

# CHILDREN'S STORY BASED ON LOCAL CULTURE AS A BASIC SCHOOL LEARNING SUPPLEMENT

Komang Trisna Mahartini  
STAHN Mpu Kuturan Singaraja

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## **ABSTRACT**

*Children's stories can be lifted from many sides and backgrounds. However, the story that feels good should be adjusted to the environment in which the student is studying. In this case, stories based on Balinese local culture is one of the effective means of instilling values, morals, and knowledge into students. Stories in Balinese culture are called satua. Potential local culture-based children's stories as a learning supplement for elementary school students. Learning to use children's story books is very suitable to the characteristics of elementary school children who are in a concrete operational stage. In stories, students will be faced with a story that can be directly related to their life or experience in the real world. Especially if the children's story is related to the local culture of Bali. Stories in Balinese local culture are called satua. The story (satua) of Bali is chosen because there is an assumption that a child will learn meaningfully from the place where he lives. For that reason, in the story (satua) Bali contains a lot of moral values that can indirectly shape a child's good character. It is hoped that learning in elementary schools can use the story (satua) of Bali as a supplement in learning.*

**Keywords: Children's Stories, Local Culture**

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## **I. INTRODUCTION**

At present, the development of science is happening very rapidly and it affects the development of society. The community tries to make changes that are in accordance with the conditions that occur at this time so that a new pattern of behavior, values, and norms are formed that are in line with the demands of community development. According to Dantes (2014), the young generation not only acts as recipients of inherited cultural values, but also as inventors and cultural developers.

In accordance with the 2013 curriculum that students are required to understand the material, are active in discussing and able to solve problems logically, independently, and responsibly and have high courtesy and discipline. This is similar to that conveyed by Dantes (2014), namely the 2013 curriculum is designed with characteristics, one of which is

to develop a balance between the developer of spiritual and social attitudes, curiosity, creativity, cooperation with intellectual and psychomotor abilities. However, there are various social problems in the community that illustrate the occurrence of moral degradation of the nation, which makes the pattern of education implementation cornered.

To improve the pattern of education is not an easy matter. One potential effort that can be developed is the use of children's story books in learning. Children's story books are chosen not without reason. Children's story books are more efficient in instilling the values of attitude to students. This statement is supported by the results of research conducted by Dr. Mona M. Farid in 2012 entitled "*The effect of a story-based programme on developing moral values at the kindergarten stage*", who found

that the use of stories had a positive effect on the development of children's moral values. It was revealed that *"By guiding children to identify the moral value in a story, they will indirectly learn the moral lesson"*. That means, students will immediately experience learning about values through identifying the moral values contained in the story. This indicates that children's story books are effective in teaching and instilling the values of attitudes into children / students. In addition, according to Tarigan (1995), children's story books are very useful to achieve children's thinking and imagination.

When dealing with stories, children will visualize the story according to their imagination. Therefore, children's story books are considered effective as a learning supplement for elementary school children.

## **II. DISCUSSION**

### **2.1 Education in Indonesia**

The pattern of adult education is directed to intensify the culture of literacy, given the low level of literacy of Indonesian children. School literacy movement (GLS) is the ability to access, understand, and use things intelligently through various activities, including reading, viewing, listening, writing, and / or speaking. Based on data from PIRLS and PISA available in [www.pk-plk.com](http://www.pk-plk.com) (2016), it is known that in PIRLS 2011 *International Results in Reading*, Indonesia ranks 45th out of 48 participating countries with a score of 428 from an average score of 500. PISA 2012 shows that Indonesian students are ranked 64th with a score of 396 from the average score of 496 OECD. PIRLS and PISA data, especially in reading comprehension skills, shows that the competence of Indonesian students is low. According to Faizah, et al (2016) in general the aim of the school literacy movement is to direct students to become lifelong learners through the cultivation of the literacy ecosystem. To realize this, it is not only

necessary to make habituation, but also supporting facilities, namely learning resource books. Thus, books used by students as learning resources should be able to stimulate the interest in literacy (reading and writing) of students.

The children's story book is also able to stimulate students' interest in literacy indirectly. Research conducted by Astawa, et al (2015) on the influence of storybook-based inquiry learning on reading interest and student reading learning outcomes shows that, storybook-based inquiry learning has a significant effect on reading interest and student reading ability. The results are positive and more optimal compared to conventional models.

Keep in mind that, children's story books can be lifted from many sides and backgrounds. However, a story that feels good should be adjusted to the environment where the student is studying. In this case, stories based on Balinese local culture is one of the effective means of instilling values, morals, and knowledge into students. According to Vygotsky in Mutiah (2010) it is said that children find knowledge in their social world or environment. Local culture consisting of beliefs, values, knowledge, structured relationships, symbolic systems of oral and written language is very important in attitude learning. Defending local culture amid the swift currents of globalization is one important thing to do.

Students' love for local culture must be grown from an early age, the implication can grow a sense of belonging to the local culture so that it can be used as a tool to filter out the negative impacts of globalization. Cultural diversity behind each student requires the teacher to have a broad insight into the socio-cultural conditions that exist in the environment in which the teacher teaches.

## 2.2 The Nature of Children's Stories

Oral folklore consists of myths, legends and fairy tales (Danandjaja 1984). Tales are short stories that are not bound by time, place and have no real character, full of fantasy events in the form of miracles that cannot happen in real life because they are contrary to the laws of nature. According to Tarigan (1995) defines that children's storybooks are books that place the eyes of children as the main observer, children's eyes as the focus. Child literature is literature that reflects the feelings and experiences of today's children, which can be seen and understood through the eyes of children.

According to Tarigan (1995), as for some of the benefits of children's story books, among others: (1) honing thinking power, creativity and imaginative; (2) media to instill values and ethics; (3) stories can be as multiple intelligences; (4) as a first step to foster children's interest in reading; and (5) developing emotional and spiritual intelligence

Efforts to instill spiritual attitudes and social attitudes in the content of learning in high school elementary schools can be grown through children's stories, because children's stories contain messages that can be conveyed more interestingly so that students do not feel patronized. According to Danandjaja (1984) there are several benefits of storytelling, namely: (1) As a means to convey advice and examples; (2) Forming good behavior in accordance with the mission contained in the story; (3) Conveying religious teachings; (4) As a means of entertainment, simple, effective and interesting; (5) Stimulate language development; (6) Stimulate moral development; (7) Stimulating Creativity; (8) Improve communication skills; and (9) Introducing norms.

## 2.3 Bali-based Local Culture Story

In Balinese culture, it is known that *satua* means tales. The active form of the word *satua*

is *masatua* which means telling stories. In the Balinese literary repertoire, the word *satua* is not only imposed on the genre of free oral literature called fairy tales but also on other literary genres such as speech with a slightly different meaning, namely advice (Nuarca, 2009: 91). Through fairy tales can shape the character of students from an early age. There are eighteen (18) characters, character values and national cultural education (Center for Curriculum, Cultural Development and National Character and Education: School Guidelines, 2009) that need and must be developed in the learning process, namely: religious, honest, tolerant, disciplined, work hard, creative, independent, democratic, curiosity, spirit of nationality, love of the homeland, respect for achievement, friendly / communicative, love of peace, love of reading, caring for the environment, caring for the social and responsibility.

The values of the nation's character and culture can all be represented by values in fairy tales. According to Made Taro in Guna (2014) "the world of students is a world that should be filled with playing activities, listening to stories, and also singing". One of the characteristics of early grade students is to have high curiosity. One of the activities they enjoy is listening to stories or fables. Made Taro dalam Guna (2014) also argues that "listening to stories is in great demand by students who directly impact on themselves". In essence, according to Made Taro, all stories of children / fairy tales teach that humans live in peace, uphold the truth, respect human dignity, respect honesty, demand justice and prosperity, and others.

Learning with local cultural values is one of the new and widely developed teaching and learning strategies. Culture-based learning is the creation of a learning environment and designing learning experiences that integrate culture as part of the learning process. This approach is based on the recognition of culture

as a fundamental part of education, expression, and communication of ideas, as well as the development of knowledge. In learning with cultural values, culture is integrated as a tool for the learning process to motivate students to apply knowledge, work cooperatively, and perceive linkages between various fields of science. As a learning strategy, culture-based learning encourages imaginative, metaphoric, creative thinking, and also culture-conscious processes. Learning about local culture makes the learning process an exploration arena for students and teachers in achieving understanding and achieving rational understanding. In addition, it also realizes the development of skills until expertise is reached, as well as seeking strategies to achieve understanding and develop these skills. Learning with local culture also makes culture an arena for students to transform their observations into creative forms and principles about nature and life. Through this approach students do not merely copy and or accept the information conveyed, but can create meaning, understanding and meaning from the information obtained.

The characters that are most liked by children are good-hearted, funny and smart characters. Through storytelling (satua) students get several benefits, namely the fulfillment of characters that become role models for children, can distinguish good and bad deeds, and add insight into Balinese local culture. Some media that can be used for listening to stories (satua) include pictorial story books, videos about certain stories, and modeling or role playing. So that the high-class children understand the core of the moral messages contained in the story / satua.

There are several Balinese stories or situations based on local culture, including: 1) *I Siap Selem teken Men Kuwuk*; 2) *Men Sugih teken Men Tiwas*; 3) *I Kekua teken I Bojog Memaling Isen*; 4) *Ketimun Mas*; 5) *Pan Balang Tamak*; 6) *I Bawang teken I Kesuna*; 7) *I Belog*;

8) *Jayapraa lan Layonsari*; 9) *Kunang-kunng Ngaba Api (I Garga)*; 10) *Cupak Gerantang*; 11) *Ni Tuwung Kuning*; 12) *Pan Cubling teken Men Cubling*; 13) *I Bulan Kuning*; 14) *Maya de Nawa*; 15) *Ramayana*; 16) *Rajapala*; 17) *Asal-usul Buleleng*; 18) *I Durma*; 19) *I Kedis Sangsyah*; 20) *Pedanda Baka*; 21) *I Tuma teken I Titih*; and so forth. How can these Balinese parents instill a variety of values and moral messages in terms of both spiritual and social. In the story is told about the plays which in his life were less fortunate. Here's a snippet of the story *I Bawang Teken I Kesuna*. ***"I Bawang laut megedi sambilange ngeling sigsigan. Di subane ngutang umah, neked kone ye di tukade ketemu ajak kedis crukcuk kuning. Ditu I Kedis Crukcuk Kuninge kapilasa teken unduk I Bawang. I Bawang gotola, baanga emas-emasan, marupa pupuk, subeng, kalung, bungkung, gelang muah kain sutra"***. From the footage, it appears that I Bawang is always grateful even though he hates his mother and stepbrother. Likewise with the story of the very poor Men Tiwas, but in the course of his life he gained a lot of gold because he was always grateful for what he had.

The story (satua) of Bali can teach the values of spiritual and social attitudes. And it is very possible that the story (satua) of Bali can bridge the delivery of learning material. For example in a piece of satua *I Siap Selem teken Men Kuwuk*. ***It is told about the mother hen who is obliged and responsible for protecting her children from the attack of Men Kuwuk. Similarly, chicks are entitled to obtain protection from their parents.*** The story (satua) can teach Citizenship Education material. Citizenship Education is one of the subjects that focuses on establishing themselves as Indonesian citizens who understand and are able to exercise their rights and obligations to become intelligent, skilled and characterized Indonesian citizens who are mandated by Pancasila dan UUD 1945 (Supriatna dalam Sumarna, 2014).

Based on these standards, it is very good if learning in the classroom is equipped with Balinese as a support for learning success. However, it is still necessary to select the Bali unit that is in accordance with the learning material that is taught. Thus, various stories (satua) of Bali can bridge the delivery of material in learning effectively.

### III. COVER

Potential local culture-based children's story books as learning supplements for elementary school students. Learning to use children's story books is very suitable to the characteristics of elementary school children who are in a concrete operational stage. In stories, students will be faced with a story that can be directly related to their life or experience in the real world. Especially if the children's story is related to the local culture of Bali. Stories in Balinese local culture are called satua. The story (satua) that can be used as a supplement in learning including: 1) *I Siap Selem teken Men Kuwuk*; 2) *Men Sugih teken Men Tiwas*; 3) *I Kekua teken I Bojog Memaling Isen*; 4) *Ketimun Mas*; 5) *Pan Balang Tamak*; 6) *I Bawang teken I Kesuna*; 7) *I Belog*; 8) *Jayapraa lan Layonsari*; 9) *Kunang-kunng Ngaba Api (I Garga)*; 10) *Cupak Gerantang*; 11) *Ni Tuwung Kuning*; 12) *Pan Cubling teken Men Cubling*; 13) *I Bulan Kuning*; 14) *Maya de Nawa*; 15) *Ramayana*; 16) *Rajapala*; 17) *Asal-usul Buleleng*; 18) *I Durma*; 19) *I Kedis Sangsyah*; 20) *Pedanda Baka*; 21) *I Tuma teken I Titih*; and so forth. The story (satua) of Bali is chosen because there is an assumption that a child will learn meaningfully from the place where he lives. For that reason, in the story (satua) Bali contains a lot of moral values that can indirectly shape a child's good character. It is hoped that learning in elementary schools can use the story (satua) of Bali as a supplement in learning.

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