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# **Preservation Strategy of Malay Folklore in West Kalimantan as a Protection Indonesian Cultural Heritage in the Modernization Era**

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## **Abstract**

This study aims to describe the preservation strategy of Malay folklore in West Kalimantan as a realization of awareness toward Indonesian cultural heritage. Protection of folklore needs to do because folklore is a medium for former society to deliver the values of kindness that can be used by young generations for a behaviour reference. The method employed was a descriptive qualitative method. Data collection technique employed FGD. The preservation strategy of Malay folklore in West Kalimantan can be carried out through Inventory of Folklore, alternative Learning Material, and bertutur (storytelling competition) in Malay cultural festival, and local government regulations.

**Keywords:** Preservation strategy, folklore, cultural heritage

# **Estrategia De Preservación Del Folclore Malayo En Kalimantan Occidental Como Protección Del Patrimonio Cultural Indonesio En La Era De La Modernización**

## **Resumen**

Este estudio tiene como objetivo describir la estrategia de preservación del folclore malayo en Kalimantan occidental como una toma de conciencia sobre el patrimonio cultural indonesio. La protección del folclore debe hacerse porque el folclore es un medio para que la sociedad anterior brinde los valores de bondad que las generaciones jóvenes pueden usar como referencia de comportamiento. El método empleado fue un método descriptivo cualitativo. La técnica de recolección de datos empleó FGD. La estrategia de preservación del folclore malayo en Kalimantan occidental se puede llevar a cabo a través del Inventario del folclore, material de aprendizaje alternativo y bertutur (concurso de narración de cuentos) en el festival cultural malayo y las regulaciones del gobierno local.

**Palabras clave:** estrategia de preservación, folclore, patrimonio cultural.

## 1. INTRODUCTION

The effort of preserving culture is closely related to the effort of observing and developing cultural sources. The 1945 constitution article 32, paragraph (1) shows that “The state shall advance the national culture of Indonesia among the civilizations of the world by assuring the freedom of society to preserve and to develop cultural values“. As a consequence, the effort of preserving culture is a collective responsibility between the state and people incessantly.

Every society in the world has a culture that can differentiate societies from one another. Irianto and Margaretha (2011: 140) explains that a society is easy to identify through its culture, referring to social order owned and understood collectively by society as well as a distinguished characteristic used to differentiate individuals from one another. Indonesia is a state with cultural richness. Cultural diversity includes language diversities, customs, artefacts, arts, and local literature that give characteristics to a cultural area (Sauri 2017, 160). One of the cultures in Indonesia is Malay culture that is inseparable from its society called as Malay ethnic. In

addition, Bakar (2017, 24) argues that Malay society has a strong cultural history and high civilizations since ancient times. These history and civilization have to be preserved for surviving the society throughout the ages. Cultural diversity of Malay society constructs various genres of literature such as folklore. Radzi (2016: 126) argues that folklore is the oldest genre of literature and becomes the basis for modern story expressed in written form. Folklore contains some values of life as well as habits that grow and develop in society (Aji, Suwignyo, and Maryaeni, 2017: 1169). Besides, Wahyuddin (2016: 1) claims that folklore has values that merit to develop and to utilize for the present and future lives. Moreover, Nasrudin and Salleh (2015: 63) emphasize that folklore is a cultural expression and has a relationship with many cultural aspects such as religions, beliefs, kinship system and social values. Moreover, Sauri (2017: 160) suggests that folklore contains many great values of local wisdom, so preserving and developing it in social life is required to do. Along with times, folklore begins to be abandoned by society.

Hence, it is possible that folklore will become extinct by itself. Besides, the next generations do not know about folklore developing in their society. Along with this situation, Setiawanti (2014: 45) claims that the unknowledgeable young generations on folklore in their community appears due to the absence of means in delivering knowledge about folklore. The extinction of folklore in society is also caused by globalization. Suneki (2012: 307) believes that globalization is a special phenomenon in human civilization that continues developing in society and refers to a process of human life. Furthermore, Sukeni also explained that developing human life results in a cultural change in society. For example, telling story culture as media for teaching and entertaining in traditional society is substituted by media with technology such as televisions, computers, androids, etc. Technology development extremely gets impact from the existence of folklore in society. Besides, folklore is a national culture which is important to preserve.

This is an effort of recording some past events as well as reflecting collective identities (Marleni, 2010: 202). As a non-object cultural heritage, folklore needs to get attention from all sides, especially to preserve and to maintain folklore from extinction. Moreover, Fu (2016: 382) proclaims that preservation and maintenance have become a concern in throughout the world because there are a huge interests and awarenesses in society about the importance of preserving cultural heritage like folklore. In addition, Rachman (2012: 31) points out that preservation is an act of main-

taining and pickling, carrying capacity, quality, function and environment capacity in the balance. Preservation and maintenance of folklore are a sustainable effort and do not deal with a momentary preservation without a strong base in society and government.

Based on the literature review about the preservation of folklore conducted in China by Grayson in 2013, it indicates that Grayson (2013) focused on popular literature anthology of Chinese society. The strategy of preservation is carried out by inventorization and research on folklore. By these strategies, the result of the study can be disseminated to society. Moreover, Mohamad Luthfi Abdul Rahman (2015) conducted a study entitled *Mek Mulong: Kedah's Unique Folk Performance*. Rahman's study (2015) aims to reveal unique features of spoken tradition in terms of traditional performance, Mek Mulong. This study has a contribution toward preservation of social tradition that endangers to be extinct as a dynamic activism.

The writer hopes that this study can reintroduce Malay folklore in West Kalimantan to society with the expectation that young generations can preserve it. This study can give information to society about some efforts to do in preserving folklore. The preservation of folklore is very important because folklore has a resource of knowledge in terms of views of life and system of values which can construct the future.

## 2. MATERIAL AND METHOD

### A. Folklore as a Cultural Heritage

Folklore is a spoken literature maintained, belonging to society, and inherited from generation to generation. Normaliza (2014: 216) notes that folklore is one of the traditional creations in one society and gives inheritably as a culture from generation to the next. Folklore also refers to an ancestral heritage with containing various messages. The content of folklore indicates richness in values, ideas, aspirations and society's life guidelines in the past about people as individuals and people in relation to God, environment and society. Society can learn good values through implied messages in folklore. Besides, Miller (2013: 389) emphasizes that folklore has a huge impact on the development of young generations in understanding good values from ancestors. In relation to types of folklore, Fakiyuddin (2014: 48) proposes spoken folklore that generally contains many values of ideal life in terms of noble thoughts, valuable soul experiences, reflections of good characters, and so on. Expression of these good characters can be used to know that their ancestors have known civilization and upheld noble characters.

Values containing in spoken literature deal with entities underlining the

existence of a society. In the present condition, globalization flow has a direct impact to the existence and utilization of spoken literature in various places. This can be seen from several things. Firstly, globalization has redefined the boundaries of literature broadly because the relationships among kinds of literature become more open. Secondly, the expansion characteristic of globalization has made subordination of spoken literature stronger. Thirdly, globalization flow has resulted in the extinction of enculturation channel of local values and norms (Seha and Rivay, 2015:78). Hence, local culture cannot be used as a reference of social attitude and practice because a system of reference begins to be taken and comes from modern discourse constructed by modern institutions. Good values can be practised for life harmony. However, today society who are interested in folklore get decreased and tend to disappear from social life. A major reason for this is that folklore is rare even has never been given by parents to their children.

A huge number of parents who forget about telling story culture result in the loss of folklore prestige in society, especially young generations. Consequently, folklore becomes less desirable and eventually will become extinct. To avoid this situation, there is a need for cultural policies. Endraswara (2012: 191) proposes that cultural policies will involve (1) cultural maintenance, including how to ward off foreign languages and to invite society on respecting their local culture, (2) cultural development, emphasizing creativities, innovations, preservations and cultural maintenance problems.

Folklore as a cultural heritage has to exist in society. As suggested by Kasusse, et al. (2016: 2) cultural heritage refers to an expression of a way of life developed by a community and inherited from generation to generation, namely habits, practices, places, things, artistic expressions, and values. This is often considered as a real representation of a system of values, beliefs, traditions and lifestyles in terms of relics, natural environment and artefacts. Besides, Mansor Mansor, Jaafar, and Manaf (2013: 3) argues that cultural heritage materials include published and unpublished texts, arts, artefacts, collections, historical treasures, and similar items that hold ones' significant identity. These materials contain identities related to society, institution, individual, scientific heritage, crafts and learning. As a consequence, spoken literature as cultural heritage material needs to be preserved and maintained because it indicates the identity of its society. Folklore as an ancestral heritage should get attention from various sides, especially for preserving and maintaining it from extinction.

As a cultural heritage, folklore that inheritably exists in society can give educational and cultural values for young generations to maintain their identities and culture. This is in line with Rafiek (2010: 50) who argues that inherited heritage is something that can maintain the existence of local identities requiring preservation and maintenance from young generations to make them love their culture. Based on the explanation above, Malay folklore in West Kalimantan are very important to preserve, so Malay folklore can be recognized by society, especially young generations because folklore can portray Malay culture in the past.

## B. METHOD

The method employed was a qualitative method. The major reasons of selecting qualitative method have proposed Moleong (2010: 122), namely 1) being easier to adjust research in the field, 2) directly presenting the research nature with respondents, 3) being more able to adapt with many influences factors of values. This research creates a complex holistic picture, analyzes words, reports the views of informants and conducts research in natural situations (Creswell, 1998:15). The approach used in this study is a case study. Case study research is a research activity that is carried out intensively and deeply about certain events, activities and programs carried out by individuals, groups or institutions to obtain in-depth knowledge about certain events, activities and programs. Determining the research sample was through purposive sampling using certain consideration criteria in accordance with the research object (Lestari 2016: 144). Sopandi (2012: 8) points out some considerations of selecting informants, including a) the expertise of the person in the case discussed, b) practical experiences and the concern of focus of problem, c) individuals involved in the focus of problem, d) authority figures of the case discussed. Data collection technique employed Focus Group Discussion (FGD). Focus Group Discussion (FGD) was carried out with the aim to obtain information about preservation strategy of Malay folklore in West Kalimantan having carried out by local society or government. This study involved stakeholders related to the preservation strategy of Malay folklore in West Kalimantan. Some stakeholders involved and becoming informants in the research were (1) government institutions, (2) social institutions, (3) culture experts, (4) educational practitioners and academicians. Based on the research problem, the researcher attempted to involve informants with interest from various backgrounds to get information and inputs. The inputs were not based on the truth of an informant but become the truth of many



informants because during discussion each informant considers others' opinions.

### 3. DISCUSSION

Along the times, folklore slowly begins to be forgotten by society. Besides, Malay folklore in West Kalimantan cannot be separated from the impact of technology development. As suggested by Haryadi and Irwan (2016: 58), the rapid development of technology becomes a major reason why society forgets storytelling habit. Early children are facilitated by sophisticated electronic devices such as computers, laptops and smartphones utilized wisely. The reason why society has less prestige toward culture are Indonesian people who are prouder to others' culture accessing Indonesia and begin to forget own culture.

People's attitude on starting to forget culture can provide the extinction of culture itself, especially folklore. As proposed by Sukatman (2011: 13-14) the extinction of spoken literature are consequences of (1) the successful development accompanied by technology development that simultaneously makes children forget spoken literature, (2) the absence of story transfer and the death of the old generation, (3) less of government's and people's awareness of the importance of spoken literature functions. Spoken literature usually reveals the element of social life deeply. However, the speakers of spoken literature (folklore) become difficult to find. Hence, inventorying spoken literature (folklore) is considered important, so the next generations can enjoy it.

Preservation of folklore becomes important because of its compatibility with local culture and sustainable development in society. Considering that the proliferation of global information is dominated and facilitated by information and communication technology, preserving spoken literature must be well understood, coordinated and sustainable. For Nassir, Kok On, Ibrahim and Hussin (2017: 72), folklore is associated with ethnic belief on traditional deeds inherited by society from generation to generation. As a result, reintroducing folklore to the public becomes important.

The role of government as a stakeholder is certainly important on the preservation and maintenance of spoken literature in each local area of society. Based on the Law Number 32 Year 2004 about the principle of decentralization, local government is allowed to formulate regional regulations about the implementation of cultural preservation in a certain area. This regulation aims to protect local culture and to ensure cultural preservation as a cultural source (Triwardari and Rochayati, 2014: 104).

The society hopes that government gives more attention to spoken literature by establishing institutions on the contributions of cultural treasure study and preservation, especially spoken literature. Regarding to this, Amaludin (2010: 60) points out some strategies on preserving local culture possibly conducted by government, including (1) inventoring or documentation of local culture, (2) determining local culture as local content subject, (3) utilizing local culture as entertainment, (4) conducting competitions in every district' anniversary.

Based on the result of Focus Group Discussion (FGD), various strategies are carried out to preserve Malay folklore in West Kalimantan and to be recognized by the public as follows.

a. Inventoring Folklore

Local government has an important role in implementing preservation of spoken literature. Various efforts have been carried out by the local government to preserve Malay folklore as the followings. Documenting folklore in West Kalimantan has been conducted by Education and Culture Office through the project of Local Culture Inventory and Documentation. This project is successful in publishing storybooks containing Dayak and Malay society stories from some areas in West Kalimantan. Now, Education and Culture Office has still carried out the inventory of non-object culture to develop and to preserve local culture. Moreover, this inventory will then be used as a non-object cultural heritage of Indonesia. However, this should be preserved by continuing cultural events. Education and Culture Office on culture, education and educational staff has a responsibility to prepare materials and formulation of technical policies, facilities, coordination as well as technical management in cultural planning unit. Culture unit has a function as a planner, collector, processor, director, coordinator and formulator of technical policy in culture unit: arts and films, preservation of cultural heritage, internalization of cultural value and customary institution (Dikbud, 2013: 1-2).

Bureau for Cultural Values Preservation (BNPB) West Kalimantan conducts the collection of Malay folklore of Pontianak through writing competition participated by various participants. Besides, the result of competition will be investigated and then inventoried. Documentation in terms of publishing folklore book with editing process adjusted to popular language is carried out to gain public acceptance. Moreover, the result of the study can be integrated with Nusantara Literature course containing spoken literature. Hence, students can explore noble values in spoken literature. Nevertheless, there is a need to transform folklore into the interesting works

of literature. Denny, Mutiaz, and Sriwarno (2014: 3-5) point out that the transformation of folklore can be realized in drama or film. Consequently, the way of telling story shifted from verbal into audio-visual. This is expected that audiences are able to take part in the story. Documentation of folklore is very important and urgent to do in order not to become extinct due to globalization. Mubah (2011: 5) believes that globalization flow that grows fast become a threat to the existence of local culture. However, globalization is a un-avoided phenomenon in which the impact is able to abandon spoken literature and it should not be overlooked.

**b. Folklore as an Alternative Learning Material**

Malay folklore contains local treasure values that can enrich teaching of literature in schools and higher educations. Effendi (2006: 37) suggests that there are two ways taken by the government in preserving local literature. (1) Full-text reading of spoken literature is provided from a various culture of a society in Indonesia. It implies that literary texts have to be provided by language adjusted to child development. (2) Nobel values of culture containing in literary texts are integrated into learning materials. Teaching of values through local literature in education institutions in terms of schools or higher educations should become a social movement of which educational stakeholders take responsibility. Hence, the important thing to do in preserving folklore is providing folklore books in the schools and regional libraries (Suwandi, 2008: 12). Moreover, Widuroyekti (2007: 41) argues that selecting learning literature material with utilizing literary works has to be done by taking account to the characteristic of children literature adjusted to the applicable curriculum. In addition, Herawati (2010: 202) states that selecting learning literature material is adjusted to teaching literature theme. Therefore, learning topic gets influence from literary works materials selected by teachers/lecturers. Based on the explanation, Malay folklore in West Kalimantan can be revitalized through learning material or used as an alternative to literacy learning in school.

**c. Implementation of Malay Culture Festival**

Malay Culture and Customary Council (MABM) West Kalimantan is a Malay society institution constructed on the bases of the love of Malay society to Malay culture and becomes a place to interact and to show characteristics of Malay society. The strategic steps possibly taken are organizing events related to spoken literature of West Kalimantan. MABM collaborated with the local government to preserve Malay folklore is carried out by conducting bertutur atau bécerité (storytelling competition) in Malay festival of West Kalimantan held every two years. This event is not held

in one district, but each district in West Kalimantan will be the turn to host. According to Rahman (2016: 67), story-telling is an act of telling a story with a convention on preserving spoken literature. MABM as an organization of Malay Culture also forces society to collect folklore texts. Moreover, Wirastari and Supriharjo (2012: C-63) argue that society's participation in preserving cultural heritage is one of the priorities that have to be achieved. Furthermore, the effort of preservation should give impact on increasing society's awareness of the importance of cultural heritage.

#### d. Technology Utilization

Technology utilization to preserve Malay folklore is highly needed. Considering that technology and social media are very popular among children in the modern era, the introduction of folklore will be more effective. Fatmawati (2015: 115) explains that technology development facilitates stories with software that is considered more dynamic rather than traditional stories. New media devices like computers, digital cameras, and other devices generally provide readers on accessing folklore through the internet. Hence, as suggested by Haryadi and Irawan (2016: 72), the activity of story-telling gets developed. This can be seen from the involvement of visual communication media with delivering folklore more interesting. Moreover, Veronica, Bedjo, and Kurniawan (2015: 2) state that increasing children's interest and love on folklore should be accounted for changing story delivery, namely technology media. Besides, technology-based social media utilization can be used as media for preserving folklore. Social media technology can be used to access various information about the folklore of Coastal Malays in West Kalimantan in the wider audiences. Besides, Rachman (2015: 12) proposes that social media technology utilization like youtube, facebook, twitter can create a new opportunity in preserving spoken literature to the public.

#### e. Local Government Regulations

Folklore as a result of local culture should be protected by law tying all elements of society. Folklore contains ideas, traditions, cultural values, and society's behaviour by the existence of regional regulations that are expected to regulate preservation of culture conducted by all elements of society (Mubah, 2011: 6). Nirwana and Ridwan (2016: 30) also state that in preserving local culture, local government has to determine regional regulation related to society. If there are government regulations, preservation of Malay culture will be stronger because there is a basic law to implement cultural event in society.

There are some obstacles faced by society and government in preserving

local culture. Triwardari and Rochayati (2014: 105) claim some obstacles related to preserving local culture as the followings. 1) Human resource is practitioners of local culture preservation. The increase of motivation, knowledge, participation and regeneration of society is needed to actualize and to converse cultural potential. 2) Good government and social institution deal with the increase of government and social institutions role through the effort of good organization, the increase of management and networks improvement to actualize and conserve cultural potential. Preservation of folklore as a cultural heritage requires an active role in society. As stated by Primadany, Mardiyono, and Riyanto (2013: 141) some steps to develop an active role of society in preserving folklore include conducting counselling for society to create a society who love of culture and inviting society to participate culture and custom preservation.

#### **4. CONCLUSION**

Folklore is one of the cultural products with various types and needs to be preserved because can be used as a reference to behave by society. Strategies taken by the government are inventoring and documentation of folklore by accommodating writing folklore contest. Besides, folklore has to be republished more intense, so there are more people who know folklore. Preservation strategy of Malay folklore in West Kalimantan can be carried out through inventory in terms of Coastal Malay story collection books, technology and establishing government regulations. Coastal Malay story collection books are used as learning material in literacy learning and story-telling competition in Malay culture festival of West Kalimantan. Regional regulations are very important as a realization of local government support on the preservation of local cultural heritage. Preservation strategy is a realization of cultural preservation in the modern era as well as a filter for foreign cultural influences that are not compatible with Indonesian identities.

The basic strategy to preserve cultural heritage is by constructing national identity and strengthening society's understanding of culture with the aim to protect local culture. Understanding local culture can be done by finding values derived from traditions as national identity. This is carried out to revitalize Indonesian dignified cultural identity to young generations and the world. Preservation strategy of folklore is a realization of concern on the preservation of local culture for not being forgotten by next generations. Preserving culture is mandatory to do, so Indonesian culture does not become extinct with globalization. Henceforth, the effort of preservation can

be done in government and society domains.

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