

## MINANG LANGUAGE LEARNING THROUGH FOLKLORE

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Folklore known to the public as a source of learning will make learning more meaningful because studying folklore can spread positive cultural influences by realizing that cultural differences have many advantages to enrich the nation's cultural heritage in recognizing local wisdom and also can provide benefits in language learning. Folklore is part of cultural and historical richness owned by the Indonesian Nation. In general, folklore is one of the old oral literary genres called the fairy tale of the archipelago. The purpose of this learning as an alternative source of language learning materials through folklore to seek the creation of media during the learning process.

The research method used is survey method, Focussed Group Discussion, questionnaire list, application design and implementation (e-book). This study uses the approach of literature and language; synergize with the disciplines of computer science/ information technology, especially informatics and information systems.

The result is Minang folklore as supporting materials in language learning that can be used by the people of Indonesia in general.

**Keywords:** minang, language, learning, folklore

### INTRODUCTION

Folklore in Indonesia is one of our nation's existing cultural richness that has its own peculiarities. Folklore in every region must have unique peculiarities as well as truth and really happened. Folklore was originally an oral language event, spoken, not written. As a speech, folklore works with and through a combination of various qualities of human voices eg vocals and consonants, high-low sounds, short lengths of sound, pause, pressure, sound color, and so on (Simatupang in Astika and Yasa, 2014). In this case, Folklore is generally spoken in local language because the folklore that exists in each region will be different. Like the story of Malin Kundang in Minang, and the story of Roro Jonggrang in Java that contains cultural values that can be utilized as a source of education. Cultural values contained in folklore are messages as a source of knowledge or education for future generations.

Every folklore has different cultural values that teach us on the value of goodness and can also be used as a medium of language learning that can specifically help the community to recognize the archipelago culture contained in the story. Related to that folklore is a story of communities' life which passed down from generation to generation verbally. In other words, it is often called folklore. According to Lilis A (2009), there are several types of folklore that exist in the

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archipelago, including the story of a whistle that is entirely the result of the imagination or delusion of the author in which the whole story has never happened. Fable is a fictional story about animals and done or the cultivators of animals that are needed like humans. Hikayat is a story, both history and fictional romance, read for solace, spirits, or just to enliven the party. Legend is a fairy tale about a natural occurrence, the origin of a place, thing, or event in a place or area. Mite is a story containing and historical background or something that has been trusted by the people that the story has ever happened and contains supernatural and supernatural powers.

Language learning through folklore is very possible as a medium of education that provides entertainment and national cultural heritage and supports the achievement of the community's ability to speak language skills. Halliday (1979) stated that language learning is learning by focusing on the mastery of language skills or the ability to communicate through the language used. This ability involves two things, namely the ability to convey messages, both verbally (through speech) and written (through writing), and the ability to understand, interpret and receive messages, both orally (through listening activities) or written (through reading activities). Through folklore is an effort to introduce the archipelago culture to the community. So that with the learning, community can learn and recognize the archipelago culture, and also they can take advice and the benefits from this story.

In connection with the learning activity through folklore can be used as a medium in the learning of language skills and linguistics through the basic components that is vocabulary. In this case, the vocabulary is one of the most basic modalities in language skills. We will not understand the language if we do not master the vocabulary contained in a communication in a particular language such as local languages. If we have adequate vocabulary power, it will be more supportive of language skills.

The introduction of vocabulary will provide an opportunity for community to develop thinking skills through exploring the meaning of words, phrases and sentences embedded in literary works. In addition, folklore learning media is way of learning that serves to transfer the understanding of moral, social, education values to the community, so that the values of noble philosophy of Indonesian culture can be understood, but also the folklore serves to in still Multicultural value and knowledge of the nation's culture, so that the flow of global development does not erode people's understanding about the culture of Indonesia which is very rich and diverse.

Local language is one of the languages that controlled by almost all members of community whose owners live in the area. Lots of local languages contained in this archipelago such as Sundanese language, Java language, Minang language, and others. The language is a local wisdom owned by the local community. Customs, traditions, values and culture of the community are also recorded in the local

language. Local language holds and departs from folklore without putting aside the oral speech form of other traditions. Therefore folklore can be a medium of mother tongue maintenance, literature and teaching in Minang society in Indonesia. The purpose of this learning as an alternative source of language learning materials through folklore to seek the creation of media during the learning process.

### **RESEARCH METHODS**

This research is a qualitative descriptive research. Research activities generally consist of four stages: (1) Collection of ethnolinguistic data of local wisdom folklore Minang language in West Sumatra. (2) The making of the folklore database of Minang language in West Sumatra. (3) Mapping of ethnolinguistic study of local wisdom of folklore of Minang people in West Sumatra. (4) The making of Digital E-book and Video language will be equipped with various features such as language learning model.

The research method used is survey method, Focussed Group Discussion, questionnaire list, application design and implementation (e-book). This study uses the approach of literature and culture; synergize with the disciplines of computer science/information technology, especially informatics and information systems.

Primary data collection is Minang Folklore with its use as teaching material in language teaching in improving the ability of vocabulary mastery of minang language.

### **DISCUSSION**

#### **Folklore Selection as a Teaching Material**

One of the rich literary genres of knowledge about culture, the system of knowledge, values and worldviews of the people's world of literary owners is a folklore. Initially Folklore is spoken in addition to functioning to entertain, also can provide moral education. According to Danandjaja (2007) Folklore is part of a collective culture, which is dispersed and passed down from generation to generation, among which any kind of collective is traditionally in different versions, whether in oral form or in examples accompanied by gestures or reminder aids. Known as folklore because this story lives among the people and almost all communities recognize this story. So it is said that the people's folklore belongs to no one. Folklore becomes a life's journey path with a moral message that contains the meaning of life and how to interact with other creatures.

One of the language learning materials is learning of the language and understanding the culture of Indonesia. For this purpose, literary works, in this case folklore is one of the most valuable support materials. The introduction and learning of language and culture through literature, especially folklore, as supporting materials will be more lively and interesting, and provide different colors. In folklore

has more value than just reading entertainers, because folklore is rich in the treasures of values, morals, worldviews and cultural awareness.

Folklore as a literary work has a position in the life of society in general both in past societies and in today's society. Folklore of the archipelago will be meaningful when viewed from the content aspect that is theme and message in addition to reviewing it from the aspect of its form. The study of the theme basically does not merely find the main problem contained in the literary work. It also deals with the message as the opinion, inclination and vision of the author of the story on the proposed theme.

Folklore as a literary form that told about the human life problems which can be the human life problems that have happened, it is happening, and it will happen. The issue of human life is basically spoken of in literature. Folklore as a reading material will provide an inner experience that can be happy. Therefore, in the language that includes folklore should be introduced early in order for the literacy ability to grow so that the reading culture develops. In language learning have material that connects it with regional literature. Regional literature can be found in folklore, fairy tales, poems, rhymes that has been popular in Indonesia.

### **Contribution of Folklore in Minang Language Learning**

Language has an important role in human life, because the main function of language is as a communication tool or interaction tool that only owned by humans, Language is one element of culture. This is based on the opinion of Cateora (in Sulasman and Gumilar, 2013) which stated that language is a medium of communication. In Indonesia has a variety of languages, one of them is the Minang language. As a local language, Minang language is used as the first language by the native speakers in the community to express their feelings and thoughts. Thus, it is expected that local languages will continue to grow along with the development of Indonesian language because the local language is a national asset in an effort to enrich the vocabulary of local languages. Local languages also have an important role of Indonesian nation life as a nation's cultural heritage.

In this case, folklore can be used as a medium of learning local languages. Thus local languages will continue to grow along with the development of Indonesian language because the local language is a national asset in an effort to preserve the vocabulary of local languages. For example through the use of the Minang word kinship language. Yule (2006) stated that the word greeting as a word or phrase used by the speaker to greet his fellow speakers, both in spoken and written languages. Furthermore, according to (Yang 2010) there are several reasons which a person used the word greeting such as the speaker used the word greeting to attract the attention of others, to reflect the status of a friend about the position (professional status), or the relationship between the speaker and the friend; the speaker used the word greeting to indicate modesty and social class differences

and degree of appreciation at every opportunity; Furthermore, the word greeting is used to reflect information about identity, gender, age, status, and complicated social relationships between members within a community. Minang greeting words used to greet in everyday life such as greeting words to greet the biological mother is *amak*, greeting to greet the biological father is *abak*, greetings to greet the husband of *ajo*, *uda*, *abang*. The word greeting to say wife is called *name* or *supiak*.

The existence of Minang folklore is very popular because it contains about the customs, associations, advice, responsibilities and social obligations as well as issues of social life Minang society. The following examples of speech forms of folklore are as follows:

Ado saurang rajo banama Maliak, binino banamo Kasumbo Hampai. Rajo cako lah sampai duo puluh tahun lamonyo babawua jo Kasumbo Hampai indak juo baranak. Jadi ditanuanginyo ka urang nan pandai tanuang, lai ko awakno ka baranak jo Puti Kasumbo Hampai. Kato urang nan mananuangi," Tuanku buliah juo baranak tapi Tuanku mambari sadakah ka surau jumat tujuh kali jumaat, suruah mamintakkan doa banyak-banyak supaya awak dapek anak.

There was a king named King Malik, his wife named Kasumba Hampai. The King had been already married with Kasumba Hampai for twenty years but he had not had a child. Then, he asked to a necromancer, whether he would have a child with the Princess Kasumba Hampai. The necromancer said, "My Lord can get a child on condition of giving alms to the mushala at every Friday seven times. Ask the Friday Council to pray so that my lord has children."

Kato urang tuwo cako ka si Buyuang Bana, "Ka kama urang mudo tagageh-gageh bana". Kato si Buyuang Bana, "Awak den mancari pakaian nan elok dipaka". Kato urang tuwo padusi cako, "Lai den babarang nan elok bana tapi haragono maha limo puluh rupiah, kok nak ka mambali etonglah pitih dahulu, beko den bari". Jadi si Buyuang Bana cako sabab luruihno dihetongno pitihno limo puluh rupiah, diambiakno di urang tuwo cako, katano, "Labiahkan jogo daripado tidua, labiahkan tajam daripado maja. Itulah barang den" kato urang tuwo.

The old woman asked to Buyung Jujur, "Where do you go, young man? Why are you in a hurry?" Buyung Jujur replied, "I want to find a good outfit to wear". I have had good stuff, but they're expensive, fifty rupiah. If you want to buy, count your money, whether it is enough or not, I'll give them. So, since Buyung Jujur was an honest person, he counted his money fifty rupiah. The money then was taken by the old woman. The old woman said, "Keep more staying up than sleeping, sharper than blunt. That's the stuff I have.

Using folklore in local language teaching is a very suitable and attractive option for local language learners. This choice is very unique and produces satisfactory results in the development of the ability to collect local language vocabulary, especially Minang language.

### **Preserving the Local Wisdom of Minang Folklore**

Local wisdom can be understood as a human effort by using the mind to act and behave towards something, the object, or events that occur. Imron also tried to examine the phrase local wisdom from an etymological point of view, so it is concluded that local wisdom is an explicit knowledge. One of the local wisdom that exists throughout the archipelago is the language and culture of the region. Language is an important part of culture. As a tool of communication in society, local languages have an important role in maintaining the culture of a society. Furthermore (Rahyono, 2009) local wisdom can be defined all forms of knowledge, beliefs, insights or insights and customs or ethics that guide human behavior in life within the ecological community, is the human intelligence possessed by certain ethnic groups acquired through peoples' experience. To that end, local wisdom is the norm possessed by a particular society that is related to the view of life and knowledge and to regulate the relationship between man and God, man with man and man with nature.

Folklore has a very important position and function in its supporting society which contains the noble values of the nation, especially values or moral teachings. In every folklore has a variety of noble values. As an example of Malin Kundang's story about the disobedient child for not acknowledging to his parents, the contents of the story have a message that a child should not be arrogant and disown his mother even though his condition is better than his mother. So as it is in Malin Kundang's story into stone and the girl who is in the story of stone crying his legs also became a stone upon the curse of his mother. It contains noble character as a means to teach morals to children. The noble character that is contained in the folklore can be used as teaching material.

Disclosure of the wisdom of cultural values in folklore can be useful for improving the quality of cultural values understanding and also considered to have uniqueness because it is associated with the philosophy and a unique view of Minangkabau culture. (Erni., et al, 2013) Minang society has some moral values contained in the socio-cultural form of Minang culture. Moral values of Minang Socio-cultural is identity of the Minang tribe which come from values , beliefs, and socio-cultural heritage Minang can be referenced in behavior in daily life in villages areas. The cultural values in folklore can be reflected in man with God, Nature, Society, others and self. Like the following quote of folklore.

Rajo cako basadakalah yo ka surau jumaat tujuh kali jumaat, disuruahno mintakan doa nak dapek yo anak. Di urang suaru cako diminta-mintakanno rajono doa basungguah-sungguah hati.

Then King Malik gave alms to mushala seven times every Friday, and people prayed that he had children. The King was really prayed by those who worshipped on Friday.

The quotation above illustrated that a king who wants a child, in addition to trying, also keeps on praying to God.

Hati urang bansaik nantun susah bana maagaki anakno nantun. Dicarino urang nan ka dicukuano dalam nagari nantu indak pulo ado. Ingek pikialah anak nan tuo, kini bialah nak den bajalan di nagari nangko mencari pungguang den nan tak basaok, paruik den nan tak makan. Jadi, dikatokan molah bakeh bapakno, sapanjang mukasuikno nantun. Pikiran apakno, daripado mati kalaparan nampak di mato den bialah nak io bajalan. Jadi, dilapehlah anakno nantun bajalan. Bajalan anak nantun masuak rimbo kalua rimbo,

The poor were sad to think his sons. He looked for people who will be shaved in a country but it didn't exist. His first son thought, "Now let me go from this country to look for something to cover the back that wears no dress, fill the stomach that contains nothing." Then, it was said to his father. According to his father, let him go rather than he starved to death to stay at home. The boy went into and came out of the forest

The responsibility value is the attitude and behavior of a person to carry out the duties and obligations that should be done. As a responsible and devoted child to both his parents, he will help meet the family needs by entering the forest out of the forest.

## CONCLUSION

Folklore can be used as a teaching material. Many things are contained in folklore, in addition to attract interest to read because the stories are interesting. The values contained in folklore are also very suitable to be planted for future generations. By utilizing folklore in learning and we can also introduce the literature of Indonesian archipelago to preserve Indonesian culture.

Folklore which is a great heritage of Indonesian society which included in the educational materials, one of them is language learning through folklore which can provide fun, excitement, and enjoyment with the development of imagination, new experiences, the development of insight into human behavior, experience, language development, especially in enriching local language's vocabulary.

Local languages learning especially Minang language must be able to motivate the community to be actively involved in learning activities. Some efforts made with language learning through folklore are packed with interesting to be able to stimulate creativity and stimulate the desire to be able to like the Indonesian literature, especially folklore.

The existence of the mother tongue in Minang folklore if it continues to be maintained and continues to be done as an innovation, it will make Minang language as a form of cultural wealth that can be utilized and also as a language existence itself.

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