

Adaptation of Bandung Masagi Local Wisdom Values in Literature Learning in Elementary School

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Abstract. Literature is considered to contain things that can form a noble personality and instill a sense of sensitivity in children and the introduction of regional culture through folklore which is included in cultural heritage. However, in introducing literature to elementary school students, there are obstacles, including the limited literature reading books that are suitable for students. In this regard, researchers are interested in research to determine the value of Bandung Masagi's local wisdom in learning literature through folklore in elementary schools. So the formulation of this research is (1) What is the scope of literature learning material that is relevant to Bandung Masagi's grades in elementary school?; (2) What is the value of Bandung Masagi's local wisdom in the book Collection of Folklore of West Java Province?; (3) How is the implementation of Bandung Masagi values in learning literature in elementary schools?. This article aims to examine what materials are included in the Indonesian language curriculum in elementary schools, describe the results of research on the value of Bandung Masagi local wisdom contained in the book of Collection of Folklore of West Java Province, and its implementation in learning literature in elementary schools using a qualitative approach and content analysis. The researcher recommends these five creative steps in orientation, exploration, creation, presentation, and evaluation in utilizing the values of Bandung Masagi's local wisdom in learning literature in elementary schools.

Keywords: Learning Literature, Folklore, Literacy, the Value of Local Wisdom, Bandung Masagi.

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INTRODUCTION ~ Education at the elementary school level, in learning, is directed at strengthening literacy. This is also supported by a government program, namely the School Literacy Movement (GLS) which aims to increase the love of reading for the Indonesian people, especially students. In the guidebook, it is explained that GLWS is a comprehensive effort to involve all school members and the community as part of the educational ecosystem (Alfiati, 2019). Abidin (in Rahman, 2020) explains that literacy is shown in a series of abilities to build good meaning to obtain information. Indonesian language and literature are always related to reading and writing literacy which is also known as "literacy" (Susanto in Sumarti, 2020, p. 58).

But in practice, reading and writing are like two sides of a coin. These two things are in the context of literacy, not like in learning Indonesian in the form of understanding the elements and rules of grammar and their use in learning to read and write, but rather reading and writing to learn. The lack of a sense of competition also affects Indonesian students in the midst of other countries. This is one of the problems that should be given more attention (Kharizmi, 2015, p. 12). This opinion is supported by Rahman (2018) who argues that the reality that exists in society today still considers the reading activity to be the only activity to pass time, not to fill time intentionally.

In other words, that reading activity has not become a habit, but rather a 'fad' activity. Reading and writing are included in basic literacy which has benefits, one of which is getting students to read so that their interest in reading increases (Rahman, 2017). This opinion is supported by Harianto's opinion (2020, p. 2) that reading is a child's thought process which includes understanding, telling, interpreting the meaning of written symbols by involving the senses of sight, eye movement, inner speech, and memory. Children who have good reading skills can write well. Likewise, children who have good reading skills can become great writers.

Literary literacy can be interpreted as reading and writing skills in the field of literature. According to Kalantzis (in Mulyono, 2017) states that at the beginning of its emergence literacy was interpreted as literacy or literacy. The main focus of literacy is the ability to read and write. For example, the ability to read with literary objects in the form of fairy tales or fiction stories, poetry, and drama scripts. By observing, imitating, and modifying literary works that have been read, it will be easy to produce writings in the form of literary works. Every literary work is created based on the imagination of the author and contains an undeniable thing that the author always lives in a certain space and time (Istiqomah, 2014, p. 2).

An activity to understand a textbook or reading is also called reading which contributes to the achievement of learning outcomes and the success of other skills (Sarimanah, 2021, p. 207). Reading literature is a simple activity, as well as a complex one. Starting with choosing a literary work, providing a time

and place. When reading it, interpretations are needed to be able to conclude the message contained in the literary work. Irdawati (2014) states that reading is one type of receptive written language ability because by reading someone will gain information, knowledge, and new experiences.

In learning, literature greatly contributes to the development of children, for example in instilling a sense of sensitivity in children and the introduction of regional culture through folklore which is included in the cultural heritage. If folklore is easy to understand, then it cannot be separated from the aspect of social interaction, which means that folklore is related to everyday life (Borins, 2012, p. 166). Muslimin (2011) states that culture is not only a process or something that is created but is closely related to the creativity of society. Literature has an important role in social life and even has a great influence on life (Rismawati in Slamet, 2018, p. 27).

The use of folklore as teaching material for high school students is based on an analysis of the value of character education in Sundanese folklore in Nagrak Village in a study conducted by Habli Rohmat Hadid in 2017 with the title, "Structure, Context, and Value of Story Character Education. Sundanese people in Nagrak Village, Nagrak District, Sukabumi Regency, and Its Utilization as Teaching Material for Folklore Texts in High School. Likewise, research conducted by Tiara Rizkina (2018) examines the structure of the story with the title.

Character education can be provided in an integrated manner (including) in subjects that have been regulated in the

curriculum, including subject matter (Nurhafidhah, 2021, p. 180). One of the media for developing character values is through folklore. This is in line with what was expressed by Sutarno (2008) that to instill character based on local wisdom is by learning to be cultured, learning with culture, learning about culture, and learning through culture. Each region has local wisdom as a result or product of previous cultures that are deepened in the basic cultural values of the community through feelings as well as the reason (Basri, 2021, p. 88).

The presence of Bandung Masagi in the world of education is an innovation in inculcating character values based on local wisdom having a systematic program, consisting of four program components, namely religious components, Sundanese culture, the environment, and defending the country. Bandung Masagi refers to the Sundanese philosophy of compassion, penance, penance, and penance wawangi. Seran (2021, p. 50) states that students with character will have a strong foundation because they have cultural and religious values so that later they will be able to become pillars for the progress of civilization in the country. These cultural values that can be communicated can function as a social bond as well as foster a sense of national identity unity (Putra, 2021, p. 333).

According to Tuzzaroh (2021, p. 28), literature is created through a creative process so that it is called a part of art. The literature contains things that can form a noble personality. Literature learning in elementary schools is included in the basic competence of Indonesian, in other words, literature learning has room to be

taught. However, in introducing literature to elementary school students, there are obstacles, including the limited literature reading books that are suitable for students. In addition, it is necessary to conduct a study on the selection of children's reading books that are in accordance with the character of their respective regions.

In addition, this study is needed so that there is no more news circulating about stories containing pornographic content in Indonesian language textbooks for grade VI elementary schools, which are used by an elementary school in Bogor City, West Java, which has disturbed the world of education in several ways. last year (Rahmawati, 2013). Educational facilities, such as the provision of books to support learning, are closely related to the distribution of students' talents and abilities that allow students to imitate them outside of school without negative things in it (Utomo, 2018).

In this regard, researchers are interested in conducting research to determine the value of Bandung Masagi's local wisdom in learning literature through folklore in elementary schools. So the formulation of this research is (1) What is the scope of literature learning material that is relevant to Bandung Masagi's grades in elementary school?; (2) What is the value of Bandung Masagi's local wisdom in the West Java Province Folklore Collection book?; (3) How is the implementation of Bandung Masagi's values in learning literature in elementary schools?

This article aims to examine what materials are included in the Indonesian language curriculum in elementary schools, describe the results of research on the value of Bandung Masagi's local

wisdom contained in the West Java Province Folklore Collection book, and its implementation in learning literature in elementary schools. This research is expected to be able to contribute as a reference for value analysis in children's literature books that are used as a medium for learning literature in elementary schools so that learning is much more meaningful because of understanding the values contained in it, especially the values of Bandung Masagi's local wisdom.

METHOD

The author uses a qualitative approach in this study. Satori (2010, p. 22) that qualitative research is research that emphasizes the most important thing from the nature of goods or services in the form of phenomena or meanings behind them, which can then be developed so that they become benefits. the descriptive analysis method was chosen because Descriptive research is research that seeks to describe the current problem solving based on comparative and correlative data. This descriptive study aims to solve a problem systematically and factually (Narbuko, 2004, p. 44).

Collection of Folklore of West Java Province a source of data in the form of a storybook used in this study. This book is published by PT. Sarana Panca Karya Nusa, composed by Maya Rohmayati and Yodi Kurniadi. In the book, there are five folk tales from West Java that are quite familiar to the public, namely the Legend of Lutung Kasarung, Sangkuriang, Bagendit's site. Hariang Banga and Ciung

Wanara, and Talaga Warna. Considering that the research to be carried out examines character education based on local wisdom "Bandung Masagi" which contains four main principles of the Sundanese people in practicing life, it will be even more optimal if the data sources used are in accordance with the regional character of the Sundanese people.

The author carries out the research starting with the reading stage of the stories in the West Java Province Folklore Collection book which further examines the value of Bandung Masagi in each story. To find out the implementation of Bandung Masagi's values, the authors conducted interviews with 3 elementary school teachers in the city of Bandung. Therefore, the author wants to explain the results of the analysis of folklore on Bandung Masagi in the book Collection of Folklore of West Java Province by involving several sources through interviews and literature studies. The researcher is the main instrument in the research assisted by data collection tools developed by the researcher himself, such as interview instruments and the acquisition of Bandung Masagi values in folklore.

Data analysis technique

Data analysis in qualitative research is carried out before entering the field, during the research, and after completion in the field. This data analysis activity consists of data collection, data reduction, data presentation, and giving conclusions. The three activities are shown in Figure 1.

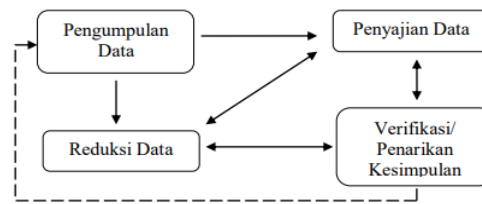


Figure 1. Miles and Huberman Data Analysis Stages (Sugiyono, 2008)

Data collection. Data were collected from interviews and literature studies which were then further developed based on the categorization of the problem formulation that had been determined and further developed into data sharpening to produce a conclusion, both temporary and fixed.

Data reduction. All data that has been reduced can provide an overview that can make it easier for researchers to carry out further data collection because it is considered clearer than before. Data that is not needed or not in accordance with the problem and research objectives will not be used again. Data reduction can be done through the stages, namely, (1) selecting the appropriate data and discarding the inappropriate data; (2) creating a codification or data category; and (3) grouping data into existing categories.

Data presentation. The data presented are arranged in a concise, clear, detailed, and comprehensive manner to facilitate understanding of the aspects studied both in whole and in part. The presentation of this data is then presented in the form of a description or report in accordance with the research results obtained.

Conclusion Withdrawal. Conclusions are usually given at the end of the study, to get an explanation in the form of a short and easy-to-understand statement from the

data. The initial conclusions that have been made allow for changes if stronger and more representative data are found. Conclusions are made by looking for things that are important in the research in accordance with the research objectives.

Content analysis is also needed to process the data obtained from this research. In qualitative research, content analysis emphasizes the researcher's vision in seeing the symbolic order of communication that occurs in communication. The results of the analysis are described in the form of a draft research report as is generally a research report.

RESULTS AND DISCUSSION

Coverage of Literacy Learning Materials Relevant to Bandung Masagi's Values in Elementary School

The curriculum is closely related to efforts to realize quality education because the curriculum has a strategic and decisive role in the implementation of education. In the curriculum, objectives, learning materials, methods used, and assessments have been formulated to determine the extent to which the learning objectives have been achieved. In Indonesian language subjects in elementary schools, literary learning includes two subjects, namely poetry and fairy tales.

The distribution of basic competencies (KD) for learning literature is much higher in the high class than in the low class. This is because the lower grade students have just been introduced to literary works. Meanwhile, high school students are more than able to observe children's literary works in the form of poetry and fairy tales by describing, looking for relationships, and comparing literary works.

In learning literature in elementary schools, reading and writing or basic literacy are very necessary to dig up information in learning literary appreciation, for example reading fairy tales or writing poetry. Children's literature is not limited by who the author is, but for whom the work was created. This is commensurate with what is explained by Sarumpaet (2010) that children's literature is literature that is read by children which in the process requires guidance and direction from adult members of society. In other words, children's literature may be the work of adults, but it contains stories that reflect children's feelings, children's experiences and can be understood and enjoyed by children according to their knowledge.

In the 2013 curriculum (Ministry of Education and Culture, 2014) it is also explained that language is the driver of knowledge, where language is a means of conveying knowledge. In other words, students will need reading skills as a technique to master various other subjects and it can be said that student learning success is strongly influenced by their ability to read. This is because each subject aims to impart information to students, and that information is in the form of reading.

Learning literature in schools, especially elementary schools, is to motivate students to love literary works. In the end, reading and writing literary activities will encourage children to have the same interests in various fields so that children will get and easily remember the new information they get.

The Value of Bandung Masagi's Local Wisdom in the West Java Province Folklore Collection Book

Bandung Masagi is a way to instill character in children based on local wisdom, which is based on the Sundanese philosophy of life, namely the values of Silih Asih, Silih Asah, Silih Asuh, and Silih Wawangi. In the book Collection of Folklore of West Java Province which has been analyzed previously, the book contains the values of Bandung Masagi that appear in each sub-story both from the theme and the characters.

The value of Silih Asih is value-oriented to the meaning of behavior or attitude that has empathy, compassion, tolerance, sympathy for the life around it or has a high social sense, dominated by the value of the caring character that appears 5 times. While the value of Silih Asah which is oriented to the value of improving the quality of thinking, honing the ability to sharpen the mind with the forging of knowledge and experience, appears to be shown by the value of the critical, initiative, considerate, creative, and responsible character.

Silih Asuh is oriented to the value of compassion in concrete actions, one's the pragmatic attitude in society, self-existence, applying self-potential in society, older people must be more respectful, others must take care of each other, younger people must be able to

protect and give. A good example is dominated by the emergence of patient characters in these stories. *Silih wawangi* is oriented to the meaning of giving positive values, has the ideals of a well-organized nation, where everyone knows their respective place or position and helps each other to look after each other so that they become a harmonious whole such as the character of helping each other in every story in the story. West Java Province Folklore Collection book.

Adaptation of Bandung Masagi Values in Literature Learning in Elementary Schools

Bandung Masagi is a way to instill character in children based on local wisdom, which is based on four basic values, namely religion (faith or religion), character (morals), intelligence (science), and physical and mental (healthy). From interviews with informants, informants have been able to explain and understand the nature of Bandung Masagi appropriately. Bandung Masagi is one of the Bandung city programs that is implemented including an educational unit curriculum that emphasizes character as by Pancasila and the 1945 Constitution of the Republic of Indonesia so that there are no more problems faced by students such as delinquency, physical and psychological violence, the burden of learning self-concept and so on so that the urgency is felt.

A program that is formed has a purpose, as well as Bandung Masagi. The Bandung Masagi Program aims to realize the character of the Bandung Masagi students, namely a generation that is honest, tough, sensitive, caring, brave, diligent, critical, initiative, creative, friendly, responsible, which is reflected in

religious attitudes, wisdom towards one's own culture, environmental love, love for towards the nation and country based on the philosophy of penance, compassion, penance, and penance. This is in line with the opinion of the informant when asked about the purpose of the program, which in essence is to create students who have superior characters.

The vision and mission of Bandung Masagi are almost similar to the vision and mission of the YK information school, where the school has a mission to create graduates who are religious, polite (cultured), creative, active, and intelligent in positive ways. Indeed, broadly speaking, Bandung Masagi's mission in developing the Bandung Masagi program is to facilitate the development of all Bandung City students in developing their potential and creating a generation that has good morals, loves and has Sundanese cultural skills, has conservation concern and protects the environment for the sustainability of life. and to realize the character of students who care and love the homeland.

The four basic values are religion (faith or religion), character (morals), intelligence (science), and physical and mental (healthy) which are used as benchmarks for the Bandung Masagi. Adaptation has the meaning of adjusting a material according to needs. In learning literature, of course, creative steps are needed to be able to take advantage of the values of Bandung Masagi as a source of learning. It is also necessary to pay attention and consider so that the learning does not change its function into learning regional literature. The values of local wisdom, especially Bandung Masagi can be used as

an element of building the work of students in their work.

First, The learning system can be started with a learning orientation related to the subject that is oriented and committed to the value of local wisdom to be used as a medium as well as a learning resource. Second, it can be explored by students through the guidance of educators, both individually and in groups. This exploration can be applied in providing creative space for students, such as linking material to reflecting local wisdom into the literary field. Fourth, students should present their work and ideas. Finally, the fifth is evaluating each student's achievement.

CONCLUSION

In Indonesian language subjects in elementary schools, literary learning includes two subjects, namely poetry and fairy tales. The distribution of basic competencies (KD) for learning literature is much higher in the high class than in the low class. This is because the lower grade students have just been introduced to literary works. The book contains the values of Bandung Masagi that appear in each sub-story, both in terms of themes and characters. The four basic values are religion (faith or religion), character (morals), intelligence (science), and physical and mental (healthy) which are used as benchmarks for the Bandung Masagi. In learning literature, of course, creative steps are needed in order to be able to take advantage of the values of Bandung Masagi as a source of learning. It is also necessary to pay attention and consider so that the learning does not change its function into learning regional literature. So, the researcher recommends the five creative steps in

orientation, exploration, creation, presentation, and evaluation.

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