

<https://doi.org/10.37708/ezs.swu.bg.v24i2.20>

REVITALIZATION MITE “MANUK SI NANGGUR DAWA” IN THE SOCIETY 5.0 ERA

Esra Perangin-angin

Universitas Prima Indonesia, Indonesia
Email: esraperanginangin@unprimdn.ac.id

ORCID ID: 0000-0003-4240-7071

Amelia Simanungkalit

Universitas Prima Indonesia, Indonesia
Email: ameliasimanungkalit@unprimdn.ac.id

ORCID ID: 0009-0005-4149-5729

Sri Dinanta Beru Ginting

Politeknik Negeri Lhokseumawe, Indonesia
Email: sridinanta_ginting@pnl.ac.id

ORCID ID: 0000-0003-1934-0550

ABSTRACT: The urgency of preserving the era's oral literature society 5.0 is carried out by revitalizing the oral literature “Manuk Si Nanggur Dawa” into electronic teaching materials to strengthen local wisdom. The objective of this study is to identify, record, preserve, and circulate the form, document and distribute the oral literature “Manuk Si Nanggur Dawa”. This qualitative study was conducted in Karo Regency from November 2023-October 2024. The research data is in the form of semi-structured interview data from 20 elderly storytellers (aged 50-70). Data analysis techniques using Miles and Huberman Interactive data analysis. The data validity technique uses data triangulation. There are three results of research on the form of oral literature “Manuk Si Nanggur Dawa”. 1) “Manuk Si Nanggur Dawa” has local wisdom values that can be applied in everyday life, such as respecting kalimbubu or women. 2) This oral literature is not known to many people. 3) There is a patriarchal system where men are the bearers of the clan. The results of research regarding documentation of the revitalization of oral literature by making teaching materials in the form of barcode that links to story materials and accompanying videos. The results of research regarding efforts to socialize the revitalization of oral literature are through e-learning platforms and academic social media (e.g., Instagram).

KEYWORDS: Revitalization, Manuk Si Nanggur Dawa, Electronic Teaching Materials

Introduction

Oral literature plays an important role in strengthening culture as local wisdom. This is because through oral literature, the origins and traditions of a region can be known. However, oral literature is no longer a hereditary heritage. One of the endangered oral literatures is Karo oral literature. Karo people no

longer use oral literature as a way to communicate. According to Sukapiring et al. (1993), oral literature serves as a means of communication in various social activities, including bedtime storytelling, interactions among aron (groups of field workers), casual conversations, and traditional healing practices conducted by datu for treating sick people. The forgotten oral literature of the Karo people is “Manuk Si Nanggur Dawa”. This story is about the origin of the Karo silima clan, which must be passed down. This is so that the Karo people know the origin of the clan, respect each other, and avoid “marrying in the same family”. However, based on initial observations, in this society 5.0 era, only Karo people over the age of sixty know the story.

Concerns have been raised that Karo people are shifting away from oral literature to communicate, with a growing preference for modern stories that are well packaged. The findings are in line with conclusion that oral literature will experience various changes, such as being endangered and unrecognizable in its original form along with technological developments (Meigalia & Putra, 2019). These problems can make oral literature disappear as local wisdom which is the identity of a culture. In this society 5.0 era, many media as a source of information that is digital in nature causes culture from abroad to spread easily. This spread has eroded oral literature as local wisdom in Indonesia. Based on these problems, research is needed to strengthen local wisdom in this era so that the extinction of Karo oral literature can be prevented.

Strengthening this local wisdom can be done by revitalizing the oral literature “Manuk Si Nanggur Dawa” of the Karo Tribe into electronic teaching materials in the era of society 5.0. This is done by utilizing technology in the form of an ecranization of oral literature “Manuk Si Nanggur Dawa” which has been texted into electronic teaching materials. This effort makes oral literature a digital file that can be accessed worldwide. Revitalization of Malay oral literature can be done by ecranization of Malay oral literature which is texted into digital files (Harahap, 2023). Revitalization also emphasizes the need for creative ways to appreciate literature, one of which is digitally visualizing a literary work (Praharwati & Romadhon, 2017).

Oral literature is the intellectual wealth of a nation in the past (Idawati & Verlinda, 2020). Oral literature reflects the intellectual achievements and cultural identity of a nation. It serves as a valuable legacy from the past that preserves the wisdom and worldview of earlier generations. Oral literature or folklore is a form of culture that contains manifestations of values (Kurniawati, 2016). Oral literature, as a form of folklore, plays a vital role in preserving cultural values and societal norms. It conveys moral lessons, traditions, and collective beliefs that are passed down through generations. On that basis, it can be stated that oral literature is the wealth of a nation that has the values of a society's life.

Contemporary Indonesian literature gradually incorporates environmental themes, forming a movement known as Green Literature, which reflects a growing ecological awareness. Indonesian Green Literature highlights concerns about the destruction of the earth, the exploitation of natural resources, and the impact this

has on humans and animals. Green Literature seeks to influence people's attitudes and behaviors towards environmental preservation and the liberation of the earth from destruction (Indriyanto et al., 2025).

Traditional literature or oral literature, folklore can be in the form of myths, legends or the origin of an area, animal stories or fables, fairy tales, and puppet stories (Nurgiyantoro, 2018). Oral culture is divided into two stages, the first stage is called primary literacy, which is the period when people do not know the script and there is only oral culture, second, called secondary literacy. This stage is the stage of oral culture entering the modern era where there is not only script, but also electronic media. Entering the secondary literacy period, oral culture has its own challenges with the emergence of electronic media (Meigalia & Putra, 2019). In relation to the revitalization of oral literature into teaching materials, it is necessary to identify and analyze the definition of teaching materials. The definition of teaching materials is concluded which is a learning tool for teachers in a systematic and instructional form. This is because teaching materials are used to achieve the learning process (Hermawan & Shandi, 2019). Teaching materials are prepared according to the current curriculum. It can also be said that teaching materials in the form of learning tools contain skills and attitudes that students must learn in order to achieve learning objectives.

Criteria for teaching materials that can be delivered to students. First, teaching materials must be relevant to the competency standards and basic competencies of the subject. Second, teaching materials must be an elaboration of competency standards and basic competencies. Third, teaching materials must be able to provide students with learning motivation. Fourth, it is organized practically, systematically, and easily accessible. Fifth, useful and in accordance with the times. Sixth, relevant to previous learning. Seventh, it is interesting to read or learn. Eighth, it uses language that is appropriate for students. Ninth, stimulate the psychomotor of students. Tenth, adjusting teaching materials according to the general level. Eleventh, clear in conveying concepts. Twelfth, related to other subjects (Magdalena et al., 2020).

Furthermore, in this oral literature revitalization effort, revitalizing oral literature into electronic teaching materials is a form of novelty in oral literature research. Conceptually, electronic teaching materials are part of interactive teaching materials. Interactive teaching materials, teaching materials that combine two or more media (images, text, graphics, images, animations, and videos) are organized so that they can provide commands or behavior from a presentation (Prastowo, 2016).

On that basis, the problem of this research is the Revitalization of Oral Literature “Manuk Si Naggur Dawa” Karo Tribe into Electronic Teaching Materials as Strengthening Local Wisdom in the Era of Society 5.0.

The specific objectives are as follows. First, to know the complete form of oral literature “Manuk Si Naggur Dawa”. Second, to document the oral literature of “Manuk Si Naggur Dawa” into electronic teaching materials. Third, to socialize the oral literature “Manuk Si Naggur Dawa” which is made into

electronic teaching materials.

The urgency of this research stems from several concerns. First, Karo oral literature is no longer used as a way to communicate. Second, many Karo people do not know the oral literature “Manuk Si Nanggur Dawa” which is a mandatory story of the Karo tribe. Third, people prefer modern stories. Fourth, the extinction of Karo oral literature has led to the loss of Karo local wisdom.

Methodology

Research Location and Time

The location for this study was Berastagi, Karo Regency, North Sumatra. This location was selected because it is the cultural heartland of the Karo tribe, where traditional oral literature is still practiced by elder community members. Additionally, Berastagi serves as a center for Karo cultural activities and provides access to knowledgeable informants who are custodians of the “Manuk Si Nanggur Dawa” oral tradition. The research was conducted over twelve months from November 2023 to October 2024. The research time is calculated from the observation stage and the formulation of the current problem until writing the research report.

Type of Research

In this study, the authors employed a descriptive qualitative research method, as proposed by John W. Creswell (2009), to explore and interpret the characteristics and cultural significance of the oral literature. The use of this method aims to make a description, description, or painting systematically, factually, and accurately using words or sentences. Everything is described in accordance with the facts found in the field during the research. Based on the data and data sources needed, this research is included in descriptive field research because researchers are directly involved in the field to collect data about the oral literature “Manuk Si Nanggur Dawa” needed in the research (Merriam & Tisdell, 2016).

Data and Data Sources

The data in this research consisted of oral accounts in the form of oral literature “Manuk Si Nanggur Dawa”. The source of data obtained in this study is informants from the Karo tribe community. The data source is then recorded from the informant who tells it. The informants referred to in this study are local people.

Data Collection Technique

The data collection technique that was used in this research was the observation and listening technique. This technique was carried out by listening to the source of information. In this technique, researchers did not conduct dialog, conversations, and speech rewards to informants.

Data Analysis Technique

After collecting data from several informants. Furthermore, data analysis techniques are carried out. The data analysis technique used in this research is the Miles and Huberman’s Interactive Model of qualitative data analysis. The steps of data analysis consist of three streams of activities that occur simultaneously,

namely: data reduction, data presentation, conclusion drawing/verification (Miles et al., 2014). Furthermore, according to Sugiyono (2013), validity refers to the degree of accuracy and consistency between the data obtained from the research object and the data reported by the researcher. Data validity was ensured through triangulation, involving multiple sources to cross-check findings. Triangulation is a data validity checking technique by utilizing something other than the data for the purpose of checking the data or as a comparison to the data. Furthermore, the oral literature “Manuk Si Nanggur Dawa” which has been made into electronic teaching materials is validated by validators who are teaching material experts.

Research Procedure

Next, this research procedure goes through, pre-implementation, implementation, and report preparation. After the report is prepared, research outputs are also prepared. The research stages that have been carried out currently are the research preparation and pre-implementation stages.



Figure 1: Research Procedure

Research results and analysis

1. Forms of Oral Literature “Manuk Si Nanggur Dawa” Oral literature plays an important role in strengthening culture as local wisdom. This is because through oral literature, the origins and traditions of a region can be known. However, oral literature is no longer a hereditary heritage. One of the endangered oral literatures is Karo oral literature. Karo people no longer use oral literature as a way to communicate. Sukapiring et al. (1993) explained that oral literature functions as a medium of communication in various social contexts, such as bedtime storytelling, interactions among aron (groups of field workers), casual conversations, and traditional healing practices performed by datu in treating sick people.

The forgotten oral literature of the Karo people is “Manuk Si Nanggur Dawa”. This story is about the origin of the Karo silima clan, which must be passed down. This is so that the Karo people know the origin of the clan, respect

each other, and avoid "marrying in the same family". However, based on initial observations, in this society 5.0 era, only Karo people over the age of sixty know the story. To obtain the complete story form of “Manuk Si Nanggur Dawa”, interviews were conducted with informants based on the following categorization:

To obtain the complete story form of “Manuk Si Nanggur Dawa”, interviews were conducted with informants using a structured set of questions as shown in table of Questions To Informants:

TABLE OF QUESTIONS TO INFORMANTS

No.	A list of questions
1.	The truth of the story “Manuk Si Nanggur Dawa”
2.	Origin of the story “Manuk Si Nanggur Dawa”
3.	Public opinion on the story “Manuk Si Nanggur Dawa”
4.	Interesting things from the story “Manuk Si Nanggur Dawa”
5.	The form of the story “Manuk Si Nanggur Dawa”

2. Data Validation

The data collected from interviews were validated through triangulation with the Karo Oral Literature reference book (Sitepu & Ardoni, 2019) to ensure accuracy and completeness of the story form.

3. Manuk Si Nanggur Dawa

The Quest for a Bride

Tuan Bagunda Raja, believed to be the son of God, was born to Queen Inang Seribu Tua in heaven. When he came of age, his mother wanted him to marry, but he insisted on marrying his uncle's daughter. His mother claimed to have no relatives, but Tuan Bagunda Raja proved otherwise through a magical bamboo test. To find a suitable bride, he created a magical chicken named Si Nanggur Dawa from cimpa (rice flour food). The chicken traveled to seven lands, examining princesses and finding flaws in each—curly hair, spinning heels, steep shoulders, a fissured chin, lack of virginity, a mole in the eye, and concave shoulders. Finally, in the land of Purba, Si Nanggur Dawa found the perfect match: Turang Beru Karo (Guru Melaga Kata), whose single strand of hair weighed as much as gold.

Marriage and Reconciliation

Tuan Bagunda Raja married the princess of Purba, but after staying with his father-in-law for some time, the couple left for Sibolangit without properly saying goodbye. This offense caused their three-year marriage to remain childless. A shaman revealed that their lack of children was due to the wrong done to the king of Purba. After returning to apologize and receive forgiveness, the queen finally became pregnant. Their first child, Tuan Paduka Ni Aji, chose to live in the underworld as a destroyer. Their second child, Tuan Banua Koling, became the caretaker of the middle world (earth) and was suspended in the clouds, his

hanging place becoming our world. Their third child was a daughter named Dibata Kacikaci, who served as a reconciler.

The Creation of the World and Humanity

Tuan Bagunda Raja created a proper world for his son Tuan Banua Koling, who was initially suspended in the clouds. A wife was created for him from a stone doll, though it took three attempts—the first two premature openings created Satan and the water ghost Sidangbela. Tuan Banua Koling's first fourteen children became the seven suns and seven moons after he killed them for refusing to work, causing extreme heat and cold until he destroyed six of each. His next eight children were assigned to guard the eight directions of the world. Finally, ten more children were born, and from these five boys and five girls came the origin of the five clans of Tanah Karo: Ginting, Karo-karo, Perangin-angin, Sembiring, and Tarigan, completing the world and its contents.

4. Documentation of Oral Literature “Manuk Si Nanggur Dawa” as Teaching Material

In Indonesia, there are many documented and undocumented oral literatures. As an effort to prevent the extinction or loss of oral literature in the era of Society 5.0, it is necessary to digitize oral literature. In this study, the revitalization of oral literature “Manuk Si Nanggur Dawa” into electronic teaching materials was carried out. Based on product validation, this teaching material can be used in the Indonesian Language and Literature Education Study Program at Prima Indonesia University. This electronic teaching material can be used for Literature Theory (*Teori Sastra*-IND 61140) courses in semester 2 and Literature Criticism (*Kritik Sastra*-IND 61146) in semester 4.

This digitization effort is an innovation effort in the era of society 5.0. Through the digitization of oral literature, local wisdom can be maintained along with technological developments. In addition, the digitization of oral literature can make the presentation of oral literature more creative so that it can increase people's desire to identify and analyze more about oral literature. In terms of the education sector, digitization of oral literature can be used to introduce oral literature and its cultural values. In terms of the tourism sector, it can improve the tourism sector by making it easier for domestic and foreign tourists to identify and analyze the origin stories of tourist attractions.

Making the oral literature “Manuk Si Nanggur Dawa” into electronic teaching materials is done with the following steps:

The process of transforming oral literature into electronic teaching materials involves several interconnected stages. Initially, suitable materials must be selected by choosing oral stories that match the learning objectives and knowledge level of the target audience, ensuring the stories have relevant cultural or moral values to teach. Following selection, the story is recorded or reconstructed in digital format using appropriate recording equipment to produce clear and quality recordings.

Once recorded, the oral story undergoes transcription and editing, where it is transcribed into text and adapted to correct grammar rules while ensuring

important details such as dialog, narration, and other relevant elements are included. To enhance the educational value and visual appeal, the electronic teaching materials are enriched by adding pictures, graphics, or illustrations that are appropriate to the story, helping to visualize scenes or characters and making the material more engaging.

The material is then organized in a format that is easy for the audience to navigate and understand. This involves structuring the story well, adding headings and subheadings, and considering a good layout to facilitate comprehension. To support deeper understanding, activities or exercises are incorporated, such as reflection questions, group discussions, or creative tasks that require students to apply knowledge from the story in the context of everyday life.

Before publication, the materials undergo trial and evaluation with the target audience to gather feedback and assess whether they are sufficiently clear, engaging, and effective in achieving the set learning objectives. After revisions and adjustments based on this feedback, the materials are published on an appropriate e-learning platform and shared with teachers, instructors, students, and participants who will use the teaching materials. Finally, the use of the teaching materials is periodically evaluated, with updates or developments made according to changing needs or feedback received from users.



Figure 2: Title page of the electronic teaching material “Manuk Si Nanggur Dawa” that already has an ISBN

Presented below is the barcode of the electronic teaching material in the form of a monograph, which has been officially registered with an ISBN.



SCAN ME

Figure 3: Barcode of Electronic Teaching Material Module (ISBN Monograph Book)

5. Socialization of Oral Literature “Manuk Si Nanggur Dawa” into Electronic Teaching Materials.

Socialization of oral literature “Manuk Si Nanggur Dawa” into Electronic Teaching Materials by creating electronic materials in the form of barcodes and links to Electronic Teaching Materials Modules. Barcodes and links are socialized in lectures, WhatsApp group classesat Prima Indonesia University, and Instagram social media, as well as e-learning SPADA Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Prima Indonesia University. The link to the module entitled Karo Tribe Oral Literature Study “Manuk Si Nanggur Dawa”; Theory and Application of Study Practices is bit.ly/ModulSociety5.0.

The following is the socialization of oral literature “Manuk Si Nanggur Dawa” into Electronic Teaching Materials on Instagram Social Media FKIP Universitas Prima Indonesia in the form of barcodes and links.



Figure 4: Teaching Materials for Oral Literature Study of Karo Tribe “Manuk Si Nanggur Dawa”; Theory and Application of Study Practices in Instagram FKIP UNPRI

The following is the socialization of oral literature “Manuk Si Nanggur Dawa” into Electronic Teaching Materials in the form of *barcodes* and *links* in the SPADA *e-learning* of the Indonesian Language and Literature Education S1 Study Program, FKIP Prima Indonesia University.



Figure 5: Teaching Materials for Oral Literature Study of the Karo Tribe “Manuk Si Nanggur Dawa”; Theory and Application of Study Practices in SPAD Study Program S1 Indonesian Language and Literature Education, FKIP UNPRI

Discussion

This research on the revitalization of Karo oral literature proves that oral literature is no longer a hereditary heritage. One of the endangered oral literatures is Karo oral literature. Karo people no longer use oral literature as a way of communicating. Oral literature is not used to communicate, such as when going to bed, aron (group) workers in the fields, chatting, and datu when treating sick people. This result was also found by (Peranginangin & Ningsih, 2020) that the oral literature of the Karo tribe is not widely recognized by the general public or even the Karo tribal community, causing the extinction of oral literature. In addition, it was also stated that in-depth research needs to be done on the oral literature of the Karo tribe.

Furthermore, from the results of the research, it is known that oral literature of the Karo tribe in general, including the story “Manuk Si Nanggur Dawa” has local wisdom values that can be applied in everyday life, such as moral values respecting kalimbubu (the female party) who must be respected. Karo people believe that kalimbubu is the bearer of blessings. Kalimbubu is called Dibata Ni Idah (God who appears in the world). The form of respecting the female party is also a form of application of moral values found in the life of this society 5.0 era. The results of this study are reinforced by the findings of (Lubis et al., 2018) in the oral literature of the Karo tribe there must be local wisdom values that can be applied in today's life.

Another result found from the story form of “Manuk Si Nanggur Dawa” is that there is a story of having to follow the words of parents. When Mr. Banua Koling did not follow his parents' words, he was instructed by his parents not to open the basket before the time came. However, Mr. Banua Koling opened the basket so that what he found was not as expected. After the second try, Mr. Banua Koling followed and trusted his parents' words, so what he found in the basket was as he expected. From the text analysis, it is known that the intended parent is God. When humans follow God's orders, their hopes will be realized. This result shows that Karo oral literature teaches listeners to apply religious values.

The findings regarding the existence of prayers and hopes in the story of “Manuk Si Nanggur Dawa indicate the existence of religious values taught. This finding is reinforced by research (Marsellaa & Putri, 2020) which found some of these things in the story “Manuk Si Nanggur Dawa”. 1) Educational values such as: the value of obedience to parents, the value of patience. 2) Moral values contained in folklore are the value of humility, forgiveness, and no arrogance. 3) Religious values contained in Karo ethnic folklore are: not greedy, not greedy to play gambling, and believing in God.

Another result that is known from knowing the form of oral literature stories of the Karo tribe is the existence of a patriarchal system found in the Karo tribe. The patriarchal system in the story is narrated in the story that the bearer of the clan is a boy, while girls cannot continue the clan. The form of patriarchal system contained in the oral literature “Manuk Si Nanggur Dawa” is still a cultural system that is implemented. The findings contained in this study are stated in research

that the patriarchal system also applies between husbands and wives in the Batak Karo tribe where in this tribe women must take care of the house and family, serve their husbands well, obey and respect their husbands without any argument (Sari & Azhar, 2023).

Furthermore, this research also aims to revitalize the oral literature “Manuk Si Nanggur Dawa” in the form of electronic teaching materials. This revitalization of oral literature into electronic teaching materials is used in universities. The feasibility trial involved all students from the Indonesian Language and Literature Education Program and the English Language Education Program, spanning Semesters 1 through 8, at the Faculty of Teacher Training and Education, Universitas Prima Indonesia, the electronic teaching materials containing the study of oral literature “Manuk Si Nanggur Dawa” and the practice of analysis can be used in the courses of Literary Theory and Literary Criticism. The electronic teaching materials based on “Manuk Si Nanggur Dawa” were piloted with the participants over [specify duration, e.g., "a four-week period"]. Students engaged with the materials and provided feedback through [specify method, e.g., "structured questionnaires and focus group discussions"] to assess the materials' clarity, cultural relevance, usability, and effectiveness in strengthening local wisdom.

The revitalization of oral literature is intended to prevent oral literature from extinction. In addition, it can make it easier for people to identify and analyze the form of oral literature “Manuk Si Nanggur Dawa” along with the values contained in it which is packaged in electronic form. The findings of this research were also found by digitizing the oral literature of the Karo tribe “Pancur Kuta” into digital comics as Indonesian language teaching materials (Savira et al., 2022). Digitalization of oral literature is expected that oral literature can be popular with the public and not experience extinction. Furthermore, also stated the same thing in their research that there needs to be creative efforts that utilize digital technology in maintaining oral literature. This is like revitalizing the oral literature of the Karo tribe “Manuk Si Nanggur Dawa” into electronic teaching materials that can be accessed through barcodes and google links (Meigalia & Putra, 2019). To socialize these teaching materials, barcodes and links to teaching materials are given to the Indonesian Language and Literature Education S1 Study Program, Faculty of Teacher Training and Education Sciences which then shared in SPADA and social media This is relevant to the results of the study which state that the projects mentioned in this article are connected to the professional growth of both, both teachers and students, with the idea of increasing their digital knowledge and skills when using digital tools: innovations that are the basis of educational technology, the idea of an international network of higher education institutions and the possibility of international exchange of experience between teachers (Panayotova, 2024).

Conclusion

Starting from the results of research regarding the revitalization of oral literature, several findings can be concluded about the form of oral literature “Manuk Si Nanggur Dawa”. First, oral literature is no longer inherited from generation to generation. Second, the story “Manuk Si Nanggur Dawa” has local wisdom values that can be applied in everyday life, such as the moral value of respecting kalimbu (women) who must be respected. Third, these results show that the oral literature of the Karo tribe teaches listeners to apply religious values. Fourth, another result that emerged from analyzing the form of oral literary stories of the Karo tribe is the patriarchal system that exists in the Karo culture. The patriarchal system in the story is narrated through the detail that the bearer of the clan is a boy, while girls cannot carry on the clan.

The results of research regarding the documentation of oral literature “Manuk Si Nanggur Dawa” into electronic teaching materials show that the revitalization of this oral literature into electronic teaching materials can be used in higher education. Based on feasibility trials, electronic teaching materials containing studies on the oral literature “Manuk Si Nanggur Dawa” and the practice of its analysis can be used in Literary Theory and Literary Criticism courses. Furthermore, the results of research regarding efforts to socialize the revitalization of the oral literature “Manuk Si Nanggur Dawa” into electronic teaching materials have been socialized through e-learning SPADA Prima Indonesia University and Social Media.

REFERENCES:

- Creswell, J. W. (2009).** *Research design: Qualitative, quantitative, and mixed methods approaches (3rd ed.)*. SAGE Publications.
- Harahap, R. K. (2023).** Legasi dan revitalisasi sastra lisan melayu Riau di era society 5.0. retrieved January 19, 2023, from balai bahasa Riau. <https://riaupos.jawapos.com/pendidikan/2301080013/legasi-dan-revitalisasi-sastra-lisan-melayu-riau-di-era-society-50>
- Hermawan, D., & Shandi (2019).** Pemanfaatan hasil analisis novel seruni karya Almas Sufeeya sebagai bahan ajar sastra di SMA. *Metamorfosis. Jurnal Bahasa, Sastra Indonesia Dan Pengajarannya*, 12(1), 11–20. <https://doi.org/10.55222/metamorfosis.v12i1.125>
- Idawati, & Verlinda, D. (2020).** Peran Sastra Lisan Dalam Pengenalan Budaya Bangsa Indonesia. *Imajeri: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 2(2), 175–181. <https://doi.org/10.22236/imajeri.v2i2.5095>
- Indriyanto, K., Perangin-angin, E., & Sari, S. (2025).** Postcolonial perspectives on Hawaii and Indonesia: A comparative analysis of Mahele o Maui and Lemah Tanjung. *Cogito Multidisciplinary Research Journal*, XVII.(1), 304–321. https://cogito.ucdc.ro/COGITO%20no.1__2025_BT.pdf
- Kurniawati, D. (2016).** Human belief in powers beyond themselves: A motif analysis of east Kalimantan folklore. In *Prosiding Seminar Hasil Penelitian Kebahasaan dan Kesastraan* (Yogyakarta, 24-25 Agustus 2016) (pp 277-288).

- Lubis, H. S., Nasution, I., & Marsella, E. (2018).** Karonese perception on the "Si Beru Dayang" folk myth. *International Journal of Research and Review (IJRR)* 5 (9), 201-204. <https://doi.org/10.52403/ijrr.v5i9.0028>
- Magdalena, I., Sundari, T., Nurkamilah, S., Ayu Amalia, D. (2020).** Analisis bahan ajar Nusantara: *Jurnal Pendidikan dan Ilmu Sosial*, 2(2), 1-16. <https://doi.org/10.36088/nusantara.v2i2.828>
- Marsellaa, E., & Putri, D. M. (2020).** Folklore as ethnic embodiment bias: Value analysis on Karo folklore. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 3(4), 2619-2628. <https://doi.org/10.33258/birci.v3i4.1273>
- Meigalia, E., & Putra, Y. S. (2019).** Sastra lisan dalam perkembangan teknologi media; Studi terhadap tradisi Salawat Dulang di Minangkabau. *Jurnal Pustaka Budaya*, 6(1), 1–8. <https://doi.org/10.31849/pb.v6i1.2275>
- Merriam, S. B., & Tisdell, E. J. (2016).** *Qualitative research: A guide to design and implementation (1st ed.)*. United States of America: Jossey-Bass, A Wiley Brand.
- Miles, M. B., Huberman, A. M., Saldana, J. (2014).** *Qualitative data analysis a methods sourcebook (3rd ed.)*. California: SAGE.
- Nurgiyantoro, B. (2018).** *Teori Pengkajian Fiksi*. Gadjah Mada University Press.
- Panayotova, N-M. (2024).** The first students studying under higher education digitalization on projects have graduated. *Ezikov Svyat*, 22 (2), 196-198. <https://doi.org/10.37708/ezs.swu.bg.v22i2.23>
- Peranginangin, E., & Ningsih, W. (2020).** Transformasi legenda Pawang Ternalem menjadi naskah drama sebagai bahan ajar di prodi pendidikan bahasa dan sastra Indonesia Universitas Prima Indonesia. *Kode: Jurnal Bahasa*, 9(3), 149–154. <https://doi.org/10.24114/kjb.v9i3.19997>
- Praharwati, D. W., & Romadhon, S. (2017).** Ekranisasi sastra: Apresiasi penikmat sastra alih wahana. *Buletin Al-Turas*, 23(2), 267. <https://doi.org/10.15408/bat.v23i2.5756>
- Prastowo, A. (2016).** *Pengembangan bahan ajar tematik: Tinjauan teoritis dan praktik (Ed.2)*. Kencana.
- Sari, C. M., & Azhar, A. A. (2023).** Pengaruh interaksi komunikasi perempuan double burden terhadap keluarga patriarki Batak Karo. *Jurnal Komunikasi Nusantara*, 5 (1), 149-157. <https://doi.org/10.33366/jkn.v5i1.305>
- Savira, M., Afriana, D. N., & Syahfitri, D. (2022).** Revitalisasi legenda Pancur Kuta melalui perancangan komik digital. *Journal of Education and Development*, 10 (1), 424-428. <https://doi.org/10.37081/ed.v10i1.3408>
- Sitepu, S. E., Ardoni. (2019).** Informasi budaya suku karo. *Jurnal Ilmu Informasi Perpustakaan dan Kearsipan*, 8(1), 413–420. <https://doi.org/10.24036/107314-0934>
- Sugiyono. (2013).** *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D* (19th ed.). Alfabeta.
- Sukapiring, P., Sitepu, T., Abidin, Z., Purba, B., Siregar, A. S., Bangun, K. (1993).** *Sastra lisan Karo (xii)*. Departemen Pendidikan dan Kebudayaan.