

Philosophy Study in the Development of Reading Teaching Materials Based on Cultural Wisdom of Betawi Fairy Tales

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Abstract

The purpose of this study was to examine the philosophical study contained in the development of reading teaching materials based on cultural wisdom of Betawi fairy tales for grade X science students at SMAN 107 Jakarta. This research was qualitative research with a descriptive method. Data collection techniques were carried out through library research on references related to the topics discussed namely teaching materials, readings, and Betawi fairy tales. The results of this research regarding the development of reading teaching materials based on cultural wisdom of Betawi fairy tales then were analyzed using three philosophical studies namely Ontology, Epistemology and Axiology. The Ontology study was employed to examine the development of reading teaching materials with cultural wisdom of Betawi tales. Next, Epistemology was formulated to design and make prototypes of the development of teaching materials so that they can be evaluated and get feedback from the parties involved. Subsequently, the axiology which focused on value of educational technology was intended to intrigue and promote a sense of humanity among students through the depiction of the characters told in the fairy tale.

Keywords: Betawi fairy tales, Philosophy study, Teaching materials.

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INTRODUCTION

Enormous advancement in technology can serve as two sides of the same coin. On one side it helps meet the increasing and complex needs of humans but on the other side it can be the source of distractions and addictions mainly for young generations. Thousand information which can be accessed easily can distract their common senses so that they are unable to filter out which one is appropriate or not especially related to their own culture. As a result, It will imperil the existence of local wisdom value. The disadvantage can be minimized by a means of teaching and learning activities that exposes the true value of one's own culture.

In real-life situations, learning is often self-motivated, driven by intrinsic curiosity in a particular topic, rather than by external reward (Ryan & Deci, 2000). It could be concluded that curiosity drives our brains more responsive to learning. Therefore, telling a local culture through a story can invoke the curiosity of students and it will make the learning process more effective and enjoyable. Curious students not only ask questions, but also actively seek out the answers. Inculcating students with a strong desire to learn something becomes one of the teacher's responsibilities.

Human curiosity about one phenomenon is the pioneer of knowledge. Humans develop their knowledge as an effort to survive in life. Therefore, they always improve and increase the experience whether in a bad or good situation so that it continues to grow well. By doing so, life goes on. This knowledge is sought tirelessly in order to fulfill the desire to be curious about something. In order to understand more deeply about "knowledge", it is necessary to understand the act of "knowing" (Wahana, 2008). Meanwhile, referring to Notoatmodjo (2012) there are many approaches to acquire the knowledge, namely (1) by trial and error, (2) by chance, (3) by power or authority, (4) based on personal experience, (5) by common sense, (6) truth accepting revelation, (7) truth intuitively, and (8) by research methods. However, the last approach, namely the scientific method, is the most widely used by scientists to prove that the knowledge obtained contains the truth. This method is absolutely rational and undeniable to be conducted for seeking the facts.

The questions about the nature of justice, knowledge or being are of great interest and debate in philosophy. Finding the appropriate answers is in a sense a problem of understanding the question. In doing so, it requires a good command of language knowledge.

The language is used to convey or disseminate the knowledge that has been possessed by humans throughout the journey of life to other people or to a society. Mastery language skill is required although language acquisition is an innate property, an ability is one which a person is born with. This means that humans are able to speak as God gifted. Using language to speak, write, listen and read is a skill for us, special to humans. Human language therefore cannot be considered without people and people using, creating, developing and changing it. Language is a questionable concept not only in philosophy but also in social and educational sciences. For some sciences language is a major concept of research and for others a secondary discussion topic when handling another problematic object

The nature of language is dynamic not static, it keeps on growing or dying down in accordance with the needs of the communication to express the thought, feeling and even to influence others for a certain generation era. Language is a questionable concept not only in philosophy but also in social and educational sciences. For some sciences language is a major concept of research and for others a secondary discussion topic when handling another problematic object.

Therefore, language skill is unquestionably needed in order for the dissemination of knowledge. It leads to communication becoming well-directed and easy to understand. It is a tool for us to share our ideas, feelings and desires. It helps us to reveal our thoughts and communicate with others. Human language is one of the most developed and complicated means to transmit knowledge. Language is a must for poetry, prose and drama. It is what makes a community out of a group of people.

In English, there are four basic language skills to be developed, namely the ability to read, write, speak and listen. Reading is a skill that can be mastered through various processes. One of these processes is reading fairy tales. Fairy tales are a type of folklore and are basically almost the same as legends, i.e. objects or animals or humans (human nature) as the core of the story to be presented, then with the formation, the human is given meaning by applying his imagination to

create a story (Susena & Rudito, 2017). Usually, fairy tales are written following the structure of narrative texts.

During the teaching and learning process, several elements are involved including a teacher who is an indispensable agent to narrate the content materials of local culture which symbolizes appropriate values to the younger generation (Pudjiati & Zuriyati, 2022). According to the syllabus, there are some genres learned by students of grade X of SMAN 107 Jakarta. One of them is narrative text. The Narrative text deals with problematic events which lead to a crisis or turning point of some kind, which in turn finds a resolution" and its social function is to entertain or amuse the reader (Gerot & Wignell, 1995). This type of text is also known as story, or more specifically fiction. It can be in the form of novels, short stories, legends and fairy tales. Anderson and Anderson (2003) explains that the generic structure of narrative text is divided into orientation, complication, coda, sequence of events, and resolution. Furthermore, Chatman and Attlebery (1993) divides the narrative text into the following four basic parts: Characters, settings, plot, and conclusion. Based on the above explanation, the narrative text is expected to amuse the students and in turn it will invoke students' interest to personally participate in the text.

In learning English at the high school level or equivalent, narrative texts in the form of fairy tales are studied in class X. Teaching materials for learning English that include fairy tales, in this case local fairy tales, are still not widely available. According to Lwin (2017), some of the obstacles that cause educators not to use fairy tales to teach are that local fairy tales are translated into English not for learning purposes and there is no information about the level of English language skills of students who can use these local fairy tales. Davidsen and Cuandani (2021) has raised traditional Indonesian stories from a foreigner's point of view written in two languages, namely English and Indonesian. The stories are taken from various provinces in Indonesia, such as Java, North Sumatra, Kalimantan, South Sulawesi, and Papua. This book is intended for foreigners learning Indonesian and is equipped with Indonesian audio. Meanwhile, Amandangi et al. (2020) made Central Javanese folklore texts in Indonesian web-based media for middle-level foreign speakers. They are "The Legend of the Rawa Dizziness", "The Legend of Telaga Warna", "The Legend of the Sikidang Crater", "The Legend of Mount Tidar", "Goa Kreo", and "Jaka Linglung" which have cultural and tourism content. They use computer-assisted language learning (CALL) and online courses to enhance students' experience of using technology and facilitate self-directed learning.

One of the benefits of reading fairy tales is to increase critical thinking because the reader is encouraged to cultivate imagination. By reading fairy tales the critical reading skill can be developed to the fullest (Abidin, Mulyati, & Yunansah, 2015). Critical thinking is the ability to think clearly and rationally, understanding the logical connection between ideas. Critical thinkers rigorously question ideas and assumptions rather than accepting them at face value. They will always seek to determine whether the ideas, arguments and findings represent the entire picture and are open to finding that they do not. Moreover, as we have admitted that the millennial problem appears on self-searching identity. So, as to resist the influence of western negative values and ways of life that might not be suitable to Indonesian cultural wisdom value of life. The learning models implementing the cultural wisdom of Betawi fairy tales to improve critical thinking skills are still not widely

applied by people. Therefore, the research question is stated as “How is the philosophical study in the development of reading teaching materials examined based on cultural wisdom of Betawi fairy tales?”

Previously Related-Research

There are previous researches conducted based on the philosophical concepts of ontology, axiology, and epistemology. First, Rangel (2019) employed a qualitative approach and multidisciplinary lenses to examine *testimonios* of five Faculty of Color committed to racial dynamics within academic institutions. The research delves into: (1) the ontological, epistemological and axiological principles that shape the ways that five social justice Faculty of Color approach their work, (2) the strategies that they use in the professional training and credentialing at schools of education at the colleges they work, and finally (3) the ways they navigate with the racial dynamics in their academic institutions.

Second, Chesky and Wolfmeyer (2015) used the philosophical concepts of ontology, axiology, and epistemology to understand STEM (science, technology, and engineering with mathematics) more completely. Ontology relates to the conceptual assumptions we have about what STEM is about (e.g., for mathematics, what numbers are, how functions and geometric properties interact with the empirical world). Epistemology relates to pedagogical theories as to how best to teach STEM, which are based on a theoretical and/or research-driven approach that claims children learn mathematics, science, engineering, and technology knowledge in a certain way. Axiology relates to objectives of STEM education regarding why children should learn STEM content. These are based on broader normative views as to what STEM knowledge ought to be used for.

Third, Setiawan (2015) elaborated that there is still a difference of opinion among experts in the field of management of what is meant by management, namely whether management is a science, an art or a profession. In addition, the management theory and studies have also experienced rapid growth, especially until the 19th century until the present. These developments have given rise to various groups of schools of thought about management, which is a group of classical management perspectives, a group of behavior management perspectives, and a group of quantitative management perspectives. Therefore, it is necessary to study the development of management in terms of the philosophy of science perspective. By doing this assessment, management will be studied ontological, epistemological and axiological. Ontologically, management is the science, art and profession of work done through others. In management development, ontologically most experts view the reality of social management in management as something objective, not subjective. Epistemologically, in management development, the approach most widely used by management experts is a deductive approach. Related to axiology, when considering a policy, the manager of the company is should pay attention to the values of ethics and humanity

Fourth, Franzen (2012) completed research using principles in metaethics, ontology, and epistemology to examine the quest for the institutionalization of sociology in America. Metaethical commitments to moral realism inform our moralistic identity and our particular approach to interventionism. Ontological commitments to ideal types and universal laws imagined a mechanistic social world. Epistemological commitments to unit homogeneity, simple causation,

deductive nomological logic, and radical decontextualization led to sociology's variant of the scientific method. These ontological and epistemological commitments combined to provide a scientific rationale for the discipline of sociology that is reflected in our methods to this day.

Based on the four previous researches, we conclude that epistemology, ontology and axiology can be considered as some of the main structures of education, research and academic discourses. As a result, we employed the three philosophical pillars to examine and develop the reading teaching materials based on cultural wisdom of Betawi fairy tales.

RESEARCH METHODS

This research uses qualitative research method with descriptive qualitative. The reason why the qualitative method was chosen is because this research aims to provide case insight on the philosophical study contained in the development of reading teaching materials based on cultural wisdom of Betawi fairy tales.

Qualitative descriptive method is a research method based on the philosophy of post positivism to examine the condition of natural objects. The qualitative research deals with naturalistic fields where different techniques of data collection may need to be followed. While according to Creswell (1994), qualitative research begins with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. Hesse-Biber and Leavy (2006, p. 49) suggest that qualitative research seeks to discover, explain, and generate ideas or theories about the phenomenon under investigation and to understand and explain social patterns (the 'How' questions).

As claimed by Berg (2007), qualitative researchers are most interested in how humans arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth. Through qualitative techniques, Berg (2007) suggests, researchers are allowed to share in the understandings and perceptions of others and to explore how people structure and give meaning to their daily lives. What all of these have in common, according to Creswell (1994), are some common characteristics including: natural setting, researcher as key instrument, multiple sources of data, inductive data analysis, participants' meanings, emergent design, theoretical lens, interpretive inquiry, and a holistic account.

There are many ways to collect data, whether it is interviewing individuals, holding a focus group, observing as a participant or non-participant for observations, content analysis, or a combination of various methods. As it has been mentioned above, this study uses a descriptive method with library research techniques on references related to the development of reading teaching materials based on the cultural wisdom of Betawi fairy tales. The data are collected through the collection of various literatures of reading materials related to the philosophy of science, especially literature related to the development of teaching materials, readings, and the cultural wisdom of Betawi fairy tales.

The development of teaching material in the literature of reading materials includes books, articles and relevant research results. Then, the data that have been collected will be analyzed inductively. Meanwhile, in this study, a philosophical

study in the development of reading teaching materials based on the cultural wisdom of Betawi fairy tales will be seen from three different points of view, namely ontology, epistemology, and axiology.

Ontology, epistemology, and axiology lay the foundations for how we, as individuals, understand the world we live in, the determinations we make about issues relating to truth, and the matters we consider to be of value to us individually, and to society at large.

Ontology is about what exists and what does not exist (basic). Ontology is a sub branch of metaphysics. Ontology is concerned with being. Ontology, or the study of being, creates the framework for how we, as individuals, connected in societies, make sense of the reality in which we live. The power of ontology is that it gives us the keys to unlock the way reality is understood, by taking as its object of study the actual being of things, matters, concepts, experiences, and words essentially of everything.

Epistemology is concerned with knowledge. We, humans, do not have access to the actual world. So, we built models in order to make sense of the world. Epistemology gives us the perimeters of knowledge concerning our model of the world and the methodologies to know the world. Epistemology, or the study of knowledge, receives more emphasis in our rationalist society because it sets out to explain why we jointly decide that certain things are true, and others are not. Science, and the interpretation of scientific results, changes the way society acts at all stages of life.

Axiology is about values such as good and bad, moral and immoral. Therefore, Axiology is concerned with values. Questions about what the meaning of life is and how we should live. Axiology, or the study of value or of goodness, is definitely the philosophical strain out of these three that has received least attention, even though it is fundamentally linked to our actions in our daily lives. The value of something can be seen as having intrinsic properties, valuable in its own right, or to have extrinsic properties, valuable for the sake of something else, which in turn can have intrinsic properties.

RESULTS AND DISCUSSION

The discussion regarding the development of reading teaching materials based on the cultural wisdom of Betawi fairy tales will be studied epistemologically, ontological and axiological.

Ontology

According to Tiswardini (2019), ontology is a science that describes the nature that exists, including various concrete or abstract forms. In reference to other sources, ontology discusses what you want to know and how far you want to know (Nursalim, 2017). In other words, ontology is a discussion to find or get the essence of something that is material or non-material.

The ontology in this study is formulated to examine reading teaching materials based on the cultural wisdom of Betawi fairy tales and will be used for high school students. The reading teaching materials developed are in the form of audiovisuals. Betawi cultural wisdom will be reviewed in relation to the original knowledge of a society that comes from the noble values of cultural traditions to regulate the order

of people's lives (Inriani, 2017). Meanwhile, the object of the research is the students of grade X science program who attend SMA Negeri 107 Jakarta. The researchers find a problem that the available reading teaching materials have not raised many local cultural themes, in this case the cultural wisdom Betawi.

One of the inspiration for teaching material is a book entitled “Dongeng Betawi Tempo Doeloe” by Abdul Chair published in 2017, especially a story of *Angan-Angan Si Muin*. *Angan-Angan Si Muin* translated into Muin's Wishful Thinking was a story about a young man called Muin who lived alone in a village in Jakarta a long time ago. He just stayed in a hut and ate some raw vegetables nearby. For drinking and other water needs, there was a well that he dug close to his stay. In other words, the way he lived was very simple. He had two beehives; one was in his house and the other was in a jackfruit tree. After a traveler dropped in his hut and told him that honey is “valuable” because it can be sold. Knowing this, he became extremely happy to earn a lot of money. Unfortunately, his wishful thinking and uncontrollable action led him to destroy himself. He spilled a pot of honey and scattered it on the ground. Eventually, he was very regretful and very sad. Moral teaching that can be drawn from this story is that daydreaming or wishful thinking tended to be a useless activity which was proved by Muin's unintended action due to daydreaming, i.e the honey spilled. Then it was reflected in a *pantun* as stated in the ending part of the story. “Don't eat too much cucumber, Cucumbers have a lot of sap, Don't sit and be a daydreamer, Daydreaming is very bad”. In Betawi culture, *pantun* is usually recited for disseminating local wisdom. It could be found both in oral and written languages such as in this story.

Through the introduction of local cultural fairy tales, it is hoped that students can directly appreciate the values of character education in the fairy tales. In addition, the available reading teaching materials do not employ many reading questions that refer to higher order thinking skills. Therefore, the urgency of the need for teaching materials that promote Betawi culture is important. Meanwhile, the teaching materials that will be developed by the researchers implement the SAM model (successive approximation model) from Allen (2012), which is relatively new so that it is expected to be able to overcome this problem.

Epistemology

Epistemology is a theory that examines the roots of science or philosophy of knowledge. In other words, how to acquire knowledge is also an epistemology (Mustasyir, 2002). Another definition of epistemology is the direction of human thinking in finding and obtaining knowledge by using the ability of the ratio (Suriasumantri, 1990). Thus, it can be concluded that epistemology is a human effort to find knowledge that utilizes the ability to think rationally. Furthermore, the search for scientific knowledge has limitations. As stated by Surajiyo (2019) that the determination of the scope of the limits of empirical scientific studies is in accordance with the principles of scientific epistemology, which requires empirical evidence in the process of discovering and compiling correct statements scientifically.

Epistemology is the method used by researchers to find out the object of research. Epistemology as it has been elaborated above has a close relevancy with the object of this research which contains several steps to develop teaching materials. In connection with the development of reading teaching materials based

on the cultural wisdom of Betawi fairy tales, the researcher will implement the SAM mode, as stated in Figure 1.

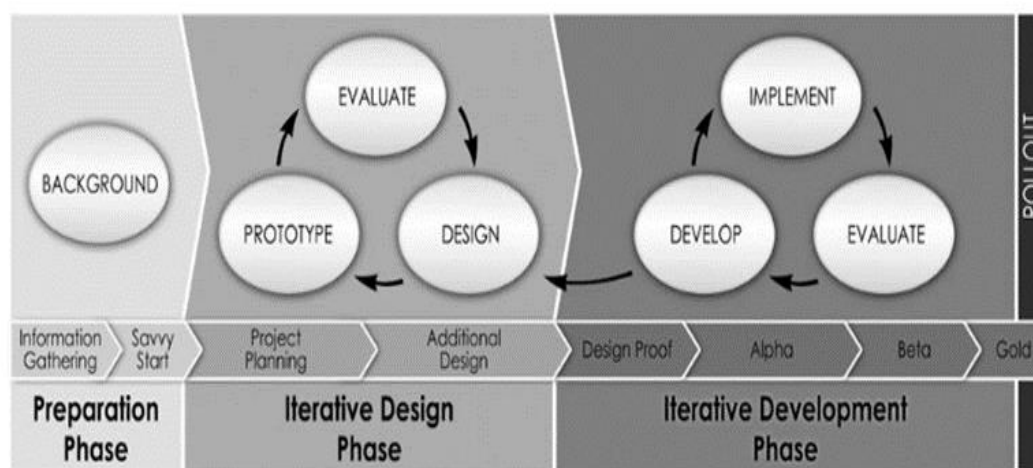


Figure 1. The Stages of Developing the Reading Teaching Materials Based on Cultural Wisdom of Betawi Fairy Tales

It has eight small repetitive steps that are spread into three stages. Initially, the preparation stage includes information gathering and SAVVY Start (brainstorming, sketching, and prototyping) by involving contributors in material development, in this case, materials teaching reading such as peers, expert advisors, and students. After that, the iterative design stage aims to design and make prototypes of the development of teaching materials so that they can be evaluated and get feedback from the parties involved. Lastly, the iterative stage of development called prototype is developed and implemented thoroughly. When the teaching materials have been used, if necessary, they can be evaluated and returned to the development and implementation stage.

Axiology

Axiology is closely related to the moral principles of developing the use of the acquired knowledge (Ginting, 2008). According to another expert, Surajiyo (2007) describes axiology values as a benchmark for truth, ethics and morals as a normative basis for research and exploration, as well as the application of science. The philosopher Suriasumantri (1996) explains that axiology is a theory of value related to the usefulness of the acquired knowledge. Thus, it can be stated that axiology discusses moral rules, benchmark values of truth, and value theory related to the benefits of an acquired knowledge.

The axiology study in this study is to examine two values, namely values related to technological advances in learning, especially learning English and human values in language teaching. What is meant by the value of technological progress here is that this research will result in the development of reading teaching materials based on stories of Betawi cultural wisdom in audiovisual or video form and stored on the web. Lestari (2013) reviewed that non-printed teaching materials include audio teaching materials such as cassettes, radio, vinyl records, and audio compact discs. Audio-visual teaching materials are such as CAI (computer assisted instruction) and web-based learning materials. This is supported by the results of research submitted

by Jufriadi et al. (2019). He explained that the use of video as a medium in teaching is very helpful to facilitate a pleasant learning atmosphere where students watch videos with interesting topics. The skills developed from watching this video are not limited to just listening and listening but also writing and reading.

Meanwhile, the development of reading teaching materials based on tales of Betawi cultural wisdom can be used in a fun teaching and learning process because it is authentic. Thus, this can foster a sense of humanity among students through the depiction of the characters told in the fairy tale. In addition, this reading teaching material also has a function to help teachers and students gain a thorough reading comprehension by appreciating literary works, namely Betawi fairy tales.

CONCLUSION

Three studies of philosophy of science, namely ontology, epistemology and axiology are used to examine research on the development of reading teaching materials based on fairy tales of Betawi cultural wisdom. Based on the ontology, it will be studied further regarding the development of reading teaching materials which are intended for students of class X science program at SMA Negeri 107 Jakarta. Based on epistemology, the method used in this research is the SAM (Successive Approximation Model) teaching material development model from Allen (2012). Furthermore, based on axiology in this study, there are two values contained, namely the educational technology and human values which are intended for the model of teaching materials. Those values are included because the development of reading teaching materials based on fairy tales of Betawi cultural wisdom can help the learning process in the classroom become more meaningful, through character education from the characters told in fairy tales.

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