
APPLICATION OF MEDIA ONLINE IN LEARNING SASTRA

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Abstract

Current technological developments are in line with the development of science. Communication technology is developing rapidly with communication products that spread to various walks of life, from children to adults. That is a challenge for the world of education. In media online, material that can be used as the material for learning literature is available. In addition, the average student and high school student have a fairly sophisticated cellphone. Online media can be used as a literary learning media for junior and senior high school students. Mobile can be a source of material, it can also be used as a medium for student performance, which is not only accessible to teachers and students but can also be accessed by the public.

Keywords: *online media, learning, literature*

Introduction

The development of science and technology was able to crush something that was already established, which was unexpected before. The manual typewriter which is always the main tool in offices is now scrap metal, no longer used. Mail correspondence by post, is now no longer necessary because there are more sophisticated communication tools. Stamps have changed function, becoming a collection of philatelic lovers. The distance of thousands of kilometers that was once taken by ship several months can now be reached in a matter of hours. Communication that is thousands of kilometers away can be done directly at relatively cheap costs.

The development of science and technology can also remove employment, in addition to creating new jobs. As a result of the emergence of mechanical technology in agriculture, such as tractors for plowing, planting and harvesting rice replaced human and animal labor, agricultural laborers lost employment in agriculture. Before the emergence of a tractor engine to work on rice fields, almost all farmers raised several oxen or buffaloes. As a result, meat prices are cheap. In each particular sub-district or village, an animal market is held. Today many animal markets are gone. Horses are also decreasing, because dokar is no longer in demand as a means of transportation, except for tourism.

The artwork is an object or artifact that can be seen, heard, or seen at once heard (visual, audio, and audio-visual) (Sumardjo, 2000: 45). Literary works that were written in books, newspapers, and magazines can now be found on social media, both in written and video forms. Communication between artists and public art including students and students can be facilitated by media *online*. According to Sumardjo (2000: 51) in communication between artists and public art, there are three main elements, namely elements of artists, art objects, and public art. Problems of expression, creation, originality will come from the artists. Art boundaries that depart from art objects will emphasize aspects of form, material, structure, symbols and so on. The boundaries of art that depart from the public art will involve appreciation, interpretation, evaluation, context and so on. In stage art, in addition to stage media as a medium of expression, audio and audiovisual recording media appear, such as tapes, CDs, and flash disks. The presence of this recording media has shifted the position of the stage art to some extent. In villages that initially had people who had wedding ceremonies, circumcisions and so on presenting gamelan performances, ludruk art, kethoprak, wayang kulit gradually shifted to recording media. This affected the income of the artists.

The low interest in reading society, especially students is an obstacle to learning literature. One of the causes of the low interest in reading literature is the low purchasing power of students in buying literature. In addition, there are not many collections of literary books in school libraries. The low interest in reading society can be seen in the following data.

In the East Asia region based on data reported by the Economic Work Development Organization (OEC), the reading culture of the Indonesian people occupies the lowest position of 52 (Kompas, Thursday, June 18, 2009). The results of the Unesco survey show that Indonesia is the country with the lowest public interest in reading in ASEAN. The five-year study released by the Progress in the International Reading Literacy Study

(PIRLS) in 2006, which involved elementary school students (SD), only placed Indonesia in position 36 of the 40 countries that were used as research samples. Indonesia's position is better than Qatar, Kuwait, Morocco, and South Africa. The Human Development Index (HDI) research released by UNDP in 2002 placed Indonesia in 110th position out of 173 countries. This position then dropped one level to 111 in 2009.

The low factor in reading interest has been tried to be overcome by the existence of the literacy movement. However, it still needs to be questioned to what extent the success of the literacy movement, because this movement is carried out by the community, and certain agencies. In contrast to the Movement for Illiteracy (PBH) carried out by the government and simultaneously throughout Indonesia in the 1960s, which involved various elements of society. The low interest in reading will be followed by a low interest in writing. Although Indonesia has been declared free from illiteracy, consumers (readers) of literary works have not been immediately lifted. Toer (1980: 2) states that in the age of consumers the story cannot be seen from the number of people who can read and write. Illiterate groups at the time also hired a reader. Need factor is one of the causes of low reading interest. This condition is a challenge for teachers in Indonesia in increasing reading interest. Therefore, according to the development of science and technology, a teacher needs to have an innovative soul in learning language and literature. The development of technology and science is a challenge for teachers to be able to use it.

Research Result and Discussion

The tradition of writing and storytelling has long appeared in our ancestors, proven by the existence of tales and manuscripts and reliefs on temples. They use the media around them, such as tal leaves (rontal / lontar), in oral form, and stones in temples. Ancestors make art (literature) an expression, not a profession. Therefore many works are anonymous because the creator is quite satisfied to be able to express works of art, which can be enjoyed by the community. It is similar to what happened to the art of Reog Ponorogo about sixty years ago. Reog groups that have emerged a lot are quite satisfied to be able to express the art form by performing on the streets around the village. Art as a form of expression can also be seen in theater arts, reading poetry/declamation, a dance performed mainly by young people at certain events such as celebrating Indonesian Independence Day, with bondan dance, remo dance, srimpi dance, Banyuwangi gandrung dance. They are quite satisfied to be able to appear expressing their masterpiece of art, even though they have to spend money to rent costumes, consumption, transportation, and others. In art, there is communication between art and art lovers. Sumardjo (2000: 31) states that art communication is a communication of values, communication experiences that involve activities of sensing, reason, emotion, intuition. In order for artistic expression to be communicated well, artists always try to innovate, including creating media that are in accordance with the artistic expressions. Danarto, once innovated by ignoring the elements of language in his poetry. In addition to the boxy poetry, he once submitted a number of poems to the Horison magazine, which looked like a vignette (Damono in the December 1975 Festival, 1976: 180). When he was about to be published as a vignette, Danarto refused and asked to be included in the poem rubric. The effort to create new media in Indonesian poetry was also apparent in the 1978 concrete poetry exhibition. A lump of meat affixed to the canvas entitled *Luka Ha Ha* was Sutardji's attempt to concretize his poetry.

Efforts to communicate literary works with various innovations have been carried out by the predecessors by displaying new media. The present literary works in the form of performances, also change oral literature into written literary forms or vice versa as done by Ayip Rosidi and YB Mangunwijaya by making oral literature a written literature in the legend of Rara Mendut. Ayip Rosidi also wrote *Purbasari Ayu Wangi*. Menak's manuscripts have been transformed into kentrung performing arts such as "Dewi Sarahwulan" and "Betalemur". So there is a change in media expression from writing to oral, or from oral to written.

The Role of Technology in Literature Technological

Developments have changed the pattern of people's lives, not least in the field of literature. At the beginning of its appearance, literature in the form of oral, such as legendary tales, and myths. After the community became familiar with the script, literature began to be written, using the media around it, such as tal (rontal), bark, and animal trowels. When the paper was created, then literary works began to be handwritten, literary works appeared in the form of manuscripts. Because it was handwritten, there were not many copies of this manuscript. If there are the same manuscripts, the results are usually rewritten by others. Because the results of rewriting others, of course, there is a reduction or addition in the manuscript, according to the tastes and interpretations of the reference. This study is the area of philology study. In the manuscript usually, only the quoter is included. Therefore it is difficult to prove the authors of old literary works, both oral and written literature.

In the mid-nineteenth century, along with the entry of Western civilization in Indonesia, there began to be a printing press, and writing media, namely paper. Therefore new media emerged in literature, or the transfer of manuscripts to book media. In addition, there is also a transition of literary media from Arabic pego letters and regional scripts such as Javanese script to Latin script, along with the community's mastery of Latin letters due to the Ethical Politics, with the opening of schools by the Dutch Government.

The opening of schools for indigenous people opened a new civilization for the community, namely

civilization originating from Europe through the Netherlands. Even with the advent of the printing press, new media emerged in reading and writing, namely newspapers and books which were originally in the form of manuscripts. Even the Dutch government began publishing manuscripts into books, such as the Madura tale in the song entitled *Caretana Barakay* published as a book in Javanese script around 1873.

The emergence of the new civilization was also marked by the publication of newspapers such as Bintang Timoer (1862) in Surabaya, *Pelita Ketjil* (1882) in Padang, and *Bianglala* (1867) in Jakarta (Rosidi, 1982: 16). The presence of the new civilization, of course, began to change the mindset of the people, especially the Indonesian people who had begun to recognize education. The emergence of this new civilization went smoothly, without any turmoil from the community.

Since the beginning of the twentieth century until the middle of the twentieth century, there has been no meaningful development of literary media. It was only at the end of the 1970s that computer technology emerged, and in the press there appeared pointing machines *offset* replacing the *handsets*, which made prints, newspapers, and magazines better, and faster in the printing process. In Surabaya, the newspaper *Surabaya Post* started this new printing press. Since the 1970s the publication of literary works has also begun to shift from Balai Pustaka to Jaya Library led by Ayip Rosidi. During this time literary media still focused on books, magazines, and newspapers. In this era is the fertile era of the growth of literature through media magazines and newspapers, both newspapers published in the region and in the capital city. However, if in the previous era HB Yassin was considered a pope of Indonesian literature, this view began to shift to magazine *Horizon*. The writers still don't feel like they are writers (writers) if they have not been able to penetrate magazine *Horizon*. The development of modern technology in addition to having a positive impact also had a negative impact on the development of Indonesian literature. The emergence of more modern photocopying and printing machines has led to the proliferation of book piracy and photocopying books because they can be obtained at lower prices.

Literature and Media

Technology continues to develop along with the times. Technological developments have a profound effect on people's lives and various professions. Power animals such as buffalo, cattle, and horses have been replaced with machines. Likewise, many activities carried out with human labor are replaced by machines. Indonesian educated people are getting more and more numerous, but due to the development of oplag technology in magazines and newspapers, it is even receding. The presence of ofmedia *online* has made newspaper readers and magazines turn to media *online*.

According to Budi Darma the development of literature in the middle of this technological era is very good, technology provides a great opportunity for new writers (Amaliah, 2016: 13). Technological developments have made it easy for novice writers to publish their work in media *online*. Their works can be published immediately, without going through the selection of others. This is precisely the fault or weakness of literary publications through media *online*. Because not through selection, the author cannot learn from the selector. Because the manuscript in media *online* is not through selection, the quality of the literary works varies. This is different from the manuscript published by a magazine or newspaper, such as *Horizon* magazine before it was published *online*.

The more newspapers are reduced, and the literature sheets in newspapers and magazines, media *online* can be an alternative forum for writers, but newspapers and magazines are still the idol of writers. In media *online*, papers are often found in newspapers and magazines loaded again in media *online* complete with illustrations in newspapers and magazines. However, there is a kind of pride of writers whose works are published in the media of conventional newspapers and magazines. By utilizing the latest technological developments, the Sastra internet movement emerged. According to Suryadi (cybersastra.org), the Internet Literature Movement in the late 90s by cybersastra.net (Multimedia Literature Foundation) was a milestone that helped to color it. literary development in Indonesia. Many Indonesian literary writers today are literary activists on the internet, especially writers who have interacted with cybersastra.net and some of the virtual community mailing lists above. Old and new communities have emerged, along with the development of the internet that can be accessed easily and cheaply.

Cybersastra, as a vehicle, appears to answer the anxieties of novice writers or writers (Wahyuni, www.jendelasastra.com). This vehicle appeared around the beginning of 2001 along with the spread of the internet in Indonesia. This Cybersastra can channel all forms of inspiration for beginner writers who become a new milestone in the presence of a free world of literature. Billa was observed, the writers in online media were only beginner writers. Many senior writers write and innovate in online media. Tengsoe Tjahjono has innovated with a five-paragraph short story (Pentigraph) which is welcomed by both beginner writers and new writers. Media *Online* provides a broad forum for writers to experiment, compared to conventional media.

One of the advantages of media *online* is that in seconds the uploaded work can spread widely, penetrating national borders. For novice writers, the uploaded work can immediately pass without going through selection. If the reader likes or disputes, the work will spread more widely to be viral. But if people like it or the work will sink quickly. Sukmawati's poem entitled "Mother

Students can use media *online* to upload or to perform in the learning process. There are several online media that can be used to publish literature, provided by providers: Twitter.com, Facebook.com, Multiply.com,

Blogspot.com. Each has advantages and disadvantages. Suryadi (cybersastra.org) stated that *Facebook* provides space to make bigger notes, besides just making a status that is 240 characters long. Twitter only gives 140 characters space. Writing work on Facebook can be at length. If you have to cut it on Twitter if the poetry works or short stories are long. Friends on Facebook are limited, while on Twitter you can get as much as possible. However, literature in media *online* will be different from conventional media. Each has advantages and disadvantages. In online media, it is possible to write an audiovisual illustration. This will not happen in book media unless CD inserts are added.

Media *Online* besides being a medium of expression for literary works, can also be used as a media for promotion of conventional literature. The publication of new literary books is often promoted through media *online*. Writing in media *online* generally has different characters. Writing in online media is usually short-lived. If the writing is long, it is usually divided into several episodes.

Poems at NEWHAIKU consist of 3-5 lines, without titles and each array has an average of two to three words. On arrays before the last array is statements and closes with the final array in the form of contents. Or the final array is in the form of contents, and the previous arrays are sampiran. In the information written in "About This Group", NEWHAIKU is a forum for exchanging ideas, creative events. The founder of this group is Founder: Prof. Prijono Tjptoherianto, Soni Farid Maulana, Esti Ismawati, Ewith Bahar, Kurniawan Junaedhie. Members of this group not only consist of beginner writers, but also many senior writers such as Bambang Widiatmoko, Hery Lamong, and Aming Aminoedin. This group is said to come from Japan.

NEWHAIKU, which has 5978 members, shows the amount of public interest in media *online* this. By uploading poetry in this media, it can be predicted that it will be read by thousands of people. In conventional media magazines and newspapers, it is quite difficult to get that many readers, the arena of magazines and newspapers contain various kinds of political, economic, cultural and other writings. Readers' interests vary.

Another online community that often appears is Ha Iki Lituli. If NEWHAIKU contains 3-5 lines of poetry, this Ha Iki Lituli group contains a poem consisting of three lines. Some poems in Ha Iki Lituli are reminiscent of the form of Mbeling Poetry which was pioneered by Remi Sylado in the 1970s. Mbeling poetry according to Sapardi Djoko Damono, is a poem that criticizes established poets, and contains social criticism.

In the prose field, there is a Pentigraph (Short Story Three Paragraph) group and Lima Paragraph Short Story, by Tengsoe Tjahjono. The Pentigraph received a good response from the community, as evidenced by the many writings that entered the Pentigraph group. However, because it only consists of three paragraphs, it is rather difficult to develop conflicts in the short story. Apparently, the short story form made three paragraphs too short for some pentigraph lovers, therefore five short paragraphs appeared.

What needs to be observed for beginner writers is plagiarism. Because of the loading of literature in online media without the selection from the second party, the possibility of plagiarism is greater. However, if there is plagiarism, it is immediately known. Open online media will quickly spread to all walks of life. literature is *Cyber* growing rapidly, as a new media. This media is easy to penetrate, no need to go through a rigorous selection from the editor. If there is plagiarism the reader will quickly find out.

Conclusions and recommendations

The rapid development of information technology today has positive and negative impacts on students. To avoid the negative impact of online media on students, teachers can take advantage of online media in the literature teaching and learning process. Online media can be used as learning resources and learning media for students. Online media can be used as a source of literary teaching because in online media there are materials needed in literary learning, such as prose, poetry, and drama. Online media can also be used as a media for effective performance because online media can be accessed by everyone so that the performance of students who are published can be read by many people.

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