FOLKLORE KAMPAR: THE LOCAL WISDOM IN READING

A THESIS



ENGLISH STUDY PROGRAM FACULTY OF TEACHER TRAINING AND EDUCATION UNIVERSITAS ISLAM RIAU PEKANBARU 2022

THESIS APPROVAL

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Name : MELLA GISFA Student Number : 156310262 : Gunung Sahilan, March 2nd 1997 Place/Birth Faculty : Teacher Training and Education : English Language Education Study Program Advisor utri.,S.Pd.,M.Ed Miranti Eka NIDN. 1005068201 Head of English Language Education Muhammad Ilyas, SPd., M. b' NPK, 160/02565 NIDN/1021068802 Penata/ Lektor /IIIc

This thesis has been accepted to be one of requirement for award of Bachelor Degree in English Study Program Faculty of Teachers' Training and Education Universitas Islam Riau

> Pekanbaru, March 21st 2022 The Vice Dean of Academic

<u>Miranti Eka Putri., S.Pd., M.Ed</u> NIDN. 1005068201

THESIS

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FOLKLORE KAMPAR: THE LOCAL WISDOM IN READING

Name Student Number	: MELLA GISFA : 156310262
Study Program	: English Language Education
3	THE CANDIDATE HAS BEEN EXAMINED Monday, 21 st March 2022
2	THE EXAMINERS COMMITED
Advisor	Examiners
	1.0
<u>Br. Miranti Eka</u> NIDN. 10050682	Putri.,S.Pd.,M.Ed Dr. Rugaiyah, M.Pd 01 NIDN. 1002066804
. t., k. 1	tis
	Andi Idayani, S.Pd., M.Pd NIDN, 1026048501

The thesis has been approved to be one of requirement for Bachelor Degree in English Language Education Study Program, Faculty of Teacher Training and Education Universitas Islam Riau.

Pekanbaru, 21st March 2022 The Vice Dean of Academic Dr. Miranti Eka Patri.,S.Pd.,M.Ed NIDN, 1005068201

Dokumen ini adalah Arsip Milik : Perpustakaan Universitas Islam Riau

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Name Index Number Faculty Subject Study Program : MELLA GISFA : 156310262 : Teacher Training and Education : English Language Education : English Study Program

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Advisor

.M.Ed IDN. 1005068201

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Jalan Kaharuddin Nasution No. 113 P. Marpoyan Pekanbaru Riau Indonesia - Kode Pos: 28284 Telp. +62 761 674674 Fax. +62 761 674834 Website: www.uir.ac.id Email: info@uir.ac.id

KARTU BIMBINGAN TUGAS AKHIR SEMESTER GENAP TA 2021/2022

NPM Nama Mahasiswa **Dosen Pembimbing Program Studi** Judul Tugas Akhir

Judul Tugas Akhir

: 156310262

: MELLA GISFA

: MIRANTI EKA PUTRI S.Pd M.Ed

: PENDIDIKAN BAHASA INGGRIS

: CERITA RAKYAT KAMPAR: KEARIFAN LOKAL DI KEMAMPUAN MEMBACA : FOLKLORE KAMPAR: THE LOCAL WISDOM IN READING

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WINERSITAS ISLAM RIA

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Pekanbaru, 21st March 2022 Wakil Dekan I/Ketua Departemen/Ketua Prodi

Dr. Miranti Eka Putri., S.Pd., M.Ed NIDN. 1005068201

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The researcher signature below :

Name

: MELLA GISFA

: 156310262

Student Number

Place/Birth

: Gunung Sahilan, 2 Maret 1997

Studi Program

Faculty

: English Language Education

I truly confess that this paper writing is derived from my on ideas, except some questions (direct and indirectly) which were adopted or taken from various sources included in the references. Scientifically, I take responsibility for the thruthfulness of the data presented in this paper.

EKANBARU

Pekanbaru, 21 March 2022

The Reseacher

MELLA GISFA 156310262

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For closing this statement, this thesis may be uncompleted and still far beinf perfect. To complete this paper need suggestion and critics from the reader.

Pekanbaru, 21 March 2022

MELLA GISFA NPM. 156310262

ABSTRACT

MELLA GISFA, 2022. FOLKLORE KAMPAR: THE LOCAL WISDOM IN READING

English Education Department at Universitas Islam Riau, Thesis.

Keywords: Folklore, Local Wisdom, Reading

Reading is an activity to understand the written text. It is an interactive process between the reader and text; with reading we can get more information, science and knowledge.reading also one of the most important tools for students because through reading can gain knowledge and fulfill their need of information.

This research is about the folklore of Gunung Sahilan Kampar which has been a tradition and has been told for so many years from many generations before to help people understand the tradition itself and the local values. Objective of this research is to provide teachers possibilities of reading materials coming from the local stories. Besides giving additional vocabulary to enrich the student skills it can also promote the local cultures and values from the stories coming into English classes in college.

The data was mainly collected by interviewing 3 (three) public figures of Gunung Sahilan village and rewrite the stories they told in the sort of narrative texts. The results of the research are three folklore from Gunung Sahilan, Kampar suitable for teaching materials especially in reading comprehension and adding up student's vocabulary as well as to expose them with its local values.

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CHAPTER I

INTRODUCTION

1.1 Background of the Problem

English is considered as an international language and also as necessary in today's world for communication in international range. In that case, English has been adapted in education as the foreign language subject, especially in Indonesia. The English education adapted in Indonesia is purposed to help students to use English to communicate or expand their social interactions to gain broader knowledge whether it is through written or spoken way. Accordingly, comprehend one of the ways is necessary, for instance, text books, international journal, research or others references that written in English. Therefore, reading is important to be mastered.

Reading is an activity to get information. Reading comprehension is an activity to understand the written text. It is an interactive process between the reader and text. Reading is an activity with a purpose; with reading we can get more information, science and knowledge. Reading also one of the most important tools for students because through reading can gain knowledge and fulfill their need of information. Reading comprehension means understanding what has been read. It is active, thinking process that depends from comprehension but also on student's experiences and prior knowledge. Comprehension involves understanding the vocabulary seeing the relationship among words and concepts, organizing ideas, recognizing the author's purpose, making judgment and evaluating. In reading also

has many kinds of such as advertisement text, analytical exposition, descriptive, discussion, explanation, hortatory exposition, narrative text, news item, procedure, recount, report, review, and spoof text. From all kinds of text the researcher will focus on narrative text.

According to Armayeni, Khairul, Fitriana (2015) narrative is a kind of text that tells a story. The story has character, setting and problem. In narrative text are usually characters, setting and problem discussed at the beginning of the text, it is make the readers will guess what the text talking about. The generic structures of the text are orientation, complication, and resolution. The purpose of the text is to recount a personal fictional experience or tell a story based on real or imagined event. Moreover, in narrative text there are many types of narrative such as fairy stories, mysteries, personal experience, legend stories / folklore, romance, humor, or fantasy to create a central theme or impression. Many types of narrative text, but the researcher will focus on folklore.

Folklore is a part of a collective culture, which is scattered and inherited hereditary, of any kind, collectively traditional in different versions, both in oral form or examples that are accompanied by gestures or devices. Folklore is one way of spreading a cultural tradition. Folklore also includes legends, music, oral history, proverbs, jokes, superstitions, fairy tales and habits that become a culture. Folklore is cardinal aspect to be involved in the teaching learning process. It is can to be one strives to appreciate culture in country heritage and some cultural heritage that have been not people known or exposed before. Especially in Riau Province, there is much story in there. But only several stories that people know or publish in public. It can be concluded that it makes people, especially students; they do not know a story from the place where they lived. Folklore containing moral values, it can make students more familiar with the culture inherited in their area.

Based on explanation above, the idea emerged to study several regional stories that will be used as reading material in learning narrative text. So that writer interested to conduct research which the title of the research is Folklore Kampar: The local Wisdom in Reading.

1.2 Identification of the Problem

Based on the explanation background previously, some problems arise which the writer will research. In reading a lot of knowledge that can be taken and understood very easily. But many students do not understand what the purpose of reading. This is makes the teacher to find teaching material to students that attracts them to read. This will be a strategy in learning to provide reading material to students that have moral values and easy to understand. This is can be applied considering students did not know about folklore in their area, especially in Kampar's folklore.

1.3 Focus of the Problem

Based on the above, the researcher focuses on the student's problem in finding information in reading text. The researcher assumed that there are should be some material to students that have moral values for teaching reading which could motivate the students to read all the text it is make they understand the information, and also make the student know the story from Kampar District. So, the researcher limits the problem of the research in reading narrative text, where the indicators of narrative text are orientation, complication and sequence of event, resolution and reorientation. The researcher will give the information to the students in English Department of Universitas Islam Riau used narrative text by using local wisdom, especially the folklore histories in Kampar District about 3 sub-district.

1.4 Research Question

The researcher carried out the research for question stated below:

What are the Kampar folklores in local wisdom?

1.5 Objective of the Research

The researcher carried out the research for an objective stated below:

To find out the local wisdom story that can be tough in reading comprehension. Especially focus about folklore in Riau Province about the origin of 3th sub district at Kampar district.

1.6 Significance of the Research

By the result of the study, the researcher expects are:

a. The lecturer and students, particularly in English Department

The finding of this study expected to give a contribution in the development of all English study. This research also expected to give better understanding about the local wisdom (Kampar Folklore) in reading skill.

b. Other researchers in related areas

This research is expected to be useful reference and also help to determine research gaps that will be useful for further research, especially in English Department.

1.7 Definition of Key Terms

In order to avoid misunderstanding and misinterpretation about this title, this is important to explain the terms used in this research; the terms are as follows:

a. Folklore

Folklore is the traditional expressive culture shared with various groups in the United States: familial, ethnic, occupational, religious, and regional. Expressive culture includes a wide range of creative and symbolic forms such as custom, belief, technical skill, language, literature, art, architecture, music, play dance, drama, ritual, pageantry, and handicraft. These expressions are mainly learned orally, by imitation, or in performance, and are generally maintained without benefit of formal instruction or institutional direction.

b. Local wisdom

According to Manugeren (2017) local wisdom is a set of ideas or police based on the values of virtues found in a community and often applied, believed to be guidance of life, and handed down from time to time. Based on the definition, that local wisdom can be understood as a human effort by using their mind to act towards something, object, or events that occur in a certain space.

c. Reading

According to Tarigan (2008) reading is a process carried out and used by a reader to acquire message which is convey by a writer through words could be seen and known by readers. So, reading is an activity to get meaning from printed words or symbols and how this ability is used to recognize, understand and interpret in

words.



CHAPTER II

THEORETICAL FRAMEWORK

2.1 Relevant Theories

The following describes definition, concept, kinds and purpose of reading comprehension and the level of reading of comprehension. It is important to be known in order to understand about comprehending in reading. It will describe as follows:

2.1.1 Reading Comprehension

Reading is an active and interactive to produce the word mentally and vocally and try to understand to bear mind that reading is not an invariant skill, that there are different types of reading skills, which correspond to the many different purpose we have for reading.

Reading is one of the language general skills that have various definitions there are; reading is one of general language skills, and component of written communication (Tampubolon 1987). Reading is an active skill and it constantly involves guessing, predicting, checking and asking oneself questions (Grellet, 1988).

According to Snow (2010) reading is a complex topic. Predicting success of understanding about the reader is needed, so that there is no ambiguity in opinion and guess in a reading text. There are many things that need to be considered in reading,

namely about the work done and about the sociocultural where the reading take place. That way can make students find interesting and clear texts.

Meanwhile, strategies in reading comprehension must be taught by parents and teacher that have knowledge and experience. Strategy in reading comprehension must be perfect by practice all the time. Material unique such as text books, news, magazine and article will give challenging for them because different strategy in comprehension.

According to Amalia, Rita and Erlina (2018) students in Indonesia still difficulties in reading comprehension the text. There are many difficulties that influence students reading comprehension achievement such as students have difficulties in finding main idea and detail information from the text and difficult understand the meaning of words information from the text. Meanwhile, based on Attaprechakul (2013) in Amalia, Rita and Erlina (2018) students struggle as follow: reading at a painfully slow speed, picking up tiny bits of information while being barely able to grasp even major ideas that directly state.

2.1.1.1 Concept of Reading Comprehension

According to Sweet and Snow (2003) in Andri Defrioka (2014) reading comprehension is process of extracting and constructing meaning from the text. There are will give impact comprehension for the readers, the text, and the context. The reader's capabilities, abilities, knowledge, and experiences impact the act of reading. The text is anything that is read. The context is activities of which comprehension is a part. There are three dimensions of activities; purpose and consequences.

According to Sabouri (2016) reading is process interactive in which the readers construct meaningful representation using a text in effective reading strategies. Effective reading strategies are considered as significant skills that have received the special focus on students reading comprehension proficiency.

Comprehension not only characteristic of the reader, such as prior knowledge and working memory, but also on language process, which basic reading skills, vocabulary, sensitivity to text structure, inference and motivation. In short, reading comprehension relates to the students' understanding about the text given by the teachers that they read and they try to analyze the texts and the meanings inside.

2.1.1.2 Kinds of Reading Comprehension

According to Clarke and Siberstein, (1979); Greenwood, (1981); Grellet, (1987) in Ngabut MN (2015) There are four types of reading:

1) Skimming

Skimming is used to quickly gather the most important information from author.

2) Scanning

Scanning is a technique used to find specific information by looking at the text to find information we need.

3) Intensive Reading

Intensive reading is used on shorter texts in order to extract specific information.

4) Critical Reading

The critical reading is given text thus implies a critical examination of the concepts used as well as of the soundness of the arguments and the value and relevance of the assumptions and the traditions on which the text is given.

2.1.1.3 Purpose of Reading Comprehension

According to Harmer (2001) in Sisra Yosi, (2018) there are six reading purpose as follows:

1. To identify the topic

Good readers will able to written the topic more quickly by the supporting their knowledge.

2. To predict and guess

When the readers find the topic is interesting, they will try guessing and predicting what the text talk about, and they will try making their assumption before read until the end of a story.

3. Reading for detail information

Usually, the readers read the text everything in detail with written instructions or descriptions procedure.

4. Reading for specific information

Sometimes any readers do some activity that call as scanning process, it is like the readers will read the text what they like or interesting by them, and they will ignore the others information of a text until find the specific item that they are looking for.

5. Reading for general understanding

Good readers are able to make in a stream of discourse and understand the gist of text, without worrying too much about the detail. It means that they do not often look for every word, analyzing everything on the text. We can call this activity is skimming process.

2.1.1.4 Level of Reading Comprehension

According to Heilman (1981) in Dian Permata Sari (2014) there are four identifies the following comprehension skills levels:

1. Literal level

Literal level involves acquiring information that is directly stated. Questions are factual and detailed. The skills needed for this level are nothing factual data, sequence, chronology, and enumeration.

2. Interpretive level

Interpretive level involves "reading between lines" of making inference. This level requires the reader get the information given by the writer. The reader is requiring the significance of the data; to note the relationship such as cause effect and relation of the part to the whole, make comparison, and make conclusion and inference and the last make generalization. 3. Critical level

Critical level involves evaluating of written material. This level the reader learns to evaluate the information and the writer's use of language for guiding the reader's interpretation the message.

4. Creative level

Creative level involves formulating and rethinking ideas. At this level might consist of open-ended queries which require the reader to include his own knowledge, view, and value.

2.1.2 Narrative Text

a. Definition of Narrative Text

Based on BSNP (2008) in Ali Mukti (2016) curriculum in Indonesia, narrative text is one of types students should learn and acquire owing to the very fact that it is included in Graduate Competence Standard (Standar Kompetensi Lulusan).

According to Bonvilliain (2003) in Nofitarina (2016) definition of narrative are stories or framed segments on going discourse that relates or report events in chronological sequence. There are also tell kinds of narrative text such as: historical narrative that events in the history from some place tell of community or people; mythic narrative that recount happening people live in old time or in a realm other than our own; and personal narratives that relate events in the speaker's life.

Meanwhile, narrative is one of the texts that should be comprehended by the students in the English subject at that school; many of students still get difficulties in reading comprehension narrative text. This case actually the students are lack of vocabulary, the text could not catch the students' interest, and teaching in classroom (Suryanata, 2016).

b. Generic structure of Narrative Texts

Based on KTSP 2007 in Irwan Sulistyo (2013) the generic structure s structure in text which usually used by learners in target language. Generic structure is divided into five elements, they are:

1. Orientation (introduction)

In this level, the character of the story, introduce the students. In the story tell what happen and who player is involved on the story. In this level also will make the students are persuaded to follow the story. In narrative text also tells who the character was/where it happened and where it happened.

2. Sequence of events (complication)

This level tells the sequence of the story. The complication makes the story will be interesting about the characters in the story of text. It is in the middle of story.

3. Resolution

In this part the problem also called solving problem. A satisfying narrative will give the resolution of the problem.

4. Re-orientation

This level tells the story about the character and contains the message of moral value to the readers.

5. Evaluation

This part, evaluation talks about the time and place of the event being storied.

Those elements must exist in narrative text. It contains the narrative text. It gives more explanation in order to make the story clear and understandable. But sometimes the students or the readers find more than one complication and resolution. It can happen when the problem was still unsolved in scheme.

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c. Example of Narrative Text

Orientation

Long time ago in the island of java, Indonesia, lived a couple of farmers. They had married for some years but they had no children. So, they prayed to a monster called Buta Ijo to give them children. Buta Ijo was a ferocious and powerful monster. He granted their whish on one condition. When their children grow up, they had to victimize them to Buta Ijo. He liked eating fresh meat of human being. The farmers agreed to his condition. Several months later the wife was pregnant, and they very happy.

Complication

She gave birth to a beautiful baby girl. They named her Timun Emas. The farmers were happy. Timun Emas was very healty and very smart girl. She was also very diligent. When she was teenager Buta IJo came to their house. Timun Emas was frightened so she run away to hide. The farmers then told to Buta Ijo that Timun Emas was still a child. They asked him to put off. Buta Ijo agreed. He promised to come again. The following year Buta Ijo came again. But again and again their parents said that Timun Emas was still a child.

When the third time Buta Ijo came their parents had prepared something for him. They gave Timun Emas several bamboo needles, seeds of cucumber, dressing and salt.

'Timun, take this things'

'What are these things?'

'These are your weapons. Buta Ijo will chase you. He will eat you alive. So run as fast you can. And if he will catch you spread this to the ground. Now go!'

Timun Emas was scared so shen run as quickly as she could. When Buta Ijo arrived, she was far from home. He was very angry when he realized that his prey had left. So, he ran chase her. He has a sharp nose so he knew what direction his prey ran.

Timun Emas was just a girl while Buta Ijo was a monster so he could easily catch her up. When he was just several steps behind Timun Emas quickly spread the seeds of cucumber. In seconds they turned into many vines of cucumber. The exhausted Buta Ijo was very thirtsty so he grabbed and ate them. When Buta Ijo was busy easting cucumber Tumun Emas could run away.

But soon Buta Ujo realized and started running again. When he was just several steps behind Timun Emas threw her bamboo needles. Soon they turned into dense bamboo trees. Buta Ijo found it hard to pass. It took him some time to break the dense bamboo forest. Meanwhile Timun Emas could run farther.

Buta Ijo chased her gaian. When he almost catches her again and agaian Timun Emas threw her dressing. The time turned into a lake. Buta Ijo was busy to save himself so Timun Emas ran way. But Buta Ijo could overcome it and continued chasing her.

Resolution

Finally, when Timun Emas was almost cought she threw her salt. Soon the land where Buta Ijo stood turned into ocean. Buta Ijo instantly died and Timun Emas was thankful to God and came back to her home.

2.1.2.1 Concept of Narrative Text

According to Gamble and Yates (2002) in Nofitarina (2016) narrative text is relates sequence of event. Narrative is telling about act, process or skill of telling a story. Moreover, narrative text s an imaginative story to entertain and engage the reader in imaginative experience. Narrative is a kind type composed both in written and spoken form. That describes a sequence of real or unreal events.

Gamble and Yates (2002) stated that there are four elements in narrative text:

- 1. Exposition: this part is set and characters are introduced.
- 2. Complication: telling the characters' lives become complicated in some way.
- 3. Climax: this part discusses point of the story where suspense is at its highest.
- 4. Resolution: provides a solution for the complication.

2.1.2.2 Purpose of Narrative Text

The purpose of Narrative Text is an imaginative story to entertain people or readers with different ways of experience. Narrative always deals with problem which leads to the climax and they turn into a solution to the problem.

2.1.2.3 Type of Narrative Text

According to Mislaini (2015) Narrative text has a core story that usually only in the form of the author's imagination or real situation. In various sources Narrative Text can be found in the form:

a. Fables

Fables tell about fictional stories of animals, mythical creatures or forces of nature. These creatures are given human qualities, they can talk think and act like humans.

b. Fairy Stories

Fairy stories about fantastic stories from those originating in folklore to more modern stories defined as literary fairy tales. Every country in the world has differences stories that can be symbol from a place.

c. Mysteries

Mysteries is defined as something that is a secret, something where is no clear explanation, something difficult to understand or explain or something unexplainable or unsolvable.

KAN

d. Science Fiction

Science fiction is a genre of speculative fiction that typically deals with imaginative and futuristic concepts such as advanced science and technology, space exploration, time travel, parallel universes, and extraterrestrial life. e. Romance Stories

Romance stories is a narrative genre in literature that involves a mysterious, adventurous, or spiritual story line where the focus is on a quest that involves bravely and strong values, not always a love interest that have a relationship as focus.

f. Legends

Legends is a semi true story, which has been passed on from person to person and has important meaning or symbolism for the culture in which it originates.

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g. Historical Narratives

Historical History is the practice of writing history in a story based on reconstructing series of short-term events. It can divide into two subgenres: the traditional narrative and the modern narrative.

h. Personal Experience

Personal experience of a human being is the moment to moment experience and sensory awareness of internal and external events or a sum of experiences forming an empirical unity such as a period of life.

i. Ballads

Ballad is a narrative poem that originally was set to music. It can be a touched story reader, usually in the form of a love story that is not up.

2.1.3 Folklore

Folklore is a combination of the words *folk* and *lore* which dates from 1846. The former refers to a community of people, and the latter comes from the old English, meaning learning or knowledge. *Folk*, in this sense, is also used in terms like *folk music*, *folk dance*, and *folktale*. Although traditionally folklore is passed along by word of mouth, in the modern era much folklore is being collected on the internet.

Meanwhile, folklore is a collection of fictional stories about animals and people, of cultural myths, jokes, songs, tales, and even quotes. Folklore also part of culture, which has been passed down from generation to generation. Folklore is also known as "folk literature, "or" oral traditions." In short, definition folk literature studies about individual experiences from particular society. The study of folk tradition and knowledge is called folkloristic.

Folklore is one to define about folklore. More than just an academic part, folklore has the meaning to convey a moral message and concern for others in that story (Glassie, 1983). Folk and lore link people and expression in a functional circle. Epic and nation, myth and society, custom and community all combine communications and groups. The groups exists because its members create communications that call it together and bring it to order, because they acting together.

2.1.3.1 Concept of Folklore

According to Sikharulidze (2012) in Shiukashvili (2019) folk tales are the most ancient creations of humanity: a folk tale is one of the popular and favorite genres in folklore and in literature. It is well known that wisdom and spirit of the people, of the nation are shown in the traditions, especially in folklore, and the

knowledge of folk tales promotes not only to know a language at best, but also facilitates best understanding of views and characters of the people.

Folk art is various and interesting phenomenon. The main information of the genius of the people is a fairy tale, which has the largest part n information of people's outlook, despite the seeming simplicity (Nateladze, 2012 in Shiukashvili (2019)). Fairy folk wisdom is one of the oldest and popular genres. It was created orally by our ancestors a long time ago. Orally because, when these tales were created, they did not know writing of the letter. By then people memorized these orally stores by listening and conveyed to posterity by heart again. During the many hundreds of years, these verbal fantastic stories have moved around the corners and from generation to generation.

2.1.3.2 Purpose of Folklore

According to Franki (2013) in Warni 2(019), there are several purposes of studying folklore, such as:

- 1. Study regional values as a form of Indonesian's diversity.
- 2. To explore teaching and adherence to ethics and ethics.
- 3. To approach and appreciate the thoughts and ideals of ancestors who have inherited culture.
- 4. To preserve and maintain regional culture as a form of love for regional culture that supports national culture.
- 5. To spur the contribution regional literature in the effort to dynamics of Indonesian literature.

The main purpose of folklore is to convey moral lesson and present useful information and everyday life lesson in easy way for the common people to understand.

2.1.3.3 Component of Folklore

Folklore is the expressive body that shared by a particular group of people; t compasses the traditions common that culture, subculture or group. These include oral traditions such as tales, proverb and jokes. Folklore is not something one can typically gain in a formal school curriculum or study in the fine arts. Instead, these traditions are passed along informally from one individual to another either through verbal instruction or demonstration.

According to Emery (2018) there are most common types of folklore, such as:

1. Ballads

A ballad is a traditional poem or folk song that tells a story. It may describe a true love, a heroic adventure, a scandal, or a tragic death, to name just a few of the most common subject.

2. Fairy Tales

Fairy tales are traditional stories, intended primarily for children, which recount human encounters with supernatural beings such as fairies, witches, ogres, and the like, often conveying a cautionary message.

3. Folk Art

Folk art as opposed to fine art comprises a range of artistic productions and crafts.

4. Folk Dance

A folk dance is any dance invented by the common people of a particular region or culture that have been handed down trough tradition.

5. Folk Song

Folk song are traditional songs, anonymously composed and handed down orally, about commonplace topics such as work, family, community, and everyday life.

6. Jokes

A joke is a humorous story or anecdote meant to provoke laughter through irony, wordplay, the thwarting of expectations, the juxtaposition of images, or other techniques.

7. Legends

A legend is a traditional historical tale or collection of related tales popularly regarded as true but usually containing a mixture of fact and fiction.

8. Myths

A myth is a traditional story, usually featuring gods and heroes, which purports to give a cosmic explanation of natural phenomenon or cultural practice.

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9. Riddles

A riddle is a linguistics puzzle posed in the form of a question containing clues to its solution.

10. Superstitions

A superstition is an irrational belief, usually involving supernatural forces and associated with rituals.

11. Urban Legends

An urban legend is an apocryphal story, often taking in form of a cautionary tale, which varies in the telling but is always told as true and attributed to a secondhand or third hand source.

2.1.4 Local Wisdom

According to Damsar (2016) in Damsar (2018) local wisdom is the social perception constructed by members of the community. Local wisdom is built, developed and maintained or enhance in the process of interaction between the members of the community in the face of various environment. Social wisdom consists of values, knowledge system, and local technology. Local wisdom covers almost all aspects of human life, for examples:

- a) Local wisdom in relation to food security
- b) Local wisdom in relation to the conservations of water resources
- c) Local wisdom in relation to the utilization of natural resources for the economy
- d) Local wisdom in relation to the settlement
- e) Local wisdom in relation to clothing
- f) Local wisdom in terms of social interaction
- g) Social wisdom in conjunction with the anticipation of the future

2.2 Relevance Studies

The first research from Soemarno (2016), with the entitled "*local Wisdom in Built Environment in Globalization Era*" said that local wisdom means harmonious relationship between mam, nature, and the built environment in an area that is also influenced by its culture. The phenomenon of globalization and modernization makes the architecture more universal and creates cultural homogeneity. With globalization, the existence of local knowledgee may be questioned, especially built environment as a result of human culture. Therefore, this study aims to assess the local wisdom in built environment in the era of globalization.

The second research from Dansar, and Indrayani (2016), with the entitled "local wisdom based disaster education in MinangKabau society" that research aims to find the source of learning of local wisdom and its implementation on disaster management in Minangkabau society. That research was conducted with a qualitative approach, where in depth interview and observation as data collection tool. Data analyses are based on Miles local institutions, namely family, "lapau" (traditional coffee shop), "surau" (prayer house), "tapian tampek mandi" (the local public bath), and traditional art performance. Through these 5 institutions, the Minangkabau have sources of local wisdom values to face disaster. In case of a disaster, local wisdom is implemented in house construction through the tradition of "gotong royong" (mutual help), especially in rural areas strengthened by fund raising based on villages, tribes, and regions by Minang people in overseas.

The third research from MA Saleha (2019), with the entitled "Using Indonesian Local Wisdom as Language Teaching Material to Build Students' Character in Globalization Era" will give the solution to the language teacher by using wealth of Indonesian local wisdom. The function of this researches to show the evidence of the benefits of the use of local wisdom as language teaching material for
students' characters building. It builds the elaboration from various theories and relevant previous studies under the confines of character building, local wisdom, and language teaching material. Especially, to show the urgency of students' character building as the foundation to face globalization era and the implementation of Indonesian local wisdom in language teaching as one of solution to teach character to the students.

2.3 Conceptual Framework

Ever since English is very important in this research, it is taught in Indonesia a foreign language from Junior High School to college. The students are expected to master English so that they can communicate with foreigners, can get a lot of information from English literatures, and can compete with students from other countries to get a good achievement.

At schools, students are taught four skills; they are listening, speaking, reading and writing. Among those skills, reading is one important skill that students must be mastered, because reading gives much information to the readers. In a school case, reading is an essential skill because the students face written text in their textbooks almost every day, especially in learning English. It is serious problem because the difficulties influence other teaching and learning components. The students not able to comprehend a passage well so that they cannot to solve this problem. From the previous theoretical review, the researcher had discussed a term of the folklore. The mind map technique of reading a written text is one of effective ways to comprehend the text.



2.4 Assumption

In this research, the major of assumption in this research is finding the local wisdom in Kampar District. The oral tradition in Kampar District is as valid source of historical data. This assumption is based upon a further assumption that all history is subjective; therefore, whether the report is passed from hand to hand or from mouth to mouth, the representation of the historical event is altered by the cultural, social,

and economic-filter of the person transmitting the information. Thus, any portrayal of past events is influenced by the retelling.



CHAPTER III

RESEARCH METHOD

3.1 Research Design

This research used qualitative narrative oral history. The qualitative study was narrative in oral history that found about folklore in Kampar District. Oral history is the specific research methodologies that were used, which is a valuable tool for researchers in education. This research was conducted in Kampar District, Riau Province, Indonesia. The data were collected by interview.

According to Ballard (1990) in Ranjan (2012) an interview with the oral historic must be more factual and analytical. They must have or direct experience of an event or situation. Meanwhile, according to Burckhardt (1958) oral history is based only on memory. Therefore, the interviewer should keep a good memory power of the vent or custom. The date, or details of the event may not be correct and that has to be checked or examined with authentic written sources. Any field note or diary of the interviewee or his autobiography can also be used to supplement his narration or experience. In such cases the interviewer should process good information of the activities, contribution and participation of the interviewers. For examples, there is no meaning in collecting information from a social activist on areas such as, music and literature, unless he is specialized in those areas.

3.2 Source of the Data

In this part, the researcher was giving part of participants, interview and sub district in Kampar that was taken as the data. The sub districts are: Gunung Sahilan, Lipat Kain, Kuntu, Gema, Perhentian Raja.

a. Participants

The researcher selects the informant man or women who have long lived in one of the districts in Kampar District or the people original in that village.

b. Interview

In this research the researcher was used participants to get the data. The interview was semi unstructured interview. The researcher used format questions in interview from the general to specific question and open-ended question. The result will come to the realization that they are telling their story, and what they say will became part of the historical record, which was to the interpretation of others.

Table 3.1 Indicator of Interview

No	Data	Indicator
1	Interview	 Orientation: Telling setting about who the character in the story art, where the story is taking place, and when the action is happen. Complication: Telling events of the story and the reader can guess what will happen in the story. Sequence of events: Where the characters react to the complication. Resolution: Where the characters finally solve the problem in complication. Re-orientation/coda: Contains of moral values which can be learned from the story, but this is an optional step.

3.3 Data Collection Technique

In collecting the data, the researcher was used qualitative narrative oral histories research to describe what the researcher was found the local wisdom at Kampar District. The technique used in collecting the data was interview.

The interview was of the data by one person from other through person to person encounters. The technique to collecting the data used interview. The researcher took field notes; audio recorded of the interviews, and transcribed all of the interviews. The researcher made interview for the people who know and are original from the area in every sub-district in Kampar District.

There were some techniques interviewing, they are:

1. Prepare for the interview by finding out the interviewee, searching the topic, testing the equipment, and organizing the questions during the interview.

- 2. Clearly and accurately explain about introduction, and tell the purpose of the interview held.
- 3. Never record secretly and take documentation.
- 4. Find a quiet place to make clear producing recording. And far away from noise by traffic.
- 5. At the start of recording, tell the identity of interviewer, and the general topic of interview.
- 6. During the interview, encourage your interviewee by paying attention. Keep any time spent looking at list of questions or adjusting the recording equipment to a minimum.
- 7. As a rule, keep your questions short. Avoid complicated multi part questions.
- 8. Use follow-up question to elicit more detailed information. Useful follow-up question include: When did that happen? What happen next?
- 9. Make the recording as complete and accurate a record of the interview as you can.
- 10. Put a brief closing announcement on the tape at the end of the interview. For example: This is of the December 1, 2015, interview with Fred Johnson. The interviewer was Donna.
- 11. Use a release form. As mentioned earlier, this will clearly establish that the interviewee has agreed to take part in the interview and allow the recording used in accordance with the stated goals of the project.

12. Careful review the recording of the interview later on in order analyze the data, prepare for future interviews, and improve your interviewing technique.Lists of interview question in doing interview process. There are:



3.4 Data Analysis Technique

In this research, the researcher focuses about folklore at Kampar District. In analyzing the data, to know the folklore in Kampar district, the researcher used interview as the technique to collect the data. From the result of the interview provided information about researcher gain the data gathered from the interview provide information about folklore in Kampar District. After the audio records were taken, the results were transcribed and converted into written for further elaboration. The step to analyze, there are:

a. Recording the interview

When transcribing interviews, the accuracy of the transcribed transcript is dependent on the quality of the recording. A crisp-clear recording of an academic interview makes transcription of the interview easier and faster.

b. Transcribing the record into written SLAMRIA

Transcription involves close observation of data trough repeated careful listening, and this is an important in data analysis. And it makes the data clearly.

c. Editing transcript

In this step, we need choose the words, change some words, and make a good sentence before translate into English, so that the reader can enjoy read the story

d. Translate into English

Change the language Bahasa Indonesia into English.

CHAPTER IV

RESEARCH FINDING

In this chapter the writer will present the finding and the analysis of folklore in Kampar District. There are five indicators the writer wanted to analysis, namely orientation, complication, sequence of events, resolution, and re-orientation/coda. The writer could find out the folklore from Kampar district especially in third sub district.

4.1 Data description

The data of this research were obtained from interview with society of sub district. The data consist of three subdistricts in Kampar, first about Palsied Datuk, second about the key lake story, and third about history Gunung Sahilan Kingdom. Then the data was explain by descriptive qualitative.

Table 4.2 Description of the story

No	Sub-district	Kind of folklore	Title
1	Gunung Sahilan	Folk legends	Datuk Lumpuh
2	Napar	Folk History	Danau Kunci
3	Koto Darussalam	Folk history/legends	Kerajaan Gunung Sahilan

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Kampar sub-District

Text 1:

DATUK LUMPUH

Pada zaman dahulu, di masa kerajaan Gunung Sahilan hiduplah seorang kakek tua yang kaya raya namun hidupnya hanya sebatang kara di tengah hutan rimba. Ia tidak memiliki anak dan istri semasa hidupnya. Kondisinya pun sangat memprihatinkan dengan kaki lumpuhnya yang tidak bisa berjalan. Sehingga masyarakat memanggil nya dengan sebutan si Kakek Lumpuh.

Pulau kandang adalah nama tempat tinggal Datuk Lumpuh tersebut, diberi nama pulau kandang karena dia memiliki banyak hewan ternak seperti sapi, kambing dan lain sebagainya.

Pada suatu hari di desa tersebut mengadakan perhelatan pesta rakyat dimana raja meminta satu ekor kerbau jantan karna memiliki daging yang padat kepada Datuk Lumpuh. Kemudian raja mengutus hulubalang pergi kerumah Datuk Lumpuh dan mengambil hewan itu untuk dibawa ke istana.

Setelah raja mendapatkan satu ekor kerbau namun beliau tidak merasa cukup, sehingga mengutus hulubalang untuk meminta 1 ekor kerbau lagi kepada kakek tua tersebut. Tanpa disadari raja telah meminta hingga jumlahnya mencapai 7 ekor kerbau kepada Datuk Lumpuh. Sampai pada akhirnya raja mengutarakan niat yang sebenarnya yaitu menginginkan kerbau jantan paling besar (pusek obuang) yang dimiliki Datuk Lumpuh. Sesampainya hulubalang dirumah Datuk Lumpuh, datuk terpaksa mengatakan bahwa kerbau pusek obuang yang diinginkan oleh raja sedang tidak berada dikandang karena beliau tidak ingin memberikan kerbau tersebut pada raja, dan datuk meminta hulubalang untuk kembali keesokan harinya. Keesokan harinya saat Hulubalang kembali kerumah datuk ditemukanlah ternyata datuk dan ternakternaknya sudah menghilang, sehingga hulubalang kembali dengan tangan kosong dan membuat raja marah besar. Sesuai dengan perintah raja belau menjatuhkan hukum pancung pada hulubang itu.

Tibalah hari dimana raja memerintahkan serantau Kampar kiri untuk mencari kerbau pusek obuang beserta datuk yang ternyata juga menghilang dan tetap tidak menemukannya.

Sejak hari itu salah seorang pernah berkata bahwa ia tidak sengaja melihat Datuk Lumpuh beserta hewan ternaknya di alam ghoib. Pada pertemuannya itu Datuk berpesan langsung jika seseorang ingin berjumpa dengannya naiklah ke kapal yang berlantai pelepah pinang.

Pesan moral yang dapat diambil dari kisah ini yaitu jadilah pemimpin atau orang yang tidak serakah. Jadilah orang yang suka tolong menolong dan tidak merugikan orang lain.

PALSIED DATUK

In ancient times, during the kingdom of Gunung Sahilan, there lived an old grandfather who was rich but his life was only alone in the middle of the jungle. He did not have children and a wife during his lifetime. His condition was very alarming with his paralyzed legs who could not walk. So that people call him the Paralyzed the old man.

The cage island is the name of the residence of Datuk Paralyzed, named the cage island because he has many livestock such as cows, goats and so on.

One day in the village, there was a people's party where the king asked for a male buffalo because it had solid meat from Datuk Paralyzed. Then the king sent the Hulubalang to Datuk Paralyzer's house and took the animal to be brought to the palace.

After the king got one buffalo but he did not feel it was enough, so he sent the Hulubalang to ask the old man for another buffalo. Unwittingly the king had asked for the number to reach 7 buffalo to Datuk Paralyzed. Until finally the king expressed his true intention, which was to want the biggest bull (pusek obuang) owned by Datuk Paralyzed.

Arriving at the home of Datuk Lumpuh, Datuk was forced to say that the Pusek Obuang buffalo that the king wanted was not in the stable because he did not want to give the buffalo to the king, and Datuk asked the Hulubalang to come back the next day. The next day when Hulubalang returned to the grandparent's house, he found that the datuk and his cattle had disappeared, so that Hulubalang returned emptyhanded and made the king furious. In accordance with the order of the king, Belau imposed the law of beheading on the head.

The day came when the king ordered all of Kampar left to look for the pusek obuang buffalo and the datuk who had also disappeared and still could not find him.

Since that day someone once said that he accidentally saw Datuk Paralyzed and his livestock in the unseen world. At the meeting, Datuk directly ordered if someone wanted to meet him, get on a ship with a betel nut floor.

The moral message that can be taken from this story is to be a leader or a person who is not greedy. Be a person who likes to help and does not harm others.

Text 1 show there were orientation, complication, sequence of events, resolution and re-orientation/coda. All of indicators were in one story.

Based on the story the researcher was took the moral value is do not be a person who is not greedy. Be a person who like to help and does not harm others. We can take a lesson from old man, even though he is rich and he likes sharing each other even to his king in the village. **Text 2:**

KISAH DANAU KUNCI

Pada era penjajahan belanda, di desa gunung sahilan terdapat tempat menyimpan barang-barang kekayaan kerajaan pada zaman dulu karena takut diambil penjajah. Dinamakan Danau Kunci karena tempat ini terkunci rapat. Tersembunyi dan sangat rahasia. Bahkan, menurut cerita nenek moyang, Danau Kunci ini dijaga oleh para putri.

Kisah bermula saat penjajah belanda ingin menguasai harta pusaka yang di miliki oleh kerajaan gunung sahilan. Saat itu harta yang banyak dan antik menyebabkan orang-orang belanda sangat menginginkannya. Berbagai upaya dilakukannya supaya bisa dikuasai. tentu saja dengan begitu raja tidak mudah melepaskannya dan dengan berbagai upaya raja mencoba menyembunyikanya.

Saat raja memerintahkan pasukannya untuk menjaga harta pusaka, disitulah para penjajah masuk ke desa dengan cara diam-diam dan mulai mencari harta didalam istana. Namun sayangnya istana itu kosong dan semua harta-harta tidak satupun yang tersisa. Orang-orang belanda itupun marah kemudian mereka berkata "miskin sekali orang-orang desa ini". Dan pada akhirnya mereka pulang dengan tangan kosong tanpa satupun harta yang mereka dapatkan.

Tentu dengan tidak semudah itu bagi raja menyerahkan harta-harta tersebut, raja selalu memikirkan dimana tempat yang aman untuk menyimpan itu semua. Sehingga pada akhirnya raja menemukan ide yaitu disebuah danau. Kemudian terkuncilah seluruh harta-harta tersebut didalam danau itu. Begitulah awal mula deberi nama danau tersebut dengan Danau Kunci. Karena semua harta-harta tersebut terkunci rapat didalam danau tersebut.

Setelah berakhirnya masa penjajahan belanda dan pemerintahan oleh kerajaan, masyarakat desa hidup dengan tenang. Namun, kisah pencarian hartaharta peninggalan raja dahulu masih berlanjut karena beberapa oknum yang meyakini dan percaya tentang harta yang terkunci tadi. Kemudian mereka mencari tahu cara bagaimana supaya danau tersebut bisa terbuka mengambilkan harta karun tersebut.

Tentu saja mereka menemukan seseorang yang dipercaya bisa membuka kunci danau itu, sehingga orang itu memberi tahu mereka bagaimana caranya. Syaratnya yaitu dengan cara mereka harus menemukan seekor kambing jantan yang dari ujung kepala hingga ujung kaki berwarna hitam legam atau orang desa itu menyebutnya dengan hitam Jamui.

Tidak membutuhkan waktu lama akhirnya pemuda-pemuda tadi menemukan kambing yang berwarna hitam, kemudian mereka membawa kambing tersebut kepada orang yang memegang kunci danau tadi. Namun siapa sangka ternyata pemuda-pemuda itu mewarnai kambing tersebut dengan kulit kayu Ubar sehingga menghasilkan warna hitam yang pekat. Singkat cerita akhirnya danau itu mengeluarkan emas dan barang-barang antik. Namun kesenangan mereka tidak berlangsung lama, ternyata kebohongan mereka diketahui oleh pemilik kunci danau itu dan semua harta dan benda-benda antik tadi kembali dan tenggelam dan kedalam dasar danau.

Pelajaran yang dapat diambil dari kisah ini adalah jangan suka mengambil sesuatu yang bukan milik kita dan juga jangan suka berbohong apalagi dengan orang tua.

INIVERSITAS ISLAM RIAL

KEY LAKE STORY

In the Dutch colonial era, in the village of Gunung Sahilan there was a place to store the wealth of the kingdom in ancient times for fear of being taken by the invaders. Named Lock Lake because this place is tightly locked. Hidden and very secret. In fact, according to ancestral stories, this Key Lake is guarded by the princesses.

The story begins when the Dutch colonialists want to control the heirlooms owned by the kingdom of Gunung Sahilan. At that time a lot of treasures and antiques caused the Dutch people to really want it. Various attempts were made to be controlled. of course, the king did not easily let go of it and with various efforts the king tried to hide it.

When the king ordered his troops to guard the inheritance, that's where the invaders entered the village secretly and began looking for treasures in the palace. But unfortunately, the palace was empty and none of the treasures remained. The Dutch people were angry and then they said "the people of this village are very poor". And in the end, they went home empty handed without any treasure they got. Of course, it's not that easy for the king to give up these treasures, the king always thinks about a safe place to store it all. So that in the end the king found the idea, namely in a lake. Then locked all the treasures in the lake. That was the beginning of the name of the lake with Key Lake. Because all the treasures are locked tightly in the lake.

After the end of the Dutch colonial period and government by the kingdom, the villagers lived in peace. However, the story of the search for treasures left by the king of the past still continues because some people believe and believe in the locked treasure. Then they figure out how to get the lake open to retrieve the treasure. Of course, they found someone they believed could unlock the lake, so that person told them how. The condition is that they have to find a male goat that is jet black from head to toe or the villagers call it black Jamui.

It didn't take long for the young men to finally find a black goat, then they brought the goat to the person holding the key to the lake. But who would have thought that the young men dyed the goat with Ubar bark so that it produced a thick black color? Long story short, the lake finally produced gold and antiques. But their pleasure did not last long, it turned out that their lie was known by the owner of the lake key and all the treasures and antiques returned and sank and into the bottom of the lake. The lesson that can be drawn from this story is that we don't like to take things that don't belong to us and we also don't like to lie, especially with our parents.

Text 2 show that were orientation, complication and resolution.

The researcher was analyzing the story which have lesson that can drawn from the story. Based on the story we can take the moral value which is like o not like to take things that do not belong to us and we also do not like to lie, especially with our parents.

Text 3:

Kerajaan Gunung Sahilan

Kerajaan Gunung Sahilan ada sebelum zaman penjajahan belanda masuk ke Indonesia. Kerajaan Gunung Sahilan sendiri berdiri sekitar tahun 16-17 Masehi. Ini merupakan situs sejarah bagi masyarakat Kampar kiri, karna kerajaan Gunung Sahilan adalah satu-satu peninggalan sejarah berupa kerajaan yang tersisa saat ini.

Awal berdiri nya kerajaan Gunung Sahilan itu diperintah langsung oleh rajanya sendiri. Kemudian setelah raja pertama memerintah, pemerintahan dikerajaan ini sempat terputus-putus, diperkirakan sekitar 80 sampai ratusan tahun, karena kerajaan tidak memiliki keturunan.

Raja tidak menginginkan kerjaan ini terputus begitu saja, kemudian dibuatlah Kerjasama dengan kerajaan yang berada di Sumatera Barat yaitu kerajaan Pagaruyung. Raja Gunung Sahilan menjemput anak raja yang berada di kerajaan Pagaruyung tersebut untuk diangkat menjadi raja di istana Gunung Sahilan dan dijadikan penerus. Gelar Rajanya adalah "Tengku Adipati Besar" untuk pemerintahan dan "Tengku Datuk Sati" untuk ibadah atau keagamaan.

Sebagai kerajaan yang berdaulat setelah runtuhnya kerajaan Pagaruyung pada awal abad ke 18 Masehi, kerajaan Gunung Sahilan memegang sistem adat istiadat yang sangat kental ajaran Islam juga bagian dari kerajaan tersebut. Baik Pagaruyung maupun Gunung Sahilan. Secara historitis kerajaan Gunung Sahilan mengakui kekuasaan kerajaan Hindia Belanda namun mereka tidak mengalami penjajahan pada tahun 1905.

Berdiri selama kurang lebih 300 tahun, kerajaan ini memiliki Sembilan orang Raja atau Sultan. Mereka juga memiliki satu orang putra Mahkota. Ia akan menjadi raja apabila raja yang terakhir sudah meninggal. Raja yang 1)Raja Mangiang, 2) Raja Bersusu Empat, 3) Sultan Raja Sakti Sultan Bujang, 4)Sultan Yang Dipertuan Muda, 5)Gelar Sutan Yang Dipertuan Hitam, 6)Sultan Yang Dipertuan Besar, 7)Sultan Abdul Jalil Yang Ipertuan Besar Sultan Daulat, 8) Gelar Sultan Abdurrahman Yang Dipertuan Muda, 9) Sultan Abullah Sayyah Gelar Ayng Ddipertuan Besar Tengku Sulung, 10)Sultan Abdullah Hassan Tengku Yang Dipertuan Sakti, 11)Tengku Ghazali (Putra Mahkota Pada Tahun 1941), 12)Tengku Ghazali (Raja Terakhir), 13)Putra Indra.

Didalam istana kerajaan Gunung Sahilan terdapat beberapa benda peninggalan seperti Meriam kecil atau lelo, gong hitam, kendi, tombak, paying kerajaan, dan pedang. Konon katanya apabila membuka payung tersebut makan akan turun hujan. Kemudian terdapat sebuah guci yang pda musim kemarau terisi penuh, namun saat musim hujan guci nya kan menjadi kosong. Hal itu semua sangat mistis bagi masyarakat. Namun mereka harus menghargai sejarah dan menjaga situs sejarah tersebut.

INIVERSITAS ISLAM RIA

Gunung Sahilan Kingdom

The kingdom of Gunung Sahilan existed before the Dutch colonial era entered Indonesia. The Kingdom of Gunung Sahilan itself was founded around 16-17 AD. This is a historical site for the left Kampar community, because the Gunung Sahilan kingdom is the only historical relic in the form of a kingdom that remains today. The beginning of the establishment of the kingdom of Gunung Sahilan was ruled directly by the king himself. Then after the first king reigned, the government of this kingdom was intermittent, estimated to be around 80 to hundreds of years, because the kingdom had no descendants.

The king did not want this work to be interrupted, then a collaboration was made with the kingdom in West Sumatra, namely the Pagaruyung kingdom. The King of Gunung Sahilan picked up the king's son who was in the Pagaruyung kingdom to be appointed king at the Gunung Sahilan palace and became the successor. The King's title is "Tengku Adipati Besar" for government and "Tengku Datuk Sati" for worship or religion. As a sovereign kingdom after the collapse of the Pagaruyung kingdom in the early 18th century AD, the Gunung Sahilan kingdom holds a cultural system that is very thick with Islamic teachings and is also part of the kingdom. Both Pagaruyung and Mount Sahilan. Historically, the kingdom of Gunung Sahilan recognized the power of the Dutch East Indies kingdom, but they did not experience colonialism in 1905.

Established for approximately 300 years, this kingdom has nine kings or sultans. They also have one Crown Prince. He will become king when the last king dies. The King who 1) King Mangiang, 2) King with Four Milk, 3) Sultan Raja Sakti Sultan Bujang, 4) Sultan Yang Dipertuan Muda, 5) Title Sutan Yang Dipertuan Hitam, 6)Sultan Yang Dipertuan Besar, 7) Sultan Abdul Jalil Yang Ipertuan Besar Sultan Sovereign, 8) Titled Sultan Abdurrahman Yang Dipertuan Muda, 9) Sultan Abullah Sayyah Titled Ayng Ddipertuan Besar Tengku Eldest, 10)Sultan Abdullah Hassan Tengku Yang Dipertuan Sakti, 11) Tengku Ghazali (Crown Prince in 1941), 12) Tengku Ghazali (The Last King), 13) Son of Indra.

Inside the royal palace of Gunung Sahilan there are several relics such as small cannons or lelo, black gongs, jugs, spears, royal umbrellas, and swords. It is said that when you open the umbrella, it will rain. Then there is a jar which in the dry season is completely filled, but during the rainy season the jar is empty. It is all very mystical to society. But they must respect the history and protect the historical site. Text 3 show that were orientation, complication, but there is no sequence of events.

This story tells about the historical from Gunung Sahilan Kingdom. This is one of the palace in Kampar Kiri now as historical site.

The researcher was analyzed about the historical as a sovereign kingdom after the collapse of the Pagaruyung kingdom in the early 18th century AD, the Gunung Sahilan kingdom holds a cultural system that is very thick with Islamic teachings and is also part of the kingdom. Both Pagaruyung and Mount Sahilan. Historically, the kingdom of Gunung Sahilan recognized the power of the Dutch East Indies kingdom, but they did not experience colonialism in 1905.

4.2 Data Analysis

4.2.1 **Orientation** in Kampar Folklore

4.2.1.1 Palsied Datuk

In ancient times, during the kingdom of Gunung Sahilan, there lived an old grandfather who was rich but his life was only alone in the middle of the jungle. He did not have children and a wife during his lifetime. His condition was very alarming with his paralyzed legs who could not walk. So that people call him the Paralyzed the old man. The cage island is the name of the residence of Datuk Paralyzed, named the cage island because he has many livestock such as cows, goats and so on. First information of the participant inside of the story. From the story was about the old man and king. The place was taken in Gunung Sahilan. The time set in colonial era. Because the researcher did not find the specific time.

4.2.1.2 Key lake Story

In the Dutch colonial era, in the village of Gunung Sahilan there was a place to store the wealth of the kingdom in ancient times for fear of being taken by the invaders. Named Lock Lake because this place is tightly locked. Hidden and very secret. In fact, according to ancestral stories, this Key Lake is guarded by the princesses. The researcher analyzed the river was taken name become the key lake story.

4.2.1.3 Gunung Sahilan Kingdom

The researcher was analyzed orientation from Gunung Sahilan is kingdom of Gunung Sahilan existed before the Dutch colonial era entered Indonesia. The Kingdom of Gunung Sahilan itself was founded around 16-17 AD. This is a historical site for the left Kampar community, because the Gunung Sahilan kingdom is the only historical relic in the form of a kingdom that remains today.

4.2.2 Complication in Kampar Folklore

4.2.2.1 Palsied Datuk Story

The cage island is the name of the residence of Datuk Paralyzed, named the cage island because he has many livestock such as cows, goats and so on. One day in the village, there was a people's party where the king asked for a male buffalo

because it had solid meat from Datuk Paralyzed. Then the king sent the Hulubalang to Datuk Paralyzer's house and took the animal to be brought to the palace.

4.2.2.2 Key Lake Story

The story begins when the Dutch colonialists want to control the heirlooms owned by the kingdom of Gunung Sahilan. At that time a lot of treasures and antiques caused the Dutch people to really want it. Various attempts were made to be controlled. of course, the king did not easily let go of it and with various efforts the king tried to hide it.

4.2.2.3 Gunung Sahilan Kingdom

The beginning of the establishment of the kingdom of Gunung Sahilan was ruled directly by the king himself. Then after the first king reigned, the government of this kingdom was intermittent, estimated to be around 80 to hundreds of years, because the kingdom had no descendants.

The king did not want this work to be interrupted, then a collaboration was made with the kingdom in West Sumatra, namely the Pagaruyung kingdom. The King of Gunung Sahilan picked up the king's son who was in the Pagaruyung kingdom to be appointed king at the Gunung Sahilan palace and became the successor. The King's title is "Tengku Adipati Besar" for government and "Tengku Datuk Sati" for worship or religion.

4.2.3 Sequence of events in Kampar Folklore

4.2.3.1 Palsied Datuk

After the king got one buffalo but he did not feel it was enough, so he sent the Hulubalang to ask the old man for another buffalo. Unwittingly the king had asked for the number to reach 7 buffalo to Datuk Paralyzed. Until finally the king expressed his true intention, which was to want the biggest bull (pusek obuang) owned by Datuk Paralyzed.

Arriving at the home of Datuk Lumpuh, Datuk was forced to say that the Pusek Obuang buffalo that the king wanted was not in the stable because he did not want to give the buffalo to the king, and Datuk asked the Hulubalang to come back the next day. The next day when Hulubalang returned to the grandparent's house, he found that the datuk and his cattle had disappeared, so that Hulubalang returned emptyhanded and made the king furious. In accordance with the order of the king, Belau imposed the law of beheading on the head.

4.2.3.2 Key Lake Story

After the end of the Dutch colonial period and government by the kingdom, the villagers lived in peace. However, the story of the search for treasures left by the king of the past still continues because some people believe and believe in the locked treasure. Then they figure out how to get the lake open to retrieve the treasure.

Of course, they found someone they believed could unlock the lake, so that person told them how. The condition is that they have to find a male goat that is jet black from head to toe or the villagers call it black Jamui.

4.2.3.3 Gunung Sahilan Kingdom

As a sovereign kingdom after the collapse of the Pagaruyung kingdom in the early 18th century AD, the Gunung Sahilan kingdom holds a cultural system that is very thick with Islamic teachings and is also part of the kingdom. Both Pagaruyung and Mount Sahilan. Historically, the kingdom of Gunung Sahilan recognized the power of the Dutch East Indies kingdom, but they did not experience colonialism in 1905.

Established for approximately 300 years, this kingdom has nine kings or sultans. They also have one Crown Prince. He will become king when the last king dies. The King who 1) King Mangiang, 2) King with Four Milk, 3) Sultan Raja Sakti Sultan Bujang, 4) Sultan Yang Dipertuan Muda, 5) Title Sutan Yang Dipertuan Hitam, 6)Sultan Yang Dipertuan Besar, 7) Sultan Abdul Jalil Yang Ipertuan Besar Sultan Sovereign, 8) Titled Sultan Abdurrahman Yang Dipertuan Muda, 9) Sultan Abullah Sayyah Titled Ayng Ddipertuan Besar Tengku Eldest, 10)Sultan Abdullah Hassan Tengku Yang Dipertuan Sakti, 11) Tengku Ghazali (Crown Prince in 1941), 12) Tengku Ghazali (The Last King), 13) Son of Indra.

4.2.4 Resolution in Kampar Folklore

4.2.4.1 Palsied Datuk

The day came when the king ordered all of Kampar left to look for the pusek obuang buffalo and the datuk who had also disappeared and still could not find him.

Since that day someone once said that he accidentally saw Datuk Paralyzed and his livestock in the unseen world. At the meeting, Datuk directly ordered if someone wanted to meet him, get on a ship with a betel nut floor.

4.2.4.2 Key Lake Story

It didn't take long for the young men to finally find a black goat, then they brought the goat to the person holding the key to the lake. But who would have thought that the young men dyed the goat with Ubar bark so that it produced a thick black color? Long story short, the lake finally produced gold and antiques. But their pleasure did not last long, it turned out that their lie was known by the owner of the lake key and all the treasures and antiques returned and sank and into the bottom of the lake.

4.2.4.3 Gunung Sahilan Kingdom

Inside the royal palace of Gunung Sahilan there are several relics that the king before was leaving in the palace such as small cannons or lelo, black gongs, jugs, spears, royal umbrellas, and swords. It is said that when you open the umbrella, it will rain. Then there is a jar which in the dry season is completely filled, but during the rainy season the jar is empty. It is all very mystical to society.

4.2.5 Re-orientation Coda in Kampar Folklore

4.2.5.1 Palsied Datuk

Based on the story above, the researcher can take the moral values is to be a leader or a person who is not greedy. Just be a person who likes to help and does not harm others.

4.2.5.2 Key Lake Story

The researcher can take the moral values from the story above that we do not like to take thing belong to us and we also do not to lie to each other, especially with our parents.

4.2.5.3 Gunung Sahilan Kingdom

The researcher can take moral values from the story are the history left by our ancestors must be preserved and always preserved, from the history left behind by people who live in the future will know and it will also be very useful for school children to know and learn from them.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter was presented conclusions, and suggestions. Those two points are described as follows:

NIVERSITAS ISLAMP

5.1 Conclusion

This chapter states all of the research results in general. The results are about the local wisdom in reading. After the research has been conducted in, there are several stories was taken in sub district of Kampar. The stories exist into folklore legend and folklore history that were used in the local wisdom in reading. So the conclusion all of the stories had moral value that can be used in reading material.

5.2 Suggestion

a. Students

The students should improve their reading comprehension with the unique way. Local wisdom in reading like reading material in this research can helps the students improve their reading skills and will helps in learning English.

EKANBA

b. Teacher

It is the important for the teacher to improve the students' comprehension by employing various activities which are suitable for the students' need. The teacher should. The teacher can give more motivation and new strategy for teach the students for make students know about Riau tourism by using folklore history or legend when studying English subject at school. And teacher should have many interesting learning media for the students in the classroom.



APPENDIX



Dokumen ini adalah Arsip Milik : Perpustakaan Universitas Islam Riau





Dokumen ini adalah Arsip Milik : Perpustakaan Universitas Islam Riau











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