

KOMERING FOLKLORE AS ONE OF THE LEARNING MEDIA OF INDONESIAN SUBJECT IN THE CONCEPT OF FREEDOM TO LEARN AT THE VOCATIONAL HIGH SCHOOL LEVEL AT OKU TIMUR

1st Lailatul Fitriyah¹, 2nd Yopi Novanda², 3rd Neti Kartini³
{lailatul@unuha.ac.id¹, yopinovanda@unuha.ac.id², netikartini14@guru.smk.belajar.id³}

Nurul Huda University, Indonesia¹²³

Abstract. This research is qualitative research that figures out the process of Indonesian teaching and learning process in the Vocational Senior High School (SMK) in OKU Timur which uses the Komering folklore as a learning medium in the concept of independent learning. Komering is an ethnic in Sumatera Selatan. Komering folklore that has grown and developed hereditary in OKU Timur in the implementation of independent learning concept, is able to make the teaching and learning process free and fun for the teacher and student, and which is expected to stimulate creativity and innovative abilities. The students can learn and reflect the character of folklore as a good model. The research technique of collecting the data in this study is conducted interview directly. There are three oral and undocumented Komering folklores as the result. Those are Seharuk Pintor, Anak Raja Pitu and Sidang Belawan.

Keywords: Independent Learning, Folklore, SMK.

INTRODUCTION

Education is a conscious and planned effort in the process of mentoring and learning for individuals so that they grow and develop into independent, responsible, creative, knowledgeable, health and human beings. Based on the Law no. 20 of 2003 (quoted by Suyadi, 4), Education is a conscious effort and planned in guiding process and learning process for being responsible, creative, educated, healthy and wise human. According to Adiputra (2021), "Education is explanation fort made to improve human quality." Lelgeveld is quoted by Suriansyah, 2011 gives the notion that education is an effort to influence, protect and provide assistance aimed at the maturity of their students or in other words helping students to be capable enough to carry out their own life tasks without the help of others.

According to Dewey (Quoted by Suriansyah, 2011), "The concept of education implies a process of experience, because life is growth, education means helping inner growth without being limited by age. The growth process is the process of adjusting to each phase and adding skills in one's development. As the understanding that education is intended to make humans as knowledgeable and noble human beings. So, the implementation of education itself must have goals that must be achieved. According to Hidayat (2019), "The essence of the purpose of education is to lead human children to become complete human beings who are independent and can be responsible for themselves and their environment." Supported by Bloom's opinion (quoted by Sofyan Mustoip, 2018), educational goals are divided into three categories, among others.

- a. Cognitive (*head*), is the aim that orients towards individual abilities in knowing the world around them, including intellectual or mental development.

- b. Affective (*heart*), is the aim that orients towards the development of feelings, attitudes, and values or moral and emotional development.
- c. Psychomotor (*hand*), is the aim that orients towards the development of skills that contain motor elements.

Based on the expert opinion above, education is a conscious and intentional effort to design, shape, influence and train someone with the aim of making good quality human resources and benefits in accordance with their nature as whole human beings.

The latest curriculum used in Indonesia is the 2013 curriculum and now there are several schools that are already using the new paradigm curriculum, including driving schools and vocational centre of excellence, which are required to use this new paradigm curriculum. In relation to the current curriculum, the concept of independence promotes freedom in a conscious effort to get a good education. Independent learning aims to improve the competence of graduates, both *soft skills* and *hard skills*, so that they are more prepared and relevant to the needs of the times, preparing graduates as future leaders of the nation who are superior and have noble personalities.

In line with this, as a vocational high school (SMK) that prioritizes the graduates produced can be ready to work and have competencies that are in accordance with the needs of the times without leaving the ancestral personality. However, the implementation of the concept of independent learning in Vocational High Schools focuses a lot on learning about technology and science, so that the ancestral personality is not emphasized enough. This concern is related to the large number of students who are not familiar with culture and customs as well as local wisdom. This culture and customs as well as local wisdom refer to recognition through a learning process and an independent curriculum that has been implemented in each respective region. Each region has a different culture and local wisdom that can be used as student identity.

OKU Timur has cultural and local customs that can be used as learning media. OKU Timur is one of the districts in South Sumatra which has the Komerling tribe as an indigenous tribe who has a wealth of Komerling literature and language. One of the riches of local wisdom or Komerling literature in question is Komerling folklore. In the past, the Komerling people who lived in East OKU became the original owners of teaching small children through folklore, however, as time went on, this was no longer used because the children had already been taught at school. Many OKU Timur children do not know about Komerling folklore. In fact, Komerling folklore is no less interesting than folklore from other regions. The reason why Komerling folklore is not widely known is because it is not taught in schools, Komerling folklore is only told at home and is limited to oral stories.

The concept of independent learning that is applied at this time can be used to raise the story of the Komerling folklore through learning Indonesian at the OKU Timur Vocational School level. This is included in a way to the basic competencies of learning Indonesian which contains appreciation of literature. Previously, only national literature was used, so Komerling literature can also be introduced. So, it is hoped that the implementation of the concept of independent learning at the SMK level can be achieved as it should be without leaving local wisdom.

RESEARCH METHOD

In this study, a descriptive method is used in which the data collected is in the form of words, pictures, and not numbers. This study aims to reveal various qualitative information that is researched and full of nuances to accurately describe the properties of a thing, phenomenal conditions and is not limited to data collection but includes analysis and interpretation. Qualitative analysis is focused on showing meaning, research, clarification, and placement of data in their respective contexts and often describes them in the form of words. In addition, data collection was carried out by means of direct interviews with indigenous Komerling people who understand Komerling folklore. The age of the informant is 50-75 years. The resource persons were selected by looking at their knowledge of Komerling oral literature which was passed down from generation to generation orally.

RESULT AND ANALYSIS

1.1 Indonesian Teaching and Learning Process in Vocational High School Level

The scope of Indonesian language subjects in the Education Unit Level Curriculum includes components of language skills and literary abilities which include (a) listening aspects, (b) speaking aspects, (c) reading aspects, (d) writing aspect, (e) literature and (d) vocabulary (Depdikbud, cited by Syamsudin & Misro, 2020). The scope of the basic competencies of Indonesian language lessons is divided into three domains, namely attitudes, knowledge and skills (Priyatni, 2015). The concept of independent learning is to give freedom to students and teachers to create fun learning and produce innovation and creativity as a result of the learning process. In practice, this can be done in a way Indonesian language learning in literary appreciation is learning to understand human values in works that can be related to human values in the real world. According to (Aziz, 2014) there are several principles in the implementation of Indonesian language learning in literary appreciation. These principles are as follows.

- a. Learning literature serves to increase the sense of sensitivity to the nation's culture.
- b. Learning literature provides inner satisfaction and enrichment of aesthetic power through language
- c. The study of literary appreciation is not a lesson in history, flow, and literary theory.

Learning with the concept of independent learning can aim for students to gain literary experience, appreciate and express literature. This learning can be done by reading works, listening to works, making literary works and performing literary works. So that in this case students are given the freedom to appreciate literature in the best way they can. The teacher in the process can freely direct students to choose what literary works to study. One way is to direct students to appreciate literary works in the form of the folklore of Komering. This is intended so that teachers can direct their students to be creative and innovative without abandoning Komering's local wisdom.

1.2 Vocational High School (SMK)

The Center for Excellence Vocational School is a comprehensive breakthrough aimed at responding to challenges in the context of improving the current condition of Vocational Schools, so that they are more in line with the needs of the world of work, "explained the Minister of Education and Culture (Mendikbud) Nadiem Anwar Makarim when delivering his presentation. The Center of Excellence Vocational School program aims to produce graduates who are absorbed in the world of work or become entrepreneurs through in-depth and comprehensive alignment of vocational education with the world of work. The schools selected in the Center of Excellence Vocational School program are expected to become references and provide incentives to encourage quality and performance improvement in surrounding Vocational Schools.

Vocational high school or SMK is a form of formal education unit that organizes vocational education at the secondary education level as a continuation of SMP, MTs, or other equivalent forms. Schools at education level and type of vocational can be named Vocational High Schools (SMK) or Vocational Madrasah Aliyah (MAK), or other equivalent forms (National Education System Law Number 20 of 2003). According to Wibowo (2016) "The learning process in SMK requires students to have three domains of competence, namely cognitive, affective, and psychomotor. Vocational High Schools are required to be able to create Human Resources (HR) that can adapt to advances in science and technology.

1.2 Komering Folktales Komering

Folktales were born and developed from generation to generation in the East OKU community and are passed down by word of mouth from generation to generation. There are many developed Komering folklore, but many have not been documented in writing. This research seeks to raise the folklore of Komering to be introduced to students and teachers in the concept of

independent learning, where teachers and students at the SMK level can appreciate the Indonesian language learning process as freely and as well as possible. These folklores include the following,

a. Seharuk Pintor

Seharuk Pintor tells about the life of an orphaned boy who lives with his grandmother. In the story, Seharuk has intelligence that allows him to enjoy life without being sad because his parents left him. As abandoned by his parents, he lives with his elderly grandmother. They both live in a hut on the banks of the Komerling river which protects them from the heat and rain. They work as farmers in their daily lives. (Results of interview with Mr. Abdul Roni, 6 December 2022)

b. Raja Pitu's Children

This folklore tells about the life of a king who had 7 daughters. The seven daughters of the king were overweight. Their hobbies are eating and lazing around, so they only rely on the luxurious life provided by their parents. Every day they can spend 7 sacks of rice, 7 sacks of corn along with 7 types of side dishes. This is what makes the king sad because all of his descendants do not reflect as a princess. The cause of the king's sadness was his regret because from the moment they were born they always gave whatever their daughters asked for. (Results of interview with Ms. Ernawati, 4 December 2022)

c. The Belawan Congregation

The Belawan Congregation is a prince of the heavenly kingdom who transforms into an eagle chick. The Belawan congregation has a very handsome face and a strong body. The reason why the prince incarnated was to save a Youngest Princess who was suffering from living in the forest beside the Komerling river who was being tortured by her older sisters. The Belawan congregation turned into a bird because the youngest daughter has a closed personality but loves animals (interview with Mr. Abdul Roni, December 6, 2022).

CONCLUSION

The concept of independent learning which has begun to be implemented in Indonesian education today, gives teachers and students at the SMK level the freedom to generate creativity and free innovation. So that it becomes a good opportunity to develop, including in terms of the teaching and learning process. Learning Indonesian can provide a way for Komerling local wisdom through Komerling folklore to be recognized and loved by SMK level students by being introduced to learning about literary appreciation. The folklore is Seharuk Pintor, Son of King Pitu and the Belawan Congregation. Folklore can give students a good role model through the characters and characterizations in the folklore. The folklore can also provide a clear description of the life of the Komerling people on the banks of the Komerling river in East OKU.

References

- Adiputra, NP (2021). *Era Society 5.0 Learning in the Pandemic Era*. Yogyakarta: CV Budi Utama.
- Aziz, SA (2014). Folklore One Learning Media. *Bastra*, 1(1), 97-104.
- Priyatni, ET (2015). *Indonesian Language Learning Design in the 2013 Curriculum*. Jakarta: Bumi Aksara.
- Sofyan Mustoip, MJ (2018). *Implementation of Character Education*. Surabaya: CV. Jakad Publishing.
- Suriansyah, A. (2011). *Educational Foundation*. Banjarmasin: Comdes-Kalimantan.
- Suyadi. (2018). *Character Education Learning Strategy*. Bandung: PT Juvenile Rosdakarya.
- Syamsudin, MI, & Misro. (2020). Innovation In *Indonesian Language Learning in Schools in the 5.0 Era*. Proceedings of the National Education Seminar for Postgraduate Programs at PGRI University, Palembang, 574-587.

1st Lailatul Fitriyah¹, 2st Yopi Novanda², 3st Neti Kartini³

Komerling Folklore as One of the Learning Media of Indonesian Subject in the Concept of Freedom to Learn at the Vocational High School Level at OKU Timur

Wibowo, N. (2016). *Efforts to Minimize the Competency Gaps of Vocational High School Graduates with the Demands of the Industrial World*. *Journal of Technology and Vocational Education*, Volume 23, Number 1, 45-60.