FOLKLORES AS ENGLISH TEACHING MEDIA FOR THE YOUNG LEARNERS

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Abstract

Despite the turmoil of globalization, national identity becomes a compelling issue since globalization has affected numerous national aspects including education sphere. One of affected educational elements is foreign language since teaching a foreign language will be definitely accompanied by the recognition of foreign culture. Based on this concern, this qualitative study was aimed to explore the moral values of traditional folklores and to integrate them in the teaching English for young learners. Another purpose was to formulate the effort to maintain the learner of national identity through learning local wisdom with focus on traditional folklores. The findings showed that there were a number of values could be explored from the traditional folklores. The values were classified into three categories, namely religious, individual, and social values. It is expected that by learning the traditional folklore in foreign language, the young learners will learn both English and their own culture, simultaneously.

Keywords: media, English for young learners, traditional folklores.

Author's biography

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1. Introduction

One of the problems that need attention in the globalization is a concern on national identity. As a matter of fact, globalization has brought immense and substantial impacts to the entire aspects of human and national life. Besides, globalization will lead to the degradation of sense of love for local culture, if it is not accompanied by several efforts to anticipate it. Learning foreign language (English) is presumed to possess this potential since it will be impossible to learn the language without learning the culture. It is similar to the study conducted by Sudartini (http://journal.uny.ac.id/index.php/jpka/ article/download/1451/1238 as follows:

> *It is generally agreed so far the practices of foreign language teaching will not be effective without discussing its culture. Most educators will agree that teaching the language will be impossible without teaching the culture. Besides the practices of Foreign Language Teaching particularly English commonly pay less attention on the accompanied intercultural communication. It is commonly believed that the practices of English Language Teaching always accompanied by the insertion of foreign cultural values. It line with the national educational goals, It seems that the most possible way to overcome this is by integrating the Indonesian local culture and values in practices of English Language Teaching.*

Thus, in respect to the national identity, a concern emerges when the children learn foreign, it will be possible the local values that have been bear on their mind will be eroded and replaced by the new values found from the foreign culture obtained from the learning process.

On the other hand, to keep pace with globalization, one needs to learn a foreign language (English) because English is one of the lingua franca (in international relations). One alternative solution to overcome these problems is by providing traditional folklores in the English for Young Learners. Why must be local folklores? It is because we can find many cultural values of our nation. The same opinion is also stated by Padmanugraha (2010: 6):

> *We have to employ our local wisdom in a creative way. For example, it will be great Javanese writer writes in English and employ some Javanese terms or philosophies or exploring Javanese cultural values so that they will be read by the more general reader. By doing this, I believe positively in the future of Javanese culture and it will give great contribution all over the world since we have enough "adiluhung" cultural values. Otherwise, Javanese culture will be 'lost' in these global cultures.*

Due to these problems, this research was aimed to explore the moral values in traditional folklores and integrate them in the teaching English for young learners. Another aim was to figure out the effort to maintain the learner national identity trough learning local wisdom which focuses on traditional folklores. These traditional folklores applied were in the form of teaching media. Thus, when children learn English, simultaneously, they will also learn their cultural values.

2. Literature Review

Definition of Folklore

Oral literature is a form of literature that contains the values, beliefs, and customs and traditions, which are passed down through oral speech from generation to generation. Referring to the Dictionary of Indonesian, oral literature is literature that passed down orally, such as rhymes, folk songs and folklore (http://www.kamusbesar.com/57248/sastra-lisan). This study was limited on folklore to focus on the analysis.

Folklore is a narrative story, which can be categorized as an oral tradition. Folklore has a storyline that is clear and direct, namely: the first part includes characterizations and background, content area developed problems and continues to climax, and the final section contains troubleshooting. Folklore is generally formed by a sequence of episodes that do not vary but each has a unique character that is magical in very deep at every event.

Characters in the story usually have dichotomous traits, good and bad. The characters in folklore have a relatively fixed figure, the general nature of the good or bad which is rarely changed during the story. The properties of good and bad, for example, wisdom, virtue, ignorance, featured in the story through the character in ways that can be predicted. Theme of the story is shown quite clearly though not stated explicitly, expressing the values of society and reflect the philosophy of the author their lives. Folklore presents a view of life based on those beliefs.

Virtues upheld by the people featured in the story, for example, virtue, modesty, honesty, courage, patience, perseverance, and morality. The common themes in folklore are such as "the truth will prevail, the baddies will always be defeated".

The language used in the story is straightforward, using the dialect (the local language) which is clear, and not be distracted by the construction of rigid and complicated language. English-language conversation in the story has a sense of the language, which reflects the legacy of oral stories told from generation to generation for centuries. With a distinctive dialect and certain societies, folklore has its own charm. Folklore has a background story that geographically there is no clear boundary that gives the impression of a complete world in the story. Similarly, events in the story are not limited by time

and place. Physical details are shown as required in accordance with (http://utsurabaya.files.wordpress .com/2013/01/barokah.pdf events).

The Moral Values in the Traditional Folklores

Every society has its own culture and values (local wisdom) in Indonesia. These values can be traced from folklore. Through folklore, local values are passed down from generation to generation through oral tradition or culture said. A variety of typical regional folklore which lives among the people conveys moral messages in a community. Call it the story "Malin Kundang" from West Sumatra, "Kasarung monkey" from West Java, "Cucumber Gold" from Central Java, "Crying Stone" of West Kalimantan, "Rara Jonggrang" from Yogyakarta. In each of these stories contained the values of local wisdom that can be used as a means to deliver people to the noble and dignified life. The moral values lies in the local wisdom are the core moral values of a nation, therefore by reading the folklore of a nation, we also learn the moral values.

It has been written above that we can find the moral values of a nation through their folklores. In correlation to this statement, there are three kinds of moral values, which are, religious moral, individual moral, and social moral. The individual moral values include obedience, intrepid, willing to sacrifice, honest, fair and wise, respect and appreciate, work hard, keep their promises, reciprocation, good manners, humble, and carefully in the act. While the social moral values are cooperate, helpfulness, compassion, harmony, giving advice, caring to others, praying for others. Meanwhile, the religious moral include believe in the power of god, believing in god, surrender to God, pleading for forgiveness to god (http://kidemang.com/kbj5/images/MAKALAH%20KOMISI%20B/13%20 Nilai%20Moral%20Dalam%20Cerita%20Rakyat.pdf).

3. Media

The Definition of Media

The word comes from the Latin media medius, which literally means 'middle', 'intermediate' or 'introductory'. In Arabic, the media is an intermediary or an introductory message from the sender to the recipient of the message. Gerlach and Ely (in Arsyad, 2011: 3) broadly says that the media is human, material, or events that establish the conditions that enable the pupils to acquire the knowledge, skills, or attitudes. In this sense, teachers, textbooks, and school environment is a medium. More specifically, the notion of media in teaching and learning tends to be interpreted as graphics tools, photographic, or electronic to capture, process and reconstruct the visual or verbal information.

Beside as the system transmitter or introduction, the media are often replaced with the word mediator according to Fleming (in Azhar, 2011: 3) is the cause or instrument intervene and reconcile the two parties. By the term mediator media show its function or role, namely to arrange effective relationship between the two main parties in the learning process of students and the material. In addition, the mediator may also reflect the notion that any learning system that performs the role of mediation, ranging from teachers to advanced equipment can be called media. Summarily media is a tool that conveys or delivers messages of learning.

Leshin, Pollock and Reigeluth (in Arsyad, 2011: 36) classifies media into five groups, namely:

1. Human-based media (teachers, instructors, tutors, role playing, group activities, field-trip)
2. Printed-based media (guide books, exercise books (workbooks), work tool, and loose sheets)
3. Visual-based media (books, job aids, charts, graphs, maps, pictures, transparencies, slides)
4. Audio-visual based media (video, film, slide-tape programs, television),
5. Computer-based media (computer-aided instruction, interactive video, hypertext)

In this study, the writer chooses to use folklore in the form of print-based and audio-visual media. Reasons for the selection of the folklores are:

1. The story is part of a child's life
2. The story is the media in language learning for children
3. By applying the children story the language learning process can be more fun for children
4. Learning a foreign language will be more interesting for children

Preliminary Studies

The first study is conducted by Roikhwanphut Mungmachon entitled *Knowledge and Local Wisdom: Community Treasure.* This study states that the past community of Thailand which depend their life on nature, has plenty of knowledge to rely on their own self. (Mungmachon, 2012: 180). The gap of this previous study with the new one is the new one only focused on folklores and used it in the academic field.

A second study conducted by Sa-ngiamwibool (2012: 13) with the title Learner Raising Awareness of Local Wisdom Tour In-Related Project Teaching. Research results show that CLT tourism projects and tasks can effectively increase awareness of the learners Thailand on their local knowledge.

In addition, the study of local knowledge was also written by Padmanugraha (2010: 6) with the title of Common Sense Outlook on Local Wisdom and Identity: A Contemporary Javanese Native's Experience. It is stated that we must explore the local knowledge in a creative way. One example is by translating the javanese local wisdom into English so that more people will read and see how local knowledge of Java community.

Study on local knowledge was also performed by Saputra (2013: 614) with the title Enhancing Through Local Content Local Wisdom Of Elementary School In Java, Indonesia. It is explained that the education of local content can increase Indonesian cultural values and become an attempt to preserve the cultural values in the era of globalization. Local content should exist and be implemented in primary schools and the provide local values with the aim, first, building a culture of Indonesia and secondly, establishing potential areas that are important for raising living standards. The values of local wisdom can be adapted from the seven elements of culture that is language, system knowledge, religion, livelihood systems, art, social organization, technology.

Research on local wisdom in learning is also done by Sudartini entitled "Inserting Local Culture In English Language Teaching To Promote Character Education." Sudartini explained that the teaching of foreign languages is not possible without explaining the culture and it is this which is not beneficial for the learner when viewed from the aspect of national identity. Therefore, there should be a new perspective of language teaching through the integration of local culture. In addition, other fundamental reason is to strengthen national identity. Thus, all parties involved in the teaching of foreign languages (English), should anticipate this to have the cultural awareness of the foreign culture and begin to discuss the implementation of the national culture in foreign language teaching.

The gap of these previous studies with the new one is the new one only focused on folklores and applies the folklores moral values in a more specific field that is in English for young learners. In this case, this integration is concretely in the form of printed and audio-visual media.

4.   Method

To answer the curiosity of researchers associated moral values of what is contained in folklore, this study uses a qualitative approach that is literature study approach. In this case the researchers tried to explore traditional folklore from various regions in Indonesia. After exploring the literature, the next step is to pick and choose folklore to determine which one is appropriate for young language learners. The criteria for selection are based on several things such as:

1.   The original location of folklore.
     In this case, the researchers took the folklore of Sumatra (Lake Toba, Malin Kundang) and Java (Jonggrang, Timun Mas, Ande-Ande Lumut) on the grounds that the research was preoccupied. In this paper, the writer only provided two folklores, that is, Lake Toba and Roro Jonggrang.

2. The plot of the story.
   Related to the plot of the story, the author chooses a story that is closer to the world of children and provides education in the form of moral values that are tailored to children's cognitive and affective domains. Moreover, in terms of plot of the story, the researchers chose a story that felt exciting, so that children feel challenged to read it.

4. Result and Discussion

The folklores focused in this research which cover the values of the life of local societies, can be integrated into the lessons. This integration is concretely in the form of printed and audiovisual teaching media and used as a medium of English language learning for young learners. In this way, we have to keep an eye on the several important points such as:

1. The language used options which are adjusted to the child's cognitive development.
2. The four language skill and adjusted strategy that must be explored.
3. The content of the story

As it has been mentioned above, it can be clearly seen that the concrete product of this integration is printed and audiovisual teaching media. This media which can be categorized as story based, could be used as one alternative variety in teaching English to Children. By doing this way, hopefully, this media is in line with the aim of local content lessons in Indonesia. Besides, this media can be one supplement of English book for young learners which is based on story (story-based).

The Folklores Selected.

The Folklore selected as a medium of learning are five namely, Lake Toba, Roro Jonggrang, Timun Mas, Malin Kundang, and Ande-Ande Lumut. This research analyzes on five stories to make it focus however we limit the discussion only on two folkores, that is Lake Toba and Roro Jonggrang.

Danau Toba

Danau Toba (Lake Toba) is folklore from North Sumatra. The main character in the story is Toba, Toba's wife (fish incarnation) and Samosir (boy of Toba and his wife). Toba is an diligent man. One day, he went fishing. Long he fished, but he has received no fish. Lake Toba storyline is begun by the story which describes how Toba tried to fish. Long he fished and finally he got a very big golden fish long after he was fishing. The fish was brought home. Arriving at home, as Toba wanted to cook the fish, suddenly, it transformed into a beautiful woman. Toba fell in love with the fish incarnation, and he asked her to be his wife. The fish incarnation women agreed with one condition, Toba was prohibited to pry her past life. Toba agreed to keep the promise. Then, they got married and blessed with a boy, and named Samosir. Years passed, a little boy grew into a rather naughty. One day, the mother asked him to deliver food to his father who was working in the fields. On the way to the fields, Samosir felt hungry and ate out food that was supposed to be for his father. Arriving in the fields, Samosir shouted that he had spent his food rations. Because tired and hungry, the father was angry and cursing him, until he forgot his promise. Toba said that he was the son of a fish. Samosir was surprised and ran to his mother to ask the truth of the words of his father. The mother felt sad that her husband had broken his promise. Because Toba has broken a promise, the mother decided to go back into a fish and she asked Samosir to run up the hill when suddenly there was water flowing out and stagnant the area. Shortly thereafter, jetted emerge from the ground and flooded land. Water continued to gush and make that place as a lake. Until now, the lake is called Lake Toba and in the middle there is a small island called Samosir island.

The previous folklore has a clear and direct storyline, namely: the first part includes characterization and background, part of the contents of the problem developed and continues to climax, and the final section contains troubleshooting. Folklore Lake Toba formed by a sequence of episodes that do not vary we find a magic character that is Toba's wife, because she is a female incarnation of fish.

Characters in the story of Lake Toba are dichotomous, good (his wife) and bad (Toba and Samosir) and these characters, relatively fixed, until the end of the story. From the chronology of the story, it can be said that there are good and bad values, for example, wise and good character found in Toba's

wife. Bad values such as not act carefully obtained in Toba. Lake Toba's theme is shown clearly enough though not stated explicitly, which express community values and reflect their philosophy of life. Here, folklore Lake Toba presents a view of life that is based on high and noble values of local communities. From the story, we obtained some noble values such as individual moral values such as of honor and respect; work hard; keeping promises; and careful in acting. The moral values of honor and respect shown by Toba's attitudes towards women by making the fish incarnation became his wife. The value of hard work can be seen from how Toba is able to catch fish with a resilient despite long he fished. Meanwhile, the end of the story, Toba broke his promise.

Roro Jonggrang

Jonggrang is a folklore from Yogyakarta. The main character in the story is Bondowoso and Jonggrang. Bondowoso is the king of the Pengging kingdom and Jonggrang is the daughter of the royal Prambanan. Jonggrang storyline begins with the battle between the kingdoms Pengging and Prambanan and won by Pengging, Prambanan king is killed by Bandung. Bandung Bondowoso fell in love with Jonggrang and asked him to become his wife. Jonggrang helpless, facing a serious dilemma, because he did not want to marry the one who had killed his father. Jonggrang agreed to marry Bandung with one condition that he asked Bandung to build thousand temples in one night. Bandung accepted the request of Jonggrang and mobilized the entire armies to build thousand temples in one night. At dawn, Bandung is almost able to finish thousand temples. Seeing this, Jonggrang immediately ordered her maid to burn straw behind a hill so it is like the morning sunshine. Seeing the light tinge like the morning sun, the armies of Bandung fear and run away, so that a thousand temples is not yet finished, but has only gained 999 temples. Realizing this, Bandung is angry because he knew that this was a ruse of Jonggrang. Because angry and feel cheated, Bandung cursed Jonggrang to stone, to complete the temple into one thousand.

The Folklore above has a storyline that is clear and direct, namely: the first part includes characterization and background, part of the contents of the problem developed and continues to climax, and the final section contains troubleshooting. Folklore Jonggrang formed by a sequence of episodes that do not vary but each is unique and magic in character. Examples magical character is Bondowoso because he almost could build a thousand temples in one night.

The folklore characters are dichotomous, good (Jonggrang) and bad (Bondowoso) and these characters, relatively fixed, until the end of the story. From the chronology of the story, it can be said that there are good and bad values, for example, wise and good character are found in this folkore. The theme of the story is shown clearly enough though not stated explicitly, express community values and reflect their philosophy of life. Here, folklore is presenting a view of life that is based on the beliefs crystallized into high values. The high values such as hard work, keeping promises, and be careful in the act. The value of hard work can be seen from how Bandung working hard to build the temple. At the end of the story, it is told that Jonggrang was cursed by Bandung tobe a 1000th stone since she has broken her promise.

5. Conclusion

It has been mentioned above that this research was aimed to explore the moral values in the folklores and integrate them in the English for Young Learners. Thus, when a child is learning English through the medium of folklore, he will learn a lot of things. First, he studied the English language itself. Second, he at the same time studies the local wisdom of his own, here in the form of folklore. The process of integration of the values of local wisdom in learning can be done for all fields of study. In integrating the values of local wisdom in learning, teachers must adapt to the child's developmental level, adapted to the material / subjects that are delivered, the learning method used. By integrating of the values of local wisdom in the teaching learning process for whatever subject, may it enhance the students' nationalism.

By studying the traditional folklores, the children also learn the value of moral and character values contained in it as a national heritage. Thus, his awareness regarding to the national culture has increased and this will be an advantageous with regard to one issue of national identity that is being eroded as a result of globalization. With instructional media folklore, the child becomes aware of the

extent of the cultural wealth of their own people who need to be nurtured and maintained its continuity, so it will slowly develop a sense of pride and love to his nation.

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