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Local Culture through Javanese Language Literacy as a Learning Resource at Magetan District Primary School

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Abstract - The writing of this article is motivated by the importance of literacy in elementary schools. With the existence of literacy in elementary schools is expected to foster student interest in grounding the spirit of reading and writing. But on the other hand, literacy is not just an activity related to "literacy", but also has other utilities, including strengthening local culture. A local culture that has begun to be removed by the times has made its existence slightly degraded. Therefore, it is expected that there will be the strengthening of local culture through literacy in schools, one of which is through Javanese language literacy. This research uses descriptive qualitative approach. This research was carried out in all elementary schools in Magetan District in the academic year 2017/2018. The results of this study obtained data that the strengthening of local culture through Javanese language literacy as a learning resource in Magetan District elementary school was shown through six Javanese language reading material that the whole story contains local culture that students can understand and love the existing culture and can link text content with real life.

Keyword: Literacy, Javanese Language, Local Culture

I. INTRODUCTION

Education is an important factor that is needed by humans to develop their human potential. Through education, humans should have a personality that will form harmony in every line of life. On the other hand, education is also able to create someone to have a broad repertoire in this era of distortion. Because the era of distraction requires humans to continue to learn to master a variety of science and technology. One way to master science and technology is through literacy habituation.

In simple terms, literacy is the ability of one's language (listening, speaking, reading, writing) to communicate, especially in elementary school. Literacy in elementary schools is the most important and first component that must be mastered because this ability is indeed developed as a provision for students in the future. In 2013 the Ministry of Education and Culture through Ministerial Regulation number 23 of 2013 launched a literacy movement in elementary schools which is basically an activity that involves all school residents as part of the education ecosystem. Teaching literacy habituation in elementary schools essentially makes students functionally able to read, write, be educated, smart, and show appreciation for the local culture. Because lately, education in Indonesia has been able to produce graduates who have good cognitive value but lack an appreciation of their own culture.

Facts on the ground prove that a lack of appreciation of the local culture of students in primary schools is shown through, 1) the character of students who experience degradation in their families and at school, for example in behaving and speaking words, 2) Lack of love for their own culture, students more interested with a more westernized culture, 3) Lack of interest in learning traditional culture, such as gamelan, wayang, and traditional dance.

A large number of elementary students in Magetan Regency who are not yet aware of the importance of cultured cultivation is actually not just internal factors, but also factors from teachers who lack knowledge about it. The strengthening of local culture should be instilled through daily learning activities because the values contained in local culture do not arise by themselves. Local culture must be preserved starting from elementary schools to uphold the values of the nation's philosophy. Strengthening local culture must be encouraged in school activities, one of which is through Javanese language learning activities.

Therefore, this article will specifically discuss how to strengthen local culture through Javanese language literacy in Magetan District elementary schools.

II. LITERATURE REVIEW

Based on etymology, culture comes from the word *culture* (Dutch) and *culture* (English) combined with *tsaqafah* (Arabic), which means processing, working, cultivating, and developing, especially cultivating land or farming. In terms of terminology, the meaning of culture develops from all human power and activity to process and change nature (Ahmad, 1997:

28). Taylor in (AAGN Ari Dwipayana, 2001: 38) defines culture as complex which includes knowledge, beliefs, art, law, customs, abilities and habits acquired by humans as members of society.

On the other hand, literacy according to Kirsch and Jungeblut, literacy is defined as one's ability to utilize written or printed information to develop knowledge so that it benefits the wider community (Takdir, 2012). Daniels (2002: 18) states that literacy strategies emphasize literacy activities as follows. (1) students choose their own reading material to be read, (2) students who choose the same book are in one group, (3) different groups read books different ones, (4) each group routinely schedules to discuss selected books, (5) students record all the results of reading activities and discussions conducted in groups, (6) discussions are carried out based on topics chosen by students, (7) meetings Group members aim to discuss books naturally so that expected open-ended questions, (8) teachers act as group facilitators, not as group members or group instructions, (9) evaluations are carried out based on the results of self-evaluation by students and through observation, (10) the process of literacy activities is based on a pleasant atmosphere, (11) when a book is read, the group representative must share information about the contents of books with other groups.

III. RESEARCH METHODOLOGY

This research was carried out in all elementary schools in Magetan District in the academic year 2017/2018. This research uses descriptive qualitative approach. In qualitative research data collected is generally in the form of words that contain the depth of data, images and not numbers. Written descriptions or narratives are very important in a qualitative approach, both in data recording and for the dissemination of research results (Dainin, 2002: 138).

The data studied or collected in this study are qualitative data in the form of expressions or sentences contained in grade 4 Java language textbooks and interviews with teachers as resource persons, while the data sources used are primary and secondary data sources. Data collection techniques in qualitative research can generally be grouped into two, namely interviews and document analysis or archives (content analysis). Data validity used is a triangulation of data and data sources. The data analysis technique used in this study is an interactive model analysis technique (Miles and Huberman in Sutopo, 2006: 113). The interactive model analysis consists of three components of analysis, namely data reduction, data presentation, and conclusion drawing or verification.

IV. RESULTS AND DISCUSSION

Culture is a theme that is often discussed in the study of sociology and anthropology because culture is something that cannot be separated from humans and social life. Culture is a developing way of life, shared by a group of people, and passed down from generation to generation. On the other hand, culture is an inseparable part of education so that many people tend to assume that culture is something that is learned.

Culture is a comprehensive lifestyle that is complex, abstract, and broad. Many cultural aspects also determine student behavior in school, especially primary school. Although indirectly the culture is owned by each student, students do not have a high awareness that the culture they have becomes something that must be loved. Students' love for local culture in schools must be taught continuously through classroom learning activities, one of which is through Javanese language learning activities.

As for one of the Java language learning activities conducted by teachers in schools in strengthening local culture is through literacy. In the literacy activities of learning Javanese, reading material or text that is full of local cultural values. Folk stories, legends, tourist attractions, the origin of an area are considered to be able to develop students' knowledge of a local culture. Through literacy in learning Javanese based on local culture, students are expected to be able to understand the contents of the text and associate the contents of the text with real life. Students are also accustomed to internalizing each text that is read with the local culture in the Java region.

Strengthening local culture in elementary school age children is very necessary because the Indonesian nation is experiencing a crisis in the nation's children. With the existence of Javanese language literacy in elementary schools, students are expected to be able to know the local cultures in their area. The role of teachers in schools in terms of the introduction and cultivation of Indonesian cultural character is very necessary. While students act as a preserver of local culture so that later cultures are not lost.

In Javanese language learning activities in Magetan Regency, students are expected to be able to preserve Javanese culture which is the hallmark and excellence of Javanese society, especially East Java. But ironically, in the field, the Javanese language subjects that are full of cultural content and character building have not received more attention from students in school. One example, the use of Javanese language which is actually a mother tongue for Javanese people, is no longer controlled by students. This is reinforced by the number of students who prefer foreign languages as communication languages rather than Javanese. Therefore, to anticipate the degradation of the noble values of Javanese culture for elementary school students in Magetan Regency, it is necessary to make various efforts to improve Javanese language literacy so that the existence of Javanese culture is maintained.

The implementation of strengthening the value of local culture in Magetan District which is embedded in students must be based on regionalism, one of which is through the literacy of Javanese reading material. Students in schools are required to internalize cultural values into daily behavior and are minimized to imitate the culture of others. The form of strengthening local culture taught by teachers in schools is the introduction of various folklore, legends, tourist attractions, the origin of an area that is near Magetan Regency. As for the various Javanese language literacy in strengthening local culture in elementary schools in Magetan Regency, it is shown through the following reading.

1. Asal Usul Gunung Bromo

Kashodo iku jenenge apacara ing suku Tengger. Suku Tengger dedunung ing Gunung Bromo. Jeneng Tengger asal saka jeneng Roro Anteng lan Jaka Seger. Kekawone sajodho prayan saka Majapahit. Senadyan wis suwe anggoné omah-omah, nanging durung duwe turunan. Mula kekawone semedi nyenyasin marang Dewa ing puncak Gunung Bromo. Sajrone semedi keprungu swarane sabdane Dewa "Dakkabulake panyuwunmu nanging ana syarate," sabdane Sang Dewa.

"Syaratipun punapa, bualhe kula sagahé." jawabe Jaka Seger.

"Syarate yen kowe ing nguni darbe putra lanang, lebokne ing kawah Bromo," Sabdane Dewa.

"Kula kekalih sagahé, Dewa!" jawabe Jaka Seger lan Roro Anteng.

Ora suwe, Jaka Seger lan Roro Anteng duwe anak, maah wis cacah sewelas. Sing ragil lanang jenenge Kusuma. Klakon duwe putra ndadekake seneng uga susah. Jalaran Kusuma anak ragile kudu dicemplungake kawah Bromo. Jaka seger lan Roro Anteng ora tega.

Temenan ing tanggal 14 nalika purnama, Gunung Bromo njeblug lan ngetokake lahar saka kawahé. Kusuma kesaut lan ambles ing kawah Bromo. Lamat-lamat keprungu swara, "Jaka Seger lan Roro Anteng, junjimu was daktagih. Karia urip kepenak karo anak-anakmu."

Kedadeyan mau nepaki tanggal 14 wiyah purnama wulan Kashodo, suku Tengger mesthi ngenekake seraji saka asil bumi kayata: panganan, sato kewan, lan barang-barang liya, kacemplung kawah Bromo. Upacara kasebut kawentar kanthi aman aram upacara Kashodo.

2. Tlaga Sarangan Kang Nyengsemake

Sarangan mujudake salah sawijining wisata alam ing wewengkon kabupaten Magetan. Manggon ing perenge Argo Lawa sisih wetan. Kalebu tlatah Kecamatan Plaasan. Panggonane asri, hawane seger lan adhem, bisa garwe rasa ayem lan tentrem. Kaindahane Tlaga Sarangan bisa dibanggakake lawih-lawih pulo cilik ing tengahé tlaga bisa nambahi asri lan endahé swasana.

Tlaga Sarangan uga karan tlaga pasir, jembaré ±30 m uga akeh sarana kanggo ngenggar-enggar ati lan ngresep kaindahane alam ing saklawa tengene tlaga. Unpamane: prau, jaran, lan panginepan kang samubar ing sapinggire tlaga. Prau cilik nganggo mesin kang uga aran "speed board", uga wewangunan bebek kang bisa dipanjal dibebe minangka sarana kanggo mabeng-mabeng tlaga. Dene yen kepingin ngabengi tlaga bisa mlaku uirwa nunggang jaran. Sakliyane iku jejanganan, kehembungan, buah-buahan lan panggonan khas Magetan uga cunepak ing sapinggire tlaga.

Menawa kepingin menyang Sarangan saka Kutha Magetan parane ngulon adohe udhakara 17 km, ngliwati ngerong lan tlaga wahyu. Ing Ngerong ana "kolam renang" dene ing Tlaga Wahyu minangka panggonan kanggo mancing. Papan wisata ing saklawa tengene Tlaga Sarangan uga akeh, kayata: Grojogan Ngadilayan, Bumi Perkemahan Majasemi, Grojogan Watuanatha lan Grojogan Pundhak Kiba.

3. Candhi Dewi Sri

Magetan mujudake kadipaten kang wis kondhang dadi kutha pariwisata. Pancen kepara nyata, ora mung kabur ngayawara. Awit ing tlatah Magetan akeh papan wisata kang endah, wiwit wisata alam, petilasan-petilasan kabudayan jaman kuna, nganti papan wisata blanja samabarang asile produk unggulan Magetan.

Ujaring kandha tembung "Magetan" ana sing crita asalé saka tembung "Wagetan" sing ateges "Bisoan". Mula ora aneh kabudayané para warga Magetan wiwit para leluhur nganti saiki, ora kalah karo kabudayan ing njaban rangkah kutha Magetan. Tuladhane: Candhi Dewi Sri ing Simbatan, Candhi Reog ing Cepaka lan sapanunggalane.

Candhi Dewi Sri damunung ing desa Simbatan Kecamatan Nguntoronadi, udakara 17 km wetane kutha Magetan. Ana ing crita pewayangan Dewi Sri iku minangka dewining tetanen. Para leluhur ing desa Simbatan lan saklawa tengene, kanggo mujudake rasa syukur marang Gusti Kang Maha Murah lumantar Dewi Sri, mbangun candhi sing diarani Candhi Dewi Sri. Supaya olehe dadi tetanen bisa ngasilake panen kang apik, warga desa simbatan tamah nguri-uri kabudayané para leluhur kang adi luhung, kanthi nganakake kabudayan "bersih desa". Bersih desa dianakake ing saben dino Jemuah Pahing ing

wulan Sura. Dene acarane bersih desa kajaba atur puji syukur marang Gusti Kang Maha Murah lumantar Dewi Sri kanthi atur sesajen, nguras belik/rendang, uga nganakake lungen tyub minangka panglipur. Wiwit tahun 1933-1942, dhahane reca Dewi Sri ing candhi iku ngenakake banyu kang restik tur bening bisa kanggo tamba lelara.

4. Candi Borobudur

Candi Borobudur iku dimunge ana ing wewengkon Kabupaten Magelang. Tembung Borobudur iku ana sing dawé panemu saka tembung biara karo budhar. Biara tegesé padhepokane para biksu, dene budhar iku jenenge desa. Dadi Borobudur tegesé biara sing dimunge ana desa Budhar.

Ing rukaning candhi rinengga dening gambar tatahan warna-warna. Gambar iki ngema pibulang manawa begja cilaka uripe manungsa amarga saka tumindoke dhewe. Gambar mau uga nyaritakake manawa uriping manungsa bisa nitis atawa tumilabal. Kajaba kuwi gambar mau uga nggambarake kahanan swarga lan neraka. Dhawane candhi watara 42 meter. Dhawane wangun perigi sing dawane watara 123 meter. Wangunan candhi iki ana undhak-undhakane.

Semane dhawane kabudayaan kita. Leluhur kita pancen megep makarya. Mukane jawa candhi kang kaya ngono endhe bisa dadi temenan. Candi Borobudur, kajaba kanggo papan upacara agama Budha, uga dadi papan wisata. Sing teka urana ora mung wisatawan Nasantara, nanging uga saka mancanegara. Umah Budha yen pinuju nganakake upacara Waisyaka, akeh wisatawan sing pengin ngreti. Upacara Waisyaka dianakake saben sasi Mei.

5. Gunung Tangkuban Pura

Gunung Tangkuban Pura iku dumunung ing Provinsi Jawa Kulon. Purenge kapering sisih lor kulon saka kutha Bandung. Manawa sinawang saka ing kadahon Gunung Tangkuban Pura kaya-kaya mijudake sawijining puru kang mengkrebe. Katon biru maya-maya banget endah lan nengsemake.

Miturut dongeng, ledadeyan Gunung Tangkuban Pura iku mangkene. Dhek jaman biyen ana raja ing Pajajaran kagungan putri aran Dhayang Sumbi. Dha¹ng Sumbi mau wis kagungan putra kakang aran Sangkuriang. Awit saking nakale, Sangkuriang mau sirahé dithuthuk enthong dening ibune. Sangkuriang mlaya keleran terus bablas ora mulih. Sangkuriang banjur nglembani ngati pirang-pirang taun lawase. Dheweke banjur maguru marang sawijining Ajar (Pundhita) kang sekti. Sawening nora Sangkuriang dadi sawijining wong kang sekti mandragana.

Kacarita Sang Ajar mau kagungan putra putri ting salistya ing warni. Sangkuriang kepraman banget marang putrane Sang Ajar mau. Mula dheweke nedya kepingin anggarwa sang putri mau. Ing sawijing wektu rikala sang putri lagi metani Sangkuriang weruh tara gethek kang ana ing sirahé. Sang putri takon, "Kena apa mustake tatu gethek iku?" Sangkuriang banjur crita manawa rikala isih cilik dheweke mothak, saengga ibune duka banget. Dheweke banjur dithuthuk enthong ing sirahé. Saking wedine dheweke banjur lunga saparan-paran. Wusane dheweke banjur dadi sirmane Sang Ajar.

Mireng katrangan kang tlesih saka Sangkuriang iku sang putri kang sejatine Dhayang Sumbi iku kaget banget. Samrepet panone lan kurur pandelenge. Ora ngira lan ora nduga manawa calon garwane iku sejatine putrane dhewe.

6. Goa Selomangleng Kediri: Pertapaan Sang Dewi Kilisuci

Goa Selomangleng minangka situs² wa peninggalan jaman kerajaan Kediri dumunung ing sikil gunung Klotok, 7km sak kulone kutha Kediri, penere ing Desa³ Pang, Kecamatan Mojoroto, Kediri, Jawa Timur (GPS: -7.80723, 111.97287) Dumunung mang sawetara meter saka Museum Airlangga Kediri lan Bukit Maskumambang sing ana makame eyang Boncolona.

Selomangleng asalé saka tembung selo tegesé watu lan Mangleng kang tegesé nggantung. Goa Selomangleng dipercaya dadi papan pertapaan Dewi Kilisuci, dheweke iku putri makuha raja Airlangga sing ora gelem nampa tahta kerajaan sing diwarisake marang dheweke, lan lauth milih ngedoh saka keramean kanthi cara tapa ana ing goa Selomangleng.

Based on the reading text above shows that the strengthening of local culture in elementary schools through the introduction of the origin of a place, such as the origin of "gunung bromo", "candi dewi sri", and "gunung tangkuban perahu". In addition students are also introduced to various tourist attractions in the Java region, such as "Telaga Sarangan", "Candi Borobudur", and "Goa Selomangleng Kediri". From the various readings that exist in the learning of Javanese language makes students recognize and know the local culture in their area.

How great are the nation's children if they are able to apply local culture as a basis for thinking, acting, acting in developing themselves as individuals who remain local culture but think globally. So it can be concluded that Javanese language literacy has become one of the pioneers of learning that has a local culture. On the other hand, Javanese language literacy taught in schools has a major role in the introduction of culture through the teaching materials learned, especially in elementary schools.

V. CONCLUSIONS

From the discussion of this article, it can be concluded that:

1. The Java language learning activities conducted by teachers in primary schools in strengthening local culture are through literacy
2. Through literacy in learning the Javanese language based on local culture, students are expected to be able to understand the content of the text and associate the contents of the text with real life. Students are also accustomed to internalizing each text that is read with the local culture in the Java region.
3. Implementation of strengthening local cultural values in the Magetan Regency elementary school through the introduction of the origin of a place, such as an origin of such as the origin of gunung bromo, candi dewi sri, and gunung tangkuban perahu. In addition students are also introduced to various tourist attractions in the Java region, such as Telaga Sarangan, Candi Borobudur, and Gua Selomangleng Kediri.

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