

WEB-BASED MULTILINGUAL INDONESIAN FOLKLORE: A PROTOTYPE FOR LOCAL LITERATURE PRESERVATION

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Abstract

This research is directed to explain moral values within Indonesian local literatures (folklores) and the development of Web-based Multilingual Indonesian Folklores. Those two explanations are the answer of the research problem. In this extend, the researcher proposed an alternative medium for local literature preservation by making a prototype namely Web-Based Multilingual Indonesian Folklore. Firstly, this research is analyzing three chosen folklores, those are *Buaya Perompak* from Lampung, *Malin Kundang* from West Sumatera, and *Timun Emas* from Central Java. In analyzing the folklore, the researcher applied the standard of the components of good character based on Lickona (1991: 49-63), those are Moral Knowing, Moral Feeling, and Moral Action to analyze the values inside the folklore. Afterward, the researcher developed the website as the data based by providing three languages for each folklore, those are traditional languages (Lampungnese, Padangnese, Javanese), Bahasa Indonesia, and English. Besides, the prototype also provides voice recording of the folklores. In accordance, the researcher used descriptive qualitative research relaying on library study as the methodology. Eventually, the researcher explains the standard of the components of good character in chosen folklores. At the end, the research also results a Web-Based Multilingual Indonesian Folklore which is viewed by its prospective users as operative and functional.

Key words: Folklores, Multilingual, Web-Based.

INTRODUCTION

Every country in the world has different cultures that reflect their identity (Qodriani & Kardiansyah, 2018). Culture is a result of the human thought and creativity. Culture is existed in all of countries including Indonesia (Oktaviani et al., 2020). Indonesia is a multicultural country ((Gulö, 2014), (Rido, 2020), (Sari, 2018), (Kardiansyah & Salam, 2020), (Afrianto, 2017)). The variety of culture came from the diversity of ethnics within ((Oktaviani, n.d.), (Oktaviani, 2017), (Oktaviani & Desiarti, 2019)). The variety of the culture that exists in Indonesia is becoming the identity of nation representing its whole citizens. Although the cultures exist in all over Indonesia are different, but at least every region has the same purpose in creating a culture. Indonesia citizen wants to make Indonesia moving forward in term of the innovation (Ahdan et al., 2019), and creation of its citizens to develop the culture. In every culture there is philosophical aspect and custom

of a region (Kuswanto et al., 2021) and also nation as the characteristics of the region. During the running of strengthening national identity and preserving local cultures, there are some conditions where the societies are seemingly lack of awareness and action toward the importance of local cultures. Culture becomes so important to be considered because inside the culture there are moral values and also rules that exist inside the society. The attitude ((Sinaga & Pustika, 2021), (Muliyah et al., 2020), (Puspaningtyas & Ulfa, 2021), (Sari, n.d.)(Puspita & Pranoto, 2021)) and behavior are also influenced by the values of the culture. Moreover, the transmission of culture from generation to generation depends on the success of the preservation of its culture. When the values of culture are not delivers effectively, it will impact the society in the next generation. The possibilities of changing and less awareness on culture will be more significant (Pustika, n.d.). Consequently, considering this fact, we need to do an effort to preserve the culture.

This research concerns on one form of local literature namely folklore. The values inside the local literature are influencing the characters (Amelia, 2021) of society because they convey the meaning and values maintained from generation to next generation . The characters that exist in society are really influenced by what they learn in life. The government so far has been implementing so many ways in order to increase the enthusiasm of local society, national, even international regarding to Indonesian culture by providing a printed book about culture and literature ((Rido, Kuswoyo, & Ayu, 2020). The other effort is implementing a program that is the character building subject starting from elementary school until higher education institution. The purpose of government implemented the program was to decrease the problem of moral degradation in society. But the effort of the government seems does not give significant impact. There are many reasons why the government programs do not run effectively. One of the reasons is lack of media utilization ((Oktaviani, 2012), (Kardiansyah, 2021), (Ayu et al., 2021), (Sari, n.d.), (Pratiwi et al., 2020)). The problem of enthusiasm can be influenced by the media that can support people to feel curious and enjoy the culture based on their own style of learning. Generally, the difficulties toward the local culture preservation are about less of attractive media especially the media that are more enjoyable and easy. So, this research is an effort to develop the media that can fulfill the needs of society.

Inside this study, the researcher uses purposive sampling method in choosing the folklore. Those are *Buaya Perompak* from Lampung, *Malin Kundang* from West Sumatera, and

Timun Emas from Central Java. The first is *Buaya peompak*, the reason choose that story because it denotes values to always do good behavior because when we disobey that, there will be a horrible disaster that will attack our life. The second is *Malin Kundang* story. From this story we can learn how to respect our parents if we don't want to be cursed by God. And the last is *Timun Emas*. From this story we can learn how to survive and struggle to achieve our goal in life whatever the barrier, we need to face it because there are a lot of ways to overcome those barriers. Eventually, this research is analyzing a local literature that contains moral values and develops the website as media to preserve local literature to make society easy to always empower the local literature that need to be kept for the next generation (Jobli et al., 2011).

LITERATURE REVIEW

Website-based

Website is a set of pages information on the internet about particular subjects, which have been published by the same person or organization, and often contain color pictures, video and sound. The website hopefully will give easy access for all society to enjoy and learn folklore provided inside the website. The researcher will develop the website in a simple form to make society understand the features and able to use it. In addition, inside this website, there will be a menu to download the voice recording of chosen stories (MULIYAH et al., 2021). All people can have access to log in this web as long as they are connected with internet. The purpose of using this web is as a medium to make a simple way for society to know more about their culture in form of folklore. The example is, as simple as we log in into one of the website like 4Shared to download a song and video inside or hot potatoes as an open web to put a certain data inside.

Folklore

The nation of folklore

Regarding to the research, the researcher choose one of Indonesian type of culture. In this case, the choosing one is folklore. Folklore would be the object of research and the tools to achieve the goal in creating a prototype of local culture preservation (Wantoro, 2018). The reason because folklore has basic meaning that really beneficial for the

society if we are able to developed it. Through this research, the researcher will maximize the folklore in order to be used by the society. Societies in this time also have to be able to use it in order to preserve the past folklore that exists in society. Basically, folklore is including all aspect of human creation. In the other hand we can imply the meaning of folklore is an oral literature to express the culture and condition of particular places. Besides that, culture also made to tell about the phenomena that society experience in their life. The last, folklore also become the result of people imagination and thinking toward the myth and believes in a particular society. Moreover, the main idea of folklore is a medium of society to share and transfer a values, tradition, and ways of life, and behavior from one generation to next generation. Because of that, until now, the traditional story or folklore still exist in society, because society transfer the store to their family, friends, and others as be the ways of informal communication. The other reasons are because inside the folklore contains a values and idea that can be knowledge to be learned.

Indonesian Folklore

Every region has their owned local wisdom and original culture. Every part of society contributes to their region by making a culture using their ideas. The result of Indonesian society is called as Indonesian culture. The other characteristic of Indonesian culture is coming from the place setting geographically (Rido & Sari, 2018). Some of culture that exists in Indonesia is including a story that has a place setting in one of places of Indonesian province. Besides that, the culture in Indonesia also as a legend and myth that has been proven by the artifact of historical places made based on that story. The types of culture are various. One of the examples is folklore as Indonesian culture in form of oral literature. The story made by the traditional society in a particular province in Indonesia. So the story is made from a region that tells about the condition and also a culture in that region. Folklore is one of the cultures in form of oral literature. The variety of culture in Indonesia was created by the local society shows if Indonesia has a variety of folklore as a tradition-based activity of a various group of people. So, in Indonesia there are so many different traditional stories existed, because every province has their owned local wisdom and different ways to express their belief. There are some kinds of folklore that exist in Indonesia, those are: myth, legend, and a tales. Those are folklore that has been developed in society and as media to transfer values and belief to next generation.

METHOD

This research is designed to explain the values of local literature, folklore. Further, it is aimed to explain the response of prospective users toward the website of Multilingual Indonesian folklore as the way to preserve local literature ((Al Falaq et al., 2021), (Amelia, 2016), (Rido, Kuswoyo, & Nuansa, 2020), (Rido et al., 2021)). So, in this research, the researcher used descriptive qualitative relaying on library study and the result of respondent's respond. The research is started by identifying recent issues about moral degradation and local literatures. Responding to the issues, the researcher believes that folklore can play a role to decrease it, since it contains moral teaching. Thus, the researcher is motivated to develop the prototype to preserve local literature. Meanwhile, library study is applied to gather the data adding by calculating the response of the respondents to measure the eligibility of the website. Meanwhile, the data are the chosen local literature in form of folklore that has a moral values and values of literature inside. Those are *Buaya Perompak* from Lampung, *Malin Kundang* from West Sumatera, and *Timun Emas* from Central Java.

RESULTS AND DISCUSSION

Moral values in local literature

In this point, the researcher will do an analysis toward three local literatures. Those are in the form of folklore. They are believed to contain moral values, specifically the moral teaching and moral learning within. In this points, the researcher will analyze a folklore that contain moral values by analyzing whether the folklore has moral knowing, moral feeling, and moral action. Seeing the problem about moral degradation as stated in the background of study, the researcher has an effort to make an alternative medium to decrease the problem of moral degradation. In this extend, the researcher will develop a multilingual Indonesian folklore. At the end, this prototype can be utilized in the class room setting. Thus, the moral teaching is done through folklores familiarity. The positive materials that are containing inside the folklore are possible to be used as a media to make society more realize toward the morality and the behavior. Here are the chosen folklores that become the analysis of the researcher:

***Buaya Perompak* from Lampung**

Buaya Perompak is folklore from Lampung province. This story is originally from Tulang Bawang District in Lampung. The story describes the condition of Tulang Bawang regency. The story tells about a girl who disappears when she washed her clothes in Tulang Bawang River. The girl is kidnapped by the Crocodile in the River. The Crocodile propose the girl to be his wife, but the girl rejects it. So, the girl is struggling to quit from the house of the Crocodile while the Crocodile has given the girl so many treasures, but the girl prefer to stay with her family in the village. The analysis in this point is analyzing the moral values in the story of *Buaya Perompak*. The analysis focus to reveal the components of good character those are; moral knowing, moral feeling and moral action. Inside the story of *Buaya Perompak* the researcher found components of good character of moral knowing, moral felling, and moral action. The first analysis is in part of moral knowing.

However, Aminah's desire is very high and to get back to her hometown was intensified because she really wants to see her mother. One day, the pirate crocodile was a bit careless. He got sleep and left cave's door openly. Aminah went out carefully. A narrow tunnel was found behind the cave. (Hakim, 1980)

Moral knowing is the ability of individual to extract the understanding about the morality in life. While Aminah's action in the story showing the essence of moral knowing in the side of perspective-taking in acting herself to go out from the cave and stay away from the Crocodile.

Malin Kundang from West Sumatera

The second story is Malin Kundang from West Sumatera. Malin Kundang is one of folklores in Indonesia that the researcher chooses for this research. The story tells about the condition of poor family that consists of mother and her son. The poverty that they faced make the son decide to go working and let the mother alone at home. The son name is Malin Kundang. Malin is working in the ship following a merchant who arrived in Malin's village. During his adventure in many years he grows as a successful merchant and getting rich. This condition makes him does not want to admit and recognize his mother. The mother feels. angry and hurt. It makes the mother curse her son who let her go. Finally, Malin Kundang turned into a stone because of his mother's curse. From this story, the researcher found some values of good character those are; perspective-taking, empathy, self-knowledge.

Feeling sad, Malin kundang thought that he could make a living in the country side in the hope that later on when returning to my hometown; he has become a very rich. Finally Malin kundang go sailing along with a merchant ship captain in his hometown that has been successful. (Hakim, 1980)

From that quotation, Malin as main character of that story has a moral knowing in the sense of moral awareness, toward the condition of poverty in his life. Moral awareness is the situation where the individual able to see the responsibility using their intelligence and think carefully to know about what the right course of action is. Based on the story, Malin wants to work out to help his mother fulfilling the daily needs as the responsibility of Malin as a member of family. Until Malin is deciding to let his mother alone as prove of moral awareness of Malin that realize his responsibility to help his mother. The action and decision that he made also indicates if he uses the perspective-taking in taking the decision from the family perspective that need money. While the moral action is also appear from that quotation, the action that at the end make Malin goes out from home and goes to work.

CONCLUSION

The conclusion would be answering whether or not the local literatures are conveying moral values and how is the result of Website Based Multilingual Indonesian Folklore development. From the three folklores chosen, those are *Buaya Perompak*, *Timun Emas* and *Malin Kundang*, researcher could reveal the criteria of good characters within. Those are moral knowing, moral feeling, and moral action. In the other hand, to answer the second problem formulation about the development of prototype, this research results a prototype of Web-Based Multilingual Indonesian Folklore. The prototype was developed through some stages those are starting from choosing, translating, and recording the folklores.

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