

DIGITAL LITERACY IMPLEMENTATION OF LOCAL WISDOM VALUES FOLKLORE AT THE TAPAI BATU BARA

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ABSTRACT

It is well known in the student world to integrate the values of local wisdom into learning. The purpose of this study to describe the digital literacy of the local wisdom of Pesta Tapai folklore in coastal areas of Batubara province. The data for this study are folklore structures and local wisdom. The data source for this study is the Anthology Book of Batu Bala Folklore. This research method uses descriptive methods with a qualitative approach. Research measures were performed according to the guidelines of the documentation. Students' digital literacy, which is based on local knowledge, is very helpful for learning, especially for increasing literacy. In the 4.0 era, students' minds were opened to the possibility of continuing their education. The objective of advanced education is to increase the jargon authority of different data that is used. Enhance individual verbal proficiency. Increment individual concentration and fixation. The tapai party tradition is carried out by selling food in the form of tapai, lemag and other Malay cakes. This celebration, which is synonymous with a culinary feast, is a form of joy and gratitude to the giver of blessings in welcoming fasting in the holy month of Ramadan.

Keywords: *Digitalization of Education, Local Wisdom, Tapai Party*

1. INTRODUCTION

The current era of digitalization is closely tied to technology. Technology plays an important role in many aspects of life, including education. Technology must be taken into account in today's education, and teachers must apply technology as part of student learning.

Technology is destined to bring unexpected ways, so it always looks amazing. As if no one could resist her charm. There is no denying that the presence of technology in all areas has been proven to accelerate economic growth for people. Creating an ever-changing, rapidly growing, and ever-refining digital ecosystem. Of course, digitalization can answer the question of the utility value of technology and its contribution to the development of the country. One of them is the field of education.

Humans exist to make the most of digitalization technology and make it effective, regardless of the different terrain conditions in the region. Like the fibers of a tree that always carve words. Make it a civilization of life. Like a tree trunk that always holds dreams and longings to climb up in prayer. Make an educational paradigm that always believes in the value of cultural heritage. Thus, as part of efforts to preserve national culture, there is an education system based on local wisdom. The embodiment of local wisdom in education according to Heronimus D Pingge (2016) is identifying local opportunities and benefits, analyzing local internal and external conditions, and determining the types of local benefits. Forms of local wisdom that can be combined synergistically with the presence of digitalization are food, songs, folklore, historical

buildings, clothing, music, dance and regional languages. The role of digitization in education can certainly be realized through the integration of e-learning subjects and learning systems.

Furthermore, according to the 32 Year 2009 Constitution, local wisdom is the identity of the nation or region. The cultural identity or personality of the nation that allows the nation to assimilate and even cultivate foreign/foreign cultures into their own character and abilities. Local wisdom is a noble value that is applied in carrying out people's lives to maintain and manage the environment in a sustainable manner.

Today, the value of local wisdom is changing with the development of technology. The value of local wisdom coexisting with technology will add a new color to the implementation of education. Various challenges began to emerge, both external and internal. These challenges are (1) moral collapse, (2) lack of character development, (3) Social change; and (4) Processes and systems of cross-border free market expansion that have encroached on various spheres of life such as politics, religion, socio-culture and economy, including education. One of the basic principles of digital literacy is the social factor, meaning that the media share messages or information with the community. Because the long-term success of the media is determined by the sharers and recipients of information. So it is necessary to do research so that the local wisdom of this tapai party does not become extinct in the digital era.

According to Paul Gilster in his book entitled *Digital Literacy* (1997), digital literacy is defined as the ability to understand and use information in various forms from a very wide variety of sources which are accessed via computer devices. Local wisdom is the values that are unique, meaningful, and commonly practiced by a community. The value itself is not officially given, but its existence is acknowledged. Children in educational institutions (PAUD through high school) as part of the younger generation should be intellectually competent, virtuous, and knowledgeable about their country's artistic and cultural values, especially the arts and culture of their region. is expected. Through art and culture, the transmission of values can be realized in the form of emotional expression in spoken and written language, gestures and the use of symbols (Seamolec, 2007). Danandjaja (2002) defines folklore as a form of oral literature that was born and developed from traditional societies which is spread in a relatively fixed form and among certain reflexes from quite a long time by using the word cliché.

According to William R. Bascom (1954) folklore has four functions: (a) as a projection system, i.e. as a means of reflecting the collective imagination; (b) as a means of verifying cultural

institutions and institutions; (c) as a tool for raising children; (d) as a means of coercion and control to ensure that social norms are always adhered to by members of that group. Furthermore, (Danandjaja, J, 1984:18-19) On the other hand, upon closer examination, folklore is not only a form of entertainment, but also of (1) ancestral origins, (2) examples of ancestors, (3) kinship (genealogy), (4) history and place. Origin, (5) Customs (6) Heirloom History. Folklore inherently contains values that need to be instilled in children and younger generations. In the thesis research (Rukmini, D, 2009:55-61) Folklore has some important values. (1) moral values, (2) customary and traditional values, (3) religious education values, and (4) historical education values.

1. Moral values Moral values are teachings in the form of conscious instructions given by the author on various subjects related to life's problems. In folklore, any morality or wisdom the reader receives always means well. In folktales, even if a character's attitude or behavior is not admirable, it does not mean that the author is advising the reader to act, follow their example, and act accordingly.
2. Friendly/traditional values Adat is an ideal cultural form. In detail, this form is called the Regular Code of Conduct. Habits act as behavioral regulators.
3. The Value of Religious Education Religion has several important social functions. First, religion is a sanction for a wide range of actions that convey ideas of right and wrong. Second, religion frees people and their children from sanctioned behavior. Third, religion relieves people of the burden of decisions and places responsibility in the hands of the gods. Fourth, religion plays an important role in maintaining social solidarity.
4. The value of history education folklore At least, we can trace events and events that happened in the past. You can see what a leader or church group was going through and what they were doing at a particular point in time. You can also learn what a particular person or community group left behind in the area. In this way, you can see the relationship between the historical sites and the lives of the characters. It is certainly impossible to repeat past events, but past events can be the wisdom or value of the present or tomorrow. This is evidence that folklore can provide historical (historical) value to the next generation.

According to (Nasution, 2019). Batu Bara is a district located on the east coast of Sumatra. Batu Bara Regency is the result of division from the combination of Asahan Regency. Batu Bara Regency was officially formed in Law no. 5 of 2007 on June 25, 2007. Batu Bara has a large Malay community. The Malay ethnicity of Batu Bara is second only to the Javanese ethnicity, but for the Batu Bara people, the Malay ethnicity is still the dominant identity of Batubala. Proven by In some activities of the Batuvala District Government, they use many Malay customs and there is even a lot of folklore of Malay tribes, namely Tapai Party folklore.

The Tapai Festival is an annual event of the Batu Bara community. Batubala is he one of the newest districts in North Sumatra. Geographically, coal is spread along the northern coast of Sumatra. Batu Bara is famous for its rich marine nature. Seafood and palm oil plantations are the source of income for most Batubala residents. Talking about Batuvala is inseparable from the so-called peculiar Malay tradition. Songket cloth is the most prominent feature of the

traditional clothing of the Malays in Batubala. Apart from songket, Batubala has unique traditions not found in other parts of Indonesia. The Tapai Festival is a unique event found only in Batubala, North Sumatra. The Tapai Festival has been passed down from generation to generation for over 100 years. According to local elders, the Tapai Festival has been held since 1918 AD.

2. RESEARCH METHOD

The method used by the authors in this study is qualitative. This research produces descriptive data such as source perspectives, interview transcripts, images, and videos. This study aims to provide a general understanding. Qualitative research is descriptive research that tends to use data analysis (Darmalaksana, 2020).

Overall, qualitative research methods use interpretive possibilities by presenting them in the form of explanations. Therefore, researchers use descriptive qualitative methods to describe local wisdom and forms of local wisdom values. Descriptive research, the minimum sample size is 10% of the population. This type of qualitative descriptive data analysis is often used to analyze events, phenomena, or situations socially. Descriptive method and cultural communication theory are using in this research. Data collection methods used in this study by way of interviews, field observations and documentation. Informants/source persons from this research are the people in Dahari Selebar Village.

3. RESEARCH RESULTS AND DISCUSSION

Digital literacy is one of the skills that every student must have. The implementation of these policies must be in line with life when we enter the Industrial Revolution 4.0 era. As one of the areas of life where the next generation needs to fortify the future, education must be at the forefront of implementing digital literacy. The world of education needs to respond positively to emerging phenomena, including responding to current changes. Using digital devices only for the learning process and seeking positive information. Literacy-based learning is designed for student-centered learning and facilitates information retrieval from various reference materials (printed and digital).

This study found several results related to the digital literacy of students who learn Indonesian based on local wisdom. In this case, folklore is one of the teaching materials for teaching Indonesian and contains a lot of local wisdom values. The researcher found that the students lacked interest and knowledge about folklore. Therefore, the culture itself is not recognized by students. Therefore this study provides space and information to students about the importance of local culture that needs to be preserved. The role of technology has a positive impact on students' learning to read and write Indonesian. Students can take advantage of technology, including gadgets, to increase their enthusiasm for reading. Students can use gadgets to access reading materials related to the local wisdom of the Batubala area. This access activity allows students to access folklore found in the area where students live. This is very useful for broadening horizons and increasing students' interest in reading as well as learning Indonesian.

Students can use any device they need to study. The teacher previously explained about wisdom-based learning in this area for students. Have prepared and understand the material that will be

accessed and edited by students. By accessing reading materials, students use this modern technology directly, and students also apply Indonesian language learning digital skills.

The Tapai Festival is a tradition that is usually carried out by the seacoast community in Dahari Selebar Village, which is carried out from generation to generation due to inheritance from their ancestors. before welcoming the holy month of Ramadan. The tapai party tradition is carried out by selling food in the form of tapai, lemag and other Malay cakes. This celebration, which is synonymous with a culinary feast, is a form of joy and gratitude to the giver of blessings in welcoming fasting in the holy month of Ramadan. treasures in the customs of Malay culture. In the development of the historical era, the Tapai Festival tradition has several versions of the story in the community, some say that welcoming the arrival of the holy month of Ramadan, the Malay people of the Talawi Batubara region held a 'Mogang' event which means slaughtering buffalo or cows two days before fasting begins, carried out in an organized manner. crowds and witnessed directly by the local community.

Digital literacy based on local wisdom by students is very helpful in learning Indonesian language, especially in improving students' literacy. The presence of technology in the 4.0 era opened the minds of students to keep learning. Gadgets have made a positive difference for students as they not only support the learning process but also give students access to teaching materials, especially Indonesian lessons based on local wisdom. In this case, the culture of each region may be cultivated, known and preserved by millennials as heirs to the nation.

4. CONCLUSION

Digital literacy is needed in society, especially children to choose news that is presented on social media. Digital literacy is defined as the competence to understand, analyze, manage, evaluate information using digital technology. Poor literacy can interfere with the child's psychology. This is caused by the emotions of children or students who are still unstable. In receiving information, children do not have a good filter, they receive it instantly because it is not based on the truth and origin of the information. The child's inability to interpret digital literacy results in the child's character and attitude.

In the 4.0 era, students must have readiness to use technology in learning. Teachers and students must be familiar with various existing technologies, teachers must try to guide and become facilitators for students in carrying out learning and preserving the existing culture. One of the local wisdoms that must be maintained in learning Indonesian is folklore. Each region has different folklore; therefore this folklore must be introduced to students through gadgets.

In learning Indonesian, students must do several things, namely accessing, analyzing, evaluating, creating, reflecting and acting. If students have done these things, digital literacy can be implemented properly in the Indonesian language learning process based on local wisdom. The use of technology to increase digital literacy can take advantage of local wisdom, which aims to maintain the existence of local culture so that it is not forgotten and not drowned by the presence of foreign cultures.

Celebrating this tapai party with dim lights accompanied only by a flashlight for lighting, and at that time there were many myths circulating about bunian coming out and they were the buyers. However, nowadays with the development of technology, people are designing more modern and beautiful places, and this party is becoming more attractive to residents who celebrate tapai parties.

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