

CULTURAL LITERACY THROUGH INDONESIAN FOLK STORIES TO MIGRANT WORKERS IN MALAYSIA

Yusida Gloriani^{1*}, Husnul Khotimah², Nuraedah³, Endang Noerhartati⁴, Irfan Efendi⁵

¹Indonesian Language Education, Postgraduate, Universitas Swadaya Gunung Jati Cirebon
Jl. Terusan Pemuda no. 01A Kota Cirebon 45132 Jawa Barat- Indonesia

²Institut Agama Islam Negeri (IAIN) Kediri, Jawa Timur - Indonesia

³Universitas Tadulako, Sulawesi Tengah – Indonesia

⁴Universitas Wijaya Kusuma Surabaya, Surabaya – Indonesia

⁵STKIP Nahdlatul Ulama Indramayu, Jawa Barat – Indonesia

*Corresponding Author: glorianiyusida68@gmail.com

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ABSTRACT On May 26 2024, the International Community Service (PKM) activity with the theme "Empowering Migrant Workers in Malaysia: A Multidisciplinary Capacity Building Approach and Medical Examination" was held at the Indonesian School Kuala Lumpur (SIKL). This activity was carried out in collaboration between the LMS SHARING and international institutions in Malaysia, namely the Management of the Nadlatul Ulama Special Branch (PCINU) Malaysia, the Indonesian Student Association (PPI), the Sultan Idris Education University (UPSI), and the Embassy of the Republic of Indonesia (KBRI) Kuala Lumpur. This activity also involved lecturers from 82 universities in Indonesia. In accordance with the theme above, the lecturers provide knowledge from various fields of science with the aim of increasing the empowerment of Indonesian migrants. The author is one of those who provides this knowledge. The knowledge conveyed by the author is related to literacy culture through Indonesian folklore, with the aim of making Indonesian migrants working in Malaysia understand and be aware of the cultural values and rich diversity of the Indonesian nation. This can be obtained, among other things, by being culturally literate.

Keywords: *International Community Service (PKM), cultural literacy.*

1. INTRODUCTION

Literacy refers to a person's ability to speak or communicate both verbally and in writing. Language skills include the ability to listen, speak, read, write and count along with critical thinking skills or the ability to solve problems in everyday life. Cultural and civic literacy is one of the basic literacies that all Indonesian citizens must master, in addition to other basic literacies, namely reading and writing literacy, numeracy literacy, scientific literacy and digital literacy. Likewise, Indonesian migrant workers who work abroad must master several basic literacies to equip their knowledge and skills to support the work they do.

Indonesian Migrant Workers are Indonesian citizens (WNI) both men and women who work abroad for a certain period of time based on a work agreement through PMI placement procedures. Indonesian migrant workers, is the term for every Indonesian citizen who will, is, or has done work for wages outside the territory of the Republic of Indonesia (<https://data.ntbprov.go.id>, 2024).

Indonesian migrant workers are spread across several countries in the world, including Malaysia. Their job professions vary according to the skills they have. To increase the empowerment of migrant workers in Malaysia, 82 universities in Indonesia, facilitated by the LMS SHARING, are collaborating with international institutions in Malaysia, namely the Executive Branch of the Nadlatul Ulama Special Branch (PCINU) Malaysia, the Indonesian Student Association (PPI), the Sultan Idris Education University (UPSI), The Embassy of the Republic of Indonesia (KBRI) Kuala Lumpur and the Indonesian School Kuala Lumpur (SIKL) carried out International Community Service (PKM) with the theme "Empowering Migrant Workers in Malaysia: A Multidisciplinary Capacity Building Approach and Medical Examination" which was held on 26 May 2024 at the Kuala Lumpur Indonesian School (SIKL). In accordance with this theme, this PKM activity aims to provide knowledge from various scientific disciplines to increase the empowerment of migrant workers and provide free health examination services.

All participants involved in this PKM activity are given the opportunity to contribute to providing services or training, or provide knowledge or knowledge by means of presentations either directly (offline) or indirectly (online). Each participant contributes according to their respective knowledge. As a lecturer in Indonesian language and literature education at Swadaya Gunung Jati University, Cirebon, I provide knowledge that can support migrant workers' competency in literacy, more specifically cultural literacy through Indonesian folk tales. With cultural literacy through folklore, they will better understand the character and diversity of Indonesian culture. This will strengthen the feeling of love and pride for their own nation and culture even though they are abroad.

2. METHOD

The aim of international community service facilitated by the LMS SHARING is to increase the empowerment of Indonesian migrant workers in Malaysia. PKM activities are carried out in a hybrid manner. As one of the participants in this activity, I contributed as a presenter, and online delivered material to increase their empowerment as Indonesian migrant workers in Malaysia, namely about cultural literacy. This is in accordance with what the Chairman of Tanfidziyah PCINU Malaysia stated that this PKM activity was attended by around 150 participants from among Indonesian migrant workers (PMI) which took place in the SIKL (Indonesian School Kuala

Lumpur) hall, with the main aim of empowering PMI in Malaysia, and this event provides inspiration for many people. (<https://lensapost.net/nur-afni-safarina-dosen-unimal-jadi-pemateri-cara-internasional/>)

This material about cultural literacy is presented based on the results of a literature review from several references. This cultural literacy is an important thing that every Indonesian citizen must have because it will make them aware of how important it is to understand Indonesia's cultural diversity as a nation's wealth. If it is not understood correctly it will have the impact of breaking national unity or disintegration. This is in accordance with the opinion of Nur Aeni (2023) who states that one of the causes of national disintegration is society's lack of awareness in understanding the diversity that Indonesia has. The cultural literacy conveyed in this PKM activity is cultural literacy through several Indonesian folk tales because Indonesian folk tales are not only entertaining but also convey values related to several unique and unique cultures of each region.

The technique used in collecting PKM material is recording and documenting data from several references which are used as references. Then analyzed according to purpose. The flow of thinking based on references is as follows.

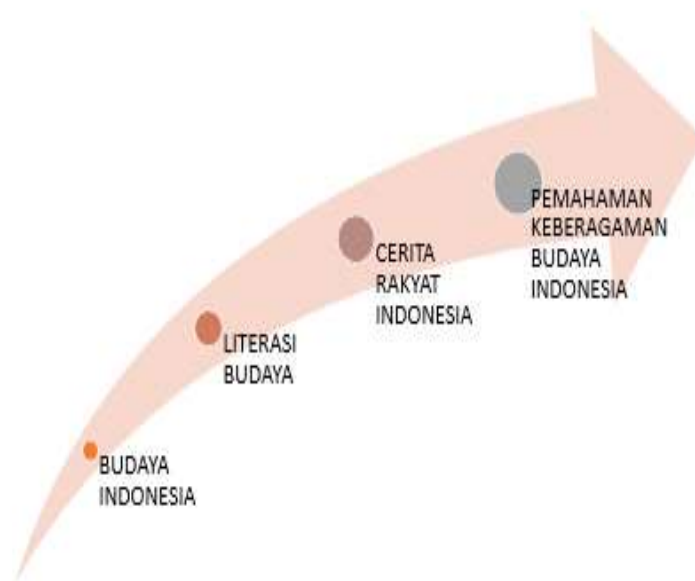


Figure 1.Cultural Literacy

3. RESULT AND DISCUSSION

The material that the author conveys to Indonesian migrant workers in Malaysia is about cultural literacy through Indonesian folklore, with the hope that this material can provide a good

understanding of Indonesian culture, so that they can be proud and maintain the good name of the Indonesian nation in other countries.

Indonesia is an archipelagic country separated by seas and straits. The spread of the islands means that the Indonesian nation has a variety of ethnic groups. The Indonesian nation, which consists of a diversity of ethnic groups, produces a variety of languages, cultures, customs, habits, even religions and beliefs. We can see this diversity in the folklore of each region.

Every folklore owned by each region describes the old life of the people in that area. For example, folklore from West Sumatra, namely: Malin Kundang, Sabai Nan Aluih, folklore from the Mandar area of West Sulawesi, namely the Origin of Ikan Tuing-Tuing (Flying Fish), folklore from South Kalimantan, namely the Origin of Tajau Pecah and Beramban, from Java West, namely Sangkuriang, Situ Bagendit, Si Kabayan, from Central Java, namely Cindelaras, Jaka Tarub, from East Java, namely the Origin of Surabaya, and many more examples of folklore from other regions.

Almost all folk tales describe the social and cultural life of ancient society, but behind the stories there is a lot of advice and values that are symbolically conveyed to the people, including social values, cultural values, religious values, philosophical values, and social values. others that are beneficial to society.

Indonesian folklore can be used as a medium for cultural literacy because through folklore we can know, know and understand culture, character, habits, customs and even social values which are conveyed symbolically. For example, in Malin Kundang's story, it is told how the character of the people of West Sumatra likes to go abroad to trade and never returns home until they succeed. Apart from that, there are messages to be conveyed, namely that after success you must remember your hometown, you must return home to your parents who are waiting for their children to return. However, in this story, Malin Kundang, when he had succeeded in becoming rich, did not want to go home and was even embarrassed to acknowledge his mother, and threw her mother out. In her sadness, her mother cursed Malin Kundang to become a stone. This also conveys advice containing human values that a child should not be disobedient to his parents, especially his mother, and a mother should be careful in praying for her child because a mother's prayer for her child will immediately be answered by God.

Apart from the story of Malin Kundang from West Sumatra, in West Java there is a famous story, namely Sangkuriang. This story is a story related to Tangkuban Perahu Mount. Sangkuriang was a child who loved his mother Dayang Sumbi and wanted to marry her because her mother was very beautiful. Of course, this is something that God doesn't really like. To reject her son's wishes, Sangkuriang's mother set conditions, if she wanted to marry him, she had to be able to dam the Citarum river and had to make a large canoe to cross the river. These two conditions must be

fulfilled overnight before dawn. With his supernatural powers, Sangkuriang mobilized supernatural beings to help complete the work. However, Dayang Sumbi stopped the work before dawn, by awakening the chickens to crow, by spreading red silk cloth to the east of the city. Sangkuriang was very angry, he then kicked the big boat he had made, and the boat floated then fell, and became a mountain in the northern part of the city of Bandung called Tangkuban Perahu Mount.

Even though the Sangkuriang story is a legendary story about the origins of Tangkuban Perahu Mount, there are several messages to be conveyed, namely that loving a mother is not the same as loving another woman. The mother should not be married, because the mother is a woman who has given birth, breastfed and raised her child even though the mother's beauty is very attractive. A child must respect and be dutiful to his mother properly. Cultural literacy through several Indonesian folk tales can provide a rich understanding of Indonesian culture. Folklore reflects the life of past people. Community communication and interactions are contained in stories. The characters depicted in the story represent society at that time.

4. CONCLUSION

There were 150 Indonesian migrant workers in Malaysia who were invited to attend this international community service (PKM) activity from various types of work. They are enthusiastic about taking part in this PKM activity because this activity provides many benefits for them. They gained a lot of knowledge and insight from the lecturers as presenters, and health services were also provided free of charge. For a deeper understanding of cultural literacy, this activity must be followed up with other literacy activities so that their understanding of Indonesia's cultural diversity is even better.

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