

## Contribution Of Nusantara Children Classic Literature For Culture-Visioned Primary Education

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### Abstract

Nusantara classic children's literature, in which there is *tembang dolanan*, oral story tradition, traditional literature, fiction, and which is spread across many regions in Indonesia has not been revealed and known nationally by the children. The Nusantara literary treasures should be read, sung, and widely enjoyed by all the children of Indonesia. It can be started from the family, enjoyed by the children in the home, and can then be integrated in the field of education. As culturally internalized, this activity will nurture and enrich the cultural knowledge of Indonesian children about the importance of various nusantara classic literatures. Nusantara classic children's literature that contains a variety of stories, tales, poems, dolanan songs is an heritage of the ancestors which is not only just fictional imagination. Many things can be learned from the nusantara classics of children's literature, such as good and bad teaching pitutur and their consequences, honesty and discipline in child *Tembang dolanan* which is sung in a way that is full of playing rules. It is still relevant to the growing value in the field of education, especially primary education at the momment, because of the emphasis of insightful cultural values presented in a highly condensed nusantara classic children's literature.

**Keywords:** Contribution; nusantara children classic literature; culture-visioned; primary education

### INTRODUCTION

Indonesia's wealth, including the potential for cultural diversity, is the cornerstone of national pride. Both local and national culture (read: *nusantara*) can be used as an educational pillars. Cultural diversity of *nusantara* in the Indonesian tribes, one of which can be seen from the diversity of having literary peculiarities of each, in terms of origin, type, and form.

As one of the cultural elements, both classical and modern literature, of course, also have contribution to the development of education. Unlike modern literature, nusantara classical literature today received less attention. This is because people (read: the current generation) are no longer familiar with nusantara classical literature. Related to this, education can be positioned strategically, ie oriented educational growth and development of cultural and literary awareness, which among other things can be done through education of local content with multicultural spirit. Through it, the understanding of shared values and collaborative efforts to solve common problems attempted. In short, efforts to build awareness of the existence of local knowledge as a reality and cultural identity, in the end should not be overlooked. In this way, in the end people are expected to have a sufficient cultural resistance (Ahmad Samawi, 2012).

The values of nusantara children classic literature has a strategic function for the formation of character and identity, which in turn will bring an independent cultural attitude, full of initiative, and creative self-learners. In addition, nusantara classical literature that includes the culture of the past, also serves to build desire in life ancestors, which became cornerstones of life today. Such appreciation should be fostered as a foundation fostering an attitude of politeness and noble character. Coaching can be start early, one of them through formal education (read: elementary school), by integrating the values of nusantara classical literature in the learning process.

### NUSANTARA CHILDREN CLASSIC LITERATURE

Children's literature is very different from the adult literature. Children's literature is more modest in the use of language, form, and content because it is intended for the children who have not been able to think complex. Children, in this case the elementary school age, have distinctive characteristics, including high fantasy and imagination really playing and fun things for himself. Therefore, it is not like surprising that every genre of children's literature, position the child in the light and the center of its telling.

Genre of children's literature can be categorized into six types, namely realism, fiction, nonfiction, fantasy, traditional literature, and poetry (Brown, 2001). This paper, discuss on children's classic literature, including in the category of traditional literature that developed in the nusantara. Traditional literature refers to the form of a story that has been a tradition, unknown when did it start and who is the creator, and told from generation to generation

orally. The traditional stories have been widely collected, recorded, and published in writing, among others, meant that the story was not lost from the public to remember in the change conditions. The category of traditional literature include folk tales, fables, myths, legends, epics, poems tradisional (Burhan, 2003).

Tale that one type of traditional literature (read: classic children's literature) is the countless cultures and become part owners. Similarly, children with tales nusantara in antiquity which told orally from generation to generation is also inherited in writing and a copy. Various tales in the classic texts are innumerable.

The term can be understood as a fairy tale story that really did not happen, and in many cases often do not make sense. Tales usually do not know the space and time, and not known who the author is. Tale commonly referred to fairy fantasy. Further elaborated that fairy tales are generally not bound by place and time. Fairy tales can happen anywhere and anytime not even need any sort of accountability. This marked the beginning when fairy tales written or heard, that there is a sentence "on one day ....", "in earlier times when ...." or "in the middle of a antahbrantah village ...." and so on. But keep in mind that there are even tales of fantasy story set, but the characters in the fairy tale would be a mirror of human life in society (Hendra, 2013).

Similarly, the theme in the story also reflects the prevailing values in society. Themes in children's stories or fairy tales, one of which is classified into themes dikhotomis in traditional and nontraditional. Dikhotomis classification which is traditionally a theme that points to the theme that has long been used and can be found in a variety of stories, including the story lama (Suminto, 2007).

The traditional themes such as (a) truth and justice defeating evil, (b) although the crime was covered up will be uncovered as well, (c) a crime or truth, respectively - each will reap the results, (d) true love requires sacrifice, (e) real friends are coworkers in grief, (f) after suffering an afterthought of God, (g) someone should take the trouble first and then going to have fun, and so forth. Judging from the traditional themes of earlier, it appears that there is always something to do with issues of kindness and wickedness.

As a literary genre of traditional, nusantara classic children's fairytale can be used as an effort to develop and create an environment of expression, imagination, and learning that allows children are able to explore, assess, apply the concepts and moral values, and familiarize themselves virtuous character in daily life (Supartinah, 2007). Teachings regarding modesty values are conveyed through these tales can be beneficial for children's development. In the process of child development, childhood can be said to constitute a sensitive period for the development of some psychiatric aspects, namely a period of time something will develop optimally function if the environment is able to provide adequate stimulation. Fables can be a means to stimulate the development of some psychiatric aspects of the child so they can reach the top of the range limits its development potential. When reading a fairy tale, in essence the child is taken to perform an exploration, an imaginative adventure, to a relatively unfamiliar world that offers a variety of life experiences.

By being exposed to the diversity of life experiences, children can learn to uncover a variety of matters relating to life experiences. Children generally have known, even memorized, tales that have been famous. For example *Sangkuriang* story is sourced from local folklore *Sunda*, *Malin Kundang* of *Minangkabau*, *Limonu* of *Gorontalo*, *Bawang Merah Bawang Putih* from Central Java, also there are other stories of Central Java, for example, *Andhe-andhe Lumut*, *Cindelaras*, and so forth.

Traditional poetry, one of which is known by the song or *tembang dolanan nusantara* children, also can be used as a means to introduce and teach moral values. In addition to the strong nusantara cultural nuances, also contains a moral message and the values of kindness or manners for children. Some examples of traditional children's songs such as *Jamuran*, *Ondel-Ondel*, *Cublak-cublak Suweng*, *Anging Mammiri*, *Rek Ayo Rek*, *Ampar-ampar Pisang*, *Tokecang*, *Hela-hela Rotan*, *Soleram*. One example of traditional children's *tembang dolanan Cublak-cublak Suweng* are as follows.

*Cublak-cublak suweng,  
suwenge ting gelenter,  
mambu ketiban gudel,  
pak empo lera lera,  
sapa ngguyu ndhelikake,  
sir sir pong dhele kopong,  
sir sir pong dhele kopong.*

The above lyrics sung with a play, which is four to five children. A child is in the middle with a prostrate position, while the other four sat down together. While singing *Cublak-cublak Suweng*, one of the children circulate gravel then hide the grip of one of the children. Up on the lyrics *sir sir pong dhele kopong*, children who are in the middle has to guess the position of the gravel. If you guess wrong, then they should be in the middle again. If the guess is correct, then the ones in the middle are the children who carry gravel. This picture shows the game of *Cublak-cublak Suweng*.



Hendra Wardhana, <http://edukasi.kompasiana.com>

Some nusantara children's songs can be sing with play. In the game, children are taught to be honest, discipline in following the rules of the game, respect your friends, be responsible.

### CONTRIBUTION CHILDREN CLASSIC LITERATURE NUSANTARA FOR EDUCATION

Children in primary education, especially elementary school (SD) has a unique characteristic. Therefore, special strategies are needed in order to integrate nusantara classic children's literature in the learning until can contribute the maximum, especially in developing children's character education-minded culture.

According to the characteristics of the elementary school children development of character education need to pay attention to several principles, namely 1) the character education given to elementary school children through activities that allow them to move physically, 2) the character was developed in elementary education through active learning, creative, effective, efficient, and fun, 3) character education are developed through play activities and games, 4) develop a variety of life skills, 5) using a variety of educational media, learning resources, and utilization of information technology, 6) conducted gradual, repetitive and meaningless, 7) child-centered character education so that only the teacher's role as facilitator and friend play and learn kids, 8) character education was developed in accordance with the principle of learning.

Above principles must be considered, adapt to the characteristics of children at primary school level, so that the implementation can run well, fun, and right on target. It may lead to the cultural vision of the learning objectives in accordance with the level of development of elementary school children.

In line with this, it is also necessary to realize some principles of learning for students, especially children, namely 1) because the children focus on the emphasis on the here and now, the activity must be designed to receive their interest directly, 2) learning needs variety of activities to keep the interest and attention, 3) teachers need to be animated, alive and enthusiastic about the subject. Considering the state of the class because the teacher as the main character whose energy will be greatly affected. When teachers think that he was doing too much, the kids need things that are exaggerated catapulted to keep the spirit and vigilance, 4) sense of humor will keep the kids still laugh and learn. Keep in mind children's sense of humor is very different from the adult, place the teacher at the level of the children, and 5) the kids have a lot of natural curiosity. Make sure that the teacher stepped on the curiosity and as much as possible because it helps to keep the attention and focus.

Learning nusantara classic children's literature will contribute substantially in the development of culturally-minded character education, if teachers can capitalize and implement it properly in accordance with the principles above. In the classroom, teachers can integrate various local cultural values of various aspects. For example, when learning a fairy tale, the teacher can tell stories with the use of local languages, which in recent times has been rarely played. For example in Java, teachers can use the Java language, good manners and ngoko for the characters in the story. Or conversational speech delivered by the leader can also be a reflection of Javanese *unggah-ungguh* mannered. A figure that speaks to figure child older people will use Java *Krama* language manners, while the parents talk with leaders Javanese *Ngoko*.

Another way is through the direct involvement of children in role-playing activities in accordance with the fairy tales that children easily understand the content of the moral teachings mandated in these tales. Through the atmosphere built and invested in the role-play activities, children will internalize positive values into moral system, either through imitation, identification, and modeling.

Another alternative is to maximize the contribution of the nusantara classic children's literature through the tales of transformation in the form of media that is more interesting and challenging according to the stage of development of the children at the primary school level. The transformation of the way through the tale in the form of comics, movies kids, games, and so on.

Through a variety means of delivery, expected children who live in this modern age still like a fairy tale nusantara classic children is loaded with teaching of noble mind and its contents are still very relevant to today's times. The themes of nusantara classic children's literature to teach children much about teaching respect for the

elderly, honest, good and bad behaviors and their consequences. Message or the message contained tales child very closely with the essential values of morality. Those values can affect children, either directly or indirectly. Children will be taken on a life of imagination is loaded with values and norms of goodness.

Contribution nusantara classics of children's literature in the another form, also appears in the form of *tembang dolanan*. Introduction of nationwide children's songs through various games. As the ice breaking or combine them in a certain learning, *tembang dolanan* can contribute to the values of sportsmanship, namely honesty, discipline, responsibility, respect for friends, love is also the homeland.

## CONCLUSION

Nusantara classic children's literature contains teachings and moral values that are still relevant to the situation of children at the present time. By integrating nusantara children's literature classic in learning, will maximize its contribution in developing the values and norms of goodness for the kids.

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