

Sorogan Hanacaraka, A Teaching Model in Introducing Javanese Scripts in Elementary Schools

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Abstract

The purpose of this study is to describe the *sorogan hanacaraka*, teaching model which can be used as a means of introducing Javanese scripts at the elementary school level and is effective in learning during a pandemic. *Sorogan Hanacaraka* is in the form of a Javanese book which contains an introduction to Javanese characters from *legena* to *sandhangan*. The formulation of the problem includes how the content of *hanacaraka* teaching materials is, how its validity is, and how the method of using *hanacaraka* slogans in learning. Qualitative descriptive method was chosen to answer the problem formulation. The results of this study describe the content of making *sorogan hanacaraka* which consists of an introduction to reading and writing Javanese *legena* and clothing scripts. From the results of expert validation, *Sorogan Hanacaraka* obtained an average value of 3.7 which means it is classified as good. In addition, this teaching material is very suitable to be applied with the *sorogan* method, as is usually used in Islamic boarding schools. Based on this method, this teaching material is called *sorogan hanacaraka*.

Keyword

Teaching materials, *sorogan* method, *sorogan hanacaraka*, Javanese script

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

Introduction

Javanese script users are currently getting less. The Javanese people who are the owners of these languages and characters are also increasingly using and even learning them. Learning Javanese script has benefits, in addition to preserving the richness of Javanese culture, the ability to read and write Javanese script will make it easier for someone to understand local wisdom, culture and life guidelines that are written in many ancient Javanese manuscripts using Javanese script (Budiharso, 2016).

The government has made efforts to preserve language and culture. One of them is by requiring local content for students at every level of education from elementary to secondary level. This is stated in Law No. 20 of 2003 concerning the National Education System, Article 37 Paragraph 1 which states that the primary and secondary education curriculum is obliged to contain local content subjects in the context of cultural development, cultural fostering, and preservation of culture and language (Fauzan, 2018). This regulation was emphasized by the

Governor of Central Java in Regional Regulation No. 1 of 2019 concerning the Implementation of Education, Article 26 Paragraph 1 which emphasizes that Javanese language subjects are mandatory local content subjects for primary to secondary education levels in Central Java Province. On this basis, learning Javanese script is mandatory for students. The introduction of the Javanese script began in grade III of elementary school. Where the material starts with introducing Javanese characters for reading and writing skills (Haryanto, 2020). The reason is, this material is quite difficult material so that many teachers complain about the difficulties in teaching Javanese characters, as happened at SDN Tegalsambi, Jepara Regency, Central Java.

Based on the results of field observations and interviews with teachers, it can be concluded that ordinary teachers teach Javanese script material with the help of Javanese language *pepak* books and Student Worksheets (LKS). In the implementation of learning, the teacher used to apply the rote method for students. However, in a pandemic condition, the teacher admitted that he

had not found the right teaching materials and methods in teaching Javanese script. Therefore, teachers need solutions to these problems.

The solution to this problem is to provide innovative teaching materials for Sorogan Hanacaraka teaching model with the application method in teaching Javanese script material for grade III elementary school students. So there is a need for a description of how the content of the Sorogan Hanacaraka teaching material, how is its validity, how the methodology applied in the use of Sorogan Hanacaraka teaching materials can be done during normal or pandemic conditions. Through this explanation, it is hoped that readers will be motivated to innovate in designing teaching materials, especially those that support learning during a pandemic.

Method

This study uses descriptive qualitative research, which is discussed following an in-depth study of the phenomenon by describing in detail and clearly and obtaining in-depth data from the research focus. The qualitative research method is a research method based on the philosophy of positivism, used to examine the condition of a natural object, where the researcher is the key instrument, the sampling of data sources is done purposively and snowball, the collection technique is by triangulation, the data analysis is inductive/qualitative, and the results of qualitative research emphasize the meaning of generalization (Sugiyono, 2010). Descriptive analysis in this study will examine the innovation of *Sorogan Hanacaraka* teaching materials. Where will be described the content of the *Sorogan Hanacaraka* teaching material, the validity, and *sorogan* method used in applying the *Sorogan Hanacaraka* teaching material using words.

a. Population and Sampling

This study took a population of elementary school students in the annual sub-district of Jepara Regency with the research locations at SDN Tegalsambi 01 and SDN Tegalsambi 02. Sample selection is done through random sampling techniques or random sample selection where the sampling technique of members of the population is carried out randomly without paying attention to the strata in the poll (Sugiyono, 2010).

b. Data Collection Techniques and Instruments

Data collection techniques used in qualitative research are techniques that allow detailed data to be obtained in a relatively long time (Maryadi, 2010) in this study using observation techniques, interview techniques, and documentation. Meanwhile, research instruments are tools that can be used to collect research data or information (Sanjaya, 2011). The instrument in this study was the researcher himself.

c. Data analysis technique

Data analysis is the process of organizing and sorting data into patterns, categories, and basic units of a description so that themes and places can be found to formulate working hypotheses as suggested by the data (Moleong, 2004). The data analysis technique used in this research is an interactive analysis where there are four components of the analysis, namely data collection, data reduction, data presentation, and conclusion drawing. The data analysis steps according to Miles and Huberman (1992: 15-19), are as follows:

1. Data collection, which is collecting data at the research location by conducting observations, interviews, and documentation by determining the data collection strategy that is deemed appropriate and to determine the focus and data deepening in the subsequent data collection process.
2. Data reduction, namely as a process of selecting, focusing, abstracting, transforming the rough data in the direct field, and continuing it at the time of data collection, thus data reduction begins when the researcher focuses on the research area.
3. Data presentation, namely a series of information organizations that allow research to be carried out. Presentation of data obtained by various types, networks, linkages of activities or tables.
4. Withdrawing conclusions, namely in data collection, researchers must understand and be responsive to something that is examined directly in the field by compiling patterns of direction and cause and effect.

The interactive analysis cycle is shown in the following schematic form

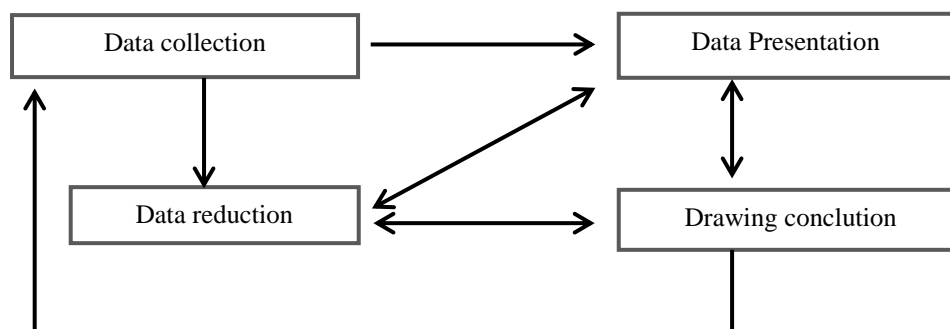


Figure 1. Components of Interactive Model Data Analysis

Results and Discussion

1. Contents of the Sorogan Hanacaraka Teaching Model

The content of the Sorogan Hanacaraka teaching model is Javanese script material. The selection of this material is based on the needs of the research object, namely students of SD Tegalsambi, Jepara Regency who experience difficulties in Javanese language subjects, especially in Javanese script material. This is evidenced by the recap of semester 2 UAS scores in grade 3 for the 2018-2019 academic year, the scores in Javanese language subjects, especially Javanese script material, which is still below the KKM, which is 65%. In fact, 99% of students are indigenous, which means they know the Javanese language and culture because most of them are native Javanese. Avianto (2018) states that although Javanese script is spread throughout the island of Java, not many people understand Javanese script, including students who get Javanese script subjects though. This is also experienced by students at SDN Tegalsambi.

Overcoming this, learning innovations need to be done. One of them is through teaching materials containing Javanese script material. So far, in the results of observations and interviews, the teacher said that he only used Javanese *pepak* books and worksheets which were deemed less attractive to students. Therefore, the Sorogan Hanacaraka teaching material comes in the form of a book with more complete and interesting content.

This *sorogan hanacaraka* teaching model contains the development of reading skills as well as writing Javanese script for beginner learners, namely third-grade elementary school students. Taufina (2017) states that reading is a physical process by observing writing visually so that psychologically readers can recognize and

distinguish sound images and their combinations. Meanwhile, Candra (2018) describes the conception of writing skills, where writing is a productive skill, namely producing writing. Writing is also complex which requires the ability to think regularly, logically, and be able to express ideas in the effective language (Saddhono, 2012). So, apart from containing literary material that can be observed in writing to practice reading skills, this book is also equipped with worksheets for writing exercises.

The Javanese script material that was introduced was the *legena* and *sandhangan* script material. According to Hidayati (2019), this *legena* script is a script that is still intact. Where it is served without the use of clothes or pairs. Although without clothing or punctuation marks, this script can form words and even sentences that have meaning. This is because each Javanese script already has a vowel A. Then the arrangement of *legena* words or sentences is a word or sentence that only involves the sound of the vowel A.

The types of clothing studied include sound clothing, mood control clothing, and *mandaswara* clothing. A vowel is a sign or symbol to replace a vowel sound other than a, such as the vowels i, u, e, o and ê. The *panyigeg wanda* clothing is a sign or symbol to turn off consonant letters, such as r, h, ng, and other consonants in the Javanese alphabet. Meanwhile, *mandaswara* clothing is a sign to insert the consonants r, l, or y in one syllable. For example, the insertion of the consonant in the words *krêta*, *prahu*, *kreteg*, *playon*, *swargi*, and *kyai*.

The structure of the content in the *hanacaraka* teaching model includes:

- a. Recognition of letters/characters, featuring 20 Javanese characters or characters.

- b. Reading the word *legena*, displaying Javanese words without using textiles. For example *baya, ngaca, jaga, saka, nata* and others.
- c. Read the sentence *legena*, display the sentence in Javanese without using clothes. For example *Raja lara mata, Ana dara pada saba, Baya jaga rawa*, and others.
- d. Identification of clothing, the introduction of sound clothing, mood control, and *mandaswara*.
- e. Read words using clothes, display words in Javanese accompanied by clothes. For example *adus, turu, sirah, kreta, lenga*, and others.
- f. Read sentences using clothes, display sentences in Javanese accompanied by clothes. For example *aku lagi turu, ana kucing mangani iwak*.
- g. Write letters, *legena* words, and sentences using clothes.
The *sorogan hanacaraka* book uses Javanese both as an introduction and example sentences. The hope is that this book will be able to maximize its function and content as teaching material for Javanese language subjects at the elementary school level.

2. The Validity of Sorogan Hanacaraka Teaching Model

This teaching model is said to be valid if the validators (experts and practitioners) at least state the validation results are good. In this validation test, the validator consists of two people who are Javanese language material experts Mr. Much Arsyad Fardani, M.Pd who is a lecturer and Javanese language expert from Muria Kudus University and teaching materials expert Mr. Irfan Wahyu Prananto, M.Pd. from Yogyakarta State University. Based on the expert validation test, it is concluded that the design of the Sorogan Hanacaraka teaching material is good. The validator provides suggestions for improvement. These suggestions are then used as guidelines and considerations for the development of further teaching materials.

The results of the validator both in terms of content and form state that revisions are needed. From the first validator who validates in terms of content or material, it provides input on Javanese script that needs to be done with sequential stages starting from completing reading skills to writing.

While the second validator provides input for forms and presentations so that they are added with interesting pictures or colors because the target is low-grade elementary school students. In low-grade ages, teaching materials with pictures or colors will attract students' attention more than plain books. In addition, it is also recommended to design an ebook so that it is more effective when used during a pandemic. The validation results obtained an average value of 3.7 which is classified as good and can be used with a little revision.

3. Sorogan method

The *sorogan* method is generally used in Islamic boarding schools. As in Sugiati's (2016) explanation that the *sorogan* method has become a hallmark of the learning method in pesantren. According to him, learning with the *sorogan* method emphasizes the readiness and expertise of students in learning something which is then consulted or guided directly by the teacher.

This type of method is often used among pesantren on the island of Java. That's why the name of this method is taken from the Javanese language, *sorogan*, which means deposit. Wakit (2006) also explains that the origin of the word for this method is taken from the Javanese word *sorogan* which can be interpreted as thrust. This word confirms that in the *sorogan* method, there are activities of depositing, proffering, or giving. Amin (2014) also emphasizes that in the *sorogan* method application, students must take turns waiting for the teacher's call to learn, convey their learning results, and receive guidance.

Although popularized among pesantren, this method has been adopted by general learning. Examples are used to improve language and math skills as done by Handayani and Agustyarini. Handayani (2018) has applied and proven that the *sorogan* method is effective in improving language skills, especially the ability to read al-Quran for early childhood. Meanwhile, Agustyarini (2018) applies it to learning mathematics. From the results of his research, Agustyarini proved that student learning achievement had increased and this method proved to be more effective than conventional learning.

Based on this, the *sorogan* method was chosen to be a solution in optimizing the use of teaching materials containing Javanese script material. Where according to Nurhayati (2018) Javanese script is also called *hanacaraka*.

Therefore, this teaching material is called *sorogan hanacaraka* teaching material.

Teaching materials are all forms of material that can assist teachers in carrying out learning activities in class. According to Wahyuni (2018), teaching materials can be written or non-written as long as their existence can make it easier for teachers to carry out learning. This innovative teaching material is written in the form of a book containing Javanese script material.

4. Using the Sorogan Method in the Application of Sorogan Hanacaraka Teaching Model

The implementation of Javanese language learning, especially the Javanese script at SDN Tegalsambi Jepara, is generally quite good, shown by the way the teacher delivers learning material. In Javanese language learning activities, the teacher teaches using the Sorogan Hanacaraka teaching material. The *sorogan hanacaraka* book, as teaching material for Javanese subjects, is formulated to stimulate students' ability to memorize Javanese characters. He hopes that he can optimize the ability to read and write Javanese characters in grade III SD students. Memorizing letters becomes the basis for students to read and write.

This study will discuss the use of the *sorogan* method in learning to read and write Javanese characters in grade III SD students. In practice, the use of the *sorogan* method is carried out in class III SD which is taught by a Javanese language subject teacher named Mrs. Endah, S. Pd. Based on the results of interviews with subjects and informants, it can be concluded that the implementation of Javanese language learning, especially Javanese characters, in grade III SD runs smoothly. In teaching-learning, the teacher uses the *sorogan* method which is applied in a learning book in the form of an e-book that is taught online. This is in accordance with the results of observations made in grade III SD that every teaching, teachers use methods and media in delivering material. The method used is the *sorogan* method, so that students are required to memorize and then deposit the memorized vocabulary. With this, students can master Javanese script vocabulary well.

Learning using the Sorogan method which is carried out online has a positive impact, namely, students can master Javanese script vocabulary well, students can be monitored by the teacher even though in online learning because each

student is required to deposit Javanese memorization of Javanese characters, the teacher knows the level of student mastery of vocabulary. Javanese script words, especially in terms of reading and writing Javanese characters. This is in line with Taufina's (2017) opinion which states that reading is a physical process by observing writing visually so that psychologically readers can recognize and distinguish sound images and their combinations. In its application, this teaching material will be used by combining the use of the *sorogan* method as in Islamic boarding schools. The method is for students to study the book accompanied by the teacher's explanation, memorize, and read over and over. Then, each student deposits or reports the results of learning to read them to the teacher by reading one by one.

Meanwhile, Candra (2018) describes the conception of writing skills, where writing is a productive skill, namely producing writing. Writing is also complex which requires the ability to think regularly, logically, and be able to express ideas in the effective language (Saddhono, 2012). The *sorogan* method is applied face-to-face. Even though there is currently a pandemic condition, teachers still hold meetings once a week, and that time is used by the teacher to receive deposits for learning to write by asking children to practice writing in the book. If this is not possible, students can videotape writing activities to be later submitted to the teacher.

In the process of online learning activities that use *sorogan hanacaraka* teaching materials, there is an evaluation or assessment to find out how far students understand the Javanese script vocabulary that has been learned. The assessment of the Sorogan method in learning Javanese characters is taken from the number of memorized Javanese script vocabulary that is transferred to the teacher online. Each kana student gets different grades according to the hard work of memorizing each student. This evaluation is used to find out how far students understand the material or vocabulary of Javanese characters that have been memorized.

Supporting factors in the use of *sorogan hanacaraka* teaching model, namely the existence of professional teachers in the sense of knowing the learning methodology and being able to teach professionally such as being able to deliver material online using the E-book *sorogan hanacaraka* and infrastructure that support learning activities such as cellphones android,

laptop / notebook For students who do not have telecommunications equipment, the teacher also provides a printed book called Sorogan Hanacaraka so that students can master Javanese script material using the Sorogan method properly and correctly. In addition to supporting factors, some factors hinder the use of *sorogan hanacaraka* teaching materials, namely the lack of student interest in learning Javanese characters which cause students to even participate in online learning, lack of student motivation in learning, there is no enthusiasm for learning the Javanese language, besides that limited lesson hours in a week, because of only one day a week with a period of 2 x 35 minutes so that it is considered less effective in learning Javanese especially Javanese script material.

Conclusion

Sorogan hancaraka teaching model is in the form of books containing Javanese script material. This teaching model can be applied using the *sorogan* method, as is often used in Islamic boarding schools. Through this teaching material, students will be assisted in optimizing their reading and writing skills using the Javanese script.

Acknowledgment

The manufacture and use of *sorogan hanacaraka* teaching model which is applied using the *sorogan* method are supported and facilitated by the Ministry of Research, Technology and Higher Education in planning and implementation. Thank you to the Ministry of Research, Technology, and Higher Education for their assistance, correction, and guidance to be able to produce useful work, especially for teachers and third-grade students of SD Negeri Tegalsambi, Jepara Regency, Central Java Province. Indonesia.

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