

# Nurhaidah

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# Oral Literature of the Batak Society "Si Jonaha" and its Implications in Teaching Materials for Students of SMP Negeri 4 Satu Atap Pulau Rakyat Academic Year 2022-2023

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## ABSTRACT

Oral literature, also known as traditional literature, has a powerful relationship to a person or organization. especially in the contemporary period like today. Literature not only has a close link to the society in which the author or his audience exist, but also plays a part in its social upheavals. This study aims to describe the relations between understanding the structure of Si Jonaha's oral story and educational ethics or teaching materials and to describe the elements of Si Jonaha's oral story. Also, to discuss the role of the relationship between educational principles and the elements that make up Si Jonaha's oral story as a teaching tool for students of SMP Negeri 4 One Roof Pulau Rakyat. The research's research shows that Si Jonaha's oral story has a significant number of educational values, exhibiting that there is a descriptively-collaborative relationship between Si Jonaha's oral story and educational values. For students at SMP Negeri 4 Satu Atap Pulau Rakyat, the implications of the ideas and principles contained in Si Jonaha's oral literature are both theoretical and practical. The planning, implementation, and assessment of learning contain the implications of these educational elements and principles. According to the report's results, Si Jonaha's oral story has educational value that is consistent with the syllabus and lesson plans and is highly pertinent to the study of Indonesian at SMP Negeri 4 Satu Atap Pulau Rakyat.

**Keywords:** Oral literature; Educational value; Literary building elements.

## 1. INTRODUCTION

There are also village and regional leaders who, in the personal views of the Batak community in Asahan Regency, consider of the opportunity to write loose and record each oral story of Si Jonaha told at the party, either for collection and personal knowledge or with the intention of having served as teaching material for future generations of heirs.

The oral literature of the Batak people of Si Jonaha has Hindu-Buddhist influences in its content, as well as beliefs in a religion as Christianity. The oral story of Si Jonaha from the Batak community is shared with people through such a variety of influences, and as a result of the way it is shared, some things always happen, namely, the oral story of Si Jonaha's uptake in form, content, and speech. In the Batak community, especially among those who live in the Asahan Regency area,

there has been a reduction in speech's form, content, and manner. The story of Si Jonaha, despite being viewed by a smart and stupid character, gives useful life lessons for the present and the years to come.

This happens because a speaker, both a recorder and a recorder, will add to the story's form and delivery to boost its delectability and suitability with the atmosphere and social phenomena, the natural surroundings and environment, the where it is told and delivered and where it is located so that there is not a sense of delay to remove and add content as well as form and style of delivery. Due to this, when the story's content, delivery system, and values were considered, there were a handful of differences. Close standards relate to the form when a title is told in several genres. Additionally, it incorporates the truth that Si Jonaha, the Batak community, has an oral history that is more developed than in a simple society. Maybe he was born and is only able to attend traditional events.

Regarding the principles or citation to the greatness of kings and education in the stories that were developed during the Hindu-Buddhist influence, simple society and noble society or kings, and the stories that were developed hidden and had the theme of the greatness of the creator of man, the sky, and the natural environment and its contents. The Batak community's historical record, Si Jonaha, is also significant since it captures the cultural traits of the community that gave birth to it and portrays the natural environment of the Batak community. Because the oral story of Si Jonaha is a cultural expression or statement, through oral literature the Batak people can realize their basic or traditional cultural style so that their original characteristics are preserved. Although there are elements that complement each other or add-ons. This shows that the oral literary works of the Batak community are essentially the nation's cultural heritage because all of them pour out the experience of the soul of the nation and also include the view of life and the foundation of the nation's philosophy.

In addition, in Batak's oral literature, the oral story of Sijonaha contains elements of broad thinking about the abilities of the community, teaching or didactic and these three elements apply in some poetic and beautifully ordered wordings. This arrangement of words describes a situation or event. This shows that the Batak community's thinking aspect is very broad about the real world and the unseen world. This form of thought is also related to the belief system and religion adopted such as animism, Hinduism, Buddhism, and Christian Christianity.

Looking at the characteristics, content, and form, the oral stories of the Batak people, especially the oral stories of Si Jonaha, have a high position in people's lives, both in past and present society. It is a cultural heritage that has a high usability value. Si jonah's oral story is not only a beautiful entertainment tool but also a teaching tool that makes it more memorable. In addition to exuding

the values of the Batak people's life, he also radiates all the colors of the soul, spirit, attitude of belief, and the history of ideology and the mirror and conscience of the people. Therefore, I will examine the Oral Literature of the Batak Society "Sijonaha" and its Implications in Teaching Materials for State Junior High School Students 4 Satu Atap Pulau Rakyat.

## 2. LITERATURE REVIEW

Oral literature or also called traditional literature has a fairly close relationship with a person or society. Especially in modern times like today. Literature not only has a close relationship with the community where the author or his audience is present but he is also involved in the upheavals in that society.

This means that the oral stories of the Batak people, especially the oral stories of Si Jonaha, are an implication that literary works are spontaneous expressions of deep feelings. In addition, Si Jonaha's oral story is a form of expression of thoughts (views, ideas, feelings, thoughts) in language. According to Muchtar (2008), oral works are life inspirations that are sealed in a form of beauty. They are books that contain deep human feelings and moral truths with a touch of purity, breadth of vision, and dazzling form. Thus, it is an expression of the human person in the form of experiences, thoughts, feelings, ideas, passions, and beliefs in a concrete picture that evokes charm with language tools. In this case, something that is revealed by Si Jonaha's oral stories can serve as teaching materials in education for the nation's children.

The functional approach is based on Durkheim; Culture, such as customs, is the basis of social facts which are interpreted as ways of acting, thinking, and feeling of society. It is built and confirmed based on values which are ideas that are the source of people's behavior. Character education is anything positive that teachers do and affects the character of students. Character education is a conscious and earnest effort from a teacher to teach values to his students Winton (in Samani & Hariyanto, 2013: 43-48).

Character education has become an educational movement that supports social, emotional, and ethical development. Character education is a proactive effort made by both schools and the government to help students develop the core of ethical values and performance values, such as caring, honesty, diligence, tenacity, and fortitude, responsibility, respect for oneself and others.

Character education is part of good learning and is a fundamental part of a good education. Character education can also be defined as education that develops the noble character of students by practicing and teaching moral values and civilized decision-making in relationships with fellow human beings and in their relationship with God.

## 3. RESEARCH METHOD

Research design or research method is a way to find the truth by collecting and analyzing the data needed to achieve the goal. Arikunto (2006:50) states "The research method is a general strategy adopted in collecting and analyzing the data needed to answer the problems at hand". Thus the research method is a way to reach the truth by collecting and analyzing the data needed to achieve the goal.

Because this study aims to describe the relationship between elements and values of education with education or student teaching materials, the right method is the descriptive correlational method. According to Nazir (2002:83), "Descriptive method can be interpreted as a problem-solving procedure investigated by describing/describing the state of the research subject/object (a person, institution, community, and others) at present based on the facts that appear as they are".

The data collection tools used in this study were reading and observing the text and analyzing it. In addition, the researcher observes or observes social events through the delivery of elements that build the structure of the story text that reveals the theme, setting, setting, plot, and choice of words/dictions that exist in the contents of the text of Si Jonaha's oral stories.

The data are in the form of story texts obtained by collecting and sorting them and then analyzing them. The story text is analyzed using a structural approach and the sociology of literature with a functionalism paradigm. Then, the results of the analysis are packaged in a description of aspects of education and teaching materials. The results of the elaboration of the educational aspect will be concluded so that the relationship between the elements of Si Jonaha's oral story with the education or teaching materials of SMP Negeri 4 students are drawn. Satu Atap Pulau Rakyat.

#### 4. RESULTS

In this study, the author uses the criteria of the smallest strata pillars of the social system of society. Therefore, the analyzed aspects, namely family building, family relationship patterns, and achieving family welfare.

##### 1) Pillars of Family Building

In this oral story of Si Jonaha, the pillars of the family building consist of husband, wife, and children, namely Si Jonaha. It is illustrated that if there is a problem in the family, Si Jonaha and her mother play an active role as a housekeeper, while the father as a household manager is not shown. The values displayed in it are husband as captain; Wife as Mother and Housekeeper; Seeking Solutions If There Are Disputes; Husband and Wife Relationship patterns; Husband's Leadership is Not a Privilege; and Wife as Husband's Friend.

##### 2) Achieving Family Welfare

As for the welfare of the family is the responsibility of the husband. The husband is obliged to work to provide for his wife, children, and all those who are in his care.

### **3) Parents' Responsibilities To Their Children**

In Si Jonaha's oral story, the form of teaching given is when explaining the importance of studying and seeking knowledge, the importance of extensive experience because God's earth is wide, and being grateful for the sustenance given to his family. This is also seen in the contents of the text of Si Jonaha's story.

### **4) Children's Responsibilities To Their Parents**

In the oral story of Si Jonaha, the Batak community, it is a sign that Si Jonah obeys his parents' words to always wholeheartedly and be careful when doing something, this is because what he does must be held accountable. Every word and deed that is taught by parents must be carried out, except those that violate God's orders, in this case, a child does not have to follow the wishes of his parents, due to God's prohibition against orders from these parents.

### **5) Setting an Example for the Community**

In the oral story of Si Jonaha. It is clear how Si Jonaha's family and neighboring families do not set an example. When going to build a household that has not yet entered into marriage, the brand has violated the customs of the Batak community.

The implications of the values and elements contained in Si Jonaha's oral literature that can be used as teaching materials for students of SMP Negeri 4 Satu Atap Pulau Rakyat include:

#### **(1) Theoretical Implications**

The results of this study can be used as a first step in researching people's lives in remote areas of North Sumatra based on their socio-cultural background. This research can also enrich information about the lives of people whose ethnic majority is Batak, both in terms of socio-cultural and terms of character education values.

#### **(2) Practical Implications**

The results of this study can broaden the horizons of students, students, teachers, and other literary researchers to the socio-cultural life of people in remote areas of North Sumatra in the realm of community education, work, and the background of the community's residence which is reflected in the oral story of Si Jonaha.

The Values Contained In The Oral Story Of Si Johana

- a. Love and affection
- b. Devotion
- c. Mutual help

- d. kinship
- e. Faithfulness
- f. Concern

## 5. CONCLUSION

Based on the structural analysis of the content of the story text, Si Jonaha's Oral Story gets the idea that it is a well-constructed and well-packaged story. The content of the story reveals the persistence in maintaining the strength of **undergoing** event after **event** in life. Each of the analyzed aspects reinforces each other so that a unified story is depicted in the content of the text of Si Jonaha's oral story.

In analyzing the content of the text of Si Jonaha's Oral Story about aspects of student education, it can be shown that only one aspect can be described clearly, namely Si Jonaha's love for her mother and society. This shows that the contents of the text of Si Jonaha's Oral Story tend to talk about social interactions and sociocultural documents from the community in living their daily lives.

Then the analysis of the social aspects of society can reveal that the contents of the text of Si Jonaha's Oral Story build harmony and happiness in the life of the community by prioritizing building strength based on events that make the power of divinity and nature as well as the power of nature and objects, mental strength.

Each of these forces that **build** the social aspect of this community shows that the meaning of the events in Si Jonaha's story can realize and awaken the balance of community relations with customs. People believe that the balance of existence with self-effort; awareness of the glory of fellow creatures created by God Almighty and maintaining the harmony and happiness of their belief in ancestral heritage, namely traditional values , and norms.

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