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FOLKLORE DIGITAL TEACHING MATERIALS CONTAINS MORAL VALUES FROM THE BABAD INDRAMAYU FOR HIGH SCHOOL AND MADRASAH ALIYAH STUDENTS

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Abstract

This research aims to overcome the limitations of folklore teaching materials that highlight the moral values of a region. The development of digital folklore teaching materials containing moral values that are developed based on stories related to the name of a region or area around where students live is very necessary. The use of digital technology can help in developing teaching materials. Utilizing teaching materials from the students' environment will be able to increase students' understanding and is an effort to adapt the materials to students' needs. The method used is research and development using the Analyze Design Development Implement and Evaluate (ADDIE) model. The research process began by analyzing 20 folk tales from the Babad Indramayu which have moral values. From the selected folk tales, folk tales were selected that had moral values that were suitable to be conveyed to high school students. The design of teaching materials balances the results of the analysis of teaching materials containing moral values that are appropriate to the age of the students with the results of the analysis of learning outcomes. The teaching materials that have been developed are validated by experts in teaching materials, literature and learning media. Apart from that, a suitability test was also carried out on teachers as practitioners. After revision of the validation results, an implementation test was carried out in learning. Based on the validation test and suitability test, it is known that the folklore teaching materials developed based on the moral values of the Indramayu community are categorized as very good and suitable for use. Based on the results of trials with Madrasah Aliyah students, it shows that these teaching materials are effective in improving students' moral abilities.

Keywords: teaching materials, digital, folklore, Indramayu chronicle, moral values

INTRODUCTION

Learning Indonesian is intended as an effort to form a national personality that has a Pancasila student profile. To achieve this student profile, text-based Indonesian language learning materials are not directed at mastering the content of the text but are oriented towards mastering language skills (listening, speaking, reading, viewing and writing) towards the literacy competence of students who are dignified as students of Pancasila.

Learning outcomes are a guide for teachers in carrying out educational transformation through changes in the learning ecosystem as stipulated in the Independent Curriculum.

The independent curriculum is a step in changing government policy to improve the quality of education through the learning process. The independent curriculum directs students to play a more active role in learning classes, discover new things through observation, dare to express themselves and express thoughts or concepts through oral and written communication. It is hoped that in the future students will be able to compete with the skills they have. Student activity is intended so that learning is not centered on educators, but on student activities to play an active role in the learning process. Students must learn and have confidence and courage in communicating, as abilities that are formed from learning. Learning outcomes are not only directed at cognitive and psychomotor abilities but are also directed at affective formation which leads to the formation of a Pancasila student profile.

To be able to prepare learning with this aim, teaching materials are needed that can be presented in various media so that students can learn to develop their language skills and also learn to have good character. The teaching materials taught to students are adjusted to their needs, learning environment, facilities and learning outcomes. Teachers can use fiction and non-fiction texts to develop students' language skills and character. One type of fictional text that can be used in learning is folklore.

Folklore develops in the community as an environment for students' lives. Many regional folklore have been explored in printed form, but there are still many that have developed orally as oral literature. Folklore can be developed into learning as a tool to improve students' affective and psychomotor abilities (Kristanto, 2014:69). If folklore is used as teaching material that is conveyed to students from an early age, it can build students' character to become superior personalities. The use of folklore is able to form good moral character as the character of the Indonesian nation based on Pancasila. So far, the available teaching materials: 1) put less emphasis on character education so that students are less able to grasp the values of local wisdom (Kusmana & Jaja, 2019), 2) the factor of differences in students' reading speed if the text is presented in written form (Chang & Millett, 2013), and 3) the ability factor in listening if the text is presented orally. By understanding the characters of the characters in folk tales which show examples of attitudes, behavior and speech of characters that reflect moral values.

Students are invited to construct, dismantle and build, as well as compare the text with other stories. Students reading literary texts not only pay attention to the means, but also analyze them because there are many aspects that can be revealed, especially the journey of the characters through life (Rozak and Rasyad, 2016: 48). Learning folklore as part of literature (fiction texts) must be carried out innovatively so that it influences attitudes and increases students' interest in learning (Prastowo, 2012: 14). Folklore texts are still interesting to use as a text basis for learning Indonesian, especially to improve character and moral values. However, literature learning, especially folklore, has experienced stagnation because the teaching materials prepared by teachers have not been packaged in a modern and attractive way. This is according to Emzir and Rohman (2015:233). Literary learning that is oriented towards mastering literary theory does not lead to improving the quality of learning, in fact it only leads to backwardness and setbacks that haunt the world of education in our country today (Asmani, 2015: 19).

Therefore, various efforts are needed to improve the quality of literary learning, especially in learning folklore as oral literature. These various efforts, including innovative thinking in learning oral literature, are really needed (Emzir and Rohman, 2015: 233), for example

through the development of teaching materials. The use of folklore texts as a basis for learning material can be used to develop listening, speaking, viewing, reading and writing skills towards students who have Pancasila characteristics. By using folklore texts, students are taught to listen to folklore that the teacher listens to in class, then students take turns expressing the moral values of the contents of the folklore in their own language and responding to the moral message of the folklore as an exercise in students' speaking skills.

Folklore can also be used in the form of audio-visual displays to train students to watch filmed oral literature which can be followed by training students to express it orally and in writing. The next training in folklore is to train students to read folktales that have been presented in folklore collection books, then invite them to discuss them or compare them with viewing activities on similar folklore themes. From this series of training, teachers can then teach students to compose other forms of text, either from an event presented in a folk tale they have listened to or watched. These exercises are a series of lessons using pedagogical genres that teachers can carry out using various scaffolds so that students become proficient in using language skills as a basis for growing their literacy skills. The learning carried out by this teacher requires teaching materials that suit the needs of the students.

LITERATURE REVIEW

Teaching materials

Teaching materials are one component that also determines the quality of learning outcomes. The use of teaching materials chosen by the teacher can help students' understanding of learning. Teaching materials can be any material which in principle can be used as a teacher's tool in the learning process in the classroom, whether in the form of written materials or unwritten teaching materials which enable students to learn well (Majid: 2017: 173). Teaching materials are subject matter that is prepared systematically and completely based on the learning principles used by teachers and students in the learning process (Sungkono, 2009). Teaching materials include all subject matter, both written and unwritten, which can support the creation of a conducive learning environment.

Teaching materials are a set of tools or texts and information that can display the competencies that students must master in the process of teaching and learning activities in the classroom (Prastowo, 2016: 238). The teaching materials developed are a means of achieving learning objectives as mandated in the curriculum. Teaching materials are intended so that students can master and have in-depth competence. Teaching materials are content that students need to learn, whether in printed or non-printed form to achieve certain goals (Dick et al., 2009). Teaching materials are all forms of materials used to assist teachers in carrying out teaching and learning activities, can be in the form of written teaching materials and must be adapted to the development of students (Hanafi, 2009: 50). Teaching materials must contribute to student success in achieving learning outcomes that teachers develop as learning objectives.

Folklore

Folk tales are included in the type of oral literature. Literature is closely related to humans because literature is a picture of life, so learning in the classroom should be adapted to their environmental situation (Emzir, 2016: 225). Folklore was originally a spoken language event, it was spoken and not written (Astika and Yasa, 2014: 7) so that folklore is often found to have many versions.

Folk tales are passed down from generation to generation orally (by word of mouth). Since preschool, parents have introduced folklore to their children as a means of entertainment and to fill free time. Many regions in Indonesia have folklore, whether in the form of legends, fables, myths, sages, sagas and epics. From these folk tales, many moral messages and values can be found that can be used as role models in actions and attitudes. Folklore is a wealth of folklore in Indonesia which is the traditional culture of certain communities and is spread from generation to generation (Sulistiyorini and Andalas, 2017: 1).

Indramayu is one of the regions in West Java Province. Indramayu has many folk tales. Researchers found 20 monumental folk tales in this area. Teachers can use folklore for classroom learning. Folklore has a moral message and good character that can be developed in schools through learning Indonesian using a fictional text as an oral literature type. The Babad Indramayu Folklore is a story that is very popular in society, especially the people of Indramayu. The Babad Indramayu story can be categorized as a heroic story because it features a very strong, powerful and chivalrous character, and the descendant of a nobleman, namely Aria Wiralodra. Aria Wiralodra was able to conquer Nyi Endang Darma's supernatural powers, even though apart from being magical, she was also a very beautiful woman, so Aria Wiralodra wanted to marry her. Finally, Wiralodra succeeded in marrying Nyi Endang Darma, then changed the name of the region he controlled to Dermayu or Indramayu (Hidayat, 2017:10).

The moral values contained in the story are sufficient to serve as an example of moral attitudes for the younger generation even though it contains mystical stories that are beyond the reach of human logic. However, the mystical stories in it turn out to be symbols of life that originate from the power of the soul. From the story of the Indramayu Chronicle, it is believed by the people that Aria Wiralodra was the founder of Indramayu City. However, if you look more closely, the stories in ancient times were folk tales that were used as solace stories, then the character Aria Wiralodra could be a factual character or an imaginative character. Apart from the pros and cons of the character Aria Wiralodra, the Babad Indramayu story has many life values that students can use as role models. There are approximately 42 moral values contained in this story. These moral values are related to human moral values towards themselves, human moral values towards the environment, human moral values towards humans, and human moral values towards God. The moral values contained in a story can foster national character and identity so that it can become a provision for students to live life in the global era (Kusmana, S et.al. 2021).

Digital Teaching Materials

So far, there are many technological applications that can be used as data processing devices into useful information for various purposes, especially classroom learning. Technology applications in computers are electronic circuits that can be presented digitally. This electronic circuit requires a flow of electrical power so that all components can function quickly, effectively and efficiently. All computer systems use digital systems as their database (Sadiman, 2007:27). There are five digital characteristics, namely numerical representation, modularity (the principle of assembling larger units from smaller ones), automation, variability, and transcoding (the relationship between computing and everyday culture (Aji: 2016). Learning using digital technology is a teacher's effort in innovating by utilizing communication and information technology as a means of delivering teaching materials. Digital teaching materials have their own characteristics when compared to other teaching materials. Digital teaching materials are very diverse in form so that teachers can combine teaching materials in the form of text, audio and video is learning that utilizes

information and communication technology, such as computers with the internet, mobile phones with various applications, video, telephone or fax (Munir: 2017:4).

Digital systems have changed a person's perspective, from manual to computer automated operational systems or other tools as a complex and flexible method of making something complicated into concise, and manual into automatic (Aji, 2016). Digital teaching materials provide a format that can involve students and teachers to adapt to differences in learning preferences (tastes), with interactive learning formats (visual, audio and kinesthetic) making it easier for students to learn anywhere and anytime (Syafudin: 2019). The digital learning model is an effective future model because it is in accordance with the demands of developments in science and technology (Munir: 2017: 5). Digital teaching materials have different characteristics from other teaching materials. Munir (2017:10) digital teaching materials have the function of supplement, substitute and complement. The development is carried out through the design of teaching materials by paying attention to the study and analysis of the principles of digital teaching materials which include the principles of freedom, flexibility, independence, contemporariness, suitability, efficiency and mobility (Munir: 2017:13). Therefore, digital teaching materials are teaching materials designed using information and communication technology so that they become something interesting, effective and efficient as learning aids in the classroom.

METHOD

This research uses the Research and Development method. This method is used to produce products and test products. Research and development is a research process used to validate and develop products (Borg and Gall in Sugiyono, 2016: 25). Research and development is a process or steps to develop a new product or improve an existing product (Sukmadinata, 2016: 164). The procedure for developing this research follows the work steps developed by Branch and Dousay (1981: 32) who are famous for the ADDIE (Analyze, Design, Develop, Implement, and Evaluate) approach and data collection is carried out using documentation study techniques, observation, questionnaires, and interviews. . Data processing was carried out through descriptive-qualitative analysis.

The object of this research is Indramayu folklore and folklore teaching materials in schools, as well as learning outcomes contained in the Merdeka Curriculum. The instruments used to collect data in the initial study were carried out to determine students' needs for folklore teaching materials. The research subjects for implementation activities were high school and Madrasah Aliyah students selected in Indramayu Regency.

The first stage of research activities began with analyzing the results of a questionnaire regarding students' needs for teaching materials, the results of interviews with class X teachers, and analysis of the printed Indramayu Babad folklore. The second stage is to prepare the design of teaching materials based on the results of the needs analysis. The design of teaching materials is presented in the form of a concept map (mind map) of the material and the learning sequence as a presentation pattern. The third stage of this research is developing teaching materials according to the sequence in the design. The teaching materials developed are then validated by material experts, learning experts and digital media experts. From the results of this validation, revisions were made to the teaching materials based on recommendations and input from the validator. The fourth stage is the activity of implementing the teaching materials into learning. The implementation model used is an experimental form, all with a pretest and posttest design and using processing with a paired t-test (sample pair test). This implementation test is used by comparing the

pre-test and post-test so that the differences between the two tests can be identified using the sample test formula (t-test) or T-test (Sugiyono, 2015: 511). From this implementation data was obtained on the effectiveness of learning outcomes. The fifth stage of this research carried out an evaluation of the stages of development of teaching materials carried out.

RESULTS AND DISCUSSION

Research Result

Based on preliminary studies, it is known that data on the need for folklore teaching materials presented digitally and developed from local regional folklore are classified as very necessary. From the preliminary study it is known that students need digital teaching materials, as can be presented in table 1 below.

Table 1: Teaching Material Needs

No	Component	%	Category
1	The material is presented digitally and is easy to use	79.87	Need
2	Material is extracted from local folklore	82.24	Very Necessary
3	The material contains moral values and good character for life	76.81	Need
4	The material is equipped with easy-to-use illustrations and audio visuals	81.87	Very Necessary
	Average	80.20	Very Necessary

Based on the data above, it is known that 80.2% of students need teaching materials that are presented digitally and developed from folklore in the environment where students live are categorized as really needing these teaching materials. The need for teaching materials is the entry point for students to enjoy literature.

The moral values contained in the Babad Indramayu folklore can be grouped into moral values relating to self, human relations, human morals to nature, and human morals to God. The Babad Indramayu folklore is a folktale that contains many moral values that can be emulated. Moral values towards oneself indicate that these morals are possessed and displayed in actions consciously or unconsciously. Moral values towards fellow humans are related to human relationships with other humans. Moral value towards nature is related to human treatment of nature. Moral values towards God are related to belief in carrying out God's rules. Based on the results of the analysis of these moral values, they can be presented in the following table.

Table 2: Moral Values from the Folktales of Babad Indramayu

Human Morals towards Self	Human Morals to Humans	Human Morals towards Nature	Human Morals towards God
a) education	a) vigilance	a) patriotism	a) religious
b) politeness	b) openness	b) concern	b) have faith
c) knight	c) respectful attitude	c) attention	c) trust
d) patience	d) forgiving	d) unity	d) grateful
e) thoroughness	e) testament		

f) vigilance	f) deliberation
g) crafts	g) friendliness
h) procedural	h) humanity
i) thrifty	i) likes to help
j) wisdom	j) affection
k) humble	k) love peace
l) courage	l) cooperation
m) constancy	
n) readiness	
o) intelligence	
p) optimistic	

Moral values are grouped into the relationship between humans and themselves, there are 16 moral values, there are 12 moral values between humans and humans, there are 4 moral values between humans and nature, while there are 4 moral values between humans and God. Teachers can use these moral values to develop the character of Pancasila students.

From the analysis of learning outcomes as stated in the curriculum, the abilities used as teaching material are classified into Phase F (high school/MA students in grades XI and XII). The achievements of this phase are: (1) students have language skills to communicate and reason in accordance with objectives, social, academic and work world contexts; (2) Students are able to understand, process, interpret and evaluate various types of texts on various topics; (3) Students are able to create ideas and opinions for various purposes; (4) Students are able to actively participate in language activities that involve many people; (5) Students are able to write various texts to reflect and actualize themselves to always create by prioritizing the use of Indonesian in various media to advance national civilization. These learning outcomes based on folklore texts can be developed into learning designs as follows:

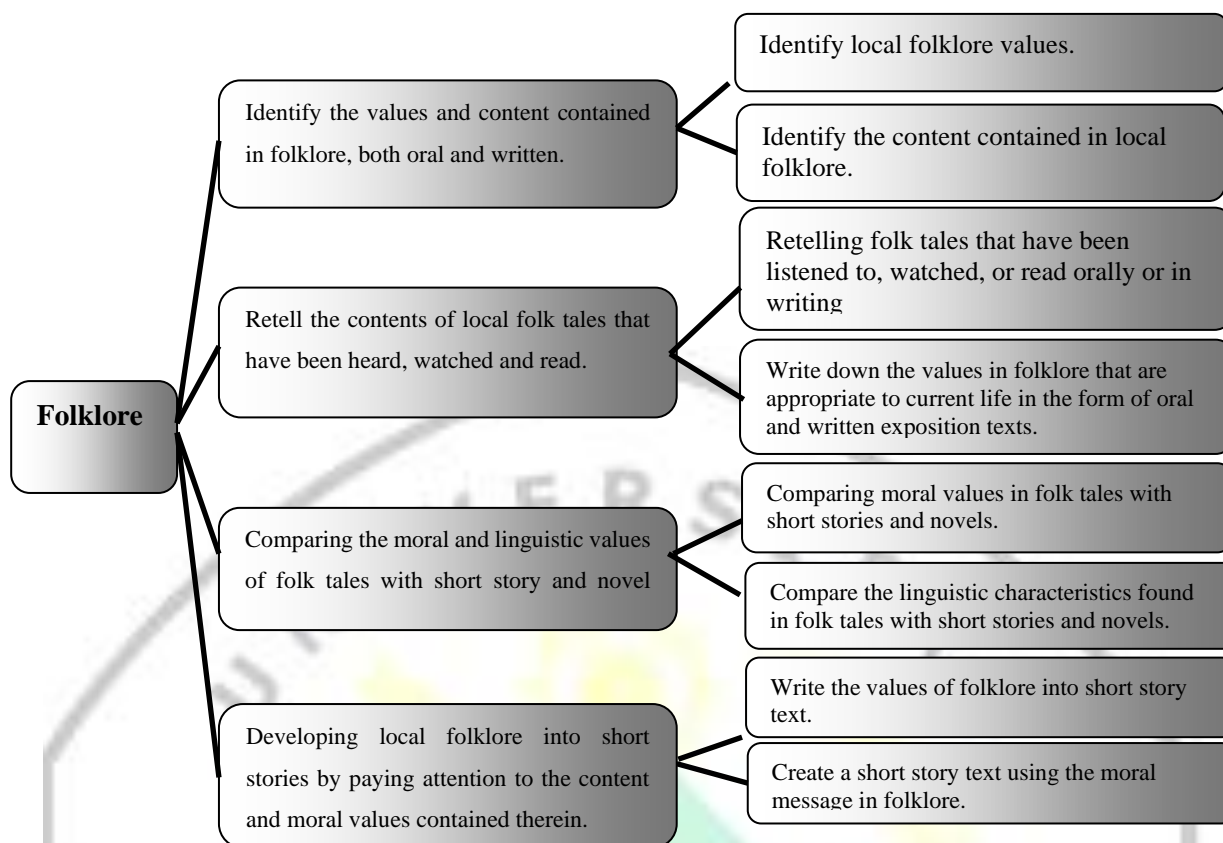


Figure 1. Concept Map of Folklore Teaching Materials in SMA/MA

Starting from this design, digital teaching materials were developed using the Heyzine Flipbooks application. This application is easy to obtain and use to present teaching materials as expected. Next, validation is carried out to find potential and problems in planning teaching material products (Sugiyono, 2015: 246) that will be used in learning. From the questionnaire submitted, answers were obtained that had been collected and classified based on answer criteria. Based on validation from material experts, learning experts and media experts, data was obtained as shown in table 3 below.

Table 3: Validation and Practitioner Results

No	Feasibility Aspect	Validator						Num Score	Total Score	%	Category
		1	2	3	4	5	6				
1	Content/Material	25	21	20	24	25	25	140	150	93,33	Very Suitable
2	Language	15	17	14	16	20	16	98	100	98	Very Suitable
3	Presentation	25	22	19	20	21	21	128	150	85,33	Very Suitable
4	Graphics	12	13	11	13	14	12	75	100	75	Suitable
									87,92	Very Suitable	

The validation results show an average score of 87.92%, which means that the development of digital folklore teaching materials is in the "Very Suitable" category. Thus, the teaching materials have met the appropriate criteria for content, language, presentation and graphics

for use in learning. The teaching materials needed by students meet the criteria as teaching materials that are suitable for use.

In the next stage, the teaching materials were implemented into classroom learning in the form of a quasi-experiment at SMA Negeri Sukagumiwang and Madrasah Aliyah Negeri 1 Indramayu, with a pretest and posttest design. To determine the effectiveness of learning, a pre-test was used before using digital teaching materials for the Babad Indramayu folklore and after 5 meetings a post-test was carried out. Next, the test results are processed using a t-test with paired samples. The test results can be depicted in table 4 below.

Table 4: Pretest and Post test Result

Location	Pretest Average	Post-test Average	Difference	t-account	t-table
SMA Negeri Sukagumiwang	7,15	8,75	1,6	4,012	2,001
MAN 1 Indramayu	6,95	8,65	1,7	4,325	2,001

From the data above, it is known that the results of the trials at the two schools showed that there were changes in scores between before and after the teachers used the digital teaching material model of the Babad Indramayu folk tale. This change in ability can be seen from the difference between the two tests carried out. Furthermore, by calculating using the SPSS application, the t-count value was greater than the t-table value. This data shows that the difference in average achievement scores is significant or can be trusted as an impact of learning carried out using digital teaching materials.

DISCUSSION

From the development research carried out, it is known that students' needs for teaching materials show that they really need teaching materials that apply information technology. In accordance with the conditions of development of information technology or society 4.0, students' needs also adapt to changes in civilization. The very rapid development and progress in the field of information technology has also changed students' needs for innovative types of teaching materials. Apart from that, changes in the development of science and technology will also change students' thinking patterns, therefore it is not only innovative teaching materials that they need but also the way teachers teach that is oriented towards the learning that students need to live in a society according to their development. Teaching materials that are explored and developed from the rich culture of the community where students live really encourage students to grow curious and enthusiastic about learning. Thus, the activity of analyzing teaching material needs before developing teaching materials to serve as a basis for the initial process of compiling teaching materials (Prastowo, 2012:30) is an appropriate thing to do.

The teaching materials that students need are teaching materials that are innovative and easy to access at any time. Digital teaching materials are a mode of presenting teaching materials that are in line with societal developments, so they also have implications for students' needs for internet access. Providing internet facilities is the government's obligation to support the development of education, only the cost to access it is the responsibility of the user, so that students' living needs increase with the cost of internet access. The ease of students accessing the internet will speed up the knowledge transfer process. The internet provides a lot of information and can encourage students' creativity to be realized more quickly. Teaching materials should be accessible using the internet. The internet can mediate students to open

sites that provide various sources of knowledge that can be used, and access teaching materials presented by teachers.

Students need folklore teaching materials that are packaged in a creative, innovative and fun digital form. Digital teaching materials are not only attractive in appearance, but also easy for students to understand. Digital-based teaching materials equipped with audio-visuals by showing pictures or films can help improve students' understanding. Students can gain many benefits from digital teaching materials, because these teaching materials can be accessed repeatedly and can be studied anytime and anywhere. Students get more opportunities to understand lessons in more detail. Thus, digital teaching materials have become learning materials that are very popular and liked by students.

The abundant cultural wealth in an area is local wisdom that must be utilized for positive purposes. Local wisdom contained in folklore has a message in the form of moral values that the previous generation wants to instill in the next generation from generation to generation. The moral value of a story is the main building element of a fictional text (Sulistiyorini: 2017:51). The presence of moral values in a story is really needed by students as character education towards the Pancasila student profile. The moral values implemented in the characters' lives can be used as role models for everyone who reads or watches them. Moral values which include values related to human relationships with themselves, each other, the environment and God (Hidayat, 2012) can encourage interest and attraction for students to emulate figures who are very legendary and have contributed to the environment and area where they live. students because teaching materials must be easily obtained from the environment around the students (Prastowo, 2012:56).

From the results of interviews with Indonesian language subject teachers in SMA and MA, it was found that more than half (60%) stated that they experienced problems in the learning process in class. These obstacles include the limited teaching materials that can be used to broaden students' horizons and improve effective and efficient learning outcomes. Teachers really want folklore teaching materials that can not only be read, but can also be seen, heard and witnessed by students, namely digital teaching materials. This teacher's wish can be fulfilled by the availability of digital folklore teaching materials developed from the local wisdom of the environment where students live. Digital teaching materials in the form of a combination of visual images, sound and moving images, apart from increasing students' learning motivation, can also improve teacher performance in conducting learning. Teachers can be helped in improving students' language skills (listening, speaking, reading, viewing and writing). The learning achievements mandated by the curriculum in preparing students' literacy towards the Pancasila student profile are helped by the availability of digital folklore teaching materials.

It is hoped that learning folklore in schools can overcome students' moral problems which are currently increasingly being eroded by foreign culture. The existence of moral values from folklore can be used as a means of developing positive human attitudes in acting in community life.

The Babad Indramayu Folklore has moral values of living a good life that can be used as an example. From these folk tales, there are 36 moral values in the context of human relationships with themselves (44%), human relationships with others (33.3%), human relationships with nature (11.1%), and human relationships with God (11.1%). Thus, the moral values contained in the Babad Indramayu folklore are very complete and can be used as a reference in learning folklore. It has been proven that folklore scattered in the Indramayu area contains many moral values that can be used as literary teaching materials in schools.

The folk tales of Babad Indramayu include the following titles: Jaka Tarub, Jaka Bajul, Misteri Jembatan Merah, Saedah dan Saeni, dan Kerajaan Gaib Pulau Mas. These folk tales feature many characters and settings that are in line with students' knowledge, the characters are developed realistically and consistently, the stories fulfill good story structures, themes and linguistic rules. Moral values from these folk tales

From the learning outcomes for Phase F (SMA/MA classes XI and Identify the values and content contained in folklore, both oral and written; (2) Retell the contents of local folk tales that have been heard, viewed and read; (3) Comparing the moral and linguistic values of folk tales with short story and novel texts; and (4) Developing local folklore into short stories by paying attention to the content and moral values contained therein. The learning design developed from the Merdeka Curriculum Phase F learning outcomes is included in the very appropriate category (87.92%) based on validation results from experts and practitioners, which are reviewed from the components of appropriateness of content or material, language, presentation and graphics. The teaching materials developed have content or material appropriateness (93.33%) when related to learning outcomes in Phase F. From the language appropriateness component related to the use of terms and readability, they are appropriate (98%) with the language abilities of SMA/MA students. From the aspect of material presentation, digital teaching materials are also very suitable (85.33%) with the criteria for teaching materials. Graphics eligibility is classified as appropriate (75%) for students. Overall, the results of the validation of the suitability of teaching materials are considered suitable for use.

Based on the limited implementation of the use of digital teaching materials for the Babad Indramayu folklore in two schools, namely at Sukagumiwang State High School and Madrasah Aliyah Negeri 1 Indramayu, it is known that these teaching materials can improve learning outcomes. This can be seen from the increase in ability from pre-test to post-test which is included in the significant category based on the calculation of the paired t-test formula (sample paired t-test). The measurement results show that the significant difference between the pretest and posttest shows that the teaching materials have been effective as teaching materials and are effective in achieving learning objectives. Through these digital teaching materials, students are trained in language skills through the display of text, images and audio. Students are trained to read texts, listen to text readings, are trained to watch texts with script illustrations and film videos as explanations of teaching materials so that students feel happy and enthusiastic in participating in learning. From the findings of the average significance of the results of measuring students' abilities as learning outcomes, it shows that digital teaching materials for the Babad Indramayu folklore are able to improve students' abilities for learning outcomes effectively.

CONCLUSION

Based on research and development of digital teaching materials for the Babad Indramayu folklore, it can be concluded:

(1) The need for student teaching materials is that students really need teaching materials that are innovative and fun to learn because they are in line with developments in science and technology as well as the development of society. Teachers also really need digital folklore teaching materials because they have difficulty getting teaching materials that can increase the effectiveness of learning outcomes, especially those that can develop listening, speaking, reading, viewing and creative writing skills.

(2) Digital teaching materials for the Babad Indramayu folklore which were developed based on the local wisdom of the local area can be used by teachers, apart from improving language skills, they can also be used to achieve learning outcomes which are mandated by the curriculum towards students with Pancasila character. The moral values contained in it can be used as role models for students. Digital teaching materials also make it easier for teachers to carry out the learning process because they are helped by shows that attract students' interest in knowing the environment and motivate themselves to have good character as a provision for life.

(3) The application of digital teaching materials from the Babad Indramayu folklore in learning can improve students' abilities as learning outcomes, increase affective abilities as students' character formation, and increase the learning atmosphere in an interesting and enjoyable way. Teaching materials based on local wisdom where students live can also encourage students to think critically in connecting the moral message of a folk tale with students' real lives.

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