NEEDS ANALYSIS OF LOCAL MILLENNIAL FAIRY TALES TEXTBOOKS DEVELOPMENT

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Abstract

The main objective of this study is to describe the needs of students and lecturers on the development of local-based fairy tale textbooks. This research was conducted at the Indonesian language and literature education study program FKIP UTP. The type of this research is qualitative descriptive. Techniques for data collection used questionnaire and interview. The sample involved sixteen students and two lecturers of Sanggar Sastra course. This research utilized fairy tales as a way to get to know South Sumatra culture in the learning process, especially in Sanggar Sastra course. This study used open and close ended questionnaires. Meanwhile, structured interview was also used to get complementary answer. The results of the study proved that most young people are more familiar with Korean drama than the story of the Bitter Tongue. In addition, the results of the questionnaire indicate that 100% of the sample stated “yes” if the South Sumatra folklore was used as a reference in writing present tales; 61.11% of the sample stated that they “did not” know the South Sumatra folklore; 88.88% of the sample thought that it was very appropriate if the local story of South Sumatra used brief and concentrated teaching book, containing of the understanding of fairy tales, examples, and exercises. Based on the data from the research results, it can be concluded that it is necessary to develop textbooks about fairy tales in Sanggar Sastra course. Textbooks are chosen because they can facilitate students to study, both in groups and individually.

Keywords: Needs analysis, fairy tales, local.

1. Introduction

Nowadays, the development of the textbooks form is very varied as it is not only in the form of prints but also in the form of e-books, PDF books, online tutor systems, and lecture material through videos. The Ministry of Research, Technology, and Higher Education has affirmed that the nature of tertiary textbooks are texts written by lecturers in order to support the subject matter of their lectures, textbooks are presented in order to open up
more horizons (Wibowo, 2016, p. 13). In addition, based on the Ministry of Research, Technology, and Higher Education, textbooks are handbooks for subjects written and compiled by experts in related fields and fulfilling the rules of textbooks and officially published and disseminated. In each textbook written by lecturers and other writers, it must be in accordance with the format of the Kemristekdikti, namely (1) typed in computers with Times New Roman letters, A4 paper sizes with a distance of 1.5 spaces along with softcopy on CD; (2) the number of pages of the book is not less than 200 pages, not including foreword, table of contents, and attachments; (3) book elements must consist of preface, table of contents, content divided into chapters, bibliography, glossary, indexes; and (4) textbook writing is included in teaching activities, namely developing teaching materials. From several formats that have been determined, designing textbooks does not take little time and requires a lot of inputs, especially the textbooks written for the development of courses, they need a lot of sources of references or references that support the presence of textbooks in a course.

This condition encourages the researchers to write textbooks in Sanggar Sastra courses. Nadya (2017, p. 451) stated that the Sanggar Sastra course is studied in the fourth semester of the Language and Literature Education Study Program at the University of Tridinanti Palembang. The scope of the Sanggar Sastra is also concentrated on efforts to encourage creativity and literary expression, both in writing, verbally and physically. Lectures are conducted with creative writing in the form of poetry, prose, and drama scripts. In this course, the form of student expression is poured through written expressions. The habit of writing the literary work is to train students’ skills and abilities to express what they feel, like, hate, or experience. Then, the results of the students’ writing will be staged to be performed, assessed, and appreciated.

Based on the researchers’ experience, Sanggar Sastra course had not been supported with textbooks based on the campus curriculum for nearly 5 years. During this time, the course references used books, modules, or other teaching materials taken from the internet or purchasing books online or offline. As the results, when the reference was taken based on general learning, researchers thought that this was normal, but if there was a special textbook containing of local information about an area developed through the learning process, it would certainly be better. Currently, researchers from South Sumatra wish to publish stories about South Sumatra as an effort to preserve and prove culture of South Sumatra and motivate students to learn more about it. One of the material developments in the Sanggar Sastra course is writing prose. From writing the prose, students can be invited to rewrite the old prose form in the form of fairy tales or other imaginary stories, the results of their own writing can be published so that if it is done continuously, the South Sumatra folklore will continue to be sustainable not only among parents but also among young people.

Indonesia experienced a crisis in various fields such as in the fields of education, economics, social and culture. Love and devotion to the nation are eroded because of the influence of the external lifestyle. Character needs to be formed and nurtured as early as possible to produce a better quality of the nation. Therefore, it is necessary to develop local culture-based education to preserve positive local culture. One way to preserve this culture is to introduce and familiarize children to hear, read folklore in their area (Christianti & Cholimah, 2015, pp. 1-2).

There are many inherited folklore which have noble values to shape the character of a child who is increasingly lost and unknown. For example, kindergartens in the home environment prefer translation stories from English or choose stories from Javanese culture
in learning. This happened because of the lack of available reading media from the local culture, especially South Sumatra itself.

Therefore, this research is the initial stage of development research based on needs analysis to explore the perceptions of understanding of students and lecturers in Sanggar Sastra courses. In addition, this study aims to describe the needs of students and lecturers on the development of local-based fairy tale textbooks and to know how many students and lecturers know about fairy tales or folklore in South Sumatra.

2. Literature Review

2.1 Need Analysis

According to Indonesian dictionary in the network (KBBI online), the word analysis is defined as an investigation of an event (essay, deed, etc.) to know the actual situation (cause, problem, etc.). Meanwhile, the word need is interpreted as needed, which is needed. Therefore, the meaning of the word analysis and needs when they are combined into a need analysis can be interpreted as an investigation of what is needed. Need analysis is usually used to design learning in which the results can be optimally used by the individual who need it.

2.2 Textbooks

Textbooks are one of the products among other scientific writing language products, such as dictates, modules, research reports, lecture assignments, undergraduate thesis, and post graduate thesis. Despite the different play systems of the language, scientific papers are still bound by a universal red thread called the value of scientific truth or truth in science. This should be observed because something can be said to be scientific if the values contained in it are in line with the scientific activities themselves, namely research processes, procedures, and products. Since textbooks are intended to broaden the horizons of student knowledge. (Wibowo, 2016, pp. 85-86).

Ismawati (2011, p. 144) states the steps for writing dictates, modules, and textbooks as follows: 1) study the curriculum which includes competency standards, basic competencies, indicators, subject matter, learning experience; 2) study the source of the book; 3) arrange the writing framework; 4) develop writing; and 5) evaluate writing.

2.3 Folklore

The old prose is a fiction or story that originally lived in the early community of the archipelago, then developed in traditional societies whose formation and distribution took place verbally and passed down from generation to generation. Old prose is better known as folklore because the story was born and close to the community, even its nature is populist. However, folklore in a broader sense and includes various types, including myths, folklore, dances, and beliefs in traditional societies. Emzir and Rohman (2016, p. 228) state that folklore is a part of the culture of a collective that is spread and passed down from generation to generation, in oral and example forms accompanied by gestures or assistive devices, traditionally and have certain variants.

Furthermore Emzir and Saifur (2016, p. 229) divide the oral tradition in its pure form in (1) people’s language (folk speech) such as accent, nickname, traditional rank, nobility; (2) expressions such as proverbs, proverb, ostentatious; (3) traditional questions (puzzles); (4) folk poetry such as pantun, gurindam, syair; (5) folklore prose stories such as myths, legends, and fables; and (6) folk songs.
Old prose is more appropriate term for accommodating folktales. One type of old prose is fairy tale. Fairy tale is a story whose source is purely from the imagination or imagination of the author and never takes place in reality (Suhita & Purwahida, 2018, p. 39). Fairy tales are prose stories whose contents are imaginary or only exist in the fantasies of the author (Emzir & Saifur (2016, p. 235). Another opinion is expressed by Sumiyadi and Durahman (2014, p. 98) that the source of written fairy tales can be based on the mind / our own imagination or a tale transformation that has existed all this time. However, in fairy tales, the solution uses more closed settlement techniques. Another thing that needs to be considered in fairy tales is something “impossible” can be “possible”, for example people can fly, etc.

Some examples of South Sumatra folklores presented by Ratnawati, Sri and Abdul (2018, p. 151), such as (1) the story “Dayang Merindu” tells the origin of the bidder race, which is the usual boat rowing competition was held on 17 August when the Palembang people commemorated the independence day of the Republic of Indonesia or at the time of the holding of another important event in Palembang; (2) the story “The occurrence of Telaga Swidak” is a story related to the name of the place in Seberang Ulu II known as Naga Swidak. Then, Ratnawati (2017, p. 128) presents another story, namely the story of “Raja Nur Alam”. According to this story, Palembang is the origin of several kingdoms or other regions around it and the origin of human/civilization.

3. Research Method

The type of this research is qualitative descriptive. Ismawati (2011, p. 112) states that descriptive research is a non-hypothetical study so that it is not necessary to form a hypothesis. In addition, qualitative data is described by words or sentences separated according to categories to obtain conclusions.

The techniques for data collection used questionnaire and interview. The research sample was 16 students and 2 lecturers of Sanggar Sastra course. This research utilized fairy tales as a way to get to know South Sumatra culture in the learning process, especially in Sanggar Sastra courses. The type of questionnaire used was in the form of open and closed-ended questionnaire. Meanwhile, the structured interview was used to get the complementary answer.

Questionnaires were given to students and lecturers for needs analysis. The stage that the researcher did in analyzing the questionnaire data, namely: (1) questionnaire data were checked and classified; (2) data were analyzed based on answer choices; (3) data were described; and (4) researchers drew general conclusions from the description of existing data. The results of the analysis were described as initial identification of the needs of the developed textbook. Meanwhile, the interview data were described to complete the available answers from the questionnaire.

4. Results and Discussion

4.1 Results

Data of this study were obtained after the questionnaires were distributed to lecturers and students. From the questionnaire, the questions used were divided into four broad outlines, namely (1) interest in Sanggar Sastra courses; (2) development of textbooks writing tales; (3) knowledge of the local area, South Sumatra; (4) knowledge of developing folklore/tales in South Sumatra.
First, Sanggar Sastra course, which has 2 credits, has its own appeal for students of the Indonesian language and literature education study program FKIP UTP. For students, this course is the culmination of all the creations, expressions, and imagination that they can put into writing. Nearly 88.89% said that it was very important for the existence of Sanggar Sastra courses, while 11.11% stated it was important. The results of this interest led to a variety of learning resources that were used as references, such as reference books, modules, and the internet. The learning sources between books and the internet were assessed by respondents at 44.44% while module usage only at 11.11%. In addition, Sanggar Sastra is an interesting course so 88.89% of respondents like this course, only 11.11% consider it normal. Related to the learning resources used, respondents answered 94.44% agree if there are learning resources in the form of textbooks especially in Sanggar Sastra courses. As many as 94.44% of respondents agreed if one of the materials developed in the Sanggar Sastra course is a South Sumatra tale. The respondents’ reasons were also varied, such as to make cultural values still existed, they had to be redeveloped, originating from South Sumatra but did not know the stories from South Sumatra, to feel a different atmosphere, to make fairy tales from their locality, to make Sumatran outsiders know about South Sumatra, etc.

Second, 94.44% of respondents hoped for learning resources or textbooks especially in Sanggar Sastra courses and one of the materials developed in the Sanggar Sastra class containing South Sumatra fables. As many as 83.33% of respondents wished that textbooks would write fairy tales contain the notion of fairy tales, fairy tale elements, fairy tale examples, and exercises. Respondents hoped that before the writing step began, they would be taught the techniques of writing fairy tales first, because they thought that writing tales was easier than writing short stories. Even though the structure was almost the same, but fairy tale was added with a little fantasy. Regarding to the presentation of fairy tale writing in the textbook, the respondents were more interested in brief and concentrated form because 100% of their opinions were the same. It was also appropriate with the example given later, 100% of respondents chose to step the work sequentially and easy to understand.

Third, it was about knowledge of the local area, South Sumatra. As many as 100% of respondents thought it was necessary to preserve and recognize the local culture of South Sumatra. In the other words, they worried about the era that introduced more outside culture than local culture. From the discussion that was often conveyed by respondents during the lectures, there were words that often spoken. They are saranghaeYo, oppa, daebak, aegyo or discussion about Korean drama that they are willing to watch in many series until morning. This concern was increasingly answered by the recognition of respondents who answered 88.89% for the ignorance of the local culture of South Sumatra. Some respondents knew more about regional languages, tribes, traditional foods, and customs. Only 5.56% did not know about this traditional food in South Sumatra, especially they are more familiar with Pempek.

Fourth, 88.89% of respondents said they were from South Sumatra. However, on average they did not know their own folklore. Unfortunately, they did not either read or hear about their own folktaleS. A total of 77.78% said they had never read and had never heard of South Sumatra folklorEs, although not all of them had read. Then, this condition had become a form of beginning to lose the preservation of South Sumatra’s culture. It happened to this millennial generation, especially to the next generation. 100% of respondents strongly agree that South Sumatra folklore was used or developed as a reference in writing South Sumatra fables. These facilities helped their work in writing fairy tales. There were folklore used as a source of reading in advance to explore ideas, then added a little fantasy to develop the imagination of the story. It was hoped that it could produce a fairy tale that is in accordance with the respondent’s current thinking so that folklore
continues to develop but it does not come out of the plot. Only 5.56% of respondents answered that the fairy tale writing was not used as a teaching book, the reason was not yet at this time unless it was indeed required to learn about South Sumatra. This was based on the opinions of other respondents who stated that if the local fairy tale writing of South Sumatra was appropriate to be used as a textbook that was tailored to the needs of the course.

| Table 1. Needs analysis of textbooks for respondents of students and lecturers. |
|---------------------------------|-------|-------|---------------------------------------------------------------|
| Statement                       | Yes   | No    | Reasons                                                       |
| Interest in Sanggar Sastra      | 88.89% | 11.11% | For respondents, this course can channel and accommodate the results of creation, expression, and imagination in written form |
| Development of textbooks writing fairy tales | 94.44% | 5.56% | Respondents hoped that there would be special learning resources or textbooks in Sanggar Sastra courses and one of the materials developed in the Sanggar Sastra class containing South Sumatra fairy tales |
| Knowledge of the local area     | 94.44% | 5.56% | Concern about ignorance of the local culture of South Sumatra |
| Knowledge of folklore/tales that developed in South Sumatra | 77.78% | 22.22% | Respondents did not either read or hear about their own folktales |

4.2 Discussions

Based on the results of the study, the researchers argue that Sanggar Sastra course was appropriate to be used as a forum for the preservation and introduction of folklore written in the form of a fairy tale in South Sumatra. This was based also on the learning resources used, respondents answered 94.44% agree if there are learning resources in the form of textbooks especially in Sanggar Sastra courses. As many as 94.44% of respondents agreed if one of the materials developed in the Sanggar Sastra course is a South Sumatra tale.

Respondents’ reasons were also varied, such as to make cultural values not lost, they had to be redeveloped, originating from South Sumatra but did not know the stories from South Sumatra, to feel a different atmosphere, to make fairy tales from their locality, to make Sumatran outsiders know about South Sumatra, etc. Although as many as 77.78% of respondents never read, especially hearing South Sumatra folklore, but they had the enthusiasm to learn more about folklore. This is proven by the desire of respondents as much as 94.44% who hoped for the existence of learning resources or textbooks especially in the Sanggar Sastra course and one of the material developed in the Sanggar Sastra class containing South Sumatra tales. Moreover, as many as 83.33% of respondents wished that textbooks would write fairy tales later on the notion of fairy tales, fairy tale elements, fairy tale examples, and problem training. Respondents hoped that before the writing step began, they would be taught the techniques of writing fairy tales first, because they think writing tales is easier than writing short stories. Even though the structure was almost the same but fairy tale is added with a little fantasy. In line with of Emzir and Saifur (2016, p. 98) in fairy tales a series of events is simpler. There are times when events are arranged linearly, even if they are in the form of variations, for example, only advanced techniques and fable sources can be written based on imagination or transformation from pre-existing stories.

Based on the finding, textbooks for developing millennial stories with local elements were needed for the continuity of culture or folklore in South Sumatra itself. For contemporary literary writing methods, it should be able to keep pace with the times without leaving local civilization so that it remains sustainable and grounded.
5. Conclusion

Based on the results of the study, it was found that students needed a textbook for Sanggar Sastra course, especially textbook on the culture of South Sumatra. It was based on need analysis. It contains a number of questions related to the students’ need in Sanggar Sastra course textbook covering South Sumatra cultural material. 88.89% of respondents have an interest in Sanggar Sastra courses. For South Sumatra culture, as much as 94.44% of students hope that there will be a source of learning in a language course with a cultural content of South Sumatra, especially fairy tales. This was based on the concerns of respondents who felt they did not have much knowledge about local culture of South Sumatra because there was 77.78% of respondents never heard or read about South Sumatra folklore. Therefore, it is necessary to develop textbook for Sanggar Sastra course contains South Sumatra folklore to answer the students’ needs. In addition to support learning process, textbook containing the stories of South Sumatra are also used to preserve local culture which increasingly forgotten by the community.

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References


