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School Literacy Movement Based on Oral Tradition Satire toward Students' Responsible Character

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Article Info	ABSTRACT
	Based on the results of initial observations and interviews, the implementation of the School Literacy Movement in one of the public elementary schools has been implemented for 3 years in the form of reading books 15 minutes before learning. Especially in the upper grades literacy activities are still low, the influencing factor is that in its implementation it only implements reading activities 15 minutes before learning which causes students to feel bored and lack motivation, interest in reading and awareness. Therefore, the author is interested in using the oral tradition method of satire at the end of this activity. The purpose of this research is to find out the differences in literacy movement activities using the *Sisindiran* oral tradition method then to find out the increase in responsible character development in students after implementing school literacy activities with the help of the *Sisindiran* oral tradition method. *Sisindiran* is one of the Sundanese cultural heritages which is part of the oral tradition. It is expected that closer interaction between teachers and students in reading activities will shape students' responsible character so that awareness and motivation grow.

Introduction

The element of successful education in Indonesia is students who have inclusive insight and knowledge. Therefore, language skills are very important in various aspects of life, both in personal, academic, and professional situations. According to Ilham & Wijiati (2020) language skills have four components including listening skills, speaking skills, reading skills, and writing skills. Language skills, especially reading skills in elementary schools are very important because they learn how to gather information and understand educational knowledge. Therefore, this goal can be achieved by developing an interest in reading. Reading is an activity or process that seeks to obtain information contained in writing. Elendiana, (2020) states that reading is an understanding of the contents of what is written in a book. Reading also aims to form an understanding by the reader of what is read. Reading

also gains new knowledge and science and benefits from what has been understood from the contents of the writing and words contained in the reading. This means that reading is an activity of looking at a reading text and the process of understanding the contents of the text to understand all the information contained.

Interest in reading is a strong desire from oneself and requires effort that can be realized through the hope of achieving reading materials and self-knowledge to increase interest in reading. One of them is through oral tradition, as explained by Duija, (2005) is all discourses that are delivered orally, following the methods or customs that have become patterns in a society. In line with MPSS (2015) explains that oral tradition is everything related to literature, language, history, biography, and various another knowledge that is delivered orally. So, it can be concluded that the definition of oral tradition is a traditional cultural activity of a society that is passed down from generation to generation with oral media from one generation to the next, whether the tradition is in the form of oral word arrangements (oral) or other traditions that are non-verbal. Reading is an activity in daily life that aims to obtain information and knowledge or insight that can increase thinking skills in developing creativity and finding new ideas (Elita *et al.*, 2020). According to Harianto, (2020) reading is a process carried out by readers to obtain information that will be conveyed by the author through the words contained in his work.

At the elementary education level, children's reading habits are still low (Maharani, 2017). A survey that was conducted noted that the reading ability of elementary school children in Indonesia was ranked 26th out of 27 countries surveyed. This fact is reinforced by the results of the Program for International Student Assessment (PISA) study in 2012, Indonesia was ranked 40th out of 40 participating countries. The results of PISA 2022 show a decline in international learning achievements due to the pandemic. Indonesia's ranking rose 5-6 positions compared to 2018 (Jerrim, 2016). This increase in ranking shows the resilience of the Indonesian education system in overcoming learning loss due to the pandemic. In the 2022 PISA international reading literacy score, the average fell by 18 points, but Indonesia's score only fell by 12 points. Therefore, the government needs a concrete strategy to improve students' reading comprehension by integrating or following up on school programs with family and community activities, especially through the implementation of the School Literacy Movement (GLS) program. Reading is an activity in daily life that aims to obtain information and knowledge or insight that can increase thinking skills in developing creativity and finding new ideas (Elita *et al*, 2020).

Developing a school literacy movement to improve student literacy and drive national literacy and organize student supporting books, school literacy activities are carried out globally and simultaneously from home to school. According to Kartikasari, (2022) the School Literacy Movement is a movement that aims to increase students' interest in reading and improve reading comprehension. Therefore, both the government, the school environment and the family must work together and support each other in literacy activities so that they can be carried out properly. If only one party wants literacy activities to be realized and there is no collaboration with other parties, then the literacy activities will not be carried out properly (Safitri & Dafit, 2021). In addition, the role of teachers is not only to teach, but also to guide students in finding the right reading books (Safitri & Dafit, 2021). The implementation of the School Literacy Movement (GLS) is supported by schools by facilitating students with books to improve their reading and writing skills according to their interests and pleasures (Khoeriyah *et al.*, 2021).

Batubara & Ariani (2018) described that the implementation of the school literacy program aims to encourage the development of student character and increase high interest

in reading. School literacy movement activities are carried out at all levels of education in Indonesia. One of these activities is reading outside the classroom and can also adjust the reading place for 15 minutes before the study time begins. Reading materials contain moral values in the form of local and global wisdom and are taught according to the level of student development. Reading activities must become a habitual culture that must be instilled in classroom learning activities because reading is the oldest essence in every lesson content. Student potential must be empowered in classroom learning activities so that student competency mastery can be achieved as expected (Azis, 2018). Learning to read in schools emphasizes the purpose of understanding, absorption of impressions and messages or ideas that are written. For this purpose, a student must be able to recognize word by word, understanding groups of words or phrases, clauses, sentences or texts as a whole. Reading activities carried out in schools involve thinking, coaching, emotions and are adjusted to the theme and type of reading they are facing (Harianto, 2020). Reading sources provided and given to students must go through a selection process from both the library manager and the teacher. This is to reduce the number of textbooks that should not be read. Of course, the books selected are books that are in accordance with the characteristics of students at the elementary level (Azis, 2018).

The implementation of the School Literacy Movement (GLS) program in elementary schools can increase students' low interest in reading and instill an interest in reading from an early age. Students' interest in reading, let alone borrowing books from the library, is very low. During recess they are busy playing with their friends, especially many of them are busy with gadgets, so they find it very difficult to increase their knowledge from the book collection in the library (Huda & Rohmiyati, 2019). Interest and reading habits are not innate but are acquired after interaction with a reading material (Maharani, 2017).

Responsibility according to the general dictionary of the Indonesian language is 'a state of being obliged to bear everything (if something happens can be sued, blamed, prosecuted and so on). Responsibility is human awareness of behavior or actions that are intentional or unintentional. Responsibility also means acting as a manifestation of awareness of one's obligations. Responsibility is natural, meaning it has become part of human life, that every human being is certainly burdened with responsibility. Responsible character is having a value of attitude or behavior of a person to accept or bear everything that is assigned or demanded for actions that have been done by someone before. Simply put, what is meant by responsibility is the obligation to carry out or complete a task (given by someone, or caused by a promise or circumstances themselves) that must be fulfilled by someone, and which has consequences of punishment for failure (Ernawati, 2018).

Based on the results of initial observations and interviews. The implementation of the School Literacy Movement (GLS) at one of state elementary school in Kuningan, West Java has been carried out for three years. The GLS activity carried out by reading book activity for 15 minutes before learning, but literacy activities are still low. One of the factors that influence GLS activities are still lack in increasing reading interest because they only carry out reading activities for 15 minutes before learning which causes students to feel bored and lack motivation, interest and awareness of reading.

Therefore, the author is interested in using the oral tradition of the *sisindiran* method in the final activity. *Sisindiran* is one of the Sundanese cultural heritages which is part of the oral tradition. Closer interaction between teachers and students in reading activities is expected to form the character of responsible students so that awareness and motivation grow. According to Wardah (2015) *sisindiran* is a form of traditional Sundanese poetry in

the form of pantun in Malay literature consisting of *sampiran* and *isi*. In *sampiran* it is called the shell which consists of two lines that have no meaning at all, but the function of the shell is only to find the beauty of the sound of an interesting rhythm and find how the number of syllables is the same. Then in *sisindiran* there is *isi* or called *eusi*. In *eusi* there is meaning and intent contained in the *sisindiran*. However, the poetry is limited to rhyme and rhythm, not to diction and imagination like modern poetry (*syair*). The language aspect of *sisindiran* is easy to understand like everyday language.

Masduki (2013) said that *sisindiran* is a type of traditional poetry that is bound by several requirements in the form of form and rules. The rules in question are how there is a similarity of sound at the end of the line. In addition, *sisindiran* is the same as pantun which must have the same syllables in each line. *Sisindiran* is quite closely related to the art of *kawih* in Sundanese art, and can be performed in various other types of art, such as *reog*, *wayang golek*, and *calung*. This shows the various benefits of beauty that can be obtained from *sisindiran*.

In Indonesian literature, *sisindiran* is usually called pantun. *Sisindiran* can express or reflect feelings, environmental conditions, and situations of village communities, farmers, education, and so on. *Sisindiran* is usually spoken in relaxed situations, joking, chatting, and formal atmospheres, for example in traditional wedding ceremonies, proposals, and so on. Maybe that is what makes this *sisindiran* genre very popular. Based on these problems, the researcher is interested in conducting research pertaining school literacy movement based on the oral tradition of *sisindiran* regarding the character of responsibility.

Method

This research design is quantitative and focuses on collecting and analyzing data in numerical form. This type of research is quasi-experimental research. The research design used is nonequivalent control group design. The pretest is given to both control and experimental class. After that, those classes received the different treatment. Experimental class is given the reading literacy activities based on the oral tradition of *sisindiran* method treatment (X_1) after learning, while control class is given literacy activities only include reading for 15 minutes treatment before learning (X_2). Then, both classes are given the posttest when the treatment has already finished. The design of this research is described in the table 1. below.

Table 1. Research design

Class	*Pre-exam*	Treatment	*Post-exam*
Experiment	O_1	X_1	O_3
Control	O_2	X_2	O_4

The population in this study were all fifth-grade students of state elementary school named SDN 1 Purwawinangun, Kuningan, West Java by totaling 60 students and both classes, either control class or experimental class got the same number of students, i.e. 30 students each class. The research data were taken by deep observation and test. The test was given by the instrument questionnaire which has three level agreement, i.e. always, sometimes, and never. The data analysis was conducted by classical simple statistic. Every single indicator and sub-indicators are counted how many students were answer those indicators. Then, it was calculated in percentage in every single indicator by three level agreement.

Results and Discussion

Experiment Class

Table 2. Experiment Class

No	Indicator	Experiment Class Pretest			Experiment Class Posttest		
		Always	Sometimes	Never	Always	Sometimes	Never
1	obeying all agreed regulations	80.0%	13.3%	6.7%	100.0%	0.0%	0.0%
2	answering when the teacher asks questions in front of the class during learning	56.7%	43.3%	0.0%	76.7%	23.3%	0.0%
3	maintaining friends' feelings by not being rude and hitting	53.3%	43.3%	3.3%	86.7%	13.3%	0.0%
4	attitude of caution while at school	26.7%	73.3%	0.0%	50.0%	50.0%	0.0%
5	always doing assignments on time	33.3%	53.3%	13.3%	63.3%	36.7%	0.0%
6	always doing homework seriously	56.7%	26.7%	16.7%	86.7%	13.3%	0.0%
7	apologizing when making a mistake	63.3%	33.3%	3.3%	96.7%	3.3%	0.0%
8	fulfilment of commodities	33.3%	60.0%	6.7%	46.7%	53.3%	0.0%
9	returning borrowed items from friends	80.0%	20.0%	0.0%	96.7%	3.3%	0.0%
10	replacement of goods if lost or damaged	6.7%	90.0%	3.3%	90.0%	76.7%	0.0%
11	apologizing when a friend is hurt by harsh words	63.3%	33.3%	3.3%	96.7%	3.3%	0.0%
12	motivation to become a better child after GLS based on Sindiran	50.0%	46.7%	3.3%	96.7%	3.3%	0.0%
	AVERAGE	50.3%	44.7%	5.0%	82.2%	23.3%	0.0%

Based on the results of research on the use of the *sisindiran* method in experimental class activities in elementary schools, there are 12 indicators related to the character of student responsibility. All the indicator has improvement in positive ways. The most indicator which has highest percentages in posttest is obeying all agreed regulations (100%). the indicator that increased the most is replacement of goods if lost or damaged (83,3). Overall average students who answer always has an improvement for about 31,9. This value is a fairly large value. So, it can be said that the application of the *sisindiran* method in the classroom can increase the responsible character of students. It could be caused students has already motivated in learning. They have already learned the material at the classroom, then there is something new method is implemented, such as *sisindiran* method. The students, especially kids, they must be like something new and motivate them to do something. Methode of learning could improve students' motivation at classroom until several days later (Hamjah *et al*., 2011; Filgona *et al*., 2020). For example, obey all agreed regulation, and doing other positive action in their activities. They also comprehend and understand about responsibility because of the content that consist in *sisindiran*. They literate by oral communication and read of *sisindiran*. So, their responsibility would be improved in positive way from literacy. By reading, writing, listening, and speaking, students culd develop their responsibility during learning, because all their senses are work and stimulate their thinking (Sadiku, 2015).

Controll Class

Table 3. Control Class

No	Indicator	Control Class Pretest			Control Class Posttest		
		Always	Sometimes	Never	Always	Sometimes	Never
1	obeying all agreed regulations	50.0%	40.0%	10.0%	66.7%	26.7%	6.7%
2	answering when the teacher asks questions in front of the class during learning	13.3%	33.3%	53.3%	26.7%	40.0%	33.3%

No	Indicator	Control Class Pretest			Control Class Posttest		
		Always	Sometimes	Never	Always	Sometimes	Never
3	maintaining friends' feelings by not being rude and hitting	43.3%	46.7%	10.0%	53.3%	26.7%	20.0%
4	attitude of caution while at school	50.0%	43.3%	6.7%	63.3%	30.0%	6.7%
5	always doing assignments on time	43.3%	40.0%	16.7%	53.3%	33.3%	13.3%
6	always doing homework seriously	40.0%	40.0%	20.0%	56.7%	30.0%	13.3%
7	apologizing when making a mistake	60.0%	36.7%	3.3%	73.3%	26.7%	0.0%
8	fulfillment of commodities	36.7%	60.0%	3.3%	66.7%	33.3%	0.0%
9	returning borrowed items from friends	66.7%	30.0%	3.3%	80.0%	20.0%	0.0%
10	replacement of goods if lost or damaged	53.3%	43.3%	3.3%	80.0%	16.7%	3.3%
11	apologizing when a friend is hurt by harsh words	63.3%	36.7%	0.0%	83.3%	16.7%	0.0%
12	motivation to become a better child after GLS based on Sindiran	20.0%	66.7%	13.3%	73.3%	26.7%	0.0%
	AVERAGE	45.0%	43.1%	11.9%	64.7%	27.2%	8.1%

There are the difference results from experimental class which use *sisindiran* method. Control class use 15 minutes reading before class begun. The result shows that control class has lower than experimental class based on students' responsibility character average (64,7%). It could be caused by the class control did not receive *sisindiran* method, meanwhile the control class received reading 15 minutes before class begun. The control class use common method that teacher has already given for three years ago. Students' literacy is not improved well because students feel bore and demotivated. They need something new to trigger their literacy and motivation in learning. Even they responsibility character has improved for a few, there are indicator that has the lowest value, i.e. answering when the teacher asks questions in front of the class during learning. It is because they feel afraid of their teacher would be angry at them when they answer the wrong way. Other causes are they felt embarrassed to answer because they didn't have the courage. Students' sometimes afraid to make mistake because they would not be mocking by their friends or teacher (Brualdi, 2019) The activities greatly influence their character responsibility. Reading for 15 minutes involves only one activity, reading. Meanwhile, writing, listening and speaking are not practiced. Thus, the development of their literacy skills and character responsibility is not optimized. while *sisindiran* involves the four basic literacy skills of reading, writing, listening and speaking. So, it could be said that four basic literacy skills, could influence to the literacy skills and responsibility character (Sadiku, 215).

Conclusion

It can be concluded that students become more enthusiastic in learning and focused on learning so they are aware of their responsibilities. The advice contained in the allusions to school literacy movement activities makes students know indirectly that the learning process is part of their responsibility for a better future. The oral tradition of satire has made students intrigued and motivated in different ways, which is part of the innovation in basic education. This also means that children do not feel bored when reading during school literacy activities because satire is part of the cultural values of the students themselves, who are Sundanese. The school literacy movement not only provides knowledge from the information read but also forms the character of responsibility in learning activities and daily activities if carried out in a planned and structured manner.

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