. In every lesson, there are difficulties students must face, including reading for beginner. The difficulties students of elementary school in Tasikmalaya Regency experienced covered difficulty in distinguishing letters with similar shape, distinguishing letters with similar sound, difficulty in pronouncing syllables with double vowels or double consonants, and difficulty in reading words with multiple vowels or consonants, and difficulty in reading words with more than three syllables. In terms of reading fluency, the difficulties experienced by students included the halting reading process and the inappropriate pronunciation process.

Given the results of research on language difficulties and skills, language skills become a learning tool that stimulates students in cognitive processes, in line with the APOS model in which mental development is made by students when they learn a concept. Hence, the concept is not only learning mathematics described by Dubinsky, but also language skills because students develop thoughts and views to express their reasons in argumentative speaking skills. Language skills at the age of 2-5 years will differ in receiving lexical items from the community or school environment. Children of 5 years are already skilled at receiving expressive lexical language. It is in line with Piaget’s opinion that the main mechanism for mental construction in
the development of thought, of course, age, dramatically affects the development of children's thinking process at a certain age.

Research on language skills difficulties, especially difficulties in writing found; (1) difficulty in determining topic, (2) difficulty in determining theme, (3) difficulty in creating writing framework, (4) difficulty in developing framework, (5) difficulty in connecting events into a storyline, (6) difficulty in determining conflict, (7) difficulty in composing effective sentences, (8) difficulty in composing coherent paragraphs. Based on the analysis, factors that influence writing difficulties are; (1) family factor, parental guidance and support may affect student ability, (2) school factor, school where learning has a significant impact on students' abilities, but in this case, school rarely conducted writing competition which could hone their writing skills. Another school factor is that Indonesian language teachers, based on observations, did not thoroughly guide students in writing skills. In relation to the APOS model, regarding the development of the mind, if the writing process continues to be developed using practices and competition, such writing difficulty will not occur, based on factors that have been analyzed by researchers above. Difficulty in reading found reading for beginner in general encountered difficulties, such as distinguishing letters with similar shape, distinguishing letters with similar sound, difficulty in pronouncing syllables with double vowels or double consonants, and difficulty in reading words with multiple vowels or consonants, and difficulty in reading words with more than three syllables. According to Piaget in Kohler [24], developing the potential serves to improve creativity

4 Conclusion
Given the literature review results, it can be determined that the APOS model, which is intended for mathematics lessons, can be implemented in Indonesian language lessons. It is shown by the writing, listening, and speaking skills requiring the concept of mental development. This mental development was born from the concept of APOS theory created by Dubinsky.

This literature review is a preliminary study from a dissertation, therefore it still requires data and experts to prove the study.

References


Language Politeness Principle and its Assisting Realization in Urban Elementary School: Case Study of Muhammadiyah Elementary School at Yogyakarta, Indonesia

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Abstract. Language politeness as one of the characteristics of Indonesian society. Unfortunately there is a disobey rule toward the language politeness of Urban Elementary Schools learners and getting special attention. The disobey rule in the interaction of learners among peers, teachees and principalss in Yogyakarta, Indonesia. This research is a qualitative research approach with the research strategy focusing on case study; single-case design. The data sources in this research are taken from the result of interviews, observations and documentation. The interviews is done to classroom teachers, principals and learners. observations done by creating filed notes and reflection during the processes of data collection. In addition, Audio-visual documentation is in the form of photograph, videotape, and recordings during the learning processes and interaction from learners or teachers. Data collection are collected by theory from Creswell which used four strategies; observations, interviews, documents and audio-visual. Data validity using data triangulation, member checking, long time duration and repeated observations in the research location and peer examination. The finding of the research are as follow: a) there found a disobey of Indonesian language politeness principle in Urban Elementary School in Yogyakarta, Indonesia; maxim violation of appreciation and sympathy in the form of bullying, body shaming and verbal violation. the assistance of language politeness in Muhamadiyah Elementary School, Yogyakarta, Indonesia through the habit of Sholat Dhuha Berjamaah, morning recitation with the assistance from teachers and principals, teachers role modelling by departing to school at 06.15 and the recitation of asmaul husna together which has a cheerful impact toward the politeness of learners. This research is applied as the policy guidelines of Elementary School curriculum which is oriented to the language politeness and form of assistance to impoliteness done by the learners.

Keywords: politeness principle, urban, maxim, elementary school.
1 Introduction

Language politeness is one of the characteristics of Indonesian. The language used, can determine the purpose of the conversation can be well delivered or vice versa. Communicating is not only delivering the purpose of communication itself but also appreciating the speakers. As a form of communication relations, it is necessary to pay attention to the politeness. The politeness is the application of moral norms that is the rules for determining politeness. The use of language used by someone reflects his cognitive ability or thinking ability. This is correlated to what is expressed by someone is the thing that cross in his mind.

Leech differentiates from 'Relative Politeness' and 'Absolute Politeness' [16]. Relative politeness refers to the politeness of an action that is relative to a particular context, in the other hand absolute politeness refers to the politeness associated with an action that is independent of the context. Regarding to absolute politeness, Leech argues, "some illocution (eg: command) is basically impolite, and others (eg: offers) are basically considered as polite" [16]. As well as Brown and Levinson (1987), who work in the face-oriented politeness model, stated that "it is an intuitive case that certain actions intrinsically threaten the face". In contrast to Leech, this is more oriented towards politeness as an independent action of the context. Yule consider politeness as a technical term, the face itself is the embodiment of one's personality in society [26].

Levinson and Yule use the terms cheerful face and negative face in their perspective of politeness [4][26]. In line with Leech, Brown, Yule, and Levinson, Lee research how the politeness of Chinese learners who is learning English get the big attention [15]. This attention comes up as the gap or impoliteness displayed by Chinese learners in communication. Lee tried to identify factors that influenced the perception of politeness level from Chinese learners who is learning English and compared them with native speakers of English. Culpeper researched about "Conventionalised Impoliteness formula" [8]. He researched about the contribution of newspapers to teach the impoliteness of the formed political expressions. In line with Culpeper who researched about the influence of newspapers in politeness, Pishghadam and Navari conducted a study of politeness strategies and politeness markers in their advertising only as a way to influence someone [21].

The principles of politeness in language from speakers and hearers occur during the learning processes school. However, sometimes it has not been noted in detail whether or not it is polite or impolite. These two aspect are also found in teaching and learning processes. Various studies related to politeness and impolitenesses of language conducted by Culpeper, Lee, Yule, Levinson, etc. provide an illustration to the researcher regarding the follow up of those studies. The interaction from the speaker and the hearer implies politeness and impoliteness that is affect by the context of the speech, one of them are the learners. The language politenesses of learners in Yogyakarta get special attention. The concern was caused by Yogyakarta being considered as one of the cities with excellent politeness, is seen from the use of language. Unfortunately, there is problem in the interaction of learners and teachers in Yogyakarta related to language politeness. AR as the principals of Muhammadiyah Darussalam Gendeng Elementary School, Yogyakarta, state that there are problems regarding to the disobey rule of learners' language politeness which is needed assistance.
Dyson, et al [10], Allbright [1], Cressey [6] and Morrison, et al [19] conducted research on Social and emotional learning (SEL), the processes when people develop their knowledge and skills related to self-awareness, self-management, social awareness, relationship skills and responsible decision making. That research has correlation to the research done by the researcher, regarding to the importance of social awareness and the learners' self-management on politeness. However, regarding the roles of teachers, principals, and assistant were not reviewed by the four previous researchers.

Hulvershorn’s research produced an approach for preventing conflict by creating a healthy school condition. In addition, learners are given communication skills to build relationships with peers [13]. However, research conducted that focused on the school’s condition has not yet correlated the role of assistant done by schools in preventing conflict. Therefore, research on the language politeness principles in Urban Elementary School, Yogyakarta, Indonesia and the forms of assistance done by elementary schools is essential.

Brown and Levinson (1987: 61) stated a theory of politeness which is related to a person's "face". In this case, the face is represented as person's identity or person's personal form in a society. The face is divided into negative faces and cheerful faces. Both of them are wanted by everyone to get respect and protection for their existence. However, in communicating, person probably takes actions that threaten his cheerful and negative faces. For this reason, a politeness theory emerged that tried to protect the desires of cheerful and negative faces which is called by cheerful politeness and negative politeness. Those politenesses are becoming the reference for researchers to get better understanding to the research.

Brown and Levinson explain cheerful politeness is oriented toward the cheerful face of H, the cheerful self-image that claims for himself [4]. It means politeness is oriented towards the cheerful face of the speech partner. In addition, there is a cheerful image owned by him, while negative politeness, on the other hand, is oriented mainly toward partially satisfying (redressing) H's negative face, his basic want to maintain claims of territory and self determination. He conveyed that the application of the gap from the speaker and the speech partner will avoid coercion and choice to the speech partner. There are similarities from Brown and Levinson with Yule in correlation to politeness. However, Yule is more interested to categorize it as negative politeness and cheerful politeness [26]. The face rescue efforts that are manifested on a person's negative face will tend to show respect and even apologies for coercion or abuse. This kind of expression is called negative politeness. cheerful politeness, i.e. that there is a rescue of a face that is correlated to a person's cheerful face there will be a tendency for solidarity or a common goal from the speaker and the speech partner. Blitvich and Sifinaou in this paper is that for a genuinely discursive approach to pragmatics in general and to im/politeness in particular, we need to develop methods and tools that will facilitate the analysis of politeness phenomena also at the mesolevel and reveal the dynamic interaction among these three levels [3].
Language politeness has an essential role in communicating both in oral and written form. Polite language in communication is essential because it will not lower the speech partner. The politeness principle or politeness maxims based on Leech are as follow [16]:

(I) **Tact maxim** (in imcheerfuls and commissives) (a) Minimize cost to other, (b) maximize benefit to other

(II) **Generosity maxim** (in imcheerful and commissive) (a) Minimize benefit to self, (b) Maximize cost to self

(III) **Approbation maxim** (in expressive and asertive) (a) Minimize dispraise of other, (b) Maximize praise of other

(IV) **Modesty maxim** (in expressive and asertive) (a) Minimize praise of self, (b) Maximize dispraise of self

(V) **Agreement maxim** (in asertive) (a) Minimize disagreement from self and other, (b) Maximize agreement from self and other

(VI) **Sympathy maxim** (in asertive) (a) Minimize antipathy from self and other, (b) Maximize sympathy from self and other

The principle of language politeness can be internalized in the learning processes of learners. Learning is not merely provide excellent and correct language vocabulary theorie but also forms learners to be polite in communicating, creative, excellent attitude, and smart both in theoretical and practical. Language learning in the 2013 curriculum becomes a dweller for other subjects. Dweller at this context has meaning as an introduction to the material delivery which is can not be separated from other fields of knowledge. Thematic learning in elementary schools also cannot be separated from the context of the learning environment. It means there is needed an assistance provided by teachers, principals, and parents to learners. In addition, Sanjaya stated that it is not only environment context factors that affect but also factors from teachers, learners, and infrastructure become factors that affect to the learning system [22]. The learning system itself is a unity of components that are correlated and interacts each other to achieve an expected outcome optimally [22].

Nowadays, current learning uses thematic learning models. Andayani stated that the effect of the implementation of thematic learning models in elementary schools, that is hour portion and the relatively many Indonesian language materials [2]. On the one hand, it is beneficial, but the other side it is unbeneicial because learning Indonesian is still very technical. It means learners are taught about Indonesian not as the intrinsic function of language as a communication tool, but as linguistic theories. If there is any, the material functions and language roles have a less portion.
Research from Muhonen [20], Wei and Web [25] contribute an idea to the researcher to know how to realize the assistance done by school regarding to the character building of the learner. Schneider, et al. researched “Impertinent mobiles – Effects of politeness and impoliteness in human smartphone interaction”, this research has the objective of revealing first knowledge toward human being – smartphone focusing on smartphone effect to the politeness and impoliteness on speech activity [23]. Besides, Yuan researched on “Correlation from Children's eating behaviours and caregivers' feeding behaviours among preschool children in China”, this research has the objective of exploring the correlation from caregiver's feeding behaviour and children's eating behaviour among preschool learners in China [27]. Darling, et all research on “Social and emotional learning for parents through Conscious disciplined”, as the result, children behaviour can be changed by changing adult eating behaviour toward understanding and managing their own mind and thought [9]. Hans, et all in his discussion entitled “Communicative interaction in terms of bat theory [12]. Towards an innovative approach to language practice” propose interactive context understanding of a meaning on certain utterances. He re-considers context on the core of pragmatics.

Regarding to the importance of assistance done by school, Kachaturoff et all research on Effects of peer-mentoring on stress and anxiety levels of undergraduate nursing students: An integrative review, as result there were eight articles were included in the review [14]. Review suggested that peer-mentoring decreases stree, and situation or short-term anxiety levels of undergraduate nursing students. Besides Kachaturoff et all, Gray and Downer researched on Midwives’ perspectives of the challenges in mentoring students: a qualitative survey [11]. Results of the research give recommendations that acknowledges take an essential role of midwifery mentorship and suggest the introduction of preparation for mentorship training for midwives working with students.

2 Method

This research is qualitative research approach which is defined by Cresswell. Cresswell (2015:28) defined qualitative approach as study that investigate an issue that correlated to marginization of certain individuals. Narrative approach is used to researching issue from individual’s stories collection. Qualitative approach is more likely explorative for researching the context or participant setting.

Regarding to the statement, qualitative research understands the social phenomena from participant which focus only on one concept or phenomenon. Cresswell in his books explained about strategies which can be used in qualitative research, those are: ethnography, grounded theory, case study, phenomenology, and narratives. This research is more directed to case study [7]. Yin divides case study research into two; holistic (single- case unit) and bounding (embedded) [26]. Holistic and embedded research also divided into two parts; single- case design and multiple case design. The researcher used a multiple case design embedded research. This research strategy leads to a case study, that is Single Case Design in Muammadiyah Darussalam Gendeng Elementary School.

Data collection procedures in this research based on Cresswell [7]. This research involved three types of strategies which cover observations, interviews, and Documents. The researcher conducted interviews with learners, teachers, and principals. Furthermore, the collection of documents in the
form of the school’s vision and missions, learner’s activities record, and affectionate books or guideline books.

Data analysis in this research based on Miles and Huberman through four stages of data analysis [18]. The stage starts from the data collection, data reduction, data display, and conclusions drawing / verifying.

3 Results and Discussions

The Principle of Indonesian Language Politeness in Muhammadiyah Darussalam Elementary School, Yogyakarta, Indonesia

Muhammadiyah Darussalam Elementary School, Gendeng, Yogyakarta is located in a dense population with various religions around the location of school. The school’s education is centred on the Masjid Jamial Fallah which is located in the centre of the school. There is an appeal and quotes on every door to encourage politeness and keep the environment. The friendly and family atmosphere is shown clearly to anyone who attends the school. The problem of learners’ politeness was conveyed by Mr. AR at the beginning his leadership about 8 years ago, as it is seen in the following observations quote below:

The correlation to learners’ delinquency, he conveyed at the beginning of his leadership, there so hard and difficult as he feels such as mocking his peers, insulting, calling peers not by real name, but by calling using their parents’ name and the learners who are attending the class when there will be an examination or test.

Based on the field notes of observation at Muhammadiyah Darussalam Elementary School, Gendeng, Yogyakarta, information was obtained about the story of impoliteness of students 8 years ago, when Mr. Arif first took the lead in that elementary school. The behaviour that violates the maxim of respect, generosity, and maxim of sympathy he found there. Even there are learners who are attending the class when there will be examination or test. In addition, the writer had the opportunity to interview him and one of the interviews transcript statements as follows:

There must be delinquency of learners in every school. There are two factors that cause the learners’ delinquency; the first one is innate from home. The second is from the environment. It is impossible for teachers teaches learners to be naughty or bad. Is there any curriculum or materials that contain a badness and naughty to learners? There is no. Sometimes school is blamed as the delinquency factor. Some delinquency comes from home, maybe it’s from the character of the family or maybe the family is excellent, but the environment is not excellent.

The resource said that there was a correlation from the delinquencies of learners in elementary school, but he underlined there were factors that caused it; family environment and playing environment. He conveyed that it was impossible for schools to teach impoliteness or delinquency. The form of learners delinquency can be obtained from the atmosphere created while at home / it could be the
influence of the environment in where he plays or hang out. In addition, the researcher also conducted interviews to the teachers about the politeness of the learners as it is seen in table 1:

Table 1
interviews notes from classroom teachers and religion teachers

<table>
<thead>
<tr>
<th>No</th>
<th>Teacher's name</th>
<th>Position</th>
<th>Form of disobey done by learners</th>
<th>Form of language principle disobey</th>
<th>Handling of disobey attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>D.W</td>
<td>Classroom</td>
<td>Stating</td>
<td>Maxim</td>
<td>Advising about</td>
</tr>
<tr>
<td></td>
<td>teachers</td>
<td></td>
<td>“stupid”, not excellent, mocking peers “hu”</td>
<td>Agreement</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>A.M</td>
<td>Religion teachers</td>
<td>Kidding and mocking</td>
<td>Maxim</td>
<td>Giving assistance</td>
</tr>
<tr>
<td>3</td>
<td>A.S.R</td>
<td>Classroom teachers</td>
<td>Calling with no real name</td>
<td>Maxim</td>
<td>Giving assistance and guidance</td>
</tr>
</tbody>
</table>

interviews notes with Mrs. DW as a classroom teachers at Muhammadiyah Darussalam Elementary School, Gendeng, Yogyakarta related to the impoliteness of learners are not many found. However, there are learners who express *stupid* words and mocking his peers with the expression *hu*.... In addition, the researcher also conducted interviews with learner; Na from 6B class as in the quote below:


Ananda Na stated that expression of *bullying or impoliteness* he rarely found in his school. However, sometimes he had heard a mocking from his friend. In addition, he added about the learners who
said dirty even though only a few. Transcript of the interviews is one of the reseacher's references in determining whether or not there is a violation of the politeness principle of language. Based on Na's description, the peer who said the dirty thing had violated the principle of politeness, maxim agreement. Besides Na, the researcher also asked MEF, the 6B grader. Transcript of the interviews with him as follows.

Researcher : any bullying in school?
MEF : ee I do bullying and there are peers who do bullying too

Researcher : what form of bullying? MEF : kinds of mocking
Researcher : give me the example?

MEF : rarely not infrequently. Researcher : what form of mocking?

MEF : it is usually calling parents’ name Researcher : how is his response?

MEF : sometimes he fights back

There is expression of impoliteness done by MEF. He said that he had bullied his friend and his friend encountered him back by doing similar bullying too. That impoliteness is not becoming a habit for him and his friend, but it is just intentionally for joking. The expression of impoliteness done by M.E.F to his friend is by calling his parents’ name, not his real name. The action done by the learner has violated the maxim of agreement eventhough he also experienced it, as it is seen in the following interviews transcription below:

Researcher : is there anything regarding to mock parents’ name? MEF : there is a bullying too.


Researcher : is there any peer who says something rude? MEF : yes, there is.

Researcher : your own classmates or different classmate? MEF : he is my classmate.

Researcher : how often he express a rude statement? MEF : sometimes I heard that

The form of language impoliteness disciplined is not only calling out by the parents’ name but also there is learner who takes or hides their peers’ shoes. This action violates the maxim of sympathy, although learners rarely do it. Regarding to the learners who says something rude delivered by the source but it is rarely done. teachers assistance and direct reprimand are considered effective in overcoming these problems. The brief transcription of the interviews can be is seen in table 2 as follow:

**Table 2**
The notess of interviews from learners of Muhammadiyah Darussalam, Elementary School at Gendeng, Yogyakarta, Indonesia
<table>
<thead>
<tr>
<th>No</th>
<th>Name and class</th>
<th>Form of impolite language by learners</th>
<th>Politeness language principle disobey</th>
<th>First action done by teachers</th>
<th>Follow up action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Na (VIB)</td>
<td>Mocking, saying something dirty and rude</td>
<td>Agreement maxim</td>
<td>teachers reprimands about her attitude</td>
<td>An assistance from the teachers</td>
</tr>
<tr>
<td>2</td>
<td>M.E.F (VI B)</td>
<td>Mocking, calling peers by their parents’ name and hiding shoes</td>
<td>Agreement maxim, Sympathy maxim</td>
<td>teachers reprimands and gives advices</td>
<td>An assistance and advices from teachers</td>
</tr>
<tr>
<td>3</td>
<td>M.K.S</td>
<td>Mocking by calling his peer with his parents’ name, fighting</td>
<td>Agreement maxim, Sympathy maxim</td>
<td>teachers reprimands and gives advices</td>
<td>An assistance from teachers</td>
</tr>
<tr>
<td>4</td>
<td>K. F.A</td>
<td>Mocking by calling his peer with his parents’ name, fighting</td>
<td>Agreement maxim, Sympathy maxim</td>
<td>teachers reprimands and gives advices</td>
<td>Advisings so he will not do the same thing next time</td>
</tr>
</tbody>
</table>

From the learners’ notess interviews above, it can be concluded that there is similar domination of language impoliteness that is mocking by calling peers with their parents’ name. That expression expressed by four sources. The expression of insulting or mocking belongs to disobey of maxim agreement on language principle. In addition learners also state that there is a physical fight. That disobeys the maxim sympathy. The treatment from school is appropriate by doing direct reprimand and Advising. There is also assistance from teachers that correlates to language politeness.

**The assistance of Indonesian language politeness at Muhammadiyah Darussalam Elementary School, Yogyakarta, Indonesia**

Mentoring assistance of politeness for learners at Muhammadiyah Darussalam Elementary School, Gendeng, Yogyakarta runs well based on researcher’s observations. The indicators can be is seen in the implementation of mentoring assistance for learners that starts in 06:30 in the morning by organizing salat duha berjamaah, asmaul husna memorization in unison, and the 30 juz
memorization periodically. The Elementary School does not apply a punishment, but rather role-modelling, such as the early presence of teachers compared to learners and the presence of a principal at a maximum time of 06:15 in the morning. The role of principals is very essential in the school. The culture of smiling, greeting, welcoming, and politeness from him provides role model to teachers. If there is a learner who is late, there will be no punishment but assistance as a humanistic approaches that done by principals of homeroom teachers.

Mentoring assistant is monitored through a books of affectionate given to learners. The appeal for politeness is presented in the learning process. In addition, learners who are polite and show excellent affective will be given a star mark as a form of appreciation. The teachers will always advise learners to say politely. The effort was successfully carried out by the school in guiding the politeness of learners.

The researcher also conducted an interview with Mr. AM as religion teachers. He says that there is a form of impoliteness of learners such as mocking and excessive joking in assisting time. He conveyed for teachers have provided role-modelling and patience in the form of smiling when meeting others, respecting others, and being patient when getting a bully from other peers. It is well applied by learners. Mr. ASR as the classroom teachers also conveyed the very few impoliteness of the learners at school. The books of affectionate and role model from the teachers is considered very effective for assisting the politeness of learners. He realizes that there is still impoliteness such as calling his peer by not his real name or mocking his peer. However, he always accompanied and set a role model to teach politeness in language. In addition, an early diagnosis of learner’s delinquency, he added the role of teachers, homeroom teachers, and principals in the mentoring assisting process. It can be is seen in the following interviews transcription below:

It should be completed total assistance that started first at the teachers level. The second level if the teachers is no longer able to handle, there will be communication to parents’ learner by inviting them to school. Insyallah if it is done, but there is still no change, it will be processed to the level of school, meeting the principals. Nowadays, the child with special need (ABK) who has a super level of delinquency will be reported to Mr. Sugeng to be handled. The problem of delinquency or unwanted events is actually Allah's way for educating and improving us so that we will have more knowledge and more rewarded. It can be stated that there is no problem that becoming a real problem unless we can handle and overcome it.

The assistance done by schools with the help of teachers, homeroom teachers, and principals must be directly followed by parents of learners. The excellent cooperation from elements will influence to the politeness of learners. Mentoring assistance Muhammadiyah Darussalam Elementary School, Gendeng, Yogyakarta is done in stages; level of verbal reprimands, mentoring assistance by classroom teachers, principals, and to the stage of involving parents in overcoming the problem. He added that all learners' delinquency is Allah's way for educating teachers and other elements to improve the knowledge on conflict management. Moreover, he stated that there are no problems that would be a problem. It means that every problem there will be solution. The habit of salat dhuha berjamaah, the morning recitation, modelling teachers depart to school at 06:15 in the morning, and the recitation of Asmaul Husna simultaneously had a cheerful impact on the politeness of the
learners. The assistance of politeness in Muhammadiyah Darussalam Elementary School, Gendeng, Yogyakarta also applied an appreciation, as in is seen in the following interviews below:

Sometimes teachers only concern on the negative side, and there is less appreciation to the cheerful one. There must be and there always be. We can not let the learners who just come in the early morning with no attention. In the other side, when there is learner who comes late, for example, we will give more attention on him rater than one who comes early in the morning. I'm grateful for the teachers here are trained to be balance so no need to worry if a leaner need reprimand, teachers can act like he is angry to learners; don’t worry because we have the balance. Sometimes it is also needed a little humour before starting the lesson in a day.

The appreciation given by the teachers is a form of teachers involvement in the development of learners. There is a balance from reminding and appreciating learners. If learner does mistake, teachers should remind him. When learners have an achievement, teachers should give an appreciation. Those ways are implemented by this school. There is training conducted by principals to the teachers to balance when to reprimand / scold and when to have a humour to learners. The direction of the principals for teachers is considered essential. The assumption for teachers are not allowed to scold learners based on the explanation of the source is not entirely correct because the teachers has the authority to scold learners if he does a mistake. Next, the researcher confirm about that policy realization that can be is seen in the interviews transcript below:

Name : MKS Class : VI
interviewser : is there any teachers involvement in Advising to learners who are rude?
interviewsee : Yes it is. He is also provide assistance.

Name : KFA Class : VI
interviewser : is there any teachers's involvement in giving a reprimand to learners who behave in an impolite manner?
interviewsee : yes it is usually a reprimand.
interviewser : what form of reprimand given by the teachers? interviewsee : he gives advices.
interviewser : is there any teachers's involvement in Advising to naughty peers?
interviewsee : Yes it is. He also gives advice to not to be naughty more

Both of the students conveyed that there was assistance provided by the teachers when there were in problems. The assistance is in the form of direct advice not to repeat their actions. The reprimand done by the teachers when learners make mistakes so there will be an interaction from learners and teachers in solving the problems. Other data regarding to learners’ assistance is as follows:

4 Conclusions
This research proves that there is disobey of language a politeness principle, which is maxim of appreciation and sympathy of learners at Urban Elementary Schools at Yogyakarta, Indonesia. The attitude that shown by the learners are in the form of bullying, body shaming, mocking each other, even the learners call their peer by their parents’ name and the other language politeness disobey cases. The assistance of language politeness through the habit of salat duha berjamaah, morning recitation with the assistance of teachers and principals, teachers’ role modelling by departing to school at 06.15, asmaul husna recitation together and affectionate books which brings cheerful impact toward the politeness of learners.

References


The Study of Historical Values and Character Education in the Laskar Pelangi Novel By Andrea Hirata

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Abstract. This study aims to find out and describe (1) historical value, (2) social problems, (3) the values of character education of Laskar Pelangi by Andrea Hirata. This study analyzed document data in the form of a novel, Laskar Pelangi, by Andrea Hirata as the research object. The method used was the descriptive qualitative method with the sociology of literature. The data were collected by listening and note-taking techniques with a case study strategy. The data were validated using triangulation before being analyzed using a semiotic model reading technique, namely heuristic and hermeneutic reading. Based on the results of data analysis, it was found that (1) Laskar Pelangi was created by the author to appreciate his teacher in the form of a book; (2) the social problems are poverty, education, work, and economy, which are interrelated as the problems in the life of the characters; (3) the value of character education in this novel is relevant to literary learning.

Keywords: historical values, character education, laskar pelangi novel

1 Introduction

As social beings, humans cannot be separated from society nor live individually without others. Social life and their nature as social beings require them to continue to interact in their lives. They use language to interact and communicate with each other because it is the most suitable and fundamental tool in interaction. The use of language is always needed in human interaction. Therefore, language has a very important function for human relations as a means of communication in everyday life.

The variety of languages in everyday life are classified into two, namely spoken and written languages. Spoken language is an expression of inner experience in speech; the relationship that arises from the use of this language is between the speaker and the listener. Written language is an expression of inner experience in written form; the relationship that arises is between the writer and the reader. The manifestations and relationships caused by these two types are different but share a similar function as a means of communication to express thoughts and
ideas. In its development, the variety of written language emerged as a means of expressing thoughts, opinions, and ideas in detail, even more detail than the variety of spoken language. This variety includes scientific works in the form of journals, papers, magazines, newspapers, etc. Literary work is one type of written language in language learning.

Literature is a means of expressing thoughts, opinions, and ideas in detail, even more detail than the variety of spoken language. This variety includes scientific works in the form of journals, papers, magazines, newspapers, etc. Literary work is one type of written language in language learning.

Literature develops with the changes of life and times. Literary books add up not only in number but also in style, nature, differences in thought, and form. This is also seen in the history of the development of literature over time. Every generation has its special characteristics with interesting themes and storytelling styles. Nowadays, there are many novels with the themes of youth, love, and sex. These themes are popular but less educative for readers. However, some novels do not have such themes but other themes that are well packaged for quality reading. One of them is a novel that makes education its theme. It has a good storytelling style with detailed viewpoints and settings that make this novel enjoyable and worth reading. This novel is mixed into an imaginative, suggestive, and educational reading for the reader. It is Laskar Pelangi by Andrea Hirata. This novel has also been used as research material for theses at various universities.

The social problem contained in this novel is a reality in education in Indonesia. It tells about poverty and its relationship with education, how difficult education is on one of the richest islands, Belitung, in Indonesia. However, the people are still struggling and trying hard to get an education. They want to eradicate poverty through education. This shows that literary works are a reflection of society at the time it was created. Literature has an important influence on the learning process. Research related to literature also needs to be done. Literary research is important and needs to be done because literary works are a social mirror in the societies in their time. Literary work is the essence of intersubjectivity, where people find their image.

Literature is all forms of human expression with language as its basis. One example of a literary work is a novel. Besides having a beautiful, interesting, and entertaining story, a serious novel should be educative, teach religion, and socio-culture. This, a serious novel has a social function to foster the readers, especially students, for their social lives.

Education is oriented towards changing one's attitude, personality, or character. Education can make a person mature, responsible, and honest with a good character. Thus, character education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potentials who have good character, good moral character, and positive and constructive effects on nature and society. Lickona states that character education aims to shape one's personality to be a virtuous human being and citizen [7].

Education, both as a system and as a process, is a form of human culture because the human understanding of the world and life is different, which then gives birth to a system of values and different mindsets, so there is also a diversity of educational styles in human life, both in the system and in its goals. Educational activity cannot be separated from the value system adopted by society because it is only with educational activities that the mindset of a community group can develop and be manifested in real life.

Regarding education, character education instills good habits so that students become aware of what is right and wrong (cognitive), good values (affective), and can practice them (psychomotor). Therefore, good character education must involve all aspects, good knowledge and good behavior.
According to Rachmad Joko Pradopo in Suwardi Endraswara, literary research has a purpose and role to understand the meaning of literary works as deeply as possible, meaning that literary research can be useful for the literature and other fields if the research is related to aspects outside of literature, for example, religion, philosophy, sociology, morals, etc. It is useful for the literature to improve the quality of literary creativity [5]. Literary research is expected to reveal the phenomena behind literary objects as human expressions and explain clearly to anyone about the intentions behind literary works [5]. In short, literary research will be a bridge between the writer, the text, and the reader.

Based on the explanation, historical values or the history of the author can have a differentiating impact in making literary works that also contain the value of character education or moral messages. Thus, this research seeks to describe the historical value, social problems, and the value of character education in Laskar Pelangi by Andrea Hirata.

A novel is a fictional work because it is the result of fantasy or something that does not exist. Besides novels, there are also romances and short stories [15]. Burhan Nurgiyantoro that the terms novella and novelle have the same meaning as the Indonesian term novellet (English: novellet) which means fictional prose of medium length [4]. In line with this opinion, Abrams states that the term novel comes from English [4]. The Italian term novella (German: novelle) comes to Indonesian.

Novella literally means a small new thing which is then interpreted as a short story in the form of prose. Novels are new literary works because they appeared later than the other types such as romance or poetry [13]. Etymologically, the word novel comes from novellus which means new. The term novel comes from the Latin novellas which then becomes novels, which means new. This new word is associated with the fact that the novel is a type of fiction that appears later than short stories and romance [14]. Therefore, the novel is the newest form of fiction. According to Robert Lindell in Herman J. Waluyo (2006:6), the first novel came from England, namely Pamella, which was published in 1740. Initially, Pamella was a form of a diary of a housemaid, then it developed and became the fictional prose form that we know today.

Atar Spring states that the novel expresses a concentration of life in a tense moment and a firm concentration of life [1]. Novels are works of fiction that reveal deeper aspects of humanity and are presented subtly. Goldmann in Ekarini Saraswati states that the novel is a story about the search for truth values by a character who has a problem in a degraded world [10]. The root of the theme that implicitly appears in the novel contains the values that organize the theme according to the existing life. Based on this definition, Goldmann further classifies novels into three types, abstract idealism novels, psychological novels (hopeful romance), and educational novels (pedagogical).

The history of the author provides an illustration that the literary work produced is based on its background conditions or events, telling various interesting things or points of view for research material. The value contained in the history or event is special so that the literary work, when studied or read, can bring the reader deep into the story or character.

Character education in the 2013 curriculum aims to improve the quality of educational processes and outcomes, leading to the formation of the noble character of students, integrated and balanced, following the standard competence of graduates in each educational unit. Through the implementation of the 2013 curriculum, which is competency-based as well as character-based,
with a thematic and contextual approach, it is hoped that students will be able to independently improve and use their knowledge, examine, internalize, and personalize character values and noble character to be manifested in daily behavior [9].

2 Method

This research is literary research so that there are no special place and time limitations. The research object was the Laskar Pelangi novel by Andrea Hirata consisting of 533 pages published by PT Bentang Pustaka in 2005. The research was carried out for three months, from September to December 2021.

The research method used was descriptive qualitative. The researchers describe the data obtained in a systematic, factual, and accurate manner regarding the facts and causal relationships of the phenomena studied. The existing data are in the form of document records that explain the structure and social problems of the novel, its background of creation, as well as the reception of literary works in the form of questions and answers with the readers in words. A sociological approach to literature, an approach in analyzing literary works by considering social aspects to determine the totality of a literary work, was employed. The sociology of literature approach also seeks to find the interrelationships between authors, readers, and socio-cultural conditions in literary works.

This research used the descriptive qualitative method. Descriptive qualitative research that is often used is not related to the level of research. Qualitative research always presents its findings in the form of detailed, complete, and in-depth descriptions regarding the process of why and how something happens [12].

In general, qualitative research is a case study design. A case study is a strategy in research to uncover a particular case. This research used an embedded case study research. In embedded research, these boundaries are becoming clearer because this research is not exploratory grounded research but has focused on certain boundaries targeted [12].

The data collection technique used was the library technique, listening, and taking notes. The Library technique is the science of sources used in research. Documents are used to find data on variables in the form of notes, transcripts, books, magazines, pictures, and data that are not numbers [8].

Theoretical triangulation was used more than one perspective of theory in discussing the problems studied. To find the historical and educational values in Laskar Pelangi, a semiotic model reading technique, namely heuristic and hermeneutic reading, was used.

3 Results and Discussions

Historical Value

The presence of Andrea Hirata Seman, the author of the debut novel Laskar Pelangi [2], brings something new to the world of literature and novels in Indonesia. The novel, which tells about the lives of ten children fighting for their school, seems to bring fresh and quality works for the readers. Many people praised the memoir novel because the storyline was so neat and nice and
full of moral values. As a serious novel, this sales figure certainly places it in a row of best-selling books. The novel would never have reached the hands of the reader if no one secretly sent his memoir to a publisher. No wonder Andrea's novel is said to be lucky.

For the employee of PT Telkom Bandung, who is a post-graduate alumnus of Sheffield Hallam University England and the Universite de Paris Sorbonne, writing has a noble goal. The data were taken from the written interview with Edy Zaqueus from Pembelajar.com while others were taken from some of Andrea Hirata's discussions on the internet. The initial idea of this writing is the author's desire to give something valuable to his teacher, namely Ms. Muslimah, Mr. Harfan, and his ten old friends. Why does it have to be a book? Because books are something luxurious in their childhood, so by writing in a book, the author has given the readers a luxury. This can be seen from the interview excerpt below.

“Laskar Pelangi (LP) was not intended to be published. I had intended to write this book since I was in the 3rd grade when I was so impressed by the efforts of my two elementary school teachers, Ms. Muslimah and Mr. Harfan Effendi, as well as 10 of my childhood friends, called the “Laskar Pelangi” group. I wrote LP as gratitude and appreciation to my teachers and my friends. A friend accidentally found the draft in my boarding room and secretly sent it to the publisher. Until now, I am still surprised that LP is still the bestseller and has been printed three times in seven months. LP is my first novel.” (CLHW No. 1)

In fact, according to Andrea, he wrote the book just to pour out his heart about the struggles of his teachers when he was at SD Muhammadiyah, East Belitong, Bangka Belitung. (CLHW No. 2) This novel tells the story of the author's life journey. The background of the writing of this novel is the author's desire to give something valuable to his teachers, called a book. Books are considered valuable because, in their journey of education, books are considered luxury items. It is a form of respect and appreciation of the author to his teachers for their efforts in advancing education.

Social Problem

The main social problem in the novel is the people of Belitong who generally live in poverty. Poverty is the basis and the cause of various social problems contained in this novel. It makes people’s lives miserable and suffering due to the lack of human resources and education they have. They do not think that education is important for their children because it cannot change the future of their families. This low education causes them not to have good jobs because they do not have anything to rely on.

The quality of their human resources is far behind the others. Their jobs are nothing more than low-level jobs, for example, low-level civil servants, porters, and fishermen with minimum pay. This minimum income makes their economy run stagnant. They cannot improve their economy. Thus, they still live in poverty, making a social problem like an endless vicious circle.

Sociology is the study of social problems and their solutions. This novel has several social problems as described above along with a solution. The solution is none other than quality education. This kind of education can be realized if there is interest and feeling of need, enthusiasm, and thirst for knowledge from the students. In addition, it is necessary for a
The Value of Character Education

Laskar Pelangi by Andrea Hirata contains the values of character education.

1. Religiosity Religion is a view of life and positioning oneself as a creature from the creator. The presence of religious elements in literature is the existence of literature itself. In Laskar Pelangi, Ms. Muslimah as a teacher at a Muhammadiyah school always advises her students to pray on time immediately. Hastening the prayer is the most important deed. It is as narrated by Ibn Mas’ud. He said, “I asked the Messenger of Allah about the most important deed.” He replied, “Praying on time” (The History of Hadith of Imam Al Bukhari and Muslim). “Pray on time to get more rewards. That is what Ms. Muslimah always advises us.” (NR/prg.1/h.31/001)

2. Honesty is the value of goodness as an acceptable positive trait for everyone. Thus, honesty is a universal virtue. Honesty is very important for every human being in building relationships with others, colleagues, and the family. Honesty has been ingrained in Sahara. This proves that the value of honesty instilled in the Muhammadiyah school provides a fortress for us not to tell lies. The excerpt below describes the honesty of Sahara. “Another character of Sahara that stands out is her incredible honesty and true respect for the truth. She does not lie. Even though she is threatened with being cast into the lake of blazing fire, not a single lie comes out of her mouth.” (NJ/prg.2/h.75/001)

3. Tolerance A Liong is a Confucian who is very religious. He enrolls his son in the Muhammadiyah school because of the economic situation, and he believes that Ms. Muslimah and Mr. Harfan can teach him regardless of his race, custom, and ethnicity. This form of tolerance will have an impact on mutual respect for each religion. I do not know what got into the head of his father, namely A Liong, a true Confucianist when he enrolled his only son into this puritanical and poor Islamic school.” (NT/prg.2/h.68/001)

4. Discipline In the Muhammadiyah school, discipline values are instilled. Ms. Muslimah teaches her students to always be disciplined like when she reprimands Mahar for being late in submitting his works. She prioritizes the discipline and punctuality of her students in collecting their works, not the quality of the works. “It’s not that your work is of inferior quality, but that in any work, we must have discipline.” (ND/prg.2/h.190/002)

5. Hard Work Hard work for Laskar Pelangi members is to continue to receive education no matter what like Lintang who does not complain in the slightest about the situation. He must ride a bicycle inherited from the family as far as 80 km away and back to get to school. He even feels proud because he can go to school even though he must travel a long distance. The excerpts are as follows. “At this school, I understand the meaning of sincerity, struggle, and
integrity. More than that, the pioneers of this school left a very valuable lesson about the great ideas of noble Islam, the courage to pass down the idea even though it was constantly plagued with difficulties, and the concept of living life with the idea of giving the maximum benefit to others through sacrifice selflessly.” (NKK/prg.3/h.84/001)

6. Creativity Being creative means thinking and doing something to produce new ways or results from what is already owned. Being creative in any field means breaking down the barriers like what Lintang did. He is a very genius child at the Muhammadiyah school. He always creates a different way of teaching his classmates. This is done for his friends to fully understand the lessons received previously from the teacher. Lintang’s ideas have always been successfully applied to his classmates. After they can make sentences in English, Lintang then teaches them to understand the structure and tenses. The excerpt is as follows. “Learning words first, not learning the language. That’s the essence of Lintang’s version of the English learning paradigm. A brilliant idea that only people who understand the principles of language learning can think of.” (NK/prg.5/h.116/002)

7. Independence In the following excerpt of independent values, Ms. Muslimah always does her assignments without depending on others, including in the preparation of the syllabus as teaching materials in the Muhammadiyah school. She does the job without any help from anyone else. “She compiled her syllabus for character lessons and taught us from an early age the basic views of morals, democracy, law, justice, and human rights far from before people are now fussing about materialism versus spiritual development in education” (NM/prg.1/h.30/001)

8. Democracy Democratic values began to be instilled in the Muhammadiyah school from the beginning. Ms. Muslimah teaches her students to consult in making decisions like, during the election for the class captain, Ms. Muslimah invites her students to vote on who deserves to be class president. “She wanted to be fair, so she immediately asked us to write down the name of the new class captain that we wanted on a piece of paper, folded it, and handed it over to her. We wrote our vote seriously and kept it strictly a secret.” (NDs/prg.1/h.72/001)

Laskar Pelangi by Andrea Hirata can be read by not only students but also all people regardless of their education level and age. It means that this novel is good to be used as a literary learning material because it contains a lot of mindset and educational values that can be imitated. These values can be one of the learning materials for Indonesian literature at the senior high school level in the 2013 curriculum. Learning materials are prepared based on content standards that contain basic competence for the twelfth-grade students in the even semester. Basic competence referred to is KD 3.1 of understanding the structure and rules of novel texts both verbally and in writing and KD 4.1 of interpreting the meaning of novel texts both orally and in writing.
4 Conclusions

Based on the results of data analysis, it was found that (1) the historical value in the Laskar Pelangi novel was created by the author to appreciate his teacher in the form of a book; (2) social problems in Laskar Pelangi novel, namely poverty, education, work, and economy, which are interrelated as problems in the character's life; (3) there are eight values of character education in this novel, namely religious values, honest values, tolerance values, discipline values, hard work values, creative values, independent values, democratic values relevant to literary learning.

References

Cultural Literacy in Junior High School at The Bau-Bau

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Abstract. In the 21st century, people must master cultural literacy so that millennials have a sense of love, pride and pride in Indonesian culture. This paper will describe cultural literacy in Baubau City Junior High School. This research is descriptive qualitative with data collection techniques through observation, interviews, and documentation. While the data analysis through data reduction, data presentation and drawing conclusions. The results showed that cultural literacy at the junior high school level in Baubau City was implementing the implementation of reading for 15 minutes before learning, the growth of student interaction with library staff at school by always visiting the school library, implementing character values, cultural and artistic festivals, and the creation of several school literacy facilities by actors and facilitators in the success of the School Literacy Movement (GLS). In addition, students are also always involved in various cultural activities, arts and festivals organized by schools in Baubau city which are able to improve mastery of basic literacy, especially cultural literacy which is very much needed for the millennial generation.

Keywords: 21st century, cultural literacy, local wisdom.

1 Introduction

The School Literacy Movement is a policy issued by the government in overcoming educational problems to improve students' basic literacy skills in improving students' phonetic abilities by achieving a good level of literacy skills. Cultural literacy is very important for students because Indonesia is very diverse in ethnicity, culture, language, customs, norms and beliefs that affect the surrounding life. As part of the global community, Indonesia also gets cultural effects from various countries. As a result, the existing diversity is mixed with a very complex global diversity. The ability to understand the diversity and responsibility of citizens as part of a nation is part of the skills that individuals must possess in this 21st century. Currently, the School Literacy Movement has not been implemented properly, for example, students' reading interest is still low [6].
Indonesia is a country that is complex in language, culture and literature so that this nation has such a big role in global society. Indonesia must be able to improve literacy skills as a necessity of life in the 21st century. Increasing literacy learning can be done through school, home/family, and community. Mastery of literacy is very important for students, teachers, and parents. The literacy in question is not only reading and writing literacy, but also the other six literacies which include numeracy, science, digital and cultural literacy and citizenship. The state must also be able to provide sufficient and adequate availability of reading materials.

The diversity of customs, religion, language and culture must be able to increase the mastery of cultural literacy. Because through cultural literacy, culture will develop and be known by other nations. Indonesia is a country that must take part in advancing global development. The ability to manage diversity must continue to be nurtured so that the millennial generation always understands their culture so that they are proud to be a pluralistic and tolerant people.

The best way for the millennial generation to master literacy is through literacy learning at the family, school, and community levels because these three sectors affect a person's environment so that he becomes aware that he wants to continue learning and seeks to improve his literacy skills, especially cultural and civic literacy. Thus, harmony will be created between people because they are aware of the beauty of the plurality of eastern culture, namely the culture of the Indonesian people. Indonesia is an example for other countries, especially in Asia, Indonesia must be able to provide a good example in diversity so that mastery of cultural literacy is very important to improve. However, Indonesia also does not have to cover global changes with the many flows of globalization through foreign language, culture and literature. Because basically the flow of globalization will shape the maturity of a country.

Based on research conducted by Anna states that to foster language and cultural awareness in classrooms it is necessary to develop a cultural literacy curriculum that functions to (1) foster mutual respect, tolerance for cultural and linguistic diversity and encourage students from different backgrounds, (2) increase teacher and student awareness of the relevance of mother tongue in developing cultural literacy and academic success, (3) increase multilingual literacy engagement and identity investment in the classroom so as to promote intercultural citizenship [2].

While research conducted by Su Li Chong says that the diverse languages of a country that continues to develop must be able to maintain linguistic progress or the language of its citizens, they must not forget the linguistic capital itself in forming a nation [4]. Literacy that occurs through language learning not only ignores the impact of language learning on literacy practice but also supports the fact that learning to read in a language is ontologically different from reading in its entirety, resulting in linguistic phenomena that affect habituation in choosing reading. So Luke conveys to language educators to know and understand the complexities of local culture and ways of life in the world which are important to encourage people's knowledge about the importance of literacy.

Furthermore, research conducted suggests that an education that is considered a center of excellence in preparing superior character in humans in facing global challenges. Indonesia is predicted to experience major changes in 2045 to be stronger, independent and reach the peak of the golden generation. So that Indonesia becomes an example for other countries. So that Indonesia does not only focus on preparing for economic growth but also focuses on the development of education and a strong character culture. A strong culture will produce a strong
character and become an element of behavior that emphasizes the important elements that humans must possess in facing global challenges.

The success of education can be seen from the maturity of the students, they must master literacy skills, because it is through literacy that they will know the world, they will be required to apply their knowledge from school. Literacy learning can be carried out anywhere, be it at home, at school, and in the environment. Students are required to have global insight and knowledge by reading a lot to get various information. From these problems, this article tries to explain how cultural literacy has been implemented in junior high schools in Baubau city, Southeast Sulawesi province.

Cultural literacy is the ability to understand and behave towards Indonesian culture which is a national identity. Cultural literacy is closely related to civic literacy, namely the ability to understand the rights and obligations as citizens. So that cultural literacy can be interpreted as the ability of a person and society to understand their social environment which is part of a nation and culture. In the 21st century, cultural literacy is very important to be mastered in order to understand global diversity, be it language, culture, religion, and nation. Indonesian culture reflects the Indonesian people, so that the habits of the people in social life greatly influence the progress of a nation. Moreover, Indonesia is increasingly in demand by foreign tourists because Indonesia is able to provide an example of hospitality in the social life of the community.

Cultural and linguistic diversity makes Indonesia a role model for the world in terms of its diversity that other nations do not have. Language and culture will shape national cultural behavior so that it can produce a good philosophy of life with good human behavior. From that behavior, the attitude of nationalism will create a sense of pride and a sense of belonging to its own cultural wealth. Every individual must maintain his own dignity and worth. With a good understanding of cultural literacy, each individual will maintain the dignity of his nation and country. A good society is a society that has a good attitude towards themselves, their nation and their country with proven participation in building citizen equality. If the character of the nation is good, a good environment will be realized so that the living ecosystem will understand and respect each other.

Strengthening cultural literacy must of course be accompanied by an increase in other literacy, as stated by Su Li Chong saying that the reading experience of those who are literate in more than one language is very complex [4]. This makes reading experience a phenomenon that is not easy to understand. However, in Malaysia's education policy, reading goals are included in the language learning objectives and various languages continue to advance to maintain the linguistic abilities of their citizens, they must not forget that linguistics itself cannot form a nation. This study has important implications for contemporary discourse on literacy, language and the reading experience. Language and literacy educators to find out how they can better understand the complexities of local cultures and ways of living in the world, essential to encouraging open discussions that not only take into account but also celebrate indigenous knowledge.

In the explanation of the Ministry of Education and Culture, the target of cultural literacy and citizenship includes two things, namely the class base and the school cultural base [2]. Class-based targets include increasing the mastery of cultural literacy by principals, teachers and education staff, increasing the application and utilization of cultural literacy and citizenship in each lesson, then increasing the number of cultural products produced by the school.
While cultural literacy based on school culture includes increasing reading materials with the theme of culture and citizenship, increasing borrowing of books in the library, and increasing literacy activities in schools by prioritizing noble cultural values, in addition to creating school policies to develop a literacy culture in the school environment, students are more orderly in understanding school rules, increasing student order, the existence of a school cultural community, actively participating in various activities, as well as increasing the use of regional languages in the social environment so that regional languages do not become extinct.

According to the Ministry of Education and Culture, it provides reinforcement for actors, actors, and facilitators through: 1) creative workshops using local languages in encouraging students' writing culture in schools [2]. Through this creative workshop, students are honed to express their talents, both in spoken, written and audio-visual. Existing digital facilities must be used by students in schools as learning materials. 2) Residency is a program that teaches students in a community and society to learn their habits over time so that they understand people's habits in working and processing. 3) provide an introduction to state resilience which is a great foundation in fighting for a peaceful and secure life. In the process of teaching and learning activities, students are introduced to the material of love for their nation and country through the presence of the TNI, police, government, religious leaders, youth, and other literacy communities. 4) teachers and education personnel must improve their training in enriching knowledge in applying cultural literacy and citizenship that has character values. 5) educational games in the classroom to hone students' skills and creativity. 6) there is a discussion forum for school residents regarding cultural literacy and citizenship, the implementation can be during morning apples or during recess.

According to Antoro in Isnaniatul Lailiyah states that cultural literacy and citizenship has a number and variety of quality learning resources, namely book writing programs and enrichment of local and national story materials. Sources for learning cultural literacy and citizenship are as follows [3]:

a. The implementation of the book writing program on cultural literacy and citizenship for schools, either directly or indirectly, will shape reading mastery. So that cultural literacy increases which has an impact on the preservation of values and culture.

b. Enrichment of local and national story materials needs to be introduced to students. Local stories need to be taught to students so that they understand regional literature produced by their ancestors and writers who live today. Meanwhile, national stories teach them to recognize the diversity of stories from every region of the archipelago. The story can be sourced from other regional stories or modern literary stories created by Indonesian writers.

The implementation of cultural literacy can be through various student arts festivals, scouting activities, national day celebrations, and language month. The strategies that can be applied according to Antoro in Isnaiatul Lailiyah consist of [3]:

a. The establishment of creative workshops in regional languages which is an important means of encouraging a written culture and literate students in schools. Through this activity, students are required to express their talents and interests through oral, written, and audio visual as a digital means of learning that produces a work.
b. Residential in the form of a program that guides students in groups to learn authentic living habits so that students are able to express their experiences in the form of writing and creative behavior.

c. Training of educators to improve knowledge competence in implementing literacy culture. The link between cultural literacy skills and citizenship in learning aims to shape the character of students so that they are able to understand, appreciate, respect and protect culture and national unity.

2 Method

The research method used is descriptive qualitative. Meanwhile, the object of the study is cultural literacy in junior high schools in the city of Baubau. The research subjects were students, teachers, librarian, and school principals. Data collection techniques using the method of observation, interviews and documentation. Then the data is analyzed by data reduction, data presentation and drawing conclusions.

3 Results and Discussions

The results showed that cultural literacy at the junior high school level in the city of Baubau has been implemented. The cultural literacy movement carried out in the form of applying the habit of 15 minutes of reading before the implementation of learning begins, the interaction between students and librarian, the application of character values which include the values of discipline, curiosity, creativity, respect for achievement, love to read, love of one's own culture. And Responsibility. In addition, the school also carries out various cultural and artistic festivals. Schools also provide services and development of school literacy facilities in order to realize the strengthening of cultural literacy through the involvement of actors and a team of facilitators.

1. Get into the habit of reading 15 minutes before the lesson starts

As one of the efforts to implement the school literacy movement, namely through the implementation of cultural literacy in schools, it is very important to implement in order to strengthen student literacy. The Junior High School in Baubau City applies the habit of reading 15 minutes before teaching and learning activities begin, which aims to improve students' reading skills and interest. Students are taught about reading and writing with the theme of culture supported by various reading materials available in the library.

2. The habit of visiting the library

In implementing the school literacy movement, students are required to visit the library and carry out reading and writing literacy related to culture. Reading materials are provided by the school, such as books on literature, culture, citizenship, and religious education. This activity is proven to be effective so that students are able to have good character values and improve their literacy skills. So that the creation of good communication habits between students and librarian.

3. Learning cultural literacy through reading literary and cultural books
Improving cultural literacy is certainly inseparable from literature and cultural books/reading materials, because books are the main source of knowledge. Through the habit of reading cultural books, students are expected to have a rich understanding of the cultural values reflected in them. So that students do not feel bored, students are directed to read enrichment books and reference books on literature, culture, religion and diversity.

4. Application of character values
The application of character values is very important in learning literacy to students because with the character of students, their personality will be formed well. The application of character values carried out in Baubau City Junior High Schools (SMP) by applying discipline in getting used to reading 15 minutes before teaching and learning activities are carried out, students are required to be creative, respect each other, love their culture, be diligent in writing and reading and be responsible.

5. Implementation of cultural and arts festivals
The implementation of this activity is carried out at the end of each semester, commemorating the month of language, welcoming the Islamic new year and other major holidays. The activities include various competitions such as speech/lecture competitions, recitation of the Qur'an, writing and reading poetry, reading the text of the 1945 Constitution, reading the text of the youth oath, and others. These activities are able to improve students' skills in language and culture.

6. The role of school facilitator
The success in carrying out the activities of the School Literacy Movement certainly cannot be separated from the role of school facilitators, namely principals, teachers and other education personnel. The principal is the highest leader for the school community so it is necessary to understand the techniques and ways of carrying out literacy in schools. School facilitators must really implement a good strategy in the success of literacy in schools so that they are able to succeed in the School Literacy Movement (GLS) well. The results showed that on average in Baubau City Junior High School (SMP) implemented the implementation of student literacy activities supported by the willingness of various kinds of cultural and civic literacy reading materials, and formed a literacy team at school.

4 Conclusions
The results of the research on cultural literacy at the Junior High School level of Baubau city concluded that schools implemented the School Literacy Movement program, especially in increasing cultural literacy through: (1) The habit of reading 15 minutes before learning began; (2) the habit of visiting the library; (3) Learning cultural literacy through reading literary and cultural books; (4) Application of character values; (5) Implementation of cultural and arts festivals; and (6) the role of school facilitators towards the sustainability of the cultural literacy learning process for students. The application of literacy in schools is also able to make students more daring to speak in public, improve student learning outcomes, and can increase student motivation in reading and writing activities.
References


Evaluation of Higher Education Curriculum in The Era of The Industrial Revolution 4.0. at The State Institute of Islamic Studies of Purwokerto

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Abstract. Realizing era has caused a lot of changes in almost all aspects of human life. Industrial Revolution 4.0 has become a challenge as well as a threat for a higher-education institution. Facing this kind of condition, a curriculum evaluation in higher education institution is a really necessary to adapt and survive to meet the need of this technological era. Graduate Program of IAIN Purwokerto need to evaluate its curriculum in facing the era of Industrial Revolution 4.0 in order to meet the demand for technology-based education. This is a field research applying qualitative approach. The data of this research were collected through curriculum-document study and unstructured in-depth interviews to some key informants. Research findings show that formative curriculum evaluation begins with evaluating the the framework of learning device, consisting of course outline and assessment system. In addition, summative evaluation is performed comprehensively by National Accreditation Board of Higher Education every 4 years. All curriculum evaluation activities are intended to achieve customers’ and stakeholders’ satisfaction and further to make them able to meet the job markets in this industrial revolution era. The other policy of this higher education curriculum evaluation is the obligation for academic publication, i.e.every student must have published an article in academic journal before he/she gets his/her, and they have also to achieve TOEFL score of 450 for graduate/master degree and of 500 for doctoral degree.

Keywords: Evaluation, curriculum, Industrial revolution 4.0 era

1 Introduction
The era of industrial revolution 4.0 is characterized by the use of digital technology, which has driven many changes in all aspects of human life. Education is one of the aspects that is really affected and the need for adjustment for this changes is a must to meet the demand of its users [2]. To face such a condition, an education institution have to do curriculum reform and development. This era is also characterized by a tight competition and dense information flow, and such a condition requires an ability to compete with other nations in this world [25]. In education, a curriculum, especially in Islamic Higher Education, presents a description of graduates competencies or outcomes which is expected by users in educational field [6]. In the society, the graduates of higher education tend to be materialistic and pragmatic, in stead of the fact that education should be built on an ideology and the values of ethics and humanism, and this shows a contradiction between the ideals and the reality. This pragmatism represents that education is not neutral; education is addressed to fulfill economic demand and eventually leaves moral and ethical values. To
anticipate this condition, a higher education should take a role to build a system that can form people who have high morality, strong national commitment, and patriotism [7].

Recently, the issue of universities disruption is actual. It questions the future of higher education in supplying employees of this world industries. Jim Clifton in “Universities: Disruption is Coming” [10] and Terry Eagleton in The slow Death of University [16] explain that everyone can work in any institution without having a degree. Terry implies that higher education, including master degree, is no longer appropriate and needed in employment. Having a certain skill is enough to be accepted in job vacancies. Facing such a condition, a higher education need to review the running system in order to equip the students with various skills needed by the present and future job market.

A Higher Education have to adjust its curriculum to meet the need of this era, especially to improve students’ skill on data of information technology (IT), operational technology (OT), internet of think (IoT) and big data analysis, integrating physical object, digital object and human being to produce higher education graduates who are competitive and skillful in data literacy dan human literacy to meet the expectation of users in this industrial revolution 4.0. [17]. This is in line with research conducted by Lesi, et al. In his research, he stated that this industrial revolution was a significant difference mainly because of the encouragement of information technology (IT). Therefore, the ability to become human literate who is literate with information technology is a much-needed ability [9].

Given the demands of the era, curriculum review is a necessity, both in terms of objectives, content, strategies and evaluation systems. Judging from its objectives, curriculum review is more oriented to the absorption or acceptability of its outputs and outcomes, while in terms of content, curriculum review is intended to accommodate a series of subject matter that contains study materials that support and are supported by the role of technology. The curriculum strategy must change the thinking paradigm from the conventional paradigm to the critical thinking paradigm through discovery and inquiry approaches with blended learning strategies. Finally, in relation to the evaluation system, it should emphasize the performance of students so that the results are more accurate. Regarding curriculum evaluation, experts say that curriculum evaluation is still a topic that is widely discussed in the world of education [11]. The dynamics of curriculum changes above require higher education, including the Postgraduate IAIN Purwokerto, to improve themselves in evaluating the objectives, content, strategies and evaluation of the curriculum, so that the Graduate alumni of IAIN Purwokerto can adapt to the conditions of the times and can be accepted in the field of work in accordance with the Industrial Revolution Era 4.0. in other words, curriculum evaluation must pay attention to both achievement and grades. [10]

This is a field research using a qualitative research approach. The qualitative approach was chosen because it is very relevant to get in-depth data and has a very important meaning in the context of evaluating the Postgraduate curriculum of IAIN Purwokerto in the Industrial Revolution Era 4.0. This study aims to produce evaluation results regarding the suitability of the Postgraduate curriculum of IAIN Purwokerto with the development of the Industrial Revolution Era 4.0.

The subjects of this study were Leaders, lecturers, and students of Postgraduate Program of IAIN Purwokerto, and Leaders of Educational Institutions in the Banyumas area. These components are expected to be able to provide information/data related to the research focus, namely the evaluation of the Postgraduate Curriculum of IAIN Purwokerto in the Industrial Revolution Era 4.0. The data collection method used in this research is curriculum document studies and interviews with a number of key informants using unstructured in-depth interviews [22]. Document studies were used to look at various things related to the curriculum such as curriculum objectives, curriculum materials, curriculum activities
and curriculum evaluation. Meanwhile, unstructured in-depth interviews were used to explore the opinions of the stakeholders of IAIN Purwokerto Postgraduate Program, Postgraduate lecturers and users in the Banyumas area regarding the suitability of the Postgraduate curriculum with the Industrial Revolution Era 4.0.

After the data were collected, organizing and processing the data was carried out through the stages offered by Miles and Huberman, which includes three phases of activity, namely; data reduction, data display and conclusion drawing/verification [18][13].

3 Discussion And Conclusion

3.1. Evaluation of Postgraduate Curriculum in the Era of the Industrial Revolution 4.0

Along with Indonesia's National Qualifications Framework (KKNI) [24] which is the reference for Higher Education through Regulation of the Minister of Research, Technology and Higher Education No 044, 2015 concerning National Higher Education Standards, the graduates of master program are expected to have knowledge, skills, and attitudes in academic qualifications at levels 8 and 9 [14]. Learning outcomes at this level reflect the ability of graduates to develop knowledge and technology through theoretical and philosophical studies and research methods in the field of education. It aims to enable graduates to produce creative works to contribute intelligently in overcoming educational problems with a multi, trans, and interdisciplinary approach.

In order to meet the demands of the development of science and technology, the Postgraduate IAIN Purwokerto needs to reconstruct the curriculum according to the demands of 21st century learning developments, namely the industrial revolution 4.0 and to fulfill the Merdeka Belajar-Independence Curriculum (MBKM) [23]. The concept developed by the Directorate General of Learning and Student Affairs in preparing the curriculum begins with establishing a graduate profile which is detailed into the formulation of graduate learning outcomes. In accordance with the demands of the industrial revolution 4.0 era, graduates are expected, apart from having superior competencies, also have new literacy, which includes data literacy, technological literacy, and human literacy with noble character based on understanding religious beliefs which are challenges for higher education in curriculum development in the revolutionary era. industry 4.0. With this argument, universities need to reorient curriculum development that is able to answer these challenges. The formulation of abilities in the KKNI descriptor is named learning outcomes, in which competencies are included or part of learning outcomes. The use of the term competence is found in the SN-Dikti in article 5, paragraph (1), which states that the graduate competency standard (SKL) is the minimum criterion regarding the qualifications of graduates' abilities which includes attitudes, knowledge, and skills stated in the formulation of graduate learning (CPL) [17].

Curriculum evaluation aims to make continuous improvements in curriculum implementation. The evaluation was carried out in two stages, namely the formative stage and the summative stage. Formative evaluation is carried out by taking into account the achievement of CPL. The achievement of CPL is carried out through the achievement of CPMK and Sub-CPMK, which are determined at the beginning of the semester by the lecturer/lecturer team and the Study Program. Evaluation is also carried out on the form of learning, learning methods, assessment methods, course outlines and supporting learning tools. Summative evaluation is carried out regularly every 4-5 years, involving internal and external stakeholders, and reviewed by experts in the field of study programs, industry, associations, and according to the development of science and technology and user needs. Controlling the implementation of the curriculum is carried out every semester with indicators of CPL achievement. Curriculum control is carried out by the Study Program and is monitored and assisted by the higher education quality assurance unit/institution. Thus, it is very
urgent to evaluate the Higher Education curriculum for the continuity of the program held so that it has relevance, quality and efficiency of program implementation.

3.2. Curriculum Evaluation Foundation

In conducting curriculum reconstruction, the mechanism of evaluation results is based on the following provisions:

a. Law Number 12 of 2012 Article 35 paragraph 2 states that the Higher Education Curriculum is developed by each Tertiary Education Institution with reference to the National Higher Education Standards for each Study Program, which includes the development of intellectual intelligence, noble character, and skills.

b. The Higher Education Curriculum determines the direction of the institution that must be constantly updated in accordance with the development of needs and science and technology as outlined in the learning outcomes which will be formulated in the IQF qualification level.

c. To increase the guidance of the relevance of higher education graduates to the world of business and industry, as well as a future that is rapidly changing, in early 2020 the Ministry of Education and Culture enacted a policy in the field of higher education through the "Merdeka Belajar - Kampus Merdeka" (MBKM) program. The MBKM program is expected to provide opportunities for students to gain wider learning experiences in building their competencies, so that graduates are ready to face the increasingly complex challenges of life in the 21st century.

d. Regulation of the Minister of Education and Culture Number 3 of 2020, concerning SN-DIKTI (National Standards for Higher Education) Article 5 Paragraph 1 states that the Graduate Competency Standards (SKL) stipulates the minimum criteria regarding the qualifications of graduates' abilities which include attitudes, knowledge, and skills stated in the formula Graduate Learning Outcomes (CPL).

e. The description of achievements in the IQF contains four elements, namely the attitude element of the value system, the work ability element, the scientific mastery element, and the authority and responsibility element.

f. Description / Formulation of CPL at SN-DIKTI is included in one of the standards, namely the graduate competency standard (SKL). SN-DIKTI CPL contains elements of attitude, general skills, which are formulated in detail in the achievements of SN-DIKTI, while special skills and knowledge are formulated by similar study program forums which are the characteristics of graduates of the Study Program. The input and assessment of alumni and users that they provide through tracking graduates is an important part in developing the study program curriculum.

3.3. Formative and Summative Evaluation of the Postgraduate Curriculum of IAIN Purwokerto

Evaluation has a meaning as a systematic process and has a relationship to provide analysis, provide interpretation of information about the process and learning outcomes in achieving goals and provide instructional decisions based on certain criteria and considerations [20][8]. Formative evaluation is an activity carried out by educators with the intention of monitoring learning progress as feedback from improving learning programs [19][12][4]. Feedback is an important element in formative assessment [3]. While the summative assessment is an evaluation that produces a value or number which is then used as a matter for providing an assessment[1].

As stated in SN Dikti about Higher Education curriculum [5], every implementation of the curriculum must be evaluated periodically, both through formative evaluation and summative evaluation. In the formative evaluation, a search will be carried out on the linkages and learning
outcomes including course learning outcomes (CPMK) and subject learning sub-achievements, learning forms or learning models used, learning assessment systems and Semester Learning Plans that are used as operational guidelines for lecturers.

3.4. Course Learning Outcomes
Learning achievement The postgraduate course at IAIN Purwokerto refers to the formulation of graduate learning outcomes (SKL) in accordance with SN Dikti No. 44 Year 2015 -7] and amendment to the Regulation of the Minister of Research Technology and Higher Education of the Indonesian Republic No. 50 Years 2018. Article 7 explains that the formulation of Graduate Learning Outcomes contains elements of attitude, knowledge, special skills, and general skills. The attitude element is listed in the attachment of Permenristekdikti 44 of 2015. Meanwhile, the Learning Outcomes of Graduates of the Postgraduate Study Program are listed in the attachment of PMA 38 of 2017 concerning Amendments to PMA Number 33 of 2016 concerning Academic Degrees and the Decree of the Director General of Education No. 6165 Year 2018. Meanwhile, elements of special knowledge and skills are arranged by forums of similar study programs or by certain study programs if they do not have the study program family. Finally, elements of general skills can be seen in the attachment to the Regulation of the Minister of Research, Technology and Higher Education No. 44 of 2015 and Learning Outcomes of Graduates of Postgraduate Study Programs based on the attachment of Minister of Religion Regulation 38 of 2017 concerning Amendments to Regulation of the Minister of Religion Number 33 of 2016 concerning Academic Degrees and Decree of the Director General of Islamic Education No. 6165 Year 2018. The Competency Standards of the graduates are broken down into Subject Learning Outcomes. The content of standard learning outcomes for courses includes: a) learning content standards, which are the minimum criteria for the depth and breadth of learning materials, b) depth and breadth of learning materials, which refer to graduate learning outcomes, c) depth and breadth of master's learning materials and doctor, that is obliged to take advantage of the results of research and the results of community service.

3.5. Learning Form
Learning at the Postgraduate IAIN Purwokerto uses a learning paradigm pattern, according to SN Dikti it is explained that the learning paradigm is done by changing the learning mind set from teaching to learning.

The following is a pattern of learning paradigm shifts in Higher Education.

<table>
<thead>
<tr>
<th>Old Paradigm</th>
<th>Components</th>
<th>New Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competence focuses on knowledge</td>
<td>Competency</td>
<td>Competence focuses on knowledge, skills and changes in students’ behavior and attitudes</td>
</tr>
<tr>
<td>Passive learning, as a process of receiving knowledge (active lecturers, passive students)</td>
<td>Process</td>
<td>Active learning as a process of seeking and forming knowledge (lecturers and students are active in learning)</td>
</tr>
<tr>
<td>Lecturers carry out learning instructions that have been designed</td>
<td>Lecturer</td>
<td>Implement various strategies that help students achieve competence</td>
</tr>
<tr>
<td>Single learning media</td>
<td>Media</td>
<td>Various media that support competence</td>
</tr>
<tr>
<td>Learning and assessment are carried out separately</td>
<td>Assessment</td>
<td>Continuous and integrated learning and assessment</td>
</tr>
</tbody>
</table>
The above paradigm results in the following shifts.

<table>
<thead>
<tr>
<th>Old Paradigm</th>
<th>Component</th>
<th>New Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Package model learning management</td>
<td>Management</td>
<td>Flexible learning management according to student learning interests</td>
</tr>
<tr>
<td>Lack of an academic community</td>
<td>Academic Community</td>
<td>The formation of an academic community through scientific forums among student lecturers</td>
</tr>
<tr>
<td>No collaboration between lecturers and students in academic activities</td>
<td>Collaboration</td>
<td>The existence of harmonious collaboration between lecturers and students during the academic activities</td>
</tr>
<tr>
<td>Competence is only obtained from intracurricular activities</td>
<td>Academic Activities</td>
<td>Competence is obtained from intra-curricular, co-curricular and extracurricular activities</td>
</tr>
<tr>
<td>Incentive for lecturers is given based on determined lecturing schedule</td>
<td>Incentive</td>
<td>Incentive is given to team teaching</td>
</tr>
</tbody>
</table>

3.6. Learning Strategy

Considering the paradigm of learning in Postgraduate Program of IAIN Purwokerto, the strategies used in the learning process are holistic interactive, integrative, scientific, contextual, thematic, effective, collaborative, and student-centered.

Meanwhile, the methods used in the learning process are as follows [15].

- Group discussion,
- Simulation,
- Case study,
- Collaborative learning,
- Cooperative learning,
- Project-based learning, atau
- etc.

These methods are used to facilitate the graduate learning achievement. Each subject may use one or more learning to deliver one session of learning. The forms of learning are as follows.

- Lecturing
- Response and tutorial;
- Seminar; and
- Practicum, studio practice, garage practice, or praktik lapangan;
- Research, planning, or development;
3.7. Assessment System
Standard of learning assessment is the minimum criteria on assessment process and students’ learning result in achieving the graduate learning achievement. The scope of learning process and achievement includes assessment principles, assessment techniques and instruments, assessment mechanisms and procedures, assessment implementation, report, and graduation of students. In addition, assessment principles includes the following principles: educative, authentic, objective, accountable, transparent and integrated, while assessment techniques include observation, participation, performance, written tests, lectures and questionnaires.

Assessment Mechanisms and Procedures:

a. Develop, deliver, agree on stages, techniques, instruments, criteria, indicators, and weights of assessment between assessors and those who are assessed according to the lesson plan;

b. Carry out the assessment process in accordance with the stages, techniques, instruments, criteria, indicators, and assessment weights that contain the principles of assessment;

c. Provide feedback and opportunities to question the results of the assessment to students; and

d. Documenting the assessment of student learning processes and outcomes in an accountable and transparent manner.

The assessment procedure includes the planning stage, the activity of giving assignments or questions, observing performance, returning the results of observations, and giving the final score. The assessment procedure at the planning stage can be carried out through a gradual assessment and/or re-assessment.

The implementation of the assessment is carried out in accordance with the learning plan. Implementation of the assessment can be done by:

a. Lecturer or team of lecturers;

b. Lecturer or team of lecturers with student’s participation; and

c. The implementation of the assessment is carried out in accordance with the learning plan. Implementation of the assessment can be done by lecturer of team of lecturer with relevant stakeholders participation.

<table>
<thead>
<tr>
<th>Huruf</th>
<th>Angka</th>
<th>Kategori</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4</td>
<td>Very Good</td>
</tr>
<tr>
<td>B</td>
<td>3</td>
<td>Good</td>
</tr>
<tr>
<td>C</td>
<td>2</td>
<td>Enough</td>
</tr>
<tr>
<td>D</td>
<td>1</td>
<td>Not Sufficient</td>
</tr>
<tr>
<td>E</td>
<td>0</td>
<td>Failed</td>
</tr>
</tbody>
</table>

Colleges may use between letters and intermediate numbers for grades in the range 0 (null) to 4 (four).

Result of Assessment

a. Results of assessment are announced to students after one stage of learning according to the lesson plan.

b. The results of the graduate learning assessment (CP) in each semester are stated by semester performance index (IPS).

c. The results of the graduate CP assessment at the end of the study program are expressed by a cumulative achievement index (IPK).
3.8. Semester Lesson Plan (RPS)
Lessen plan in each semester at the Postgraduate IAIN Purwokerto refers to the following format:
   a. Study program identity
   b. Graduate learning outcomes (CPL) according to the Minister of Research, Technology and Higher Education and the Decree of the Director General
   c. Study program learning achievement (CPL-Prodi)
   d. Learning Outcomes of Courses (CPMK)
   e. Course Description
   f. Learning Outcomes Courses, core topics and student assignments
   g. The learning method/strategy used
   h. Scoring system
   i. References used are both main and supporting references.

Meanwhile the summative evaluation is carried out periodically every five years in the form of study program accreditation, and an internal quality audit conducted by the LPM IAIN Purwokerto. Study program accreditation is evaluated thoroughly using 7 standards or 9 criteria set by the National Accreditation Board for Higher Education. In its implementation, the evaluation is carried out by assessors who come from representatives of the National Accreditation Board for Higher Education, so that the assessment process is carried out in accordance with the criteria standardized by the National Higher Education quality guarantor. The aspects that are evaluated include aspects of the vision and mission, goals and objectives of the study program, management, human resources, curriculum, students, facilities and infrastructure, financing and output of study program graduates.

4. Postgraduate Curriculum Evaluation Analysis

Postgraduate IAIN Purwokerto in carrying out academic programs has referred to several regulatory rules, both regulations of the minister of research and technology, decisions of the director general of education, and decisions of the leadership of IAIN Purwokerto.

Curriculum evaluation should ideally be carried out at least once every 4 or 5 years, especially if there is a change in the regulations of the government/ministry/directorate general of Higher Education/Directorate General of Education. Postgraduate IAIN Purwokerto must adjust policies and curriculum quality standards to be applied. Development of curriculum quality standards must adhere to principles that exceed national standards in accordance with internal strength support. It is intended that graduates of IAIN Purwokerto Postgraduate have certain advantages compared to other IAIN Postgraduates, so that they have high competitiveness to get jobs and get recognition in their work environment.

Furthermore, adjustments to curriculum development with the vision and mission of the Postgraduate IAIN Purwokerto are carried out periodically every time the short-term strategic plan is drafted. The adjustment to the vision and mission aims to make curriculum development in line with and support the educational attainment targets as set out in the Strategic Plan. In addition, adjustments in curriculum development to the needs of the community/graduate users can be made at any time, depending on changes in labor market behavior.

Changes in the behavior of the highly dynamic job market in the global era need to be anticipated with adjustments to curriculum development. The existence of development and at the same time evaluation of
the curriculum is intended to make the graduates of Postgraduate Program of IAIN Purwokerto able to compete in the global world. In revising/developing the curriculum of study programs, the most important mechanism to do is self-evaluation of all components of education, including input, process and output as well as the impact of the previously implemented curriculum. Evaluation of each of these components must be mapped in the form of a SWOT (strengths, weaknesses, opportunities, threats) analysis. Internal strengths must be used as the advantages of input components and processes in curriculum development. Opportunities for the graduates need to be achieved through the determination of graduate competencies/learning outcomes that will determine the profile of the graduates. Meanwhile, weaknesses need to be corrected so that educational programs can run effectively, and external threats must be anticipated with the strengths they have, so that these threats can be changed.

The implemented curriculum of IAIN Purwokerto Postgraduate Program needs to be analyzed before being revised/developed in accordance with the industrial revolution 4.0 era. The analysis includes:

1. Conformity with the vision, mission and objectives of the study program;
2. Eligibility with a profile with graduate learning competencies/achievements;
3. Conformity between learning outcomes and learning content/study materials;
4. Conformity between learning content/study materials and courses;
5. The appropriateness of the strategy/method of the learning process with learning outcomes; and
6. The appropriateness of the assessment system to measure learning achievement.

The curriculum must contain graduate competency standards as stated in learning outcomes to support the achievement of goals, implementation of the mission, and the realization of the vision of the study program. Learning outcomes that are in accordance with the vision and mission are formulated in study materials that are included in the framework of improving the quality of education in the era of the industrial revolution 4.0.

It is important to analyze the vision, mission and objectives of Postgraduate Program of IAIN Purwokerto accurately. This is because it will determine the specificity or excellence of each study programs in this institution compared to study programs in other institutions. This is different from the core scientific analysis which is analyzed and subsequently agreed upon by the consortium or the head of the study program in the Postgraduate of IAIN Purwokerto.

The considerations for compiling the graduate profile of the Postgraduate Program of IAIN Purwokerto are the policy of the institution, SWOT analysis of study programs, needs assessment, market signals, tracer studies, stake holders, input from associations, and agreements with similar study programs. The profile of graduates must be determined based on the learning outcomes of graduates of a study program, which include: (1) attitudes and values, (2) elements of work ability, (3) elements of scientific mastery, and (4) elements of rights/authorities and responsibilities. To support learning outcomes, graduates must be carefully analyzed in relation to the content of learning/study materials to form courses, which will be distributed in the core scientific groups, supporting and complementary courses, which are developed, for the future of Postgraduate IAIN Purwokerto.

Furthermore, an analysis was done to know the accuracy of the strategy/method of the learning process to the learning outcomes, and the accuracy of the assessment system to the measurement of learning outcomes. The curriculum implementation is not static, but dynamic, in accordance with the times. The rapid development of science and technology in the era of the industrial revolution 4.0 has an impact on the changes in the depth and breadth of learning content standards and their coherence. Therefore, the curriculum that will always change is the content of learning in each course. However, there is still a gap
between the rule of learning strategy development and assessment systems in certain subjects. Therefore, study programs need to pay attention to the dynamics in learning subjects in accordance with the latest developments in science and technology. Each point of the change must be written in the Semester Lesson Plan as evidence of the plan that is being carried out. This is a proof of the implementation of operational leadership by the Head of Study Program, which means being able to execute the vision, mission and goals of education in the form of curriculum development.

The curriculum in Islamic Higher Education is a description of the competence of graduates or outcomes of education institution. The phenomenon that appears in society is that graduates of an institution are still very materialistic and pragmatic, in spite of the fact that education should be built on ideological and humanistic ethical values, which seem to contradict pragmatic values. These pragmatic values are a form of educational dishonesty; education is led by conditions to meet economic demands and slowly abandon moral and ethical values. This can be found from several findings on the motivation of prospective new postgraduate students of IAIN Purwokerto, the majority of prospective motivations are to fulfill career positions in their workplace environment. On the other hand, the Industrial Revolution Era was notices by the emergence of intense competition and the rapid flow of information in all sectors that require all parties to have strong competitiveness in order to be able to align themselves with other nations. The era of the Industrial Revolution 4.0 has changed the world with the influence of digital technology forcing the world of education to adapt itself in order not be left behind by the interests of the business world or users. One way to face such a condition is that educational institutions must make changes and development of educational curricula to match user expectations.

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Abstract:Eroticism is often regarded a bad image attached to a person or community group in the local cultural frame. However, eroticism in Ronggeng Dukuh Paruk is creat as the beginning of pride and dedication. This type of research is descriptive qualitative, research data obtained from the exposure of the novel Ronggeng Dukuh Paruk with content analysis method. The data was collect from the results of text literacy with the researcher as the main instrument. The discussed problem is the eroticism of the Java people which is reflected in the ronggeng culture as written in the Ronggeng Dukuh Paruk novel. The results of the study indicate that there are sides of eroticism shown in the ronggeng culture in Dukuh Paruk, namely (1) lust transactions, (2) the Bukak-Klambu process, (3) Gawok practice, and (4) exploitation of ronggeng by Dukun Ronggeng.

Keyword: eroticism, Java people, Ronggeng Dukuh Paruk novel

1 Introduction

In many cultural circles of Javanese society today, elements of eroticism are often considered as something of a negative value, especially eroticism is shown public. This is marked by the cultural development of the Javanese people, the majority of whom embrace Islam and begin to apply religious values obediently. As a result, the cultural pattern that developed experienced a shift and was assimilated with the importance of spiritual teachings, as did women who had to cover their genitals. This fact is course inversely proportional to the cultural values that developed in the novel Ronggeng Dukuh Paruk. In the 1960s, the ronggeng culture flourished in Java, especially in Dukuh Paruk, Dawuan District, as mentioned in the novel.

In particular, the novel Ronggeng Dukuh Paruk tells about a woman and her ronggeng group who lived in the middle of Javanese culture between the 1960s and the outbreak of the G30S/PKI in 1965. As a ronggeng, Srintil had to undergo a series of traditions of Bukak-Klambu and dancing. In a crowd of men before being legally declared worthy of being a ronggeng. In the next journey Srintil as ronggeng has gained a lot of experience with the world of naked men, including having to become a Gawok, which is a caregiver for boys when they are
about to enter marriage age. Srintil has taken on many roles as woman who satisfy the naked male affair. Based on this, it is not surprising that some of the scenes in the novel show many sides of female eroticism as a ronggeng.

Judging from the chronology, the profession as a ronggeng in the novel Ronggeng Dukuh Paruk is a source of pride for the successor to the descendants of Ki Secamenggala and the people in Dukuh Paruk in general. This pride is reinforced by applying of cultural values that develop and tradition and become the hallmark of the residents in Dukuh Paruk. Therefore, ronggeng culture for residents has become something that is considered sacred, a high value, and can be regarded as natural when viewed from the side of cultural and social values as a form of society. Koentjaraningrat [6] states that every culture that lives in a club, whether in a village community, a city, as a kinship group, or other traditional group, can display a distinctive style that is especially visible to people outside the community concerned.

As a cultural feature that appears in the novel Ronggeng Dukuh Paruk, this study wants to see the anthropological or cultural elements in literary works. Because understanding the culture that grows in society can be done through intermediaries. One way that can be done is by studying the form of literary works to find a general picture of a culture that grows in society because literature is an integral part of a culture. As part of the culture as a whole, literary works can provide information in various forms, such as patterns of customs, social conflicts, patterns of behaviour, and history. This statement is certainly in line with the opinion of Muslich [11] that humans as cultural subjects, with creativity, taste, intention, faith, and work product in society cultural forms that prove human existence, in togetherness and all forms of culture contain values.

Research on the study of literary anthropology has been carried out by Bonnici in 2012 with the title Multicultural Australia in Fiction. The results of the study were published in the journal Acta Scientiarum. This research reveals various Australian cultures in works of fiction. The work of fiction studied is the novel The Slap by Cristos Tsiolkas. The study photographed the social interactions of different cultures, namely Greek, Italian, Arabic, Indian, British, Slavic, and Aboriginal. The Slap is a portrait of multiculturalism in Australia in various forms of subtle characteristics, namely between citizens of Greek, Italian, Arab, Indian, British, Aboriginal, Slavic, and Jewish descent, without limiting ethnic groups are separated by race or ethnicity and religion. Based on this, it can be seen the differentiating sides and similarities. Bonnici's research is consider relevant because in the research study, the researcher also discusses the cultural elements that grow and develop in the community. However, there is a distinguishing aspect, namely that this study focuses more on the discussion of the eroticism of the ronggeng culture that originated in Javanese society with all the problems and issues that accompany it.

Further research was conducted by Supardan in 2012 with the title Sintren Art Show: The Analysis of The Declining of Historical Awareness Happening in The Coastal Border of West Java and Central Java and Its Contribution to The History Learning. The research was published in HISTORIA: International Journal of History Education. This research is bas on observations about the decline in historical awareness in the development of Sintren art, which is increasingly marginalized by globalization, which occurs primarily in the coastal areas of West Java and Central Java. This study uses a combination of historical-ethnographic methods, and for data collection techniques, the research uses observation, interviews, and document studies. The results of the research conducted by Supardan are interesting to discuss about the analysis of researchers because the method used shows a different side, namely the historical-ethnographic process. While the method that the
researcher uses in the study entitled Eroticism of the Javanese Society, and the Novel Ronggeng Dukuh Paruk (Study of Literary Anthropology) uses the study of literary anthropology. This study wants to link cultural elements that grow in society but are conveyed in objects in the form of literary works. So this is what makes the results of Supardan's research different because the methods used will affect the effects of different studies.

The study of literary anthropology is a study of literary works related to anthropology. Ratna [12] writes that the analysis of the study of literary anthropology considers many aspects, elements, interrelationships between components, and anthropological points of view. However, these considerations are not a priority, but rather the focus in the literary anthropology approach is the dominance of literature itself. This academic dominance is then associated with its aspects, elements, inter-elemental links, and anthropological view. In other words, the analysis of parts of the literary anthropology approach can be classified into two things namely, the study of the anthropological elements contained in work and the elements that occur a society that affect the literary works that appear reciprocally.

Seeing the above phenomena, in this study, we try to show the sides of the eroticism of Javanese society contained in the novel Ronggeng Dukuh Paruk. This is based on the researcher's understanding of Javanese culture which is known to have strong traditional and cultural values. Even though civilization is modern, there are still many Javanese people who hold fast to traditional values and cultural heritage of their ancestors. So that the values of tradition and culture are still sustainable until now. However, among the many developing cultures, there are several forms of culture that contain erotic elements. In this section, the researcher examines the novel Ronggeng Dukuh Paruk by Ahmad Tohari to look for the erotic sides of Javanese society.

2 Research Method

This study uses a qualitative method. Sources of data in this study are words, sentences, and paragraphs in the form of narratives, dialogues, and monologues in the novel Ronggeng Dukuh Paruk by Ahmad Tohari. This novel was published in Jakarta by the publisher Gramedia Pustaka Utama with 406 pages. The novel Ronggeng Dukuh Paruk is a trilogy consisting of Cacatan Create Mother with four storytelling parts, Lintang Kemukus Dini Hari with five storytelling parts, and Jentera Bianglala consisting of four storytelling parts.

Data analysis techniques in this study include three aspects, namely data reduction, data presentation, and drawing conclusions or verification. Data reduction is the process of summarizing, choosing the main things, focusing on the essential things, looking for themes and patterns from written notes in the field. The data is then grouped based on specific codes. Second, data presentation is a structured collection of information that allows drawing conclusions and taking action. And third, drawing conclusions or verification is a review of field notes, or reviewing and exchanging ideas among colleagues to develop intersubjective agreements.

3 Result and Analysis

Life in society is often tied to the value system in culture. The value system can be sourced from values that are regarded as old-fashioned, low, and backward then undergo changes. Then, as the pattern of life in the community developed, the values that were initially regarded as old-fashioned, low, and backward began to
shift and were assimilated with new, better values. These changes are often based on fundamental events or events so that the shift and assimilation of cultural values are considered a natural thing and a must. According to Koentjaraningrat [6] the cultural value system is the highest and most abstract level of customs. This is because cultural values are concepts about something that is in the minds of most of the people who they consider worth, valuable and essential in life. So that it can function as a guide that gives direction and orientation to the lives of citizens. This statement is reflect in several findings that have have made by researchers in the study of "Eroticism of the Javanese Society in the Novel Ronggeng Dukuh Paruk (Study of Literary Anthropology)" as described below:

3.1 Lust Transactions

Eroticism, in general, can be interpreted as the awakening of a state of lust or desire for sex on an ongoing basis. Fujiati [3] says sexuality is existence and self-esteem, especially in the narrative of virginity and rape. So for men, sexuality is a field of play and power. In Ahmad Tohari's novel Ronggeng Dukuh Paruk, the first incident related to eroticism is the fact that there is a lust transaction between ronggeng and male affairs. People generally know and understand the profession as ronggeng and the nicknames attached to ronggeng. A ronggeng will be cared for by a ronggeng shaman who is in charge of affairs who can pay a decent fee for his pet ronggeng. Then, in turn these transactions will continue to run on many men, both within the scope of one region, outside the region of origin, and in places where such transactions are possible. To avoid this from happening, the quote will point to this fact:


(Tohari, 2011: 289)

The quote above shows that Srintil and Nyai Kartareja have the same past, namely ronggeng. In carrying out his profession as a ronggeng, there were a lot of lustful transactions regarding naked manhood. The facts of the data above are strengthened by the Tayub and Bukak-Klambu processions that must be carried out by a ronggeng before actually becoming a ronggeng in Dukuh Paruk. At that time, there will be many wives who want their husbands to be the first people who will marry the prospective ronggeng. This is done because it is a pride for a man and a wife to perform with ronggeng for the first time. Not infrequently, this can lead to competition between neighbours. Pay attention to the following facts:
The facts above show that a wife in Dukuh Paruk will have a sense of pride if her husband can play with the prospective ronggeng when he first performs. To get this pride, it is not uncommon for them to be willing to sell their property or livestock to be able to harvest the ronggeng. In this section, the erotic value traded by the community becomes a matter of pride.

Events that can show male transactions can also be shown in the quote below. Marsusi exemplifies the transaction of male transactions when he wants to take Srintil. However, for various reasons, Srintil did not wish to serve Marsusi's wishes. From this incident, Marsusi was angry and asked whether Srintil was being used by someone else or away? Based on these quotes, it can be concluded that the transaction behaviour of naked men leads to negative things. However, considering that this custom has become a prevailing tradition in Dukuh Paruk, it is deemed to be natural and normal. Pay attention to the two quotes below that show buying and selling behaviour or male transactions as described earlier:

"Nanti kalau Srintil sudah diberi akan bertubuh, suamiku menjadi laki-laki pertama yang menjamahnya," kata seorang perempuan.
"Jangan besar cakap," kata yang lain. "Pilihlah seorang ronggeng akan jadi pertama pada lelaki yang memberi pertuna uang padanya banyak. Dalam hal ini suamiku tak bakal dikelalahkan."
"Tetapi suamirmu sudah pikun. Baru satu bahak menari pinggangnya akan terkena encek."
"Aku yang lebih tahu tenaga suamiku, tahu."
"Tetapi jangan sombong dulu. Aku bisa menjual kambing agar suamiku mempunyai cukup uang. Aku tetap yakin, suamiku akan menjadi lelaki pertama yang mencium Srintil."

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"Sampai tadi mengatakan Srintil ada di rumah. Lalu manakah dia?" tanya Marsusi sambil meletakkan botolnya dengan agak kasar.
"Lalu? Apa kalian kira aku datang kemari buat deduk-deduak eganggur seperti ini? Katakan saja; Srintil sedang dipakai orang lain atau Srintil sedang pergi entah ke mana! Jangan biarkan aku jadi gusar, orang Dukuh Paruk!"


[16]
After all the events that Srintil experienced with the naked male world, the development of the ronggeng culture gradually began to cause many problems, especially after the uproar in 1965. Srintil, Nyai Sakarya, Kartareja and their wives were arrested. The people of Dukuh Paruk are no longer enthusiastic about ronggeng performances after losing important figures in Dukuh Paruk residents, who were spared the commotion of 1965 began to withdraw and hide from outside civilization. Based on that incident, the game of ronggeng and all the obscene issues that accompanied Dukuh Paruk gradually dimmed.

3.2 Bukak-Klambu Process

In addition to tayub, ronggeng candidates also have to carry out the Bukak-Klambu procession. As the name implies, this procession is related to the virginity of the ronggeng. Through a competition held by the ronggeng shaman, many men from various regions will come to give the highest bidding price to get the virginity of the candidate ronggeng. It has become commonplace, ordinary, and it is general known that ronggeng will spend the first night with a man who meets the requirements of the ronggeng shaman. This relates to the sexual conception in terms of sex as sexual activity, both in terms of sex to have children, sex to seek pleasure, sex to express affection and love, or sexual behaviour, which is related to psychological, social, and cultural aspects, such as one's relationship to eroticism and sensitive [13]. The facts above show the eroticism of the ronggeng culture that was told by Ahmad Tohari in Ronggeng Dukuh Paruk.

"Wah, Pecikalan? Alangkah jauh."
"Yaah, Kek. Itulah, jauh-jauh saya datang karena saya mendengar kabar."
"Tentang bukak-klambu, bukan?"
"Benar, Kek."
"Waktunya besok malam. Engkau sudah tahu syarat yang kamu, bukan?" tanya Kartareja tanpa melihat tamanya.
"Saya sudah tahu. Sebuah ragut emas," jawab Dower datar.
"Betul. Apakah sekarang kau telah membohonginya?"
To get the virginity of the candidate ronggeng, many men are willing to do anything for it. It is not uncommon for lengthy disputes and debates to occur between the strongest candidates for competitions held by ronggeng shamans. Not infrequently, the potential winner of the competitor must be willing to pay a higher price than the price initially set to achieve this goal. However, the shaman Ronggeng often uses various tricks to achieve successfully organise this Bukak-Klambu contest. To demonstrate this, consider the following quote:


"Jadi beginihakah makauimu, Nak?"

"Ya, Kek."


[16]

After becoming a ronggeng, then Srintil is joint property. Not infrequently, ronggeng will get flirtatious behaviour from the people around him. However usually, a ronggeng will just let it be if a man is flirting with him. Not always flirtatious behaviour, people also often give gifts in the form of various foods and clothes if they feel happy with the arrival of the ronggeng to their territory. This is shown in the following quote:


"Dower tidak berbohong. Tetapi dariuklah dulu. Kau belum mengatakan maksud kedatanganmu ke rumah ini."

"Lho. Kau menyelenggarakan bukak-klambu malam ini, bukan?" tanya Selam masih dengan cara yang angkuh.

"Betul."

"Nah, mengapa aku bertanya maksud kedatanganmu. Kaukira aku akan datang kemari bila kau tidak menjanjikan dengan ronggeng itu?"


"Sebuah pernyataan yang menghina, kewali engkau belum mengenalinya. Tenang saja aku membawa ringgit emas itu. Bukan rupiah perak, apalagi seekor kebua seperti anak Pecikalan ini."

[16]
Responding to the many cultural phenomena as described above, anthropologist C. Kluckhohn (1961) said that the cultural value system in each culture contains five fundamental problems in human life. One of the five problems is the problem of the nature of human relations with each other. There is a culture that attaches great importance to the vertical relationship between humans and each other. In their behavior, humans who live in a similar culture will be guided by leaders, senior people, or superiors. Different cultures are more concerned with horizontal relationships between humans and each other. People in a similar culture will feel very dependent on each other. Efforts to maintain good relations with neighbors and others are something that he considers very important in life. In addition, many other cultures do not justify the assumption that humans are dependent on other people in their lives. Such a culture attaches great importance to individualism, highly values the belief that humans must stand alone in their lives and as far as possible achieve their goals with the help of others.

### 3.3 Gawok Practice

In addition to getting paid for his services to satisfy everyone, Srintil as ronggeng is also burdening with other matters, namely Gawok practice. Srintil had a period, time as Gawok for someone in Alaswangkal. Although not for long in fact, a Gawok is a woman who is hired and assigned to teach a man before entering the marriage period. Household duties led by a Gawok include matters such as how to provide for the kitchen, how to treat a wife well, how to invite a wife to invites and so on. Another inseparable thing is teaching how to serve sexual relations between husband and wife. This shows the eroticism of a ronggeng's life. Pay attention to the following data facts:
The facts above are alleged to be allegations of sexuality being a commodity, as stated by Suartiningsih [15] that the rise of pornography cases can be caused by elements of commercialism and industrialization of pornography. The alleged commercialism of pornography shows a trend towards an increase in pornography practices due to the presence of media or distribution facilities, namely Srintil activities in Gawok practices which are considered legal by the local community. Lesmana [8] in his book mentions that throughout the era of the 80s back there were many cases of circulating pornographic magazines or films that had spread widely in the community. The findings above confirm that male transactions such as those that were quite prevalent in the period when the novel Ronggeng Dukuh Paruk was writing.

### 3.4 Exploitation by Dukun Ronggeng

Over time, in his development as a ronggeng, Srintil experienced a period of saturation and no longer wanted to practice sexual intercourse. Apart from his love affair with Rasus, which ran aground, Srintil also had an experience imprisoned in the city of Eling-Eling, which made him afraid to do something wrong. However Nyai Kartareja, as a dukun ronggeng, is still trying to get Srintil back to be willing to serve the men who come to her and can play decently. Ernawan [2] calls a free connection and is very flexible in changing partners. Shows discriminatory behaviour towards the sexual freedom of a ronggeng. According to Mulia [10], in promoting sexual rights in human life always rely on three things that become obstacles, namely cultural or cultural barriers, structural barriers in the form of public policies and discriminatory laws and regulations, and the last is barriers to interpretation. Against religion. In the case experienced by Srintil, it is more directed at cultural and cultural sexual obstacles namely, the culture in society still views women as sexual objects. Another term is mention by Kwartanada [7] in his research with the term legal discrimination. Note the following quote:
The same thing happened to Srintil when she was in a close relationship with Bajus. Srintil, who already believed in Bajus, was only used to get big projects from Mr Blengur. Suddenly Srintil was beyond shocked and disappointed by Bajus's attitude. Unfortunately, Bajus intends to gift Srintil's beautiful body and face to Mr Blengur as a return of gratitude and thanks for being entrusted with carrying out a new project. This implies that the culture of appreciation by gifting a woman as a bed partner seems commonplace and natural. In addition, Bajus also appears to still regard Srintil as a former ronggeng, which means that Srintil is still willing to serve naked men with other people. Here's a quote that demonstrates this:

"Jadi aku sudah tau buas kalian. Yah, anak muda! Maka marilah kita bersama ke rumah Srintil."
"Jauh, Nyai?"
"Hanya dua rumah dari sini."
"Ada kan, Jenggat. Dua orang, mereka sudah ada di sini. Mereka adalah pria-pria yang sedang mengukur tanah itu."

Srintil in Ronggeng Dukuh Paruk has a sincere desire to carry out his mandate as the blood successor of Ki Secamenggala's descendants. Srintil served and became a ronggeng as part of the pride of Dukuh Paruk. Srintil has experienced various events, including sweet and bitter experiences, since she started performing for the first time. In addition, Srintil also feels very familiar with the world of naked manhood due to his profession as a ronggeng. The experience of naked manhood led Srintil to become a Gawok, a woman hired to teach a man about household matters. However, without realizing it, Srintil's experience with the world of naked men and Gawok practice becomes a societal doctrine that justifies the existence of specific thoughts, biases, and systems of preferences regarding male sexuality about the power that has permeated nature. Subconscious of society [4].
As time goes by, Srintil finds herself different. Srintil wants to build a household with Rasus and is determined to become a Somahan woman. However, this desire had to be buried because Rasus did not want to live in Dukuh Paruk, which was so obscene and left behind, especially to build a household with Srintil. At this stage, Srintil doesn't want to be overshadowed by sex in a narrow sense, namely sex as a sexual relationship. However, Srintil wants to know the world of sex more broadly, namely the relationship that is built as a consequence of the parts as men and women, the differences in the roles of work carried out, as well as the existence of binding social norms, relations, marriage laws and so on [9]. But Rasus prefers to live like a soldier and is tasked with eradicating all crimes that threaten society at that time.

4 Conclusion

In Ahmad Tohari's novel Ronggeng Dukuh Paruk, the first incident related to eroticism is the fact that there is a lust transaction between ronggeng and naked manhood. Srintil as ronggeng is also burden with other matters, namely Gawok practice, namely the period when Srintil had time to serve as Gawok. Although not for long, in fact, a Gawok is a woman who is hire and assigned to teach a man before entering the marriage period. Another incident that accompanies Srintil's life experience as a ronggeng is her first experience with naked male affairs in the form of Bukak-Klambu. This event is a series of ceremonies that a ronggeng must go through to officially receive public recognition and recognition from the ancestor of Dukuh Paruk, namely Ki Secamenggala.

Apart from the erotic events experienced by Srintil, there are also experiences that show how the ronggeng dukun has complete control over the ronggeng he cares for. This mastery is fused in mentoring and managerial on ronggeng's schedule when he will perform ronggeng performances and pick up the men. All activities undertaken and experienced by Ronggeng will be known by the custodian, namely the shaman Ronggeng.

The things of eroticism as described above are generally understood by the people of Dukuh Paruk as a form of devotion to the ancestors and blood successors of Ki Secamenggala's descendants. However, these cultural values over time began to be replaced with new cultural values that the community wanted. In general, people want an everyday life and run well according to the proper provisions. The lousy image attached to a ronggeng in the past gradually began to be replaced into a picture of a great ancestral culture without the eroticism of the perpetrator. A ronggeng dancer who, because of his mistake, then does terrible things and is known by the public will be seen as a naughty woman. This happened because of the shift in society’s values in the past, which were different from the importance of the culture that prevailed today. One of the factors for the change in importance is the shift and assimilation with the importance of religious teachings adopted by the community.

References

The Role of Digital Books in Learning from Home During the Covid Pandemic of Low Grade Students in Elementary Schools

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Abstract. Digital books in the learning process from home become an important solution in the process of distributing knowledge to students. This happens because learning activities from home require a good collaboration between teachers, students, parents, and teaching materials used in transferring knowledge to students. Through learning activities using this digital book, understanding the concept of student learning materials can develop from the level of understanding to the level of achievement. The purpose of this study was to find out the role of the use of digital books on the learning achievement of low-grade students in elementary schools during the learning process from home. The results detect mapping the role of digital books for students in the learning process and the impact of using digital books on student achievement.

Keywords: The Role of Digital Books, Learning, Achievement, Student, Elementary Schools

1 Introduction

Digital technology is an important component in society. The development of digital technology has a very important role in restructuring the world of education [19]. Simon & Garcia Belmar explained that technological developments have provided innovations in realigning learning and learning methods after the covid pandemic. It is undeniable that the COVID-19 pandemic has become a momentum that changes all orders of life, such as the closure of educational institutions [1][2][3][12][25]. This condition becomes a bad thing in the process of receiving knowledge to students.

Restructuring or realigning the learning process needs to be done by the school. One of the restructuring that has begun to be carried out in the world of education, especially in Indonesia and other countries, is to conduct distance learning. Distance learning is one of the adjustments made by various countries in the world of education [15]. Distance learning is seen as a suitable
adjustment to re-stabilize the process of transferring knowledge to students. Distance learning is essentially online learning [20]. Distance learning in the midst of a pandemic is in the spotlight. This situation has an impact on the perception that online learning is an emergency [21].

However, apart from the negative impact of distance learning, it has a significant positive impact on the growth of innovation and creativity of teachers in providing learning to students. Thus, the goal of distance learning is to facilitate the learning process effectively and efficiently [5]. Distance learning can be done anywhere and anytime. Apart from the flexibility of time and place during the distance learning process, this situation requires teachers to be able to provide facilities that can facilitate students in learning by utilizing technology [26]. This Word document can be used as a template for papers to be published in EAI Core Proceedings. Follow the text for further instructions on text formatting, tables, figures, citations and references.

Weishberg [20] said that digital technology can be used for social interaction, recreation, communication and in the world of education; namely for learning and teaching. Education is seen as the most affected field in modern technology. One of the effects can be seen from the emergence of several modern learning methods that create e-learning platforms [24]. Online learning or e-learning is known as an education system centered on digital software. Thus, information can be relatively easily obtained in an efficient time. In addition, the use of online learning or e-learning can improve the quality of learning [1][10].

In his research, Alsalhi said that e-learning is claimed as a model for using digital books to improve students' ability to analyze data, facts and knowledge compared to contextual learning [1]. The use of digital books as a solution to meet the needs of students. Although, at the present time digital books may not be fully accepted and considered by all circles of society as a digital educational format tool [17]. Wong et al [23] showed that digital books can be effective in providing participation in motivating teaching and learning to students carried out by teachers.

Learning using digital books in elementary schools is interesting to study. One of the reasons is that there are many factors that influence the success of e-learning [4]. Learning using digital books is a new phenomenon in the learning process for students [7]. In Indonesia, the use of digital books as a medium for textbooks is increasingly being discussed after the pandemic [22]. Although there are many pros and cons to the use of digital books in learning, however, the use of digital books has a significant role in influencing students' learning.

According to previous studies, there is a difference between electronic learning in the transition period and electronic learning by making careful preparation in advance [6]. Digital books are a new thing. Especially for students in areas that have access to technological developments that are not fast. Mastery of technology is also important for channeling knowledge to students in giving an impact on how the role of digital books in the learning process.

Therefore, it is necessary to study how the role of digital books for students in elementary schools in distance learning is carried out during the pandemic. Especially for students who sit in lower grades.

Researchers are well aware that all novelties certainly have an impact. Therefore, in this article, we will discuss the role produced by digital books for low-grade students in the distance learning process. So, it can be conceptualized the roles of digital books in the world of education.
2 Research Method

The research scenario was carried out by observing five students from several learning activities from five different schools, namely: Karangsari State Elementary School, State Elementary School 2 Karanggintung, State Elementary School 3 Bangsa, Madrasah Ibtidaiyah Negeri 3 Karangklesem, Madrasah Ibtidaiyah State 1 Karangpucung. The five students who became the research subjects were students from grades 1 to 3. The method used in this study was descriptive qualitative, namely a method that reveals, understands, and finds something behind unknown phenomena so as to provide more complex details [13], namely the phenomenon of the role of digital books in distance learning for lower grade elementary school students.

The description in the study aims to describe, explain, and find contextual learning phenomena for the learning activities studied. Data collection techniques were carried out by observation, in-depth interviews, and documentation. In-depth interviews were chosen because they are more flexible and open so that they allow researchers to obtain as much data as possible, complete, and specific [13]. The interview was intended to explore how the digital book plays a role for students in the distance learning process. Informants in this study were students. Documents are used to display data that has not been obtained in order to facilitate description. The documents used are photos that describe the learning process using digital books. While observations were made on the practices of distance learning activities carried out by teachers.

In this study used data analysis techniques in the form of interactive analysis. This model consists of three components, namely: (1) Data reduction, focusing, selecting, and simplifying data to obtain the main findings, namely finding important data regarding the role of digital books for students. (2) Data presentation, compiling and presenting data so that it is easy to understand and understand. (3) Drawing conclusions/verification, interpretation and interpretation of the data so that meaning is found to be the findings in the study.

3 Results and Discussion

Digital books in the learning process from home become an important solution in the process of distributing knowledge to students. This happens because learning from home requires collaboration between teachers, students, parents, and teaching materials used in transferring knowledge to students. Through learning activities using this digital book, understanding the concept of student learning materials can develop from the level of understanding to the level of achievement. This research focuses on the activities of the role of digital books in distance learning for lower grade students in elementary schools as an effort to discover concepts of the role of digital books in education. Especially for students.

Based on the focus of the research, it was found that there were five substances that conceptualized the findings made by the researcher. First, build material sustainability; Second, Empowering context; Third, Creating Student Edutainment, Fourth, Motivation for Learning, and Fifth, Creating Practical Learning. The five substance of the findings in this study are described as follows;
3.1. Build Material Sustainability
One of the impacts of e-learning is that the learning material is not fully conveyed. As a result, the objectives that have been planned in learning cannot be achieved. Of course this is something that cannot be denied by various educational units from various regions in Indonesia.

E-learning is learning that is new and comes suddenly. So it is necessary to find a way that is able to balance the achievement of various goals within the constraints of space, time, data sources or other educational structures. This balance in life is often a trap that keeps us doing all the 'good things' that keep us busy with minimal effect. We do not have clear priorities and achieve optimal impact. In the end, the method is indeed a “trade off” option [18].

In this context, digital books play a role as sustainability of materials that should be delivered by direct learning to students. So, even though learning is done during the pandemic using online learning, the material that should be given to students can still be given.

Digital books make the process of student learning and teaching for teachers more transparent through communication channels. So that it can provide consistent feedback to students. Digital books used during the pandemic process require the use of various assessment processes. Learning assessment which was initially only based on student results, is now an assessment carried out during learning, namely the process.

The findings in this study illustrate that the implementation of distance learning with digital books can build the sustainability of learning materials. Although, learning is now limited by distance and time, by using digital books, although limited materials can be delivered.

3.2. Empowering Context
The learning process is divided into three sub-indicators, namely interactions, assignments, and teaching materials. These three things are things that teachers prepare in online-based learning. Teachers need to ensure that interactions occur, adequate teaching materials and evaluation through assignments [16].

The criteria for this learning process are independent learning and student understanding. The use of digital books in the distance learning process can involve and collaborate between students, teachers, parents and families. Involvement between students, teachers, parents or families is an important resource that contributes to the achievement of learning objectives. The contribution of parents or family during distance learning creates opportunities to transfer experience and knowledge directly to students.

This is what is meant by achieving the empowerment of contexts from different places and times of students into a collaboration to create educational goals.

3.3. Creating Student Entertainment
As people who have passed the level of education, we often forget that students learn at this time and in this place. Internal motivation to learn will only appear if what is learned is meaningful, involves children, is fun, relates and relates to current life. Therefore, this is one of
the most important tasks of how the learning process can be a fun internal motivation for students.

Of course, e-learning learning by utilizing digital books can indirectly create student entertainment and reduce student boredom. It is undeniable that e-learning causes a lot of boredom. Based on research conducted on five students by conducting interviews, the researchers obtained findings showing that the level of boredom that many students experienced was when delivering material through lectures by the teacher (The interview was conducted on October 18, 2021 at 15.30 WIB to informants.)

This is certainly in line with the research conducted by Lin et al. [11], Puspaningtyas & Dewi, [16], and Pavlovic et al. [14] which states that many students also find it difficult when learning without direct guidance from the teacher. So, many students have the perception that online learning is something that is boring and burdensome for them. Therefore, it is certainly deemed necessary to rearrange the formulation of material delivery to students. One of them is by using digital books.

It is undeniable that the learning process during a pandemic requires all sectors to transform towards digital. Both the process and the material. The learning process that occurs during the pandemic season [8]. The use of digital books as materials used by teachers in providing material to students is done by providing soft files of books to students through the learning platform used.

Through observations, interviews and data collection of documentation conducted by researchers to informants, it is shown that digitally formatted learning books are fun. This is as stated by one of the informants named Farah. He said, “Learning with digital books while at home makes me happy. Because learning sauce can see and play sheet by sheet of learning books. In class, you definitely can’t.”

If, informant Farah said that the entertaining role of digital books because they can play sheets on the screen, is different from what was said by informant Malva. Malva said that “Reading a book on a cell phone is better. We don't need to carry heavy books everywhere. Sitting while looking at colorful pictures makes me happy.”

From this, it can be seen that the use of digital books during distance learning makes children happy. Thus, for students, the use of digital books plays a role in providing entertainment to students and eliminating boredom when learning takes place online.

3.4. Building Motivation for Learning

Distance learning is considered positive in helping learning take place during the pandemic. However, to change habits is very difficult, moreover, teaching and learning habits that have been going on for a long time undergo sudden changes that feel unexpectedly fast, this is what is being experienced at this time. Of course, students inevitably have to be able to change

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1 The informants consist of five elementary school children in lower grades, each of which is as follows: Farah Nisa Azzahara (Karangsari State Elementary School, Zakawaliy Heru Dian (Madrasah Ibtidaiyah Negeri 3 Karangklesem, Beauty Eka Malva (Madrasah Ibtidaiyah Negeri 2 Karang Pucung, Ameera Azahra (State Elementary School 2 Karanggintung), and Hafiz Gancar Widodo (State Elementary School 3 Nations)-Central Java, Indonesia.
learning styles, as well as teachers, where teachers are expected to be able to change learning strategies and methods, changing the learning styles that have been done so far.

Changes in the education system also have an impact on students' self-motivation. We certainly understand that each individual has a pattern and character and ability (motivation) that are different from one another. Differences in motivation and individual abilities (students) in the process of learning are considered as important factors for the effectiveness or not of a learning and training. The step that is considered appropriate in overcoming this problem is to use technology in education. One way is to use digital books.

Digital books besides being able to entertain students, digital books can also build motivation to learn in students.

4 Conclusion

Digital books in the learning process from home become an important solution in the process of distributing knowledge to students. This happens because learning from home requires collaboration between teachers, students, parents, and teaching materials used in transferring knowledge to students. Through learning activities using this digital book, understanding the concept of student learning materials can develop from the level of understanding to the level of achievement. This research focuses on the activities of the role of digital books in distance learning for lower grade students in elementary schools as an effort to discover concepts of the role of digital books in education. Especially for students.

Based on the research focus, it was found that there were four substances that conceptualized the findings made by the researcher. First, build material sustainability; Second, Empowering context; Third, Creating Student Edutainment, Fourth, Building Capacity Building for Learning.

References


Implementing Wayang Punokawan as Supplementary Sourcebook in Enhancing Elementary Students’ Writing Skill

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Abstract. This study was carried out in two cycles. The subjects of this study were 4th-grade students of state elementary school in writing subject. The purpose of this study was to test the effectiveness of the Punakawan puppet a supplementary sourcebook as seen from the interest and learning outcomes of Indonesian in fourth-grade students of SDN 1 Jombor, Sukoharjo. The independent variable of this research is the puppet character learning media, while the dependent variable is interest and learning outcomes. Data collection techniques were carried out using observations, field notes, and descriptions during the implementation of learning, as well as tests. This study found that the implementation of the action for two cycles can increase the value of writing descriptions. Punakawan puppet media can help students express their ideas or ideas smoothly. Furthermore, detailed research results can be conveyed as follows: (a) students can find ideas more quickly, (b) students can create essay outlines, (c) students can develop essay outlines, (d) students can think systematically, (e) students the more enthusiastic they are in participating in essay writing lessons, (f) students understand the process of composing. Based on the results of the research and its implications, the following suggestions can be proposed: Teachers are advised to apply the use of the Punakawan puppet process and media approach in learning to write Indonesian descriptive essays. Learning to write descriptions using Punakawan puppet media and a process approach should need to be applied in Indonesian language learning in schools. The participation and activeness of students in the writing process needs to be continuously improved because the activeness of students in the process or at each stage of writing will determine success in writing.

Keywords: wayang punokawan, writing skills, elementary school students.

1 Introduction

Education is a deliberate and planned effort to create an environment, learning process, and learning process in which students actively develop their potential to possess religious-spiritual strength, self-control, intelligent personality, noble character, and skills that they require. The goal of National Education is to "develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, and creative, independent, and become a democratic and responsible citizen" [31]
Philosophically wayang is a form of reflection of human character, behaviour, and life. One example of wayang which is still alive and by the people of Indonesia is used as a role model and role model for life is clowns. It is an original Indonesian wayang world consisting of Semar, Nala Gareng, Petruk, Bagong, which is made in such a way as to approach the condition of the Javanese community with various characters that condition the source of truth and wisdom. Puppet art is a cultural tradition as well as entertainment that is popular with Indonesian people, especially Javanese people. The art of wayang has an important position in Javanese society and the stories in the wayang contain reflections on the extension of human life with God, the relationship between human beings, the relationship with natural forces, and supernatural powers [6].

If one sees a wayang performance, what is seen is not the wayang, but the problems implied in the wayang play. For example, when people look at the makeup mirror, people don't see the thickness and thickness of the makeup mirror, but see what is implied in the glass. People see shadows in the dressing mirror, therefore, when people watch wayang, instead of seeing wayang, they see their own shadow (play). Wayang is also a reflection of Javanese culture, in the sense of being a reflection of the reality of life, values and life goals, morality, hopes, and ideals of Javanese life, so that although there are some people who think watching wayang is just time-consuming and boring, wayang there are still many fans, both young and old [4].

Talking about wayang is like talking about Javanese philosophy because wayang is a symbol of Javanese philosophy [1]. Puppet art is one of the traditional classical cultural art forms of the Indonesian nation that has developed for centuries [20]. The puppet show contains the value of life and noble life which in each end of the story or the perpetrator wins the good and defeats the evil. It teaches that good deeds will prevail, while evil deeds will always accept defeat. Wayang is seen as a symbolic language of life and life that is more spiritual than outward [15].

The use of wayang as a medium of learning is done through storytelling activities. It should be noted that the wayang here is not in a physical sense, but in a non-physical form. The teacher simply tells the story of wayang that contains the value of goodness and teaches the characters of the puppet characters to be imitated by students, for example the story of Yudhisthira, the Pandavas' first brother, who is wise, responsible, and has the spirit of a leader. By means of this wayang story, students can learn a variety of puppet characters that are appropriate to those that are not worthy of imitation while at the same time cultivating knowledge about Indonesian cultural treasures [26].

There are several advantages possessed by wayang as an educational medium. First, wayang is acceptable. This means that wayang itself is part of the cultural repertoire of the nation so that it can be accepted by all groups, both teachers and students. Second, wayang is timeless which means it is timeless. Wayang stories are stories that have similarities from time to time. The existence of this trait makes wayang as a learning medium that can be used for generations to the next generation of students. Third, this wayang as a supplementary sourcebook does not require as much money as other media and is practical and efficient. Telling stories about wayang does not require supporting facilities in any form. What is needed is the teacher's ability to express the story in neat sentences so that it is easily understood by students [22].

The empirical study in this study contains research that has been carried out in the application of puppet learning sourcebook in Indonesian language subjects and other subjects as well as learning interests and learning outcomes. The first study is the use of wayang media in learning Javanese literature which gives a positive response and looks enthusiastic to the students [30]; a significant relationship between student interest and motivation in sports and arts subjects based on report cards and survey results in addition to teacher teaching methods, teacher readiness, and classroom atmosphere [3]; the use of cartoon puppet media can improve the fairy tale listening skills of the students of Dalangan State Elementary School 2 [34], other studies regarding the use of paper puppet media in listening material can improve the learning outcomes of fourth grade elementary school students Negeri 2 Karangwates [28]; efforts to improve the ability to write stories with the method of imagination suggestion through the media of wayang performances for junior high school...
students; a study related to the Kagok wayang performance as a media for sex education for children in Yogyakarta which is a case study of grade III-VI students at SD Negeri Pakel, Yogyakarta with the results of the study finding that respondents have understood that physically, men and women are different and they also understand how to be defensive and protect their reproductive organs if someone else has evil intentions against them [12]; This study concluded that learning to listen to stories using wayang media can improve students' listening skills in learning Javanese language [14]. Then Putriningtyas examined the effect of using duplex communication media on the speaking ability of group B children where it was concluded that communication duplex puppet media had an influence on the speaking ability of group B children in Putera Harapan Kindergarten Surabaya [21].

Furthermore, research [13] related to the effect of using hand puppet media on the storytelling skills of fourth grade elementary school students in Cluster 4, Bantul District, this study concluded that there was a significant effect of using hand puppet media on the storytelling skills of fourth grade elementary school students in 4 sub-districts. Bantul; the application of cartoon puppet media to improve Javanese speaking skills, where research shows that paper puppet media (paperboard) is appropriate to be used as a learning medium because it can improve student learning outcomes [17]; The use of cartoon puppet media in storytelling learning shows good results. Rulviana [23] tested the effectiveness of explicit instruction learning in improving the ability to make puppets for class XII students at SMK Negeri Pacitan, concluding that Explicit Instruction learning is very effective in improving students' puppet making abilities [25] examined the application of cartoon puppet media to improve storytelling speaking skills, found that there was an increase from cycle 1 to cycle 2 of the study, so it can be concluded that the use of cartoon puppet media can improve storytelling speaking skills in third grade students of SD Negeri Tirtoyooso, Surakarta. Furthermore, research on puppet visual adaptation on playing cards as education media, with the results showing that the development of playing card media as a medium for disseminating information or material about wayang is good enough to introduce wayang characters through wayang card media [33]; a study on the effectiveness of the storytelling method using wayang puppet media on the conversational skills of group B children at Widya Sesana Sangsit Kindergarten. This study concludes that the conversational skills of students who use media are better than students who use conventional learning models [5]; a study on the relationship between learning motivation and interest in learning of fourth grade students at SDN Poris Gag 05 Tangerang City found that there was a significant relationship between learning motivation and student interest in studying [7]; a study on the development of cardboard wayang teaching media on the general attack material on March 1, 1949 at SMA Negeri 1 Bukaterja Purbalingga, the results showed that the development of the cardboard wayang media on the general attack material on March 1, 1949 proved to be effective and feasible to be applied in learning [8]; a study of the relationship between interest in learning and student learning outcomes in science subjects in Grade V SD Negeri Garot Geceu Aceh Besar. The results conclude that there is a significant relationship between learning interest and learning outcomes [9]; a study on increasing the appreciation and creativity of the students of SD Negeri Timuran Yogyakarta in the Learning of Cultural Arts and Skills (Arts) through the Punakawan puppet media. The results showed that there was an increase in appreciation and creativity with the puppet punakawan media in the students studied (Mahendra, and Sunarya, 2017). Widayati [32] studied the use of wayang media to improve short story listening skills which concluded that students' short story listening skills had increased; another study is the development of thematic wayang media on the theme of the beauty of my country as a supporter of the scientific approach for students of elementary school of grade IV. The results showed that the application of thematic wayang media to help students understand the themes in thematic learning showed good results [35].

Furthermore, research on the use of paper puppet media to improve the quality of children's language character development in verbal communication found that the application of paper puppet media can improve language skills, especially in communicating directly (verbally) [11]. Then a study on the application of Warek (Wayang Character) media in growing religious values in listening learning for grade 1 elementary school students, this study concluded that the application of warek media could foster religious values in students' listening learning [19]. A study related to the effect of modified wayang learning media on the knowledge of sex education for children aged 5-6 years at
Pembina State Kindergarten Pekanbaru. This study concludes that there are differences in knowledge of sex before and after using wayang media [18]; a study related to Early Childhood Prosocial Behavior Through Activity Storytelling with puppets concluded that there was an increase in students' proportional behavior through storytelling activities using wayang, this can be proven by the average TCP (Development Achievement Level) gain in one class [24] and finally, a study on the effectiveness of the Puppet Show and Storytelling Methods on Children's Behavioral Problems. The results revealed that compared to the storytelling method, the puppet show method had a greater impact on improving behavior problems among preschoolers [2].

The results of previous studies provide benefits and are used as reference material in designing learning designs using puppet character learning media in Indonesian language subjects. In addition, this further study is expected to be able to enrich the treasures of education, especially in learning Indonesian subjects with short stories by using the Punakawan figure puppet learning media in improving the writing skills of elementary school students.

2 Research Method

Indonesian language learning, especially short story writing skills, in general, learning still uses conventional learning media or even does not use media. Based on this, teachers need to provide an innovation in learning activities using a learning media. One of the media that is suitable for listening to the short story of the Punokawan wayang is the puppet character learning media. This research is a classroom action research or classroom action research. The design used in this study is the action research design of Kemmis and Taggart. This study was carried out in two cycles. The subjects of this study were 4th grade students of state elementary school in writing subject. The purpose of this study was to test the effectiveness of the Punakawan puppet media as seen from the interest and learning outcomes of Indonesian in 4th grade students of SDN 1 Jombor, Sukoharjo. The independent variable of this research is the puppet character learning media, while the dependent variable is interest and learning outcomes. Data collection techniques were carried out using observations, field notes and descriptions during the implementation of learning, as well as tests. Instrument is a tool used to collect research data. The research instruments are: observation sheet, field notes, documentation. Test. The technique used to analyze the data in this action research is descriptive. This research procedure is carried out by referring to a series of steps which are divided into two cycles or two rounds.

3 Result And Analysis

Puppet storytelling as a supplementary sourcebook to improve elementary school students writing skills

Telling stories to children plays an important role not only in growing interest and reading habits but also in developing children's language and thoughts, therefore the function of storytelling activities for children aged 3-6 years is to help children's language development. Through storytelling can train children's hearing which is functions properly to help speaking skills, by adding vocabulary, the ability to pronounce words, practicing stringing sentences according to the stages of development, then children can express them through singing, rhyming, writing, or drawing. Storytelling can be interpreted as the narrative of something that tells about an action or an event and is conveyed orally with the aim of knowledge to others, it is concluded that storytelling in the realm of communication can be interpreted as an effort to influence others through speech and narrative about an idea if it is in the context of children's learning. Early childhood storytelling can be said as an effort to develop the potential from aspects of children's language skills through hearing and then retelling them with the aim of training children to convey ideas in oral form. Supporting language skills through storytelling needs media in learning activities. Gagne (cited in Semiawan, 2016) suggests that the media are various types of components in the environment of students that
are motivated by students to learn. Learning media is very helpful for children's success in learning, especially for language learning, media are needed that can develop children's active and passive communication skills. Children need the practice to read, tell stories, and conversing with others. The media will be very helpful because it will cause children's motivation and effort in learning languages. Stories are a powerful vehicle for realizing encounters. The use of wayang as a learning tool for children has now become an effective alternative in conveying character education messages.

**Figure 1.** Chart of characterization of 18 Character Education Values according to the 2013 Ministry of National Education for 4 Punakawan figures

1.1 Prehistoric Age
According to Mulyono [15] the history of wayang in Java is divided into five eras, namely the prehistoric era, the time of the arrival of Hinduism, the era of the arrival of Islam, the colonial era, and the era of independence.

1.1.1 Zaman Prasejarah
In prehistoric times the ancestors believed in inanimate objects and supernatural things. These objects are considered alive and have a spirit. At this time, wayang performances were accompanied by hymns to worship, then continued to develop in stages for quite a long time. Wayang (shadow puppet) is used as a form of respect for ancestors and maintains its core function as a supernatural activity related to belief (magical, religious, and didactic). At this time the puppets which were originally in the form of shadows (spirit forms) then turned into purwa shadow puppets [15].

1.1.2 The Hindu Era
The history of Indonesian wayang has changed since the arrival of Hindu cultural influences. The natives underwent changes which gradually accepted Hindu influence. The Mahabharata and the Ramayana began to be widely known in Indonesia. Shadow performances as a ritual activity are contained in the Balitung Inscription in 990 AD which reads "Sigaligi mewayang Hyang, macarita Bimnaya kemara". In line with the influence of the arrival of Hinduism, wayang began to change from ancient Javanese myths to the Mahabharata epic, but the main point of shadow performances did not change, namely as a ritual activity [15].
1.1.3 The Age of Islam's Arrival

Wayang in the Islamic period underwent a fundamental change in its form, especially in the appearance of two-dimensional puppets and varied colors. The form of the puppet's hand which was initially stiff and united with the body, was then made into an arm or joint so that it could be moved [15], explained that Raden Patah (1478-1518), Prince Sabrang Lor (1520-1521) and the Guardians on the island of Java were also fond of playing local arts. The refinement of the puppet form of the Majapahit kingdom was carried out so that it did not conflict with the teachings of Islam, among others: 1) In 1518-1521 the wayang was made flat or in two dimensions, so that it did not resemble a relief in the form of a statue, its appearance was also beautified to eliminate the impression of imitation. Puppets in temples, while the puppets that are still shaped like temple reliefs have continued their development on the island of Bali until now. 2) The image of the face of the puppet is made slanted with the hands still together with the body (irasan), then given a "gapit" to stick it on the part of the wood that has a special hole. 3) The shape and image of the wayang generally imitates the wayang image from the reliefs of the temples of the Majapahit era, and then the images are separated one by one on the left or right side of the dalang. 4) In 1521 the form of wayang was again refined and increased in number, so that its presence could be used to play the Ramayana and Mahabharata stories all night long.

1.1.4 Colonial Age

Wayang as a performing art was still developing in the colonial era, when the government of Mataram II under King Amangkurat II (1680) with the help of the Dutch moved its capital city from Pleret to Kartasura. At the same time, the forms of wayang began to be perfected and the wayang kulit performances used gamelan accompaniment and songs performed by sinden or niyaga. At that time, wayang performances no longer functioned as religious ceremonies, but had become traditional classical arts, only a small number of people held religious ceremonies [15]. The Age of Independence According to Mulyono [15], on August 17, 1945 wayang had become a traditional classical regional art. The striking difference between wayang at the time of independence was that wayang was originally developed by the kingdom, then turned to the community with the help of the Government of the Republic of Indonesia. Entering the year 1953 R.M Sri Handaya Kusuma together with Susila Atmaja and Pringga Satata founded the "Cultural Student Association" as a place for dalang courses in Yogyakarta. On August 23-28, 1958 the "Indonesian Puppet Congress" was held in Surakarta. The congress was chaired by Dr. Suharso and R. Ngeh Wignyasarutama with a discussion agenda including: 1) Making an encyclopedia of wayang and puppetry. 2) Create a national puppet/puppeteer institution. 3) Established an Indonesian wayang and puppetry school.

1.2 Punakawan Figures in Purwa Shadow Puppets

Punakawan figures who are often used in purwa shadow puppet shows are Semar, Gareng, Pertuk, Bagong on the Pandava side and two sabrangan figures named Todog and Bilung who are on the Kurawa side [29]. In some versions of the puppet there are differences in the standard. In general, the following are the origins of the Punakawan figures in the wayang kulit purwa puppets.

1.3.1 Semar

Semar is the son of a mother named Dewi Wirandi and her father named Sang Hyang Tunggal [16]. Semar was born from an egg which then produced three incarnations of the egg shell, egg white, and egg yolk. The incarnate creature that comes from the egg shell is named Tejamantri, the egg white is named Ismaya, and the egg yolk is named Manikmaya. Ismaya then changed his name to Semar by Sang Hyang Tunggal which was told in the play "Semar Tumurun Ing Marcapada" [18].

1.3.2 Gareng

Gareng was once a handsome and powerful knight. Initially Gareng's name was Bambang Sukasati, the son of Begawan Sukasati in Padepokan Bluluktiba, but Bambang Sukasati has an arrogant nature and wants to conquer everyone he meets. One day there was a fight between Bambang Sukasati and Pecruk Pecukilan, which made their bodies damaged and not handsome anymore. Semar came and separated the two, and Bambang Sukasati was appointed as Semar's first child with the name Gareng (Sunarto 2012, pp.145-146).

1.3.3 Petruk

A young Petruk named Pecruk Pecukilan is the son of Begawan Selantara. Young Petruk has almost the same nature as Gareng, his good looks and magic are not matched by his arrogance. In the match
against Bambang Sukskati, Pecek Pucukilan also suffered damage to his body. Pecek Pucukilan
his body turned into a long one, then Semar raised him as the second child with the name Petruk
[29].

1.3.4 Bagong

Bagong is Semar's third child who was philosophically born from Semar's shadow. When Semar got
the noble task of nurturing the knights on earth, Semar begged to be given a friend, then Bagong
was born as Semar's friend [10]. Another statement was also conveyed by Ki Gedug Siswanto [18],
the beginning of Bagong's birth was before Gareng and Petruk were adopted by Semar as children,
with this logic Bagong is the eldest child of Semar.

1.3.5 Togog dan Bilung

Tejamantri is the first child of Sang Hyang Tunngal, born from the embodiment of "egg shell". Referring to Serat Purwakhanda [18], it tells of Tejamantri, Ismaya, and Manikmaya doing a contest
to swallow a mountain. Sang Hyang Tunngal who knew his son's arrogance changed the name
Tejamantri to Togog and was tasked with guiding the Kurawa group to the truth, in his task Togog
was accompanied by Bilung as a sabrangan figure.

1.3 Pre action

The results of the research implementation are based on planning, action and observation, reflection
of each cycle. Pre-action Writing Process The condition of students when they get writing
assignments, some say ouch…. someone said don't make it up ma'am! which makes the classroom
atmosphere crowded. Students continue to compose according to their respective abilities. In the
first 45 minutes when composing, there were students who looked left and right to see the results of
their friends' work. Some have not written anything at all, then the teacher gives an additional 15
minutes. The lesson time is used up for composing without revision, editing or publication. The pre-
action test conducted on Tuesday, October 5, 2021 provides information related to students' motivation in writing. Based on field notes during the pre-action test, it is known that at the pre-
writing stage, especially in compiling an essay framework, motivation is not yet possessed, it is only
at the stage of paying attention to orders from the teacher. Students immediately put it in draft form
so that the theme tends to be too broad or unfocused. At the revision stage, students do not yet have
the motivation to reread the results of their drafts seriously. Moreover, his friend's draft because
their time was up to compose. Students do not have the motivation to make edits. Their publication
stage is only at the stage of reading their work in front of their classmates, not in front of the class.

The pre-action test provides an overview of students' attention to prewriting in the form of students' attention to the teacher's instructions and explanations. Students do not have criticism in making an outline, drafting, revising, editing, and publishing their work. The observation sheet during pre-action shows that there is no active attitude in asking friends for input, in the pre-writing stage, making an outline of the essay. New active attitude in answering teacher-guided questions. In drafting an essay, students actively develop ideas. In the revision stage, students have not been active in reading back the results of their essays and have not been active in revising the draft essays. Students have not asked for input from friends. Students are not active in the editing and publication stages. The condition of writing essays during pre-action is different from the conditions after students get the action. After using the media, students pay more attention to composing activities. The duration: 2 times of 45 minutes is used to compose well. Completing composing with the stages of writing, so that the results are better. Students are motivated and active in writing activities. This can be seen in the attitude of students who are more attentive, calm and do not complain when doing writing assignments. Students calmly pay attention to the media then do the stages of composing.

1.4 Cycle I Writing Process

Observations were made on Tuesday, October 19, 2021 in the first cycle. In the first cycle, it showed
that students' motivation had started to emerge starting from pre-writing to publication. At the pre-
writing stage, it illustrates that students have motivation in compiling the framework, determining
the title. Students seem to have enthusiasm in developing the outline of an essay into a draft essay.
The stage of drafting an essay illustrates that students are eager to combine: title, theme in a draft
essay. The revision stage begins with enthusiasm by rereading the results of the draft essay and then
revising it. The editing stage was carried out with enthusiasm, to carry out editing activities from the results of revisions, editing mechanical and language errors and then publishing them in front of the class by several students. Cycle I provides an overview of students’ attention to writing activities. Students pay attention to the teacher's explanations, teacher instructions, pay attention to the media, pay attention to the opinions of friends and pay attention to input from friends on the framework of the essay. Students in the editing stage pay attention to the results of the revision, correct writing rules. Publication is done by students by reading the finished essay. The observation sheet that was filled in during the implementation of the first cycle showed that students in carrying out the pre-writing stage had an active attitude in giving opinions to friends related to making an outline of an essay. Students ask each other for input from friends. Express initial ideas. Students are serious in developing an outline into a rough draft. Students are active when doing revisions by reading seriously the results of the draft. Editing is done with care. Students are active in presenting to the front class.

1.5 Cycle II Writing Process
Cycle II was conducted on Tuesday, November 2, 2021. Cycle II was carried out using a process approach and the Punakawan puppet media. Student motivation is seen when making the outline. The motivation that students have in the drafting stage is seen when developing an outline. Students have a passion for drafting. The stage of drafting an essay illustrates that students are eager to combine: title, theme in a draft essay. The revision stage begins with enthusiasm by rereading the results of the draft essay and then revising it. The editing stage was carried out with enthusiasm, to carry out editing activities from the results of revisions, editing mechanical and language errors and then publishing them in front of the class by several students. Cycle II provides an overview of students’ attention to writing activities. Students pay attention to the teacher's explanations, teacher instructions, pay attention to the media, pay attention to the opinions of friends and pay attention to input from friends on the framework of the essay. Students in the editing stage pay attention to the results of the revision, correct writing rules. Publication is done by students by reading the finished essay. The observation sheet that was filled out during the implementation of the second cycle showed that students in carrying out the pre-writing stage had an active attitude in giving opinions to friends related to making an essay outline. Students ask each other for input from friends. Express ideas. Students are serious in developing an outline into a rough draft. Students are active when doing revisions by reading seriously the results of the draft. Editing is done with care. Students are active in publishing.

1.6 Improving Writing Skills through Punakawan story media
The use of Punakawan puppet story media in writing student descriptions turned out to be a strong stimulus for students to improve their writing skills in the next action. This means that the low ability to write student descriptions can actually be improved by providing stimulation in the form of appropriate media. The provision of Punakawan puppet media as a stimulus to improve students’ writing descriptions turned out to be quite meaningful. Students who initially find it difficult to put their ideas or ideas into written form are finally able to smoothly pour their ideas. The success of students from cycle to cycle which is the result of this classroom action research can be known through whether or not there is an increase in final results and aspects in student description writing. Every time a description is written, in this classroom action research evaluation and reflection are carried out both before and after the implementation of the action. The first cycle begins after initial observations about the need for action in the form of using a process approach and Punakawan puppet media in writing student descriptions. Initial observations resulted from the evaluation of the writing of the description before the implementation of the action. At the end of the action in each cycle, the researcher also made observations. The implementation of the action in cycle I (description 2) resulted in an increase in the score of writing skills. However, the increase in the score was not followed by an increase in the description writing category from moderate to good category. Based on the increase in scores, observations and field notes, the improvement in students’ descriptive writing skills was not high because it was their first time using Punakawan wayang media in writing descriptions. In addition, the implementation of the process approach in writing descriptions is the first time they are familiar with in learning to write. So far, students have
been doing writing activities with a traditional approach, which is results-oriented only. This means that they do not know more about the function of each stage in the process approach such as pre-writing, rough drafting, revising, editing, and publishing. In revising and editing activities, the interaction between students, such as discussions, is still lacking so that they do not realize the many mistakes in writing aspects that occur in their description writing. From this description, it can be seen that the implementation of the actions in the first cycle is considered less successful.

Based on these observations, it is necessary to re-planning for the next cycle. To overcome weaknesses in the implementation of actions in the cycle, it is necessary to approach students, for example discussing problems that exist in writing descriptions. Teachers can go around monitoring students' difficulties in using Punakawan puppet media. To revise the actions related to the implementation of the process approach, the teacher should divide the students into discussion groups. Each group consists of four students, and each student must discuss the rough draft he has made so that they can get input from friends and teachers if necessary, for content revision or editing. After evaluating and reflecting at the end of the first cycle, the next step is to rearrange the action plan for the second cycle. Based on the data obtained from observations and monitoring during the writing learning process, it can be seen that learning by involving students actively and directly in the writing process and through the stages in the process approach, students feel happier and calmer in writing. This happens because at every stage of the process of compiling or making descriptive essays, they can exchange ideas with other friends or with the teacher. In addition, in completing the essay, they also do not have to be in a hurry. This rarely happens in the process of learning to write with the traditional approach that they have followed in the process of learning to write. With the Punakawan wayang process and media approach in writing, it is proven to be able to improve students' skills in writing descriptive essays.

Based on the monitoring of the activities of the first cycle to the second cycle, it can be seen that there was an increase in students' description writing skills using the process approach and the Punakawan puppet media. This increase can be seen in terms of scores and terms of students' skills in writing descriptions. Of the two cycles carried out in this study, each cycle has a different focus and form of action. In the first cycle, which is the introduction stage to learning to write descriptions with the Punakawan process and media approach, students are divided into groups. Even though students are divided into groups, students still carry out writing activities individually. Group work is only done when revising and editing writing errors. Pre-writing activities which consist of observing the media and compiling writing ideas are carried out in the classroom. The focus of the problems that will be overcome are the problems raised by the teacher during the pre-survey. Although the students' writing results in the first cycle were not optimal, the students had experienced a slight improvement. In addition, students who were the subjects in this study began to understand and understand about learning to write descriptions with the Punakawan puppet process and media approach. In cycle II students are no longer divided into groups but work individually. Pre-writing activities are still carried out in the classroom. The focus of the problems that exist in the implementation of the previous cycle. From the results of students' writing in the first cycle, it can be seen that the content aspect of the idea is the basic indicator of descriptive writing which consists of depiction. Other aspects of writing have shown a significant improvement. Through this cycle II activity, it can be seen that students' writing progressed significantly. The element of description which is the basic indicator of descriptive writing has been created well. Overall, the implementation of this classroom action research has succeeded in improving students' skills in writing descriptions. This is indicated by an increase in scores, both at the end of the first cycle of activities and at the end of the second cycle of activities. In addition, students no longer have difficulty writing descriptions and students admit that the use of the Punakawan process and media approach can train them to be able to write descriptions well.
4 Conclusion

Conclusions based on the results of research and discussion in this Classroom Action Research, it can be concluded as follows: First, the use of process approach and Punakawan wayang media can improve students’ writing description skills. The implementation of the action for two cycles can increase the value of writing a description. Punakawan puppet media can help students express their ideas or ideas smoothly. Furthermore, detailed research results can be conveyed as follows: (a) students can find ideas more quickly, (b) students can create essay outlines, (c) students can develop essay outlines, (d) students can think systematically, (e) students the more enthusiastic they are in participating in essay writing lessons, (f) students understand the process of composing. Based on the results of the research and its implications, the following suggestions can be proposed: Teachers are advised to apply the use of the Punakawan puppet process and media approach in learning to write Indonesian descriptive essays. Learning to write descriptions using Punakawan puppet media and a process approach should need to be applied in Indonesian language learning in schools. The participation and activeness of students in the writing process needs to be continuously improved, because the activeness of students in the process or at each stage of writing will determine success in writing. Suggestions can be in the form of input for the next researcher, it can also be implicative recommendations from research findings.

References

Multimedia-Based Interactive Learning Media in The Text Material of The Observation Report

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Abstract. This article aims to describe multimedia-based interactive learning media in the text material of observation reports. This type of research is descriptive research using critical analysis methods. The steps in the creation of multimedia-based interactive learning media include three stages, namely preproduction, production, and postproduction. Design of multimedia-based interactive learning media using Microsoft PowerPoint applications. The use of multimedia-based learning media can certainly improve learning outcomes and the motivation of learners in following the learning process. In addition, the existence of this learning media helps and makes it easier for educators to convey material and problem exercises to learners. Multimedia-based interactive learning media, in addition to being accessible in its manufacture, also makes it easier for learners to access it whenever and at any time. This is because multimedia-based interactive learning media created using Microsoft PowerPoint can be accessed without the help of the internet network.

Keywords: interactive learning media, multimedia-based, observational report text

1 Introduction

Education and technology are two inseparable things especially. Primarily now known as the digital age of era 4.0. Same with the world of education itself. The more developed the times and the more developed media used in the learning process. The media used in this learning is of various types. One of them is multimedia-based. Multimedia-based learning involves almost all senses making it easier for learners to follow the learning process. In addition, the use of learning media also streamlines and streamlines time. Therefore, with the development of this increasingly sophisticated technology, it is time to have the opportunity to explore and pour ideas into products that can be developed.

The development period of this era requires educators to develop media in learning. This learning media also aims to motivate learners in following the learning process. Learning media can be used there are many. One of them is interactive learning media.

Interactive learning media is a medium that allows learners to interact with the media by practicing the skills they have and receiving feedback on the material provided. The use of interactive media encourages learners to participate more actively in learning to be able to understand the material more deeply.

Learning media aims to facilitate between educators and learners in learning. According to the purpose of media as a learning tool is to promote the learning process in the classroom, increase efficiency, the learning process, maintain relevance between the subject matter with learning goals,
and help the concentration of learners in the learning process. In addition, according to the purpose of media is to facilitate communication and learning.

Learning media serves as a teaching aid that affects the conditions and environment laid out and created by educators [9]. This is the time for the role of educators to improve the teaching and learning process by assisting interactive and multimedia-based learning media so that learning can be achieved properly.

There are still many educators in schools who teach using makeshift media. This is due to two factors, namely from the educator itself and the absence of facility support provided by the school. This factor needs to be a concern for school leaders. According to monotonous learning does not involve students actively, resulting in the atmosphere of the classroom becoming unattractive. Educators who cannot develop their ability to create learning media can be facilitated by training in the creation of learning media. Then, the school can also facilitate needs such as devices that support creating the desired learning media.

Based on the preliminary explanation, this article will discuss related multimedia-based interactive learning media in the text material of the observation report. This article will answer the question related to the problem, namely, how are the steps in producing multimedia-based learning media? The analysis results in this article are expected to be used as reference material for future research.

2 Research Method

The method used to answer the above problems is a method of critical analysis research. Critical analysis can be used to analyze all forms of theoretical studies. Objects of study are examined such as language, literature, language and literature learning, all documentation materials, and cultural characteristics. Harold Laswell in Suryani reveals that communication is sending messages by communication to communicants through media that cause specific effects. Laswell's complete statement was "Who says what in which channel to whom with what effect." This article is descriptive. The activity carried out is to gather information relevant to the topic or the problem that is the object of research. The information can be obtained from books, scientific papers, dissertations, journals, etc. Discussion related to multimedia-based interactive learning media in the text material of the observation report.

3 Result and Analysis

3.1 Learning Media Studies
3.1.1 Understanding of Learning Media

Media has a broad definition and is used in a variety of fields. For example, the media used in the world of education is called educational media or learning media. Understanding media concepts depends on the context in which the term is used. Learning media is a tool that serves to explain some of the overall learning programs that are difficult to explain verbally. Sanaky defines learning media with a shorter name as a tool that works and can convey learning messages.

Learning media is also interpreted as everything that is used to channel messages and can stimulate the minds, feelings, and attention and willingness of learners to motivate learners to have a deliberate, purposeful, and controlled learning process [9]. According to stated that the learning media is a means to provide stimulation for learners for the teaching and learning process to occur.

Based on the explanation, it can be concluded that the learning media is a tool or means used to support teaching and learning process activities between educators and learners. In addition, learning media can also increase the motivation of learners in participating in interactive and fun learning.
3.1.2 Learning Media Function

The function of learning media is a teaching aid that also affects the conditions and environment laid out and created by teachers. Another opinion conveyed argues that the learning media serves to stimulate learning by presenting the actual object, making imitations of the real thing, providing a pleasant and exciting learning atmosphere. The function of learning media, according to Asyhar, consists of semantic, manipulative, fixative, distributive, sociocultural, and psychological functions.

3.1.3 Types of Media

The grouping of various types of media, when viewed in terms of technological development, can be divided into two categories, namely traditional media and cutting-edge technology media. Efforts made by educators to make learning activities more meaningful and fun can take advantage of learning media. Of course, in determining the media used, an educator must know the suitable types of media used for the material and the learning purposes to be used. Here are the following characteristics of traditional media.

1) Projected silent visualization using opaque projections, overhead projections, slides, and filmstrips.
2) Un-projected visualizations include images, posters, photographs, graphics, and exhibitions.
3) Audio, such as recording plates and cassette tapes, and scientific magazines.
4) Print, such as textbooks, modules, workbooks.

While the characteristics of cutting-edge technology media are as follows.

1) Telecommunications-based media such as teleconferencing and distance lectures.
2) Microprocessor-based media such as Computer Assisted Instruction.

Furthermore, expressed his opinion that this media consists of human-based media, print-based, visual, audiovisual, and computer media. Here's an explanation of each of these media.

1) Human-based media is the oldest medium for sending and communicating messages or information. Human media can direct and influence the learning process through guided exploration by analyzing the time that occurs in the learning environment.

2) The most commonly known print-based media are textbooks, guidebooks, journals, magazines, and sheets of paper. Print-based media materials, according to are the basis for the development, and use of most other material that has the following characteristics of linear reading text, text displays one-way communication, the text is displayed static, and text is also oriented to learners.

3) Visual-based media, according to that media is not much different from print-based media. Visual media characteristics are visually observed based on space, visuals also display one-way communication, visuals are declared static, and optical media is also oriented towards learners.

4) Audio visual-based media is a way of producing or delivering material using mechanical and electronic machines to convey audiovisual messages. Audiovisual technology is a video as a communicative channel in conveying messages related to visible (moving picture) and audio (sound). According to the characteristics of audio visual-based media are linear, present dynamic visualization, and generally oriented to educators.
5) Computer-based media is a way of producing and delivering material using digital-based sources. The characteristics contained in computer-based media, according to are that they can be used randomly, can be used according to the wishes of educators, learn-oriented learning, and involve high student interaction. Established delicious basic categories of media, namely text, audio, visual, video, and artificial objects.

Based on the explanation related to the types of media that exist and the author has studied the purpose of learning, the learning media that can be used in the text material of the observation report is computer-based. This media is oriented towards learners and prioritizes the activeness and involvement of learners in learning. Thus, it is appropriate if this media is used in the text material of the observation report in learning activities.

3.1.4 Stages of Media Production

States that the stages in designing media production are arranged in three stages, namely the preproduction, production, and postproduction stages. The stages carried out in creating multimedia-based interactive learning media are as follows.

1. Preproduction Stage

The first stage is preproduction. At the preproduction stage of learning media, educators must carefully plan first. This is done to facilitate when the production process continues. This preproduction stage includes several steps that must be done, namely analyzing learning objectives, designing the structure of the material and problem exercises to be conveyed in the learning media, finding and making images or graphics, videos, and sounds as needed. In addition to the material, the media can also add quizzes or problem exercises, and summaries.

According to [9] this preproduction stage includes several steps that must be implemented.

1) Review the learning objectives. Before making a learning medium, of course, we must know the purpose of learning the material to be used so that the media will be made more precise in its use.

2) Design the material structure and manuscript to be delivered in the medium to be created. The structure can be obtained through books supporting learning materials used in teaching and learning activities.

3) Find and create images that suit the needs of the learning media, and the format is adjusted to the software to be used.

2. Production Stage

The second stage is the production stage. The setting of production of learning media that needs to be done is to make a design using a PowerPoint. At the production, stage educators, make material that will be delivered first. In addition, it can also add quizzes and summaries. The manufacturing process is done at the PowerPoint. Powerpoint is a program used to process presentations. Not only that but power points can also be created as interactive learning media. Applying the use of power points can be done without connecting to the internet network.

According to Suryani at the stage of production of learning media, what needs to be done is to create a design by developing a flowchart and storyboard [9].

1) Create a flowchart
The flowchart is a diagram containing the flow that exists in a learning medium. This flow becomes an important thing to be adapted to the purpose of learning. This aims so that between learning media and learning objectives can be aligned so that learning activities can run systematically.

2) Create a storyboard

The storyboard is a picture of a page that will be created in learning media. The storyboard is made to be used as an initial plan of what will be displayed in the learning media based on a flowchart that has been made before to be used as a reference for design.

3) Incorporate Material, Images, Sounds, and Videos into Developed Learning Media

This stage requires creativity and a high artistic taste by pouring ideas on the storyboard. This is necessary because it is for the display of learning media.

3. Postproduction Stage

The third stage in the creation of learning media is the postproduction stage. At the postproduction stage, what needs to be done is to do editing, validation, trial, revision, and dissemination. All these steps must be implemented systematically to be able to produce good learning media. After the presentation is completed and after being revised, then the next is to change the production into a PowerPoint show format.

3.2 Multimedia

Multimedia is a presentation medium using text, audio, and visuals at once. A multimedia learning environment is a concept about displaying a combination of more than one type of media such as text, images, graphics, sounds, video, and animation, usually with the help of technology to improve comprehension or memorization. Multimedia generally involves the use of technology, and the adoption of multimedia applications in education due to its many benefits.

Multimedia has many benefits in helping the learning process. According to the use of multimedia in learning has several advantages as follows.

1) Multimedia can combine text, audio, graphics, and images and videos.

2) Multimedia provides opportunities for learners to be actively involved in learning.

3) Multimedia provides opportunities for learners to learn independently and over and over again.

4) Multimedia provides opportunities for learners to choose parts that are first to learn from the menus available.

Facts show that a multimedia learning environment is essential for efficient language learning/teaching in 21st-century classrooms. This is due to getting more attention from researchers and practitioners who have started using and examining multimedia tools. [10], [3], [11], [5], [1].

3.3 Microsoft Office PowerPoint

Microsoft Office PowerPoint is a program developed by Microsoft in the Microsoft Office application package. Power points, like other software, are presentation processors such as text objects, graphics, videos, sounds, and other things placed in multiple slides. The slide can be stored or exported with ppt show format so that it can be accessed directly with the show display without having to open the PowerPoint application.
Microsoft PowerPoint has several advantages, namely easy operation, has export or import features, animation presets and slide, has hyperlink features, and many other benefits. In line with Suryani's opinion that the benefits of Microsoft PowerPoint include undo and redo facilities, display pre-arranged presentation structures, can add graphics, tables, clip art, music, and others to the presentation, facilitate the creation of slide presentations, and are equipped with export features to various formats [9].

Based on the above exposure, the use of PowerPoint applications can be used by educators to create interactive learning media. Besides being easy in making, this learning medium that has been created can also be easily accessed by learners. This is because this multimedia-based interactive learning medium can be used without a network.

3.4 Text of The Report on The Results of The Investigation

3.4.1 Understanding of the Text of the Observation Report

The text that conveys information about something as a result of observation and analysis is systematically called the text of the observation report [7]. The text of the observation report is included in the type of factual text. This text belongs to the kind of accurate text because it must be convincing and demonstrable.

According to, the text of the observation report is a text that serves to provide information about an object or situation after a systematic investigation or research. In addition, according to, the text of the observation report is the text of the information that contains a classification of the type of something based on criteria [8], [4].

In another opinion, the text of the observation report is a text that presents information about a thing as is and then is grouped and analyzed systematically so that it can explain things in detail and from a scientific point of view [2].

Based on the above explanation, what is meant by the text of the observation description is a text that contains a statement of observation or research on an object that is systematically arranged and can be accounted for the truth. Objects observed can be natural conditions, objects, concepts, and so forth.

3.4.2 Objective Text of The Observation Report

The text of the observational report aims to inform the objective conditions of something that is observed and analyzed systematically, not peppered with personal responses about the reported object [7]. According to Mulyadi, the purpose of the text of the observation report is to report the results of observations systematically and objectively to solve a problem or test a hypothesis. The collection of such data can be done using ordinary observations, interviews, or intensive field and laboratory research [4].

Kemdikbud in his book said that the purpose of the text of the observation report is to provide information about an object or situation after the systematic investigation or research by detailing, classifying, and providing factual information about people, animals, things, or Phenomena. In addition, another opinion says that the purpose of the text of the observation report is to provide information about an object or situation after a systematic investigation or research.

Based on this explanation, it can be concluded that the purpose of the text of the observation report is to provide information to readers or listeners about an object that has been observed or researched by paying attention to a systematic and convincing sequence. In addition, the text of the observation report must also be proven to be true. This truth can be shown from the data that has been collected from research or observations that have been made.
3.4.3 Characteristics of The Text of the Observation Report

The characteristics possessed by each text are undoubtedly different. The text of the observation report can be distinguished based on the traits or characteristics present in the text. The attributes in the text of the observation report serve to determine the type of text of the observation report from other readers, for example, between the text of the observation report with the text of the imagination story, the text of the observation report with the text of the procedure, and so on. According to Kemdikbud, the characteristics of the text of the observation report are as follows [4].

1) The content discussed is the science of an object/concept.

2) The objects discussed are general, thus explaining the general characteristics of all those categories/groups (available titles: beaches, museums, democracy).

3) Aim to explain from a scientific point of view.

4) Objects or things are discussed systematically, detailed in their parts, and objectives.

5) Systematically detail objects or things from the point of view of science (definition, classification, and characteristics of objects).

According to Santoso, the characteristics in the text of the observation report are as follows [8].

1) The text of the observation report is arranged directly.

2) The text data of the observation report is convincing.

3) The text of the observation report can be proven to be true.

4) The text of the observation report is prepared in a clear and easy-to-understand language.

5) The content discussed is the science of an object/concept.

6) The objects discussed are general to explain common traits that belong to categories or groups.

7) Systematically detail objects or things from the point of view of science (definitions, classifications, and characteristics of objects).

Another opinion expressed by Mulyadi, three common characteristics contained in the text of the observation report are having facts, being arranged systematically, and using standard language [4]. Fact is a thing (circumstance or event) that is a reality or something that exists and happens. Systematic is arranged as irregular. That is, the points of information conveyed in a text of the observation report must be delivered sequentially, placed from general to particular, based on the structure of the text, and not jumping up and down. The standard language needs to be used in the observation text report.

Based on the explanation above, it can be concluded that the characteristics of the text of the observation report are convincing and can be proven to be true. This truth can be confirmed by the existence of research data or observations that have been made. In addition, the text of the observation report must also be prepared systematically and, in fact, according to statement or research.
4 Conclusion

Media used in the learning process are called learning media. Learning media of many types. Knowing media based on audiovisual, visual, or multimedia-based. Multimedia-based interactive learning media is used to support learning in the classroom and outside the classroom. Media can be used in the form of using Microsoft Office PowerPoint applications. The use of this media in learning is not only in the form of presentations but also can be in the form of interactive media. Learners can access not only the material but also can do the problem practice along with the correct answer. This interactive medium can be used without an internet network. This means that this media can be used several times anywhere and anytime.

References

Bahasa Indonesia Textbooks from Hots Perspective

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Abstract. This research aims to determine the characteristics of Bahasa Indonesia subject textbooks used at schools viewed from the higher order thinking skills (HOTS) perspective. This research focuses on the questions, exercises, and texts contained in the students’ textbooks, especially on the cognitive dimensions of Bloom's Taxonomy. This research uses content analysis technique with the Bahasa Indonesia textbooks at the junior high school level as the main source. The analysis process uses Bloom's Taxonomy theory revised by Anderson and Kratwhol, which makes a clear separation between the dimensions of knowledge and cognitive processes. The knowledge dimension is divided into four types/dimensions, namely factual, conceptual, procedural and metacognitive, while the cognitive process consists of 6 (six) steps, namely memorizing (C1), understanding (C2), applying (C3), analyzing (C4), evaluating (C5), and creating (C6). The results of the analysis show that the value obtained in each book has the highest value at level 1 and 2. Yrama Widya's book has a score of 13 for the memorizing category, 13 for the understanding category, 3 for the applying category, 1 for the analyzing category, and 0 in the evaluating and creating categories respectively. Furthermore, Wahana Pengetahuan book performs its memorizing and understanding categories has 25 points respectively, 27 in applying category, 7 in analyzing, and 6 in evaluating and creating aspects. The results of this research show that the textbooks are not yet classified as high level thinking skills or HOTS.

Keywords: Textbooks, Bahasa Indonesia, HOTS

1 Introduction

Learning process would be more optimal if it is supported by adequate teaching materials. There are many forms of the materials, one of which is textbooks which are very effective in supporting the learning. The textbooks as a means of learning aims to make the learning can be easily understood by the students and also to support the teaching programs. Improving the teaching quality can be resulted from the application of current theories, which is seen from the use of textbooks developed by experts scientifically contributing to the formation of effective teaching [24].
The textbooks are basically the products of higher education institutions. The quality of the textbooks will directly affect the quality of students’ learning [20]. Most experienced teachers prepare their lesson plans from a textbook, following the organization of the subjects and emphasizing the concepts, main ideas, contents, and skill choices. Textbooks are very helpful for the teachers when they feel that their knowledge is not yet sufficient, and can also make it easier for the students to pay attention to the sequence of learning materials [26]. Textbooks are used as teaching material at almost all schools, although currently there is more access to digital information. Textbooks are still the main sources of the learning materials. Over the years, textbooks have been a staple resource for both teachers and students. Traditionally, textbooks have provided the students with standardized texts that complement the teachers’ perspectives and offer learning materials and activities for them. In an age where there have been a lot of digital information provided in the internet, the textbooks distributed in the classroom are never outdated because they offer a level of standardization and makes it easier to assign and study for exams [6].

The 21st century students are required to master learning and innovative skills consisting of critical thinking and problem solving, communication and collaboration, and creativity and innovation [29]. Classifying communication skills, collaboration, critical thinking, problem solving, and creativity are significantly important to prepare the students for their future [14]. Communication, critical thinking, and problem-solving skills are essential for developing citizens in the 21st century. These skills are needed to contribute as a member of society, operate effectively in post-secondary institutions, and compete in global markets [7]. In this rapidly changing era, some 21st century skills are a must to be mastered by everyone to encourage the need to communicate, innovate, and solve problems using intelligent and diverse methods [2][16].

The more advanced the civilization of a nation is, the tighter the challenges it faces. In the international world, scientific competition is increasingly heavier and difficult. Thus, Indonesia is also required to continue to compete with other countries to elevate national dignity. Therefore, in facing challenges in the world of education, the 2013 curriculum is considered capable of answering these problems, and HOTS implementation is very much needed to fix educational performance that is still far behind the developed countries in the world. The National Research Council (1987) stated in a project involving several American schools about various approaches to synthesizing theories related to HOTS revealed that HOTS has positive long-term learning impacts on the students than conventional memorizing learning method. Alas, it is also found that the teachers should use specific teaching approach to get the desired results, build background knowledge, classify things into categories, organize items in several dimensions, make hypotheses, draw conclusions, analyze things in their components, solve problems, and encourage the students to think using thinking strategies.

Several studies related to HOTS have been carried out in the learning including some research conducted in Hong Kong, Taiwan, and China which focus on the learning using higher-order thinking skills [8][22][33][14][18]. These experts conclude that higher-order thinking skills applied at the secondary, high school to college levels are very effective, given that higher-level skills are an important part of 21st century learning. These countries are currently still promoting higher order thinking skills and enhancing the critical and creative thinking of the students.
Other countries like Malaysia and Singapore also apply higher order thinking skills in their learning. Many studies have been conducted by experts on this topic, and they focus more on higher-order thinking skills at the high school and college levels, particularly on the syllabus and teaching and learning techniques. Their findings study provide some important insights into the opportunities or potentials of technology in facilitating higher order thinking but success lies in the exercises or questions designed appropriately to promote learning materials. Also, other results show that the students like the assigned tasks and believe that learning using higher order thinking skills is innovative [31][1][13][32][12][15].

From what has been previously described, it can be concluded how important it is to apply HOTS in learning, especially in textbooks. Some individual works that the students assume may depend on the use of the textbooks and on how the books are used [23]. Therefore, it makes sense to ask: have the students’ textbooks, especially in Bahasa Indonesia subject, been based on higher order thinking skills (HOTS)? The focus of this research is to find out whether HOTS is already presented / described in textbooks at schools, especially at the junior high school level.

Textbooks act as the core of educational thoughts, and course systems and teaching methods are all reflected in them [20]. The textbooks are the basic products of higher education, and the quality of textbooks will directly affect the quality of students’ training. The core activities of a teaching system are well reflected in a textbook. Tomlinson also provides a limitation on the textbook, which is “the textbook provides the core material for language learning courses. It provides everything as much as possible in one book and is designed in such a way that it can serve as the only book the learners should use. Such books usually cover grammar, vocabulary, pronunciation, reading, writing, listening and speaking functions and skills” [28].

Textbooks are important parts of education that can influence main ideas about national culture, and often become saturation points for cultural struggles and disputes [21]. Over the years, textbooks have been staple resources for both teachers and students. Traditionally, textbooks provide the students with standardized texts that complement the teachers’ perspective and offer learning materials and activities for them. In current modern era where there is a lot of digital information, the textbooks shared to the students are still relevant, because they offer a level of standardization and make it easier to assign and study for exams [6]. Textbooks are especially helpful when the teachers are not quite sure with their own knowledge on certain subjects or scope of the curriculum. Textbooks can also make it easier for the students to follow the learning sequences [26].

Textbooks indeed have several advantages, such as they provide guidelines for effective language teaching, contain useful models, save teachers’ time, and are usually leveled and adjusted to national standards [10]. Furthermore, Ferlazzo & Sypnieski explained that another advantage of using textbooks is that the teachers can take the time to focus on dealing with other important pedagogical issues. The materials presented in the textbooks are authentic or created materials which means the materials can be taken from videos, photos, text, or other learning resources, while what is meant by created materials is other learning materials compiled by the textbooks authors [24]. The use of language, conceptual organization, spatial arrangement and level of interaction are some of the important considerations in designing textbooks for effective teaching and learning [30]. From these definitions, it can be concluded that a textbook is a book written by experts in their respective fields regarding certain subject matter and has
fulfilled the predetermined indicators and curriculum to be used as a medium for the students and teachers in understanding the learning materials.

Higher-order thinking skills include critical, logical, reflective, metacognitive, and creative thinking [17]. All of them are activated when the individual faces a problem or question that cannot be resolved or answered. The application of these skills results in explanations, decisions, performance, and products that are valid in the context of knowledge and experience as well as in other intellectual skills. Higher-order thinking skills can be linked to three categories, namely high-level thinking as transfer, critical thinking, and problem solving [5]. The students do not only acquire knowledge and skills, but also the ability to apply knowledge and skills in new situations. In this case, "being able to think" means the students can apply judicious judgments or generate reasonable criticism. Critical thinking is "an intelligent thinking" which includes reasoning, questioning, investigating, observing, and describing, comparing, connecting, finding complexity, and exploring points of view. Higher order thinking as a transfer is not only to memorize, but also to understand and use what has been learned in the learning. Meanwhile, as a problem solving aspect, "being able to think" means that the students can solve problems and work creatively [5].

In general, higher-order thinking theories require more cognitive processing than other types of thinking. When it is related to cognitive processes in Bloom's taxonomy, the term HOTS (high level thinking skills) is often contrasted with the term LOTS (low level thinking skills). Cognitive processes of analysis, synthesis, and evaluation are categorized as HOTS, while knowledge, understanding, and applications are categorized as LOTS [11]. Higher order thinking is a thinking process that consists of critical and creative thinking skills. This thinking process requires the use of thinking skills in three categories, namely HOTS, MOTS, and LOTS. Medium order thinking skills involve eight types of logical thinking skills, namely characterizing, linking / differentiating, categorizing, sequencing / patterns, counting, causal, representing, and concluding, and they are all parts of the MOTS. Low order thinking consists of five practical thinking skills consisting of imitating / copying, following rules and instructions, memorizing / remembering, knowing / doing by memorizing, and identifying / measuring [25].

The basic theory used is the thinking skills, and according to Bloom's taxonomy, it has been refined by Anderson & Krathwohl (2001) based on the assumption that taxonomy is needed to meet the students’ and teachers’ needs in current 21st century. There are some following new terms: (1) memorizing: retrieving, recognizing, and recalling relevant knowledge from long-term memory, (2) understanding; constructing meaning from verbal, written, and graphic messages through interpreting, exemplifying, classifying, summarizing, conclude, compare, and explain, (3) applying: implementing or using procedures through execution, or implementation, (4) analyzing: breaking the materials into constituent parts, determining how these parts relate to one another and with the overall structure or goals through differentiation, organization, and association; (5) evaluating: making judgments based on criteria and standards through checking and criticism; (6) creating: putting elements together to form a coherent or functional whole; rearranging elements into a new pattern or structure through making, planning, or producing [3].

Bloom's Taxonomy has been widely used as a framework for teaching the thinking skills. The idea is to promote higher-order thinking skills in education such as analyzing and evaluating rather than memorizing and should include cognitive, affective and psychomotor skills [32].
Higher-order thinking is thinking at a higher level than memorizing facts or telling someone something exactly as it is said, [27]. Furthermore, Thomas & Thorne stated that “higher level thinking requires doing things with facts. We must understand them, summarize them, relate them to other facts and concepts, categorize them, manipulate them, put them together in new or novel ways, and apply them as we seek new solutions to new problems”. Higher-order thinking occurs when a person takes new information and information stored in memory and is interrelated and / or rearranges and expands this information to achieve goals or find possible answers in a confusing situation [18].

2 Research Methods

This research uses a qualitative approach with content analysis. Creswell explains that qualitative research is a type of research that places the researchers leaning on the participants’ views, such as asking some general questions, collecting data that contains a lot of information from participants in the form of words (text), describing and analyzing words is in accordance with the theme, and conducting a study of something that is subjective and biased [9]. This research is conducted to understand symbolic messages in a document. Purposive sampling is used to determine the types of books that will be used as the research objects.

The data collection technique used is literature study. The data source of this research is the Bahasa Indonesia textbooks used for grade VII junior high school students in Bengkayang Regency, West Kalimantan which applies the 2013 Curriculum. The titles of the textbooks are (1) Bahasa Indonesia textbooks for Class VII Junior High School students written by Yadi Mulyadi, Ani Andriyani, and Auliya Millatina Fajwah, published by Yrama Widya, and; (2) Bahasa Indonesia textbooks of Wahana Ilmu / Ministry of Education and Culture for Class VII Junior High School students.

3 Results And Analysis

The ability to think or cognitive aspects is divided into six levels as developed in Bloom's Taxonomy which is further refined consisting of the ability to: remember, understand, apply, analyze, evaluate, and create. The theory is used as a benchmark in analyzing books [3]. In this case, the researcher analyzes two textbooks, and the results of the analysis that has been carried out can be seen in the following table.

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Book</th>
<th>Cognitive Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>C1</td>
</tr>
<tr>
<td>1</td>
<td>Yrama Widya Bahasa Indonesia Textbook</td>
<td>13</td>
</tr>
<tr>
<td>2</td>
<td>Wahana Pengetahuan Bahasa Indonesia Textbook</td>
<td>25</td>
</tr>
</tbody>
</table>

Table 1 Results of Analysis of Bloom’s Taxonomy Cognitive Dimensions Buku of the Textbooks
The table above shows the results of textbooks analysis in general seen from the cognitive dimension of Bloom's Taxonomy which consists of remembering, understanding, implementing, analyzing, evaluating, and creating. The first book is published by *Yrama Widya*, written by Yadi Mulyadi, Ani Andriyani, Auliya Millatina Fajwah and has 258 pages. This book consists of 8 (eight) chapters, namely chapter 1 (Describing an Object in Detail), chapter 2 (Creation with Fantasy Stories), chapter 3 (Examining the Stages in a Procedure Text), chapter 4 (Getting to Know Indonesia through Observation Reports), chapter 5 (Exploring the Contents of Fiction and Nonfiction Books), chapter 6 (Establishing Communication Through Letters), chapter 7 (Examining Advices in Traditional Poetry), and chapter 8 (Taking Moral Messages and Fables). The materials contained in this book is about descriptive texts, fantasy stories, procedural texts, observation reports, fiction and non-fiction books, personal and official letters, folk poetry, and fables.

Systematics of book presentation starts from explaining: 1) chapter title, which contains the concept of material to be studied in *Bahasa Indonesia* learning; 2) Introduction to the beginning of the chapter; this introduction will provoke further curiosity about the material to be discussed. Besides, this part provides learning objectives accompanied by illustrations that support the learning; 3) concept mapping; this part is prepared to make it easier for the students to map the flow of material to be studied in each chapter; 4) keywords; it contains the main words that are discussed in each chapter; 5) Learning Materials; it presents the materials to be discussed; 6) students’ activities; it aims to find out the extent to which the students understand the material presented. Students’ activities present various activities, both in the form of individual and group activities; 7) language and literature information; this part presents important information that supports the learning, both in linguistic and literary aspects; 8) the meaning of the word; it will help the students understand the meaning of the word according to the dictionary; 9) inspirational figures; it displays inspirational figures who can change the students’ perspective to do better, be creative, and innovative; 10) language humor; this component presents intelligent entertainment. Language humor contains funny language anecdotes, but it opens our knowledge about mistakes and problems in using *Bahasa Indonesia*.

The next parts are: 11) project tasks; it contains assignments to assess the students’ skills in solving problems related to the material and have relevance to everyday life; 12) portfolio assignments; it presents physical evidence or documents that describe the experience of activities, works, and achievements during learning; 13) *Bahasa Indonesia* in everyday life; it displays examples of cases of language and literature in everyday life related to the material discussed; 14) summary; it functions to remind the students about the material studied in each chapter, and it is presented briefly; 15) reflection; it is used for reflection on the students’ ability to understand the material; 16) chapter evaluation; each chapter presented in this book is completed with an evaluation sheet. Chapter evaluation is a special column to evaluate the students’ ability in learning *Bahasa Indonesia*; 17) glossary; this section lists the words and their meanings; 18) bibliography; it contains a list of reference books that can be used in further learning the material; 19) index; this part displays a list of key words along with a reference to the page where they appear; 20) information on publisher: it contains complete information about the authors who publish the books. It also shows the author's profile, editor's profile, and brief information about the publisher. The students can communicate directly with publishers, both in contents and aspects of book presentation.
From the results of book analysis, it can be seen that the *Yrama Widya* book has 13 results for the remembering category, 13 for the understanding category, 3 for the applying category, 1 for the analyzing category, and 0 each for the evaluating and creating category. The results of the analysis indicate that this book is still at level 1 (remembering and understanding), and this can be seen from the texts, assignments and exercises contained in the book which still require the students to recall and understand the contents of the given reading text. It can be seen for example on page 11, where in examining the structure of the description text, the students are asked to look at the text and answer the questions. The questions given are 1) “does the description text above contain a complete structure?” and; 2) “does the description text use a sequential structure?” the questions given are classified in the level 1 category (remembering and understanding).

Next is the textbook written by Fairul Zabadi, Sutejo, Mu’jizah, and Dad Murniah. This book is published by the Indonesian Ministry of Education and Culture and contains 270 pages thick. Based on the 2013 curriculum, the seventh grade students’ book contains a front chapter where the students will learn about the types of observation report, description, exposition, explanation, and short story texts. In chapter 1, the students are invited to recognize the observation report on the environment. In chapter 2, they will learn to recognize descriptive texts of Indonesian culture. Meanwhile, in chapter 3 and 4, the students are asked to recognize the exposition text on character education and appropriate technology. In chapter 5, they should be able to to recognize some explanation texts about natural events. Furthermore, in chapter 6, the students are invited to recognize short story texts. In chapter 7, they will learn, recognize, observe and understand various types of texts, while in chapter 8 they are assigned to analyze, summarize and revise various types of texts.

This book is designed in such ways that the students can actively carry out learning activities through assignments, both in groups and independently. In implementing the materials in the book, the teachers should take four stages of learning: (1) context development stage; (2) text modeling stage; (3) joint text creation stage, and; (4) independent text creation stage. Each chapter in the book contains three learning activities. Learning activity 1 deals with the context development stage followed by modeling. Learning activity 2 discusses the construction of the text together. Learning activity 3 is an independent learning activity. At this stage, the students can actualize themselves by using the text according to the types and characteristics as shown in the model.

From the data analysis, *Wahana Ilmu*’s book has greater values than the first book. The results of the analysis show that each category of ‘remembering and understanding’ has a gain of 25, the category of applying has 27, ‘analyzing’ has 7, and ‘evaluating and creating’ is 6. The results show that the level 1 (remembering and understanding) and level 2 (applying) categories have higher score than level 3 (analyzing, evaluating and creating), so it can be concluded that this book is also not yet in the category of higher order thinking skills or HOTS.

4 Conclusions

Based on the results of research and discussion and viewed from the perspective of higher order thinking skills (HOTS) especially in the cognitive dimensions which include exercises and assignments, the learning book is still at the level 1 category (remembering and understanding)
Yrama Widya book has a score of 13 for remembering category, 13 for understanding category, 3 for applying category, 1 for analyzing category, and 0 for each category of evaluating and creating. Next, Wahana Pengetahuan performs 25 for remembering and understanding, 27 for applying, 7 for analyzing, and 6 for evaluating and creating. The results of this research show that the book is not yet in the category of high order thinking skills or HOTS.

References


Analysis of Function in the Ki Ageng Gribig Folklore

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Abstract. Tradition is created from the community and then gets influenced by the community, then the next community comes and is influenced by tradition. This study aims to analyze the function of the Ki Ageng Gribig folklore in the Saparan tradition of the Jatinom Klaten based on Alan Dunde's theory. The approach used in this research is qualitative with a critical analysis method. Data of this research was obtained through field observations, in-depth interviews, and literature studies. Subjects were determined using the purposive sampling method. The results of this study indicate that the function of Ki Ageng Gribig's folklore consists of six functions, namely (1) da'wah, (2) education, (3) remembering history/past, (4) social control, (5) forming social awareness in society, and (6) entertainment. These functions are found in the folklore of Ki Ageng Gribig and are represented in the implementation of the Saparan tradition in Jatinom, Klaten Regency.

Keywords. function, folklore, tradition, Ki Ageng Gribig, Saparan

1 Introduction

Folklore is oral literature that was born and developed in society from generation to generation with various functions. Folklore appears as a cultural phenomenon that has a universal nature in society. Oral literature is generally manifested as a response and a product of thought in the social system [14]. Folklore is a form of literary work. Literary works are classified into oral literature and written literature. The definition of oral literature is a literary work that is spread by word of mouth between generations [10].

Each tradition has a story of the origin of the emergence of the tradition in the form of folklore. Folklore takes various forms, ranging from myths, fairy tales, and legends. Folklore has a general function. The functions of folklore are (1) means of da'wah, (2) means of education, (3) means of remembering history/past, (4) means of social control, (5) means of forming social awareness in society, and (6) means of entertainment. [1].

In general, people have recognized folklore as part of social life and part of the culture. Folklore is generally accompanied by the emergence of a tradition, ritual, ceremony, or other activity that involves the community of speakers. The emergence of community activities is a symbol of the
existence of folklore in the community of speakers. The concept in folklore is "As the internal relationship through which constituents of a whole are organized" [17]

Tradition is an issue and more importantly how it is formed. Tradition is defined as knowledge, doctrine, culture, and practices that are implemented as inherited knowledge from generation to generation, including techniques for conveying these doctrines and practices. Tradition in certain situations is synonymous with the term adat which in the general public's point of view is understood with the same structure. Adat itself comes from Arabic (plural form of 'Adah) which means habit and is interpreted as having synonyms with Urf, which is something that is known or generally accepted [5][4].

Tradition is created from the community and then gets influenced by the community, then the next community comes and is influenced by tradition. Tradition is initially causal or cause, but in the end, it becomes premise and conclusion, form and content, effect and action influence each other. The process of interpreting tradition may be carried out by considering that many traditions are packaged in an Islamic atmosphere. The atmosphere is seen as giving difficulties and pressure to the community. Even though today's society is not aware of the pressure that this tradition has created. However, it is undeniable that tradition also provides good benefits in the sustainability of ritual values and orders that are passed down between generations [8][13].

The concept of tradition is divided into two, namely the little tradition and the great tradition. This concept is often used in research on religious communities. Geertz also used this concept in his research on Javanese Islam which gave birth to a work entitled The Religion of Java. The concept represents that in human life, there must be two types of traditions which are categorized as small traditions and great traditions [6]. Small tradition (little tradition) is a tradition that arises from community groups who do not think holistically about the traditions they have. Meanwhile, the great tradition is a tradition that comes from a group of people who like to think about the tradition and automatically includes the reflective few. The tradition found in scholars, philosophers, and educated people is a tradition that is consciously and holistically implanted, while the tradition of the majority of people is a tradition that has been taken for granted and has not been researched and filtered in its development [15].

The Saparan tradition in Klaten Regency was carried out in the month of Sapar in 1511 Alip in the Javanese calendar, around 1637 AD. This tradition was born and developed in the community of Jatinom, Klaten Regency, Central Java. The main character in this tradition is Ki Ageng Gribig, this tradition emerged as a result of the implementation of the folklore of Ki Ageng Gribig after returning from the holy land.

This research is the basis for the invention of oral literature teaching materials in universities. This study will discuss the results of the analysis of the function of Ki Ageng Gribig's folklore as part of oral literature. The results of this study can be used as a student reference in analyzing oral literature that develops in society.
2 Research Method

The approach used in this research is qualitative with a critical analysis method. The data of this research is the folklore of Ki Ageng Gribig in Klaten Regency which was obtained through field observations, in-depth interviews, and literature studies. Subjects were determined using the purposive sampling method. Determination of informants adjusted to the research objective, namely knowing the function of the folklore of Ki Ageng Gribig based on Alan Dundie's theory in the Saparan tradition of the Jatinom Klaten people [16] [11].

The data to be analyzed in this study is the folklore of Ki Ageng Gribig according to an elder, caretaker, resident, and two teachers who know the history of the Saparan Tradition and teach around Jatinom District who knows the Saparan tradition and the Ki Ageng Gribig Folklore.

The first storyteller is an elder, committee, and manager of the Saparan or Yaqowiyyu tradition named Slamet Raharjo who was born in Klaten, May 7, 1951 (70 years). This interview was conducted to find out the source's point of view on the Yaqowiyyu traditional folklore so that the version of the story according to the elders was obtained. As an elder, he is considered to know the development of the Saparan tradition to date.

The second storyteller is the caretaker, committee, and manager of the Saparan or Yaqowiyyu tradition named Muhammad Daryanto born in Klaten, July 21, 1961 (60 years). This interview was conducted to find out more about the personal story of Ki Ageng Gribig, the history of the implementation of the Yaqowiyyu traditional ceremony, and to find out the source's point of view on the folklore about Ki Ageng Gribig so that the version of the story according to the caretaker was obtained.

The third storyteller is a resident who lives around the location of the Saparan or Yaqowiyyu tradition, named Nur Wahid, who was born in Klaten, November 3, 1979 (42 years old). In addition, Nur Wahid became one of the committees during the implementation of the Saparan tradition. This interview was conducted to find out the people's point of view on the implementation of the traditional ceremony to obtain a version of the story according to the residents who are also on the committee for the implementation of the Saparan tradition.

The fourth storyteller is a resource person from the world of education named Agus Waryanto born in Klaten, August 21, 1962 (59 years old), a history teacher at SMA Negeri 2 Klaten and Widodo born in Klaten, October 8, 1963 (58 years), the principal of SD Negeri 2 Gledeg Karanganom Klaten. This interview was conducted to obtain the point of view of the Ki Ageng Gribig folklore and the Saparan tradition from the world of education so that the teacher's version of the story was obtained.

3 Result and Discussion

Based on the results of observations, interviews, and literature studies that have been carried out, data is obtained that the folklore of Ki Ageng Gribig has six functions. This function also continues to develop following the times but does not come out of its initial meaning. The six functions are
the result of analysis using Alan Dunde's theory in interpreting folklore, namely (1) means of da'wah, (2) means of education, (3) means of remembering history/past, (4) means of social control, (5) means of form social awareness in the community, and (6) entertainment facilities [3].

3.1 Da’wah

The function of religion in the folklore of Ki Ageng Gribig in the Saparan Tradition lies in the purpose of the creation of this story. Since its inception, the folklore of Ki Ageng Gribig teaches religious values to the community. Ki Ageng Gribig's folklore in the Saparan tradition was used by Ki Ageng Gribig to spread Islam in the land of Jatinom which was still controlled by the Hindu and Buddhist kingdoms. The Saparan tradition emerged as a means of preaching Ki Ageng Gribig. Therefore, the function of religion is still firmly held by the people of Jatinom, especially the descendants of Ki Ageng Gribig and the implementers of the Saparan tradition so that there is no deviation from the purpose of holding this tradition from the teachings of Ki Ageng Gribig. As stated by Muhammad Daryanto below.

"The story of Ki Ageng Gribig exists and was created as the basis for the saparan or Ya Qowiyyu-nan tradition, yes as a means of proselytizing the Islamic religion. Where? Yes, from the storyline, yes from the series of events, yes from the prayers, right?"

Religion is generally interpreted as an inner human tendency to interact with the forces of nature and its creator. When looking for the meaning and value of power, the universe is interpreted as something that is admired, respected, and feared because it is extraordinary. Humans have a belief that there is something that is beyond the limits of their ability and power and that it is only owned by the "holy". Therefore, humans ask for His protection with various ceremonies to maintain the balance of nature.

"The committee and managers jointly prayed for strength, forgiveness, sustenance, blessings to God Almighty by praying Friday together before the ceremony began. In addition, residents and managers recite prayers Ya Qowiyyu Ya Aziz, Qowina wal Muslimin, Ya Qowiyyu Ya Rozaq, Warzuqna wal Mukminin Subhannallah Warhamdulillah Walailahailallah Allahuakbar."

This is also supported by the opinion of another resource person, a teacher named Widodo. The following is an excerpt from the interview.

"The essence of this tradition is kept sacred. For example, the implementation of this tradition remains between the 12th and 18th of the month of Sapar, and definitely on Friday, neither retreat nor advance. Why? Because that's what Ki Ageng taught. Friday if muslims think it's a special day, huh to? Then it's after Friday prayers, why? In order not to be bumped into the prayer time, and there are limits too, it must be completed before the asar, in order for the worship to remain on time, the tradition continues. This is the greatness of this tradition, fused with the development of the times and religion."

In general, every part of the folklore of Ki Ageng Gribig in the Saparan tradition has a religious meaning. For example, in naming a cake which is one of the mandatory items in the Saparan tradition, namely apem. This naming comes from the Arabic language, namely Afwun which means sorry. This meaning means that every human being who wants to get happiness in this world and
The hereafter must have a pure soul by being willing to apologize and forgive. The naming of the Saparan or Yaqowiyyu tradition also comes from the Arabic Al Qowiyyu which means Allah the Almighty. The purpose of this naming is to remind people of the Almighty and there is no human power apart from the Almighty.

3.2 Education

The folklore of Ki Ageng Gribig has a function as a means of education, it can be seen from the message that can be learned from the folklore of Ki Ageng Gribig. The character education values contained in the story as well as the implementation of the Saparan tradition represent the educational values contained in the story. As seen from the quote from the story, it was Ki Ageng Gribig who wanted to distribute cakes to all students and residents after returning from performing the pilgrimage. However, the number of cakes that Ki Ageng Gribig brought was insufficient, so he asked his wife to make a cake similar to the one he had brought to be distributed to students and residents. Based on the quote from the story, it clearly shows that Ki Ageng Gribig gave teaching and example to the students about the value of caring, justice, and sharing. In addition, the educational value of togetherness and cooperation is also implied in the implementation of the Saparan tradition. This is supported by the opinion of Muhammad Daryanto as the caretaker of the tomb of Ki Ageng Gribig and the manager of the following Yaqowiyyu tradition.

"These stories and traditions have the purpose of proselytizing, to convey knowledge. Of course, from there we can know that this tradition also functioned as a form of education to the students at that time, and now the values of education can be seen from what Ki Ageng conveyed to his students. That Ki Ageng must have set an example first. He taught us to process and care, that's the key, hard work, gratitude, forgive each other, mutual aid. Al Afwun, the Forgiving, Arabic, which was the inspiration for the emergence of the word apem. It must be like that, in order to be a real human being, the essence of man is a social being."

The Jatinom people preserve the Ki Ageng Gribig story and the Saparan tradition because the Jatinom people believe that what Ki Ageng Gribig taught earlier brought peace, harmony, and the spirit of cooperation to the people of Jatinom, Klaten Regency to this day. In addition, this tradition also has the meaning of cultural education which can be seen from the stages in the implementation of the Saparan tradition from preparation, opening, to the culmination of the main event or event, namely distributing apem cakes to all the people present. This is a form of cultural education, that in every tradition there are stages in which it has meaning [1], [3].

3.3 Remembering History/Past

The folklore of Ki Ageng Gribig is preserved and disseminated as a tangible manifestation of respecting ancestral heritage. The function of remembering the past can be seen from the origin of folklore and its representation in the Saparan Tradition to this day. The implementation of the breakfast tradition is intended to continue the teachings carried out and exemplified by Ki Ageng Gribig. The story of Ki Ageng Gribig and the Saparan tradition is still preserved as a form of imitating Ki Ageng Gribig. As stated by Slamet Raharjo below.

"... to continue the proselytizing that used to be Ki Ageng Gribig has already begun, continuing the legacy of the ancestors. There are many lessons, sciences, that we can take
from these stories and traditions. Our ancestors have carried out for dozens or even hundreds of years and the results are good, positive. Yes, now those of us who are still given the opportunity to live yes we are the ones who continue this proselytizing. Don't stop at us, so as a way to remember the services of Ki Ageng, this tradition must also be introduced to the younger generation. Many students in the cottage were included in various activities, preparations, until the core event was included.”

The function of remembering the past is also realized from the implementation of the Saparan tradition. Infrastructure in the form of clothes, attributes, tools, materials, to the stage of the event is still a form of representation of the implementation of the ceremony taught by Ki Ageng Gribig at that time.

3.4 Social Control

The folklore of Ki Ageng Gribig has a function as a social controller. This is as contained in the excerpt of this story which states that Ki Ageng Gribig at that time distributed apem cakes one by one to his students who numbered in the hundreds or even thousands and no one was fighting over. In addition, Ki Ageng Gribig also gave an example to the students and the community to share among humans so that the nature of sharing, cooperation, and togetherness emerged.

“We distribute apem cakes was carried out from a five-meter-high stage called Oro-ororo Klampeyan which was carried out by the committee and the cast figures of Ki Ageng Gribig, Nyi Ageng Gribig, and his students. Residents scrambled for the apem cake that was spread from above, but none of the residents had any disagreements or quarrels. This is because the residents respect the figure of Ki Ageng Gribig played by the descendant of Ki Ageng Gribig, namely Mbah Wignyo and the form of awareness of the residents keeps this tradition running smoothly and conducively.”

In addition, the function of social control is also contained in the story of Ki Ageng Gribig which states that humans as social beings must be able to restrain themselves and be willing to forgive each other, in this case, represented by the naming of apem cake which comes from Arabic, namely afwun which means sorry.

“Ki Ageng it teaches us to be willing to apologize if something is wrong and forgive if anyone wrongs us. That is why the cake in the Saparan tradition is called apem, its origin is from the word afwun, forgiving each other.”

Another social control function is manifested in the attitude of cooperation in preparing for the implementation of the Saparan tradition, namely cleaning the village and awareness of the community to make apem cakes together as taught by Ki Ageng Gribig. The cakes were then collected to the committee to be distributed to all the people who attended the spread apem in the Saparan tradition.

3.5 Form Social Awareness in the Community

The function of social care is clearly seen from the story of Ki Ageng Gribig and the implementation of the Saparan tradition. Ki Ageng Gribig teaches the attitude of caring and sharing to the
community as told in the folklore quote Ki Ageng Gribig where he distributed cakes to his students and then he fulfilled his shortcomings by asking his wife to make cakes with a shape and taste similar to the cake he was carrying. The function of caring is also represented by the attitude of Jatinom residents who warmly welcome people from outside the region who attend the Saparan traditional ceremony even though they come from various cultural, regional, and religious backgrounds. As the following interview results.

“If the tourists who attended were from Jatinom, from Klaten Regency, outside the city, and even abroad. So it certainly has different origins, whether it's the region, yes the culture, yes the religion. Without discriminating against the origin, the residents voluntarily accepted and welcomed these residents sincerely.”

The meaning of social care in the folklore of Ki Ageng Gribig and the Saparan tradition can be seen from several points. First, Ki Ageng Gribig teaches fairness and sharing, as evidenced by him asking his wife to make a cake similar to the cake that Ki Ageng Gribig brought back from the holy land. This was done because the cake that was brought by Ki Ageng Gribig was deemed insufficient if distributed to the children and students. However, the longer the number of Ki Ageng Gribig's students, this makes Ki Ageng Gribig offer to residents who want to give alms to help make cakes for Ki Ageng Gribig's students.

This is what makes the residents of Jatinom to this day have a spirit of mutual cooperation and sharing. It was realized with the awareness of residents to voluntarily participate in making apem cakes together and then collected them to the Saparan tradition committee and distributed to all people who were present at the peak of the apem spread event. As what is obtained from the following interview results.

“… the citizens consciously, sincerely, together helped each other make apem cakes. The apem was later donated to the committee, after being prayed for and passed a series of rituals then distributed to all who came, distributed in Oro-or there it was... led by Mbah Wignyo... Yes, that's how Ki Ageng teaches, it is ingrained in this attitude and habit.”

The function of caring for social care is manifested in the community togetherness to make the Saparan tradition event a success which is held every year. Every time we enter the Sapar month in the Javanese calendar, the community prepares and plans the event carefully and works together.

3.6 Fungsi Hiburan

The function of entertainment in the folklore of Ki Ageng Gribig and the Saparan tradition can be seen from the many series of events carried out to welcome the implementation of this tradition. This series of events can start approximately two weeks before the peak of the event until two weeks after the Saparan traditional ceremony.

The Klaten Regency Government has made the series of events in the Saparan tradition a tourist destination for the people of Klaten and its surroundings and even people outside the region and abroad. The series of events in the Saparan tradition include night markets, cultural carnivals involving educational institutions, government or private agencies, community organizations, and...
other community groups. This is in accordance with the results of the interview with a resident resource person named Nur Wahid below.

“If the function for the surrounding residents is definitely an ancestral tradition that must be maintained and developed. Yes, the development of this tradition which also has an entertainment function for us because it is a once-a-year moment. So, because it has become a tradition, this is also one of the entertainments for residents, especially with the activities throughout the implementation of this tradition, night markets, carnivals, yes of course the ritual of spreading apem itself.”

This tradition has also become a means of entertainment for the residents of Jatinom in particular. This opinion is in line with the opinion of Slamet Raharjo as the following Saparan tradition committee.

“If the entertainment function is quite a lot, including the existence of a night market, which residents around Klaten have been waiting for, right, a cheap and lively people's market. It is supported by the Klaten government also by making Saparan a tourist destination in Klaten. This is once a year, so yes, wait with the residents of Klaten, especially the peak of the apem distribution event. ” (CLHW 8)

Folklore and the implementation of traditions in addition to being a representation of the preservation of community culture is also a means for the community to obtain entertainment. The lower class to the upper class take advantage of the moment of traditional ceremonies such as Saparan to get cheap, interesting, and educational entertainment. This is also a manifestation of the community's active participation in maintaining their culture [7][2].

4 Conclusion

The function of Ki Ageng Gribig's folklore based on Alan Dundie's theory in the Saparan tradition of the Jatinom Klaten community consists of six functions, namely (1) means of da'wah, (2) means of education, (3) means of remembering history/past, (4) means of social control, (5) a means of forming social awareness in the community, and (6) a means of entertainment. These functions are found in the folklore of Ki Ageng Gribig and are represented in the implementation of the Saparan tradition in Jatinom, Klaten Regency. The acquisition of data related to the analysis of the function is the result of field observations, interviews, and literature review.

The analysis related to the function of oral literature in Indonesia is still very broad to be carried out and researched so that it can be used as a reference in learning oral literature and also as a means of maintaining the existence of oral literature such as folklore and the implementation of the accompanying traditions. Therefore, the results of this study can be used as a reference in analyzing the function of oral literature in other regions of Indonesia.
References


The Diversity of Traditional Ceremonies of Javanese among Pendalungan Community

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Abstract. The variety of traditional ceremonies in the Pendalungan community is very distinctive and diverse. The main problem is “What is the variety of traditional ceremonies of Javanese in the Pendalungan community?”. The traditional ceremonies carried out by the Pendalungan community are very diverse and different from the standard of traditional ceremonies in Javanese society. Therefore, they are worthy of being studied by students and known by the community. The goal is to “Describe the diversity of traditional ceremonies in the Pendalungan community”. The theory used is a critical analysis of the five elements of Harold D. Laswell and primbon by Gunasasmita. The method is qualitative content analysis with content analysis components including problem formulation, sample data sources, focus categorization, data presentation, data collection criteria, and data interpretation. The results reveal that (1) salvation is carried out with the purpose and scope of the activities of the Pendalungan community that are diverse and more varied than the standard rules in the Book of Primbon; (2) the wedding among the Pendalungan community is carried out with different terms, different materials used, different methods, different sequences, and even additional procedures that are not contained in the Primbon Book.

Keywords: diversity, traditional ceremony of javanese, pendalungan community.

1 Introduction

Javanese people always learn from their ancestors in order to maintain their traditions. A tradition is a collection of thoughts and activities carried out by a group of people who are different from other communities [1]. The tradition can be formed in each member of the community group since they were born. Tradition can be used as reference material to identify and understand the language used by a language community [8]. Tradition can influence the attitudes and mindsets of Javanese people from generation to generation coming from taboos, trapsila, style, and habit [7]. From here, a mirror emerges from the patterned habits of disciplined community life activities by socializing with citizens in accordance with the developments of the current era of globalization. Customs are a series of rules that need to be obeyed by the community as a form of humanistic existence. Humanistic existence can be done through three
things, namely, regulations, rewards, and supervision [9]. In the life of the Javanese people, all three are seen in taboos, habits, style, and *trapsila*.

Javanese culture is so thick with the structure of local wisdom. Javanese culture is a chivalrous culture. Kshatriya means ideals that live in prosperity. This knight culture has a distinctive culture, especially the wayang culture to convey *da’wah* to the community to spread Islam [3]. This puppet has a high religious value. Wayang is held when there are events that interfere with human life, circumcision, weddings, births, special guests from abroad, and national cultural days. From here, wayang is a laboratory for the values of life from the past as the basis for life experiences that are noble, have high beliefs, and have views that are in accordance with the *Shari’a*. This is in line with the findings that traditional ceremonies are carried out for preserving traditions, preserving tribal identity, worshipping ancestors, showing that their lives began with tradition long before religion came, and respecting ancestors. This concept leads to Javanese civilization, which recognizes the art of living in personal and social life.

Human life is in harmony with the everyday environment ranging from social to brothers, community management, and complex events. This condition does not only occur in the Javanese tribal community, but also occurs in the Gawai Dayak and Naik Dango communities. This is in line with the findings of Herlina, Andayani, Waluyo, and Setiawan that traditional ceremonies are carried out because they preserve traditions and tribal identity, worship ancestors, show that their lives began with tradition long before religion came, and respect ancestors [6]. Thus activities in traditional ceremonies can be interpreted as a form of human servitude to the creator, which in this case is the same as religious concepts.

This research is motivated by the variety of traditional ceremonies performed by the people in Jember Regency. People in Jember have Madurese ethnic communities and Javanese ethnic communities. Their lives side by side in carrying out religious, cultural, political, economic, and social activities. Then, these Madurese and Javanese cultures form their own traditional beliefs, ranging from dances, traditional games, wedding customs, earth alms customs, and other customs. From here, the emergence of the acculturation of the Pandalungan Culture. This is because the Pandalungan people are patterned on mixed marriages between Madura and Java, resulting in the birth of a new generation, namely the Pandalungan community. The Pandalungan community is thick with Javanese traditional ceremonies from their ancestors. These socio-cultural conditions occur because of situational, institutional, and social conditions [10]. Situational is a unique condition when a traditional ceremony is performed. Institutional is the influence of organizational institutions (in this case Javanese ethnicity and culture). The things that apply and affect the Pandalungan community are religion, social, economy, politics, and culture.

The people who live in Jember are known as the Pandalungan community. The Pandalungan community has a character that is dominated by tradition and myth; likes to chat and talk about other people's disgrace, and feels afraid to deviate from generally accepted opinions; open, adaptable and changeable; (4) feelings that should not be held back, transparent, and expressive; this decision will be followed up by the chairman; there is a compact family room bond so that solving the problem is done in groups; slightly temperamental and violent [13]. From here, see the ways of patterns of life due to the mixing of various groups of people with different cultures, for example from Chinese, Arabic, Madurese, and Javanese cultures. Then, there is a hereditary line from the ancients which means the word mendhalungan, namely descendants, mixed types,
mixed results and there is also a conversation without regard to character. Meanwhile, Widiyawati criticized that pendalungan was born from a multi-ethnic culture originating from immigrants from Chinese, Arab, Madurese, and Javanese ethnic groups who grouped in the Jember area to break their longing for indigenous culture[16].

The Pendalungan community has a ritual habit that is carried out when there is a need, for example there are special guests, weddings, and certain days. The Pendalungan community still takes care of their traditions by carrying out traditional ceremonies that have been passed down from generation to generation from Javanese ancestors. In fact, not all traditions are carried out like the people in the palace environment, such as Yogyakarta and Solo. Javanese people perform traditional ceremonies in groups through different rules in each area of Jember. This makes variations in the application of Javanese traditions. This kind of thing can happen because the Javanese people have a strong social and cultural structure that is passed down from generation to generation through good communication, for example Javanese proverbs, which are rich in meaning, describe situations, qualities, attitudes, natural characters, attitudes, and behavior of Javanese people in everyday life [11]. This ingrained tradition will be carried out wherever the Javanese or Javanese descendants are.

From the description above, the focus of this research is the variety of traditional ceremonies in the Pendalungan community. Therefore, the research problem is "How are the various Traditional ceremonies of Javanese in the Pendalungan community?"

2 Method

This type of research is qualitative content analysis. Qualitative content analysis research is a careful examination of an in-depth discussion of information in written and printed form using a qualitative approach. The content components of the analysis include problem formulation, sample data sources, focus categorization, data presentation, data collection criteria, and data interpretation [15]. The research problem is "How is the diversity of Traditional ceremonies of Javanese in the Pendalungan community?" The hypothesis proposed by the author is "There is a diversity of Traditional ceremonies of Javanese carried out by the Pendalungan community". The sample of data sources is in the form of traditional ceremonies kenduren and weddings. The focus categorization is Traditional ceremonies of Javanese carried out by the community in Jember. The criteria for data collection are ceremonies that adhere to Javanese cultural procedures. The interpretation of the data is carried out by examining according to the theory of critical analysis in the form of five elements, namely (1) Javanese elders who find a series of traditional ceremonies; (2) Javanese elders say that traditional ceremonies are a form of gratitude to God Almighty, praying for the ancestors, cleaning oneself, a form of devotion to parents and ancestors, good wishes, and educating prospective successors in a good way; (3) Javanese elders state that traditional ceremonies are for people who want to carry out according to Javanese ethnic procedures; (4) in relation to inheriting Javanese wealth, the traditional ceremony procedures are conveyed to successors through examples of traditional ceremonies; (5) the effect of the discovery of the Javanese elders resulted in various kinds of traditional ceremonies according to the meaning and ability of every Javanese in carrying out traditional ceremonies.
3 Results and Discussions

The first element of critical analysis is who, that is, who discovers the series of traditional ceremonies. Traditional ceremonies were arranged and invented by Javanese elders. The Javanese elders who have made many observations (*niteni*) of every incident that befell humans and natural events then formulate the procedures for traditional ceremonies. From these observation activities the formulas (calculations) to plan all life affairs were created so that they are safe and run according to expectations. These calculations are collected and recorded in a Book of *Primbon*. *Primbon* is a guide about good and bad things based on Javanese calculations and the signs that accompany them [5]. It is a guide before the Javanese do something in order to run well and safely. They believe that human can only strives and God is the One who determines the result.

The second element, ‘says what’, is what the Javanese elders say about *primbon* and traditional ceremonies. The Javanese elders believed that the way of human life has been determined by God. The Javanese elders compiled the *primbon* based on calculations using the Javanese calendar which refers to the circulation of the moon. Calculations in *Primbon* can be used to understand events and things that might happen. If the results are good then it can be used as an encouragement to live life. If the calculation produces signs that something bad will happen, then the results of the calculation can be used as a reminder to always be vigilant and careful [5]. Javanese elders say that traditional ceremonies are a form of gratitude to God Almighty, praying for the ancestors, cleaning themselves, a form of devotion to parents and ancestors, good wishes, and educating prospective successors in a good way.

The third element is to whom, which means *primbon* and traditional ceremonies are used for Javanese people. The Javanese elders use *primbon* as a means of controlling every action that the Javanese will take so that they are always in the corridor of God's truth. The Javanese elders stated that traditional ceremonies were for people who wanted to carry out activities according to Javanese ethnic procedures. All aspects of life have been regulated in the *primbon*, namely the calculation of neptu, human character, human nature, mate and marriage, pregnancy and breastfeeding, traditional medicine, internal signs, the meaning of any lost objects, signs from animals or plants, signs from nature, and interpretations of dreams. With the guidance in this *primbon*, Javanese people can live a safe and secure life.

The fourth element is in what channel, which can be interpreted as in what relationship the *primbon* and traditional ceremonies are delivered. *Primbon* is taught and passed down in relation to inheriting the richness of Javanese culture that is noble. *Primbon* is as a reference for Javanese people before performing traditional ceremonies. Then the procedure for the traditional ceremony is conveyed to the successor through the example of the implementation of the traditional ceremony. Furthermore, it is hoped that the successors can do it themselves when they are adults and in society later.

The fifth element is with what effect which is interpreted as how the effect of the discovery of *primbon* on the implementation of traditional ceremonies. The effect of the discovery and preparation of the *primbon* by the Javanese elders resulted in various guidelines on how to carry out traditional ceremonies. It is hoped that the successors can carry out traditional ceremonies
according to the guidelines in the primbon and in accordance with the ability of every Javanese in carrying out traditional ceremonies.

Traditional ceremonies of Javanese that are mostly applied by the Pendalungan community in the form of marriage customs and salvation. The implementation of the Pendalungan traditional ceremony is no different from the requirements of the Javanese primbon. This is because there is a characteristic value and condition of the Pendalungan people who have acculturation traces from Chinese, Arabic, Madurese, and Javanese culture which have a cultural center of mindset, exemplary, broad knowledge, and strong habits that affect the implementation of different ceremonies from others. This Pendalungan traditional ceremony brings harmony and brings changes from the environment, traditional clothing equipment, and natural conditions that are increasingly beautiful in culture. From here, the Pendulangan people have a strong traditional belief in the culture of their ancestors so that they are able to care for future generations.

Selamatan (Salvation) is a feast to ask for safety [2]. The salvation is done to refuse reinforcements and to hope for smoothness and safety when carrying out one's intentions [5]. Meanwhile, refers to the term salvation, which is interpreted as a tradition of seeking safety by sharing food to neighbours, relatives, and friends [12]. In salvation there is food that is served and there is food that can be taken home. Salvation is always present in every stage of human life from birth to death. The standard is that the salvation ceremony carried out aims to reject reinforcements and beg to be given smoothness and security in life [5]. However, the Pendalungan Society is different from existing standards, they interpret the safety ceremony not only to ask for salvation but to refuse reinforcements and ask for smoothness and security, more than that they carry out a salvation ceremony to increase their gratitude to God Almighty, asking to bless God Almighty, keep away from danger, pray for the ancestors, send prayers to the family, friends who have died, share happiness with neighbours, and ask for physical and spiritual safety. In addition, the Pendalungan community also performs safety ceremonies in life such as birth, cleaning prayers, moving house, death, marriage, Islamic holidays, commemorating Indonesian independence, tingkebon, tedaksinten, circumcision, long trips, name changes, curing diseases and curing witchcraft.

Marriage (pernikahan) is the thing or act of getting married [2]. Equivalent to the word pernikahan, there is also the word perkawinan which also means marriage [2]. The Javanese have a more detailed view of marriage, namely ngrabekne 'marrying a son' and mantu 'marrying a daughter' [12]. Marriage is not only a relationship between a man and a woman with sexual instincts and love, but also about an outer and inner agreement between a man and a woman to build a happy family according to the provisions of God Almighty as part of a series of worship to Him. Marriage which is the main focus of the implementation of traditional ceremonies by the Javanese is from the in-law's point of view 'marrying a daughter'. It is reasoned that girls who have wonengkuingpriya 'find and marry the man of their heart' need to be celebrated as a form of parental joy.

There are four traditional wedding ceremonies discussed here, namely sasrahan, siraman, midodareni night, marriage contract, and meeting of the bride and groom. Sasrahan is the giving of something from a man to a woman as a form of the seriousness of a man in a relationship with a woman and is carried out two or three days before the marriage contract [5]. What is given can be: (1) two buffaloes whose horns are coated in silver and wrapped around the neck with cindhé, (2) a pair of chickens or a pair of geese carried with sindur, (3) six joli with details:
the first joli contains the stem of the chili plant, the stem of the plant Ranti tomatoes, and eggplant stems are two items each; the second joli contains a bunch of rice (still with the stalk and not yet threshed) and a bunch of coconuts (25); the third joli contains kitchen utensils, the fourth joli contains a hurdle, frying pan, canting, white cloth, and dakon; the fifth joli contains herbs covered in cindhé and pocket change; and the sixth joli contains heavy meals (rice and side dishes) and small meals (cakes). What is meant by cindhé is that arane bakal awujud sutra abang kekembangan 'a red silk with a floral pattern' [14]. While sindur is lawon abang enom pinggire putih sabuk lan sapanunggalane 'long cloth of fiery red color with white on the entire edge or outer side' [14]. The applications submitted by the men included: tetel or jadah, roasted buceng, jenang, diamonds, layer cake, cake tok, steamed cake, sekapur betel, cucur, and areca nut. From this, it can be seen that the difference between the handle and the sarah of the Pendalungan community lies in the time and luggage given to the women.

Siraman is a ceremonial act of bathing the two brides by relatives who are considered older as an attempt to rid themselves of bad qualities before carrying out the marriage contract. The procedure for bathing includes four provisions, namely: (1) the body of the bride and groom is smeared with a mixture of seven kinds of rice flour, daunkemuning, pandan, and mangir, then doused with water containing flowers; (2) the bride and groom sit on a bench on a mat with a sprinkling of dadapserep leaves, ilalang, apa-apa, kluwih and kara; (3) the fabrics used by the bride and groom are letrek, jingga, selendang lurik puluh watu, sindur, yuyusekandang, banguntulak, and white cloth; (4) the bride and groom are washed by the oldest person with water in a small jar (kleting), then the jar is broken afterwards [5]. The siraman performed by the Pendalungan community is different from the existing standard rules. Where the siraman is carried out by the bride and groom at their respective homes. The siraman procession is carried out the night before the wedding, using water from seven wells and sprinkled with seven flowers. The siraman procession is carried out by parents, grandmothers, and several mothers who have a good image in women's families. Then the bride and groom are carried from the bathroom to the dressing table so that the bride does not touch the ground. After bathing, the bride and groom were also carried from the bathroom to the dressing table. After that, the bridal make-up performs a krikrikma, which is the procession of shaving some of the bride's hair using a razor. From this, we can see that the difference between the standard rules and the siraman carried out by the pendalungan community lies in the procedures, materials, and complements of the siraman.

Midodareni night is an activity to watch and gather while chatting and preparing everything for tomorrow's wedding. The groom is taking nyantri or coming to the place of the bride's parents wearing ksatriyan clothes (cloth and surjan or piety clothes made of silk, jebehan headbands, karset necklaces, safety pins, and kris) accompanied by relatives at 19.00 to be handed over to the bride's family. The bride's family provides banquets and entertainment. Midodareni night is used to get to know each other and make friends between the bride and groom's families [5]. This standard rule is applied differently by the pendalungan community. The Pendalungan community does not prioritize the costumes used by the groom but prioritizes the essence of the Midodareni night, which is the meeting of the two families of the groom and the bride at the bride's house on the night before the wedding procession. The bride also performs tirakatan and lek-lekan so that the family who is in-law will be away from harm and the wedding ceremony will run smoothly.

The marriage contract is an agreement between the groom and the woman through ijab (a statement by her guardian that she is ready to be married to her future husband) and kabul (a
statement that the prospective husband accepts the wife’s willingness to become his wife). The procedure for the marriage contract includes five series of activities, namely: (1) the groom wears a sarong or kampuh with a crown or headband without gold jewelry and the front hair is not allowed to be scraped, (2) the groom's sitting position is facing the penghulu who is facing east in the north, relatives surround the bride and groom, the witnesses sit in the south facing the bride, and the marriage guardian faces the southwest; (3) dowry in the form of silver weighing one tail or according to ability; (4) the bride and groom kneel down to both parents; (5) salvation with nasikenduri, fried buffalo meat, buffalo eyes, buffalo brain, buffalo innards, red pindang (fish brine), and white pindang [5]. The standard provisions are not implemented entirely by the Pendalungan community because they carry out the essence of contract marriage. In the implementation of the marriage contract, there must be a penghulu, prospective brides, dowry, and guardians transferring the responsibility of women to the groom. So, for the groom's attire and the marriage ceremony procession is carried out flexibly (can be at home, mosque, or KUA).

The meeting of the bride and groom is a procession of meeting the groom and the bride in front of many people (the invitees at the wedding ceremony). In general, there are 12 procedures for the meeting of the bride and groom, namely: (1) two people who are older in age escort the bride and groom on the right and left; (2) The groom walks under an umbrella and carries a roll of betel leaf containing areca nut tied with thread; (3) the two brides meet in front of the bride's house and throw rolls of betel leaf at each other; (4) the crown or headband of the bride is opened and sprinkled with water three times by the bridesmaids; (5) the bride breaks the egg while squatting in front of the groom and then washes the groom's feet with kembangsetaman (mixed sweet flowers) water; (6) the bride and groom then hand in hand to the pair of oxen, then walk squatting, then sit side by side on a cloth and a mat sprinkled with flowers; (7) the bride and groom eat walimah rice with a side dish of pindangantep (beef liver), the groom clenches the rice for the bride to eat; (8) the kacarkucur procession is carried out by the groom by pouring peanuts or soybeans on a handkerchief held by the bride; (9) During the kacar-kucur procession, the parents say “kacar kucur atuta kaya sadulur, kacang kawak, dele kawak, atuta kaya sasanak”, then the contents of the kacarkucur are given to the bride's mother and put in a container called klemuk; (10) the bride sungkem (kneel down) to the groom; (11) The bride and groom are held on the thighs of the father of the bride, then the mother of the bride asks, “Abot endi bapakne anakmu lanang karo anakmu wadon?” “Who do you care most, sir, your son or daughter?” then the father of the bride replied, ”Padabae” 'It's the same’; (12) the two brides kneel down to the father and mother, as well as relatives from the female and male sides (Gunasasmita, 2019, pp. 54-55).

The twelve procedures for the meeting of the bride and groom, such as the standard rules above, are carried out by the community Pendalungan uses various terms, materials used, methods and sequences. However, the essence of regulation remains the same. The second procedure is to throw betel nuts at each other, some call it balangananganthal. Materials that Gambir and areca nut are also used, and some use jasmine. There are special rules on how to throw the fruit areca nut, i.e. the groom throws the betel nut on the bride's chest, and the bride throws the fruit areca nut to the groom's chest, knee, or big toe. The fifth method is to beat eggs, some call it wijidadi, some call it ngidakTigan and NidakEndok. Eggs are broken in different ways, namely by the groom to be stepped on.

The sixth ordinance is when the bride and groom join hands with a pair of bulls which the community Pendalungan call Sinduran and sikepansindur. The meaning and seat of the bride
and groom is not a mattress, but a square or aisle, a large loveseat shaped like the thrones of kings and queens. The method is also different, namely wrapping the sindur on the shoulders of the groom, both ends being carried by the father, the bride walks in front of the groom, and holds the shoulders of the bride behind the mother of the bride woman, groom. The seventh procedure is to eat rice walimah dhalharklimah, dhalharwalimah, dulang and dulang dulang. The ingredients are also different, yellow rice, tumpeng, or a side dish of rice and a glass of drinking water, and the method is also different, with a spoon, fork or spoonful.

The Pendalungan Community implemented the eighth program, Kacarkucur, in the same way. Materials used varied, namely corn kernels, a mixture of green beans and soybeans, a mixture of coins and seeds, a mixture of beans soil, soybeans, rice, corn, yellow rice, diglo-bangle spices and coins of various grades. The method of pouring is the same as the perpetrator, the only difference is how to store it, namely a handkerchief or the bride tying a broom hand on the mother, and some just fold the cloth and give it to the mother. The 10th song is sung by the bride for the groom and the 12th song, sungkem for father and mother, is named sungkeman (kneeling). The way to do sungkem is the same, only the order is different. That is, the bride and groom kneel first to their parents, and then the bride kneels to the groom.

In the eleventh ordinance, the two brides who sit on the lap of the bride's father are given different terms, namely knee, pancon, weight, pancon, bowl, and scales. The procedure for the implementation and the words of the parents of the bride and groom same as the standard rule. The order of procedures for the second meeting of the bride and groom is carried out by the Pendalungan community in several ways that there are six sequences 3-5-8-7-10-12, 3-5-6-11-8-12-10, 5-6-11-8-7-12-10, 3-5-6-11-12-10-7-8, 5-3-6-12-10-7-8, 3-5-6-11-8-7-12-10.

In addition to applying the twelve procedures in an incorrect order, the pendalungan community also inserts additional procedures in the meeting of the bride and groom, namely the mayang flower maker, tanem, and nyusul besan. Swap flower mayang is a procession of exchanging souvenirs between Manggala and pager ayu. Inside the ornament There are roots, stems, leaves, flowers, and fruit that are shaped into mountains, kris, umbrellas, grasshoppers and so on. The bird is then plugged into the banana stem. Manggala is two young men who accompany the groom. Pager Ayu is two young women who accompany the bride. After the flower, then four flowers are placed near the house. Tanem is performed by the father of the bride by pressing both shoulders of the groom. Tanem is done as a sign of parents blessing their marriage and keeping the hope that the bride and groom will be given health, and peace of mind so that they can complete heavy duty as husband and wife. Nyusulbesan, that is, the bride's parents call the groom's parents in the front door to be invited into the party room.

4 Conclusions

In this section, the conclusions and recommendations will be described. Based on the description in the discussion, the conclusions in this paper are (1) salvation is carried out with the objectives and domains of the Pendalungan community activities that are diverse and richer than the standard rules in the Book of Primbon; (2) the wedding of the Pendalungan community is carried out with different terms, different materials used, different methods, different sequences, and even additional procedures that are not contained in the Primbon Book. The recommendation that the author can give to further researchers is to conduct a critical analysis of the meaning of each procedure in Traditional ceremonies of Javanese.
References


Meta-Analysis Of The Effect Of The Inquiry Learning Model On Students' Writing Skills

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Abstract. This study aims to provide a broader picture of the effect of the inquiry model application on students' writing skills in learning Indonesian. The type of this research is a meta-analysis, which was carried out by summarizing, reviewing, and analyzing data from several studies that have been conducted. The research sample consisted of 10 articles on correlation studies of the inquiry model application to students' writing skills from national journals published in 2016-2021 with the criteria of loading pretest and posttest data. The data analysis technique calculated the Gains-mean, t-test, and effect size (ES), then calculated the mean. The results showed that the average n-Gain is 0.41 or there is an increase in the medium category, the results of the t-test obtained a count of 8.25 which is greater than the table so that there is a significant difference between the conditions before and after treatment, while the results of the ES calculation obtained a value of 2.61 or it is in the high effectiveness category. These results indicate that the inquiry model is effective and recommended in improving the students' writing skills in learning Indonesian.

Keywords: meta-analysis; questions; writing skills

1 Introduction

Writing skills are one of the main achievements in learning Indonesian that writing skills are important for students because writing is the basis for thinking [2][41]. They are also important because they are used as an indirect form of communication carried out by a person to express their ideas, concepts, and thoughts in written language that can be read and understood by others [8][17]. In learning Indonesian, writing skills need to be one of the specific goals as a basic ability to think and communicate in everyday life as well as a basic ability to learn other sciences. Writing skills are also crucial for students because it enables the students to feel relationships, deepen their responsiveness and perception to solve problems, and arrange a sequence of experiences, so that one aspect of language that must be trained to students in writing. Tarigan explained that writing skills are the language skills that are used to communicate indirectly and they are not face to face with other people [44]. It shows that writing activities are productive and expressive activities. In this case, a person must be skilled in arranging words to produce good writing. The good writing means to enable the information to be reached by the readers. Therefore, a person is required to be skilled in language, especially writing. Writing skills are needed in almost all jobs and they can support, even determine the success in a person's job or position [39][15]. Teachers in learning Indonesian do not only focus on knowledge or language rules, but they must train the students in the skills to use language to communicate [16][40]. Therefore, they must facilitate the improvement of students' writing skills by using the effective learning strategies, including the application of the inquiry model.
The results showed that the inquiry model is a learning model that can improve the writing skills [4][12][14][23][34]. It is also effective in improving student's writing skills in learning Indonesian [38][43][9]. It is necessary to conduct a meta-analysis of the results of these studies to provide a broader picture of how effective the inquiry model is in improving the students' writing skills in Indonesian subjects.

2 Research Method

This research used meta-analysis, namely analyzing the articles about the effect of the inquiry model on writing skills in Indonesian language learning published in national journals. Data collection was conducted by browsing the articles on the Google Scholar search site. The keyword used in this search was the effect of the learning model on writing skills. The criteria for the articles used as data in this study were the research of correlation/effect that included data on the mean values before and after treatment. The selected articles were limited to the publication from 2016 to 2021. The data obtained was calculated on the average n-Gain with the formula as follows:

\[ n - \text{Gain} = \frac{p - \mu}{s/n} \]

The result of n-Gain calculation categorized according to Melzer are presented in Table 1 below.

<table>
<thead>
<tr>
<th>n-Gain value</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>g &gt; 0.7</td>
<td>High</td>
</tr>
<tr>
<td>0.3 ≤ g ≤ 0.7</td>
<td>Medium</td>
</tr>
<tr>
<td>g &lt; 0.3</td>
<td>Low</td>
</tr>
</tbody>
</table>

The data was carried out by paired sample t-test to determine the significant difference between pretest and posttest with the formula below.

\[ t_c = \frac{X_1 - X_2}{\sqrt{\frac{s_1^2}{n_1} + \frac{s_2^2}{n_2} - 2r \left( \frac{s_1}{\sqrt{n_1}} \right) \left( \frac{s_2}{\sqrt{n_2}} \right)}} \]

The last step was to find out how effective the inquiry model is on the writing skills, an effect size (ES) test was carried out using the Cohens d formula as follows.

\[ \text{Cohen's d} = \frac{\bar{X}_1 - \bar{X}_2}{s_d} \]

The result of ES calculation was categorized as in the Table 2 as follows.

<table>
<thead>
<tr>
<th>Range</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>ES ≤ 0.2</td>
<td>Low</td>
</tr>
<tr>
<td>0.2 &lt; ES &lt; 0.8</td>
<td>Medium</td>
</tr>
<tr>
<td>ES ≥ 0.8</td>
<td>High</td>
</tr>
</tbody>
</table>
3 Result And Analysis

Based on the results of data browsing through the Google Scholar search site, it was found 10 studies that met the requirements set out in this study. The data were analyzed through paired sample t-test calculations to prove whether or not the inquiry model had an effect on the writing skills, the n-Gain calculation was used to see the category of improving the writing skills before and after the application of the inquiry model, and finally the ES calculation was to see how effective the inquiry model in improving the writing skills in learning Indonesian. The research data are presented in Table 3 as follows.

<table>
<thead>
<tr>
<th>Studies</th>
<th>Research (year)</th>
<th>Level</th>
<th>Average Writing Skills</th>
<th>Deviation (d)</th>
<th>n-Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hartidini et al. (2018)</td>
<td>SMA</td>
<td>69.27</td>
<td>78.30</td>
<td>9.03</td>
</tr>
<tr>
<td>2</td>
<td>Safitri &amp; Sumardi (2018)</td>
<td>SMA</td>
<td>52.15</td>
<td>77.42</td>
<td>25.27</td>
</tr>
<tr>
<td>3</td>
<td>Azmi et al. (2020)</td>
<td>SMP</td>
<td>62.37</td>
<td>81.45</td>
<td>19.08</td>
</tr>
<tr>
<td>4</td>
<td>Mandasari et al. (2017)</td>
<td>SMP</td>
<td>68.37</td>
<td>81.63</td>
<td>13.26</td>
</tr>
<tr>
<td>5</td>
<td>Syahfitri (2018)</td>
<td>SMP</td>
<td>76.41</td>
<td>84.76</td>
<td>8.35</td>
</tr>
<tr>
<td>6</td>
<td>Safitri et al. (2021)</td>
<td>SMA</td>
<td>64.72</td>
<td>83.05</td>
<td>18.33</td>
</tr>
<tr>
<td>7</td>
<td>Syahputri et al. (2020)</td>
<td>SMP</td>
<td>59.76</td>
<td>71.12</td>
<td>11.36</td>
</tr>
<tr>
<td>8</td>
<td>Dewi et al. (2018)</td>
<td>SMP</td>
<td>51.04</td>
<td>72.57</td>
<td>21.53</td>
</tr>
<tr>
<td>9</td>
<td>Nofalia et al. (2018)</td>
<td>SMP</td>
<td>72.92</td>
<td>84.11</td>
<td>11.19</td>
</tr>
<tr>
<td>10</td>
<td>Hidayati et al. (2016)</td>
<td>SMA</td>
<td>68.95</td>
<td>80.95</td>
<td>12.00</td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td></td>
<td>64.60</td>
<td>79.54</td>
<td>14.94</td>
</tr>
<tr>
<td>Standard Deviation (s)</td>
<td></td>
<td></td>
<td>8.37</td>
<td>4.67</td>
<td>5.73</td>
</tr>
<tr>
<td>Variants (s²)</td>
<td></td>
<td></td>
<td>70.10</td>
<td>21.77</td>
<td></td>
</tr>
</tbody>
</table>

Table 3 shows that the mean value of n-Gain is 0.41. This means that the improvement of students' writing skills after learning with the inquiry model is in the medium category. The results of the paired sample t-test with a value of α = 0.05, it was obtained a count of 8.25. It is bigger than the table which is 2.26, so it can be concluded that the mean of the two groups is not the same, or in other words, there is a significant effect of the inquiry model application to students' writing skills. The results of ES calculation show that the ES score is 2.61 or in the high category. This shows that the inquiry model is very effective in improving student's writing skills in learning Indonesian.

The inquiry model is effective in improving students' writing skills. This is in accordance with the results of researches concluded that the inquiry learning model is effective in improving the writing skills [4][12][14][23][34]. Inquiry model has the advantage that it can develop cognitive, affective and psychomotor aspects in balance so that learning is considered to be more meaningful because the students can explore and learn based on their own experiences [19][18][36][35]. The main purpose of learning with inquiry-based learning is to teach and require the students to take their active responsibility in the learning process and apply the learning concepts in new situations [7][6][37][35].

The National Research Council explained that developing the ability to understand and engage in this kind of activity requires hands-on experience and continuous practice with the inquiry process [30]. The students do not understand inquiry by simply studying words such as "hypothesis" and "conclusion" or by memorizing procedures such as "steps of the scientific methods", but they directly experience inquiry so that its characteristics can be understood in depth. But the experience itself is not enough. There must be a balance between experience and understanding. They need to introduce the students to the basic elements of inquiry. They should also help students to reflect on the characteristics of the process in which they are involved. According to Millar and Driver the basic ability of inquiry is that the students are able to combine science process skills (e.g., observation, inference, and experimentation) with scientific knowledge because using scientific reasoning and critical thinking will develop the students' understanding of science [29]. They must use evidence and analytical tools to derive the scientific claims to justify their decisions. They should
be able to assess the strengths and weaknesses of their claims. The development of knowledge claims and the reflection on those claims underlie the ability of inquiry.

Implementation of inquiry learning means carrying out a continuous process or continuous cycle starting from asking questions, researching answers, interpreting information, presenting findings and reflecting. Student activity in the learning process is an emphasis in inquiry-based learning [25][21][1][46]. Students are more facilitated to explore ideas and ask questions from various points of view related to the subject matter [45][7]. Based on this explanation, the students carry out activities systematically and are required to think analytically, critically and creatively in inquiry learning in order to find solutions to the problems given independently and then communicate their ideas, in this case through writing. Inquiry models in language classes need to be framed in real contexts, making it possible to express and develop ideas that have meaning for students outside the classroom [3][11][20][10]. This shows that the implementation of inquiry in learning trains the students to be skilled at writing.

4 Conclusion

The inquiry learning model is effective in improving students' writing skills because it facilitates the students to carry out the scientific process, namely making observations, formulating problems, formulating hypotheses, testing hypotheses, and communicating the results through reports. In this case, the students will be trained to communicate their ideas through scientific writing so that students' writing skills are getting better. The inquiry learning model can be recommended as one of the learning strategies to be applied in Indonesian language learning.

References


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