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# The Development of the Local Wisdom Through Text Anecdotes Based *Yong Dollah* Story

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**Abstract** This research aims to provide additional teaching materials for teachers based on local wisdom of Riau. The methods used by Research and Development model Hanafin and Peck. Data collection techniques using observation, interviews, and documentation. Data analysis techniques used spiral techniques. The result of this study was an additional teaching material for Indonesian teachers of anecdotal text that is based on the local wisdom that is close to daily life and contains simple messages that are easy to understand children of high school students. As well as planting the values of Malay culture, the awareness of the love of culture alone and as regenerating Anak-cucu to the Malay story. The formative assessment of the average media expert is 4.27 with a percentage of 85.33 that is categorized as excellent. Results of the formative assessment of the average material expert 4.31 with a percentage of 86.15 which is categorized as good. The Summative assessment results from the average teacher 4.21 with a percentage of 83.55 which is categorized as excellent. The end result of this medium deserves a good category once as an additional teaching material with a wisdom on anecdotal text learning.

Keywords: Pengembangan, teks anekdot, *Yong Dollah*.

## 1. Introduction

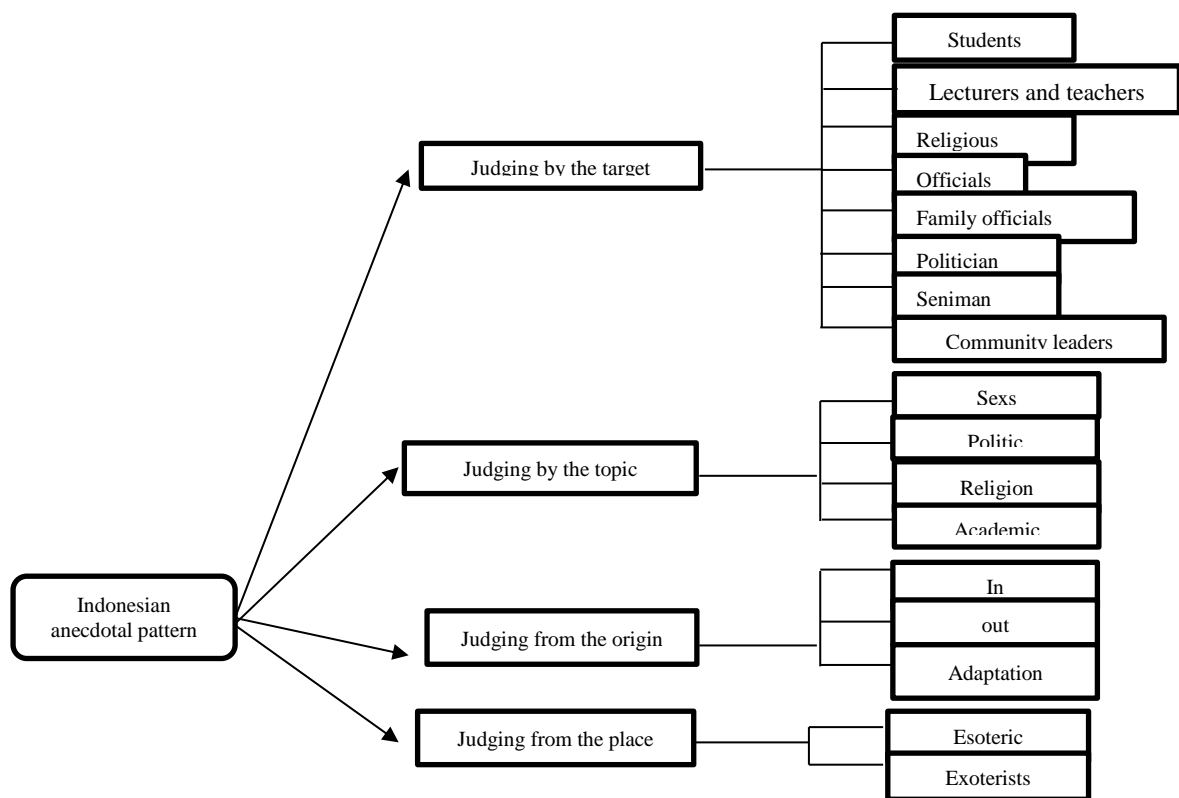
Anecdotal press learning is new in its application to school learning. It has an impact on new problems in the study discussing Indonesia, especially anecdotal text. The author finds the problem that in learning anecdotal text students lack the understanding of writing the text. This can be evidenced by students' writings that do not conform to the rules of anecdotal text writing. The author performs a search for what information the student issues in writing anecdotal text through student and teacher interviews. After the authors perform the information search is revealed some constraints students and teachers in learning to write anecdotal text. For students, they confuse how to design a critical but memorable writing for the reader. Writing a critical thing they can just make it funny or with more interesting language different from expressing criticism as usual, that's what they lack. This is because they lack ideas, examples, or stimuli to give rise to the idea of a funny critique story or an interesting language for them to write. The author also discovers the teacher's problem in teaching these anecdotal texts. The problem is that the teacher is not very clever to make an example of anecdotal text according to the principle so that the teacher is stuck to the example in the book only. While teachers previously did not prepare any material other than the one in the book. The rigid learning that teachers provide is the fundamental issue in this anecdotal text study.

The same is also the author's find on studies that have been conducted on learning anecdotal text. This can be proved through the research of Eka Aji Mustari (2015) In addition, the research of Laksono and Baehaqie (2015) which explains the problem in writing anecdotal text in class X students is (1) less enthusiastic learners in Learning, (2) Material mastery of the still-low anecdotal text, (3) The attitude of learners who underestimate learning and are reluctant to take serious lessons in the classroom, it is seen when learning progresses, and (4) The learner's assumption that producing anecdotal text is too

difficult and confused in the writing of either the systematics or ideas that will be displayed. The explanation of the difficulties was conveyed in the study of Damayanti, Martha and Gunatama (2014) in the process of learning to write many students are less motivated, difficult to determine the topic, pouring ideas into writing, And tends to study that teachers apply less creative. Students experience difficulties in anecdotal text learning caused by demands to students who have to make funny stories with the intent of establishing sineness. Howling is not as easy as we can imagine as enjoying a spectacle. For the comedian alone creates the cuteness is not much less demanded that almost the same thing to the students in school. Moreover, the cuteness is relative because not everyone can laugh in a similar story.

Anecdotal texts that have been examined by Gerot and Wignell from English texts are used in Bahasa Indonesia teaching in anecdotal text. Structures and conventions follow the theories of Gerot and Wignell. According to Gerot and Wignell (1995) Anecdote text tells about Unpredicted event or thing, out of ordinary that is amusing which means anecdotal text tells of an unforeseen event or thing, ordinary things can be funny. The anecdote has grown long ago in Indonesia through traditional communities scattered from Sabang to Merauke.

It is explained by Aritonang and Luhukay (2013) in his research on laughing in tradition frames; A descriptive mob study as a tradition of communicating Papuan people; Semiotic study mentions Mob as a typical humor discourse of Papua that generally revolves around, insinuations, while laughing about the Papuans from a wide variety of ethnicity, age group, economic status, and job status. It means anecdotes born from a culture of oral traditions of society in everyday life. The current anecdotal text on Bahasa Indonesia will indirectly introduce students to the traditional traditions, which are less familiar among students in school. Because in the previous curriculum, there has been no anecdotal text entered into teaching materials in language Indonesian. Thus, the traditions are indirectly maintained through anecdotal text that is entered into Indonesian language learning at school. Here Doyin (2006) provides an anecdotal pattern structure of Indonesia:



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According to Danandjaya (1984) Anecdotes and jokes are often also used as containers to protest or insinuated social circumstances that are deemed unnatural. The opinion is based on a sineness against a matter. The protests and satire were delivered with jokes as their packaging. Criticism is not conveyed clearly and straightforward but delivered with interesting or humorous language that has implied meaning. Based on the explanation, it is concluded that the anecdote is a text that contains a form of protest or sineness, unrest, suggestion against a figure or something expressed in humor or interest based on actual events. Cuteness is only as a means of conveyance while being at the core of anecdotal text is unrest, sineness, protest against a figure or something that goes wrong.

Anecdotal structures are adopted from the opinions of Gerot and Wignell to be the basis of anecdotal text-writing theory. The explanation directs the student to write in accordance with the set. Ranging from a small picture to a cover of anecdotal text. Good and correct anecdotal text should follow that structure. Because it presents the story systematically and has stages in telling the anecdote delivered. There is another Kosasih theory text structure that gives it a simple form than before. It is easier to implement because it does not have a lot of tunies in anecdotal writing just enough to meet the essence of the anecdotal text. This theory is simpler and easier to understand students are in the framework of the implementation of writing text. Kosasih (2013) describes anecdotes having the following structures and conventions:

1. Anecdotal structures are stories or short narratives. Here's the the of anecdote:
  - a. The character is real famous people
  - b. The flow of events that actually happened or have gained additional from anecdotal makers.
  - c. The background of the time, place or atmosphere in anecdotes is real.
2. Anecdotal rule is a joke that contains certain truths that could be a moral message for the audience.

Based on the explanation, the author concluded that a story if presented systematically would be perfectly impressed and well-in the event of the events being told. The author argues that in writing anecdotal texts the learners think of Kosasih theory but in writing it using the theory of Gerot and Wignel or Sudarmo for the prosecution of the text. In the idea of writing, students think using Kosasih theory so that it does not seem difficult in pouring ideas to write anecdotal text. Students begin writing anecdotal text with their own ideas regardless of the structure that Gerot and Wignel provide in advance based on the rules of the text.

After the idea is described according to the rules of anecdotal text. Students should fulfill their anode text by reinterpreting the structure of title, abstract, orientation, crisis, reaction and coda. Thus, students are expected to be faster and easier to understand anecdotal text and are perfectly writing in telling each event happening. Thus, local wisdom with the values of Malay culture through Yong Dollah story is expected to be additional material to provide the students ' stimulus as well as to make teaching provided by teachers more interesting, easy to understand and of Malay culture in every study given.

Education needs to be combined with current teaching materials. This research provides additional ingredients for teachers and students on anecdotal text learning which in this case writers add local cultural elements as a stimulus to learning. It was also explained by Hun (2013) Entering the twentieth century one appeared a symptom that concerned the cultural elements in various fields. Most colleges rushed to pay special attention to cultural assessments, because the outside circumstances and demands of globalization have led to all sorts of cultural symptoms.

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The culture that the author provides in the implementation of anecdotal text learning is the text of Yong Dollah's story as a form of local culture application of Bengkalis in developing anecdotal text learning in Indonesian language especially on land Riau Malay. Jalil (1990) argues that the stories of Yong Dollah are no longer foreign to all age and gender ranks, ranging from the ages of children to parents, both male and female, all recognizing the stories of Yong Dollah especially in Bengkalis. The author raises the story as a form of coastal cultural treasures that Zaini (2013) in his research stated that it is important in the study to explain (especially addressed to the Bengkalis community) that behind Yong Dollah's stories actually contain cultural values that represent the identity of Malay people. The values of Malay people in the text is expected to be a good message for the Malay generation of the country's successor.

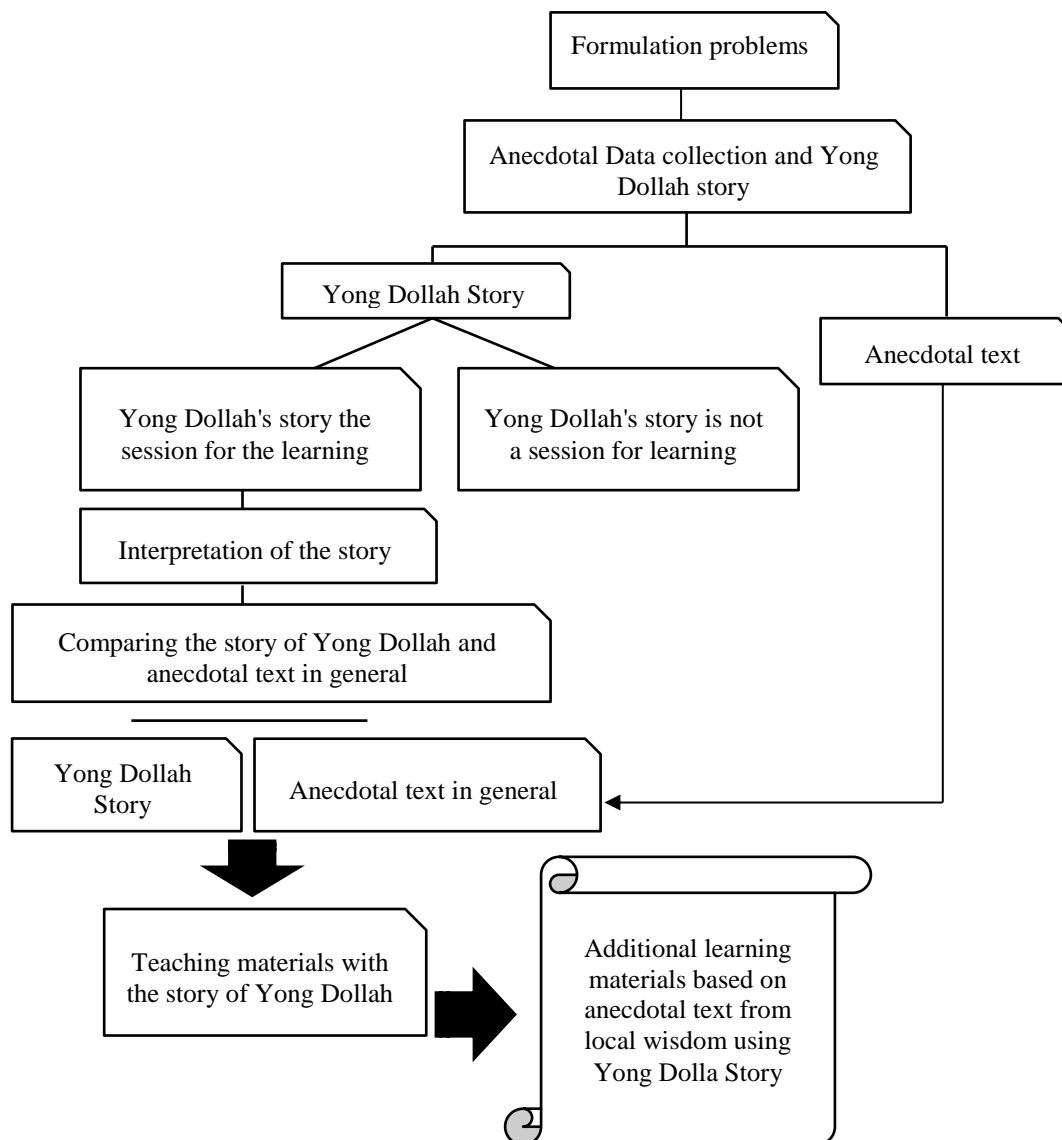
Zaini (2013) The concept of heroism (Kewcalculations/Hero) For example, which seems to be attached to the figure of Yong Dollah in almost all the stories, strengthens also about the representation of cultural identity. Cultural treasures come into Indonesian language material to reinforce the love of homeland, especially the country's own generation. The identity of the Malays will be explained by text in anecdotal material so that the planting of Malay culture values for students as the regeneration of their own culture will be well run. The story of Yong Dollah contains the same things or messages as the corresponding in everyday life. Critical language criticism becomes the attraction of its readers.

It is explained by Saputra, Ronaldi and Aswandi (2017) The story content is often associated with its daily life, adventurous and often contain certain moral value for the audience. These stories can be more useful if used in teaching language in high school. Folklore is also useful for developing language learners' awareness of their own culture. The funny story results of Yong Dollah, suggesting that the story made by Yong Dollah is very fun and imaginative. These stories are great for using students imagination in learning and can improve learning motivation (Saputra, Ronaldi and Aswandi, 2017).

It can have a positive effect on student learning. This can provide a fun learning atmosphere because students enjoy the cultural content of the story. It can also improve students' knowledge of Malay language. The research based on local wisdom from Malay Riau has never been to do this research in anecdotal text study. This is the latest research in Indonesian language lessons. This update is expected to add a teacher's reference in providing interesting teaching materials to school students. The author has been in contact with the thinking frameworks in this study to make it easier to run each stage according to the plot.

## **2. Methodology**

The methods used by Research and Development model Hanafin and Peck (1988). Data collection techniques using observation, interviews, and documentation. The data analysis technique used spiral techniques (Creswell, 2007). This research is limited to developing with product feasibility testing only. Development is not up to product testing thoroughly so its use can be applied Disekolah-sekolah as a form of enhancement of learning. This is due to the time limitation of the authors to conduct the test. The test is at least conducted at different school with nine to twelve homogeneous classes to get maximum results. The research we do should also look at the condition of the school so as not to interfere with student learning schedules. It cannot be done whenever we want. Setting time between teachers, students and writers is also an excuse of not being able to conduct more extensive tests. Thus, for the time being tested, the product feasibility is not enough to use its products.



### 3. Result and Discussion

The research uses Hannafin and Peck research flows which include three phases of necessity, design, and development which in the three phases is evaluated and revised every thing found. Teaching materials that authors develop through Hannafin and Peck models have a long need analysis to get to the design stage. It is different in the stages of the design of a short-threaded development. The following stages of development.

#### 1. Needs analysis

This stage the author began to formulate the problem as a basis to solve the problem of anecdotal text learning through developed teaching materials. Starting from the problem of student interest, incomprehension students criticize or message in a funny or interesting language, the teacher's weakness in the example, plus students do not understand very much about giving message or criticism to state officials, Officials, even politicians. This is because

the people are not so much known to some students that it feels very difficult to write anecdote that is unknown to the person.

Once the problem has accumulated enough, the authors proceed to analyze the need for anecdotal text that can be used as an easy to understand example for students. The collection of anecdotal text material and Yong Dollah text are useful to make it easier for writers to select text as materials to use later. The authors classify the story of Yong Dollah who can enter as material for development. Each story is interpretation can be known as a level of ease to suit the students. The next need analysis step, the author compared the common anecdotal text circulating with the anecdote Yong Dollah so that the story Yong Dollah is simpler and has a light message to be well understood for students. Because Yong Dollah's story is a message or criticism based on our daily lives far from politics, the state, even the affairs of the Government that is not well known to high school students as anecdotal texts circulating in the teaching materials in general.

## 2. Design

Designing is a part of the plot planning that will be developed at every stage that appears in the teaching materials. The design of the author devises the things that must exist in each piece of teaching materials from the beginning to the end. The following composition of the teaching materials as development.

- a. Anecdote Chapter title (features anecdotal illustrations)
- b. The four basic competencies to be achieved Peta konsep
- c. Keywords
- d. Exception (illustrated with anecdotal image)
- e. Subtitles understand anecdotal text
- f. One basic competency to be achieved in understanding anecdotal text
- g. Anecdotal text Yong Dollah (section on observing)
- h. Anecdotal text material (part of the stimulus student asks)
- i. Test comprehension (Observe anecdotal text with group discussions)
- j. Character Planting content
- k. Reviews & summaries
- l. Competency Test (Anecdotal chapter evaluation)

## 3. Development

The screenshot shows a digital teaching material interface with the following components:

- Font, Paragraph, Styles** menu bar at the top.
- Section 4:** "Setiap kelompok menilai hasil kerja kelompok lain, serta memberikan tanggapan terhadap penilaian yang telah dilakukan dengan penuh percaya diri dan aman-aman! Gerakan penilaian berikut."
 

| No | Aspek                | Nilai (1-10) | Penjelasan |
|----|----------------------|--------------|------------|
| 1  | Kemampuan presentasi |              |            |
| 2  | Kepuasan penyampaian |              |            |
- Pencapaian Karakter:** "Mikap tanggung jawab, bagaimana sikap Anda, apabila menghadapi hal seperti ini?"
 

| No | Kasus  | Sikap Saya | Penjelasan |
|----|--|------------|------------|
| 1  | Bagaimana teks anekdot tersebut terdapat kepada diri Anda? |            |            |
- B. Membandingkan Teks Anekdot:** "Mampu ditunjukkan mampu membandingkan teks anekdot dengan teks lain secara lisan maupun tulisan."
 

| Aspek          | Teks 1                               | Teks 2                               |
|----------------|--------------------------------------|--------------------------------------|
| 1. Tujuan      | Memberikan pesan dan menghibur       | Menghibur                            |
| 2. Struktur    | Abstrak, orientasi, reaksi, dan koda | Abstrak, orientasi, reaksi, dan koda |
| 3. Ciri bahasa | Mengandung unsur kelucuan            | Mengandung unsur kelucuan            |
- Teks 1: One Dollar:** "Pagi Yong bekyauh naik pegi ke kapal tanker yang berlabuh di depan pulau Berengkalis. Sesampainya disana Yong merapat dan berchorop ada anak buah kapal yang Yong kenal. Tenggol bercherti karena perant bekyauh Yong dimintai mengantar tamu ke darat. Yong suka karena itu pas betul dapat nercal bahasa Inggris. Yong pun bekyauh ke darat, sesampainya kesana tamu tadi cokey 'How Much?', 'Jasma Yong bukau. Man. Amas. Tapi. Man. Beleh. beta. Yong. Sehektika itu Yong dibenci. diant satu dolar. Kalo sempet. Yong bechoka bonaji bahasa Inggris tadi. entoh berapa dolar. Yong dibagi. Soyang memong rezekinya begiti."
- Teks 2: Tenggol Sakti:** "Sebuah pohon kelapa yang tingginya bukan main 25 meter. Tidak ada yang berani memanjarnya. Datang Yong. Yong panjat sampai puncak ambil buahnya. Ketika turun Yong bingung cara mau turun. Terlihat susah mau turun dari atas pohon kelapa ini. Yong ingat. Yong ada tanggol di belakang rumah. Yong ambil tanggol. Yong pasang. Yong pun turun dengan selamat. Buah kelapa tadi pun bisa Yong minum dengan nikmat."
- Uji Pemahaman:**
  1. Setiap kelompok menilai 1 teks anekdot dan 1 teks humor
  2. Setiap kelompok mendiskusikan persamaan dan perbedaan antara dua teks tersebut!
  3. Setiap kelompok menyajikan persamaan dan perbedaan dua buah teks yang didiskusikan!
  4. Setiap kelompok yang telah tampil, memberikan tanggapan secara objektif, liris, dan aman terhadap sajian dari kelompok yang tampil.
- Pencapaian Karakter:** "Mikap tanggung jawab, bagaimana sikap Anda, apabila menghadapi hal seperti ini?"
 

| No | Kasus  | Sikap Saya | Penjelasan |
|----|--|------------|------------|
| 1  | Bagaimana teks anekdot tersebut ditunjukkan pada orang tua Anda sebagai pribadi negara |            |            |

#### 4. Conclusion

Based on research that has been conducted the conclusion that the teaching material of anecdotes based on local wisdom through the story of Yong Dollah deserves to be used in a good category. It is evident through the story of Yong Dollah the Indonesian teaching materials are developed worthy of the product. Furthermore, there is a need for research to test the use and improvement of student competence through these teaching materials so that accurate data is achieved that the development has a great impact for teachers and students in anecdotal text learning. Thus, this product is not only viable for product but also suitable for use in every school in all of Riau.

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