

The Design and Feasibility of Literature as Learning Materials in The Digital Era

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THE DESIGN AND FEASIBILITY OF LITERATURE AS LEARNING MATERIALS IN THE DIGITAL ERA

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Abstract

Charm and appropriateness of literature as reading material in schools at the secondary level cannot be denied. The discussion of the importance of literary work as a learning material is very relevant. The problem is whether literary works are still relevant as learning materials in this digital era with an industry 4.0 perspective. The aim to be achieved is to describe the feasibility of literature in terms of its superiority, both micro and macro. The problem of the feasibility of literary works as learning materials is studied using qualitative methods and descriptive analysis. From the results of the discussion, it was found that literature is a nation's wealth whose primacy has been tested and has high correlation to meet the needs of society in the digital era.

Keywords:

literary feasibility, literary charm, learning material.

A. INTRODUCTION

Literature is a sign system of works of art that provides language. The creation of literary works is an intellectual and imaginative skill and intelligence. Literary works are here to be read and enjoyed, used to develop insight into life. Literary learning emphasizes the fact that literature is an art that can be produced and appreciated so that learning should be productive-appreciative. Consequently, the development of learning materials, techniques, objectives, and learning directions must emphasize appreciative activities. The development of appreciative learning activities is an effort to form an imaginative person, namely a person who always shows the results of his learning through exploring new ideas, creating new artistic arrangements, realizing new products, building new arrangements, solving problems in new ways, and reflecting on appreciation activities. in the form of unique works. The potential of such individuals, according to educational experts, will develop if they are supported by an environmental culture that values experimentation, takes speculative steps, focuses on developing new ideas, and even does things that previous people could not do. All potentials are developed through varied repetitions so that the quality of skills is honed.

Learning in schools at this time must be adapted to developments in information technology. The development of learning is also directly proportional to changes and shifts in the paradigm of education which is marked by the use of teaching aids such as audio, visual and school equipment that are adapted to the times. In addition, learning must be adjusted to the demands of the curriculum in accordance with the materials, methods, and level of students' learning abilities. This is so that learning objectives can be achieved effectively and efficiently. So far, literature learning is still limited to theoretical learning and tests. The aspects that are assessed are still at the cognitive level of students only. Literature learning media should emphasize the side of students' appreciation of literary works that are able to develop cognitive, affective, and conative intelligence. Therefore, it is necessary to develop appropriate forms of learning media by paying attention to the level of student appreciation.

Likewise, the change in learning perspectives on appreciation, expression, and literary production resulted in the design of literature learning no longer only centering on increasing students' literary knowledge, which tends to be theoretical and ignores its practice. For example, students are more required to master figures or writers from various eras and their work, but are less trained to understand the meaning or values contained in literary works. In fact, what is concerning is that students are lacking in literary learning practices in the form of performance, such as drama performances, pantomime, poetry reading, poetry recitation, and poetry musicalization.

Based on previous research, it is stated that literary learning can be an effective means of character education. Literary work as a source of learning is full of life values that inspire children to practice positive morals. Through a more intense exploration, literary works will make children richer, know many characters, love them, and encourage them to do good. (Kusmarwanti, 2012). Based on Krismawati's research (2015), it is explained that literary criticism based on Ignatian Pedagogy is very supportive in developing aspects of knowledge and other aspects related to human values.

B. METHOD

This research uses a qualitative approach, namely research that intends to understand the phenomena experienced by research subjects. Bogdan and Taylor (Moleong, 2014), qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative research has a number of characteristics. Bogdan and Biklen (Moleong, 2014) state that qualitative research has five characteristics, namely:

- 1) It carried out in a natural setting, because an important tool is the presence of direct data sources from events.
- 2) Descriptive in nature, the data collected is in the form of words or pictures rather than numbers.
- 3) Pay more attention to the process than the result or product.
- 4) In analyzing data tends to be inductive way.
- 5) More concerned with meaning (essential).

The procedure used is

- 1) making observations to see and understand the general state of literary learning at the junior high school level;
- 2) conducting interviews and discussions with teachers and observers of literature;
- 3) observing the process of cultivating the value of peker through literary reading materials;
- 4) discover the charm and potential of literary works as a medium of learning to instill ethical values.

In this study, descriptive analysis techniques were used. According to Sugiyono (2014: 7) descriptive method is defined as research that intends to describe the data by analyzing the data obtained so as to get a clear picture. Quantitative descriptive method is a method that emphasizes the objective measurement aspects of social phenomena. The type of research method used in this research is survey research, where data is taken from a predetermined sample, namely literary works. Then, the data is studied and conclusions are drawn from the relationships between relevant variables in the research process carried out.

C. RESULTS AND DISCUSSION

1. Literature Mapping in the Digital Age

In the modern era, the current digital era, the existence of literature is able to describe the life of a society. Through literature, we can identify the behavior or morals of a nation. Along with the development of information technology, literature has begun to be forgotten and even less attractive to the younger generation. This is due to the influence of technological and communication developments that have shifted and changed all aspects of life. In the current era of globalization, the progress and sophistication of the world of information technology has given birth to new media for the digital era, in this case the internet, which has indirectly transformed the current generation into a digital generation that grows and is accompanied by information, sophisticated tools, and makes a generation that is asocial, and eroded conscience. How can all the challenges caused by technological developments be used as opportunities to improve the quality of humans, especially the younger generation. It is hoped that literary works as a medium of learning can have an impact both within the school environment and outside the school environment. Learning literature using digital development is expected to be able to increase the enthusiasm for learning of adolescents for writing and creativity. For this reason, it is necessary to respond to this well, namely by making efforts that must be made so that the digital era brings benefits to every aspect of life. Literature describes the life of a society, and through literary works the identity or civilization of a nation can be recognized. Through literature, we can identify the behavior or morals of a nation. In modern times there are more opportunities to publish fiction or non-fiction in the form of prose or poetry and even songs in the digital world. Unlike the old days, nowadays, a writer can directly upload his short story or novel on the site without going through strict editing from the editorial board. According to Hari (2016), digital literature can function as a learning process and expand literary appreciation from more groups. Digital literature may be of higher quality than literature conventional, or vice versa. A literary study is needed, which now extends to literature with this new medium.

Literary works may have spiritual, educational, ethical-moral, political, economic, recreational, and so on in human life personally and or socially. Literary works can also be given a function as affirmation, diagnosis, criticism, alternatives, and even negation of something, for example, politics, social, ethical-moral, psychology, and religion, by humans both as creators and connoisseurs of literature. It seems that no literary work is created and exists without a function at all; literary works always have a specific function even though they may change over time. Whatever the function is carried out by literary works and however changes in the function of

literary works, humans - in this case writers - continue to create literary works and other human beings - in this case, the literary connoisseur society - will constantly interact with literary works. In other words, literary creativity and literary appreciation continue to take place in human life from past, present, and future.

Every good literary work always raises ethical-moral issues and character, although not directly. Thus, education, especially literary learning, can be used as a tool to invite the younger generation to appreciate, reflect, and contemplate ethical and moral issues that are reflected in literary works which become teaching materials. Therefore, the selection of language and literary material must be done carefully, precisely, and carefully and efficiently. In this connection, the language material needs to be selected which is functional to provide ethical and moral experiences. Likewise, literary material needs to be chosen carefully and with great care in order to provide an ethical and moral experience.

2. The Feasibility of Literature as Learning Material at the Junior High School Level

According to the *National Center for Vocational Education Research Ltd* there are three definitions of learning materials, namely: 1) constituting information, tools and texts needed by teachers / instructors for planning and analyzing learning implementation; 2) all forms of materials used to assist teachers / instructors in teaching and learning activities in the classroom; 3) a set of learning substances arranged systematically, showing a complete figure of the competencies that will be mastered by students in the learning process. The feasibility of literature as learning material in junior high schools is reflected in the use of literature, namely (1) knowing various good human characters, (2) interpreting and explaining various characters in life, (3) showing examples of character behavior in everyday life, (4) understand the good side of character behavior, (5) understand the bad effects of humans because they do not carry out good character, and (6) carry out character behavior in everyday life (Sunarti (2005: 6-7). A teacher who makes literature as a learning medium in the digital era, it must be able to present learning in an interesting and effective manner. Therefore, a teacher must master various learning methods in order to foster different psychological effects and characters and must be precise in selecting literary works to be used for literature learning in First High School Goleman (1997: 406-407) mentions several characters that must appear related to emotional intelligence. First, self-control that breeds self-discipline and a life of virtue. Second, the ability to motivate and guide oneself, both in doing homework and other jobs. Third, the ability to delay gratification and to control and channel the urge to act. In this case Goleman quotes Thomas Lickona's writing, "We need to control ourselves - our tastes, our passions - to act rightly towards others. It takes effort to keep emotions under the control of reason. Fourth, being able to put aside self-centered focus and impulse so as to give birth to empathy, caring, caring for others, compassion, tolerance, the ability to accept differences, and mutual respect. According to Chaedar (Pikiran Rakyat, 2006), he mentions several strategic values of literature for students. First, psychologically humans have a tendency to like reality and fiction. Second, literary works enrich the life of the reader through the enlightenment of personal experiences and problems and through literature the reader learns how other people perceive them. Several kinds of material can be used for literature learning, including poetry (rhymes, poetry, poetry, etc.), fiction (short stories, novels, novelets, fairy tales, and so on), and drama. Widiastono (2002: 5-47) mentions several criteria for a good book (fiction is one part). First, a good story book is not too crammed with information and messages, without paying attention to the development and motivation of the story characters. Second, not patronizing, the character's appearance is forced to be completely good. Third, to fantasize children to develop. Fourth, according to the logic of children. Fifth, use language that is easy to digest (sentence structure is not convoluted, varies).

3. The Enchantment of Literary Work and Its Application

It cannot be denied that literary works are classics and do not run out of time. The potential and charm of literary works are preserved and can continue to be explored. Here is the charm of literary works and their applications.

3.1 Motivating Literary Work Motivating

literary work is humanizing literary work, in which the reader is made to imagine and think. Imagine means that the reader is given the freedom and space to interpret the details of the language that illustrates. Thinking means that readers are given the freedom to interpret the wisdom implied in the literary work. Furthermore, humanizing literary works are literary works that are not rigid in terms of the process of "finding one's identity." Compare Pram's works with the novel *Laskar Pelangi*, *Negeri 5 Menara* or with what was discussed in Kompas Sunday's literary criticism column, namely Seribu Bintang Akmal Nasery Basral's "Anak". It is clear that what these literary works have in common is that there is a process of "finding one's identity."

3.2 Literary work that has compassion for taste,

Thomas Lickona (in Sunarti, 2005: 7) explains that *Educating for Character* explains that character education begins with knowing the value of good (*knowing the good*) so that children have a reason or desire to do good (*desiring the good*). Then, this education is able to develop an attitude *offlowing the good* until finally it is willing to do good deeds (*acting the good*). Rendra in the poetry anthology 'Blues untuk Bonnie' provides lessons about the values of compassion, concern, humanism towards oppressed communities, especially the poor, the helpless and the marginalized.

3.3 Literature that accepts differences.

Accepting differences or tolerance is respect, care, love, data field, self-control, broad understanding, big spirit, and do not impose will. Tolerance also provides opportunities for other people with different opinions to express their opinions. All of which is none other than to create harmony and peace. the main capital for the creation of harmony and justice in life. Today, diversity is met so that the required tolerance to react to it. the literary work on tolerance education, for example, contained in the novel *when Dew Missed light* work of Hadith Mevlana (2008).

3.4 Literature of the Shows Integrity

Pembe Literature lessons in schools, aim to instill, cultivate, and develop sensitivity to students to world problems, recognition and respect for values, both in individual and social contexts, all of which are very relevant to the content contained in the character education curriculum. currently. There are many moral values contained in a short story. Humans will act according to the values they believe in. The stronger the value chosen, the stronger the effect of that value on his life. One of them is the value of honesty. The value of integrity is reflected in a sense of responsibility, discipline, and honesty. This value is also in line with the character education that is being intensively promoted by the government and educators. The use of the value of honesty in literature can be used as an alternative to teaching material in the digital era. For example, the novel *Orang-Orang Project* by Ahmad Tohari contains human relations with oneself which include: honesty, responsibility, independence, courage to act, and hard work.

3.5 Literary Works Loaded with Local Wisdom

It cannot be argued that literature is a treasure trove of various local wisdoms which should be passed down from generation to generation through education. Fourth, in contrast to language skills (listening, speaking, reading, writing), literature has content within itself, namely values and life interrelations. This writer has the potential to produce quality literary works that are full of local wisdom values. local wisdom is revitalized in literary works produced by literary community writers. Thus, such literary styles can be used as a medium for character building. For example, local wisdom that exists in South Sulawesi is also widely hybridized into literary works. For example, Faisal Oddang wrote a novel entitled *Puya ke Puya* (2014) and a short story entitled "In Tarra's body, in a tree womb". Thamrin Paelori wrote a short story entitled "Call Me Aisyah". This short story by Faisal Oddang is the best short story by Kompas 2014. Pepi Albaquine wrote the novel *Calabai*. Muslimin Uddin with his novel entitled *Cinta Ata and Karaeng*. These works have the theme of local wisdom of South Sulawesi. This proves that literature can preserve and develop local wisdom as a regional cultural wealth. Local wisdom in a literary work is usually strongly influenced by the author, such as Umar Khayam's literary works in the novel *Para Priyayi one and two* (1999), Sapardi Djoko Damono in the novel *Suti* (2015), Ahmad Tohari in the novel *Ronggeng Dukuh Paruk* which is full of wisdom values local Javanese people. A collection of short stories about the *collapse of our Surau* and *Asking the Buffalo on Pedati* by AA Navis are also full of the local wisdom values of the Minangkabau people. The emergence of local wisdom values in a literary work shows that literature as an art production cannot be separated from the context that occurs in society. The value of local wisdom in a literary work can provide a distinct sense for readers in studying and deepening a culture that develops in society.

D. CONCLUSION

Based on the explanation above, it can be concluded that, in today's digital era, everyone can make good use of the internet, especially for education. The feasibility of literary works as tested learning material in the form of creative Indonesian language and literature learning carried out with literacy culture through the internet which is optimally utilized as reading material. With the existence of increasingly advanced digital technology, it can be used in today's learning so that learning does not seem old, monotonous, and boring. Every good literary work always raises ethical-moral issues and character, although not directly. Thus, education, especially literary learning, can be used as a tool to invite the younger generation to appreciate, reflect, and contemplate ethical and moral issues that are reflected in literary works which become teaching materials. The charm of literary works is shown with literary works that have values of motivation, feeling, tolerance, integrity, and local wisdom.

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