

## **Utilization of Review of Malay Folklore in West Kalimantan As Literature Learning Materials in The University**

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### **ABSTRACT**

This study objectives was described the utilization of folklore as literature learning materials in the university. The main idea reviewed in this study was the importance of folklore function because folklore can revealed the thinking way of the native speaker community. The folklore function can be used to foster human society as educate the children, provide motivation, and improve behavior and personality. The review results of folklore function can support the literature appreciation of students, which in principle can influence the literature learning. Furthermore, the utilization of Malay folklore function in West Kalimantan as the learning material is an effort to revive the Malays folklore to be widely known. The study method was used the descriptive qualitative method with the document analysis. The study object is the text of Malay folklore in West Kalimantan. The study data is the literature function contained in the Malay folklore of West Kalimantan. The study result can be used as a strategy of oral literature preservation to the younger generation. Literature learning objectives can be achieved by creating a learning that leads to the formation of social and cultural life in the student self. Thus, lecturers can take advantages of Malay folklore as local culture product as literature learning material in the university.

**Keywords:** Malay folklore, literature learning materials

### **1 INTRODUCTION**

Literature was described tribes experience, which is described the feels and thinks then literary work can be used to increase the wisdom and discretion. The literary work is not only in writing form but also verbal form often called oral literature. One of the oral literature types is folklore. Folklore was classified as oral literature because there was disclosed and inherited or spread mouth to mouth by a narrator. Folklore is also a previous community living experience, which will guide the community living in the present.

One of the folklore in the Indonesia is Malay folklore in West Kalimantan. Coastal Malay folklore of West Kalimantan told orally by mouth to mouth and from one generation to the next generation. Puteh and Said (1996: 15) stated that folklore is a literary work owned a society orally inherited from one generation to next generation. According to Sa'at and Zakaria (2013, 84) stated that one of the main nature of folklore is lies in the delivery way. Folklore delivered through conversation. He is spoken of an individual to another individual or group of individuals to another, for example a father told her son and so it goes. Furthermore, Yacob and Normaliza (2014: 75) stated that folklore is the ruler of life and the human mind through language to devote childhood. In terms of the logic development, there is the emotion contained in it. The community was used folklore in various situations (Eden, 2013: 38). In everyday life, this literary type is usually spoken by a mother to her child, a storyteller to his/her audience,

teachers or lecturers to students, or among the society members. Through folklore, parents can plant the several of value systems and trying the children and grandchildren adhered the system agreed and practiced (Ibrahim in Firdaus, et al., 2013: 39).

Folklore is part of oral literature has functions in the society. Amir (2013: 34) stated the function of oral literature (folklore) was used as a means for (1) entertaining, (2) learning tools, (3) communication social support. While Zainuddin (in Nisdawati, 2015: 11) argued that the function of oral literature in the society life are 1) to deliver an advice or an expression of religious learning; 2) as a means to convey the customs and rules in public life; 3) as a means of delivering entertainment and education; 4) as means of communication between man and their God; and 5) as a tool for thinking, as an afterthought as religious poetic and the stories opposed good to bad.

The values shifting in the society as the globalization impact will also affect to the folklore existence that the inheritance is still traditionally. If it is allowed, it is feared to be extinct folklore. The symptoms of folklore extinction viewed from the least of storyteller. So that folklore can be used to foster human beings like to educate children, provide motivation, improve behavior and personality can be done by conducting a study/review. Amir (2013: 19) stated that the importance of folklore review based on several things. First reason, folklore exist and continues to live in the society that have function to build and bind a unity sense in the group. Second, oral literature is contain of the indigenous, traditional bright, messages of moral, social and culture. The folklore review results can be used as literature learning materials in university. Beside that it can also support the literature appreciation to the readers, which in turn can affect the literature learning.

The importance of literature learning reinforced by the opinions of Rahmanto (2008: 16) revealed four literature learning benefits, namely: (1) assist the language skills, (2) increase cultural knowledge, (3) developing creativity and taste, and (4) support the character establishment. A literary work can stimulated the creativity and imagination of the students. Stimulation of a literary work precipitated a creative consciousness as well as critical awareness in students that will be needed by the desired science branches. Stories are used appropriately in the learning will make students were excited and motivated to learn. Furthermore, Ermadwicitawati, et al., (in Parmini, 2015: 446) stated that the story can build the child's imagination and foster creativity in their thinking, saying, and doing. This study described the utilization of folklore review in particular the folklore function to the society, further the review results can be used as literature learning materials in university. A review aspect in this study was focused on the function of Coast Malay folklore in West Kalimantan.

## 2 RESEARCH METHODS

The study method was used descriptive qualitative method with document analysis. According to Moleong (2012:3) qualitative research is a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed. The study object is the text of Coast Malay folklore of West Kalimantan. The study data is the function of literature contained in the Malay coast folklore of West Kalimantan.

### 3 FOLKLORE FUNCTION FOR PEOPLE OF COAST AL MALAY OF WEST KALIMANTAN

Folklore as part of the story is one of the traditional culture forms and has an important function for society because it covers all the knowledge, values, attitudes, assumptions, feelings, and beliefs that are spread in oral form (Tihami, 2014: 33). Based on these study findings, the functions contained in the Coast Malay folklore of West Kalimantan can be described as follows.

#### 3.1 Folklore function as entertainment means

The folklore functions as entertainment means directly benefit by people who listen or tell. Folklore, generally the more forward the entertainment functions, because often the content of the story does not describe the reality that exists in society (Tihami, 2014: 36). Listen to the stories from their parents or teachers are the entertainment for the children, not only children who get entertainment, even adults who listen to stories will also be entertained.

#### 3.2 Folklore function as Learning Means

Coast Malay folklore of West Kalimantan has the values of education and culture that can be used as a moral learning, especially for the younger generation. Cultural values found in folklore area means of delivering a message to next generations on how it should behave to create harmony in the life. Educational elements contained in the coast Malay folklore of West Kalimantan, including educated in order to remember their God was reflected in the story of Asal-Usul Batu Betarup, a folklore originating from Sambas Regency of West Kalimantan as one of the proofs that the Malay community always remember God as the Creator of all creatures. In the story tells the local people hold salvation. Salvation is an event or party created to express gratitude to God usually held common meal with the village community (Kusnita, 2016: 387). These activities are religious because it begins with a prayer led by religious leader and followed communities that exist in these activities. In addition, in the salvation event was shown the attitude of cooperation and mutual help. Communities will work together in preparing for the event. Based on the story can be taken good values that can be used as a means to educate so that people always remember the Lord Almighty.

Serves as a means to educate the public in order to have the properties to help each other or collaborate on society is also reflected in the story of Asal-Usul Sungai Jawi. Based on the story analysis, a cowboy trying to help merchants circumference of the death penalty, though men are new to the merchant, but he still wants to help people who are on distress (Musfeptial, 2005: 38). Given such stories can serve to grow the characters for children to help others.

#### 3.3 As an Endorsement of Institution and Cultural Organization

Folklore has functioned as controls the culture continuations in a society are in the story of the landing of Opu Daeng Menambon in Mempawah. Each year always did Robok-robok tradition. The purposes of this ritual to commemorate the arrival the traveling of Opu Daeng Menambon who holds the Pangeran Mas Surya Negara, unifying all ethnic in West Kalimantan and preserve the local cultural tourism assets. The community looked at the Robok Robok tradition is the ritual as a cultural heritage passed down through generations can be insight by next generations and until now the tradition is still carried out by the Mempawah Malay community.

### 3.4 As a Means of Delivering Indigenous and Rules in Society Life

Folklore as rules communication in the society life including in the story of BatuBallahBatuBetangkup in Sambas Malay society, that the child was required to obey the his parents orders, because otherwise it does not obey their parents, then the parents, especially the mother will go where away and will not come back again, as MakRisahdone. That's how the delivery of the rules of behavioral public life through figures inthe folklore. Further, life rules submission contained in the stories of AsalMulaBatu

Betarup. This story is still affecting the mindset of Malay society in West Kalimantan today. In Malay culture often makes the action guidelines from past events, until now the Malay people still believe that bamboo can be used to shelter from lightning (Kusnita, 2016: 386). In addition, the Malay people still believe the myth laugh at the cat in the rain, it will lead to disaster.

## 4 UTILIZATION OF MALAY COAST FOLKLORE OF WEST KALIMANTAN AS LITERATURE LEARNING MATERIAL IN UNIVERSITY

Literature learning objective was provided appreciative and expressiveexperience to the students. But in reality, literature was taught only as knowledge alone. It affects to the minimum literature experience of students especially creations experience such as appreciate the literary works, i.e. writing, reviewing, and staged literary works. The other cause is lack of literature books as learning source and also limited learning time allocation. Related to literature learning in the university in particular Indonesian Archipelago Literature subjects has the objective to equip students to be able to understand the nature of Indonesian archipelago literary, also understand the diversity of Indonesian archipelago literary, so as to transform the oral literature, and then be able to explain literary genres, and in the end able to perform the oral Indonesian archipelago literature.

The first thing should lecturers done was provided the learning materials in accordance with the subject in the course of Indonesian archipelago Literature. This statement was supported by statement of Azis (2011: 88), the learning materials problem is an important thing are often encountered teachers or lecturers when choosing or determining the learning material because the syllabus is written in outline only in the form of subject matter. Subsequently according to Haryati (2007: 9) learning materials are generally consist of knowledge, skills, and attitudes should students learned in order to achieve competency standards have been determined. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, and procedures), skills, attitudes or values.

To select the appropriate literature learning materials, several aspects should to be considered. Selections of appropriate learning materials driven to the learning process in the classroom take place properly. According to Rahmanto (2008: 27) there are some important aspects that should be considered in choosing literature learning materials, namely aspects of language, psychology, and cultural backgrounds. There are several principles in the preparation of learning materials including of 1) the principle of relevance, the compatibility of the subject matter and the basic competencies to be achieved. 2) The consistency principle, the constancy of the subject matter to the basic competencies and competency standards. 3) The principle of sufficiency (adequacy), the

learning material should be sufficient to help students master the basic competencies (MONE, 2006: 195; Haryati 2007: 7).

The review results of the function of Coast Malay folklore in West Kalimantan can be used as literature learning materials in university. The functions contained in folklore, as a means to entertain, educate, tool validation of regulation and cultural institutions, and a means to deliver the customs and rules in society life have suitability to the learning objective that is the student able to assess the Indonesian oral literature, especially on the subject of the Indonesian archipelago literature function, which reveals some of the functions of folklore as part of oral literature. Utilization of folklorereview as learning materials need to be appropriate identified because each literaturelearning material requires strategy, media, and different evaluate method. The scope and depth of learning materials should be noted that in accordance to the learning objectives. Treatment (how to teach/deliver and learn) should be appropriate selected, for example, need to be clear whether a material should be memorized, understood, or applied.

## CONCLUSION

Folklore can be used to foster human society as educate children, provide motivation, improves behavior and personality. Some functions of folklore for community of Coastal Malay community of West Kalimantan, such as a means to entertain, educate, tool validation of regulation and cultural institutions, and a means to deliver the customs and rules in the society. The review results of the oral literature function can support the literature appreciation of the students, which in principle can influence the learning literature of because it has suitability to the learning objectives in the course of Indonesian Archipelago Literature. Furthermore, the utilization of function of Malay folklore in West Kalimantan as learning materials can also be used as an effort to revive the Malays folklore to be widely known to the public, especially the younger generation.

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