



Lombok Folktales *Dari Datu Pejanggiq Sampai Putri Mandalika* as Literacy Support in Elementary Schools

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ABSTRACT

This research aims to develop a collection of Lombok folktales titled "Dari Datu Pejanggiq Sampai Putri Mandalika" as a literacy support resource for elementary schools. The research method used is research and development (research and development) with the ADDIE approach. This research began with need analysis, developing/compiling product designs and product development, to feasibility tests. The validation results by linguists, literature experts, children literature experts, and respondents were 83%, 98%, 89%, and 91%, respectively. These validation results showed that the book of folktale collection was very good as literacy support in elementary schools. Thus, this collection of Lombok folktales can be used as a reference in building a literacy culture in schools.

Cerita Rakyat Lombok "Dari Datu Pejanggiq Sampai Putri Mandalika" sebagai Penunjang Literasi di Sekolah Dasar

Penelitian ini bertujuan untuk mengembangkan kumpulan cerita rakyat Lombok berjudul "Dari Datu Pejanggiq Sampai Putri Mandalika" sebagai salah satu penunjang literasi di sekolah dasar. Metode penelitian yang digunakan adalah penelitian dan pengembangan dengan pendekatan ADDIE. Penelitian ini dimulai dengan analisis kebutuhan, pengembangan/penyusunan desain produk dan pengembangan produk, hingga uji kelayakan. Hasil validasi ahli bahasa, ahli sastra, ahli sastra anak, dan responden berturut-turut adalah 83%, 98%, 89%, dan 91%. Hasil validasi ini menunjukkan bahwa buku kumpulan cerita rakyat sangat baik sebagai penunjang literasi di sekolah dasar. Dengan demikian kumpulan cerita rakyat Lombok ini dapat dijadikan acuan dalam membangun budaya literasi di sekolah.

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INTRODUCTION

The novelty of this research lies in the utilization of folktales as a literacy tool for elementary school students. The use of folktales is aimed at enhancing students' reading and writing skills. Therefore, the integration of folktales with innovative and effective literacy teaching strategies represents the novelty in this research. Reading is a part of literacy. "Reading a book is like opening the world's horizons" is the correct phrase to describe the importance of reading to explore the world. However, the facts show that people's interest in reading is still low. Therefore, the Indonesian government launched the School Literacy Movement (GLS) program, explained in the regulation of the minister of education and culture number 23 of 2015 concerning the growth of character. GLS is one of the activities to foster a



literacy culture for students. GLS habituation in schools usually begins with students reading non-lesson books for fifteen minutes (Asip et al., 2019). The school literacy movement is an introductory activity for students to understand science. It becomes the initial foundation for students to explore knowledge and insight at the elementary school level. Success in the early stages can determine success in the next stage (Asip et al., 2019).

In addition, the importance of the GLS as an indicator of developed countries. In particular, in the Sustainable Development Goals (SDGs), the United Nations has also considered acquiring knowledge and skills necessary for sustainable development as target 4.7 of the Quality Education goal. Today, the world is designing educational systems that promote learner autonomy and lifelong learning. Reading activities are of great concern because it is one of the most basic methods for expanding knowledge and understanding. Therefore, results from various studies confirm the critical role of reading in improving literacy outcomes for various cognitive abilities (Ritchie et al., 2015). In addition, reading is an academic skill that is associated with better academic achievement, educational attainment, and employment in young adulthood (Rabiner et al., 2016). Students' interests, skills, and reading practices are among the main focuses of the modern and sustainable education system and education that instills a strong national character (Gularso et al., 2019; Tran et al., 2019).

In order to support literacy activities in schools, it is necessary to develop teaching materials in the form of reading sources. The prepared teaching materials must follow the primary competencies and indicators of competency achievement (Annisa & Lubis, 2020). In addition, the development of teaching materials based on a contextual approach based on the needs of teachers and students will influence students' reading and literacy skills. In addition, it can provide literacy on various issues (social, economic, and environmental) (Kardum et al., 2021; Sievert et al., 2019; Vásquez et al., 2021; Wahyuni et al., 2018). Meanwhile, the teaching materials that have been used so far are available learning resources (Martha & Andini, 2019). Existing learning resources do not pay attention to the conditions and needs of students. Another study from Russia stated that textbooks, as an essential learning resource, were written in the spirit of the communicative method. There were adequate texts, followed by an adequate amount and quality of practice (Ginić & Ajdžanović, 2021).

One form of learning resource that can support literacy culture is a collection of folktales. A collection of folktale books that elevate the local wisdom of the local culture can add insight into students' literacy. As an example, the research conducted by Komariah (2018) developed teaching materials for Kuningan Folktale and implemented it in learning literature at the Kuningan Junior High School as well.

In addition, students' interest in reading is still low. The results of initial observations corroborate this, and several teachers expressed difficulties in cultivating a literacy culture for their students. Therefore, efforts to develop teaching materials need to be made to support efforts to foster a literacy culture in elementary schools (Sari & Juwati, 2019). In line with this, research in China shows the importance of the teacher's role in achieving learning success and increasing student literacy. Specifically, the findings state three factors that play a role in training students to improve literacy in teaching materials: teacher beliefs, teacher



identities, and relationships in their communities (Bao et al., 2020; Invernizzi et al., 2019).

In simple terms, literacy activities are often interpreted as reading and writing activities. However, as technology develops, literacy is the ability to understand and process information from various sources (Anggara, 2020). In order to support the success of the GLS launched by the government, good collaboration is needed between school policies, teachers, and the role of parents, so that students have the habit of being literate. The excellent collaboration will help improve GLS with the existence of curricular programs that positively correlate with the success of students who have positive literacy power. In addition, literacy-based on culturally minded scientific exploration will positively influence thematic learning (Hassenfeld et al., 2020; Widiana et al., 2020)

Literacy means reading and writing. Along with the development of generations, literacy has an expanded meaning, an idea obtained from the ability to read and write, which can be helpful for self and others (Mulasih & Hudhana, 2020). In the current digital era, literacy can be interpreted as the ability to be technology literate (Suswandari, 2018). Efforts to foster a literacy culture, especially in elementary schools, are carried out by giving time for students to hone reading skills before starting learning, as explained in the Minister of Education and Culture Regulation Number 23 of 2015 concerning the school literacy movement to strengthen character (Chamalah et al., 2021). Based on the observation results, students are more interested in reading books titled literary works, such as folktale books, fairy tales, and children's stories. According to Syofiani (2020), literary works are one of the means that can be used to improve literacy culture for students.

At elementary school age, students' first assessment of reading is the book's appearance. The form of storybooks is in great demand by elementary school students. Attractive picture displays, appropriate color combinations, and epic story titles can attract the attention of students to read. From a cognitive perspective, reading books with colorful pictures can make it easier for children to record and recall information. Supported by the results of research conducted by Jalilehvand, images have a significant influence on children's abilities (Anggara, 2020). The results of another study at the level of early childhood education also explain that suitable-for-student and child-friendly teaching materials development contributes to improving students' professional competence. Apart from providing understanding, they can also provide new knowledge (Sumarni et al., 2019). Reading folktales can foster a culture of literacy for students. In addition, it can also be used as teaching material to preserve culture for the next generation. In this study, the development of compiling a collection of Lombok folktales to preserve and pass on local culture. This collection of Lombok folktales: *Dari Datu Pejanggiq Sampai Putri Mandalika*, will be implemented in elementary schools to foster students' literacy culture.

Similar research was also conducted by Br Ginting et al. (2021), implying that children's literature reading materials can increase students' knowledge of North Sumatran folktales and creativity in the development of reading materials, especially those related to the development of reading materials in North Sumatra. Types of folktale literary works are included in the form of a folktale. A folktale is a story passed down from generation to generation but is not recorded (Komariah, 2018). According to Widayanti & Sihombing (2017), a folktale is a form of culture



that develops in society in verbal and written form. Each region has a culture that values local wisdom as a marker. In this study, the folktale book from Lombok was developed. The purpose of developing this book is to introduce the local wisdom culture of the Lombok area to be known by the public. In addition, a collection of Lombok folk tales can be used to support literacy for students. This study aimed to test the feasibility of a collection of Lombok folktale books *Dari Datu Pejanggih Sampai Putri Mandalika*, as teaching materials in elementary schools and literacy support.

METHOD

The method used in this research is research and development. The approach used is ADDIE with stages: 1) Analysis, 2) Design, 3) Development, 4) Implementation, and 5) Evaluation. This development research resulted in a product (Sugiyono, 2019) in the form of a collection of Lombok folktale books: *Dari Datu Pejanggih Sampai Putri Mandalika*.

Previous research has shown that the analysis phase in the research design of the ADDIE model pays more attention to the characteristics of students than other stages because it is the main element in learning (Ozdilek & Robeck, 2009). In addition, the development stage in the design of the ADDIE model also has a positive impact in a systematic way that is organized to assist educators in development (Samsudin et al., 2016). Even recent evidence shows that the ADDIE stages are related to one another (Aldoobie, 2015).

The research was conducted in the first semester of 2022/2023. In the first stage, the analysis was carried out by questionnaires and interviews. The second stage is designing a collection of Lombok folk tales that have not been written much. The third stage, development, was carried out by validating the product by experts, including a linguist, Wiwin Erni Siti Nurlina from Yogyakarta Language Center, a literature expert, Ms. Sugihastuti from Gadjah Mada University, and a children's literature expert, Mr. Taufik Dermawan from Malang State University. The next stage is implementing the product in elementary schools, followed by the evaluation stage by conducting product trials.

The results of filling out the validation assessment are tabulated and then presented using the following formula. The number of ideal scores = the sum of the highest score values x the number of instrument indicators.

$$P(x) = \frac{\text{Total score obtained}}{\text{Total ideal score}} \times 100\%$$

Table 1. Eligibility Criteria

Scale (%)	Eligibility Criteria
85—100	very eligible
65—84	eligible
45—64	quite eligible
0—44	not eligible

(Source: Pusat Perbukuan dan Kurikulum, 2008)



RESULT AND DISCUSSION

Based on the results of the analysis of the needs for teaching materials for elementary school students, namely textbooks that have an attractive appearance and contain stories in line with the emotional development of students, in this case, is the zoomer generation. The zoomers (Generation Z) prefer digital learning media because their social life includes the online world, so they need interesting teaching materials that can be presented digitally (Saripudin et al., 2021). In addition, the development of the Lombok Folktale Collection book is also based on efforts to support the GLS. In addition to improving students' literacy skills, it also strengthens the culture of local wisdom for the people of Lombok.

Lombok Folktale Collection Book Design

In the design of a collection of Lombok folktale books, five titles of folktale were developed, including: (1) “Datu Pejanggiq”, (2) “Selendang Bidadari”, (3) “Cupak Gerantang”, (4) “Si Moneh”, and (5) “Putri Mandalika”. The five stories are packaged in a collection of Lombok folktale books entitled *Dari Datu Pejanggiq Sampai Putri Mandalika*. The stories can be seen in Figures 1 and 2 below.

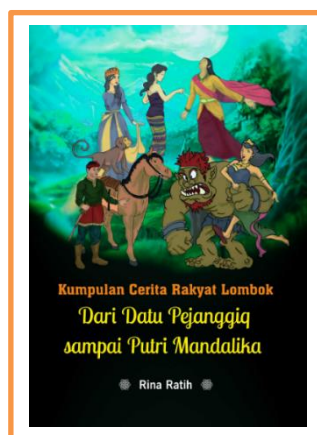


Figure 1. Cover

Daftar Isi	
KATA PENGANTAR.....	iii
HALAMAN PERSEMBAHAN.....	iv
DAFTAR ISI.....	v
(1) Datu Pejanggiq.....	1
(2) Selendang Bidadari.....	40
(3) Cupak Gerantang.....	55
(4) Si Moneh.....	78
(5) Putri Mandalika.....	92
Biodata Penulis.....	99

Figure 2. Content

This collection of Lombok folktale books begins with the story of “Datu Pejanggiq.” The story tells of a just and wise king named Datu Pejanggiq. He has an empress named Putri Mas Dewi Kencana and has been blessed with a young crown prince. Datu Pejanggiq has a penchant for hunting. Until one day, he hunted in a haunted area called The Lengkekum Forest. The story's description can be seen in Figures 3 and 4 below.



Figure 3. Story 1 “Datu Pejanggiq”



Figure 4. Datu Pejanggiq

The second part of the story is entitled “Selendang Bidadari.” The story tells of an angel, a giant, and a young man. Nine nymphs from heaven came down to earth to bathe in a lake at the top of Mount Rinjani until the giants noticed. Then, the giant took a shawl belonging to one of the nymphs. Until it was time to go home, the shawl belonging to the youngest angel was missing, so she could not return to heaven. Long story short, a giant appeared with the shawl. There was a commotion between the giants and the nymphs. They shouted for help. The screams of the angels were heard by a young man who was meditating. Finally, the young man could defeat the giant, and the angels could return to heaven again.



Figure 5. Story 2 “Selendang Bidadari”



Figure 6. The youngest angel

The third story is entitled “Cupak Gerantang.” This folktale originates from the Budha Dahan Kingdom, which developed in the IX century AD. This kingdom was led by a king named Datu Dahan, who had an empress and a beautiful daughter named Dewi Sekar Nitra. The King was also accompanied by two Patih, namely Patih Mangku Bumi and Patih Mangku Negara. This story begins with a princess whom a giant kidnaps, and then The King makes a contest. Cupak and Gerantang are two young wanderers who also hear about the competition. They have very different properties. Cupak is cunning and deceitful, while Gerantang is sincere and honest. Long story short, Cupak and Gerantang managed to find a giant and intend to save the princess. Gerantang managed to kill the giant, but Cupak admitted that he had killed the giant and saved the princess. However, the truth always wins. Cupak’s lies were exposed until Gerantang became the heir to the Budha Dahan Kingdom and married Princess Dewi Sekar Nitra.



Figure 7. Story 3 “Cupak Gerantang”



Figure 8. The Giant and Princess Dewi Sekar Nitra

The fourth story is entitled “Si Monyeh.” It is told a story, once there were three kings brothers. King Indrapandita ruled in Lombok, King Indrasekar ruled in Java, and King Layangsari ruled in Madura. King Indrapandita was blessed with nine daughters. King Indrasekar had two sons from two consorts, and King Layangsari was blessed with a son and a daughter. This story begins with the nine daughters of King Indrapandita. The youngest daughter has a gorgeous face that causes envy of the other eight siblings. Therefore, the eldest daughter and seven other brothers instigated her father to exile the youngest daughter. Finally, the youngest daughter was exiled and lived in poverty. Raden Witarasari, the crown prince of King Indrasekar, heard this. Until one day, Raden Witarasari turned himself into a monkey (*monyeh* in the Sasak language). Then this monkey accompanies the days of the youngest daughter. At the end of the story, Raden Witarasari (the monkey) proposes to Princess Ratna Ayu Wideradin or *Denda Winangsia* (meaning “The Wasted Daughter”). Finally, they got married and lived happily.

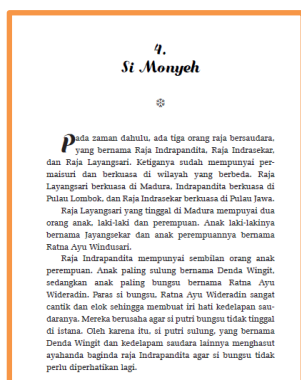


Figure 9. Story 4 “Si Monyeh”

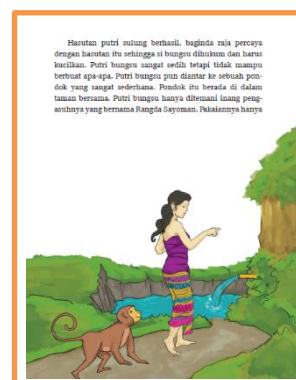


Figure 10. Si Monyeh and Princess Ratna Ayu Wideradin

The last story is entitled “Putri Mandalika.” This story tells of a kingdom located on the southern coast of the island of Lombok. The kingdom was called the Tonjang Beru Kingdom, led by King Tonjang Beru and his empress Dewi Seranting. He was a just and wise king. They are also blessed with a daughter named Putri Mandalika. Her face is gorgeous, and she is friendly and polite. Her charm made the princes from various corners intend to propose to the princess.

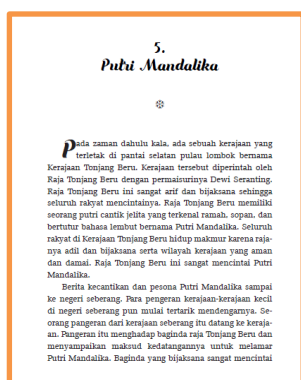


Figure 11. Story 5 “Putri Mandalika”



Figure 12. Putri Mandalika



Until one day, Putri Mandalika made a competition for the princes. The invitation was also attended by thousands of guests at Seger Kuta Beach, Central Lombok. However, it was unexpected that Putri Mandalika did not choose any prince to be her husband in the competition but threw herself into the sea. Before jumping in, Putri Mandalika conveyed that she was destined to become *nyale* that all her people could enjoy. Until now, it is believed that *nyale* (colorful worms) that appear on the sea surface are the incarnation of Putri Mandalika.

Validation Results of Experts and Practitioners

The process of preparing/developing teaching materials is one of the essential things to support the successful implementation of learning and if it will be implemented as a supporter of GLS (Lestari, 2013). In response to this, teaching materials can be selected and adapted to the needs and abilities of students and are supported by an attractive and appropriate presentation method (Gazali, 2016). At least three things must be pursued in preparing teaching materials. (1) Prepare examples of learning materials; (2) Strive to increase interaction in the learning process; and (3) teaching materials are related to the real world (Jacobsen, D. A., Eggen, P., & Kauchak, 2009). Thus, a collection of folk tales development must also be adapted to the needs of students in the learning process.

After the writing is done, developing this collection of stories is conducting a product feasibility test for experts, namely linguists, literature experts, and media experts. Testing of the product as a result of this development is the basis for applying it in learning in elementary schools and supporting GLS.

The validation results carried out by material experts and practitioners showed that the collection of Lombok folktales "*Dari Datu Pejanggiq Sampai Putri Mandalika*" was very good in terms of the linguistic aspects, presentation, and appearance. The following are the results of the expert's assessment. The result of the linguist's assessment by Mrs. Wiwin Erni Siti Nurlina from the Yogyakarta Language Center was 83% (deserved with a good predicate). The assessment of literary experts by Mrs. Sugihastuti from Gadjah Mada University with a result of 98% (deserved with a very good predicate), and the assessment of media experts by Mr. Taufik Dermawan from the State University of Malang with a result of 89% (decent with a very good predicate). In addition, the product was also validated by respondents who are lecturers in the fields of language, literature, and children's literature with an assessment result of 91% (deserved with a very good predicate).

Furthermore, the assessment by the linguists contains four aspects: suitability of language with students' thinking level (22%), suitability of language with students' social and emotional development level (18%), politeness of language use (19%), and accuracy of dialogue/text with the story (24 %). So, the total score is 83% (very good). Thus, linguistically this book can be used in learning because it follows the thinking level of elementary school students. The following is the calculation of the overall results of the linguist validation items.

$$P = \frac{54}{65} \times 100\% = 83\%$$

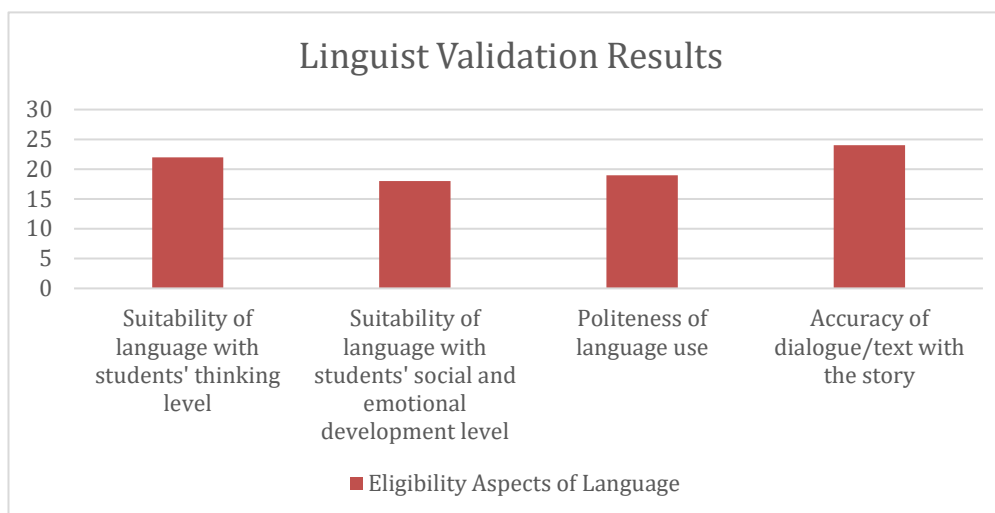


Figure 13. Linguist Validation Results

In line with the previous aspect, the validation of the folktale collection book contains three assessed aspects: 33% of the continuity of the presentation of the story, 30% of the support for the way the story is presented to students' interest in literacy, and 35% of the presentation of attractive and proportional figures. So, the total aspect is 98% (worthy of the very good predicate). The following is the calculation of the overall results of the literary expert validation items.

$$P = \frac{64}{65} \times 100\% = 98\%$$

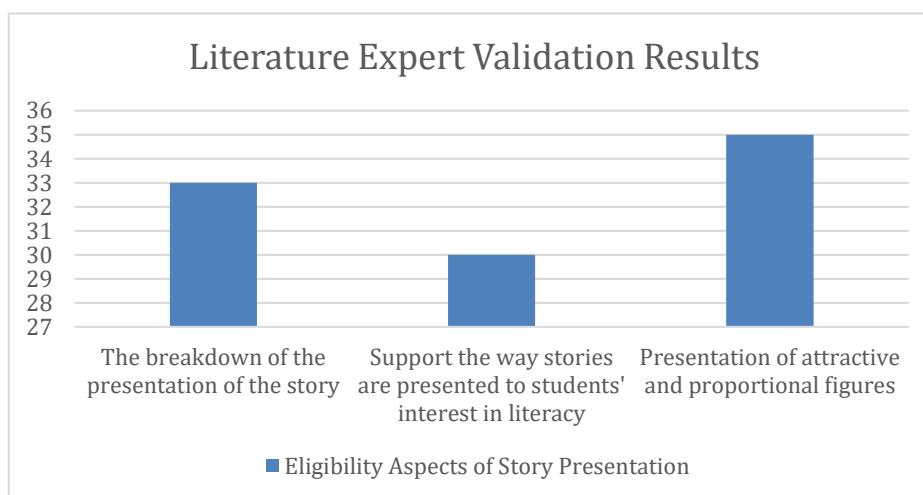


Figure 14. Literature Expert Validation Results

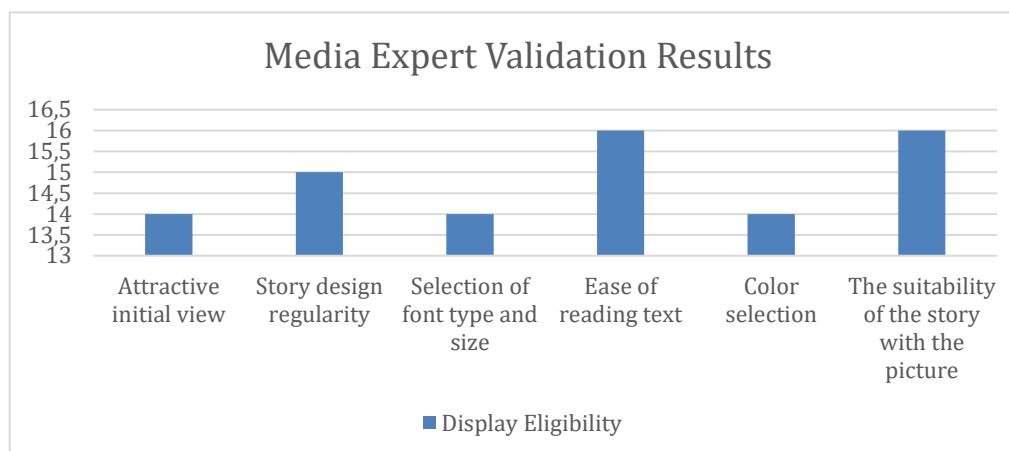


Figure 15. Media Expert Validation Results

Furthermore, six aspects of the assessment were used to test the validity of the book by media experts regarding the aspect of appearance, namely 14% attractiveness of the initial appearance, 15% regularity of story design, 14% selection of type and font size supporting a more precise readable story, 16% ease of reading the text/story writing, 14% color selection, and 16% suitability of the story with the picture. So, the total aspect is as much as 89% (deserves with a very good predicate). The following is the calculation of the overall results of the media expert validation items.

$$P = \frac{58}{65} \times 100\% = 89\%$$

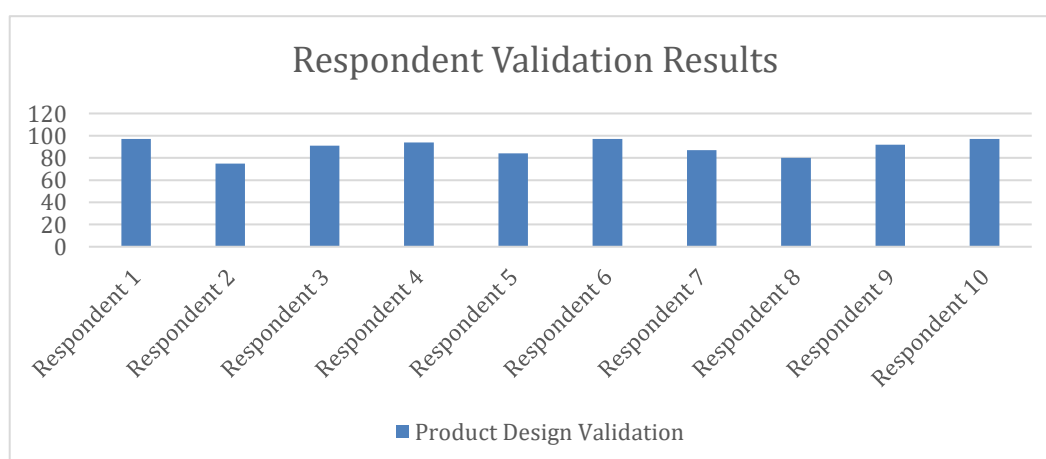


Figure 16. Respondent Validation Results

Meanwhile, product design validation was assessed by ten respondents with three aspects of feasibility assessment, consisting of thirteen assessment indicators. The results of the percentage of respondents as follows: 97% of respondents 1, 75% of respondents 2, 91% of respondents 3, 94% of respondents 4, 84% of respondents 5, 97% of respondents 6, 87% of respondents 7, 80% of respondents 8, 92% of respondents 9, and 97% of respondents 10.



Based on the validation results of experts and respondents, it was shown that the book collection of Lombok folk tales entitled *Dari Datu Pejanggihq Sampai Putri Mandalika* deserves the title of very good to be used as literacy support in elementary schools. The stories written contain meanings that can uphold the value of local wisdom to form student character. The book is also presented with exciting pictures to not be boring for the reader. Various studies state the need to combine the availability of teaching materials with the digital world. Textbooks are also considered more effectively available in the form of textbooks downloaded openly by the public to increase students' reading literacy (Bliss & Smith, 2017; Clinton, 2018; Fischer et al., 2015; Illowsky et al., 2016). Therefore, this book can support building a literacy culture in schools.

In addition, criticism of the world of education in various countries is also found in Bell's research. This criticism relates to a system that does not fully reach the value of sustainability. In addition, the role of transformative pedagogy needs to be emphasized to prepare a responsible generation. It is related to sustainability in educational programs that will positively impact the economy and global conditions (Bell, 2016). In line with Bell, other research also shows the importance of sustainable education because increasing awareness of the younger generation will impact their lifestyle in the future (Kolbe, 2015). In addition, they will also be ready to become citizens who appreciate the various themes of life..

The development of a collection of Lombok folktales, *Dari Datu Pejanggihq Sampai Putri Mandalika*, was designed to suit elementary school students' emotional levels and needs and can even be read into adulthood. The results of other research on Indonesian students, especially in Bali, are teaching materials developed by increasing literacy through the integration of Balinese culture (Widiana et al., 2020). Therefore, the success of national education can be achieved by integrating teaching materials based on efforts to capture the character of citizens related to tradition or culture (Gularso et al., 2019). In addition, the results of other studies also state that good reading skills from an early age, especially in elementary school education, will affect the success in achieving many things in children (Rabiner et al., 2016). In line with research conducted in Spain, the result showed the need to assess the quality of textbooks taught to be conceptual and develop students' thinking skills (Komalasari & Saripudin, 2018; Silviana & Villagr , 2016).

Furthermore, supporting GLS in schools and books as a medium for delivering cultural values requires a suitable mechanism in school and non-school environments. The collection of Lombok folktale "*Dari Datu Pejanggihq Sampai Putri Mandalika*" as one of the teaching materials can guide the application of personal development values that apply the function of literary texts as a feature for the development of innovative learning methods with the presence of various themes (Bordalba & Bochaca, 2018; Invernizzi et al., 2019; Lonigan et al., 2017; Mohammadnia & Moghadam, 2019; Puspita et al., 2019). Eligibility with a very good predicate on a collection of Lombok folk tales *Dari Datu Pejanggihq Sampai Putri Mandalika* will be realized in schools if a mechanism regulates GLS activities between the parties in schools and non-school environments. The existence of this mechanism will undoubtedly be an effort to realize the goals of national education ( lvarez-Mart nez-Iglesias et al., 2021; Gomes et al., 2017; Ritchie et al., 2015).

In line with several previous studies, the results of studies on the application of literacy in schools need to apply related topics/themes to be included in the



curriculum and textbooks used. In addition, learning methods and extracurricular activities in schools also support literacy activities and development in schools (Kaya & Elster, 2019). Textbooks selected in learning as support for GLS, which are expected to provide good service for students and teachers, can also develop themselves (Pan & Chen, 2020). Therefore, the book collection of Lombok folk tales *Dari Datu Pejanggiq Sampai Putri Mandalika* is relevant to related research as supporting GLS, which needs the right application design in each school.

The development of a collection of Lombok folktales, *Dari Datu Pejanggiq Sampai Putri Mandalika*, is a form of retelling folktales that contain local culture and wisdom so that they can continue to be taught in education. Research results from other countries also show that developing a version of the story apart from knowing the culture will attract students and appreciate other ways of thinking (Cutanda & Murga-Menoyo, 2014). Therefore, this collection of stories' development in education has a sustainability value that indirectly teaches character and positive values.

CONCLUSION

Based on the study results, it can be concluded that the Lombok folktale collection *Dari Datu Pejanggiq Sampai Putri Mandalika* deserves a very good predicate as alternative teaching material for elementary school students. The book can be part of literacy support for students in schools, as proved by the validation assessments of experts and respondents. In addition, the collection of Lombok folktales "*Dari Datu Pejanggiq Sampai Putri Mandalika*" is developed from Lombok folktales. It has a sustainability goal in education, containing cultures that can be introduced and studied sustainably and can support educators to form sustainable broader patterns of thinking. The present study has some limitations in terms of sample size and geographic coverage. A more extensive and representative sample set can produce results with better generalization and more robust results. The current investigation may be conducted for a longer period of time in relation to the acquisition and educational value of this collection of Dongeng Lombok artifacts. Other scholars can learn more by utilizing this book's dongeng dampak in their coursework at various levels of education.

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