

Contributions of Bugis Folk Stories as Literature Learning Materials in Highschool

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Abstract

The purpose of this study is to describe the meaning in Bugis folklore and its contribution to literary learning materials at SMAN. This research uses a case study qualitative descriptive research type. The data presented in the form of a description are analyzed using the theory of Semiotics of Charles Sanders Pierce and its contribution to learning Indonesian. This research focuses on icons, indices, and symbols in Bugis folklore. This study uses a qualitative research design that collects, manages, reduces, analyzes, and presents data objectively or according to facts. The results showed that Bugis folklore such as "The Fool", "Lapettu Galanna", "The Patient Nakoda's Wife", "La Pallaonruma" and "The Hypocrite To His Friends". These five Bugis folk tales are relevant and can be used as literature teaching materials in class X SMA according to KD (Basic competencies). 4.7 Retell the contents of folklore texts that are heard and read, taking into account aspects of language, psychology, and cultural background.

Keywords: Bugis Folklore, Literature, Learning Materials

Introduction

Indonesia is a country consisting of various cultures, especially South Sulawesi Province which has a variety of different cultures, ethnicities and tribes and must be preserved as stated in the Law of the Republic of Indonesia Number 24 of 2009, namely Article 41 states that the government is obliged to develop, foster, and protect the Indonesian language and literature in order to continue to fulfill its position and function in the life of society, nation and state in accordance with the times. One of the efforts to preserve language and literature is to conduct research related to literary works.

The distinctive language used in literary works is a separate characteristic for a writer to convey certain intentions and messages (Astawa et al., 2021). The author or creator can experience a social conflict and then pour it into written form using literary language that provides aesthetics in his work. According to the nature of literature that has a relationship with human feelings. Literary works are the result of writers' creations through contemplation and reflection after witnessing various phenomena of life in their social environment (Siska & Rio, 2022). With imaginative power, various realities of life experienced by writers are then selected, contemplated, studied, processed, and then expressed in literary works which are usually mediated by language. Literary works are born from an author's reflection on various kinds of life phenomena (Zulfadhli, 2012). Because the media used by the author is language, the study carried out on the use of language in literary works will help readers interpret the meaning of a work or its parts so that readers can easily understand and enjoy the literary work.

In the study of semiotics icons, symbols, and indexes are used to produce messages and content in literary works (Mudjiono, 2020). Problems related to society are naturally more diverse as well as more complex in regional literature, Indonesian literature. Indicators related to language as a medium. In Indonesia, there are hundreds of languages that are still alive in their respective communities, some of which have never been brought up in a study.

Meanwhile, Trianton (2015) stated that basically Indonesian literature is local literature. The problems written by writers are problems that originate from local cultures called ethnicity. Literature is a documentation of local culture, which is the shaper of national identity (Ihsan, 2019). From the explanation above, in essence Indonesian literature that raises the themes of local wisdom is very much and varied. Whether in the form of poetry, novels, fairy tales, folk tales, novels, short stories, and dramas, there are many. Therefore, literature has an important portion in extracting the value of local wisdom as forming national character.

Literature is one of the communication tools to convey messages to other parties in beautiful and meaningful language. Literature is a product of life that contains social values, philosophy, religion and the like, both of which depart from the re-disclosure of existing ones or those which are new concepts (Hakim, 2016).

In Indonesian literature there are two major classifications of literature, namely oral literature and written literature. Oral and written literature has an important role in the development of Indonesian literature (Pujiharto & Sudibyo, 2016). In essence, oral literature has roots that are closely related to the history of the Indonesian nation, both socio-cultural, moral, religious, to political aspects. Indonesia is a multicultural country with the diversity of cultural aspects owned by the Indonesian people, this can be seen from the wealth of literature that exists, including Bugis folklore.

Bugis folklore is an ancestral tradition to convey a very high moral value message, seeing a worrying phenomenon as a mouthpiece for the community to convey the ideas implied in Bugis folklore, the role of writers is very important to express this phenomenon with the social life of everyday people expressed back through the power of imagination into literary creation. Literature socialization through the process of storytelling or storytelling in the family environment such as the past needs to be revived.

Bugis folklore is one of the cultural heritages of the past, it is still very much needed and very useful in the present and in the future. Bugis folklore is one of the nation's cultural heritages that must be explored and studied so that the values contained in it are useful for people's lives as cultural wealth. Parents as the main storytellers in the family do not get used to the tradition of telling their children before going to bed. This is because parents are busy or maybe they don't pay special attention to the tradition of telling stories about folklore in their area. In addition, the characters who tell stories or folklore speakers in the area are getting smaller and almost non-existent. In fact, they have not had time to document existing Bugis folk tales into books that can be read and passed on to the next generation.

Efforts to preserve and document Bugis folklore have become a very important issue. Almost every area feels the existence of this phenomenon, so it is necessary to strive to grow, explore, study and document Bugis folklore (oral stories) into a book that can be passed down from generation to generation. Each region is expected to have observers and want to research Bugis folklore in their respective regions. This is the background of research interested in examining Bugis folklore.

Bugis folklore is one of the literary works that can specifically help students to recognize the cultures of the archipelago contained in the folklore. In addition to introducing the culture of the archipelago, Bugis folklore also functions as a medium of education and entertainment and fosters emotional intelligence in students. Literature lessons at high school through Bugis folklore literature are an effort to introduce the culture of the archipelago to students so that with these lessons students can not only learn and recognize the culture of the archipelago, students can also take advice from the Bugis folklore as one of character education. Therefore, literature lessons in senior high schools need to be carried out seriously to train students from an early age. Bugis folklore also functions as a medium of learning and entertainment as well as fostering emotional intelligence in students. The local wisdom possessed by each region

certainly has positive values for the development and character of children and can foster a love of regional culture.

Bugis folklore needs to be explored and studied because through Bugis folklore, people can know the history, outlook on life, customs, beliefs, politics, and various activities of the area. This means that in Bugis folklore there is an implied reality that describes society in the past and present. Advances in science and technology have further distanced children's love of folklore. Children are more fun sitting in front of the TV than listening to fairy tales or Bugis folklore in their area. It is an undeniable fact that today's young generation has lost the tradition of fairy tales, the tradition of speech. This makes Bugis folklore increasingly shunned by the younger generation. As a country consisting of various ethnic groups that have many different cultures, it is reflected in the styles and lifestyles of each region. Culture is a characteristic of a nation that symbolizes the identity of the nation that must be maintained and preserved by all Indonesian citizens.

Culture in Indonesia has a uniqueness that is different in each region. Indonesia is a country that is rich in cultural values and local wisdom that has been passed down from generation to generation (Habibi & Pitana, 2018). One of the cultures owned by the Indonesian people is oral literature. Oral literature reveals events that contain moral, religious, social values. Value is an important element in culture. Values guide humans to determine whether something is allowed or not to be done. Values must remain involved in their role both in individuals and in society. However, survival cannot be separated from the state of society which is constantly changing. In the life of the people in the past, the emotional relationship between residents was very good and highly respected a sense of togetherness, mutual respect, or mutual respect.

Bugis folklore is part of the rich culture and history of the Indonesian people. Bugis folklore, which is rich in moral values and local wisdom, can be used as a means of communication to teach educational values about life to the community. Regional culture in Indonesia is an inseparable part of the national cultural treasures, because regional culture is a supporter in the development of national culture. This is a problem that cannot be left alone, if it is not fostered it will affect the loss of traditional community values.

Bugis folklore in written form and documented. Studies conducted by the Department of Tourism and Culture are only a small part of the existing folklore. There are still many folk tales that need to be studied and inventoried as regional cultural treasures. For this reason, more in-depth research is needed with the consideration that there are quite a lot of folk tales.

This research is important because it can regenerate cultural values that can be passed on to the next generation and raise awareness and pride that Bugis folklore is a cultural treasure for us together as an Indonesian nation. While the benefits of doing research on Bugis folklore is as a medium of education and entertainment and has positive values and can foster a love of local culture.

To conduct research on Bugis folklore, the scope of the research needs to be limited so that the research is more focused. The limitation of the research was carried out with several considerations: (1) there were quite a lot of folklore; (2) The Bugis folklore can be studied in various ways and (3) The scope of the values contained in the folklore is quite wide. The folklore studied is focused on the existing Bugis folklore, namely (1) Si Stupid. (2) La Pallaonruma. (3) People who are hypocritical to their friends. (4) The patient captain's wife. (5) La Pettu Galanna. This research is based on the consideration that there are stories that stand out and are widely known to the public.

The study of Semiotics in Bugis folklore is limited to icons, indexes, and symbols. Bugis folklore is seen to be able to fulfill this goal. Therefore, through a research entitled The Study

of Semiotics in Bugis Folklore and Its Contribution to Literature Learning Materials at SMAN, it is hoped that more complete and in-depth research results can be obtained.

In the 2013 curriculum, especially in learning Indonesian in SMA/SMK, it includes components of language and literary skills. This ability includes aspects of listening, writing, and reading. According to Rohtama (2018), the position of learning literature in the 2013 curriculum can act as something to be learned and as material for reflection and reflection on life. Therefore, to increase students' appreciation of a literary work, it stands parallel to life and increases students' appreciation of literary works that can use teaching materials from a folklore.

Teachers can take advantage of the results of this study as additional teaching materials when teaching Indonesian subjects in class X according to their Competency Standards (KD).

The purpose of this study is to describe the meaning in Bugis folklore and its contribution to literary learning materials at SMAN.

Methods

This research uses a case study qualitative descriptive research type. This is done by not using numbers but using data obtained from the depth of appreciation of the interactions between concepts studied empirically. Qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The data presented in the form of a description are analyzed using the theory of Semiotics of Charles Sanders Pierce and its contribution to learning Indonesian. This research focuses on icons, indices, and symbols in Bugis folklore. This study uses a qualitative research design that collects, manages, reduces, analyzes, and presents data objectively or according to facts. For Bugis folklore, it is analyzed using C.S Pierce's Semiotics theory so that icons, indexes, and symbols in Bugis folklore can be found in relation to the 2013 curriculum at the high school level and present the results of the analysis in the form of descriptions.

The research instrument is the researcher himself who acts as a data collector, data classifier, data processor, and data interpreter because this research is actively carried out by researchers by focusing on icons, indexes, and symbols in the Bugis folklore. As well as being associated with aspects of knowledge and the 2013 curriculum as a form of findings on Indonesian language teaching.

Results and Discussion

Contribution of Bugis folklore to literature learning materials in high school

The results of this study provide material references regarding icons, indexes, and symbols in Bugis folklore. In this study, the authors contribute the research results as literature teaching materials in accordance with the core competencies and basic competencies in high school. Based on the 2013 curriculum (K13) which is related to the study of literature, especially Bugis folklore.

According to Rahmanto (2005), folklore can qualify as teaching material if it has three aspects, namely language aspects, psychological aspects and cultural background aspects. Bugis folklore is appropriate and relevant to be used as literature teaching material in class X SMA.

Language Aspect

The National Education Standards Agency (BSNP) in 2006 refined the Competency Standards for Indonesian Language subjects that "The competency standards for Indonesian subjects are the qualifications of students' abilities that describe mastery of knowledge, language skills, and positive attitudes towards Indonesian language and literature".

Bugis folklore can be used as a reference for teaching materials made from teachers and students. Because the five Bugis folk tales, the first one tells about Si Stupid, a boy who is lazy

to study, when he wakes up he just sits on the stairs watching other people pass by on the streets and because he has the courage to tell the truth to the king, he is finally included with his son. the king to study until finally he was smart, studious and smart to become the king's bodyguard wherever the king went.

The second story of Lapettu Galanna tells of a grown man born to a farmer's son who has a cunning sense and is good at lying for his own pleasure.

The third story is the patient captain's wife, an adult woman whose husband is a skipper, where the first wife is famous for her kindness and friendliness, while the captain's second wife only likes wealth and luxury items and has an ugly nature to the first wife and only she want to control her husband's property.

The fourth story of La Pallaonruma tells of a man who had a wife who had a bad heart and only harmed her husband until one day he was given guidance and sustenance by God and married a kind person and became a rich man.

And the last story is People Who Are Hypocrites To Their Friends, telling a pair of friends who have different characteristics where the first eldest friend is very honest but his heart and mind are very dirty, while the second youngest friend is honest and very friendly.

The Bugis folklore above illustrates that the language used in Bugis folklore is simple so that students can understand it. Interesting stories can inspire and create imagination. The language used in this Bugis folklore is Indonesian.

Psychological Aspect

The stages of psychological development must be considered in the selection of literary teaching materials. The stages of psychological development greatly affect memory, willingness to do tasks, readiness to work together, and the possibility of understanding the situation or solving problems at hand.

Based on the psychological aspect, Bugis folklore (1) The Fool (2) The Hypocrite to His Friends (3) La Pallounruma (4) Lapettu Galanna and (5) The Patient Nakoda Wife can be used as a knowledge reference according to the psychological level and age of the participants educated in high school.

Cultural Background Aspect

Students will be easily attracted by works that are close to their environment. For this reason, literature teachers are asked to be sensitive to the era and times experienced by students today. Literature teachers should know what students are interested in, so that they can present a literary work that is not too demanding of an image beyond the reach of the students' imagining abilities (Rahmanto, 2005).

These five Bugis folk tales are relevant to be used as teaching materials in class X SMA according to their KD. The Research and Development Agency for the Curriculum Center of the Ministry of National Education (2011) set forth twelve values of cultural education and national character that must be used as benchmarks in the teaching process in schools.

Contribution of Bugis Folklore to Literature Learning Materials in SMA

The contribution of literary works in education can be interpreted that literary works have involvement in the world of education, the purpose of learning literature is part of the purpose of education in general, namely to lead students to understand Bugis folklore, and the social world. Based on the educational perspective, the purpose of learning literature is more directed at the ability of students to appreciate the noble values contained in literature.

Literary works in the form of Bugis folklore can be used as one of the media or teaching materials in learning literature. The alternative to using Bugis folklore contributes to improving the ability of students to read and instilling the values of life in the minds of students. In the five Bugis folklores, ten values of cultural education and cultural characters were found that were developed in the educational curriculum. The values of character education are: (1) religious, (2) honest (3) disciplined (4) hard work, (5) creative, (6) independent, (7) national spirit, (8) fond of reading, (9) social care, and (10) responsibility.

The results of this study read reference material regarding the educational value contained in Bugis folklore. In this study, the authors contribute the results of the research as literature teaching materials in accordance with the Core Competencies and Basic Competencies in Highschool based on the 2013 curriculum (K13) which are related to literary learning, especially Bugis folklore.

Conclusion

Based on the results of research on icons, indices, and symbols in the five Bugis folklore and their contribution to literature learning materials in high school, it can be concluded as follows: Icons found in the Bugis folklore La Pallaonruma are, La pallaonruma characters, La Pallaonruma characters as human markers, the rice field icon as a place marker, and the event icon as a marker of events in the La Pallaonruma folklore. The icons found in the Bugis folklore, the hypocritical person to his friend, the icon of the eldest and the youngest character as a human marker, the boat icon as a place marker, and the event icon as a marker of events in the Bugis folklore, the hypocritical person to his friend. The icons found in the Bugis folklore of the Patient Nakoda Wives are the icons of the first wife and the second wife as human markers, the house icon as a place marker, and the event icon as a marker of events in the Bugis folklore of Nakoda Yang Patience's wife. The icons found in the Bugis folklore Lapettu Galanna are the Lapettu Galanna icon as a human marker, the garden icon as a place marker, and the event icon as a marker of events in the Bugis Lapettu Galanna folklore. And finally, the icons found in the folklore of Bugis Si Bodoh, namely, the icon of Si Bodoh as a human marker, the garden icon as a place marker, and the event icon as a marker of events in the Bugis Si Bodoh folklore. The index found in the Bugis folklore La Pallaonruma is the index of suffering of the La Pallaonruma character. The index in the Bugis folklore Si Bodoh is the index of laziness of the character Si Bodoh. The index in the Bugis folklore Lapettu Galanna is the index of the manipulative or cunning character of Lapettu Galanna. The index in the Bugis folklore, The Hypocrite To His Friends, is the index of the hypocrisy of the eldest character. The index in the Bugis folklore of the Patient Nakoda Wives is the index of the patience of the first wife. The symbol found in the Bugis folklore La Pallaonruma is the symbol of rice as a marker of plants that produce rice. The symbol in the Bugis Si Bodoh folklore is the match symbol as a marker for the lighter. The symbol in the Bugis folklore Lapettu Galanna is the rifle symbol as a marker for firearms. The symbol in the Bugis folklore of the hypocritical person to his friend is the boat symbol as a marker for water vehicles. The symbol in the Bugis folklore of the Patient Nakoda Wife, namely, the symbol of the house as a marker of residence. These five Bugis folk tales are relevant and can be used as literature teaching materials in class X SMA (Highschool Grade 10) according to KD (Basic competencies). 4.7 Retell the contents of folklore texts that are heard and read, taking into account aspects of language, psychology, and cultural background.

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