

THE BENEFITS OF STORIES IN MAMANDA AS THE FORMATION OF MILENIAL GENERATION CHARACTERS

¹Dwi Wahyu Candra Dewi, ²Agus Nuryatin, ³Teguh Supriyanto, ⁴Ida Zulaeha

Abstract

One of the traditional literature in Banjarmasin, South Kalimantan is mamanda. Mamanda's story is a literary work that was born from poetry and saga books. Mamanda's story was also adapted from the surrounding environment as a form of social criticism related to matters in the community. Mamanda stories are displayed in the mamanda performance art and its existence depends on the existence of mamanda performances. Concerns about the Mamamanda story began to emerge when millennials preferred works from abroad. They think that regional works are less popular. The development of the times has shifted literary works such as Mamanda's story to less attention. The study was conducted to obtain the usefulness of Mamanda stories in the formation of millennial generation characters. The study was conducted by dialectical method and using an interdisciplinary qualitative research approach. Utilization in Mamanda stories in the form of educational values. The use of the Mamanda story in the form of educational value is an effort to prevent the negative impacts of the times. Based on research, the usefulness of Mamanda's story can shape the character of politeness, harmony, and cooperation.

Keywords: *usefulness; Mamanda story; character; millennial generation*

I. INTRODUCTION

Traditional literature, such as mamanda, has the values contained in each of its stories. The traditional literature is one of the identities of the Banjar region, South Kalimantan. The story in Mamanda is a literary work that was born from poetry and saga books. The story in mamanda is also adapted from the state of the environment as a form of social criticism related to matters in the community. The story in mamanda is displayed in mamanda performance art. The existence of stories in mamanda is very dependent on the existence of the show. Mamanda players who are starting to be less productive because of their age are concerned because they have not seen the next generation who are interested in continuing. That is because millennials prefer

¹ Pascasarjana Universitas Negeri Semarang, Indonesia

² Pascasarjana Universitas Negeri Semarang, Indonesia

³ Pascasarjana Universitas Negeri Semarang, Indonesia

⁴ Pascasarjana Universitas Negeri Semarang, Indonesia

works from abroad, for example: Korean drama has become the talk of millennials in terms of story, character and fashion.

Some of these millennials are still interested in traditional works, but they are considered less popular. Therefore, a small portion of it has been eroded by modern popularity. Mamanda experiences ups and downs. Changing times make mamanda literary works also experience a shift. The shift in question is marked by a downward trend in mamanda performances. The story that was displayed was also less desirable.

Seeing this condition makes some researchers participate in preserving and maintaining mamanda as a literary work that has values. The values of these literary works can be a reference for the audience, readers, connoisseurs of literary works. The use of stories in mamanda has not been felt by millennials. Therefore, the authors raise the usefulness of the story in mamanda as forming the character of millennial generation.

According to Tarsyad (2006), "Banjar Literature is all forms of literary works expressed by anyone both in the Banjar language and in the Indonesian language as long as the contents of the literature reveal (everything) related to the ethnography of the Banjar people". Literary works related to the ethnography of Banjar people if delivered using Indonesian can still be referred to as Banjar literature, but if they are delivered using Banjar language but do not contain or relate to the ethnography of Banjar people. That statement is one of the reasons, mamanda is the object of research.

Concern for mamanda is based on the opinion of Fitriyarini (2012) which states that mamanda is one type of traditional Banjar ethnic art that began to be marginalized by modern art. This also makes researchers choose mamanda for further study. Jarkasi (2007) states that "The aesthetic insights of social criticism expressed in mamanda never take sides with any social force, other than in favor of justice, honesty, truth, humility from whichever side the values come from." It is true that mamanda contains positive values, teachings of kindness that can be a reference in life. The same opinion was conveyed by Dewi (2016) mamanda is an oral literature that displays the distinctiveness of Banjar culture. Mamanda has values that are still valid today. " The custom depicted in mamanda is the custom of the Banjar people, for example by saying greetings, obeying the elders, and others. Mamanda also has educational value in every story. It was shown by Dewi (2016) that mamanda has educational values, namely politeness, harmony and togetherness.

Some traditional folk performances that still exist and can be used as a means of information are madihin, bapantun, mamanda and wayang (Laila, 2015). Mamanda as one of the literary traditions that can still be used as a means of conveying public information. It was also said by Shahab (2004) that mamanda is one example of oral literary works that illustrate the relationship between the existence of art and authority around the 1970s. Mamanda can function as a medium of information for the information department. Mamanda has a role other than as a means of conveying information, namely mamanda as oral literature that can be a reference for the community to protect natural wealth and the environment (Waskita, Dana., Tri Sulistyanningtyas, Jejen Jaelani, 2011). That is because nature and the environment in which they live is a source of livelihood that must be maintained. Therefore, oral literature is a reference for people to maintain the cultural wealth they possess.

Faruk (2014: 90) states that "Literary work is a fact of humanity." This is due to literary works born from various problems faced by humans. Therefore, literary works are often called a reflection of human life. Literary works are created to develop human relations with the world. Literary works have meanings that

involve users of signs, intentions, actions, situations and the surrounding environment. Literature is bound to a certain space, time and culture.

The study used in this research is the study of ethnosophy that originates from the sociology of literature and pragmatics of literature. The sociology of literature according to Wiyatmi (2013) is the study of literary works that are not seen as monotonous because they consider aspects of society. Matters relating to the creation of literary work both from the background of the author or from outside the author, both from inside the story or from outside the story can be studied using the sociology of literature. Literary sociology of literature experienced development until finally the study of literary pragmatics emerged. Sayuti (2014) explains the study of literary pragmatics. Literary study using literary pragmatics can be said to be comprehensive because it involves understanding culture as a whole. So, the usefulness of literary works can be seen from the cultural understanding that is conveyed.

In the development of literary science there is a study of literary ethnoecology initiated by Endraswara (2016: 93). "Literary ethnoecology is a new science that discusses ethnic ethnics in literature." The literature study seeks to describe the environment as the environment is understood by an ethnic community. This study requires researchers to understand all forms of ethnic symbolic thought.

II. RESEARCH METHODOLOGY

The research approach used in this study is an interdisciplinary qualitative research approach to Literary Ecology and Literary Pragmatics so that it becomes Ethnosastra. This research was conducted by dialectical method.

a. Research design

This research is planned with the following design:

- (1) Research preparation
- (2) Research implementation
- (3) Conclusions withdrawal

In the preparation phase of the study, researchers collected data relating to the research object (mamanda) in the form of literature, mamanda texts or texts and preliminary information obtained using interview techniques. After obtaining preliminary data, the new researcher can continue the research implementation activities. The research was carried out by collecting additional data and analyzing data to answer questions in the formulation of the problem. Furthermore, the stage of drawing conclusions can only be done after all questions in the formulation of the problem are answered correctly.

b. Research focus

The focus of research carried out is the study of literary ecology and literary pragmatics on stories in Mamanda with the hope of bringing up new theoretical concepts in literary studies, namely Ethnosophy. The story in mamanda becomes the object of study by reason of the need for cultural preservation and preservation.

c. Research Data and Sources

This study uses dialogue quotation data (fragments of dialogue). The data is sourced from the Mamanda manuscript with several titles, namely Geger Ganda Manik Sukalima (GGMS) and Small Family of Happy Families (KKKB).

d. Data collection technique

Data collection techniques used in this study are: interviews, literature study, and documentation

e. Data analysis technique

After the data is collected, the researcher analyzes the data using dialectic and listening techniques.

III. RESULTS AND DISCUSSION

Based on research that has been done, researchers found the usefulness of the story in Mamanda as forming the character of millennial generation. The intended benefits can be formulated in the following table

Table. 1

Stories	Usefulness		
	Politeness	Harmony	Cooperation
GGMS	✓	✓	✓
KKKB	✓	✓	✓

The use of stories in mamanda on the stories of GGMS and KKBM are politeness, harmony, and cooperation. This benefit can be used as a basis for competitions, workshops, additional local content, or extracurricular activities.

Utilization in Mamanda stories in the form of educational values. The value of education today is more concerned with science and intelligence but weak in character education (Lalo, 2018). The use of stories in mamanda in the form of educational value is an effort to prevent the negative impacts of the times.

This millennial lifestyle is more individual in the sense of feeling able to stand alone without the help of others. That caused the decline of the character of the next generation. Tilaar (2009) states that the global change that is happening is a global revolution that gave birth to lifestyles. Therefore, the usefulness in the form of the values of Mamanda stories is expected to be a reference for millennial generation to re-cultivate educational values.

The selection of stories in the mamanda is based on the availability in the form of texts and texts from two Banjar literary figures. its usefulness appears in the educational values of the two texts, namely the value of politeness, harmony, cooperation. In the story of Mamanda, the life of the king with the prime minister, wajir,

warlords, hopes I and II, khadam and host, and their people are well-entwined. It can be seen from the speech and polite attitude shown by the people to the king. Even the ruling king does not arbitrarily rule his subjects. The value of politeness that arises is included as manners. The politeness of the language can be seen from the way they communicate through verbal and nonverbal signals.

The next educational value besides politeness which is seen from the way of communication, there is also what is called the value of harmony. This can be seen from how a Wajir became the king's adviser who gave advice, proposals, opinions related to problems in the kingdom. Besides these two values, there is also the value of cooperation. The value of this collaboration is a value that can strengthen the growth and development of the kingdom. Collaboration between various parties in society is needed by a kingdom. The people will feel comfortable with a wise leader / king, and vice versa the king will also be calm because he has an obedient and respectful people.

These three educational values are positive values that can be maintained and preserved in the lives of millennials. In the sense of the usefulness of the story in mamanda can be used as a shaper of millennial generation characters. This is a form of effort in facing the era of disruption.

IV. CONCLUSION

The character of millennial generation which is being eroded by the times needs to be saved. This is in accordance with the usefulness of the Mamamanda story for millennial generation. The benefits are containing educational values. The values of character education that emerge from the benefits of Mamanda's story include the value of politeness, the value of harmony, and the value of cooperation. The third value of education has begun to erode the millennial generation. Therefore, the usefulness of Mamanda stories for millennial generation can preserve and improve their character.

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