

LEGEND CATEGORIES AND STRUCTURE IN NAGARI SUNGAI LIMAU DHARMASRAYA DISTRICT AND ITS IMPLICATIONS FOR INDONESIAN LANGUAGE LEARNING

¹*Ahmad Fauzi, ¹Nurizzati

¹Indonesian Language and Literature Education, Faculty of Language and Art, Padang State University, Indonesia

*Corresponding Author Email: ahmadfauzi4000@gmail.com

Article Info	Abstract
Article History Received: November 2023 Revised: January 2024 Published: April 2024	<i>Folklore as a source of cultural information for a community group needs to be studied, which then needs to be introduced and socialized to other community groups. Legends have the potential and role as cultural treasures. Legends also have educational value that can be appreciated, pondered and appreciated. This research aims to describe the categories and structure of legends in Nagari Sungai Limau, Dharmasraya Regency and the implications for learning. This type of research is qualitative using descriptive methods. The source of research data is a legend in Nagari Sungai Limau, Dharmasraya Regency. Research data collection techniques use observation, data, interviews and data techniques. Data analysis techniques are carried out by classifying or grouping data, analyzing categories and legend structures, drawing conclusions from the entire research work process, and compiling and reporting research results. The results of the research are: first, there are two categories of legends, namely local legends consisting of the Lubuk Tagadiah legend and Lubuk Tosau legend and supernatural world legends consisting of Wang Binun (Binun People) and the Plisit legend. Second, the structure of legends in Nagari Sungai Limau, Dharmasraya Regency generally contains theme, plot, characters, setting and message. Third, the implication in learning is in the Basic Competency that it examines the structure and language of local fables/legends that are read and listened to. Therefore, the current study can be concluded that a category includes local legends and supernatural legends, the structure of the legend which includes theme, plot, characters, setting, and message.</i>
Keywords <i>Legend categories; Legend structure; Learning implication; Indonesian teaching and learning;</i>	
How to cite: Fauzi, A., & Nurizzati, N. (2024). Legend Categories and Structure in Nagari Sungai Limau Dharmasraya District and Its Implications for Indonesian Language Learning. <i>JOLLT Journal of Languages and Language Teaching</i> . 12(2), pp. 1007-1017. DOI: https://doi.org/10.33394/joltt.v%vi%i.9569	

INTRODUCTION

Folklore is a form of oral tradition in a society and has various functions in social life. Folklore comes from the word folk which refers to a group of people who have the same culture, beliefs and habits and lore which means the knowledge possessed by that group (Handayani, 2020). Legends are defined as fairy tales created by people in connection with natural conditions and the name of an area. This fairy tale tells of the occurrence of the names of cities, mountains, islands, and so on (Kartikasari & Suprpto, 2018:186). Legends are fairy tales that tell about the origins of an event or place (Ahyar, 2019). Legends are old stories that tell about the history of a place or region (Widayati, 2020).

Legend is a literary genre that tells the history or identity of human life, a certain region or area as well as certain events in the past which are still bound by the rules and traditions or local customs of certain communities. This story or legend is accepted and understood as a work of magical and magical heritage; that is, the presence and existence of legends becomes

the inspiration and spirit of tradition in human life in their social environment (Sudaryanti dalam Boimau, 2020).

Legends are stories that have historical value, if these stories or people's history are not preserved then we will lose the most original culture, we will lose something valuable because the Indonesian nation is better known for its diverse cultures and ethnicities (Ibadiyah & Imayah, 2018). Apart from that, legends also pass on views of life, values that are believed to be true by society, and maintain the existence of society (nation) (Nurgiyantoro dalam Ani, 2019). Discussion of legends is also usually referred to as a tool related to certain moral teachings of a practical nature, which can be taken (interpreted) through the story in question by the reader (Akbar et al., 2021). Legends have the potential and role as cultural treasures. Legends also have educational value that can be appreciated, pondered and appreciated. Legends can be used as capital for appreciation. With folklore, people can learn about history, experiences, views on life, customs and various other activities contained in legends. Legends have a strategic role in community learning. The role of legends in community learning as a reinforcement of socio-cultural values that apply in society. Apart from that, legends contain ethical and moral teachings that serve as guidelines for society.

In contemporary society, the rich tapestry of folklore, including legends and myths, is facing a concerning trend of erosion and neglect. This decline can be attributed to a dwindling public awareness of folklore and legends, often perceived as outdated relics of the past (Savira et al., 2022). The diminishing prominence of folklore in mainstream culture is further exacerbated by the pervasive influence of technology, which increasingly dominates modern lifestyles. The rise of digital technology has significantly altered leisure activities and preferences, particularly among younger generations. Today's children are more inclined towards engaging with gadgets and consuming digital media, such as watching soap operas, rather than immersing themselves in traditional forms of storytelling or historical literature (Sitepu et al., 2019). This shift in entertainment preferences reflects a broader societal trend wherein digitalization has reshaped the cultural landscape, relegating folklore and legends to the periphery of contemporary consciousness. The impact of technology on the waning popularity of folklore highlights the need for concerted efforts to preserve and promote cultural heritage in the digital age. As traditional storytelling mediums struggle to compete with the allure of digital entertainment, initiatives aimed at revitalizing folklore and legends must leverage digital platforms and innovative storytelling techniques to captivate modern audiences. By adapting to the evolving technological landscape while staying true to the essence of folklore, there lies an opportunity to reignite public interest in these timeless narratives and ensure their enduring relevance in today's interconnected world.

Sukriyadi & Setiartin R, (2022) sooner or later development will cause a shift in values. The rapid progress of science and technology has had an influence in accelerating the extinction of regional oral literature in the form of legends. Savira et al., (2022) there are many legends whose stories are not explored in the wider community, but only among local residents. One factor is the minimal habit of parents in introducing legends to their children so that legends are less known and of interest to the public and children. It is this phenomenon that needs to be watched out for, so there needs to be quite strict and careful filtering so that the negative side of the story is not absorbed by children. Therefore, the role of parents and education is very important.

Sungai Limau Nagari is a nagari that is still strong and has noble values. The culture of Nagari Sungai Limau is part of the various types of Indonesian culture. Starting from legends, fables, sagas, and many other cultural heritages such as legends. The legend is very attached to the people of Sungai Limau, especially for those who still adhere to this cultural heritage. Usually, legends are used to mark an important event in the life of the Sungai Limau people, such as the naming of a place and so on.

Based on the description, it is necessary to conduct research on the legends in Nagari Sungai Limau, Dharmasraya Regency. This research aims to describe the categories and structure of legends in Nagari Sungai Limau, Dharmasraya Regency and design implications for Indonesian language learning. This research is intended as an effort to preserve oral literature, especially legends in Nagari Sungai Limau, Dharmasraya Regency so that its existence can be well maintained and can be applied in learning. It is hoped that this research can add new insights, especially for the next generation, so that folklore, especially in the form of legends, can be preserved.

RESEARCH METHOD

Research Design

This qualitative research employs a descriptive methodology to explore and document the legends prevalent in Nagari Sungai Limau, located in the Asam Jujuhan District of Dharmasraya Regency, within the West Sumatra Province. The research endeavors to delve into the rich tapestry of legends ingrained within the cultural fabric of Nagari Sungai Limau, offering insights into the oral traditions and folklore cherished by the community. The informants enlisted for this research comprise native residents of Nagari Sungai Limau, who possess intimate knowledge of the intricacies and nuances of their community, including its folklore and legends. Leveraging their firsthand experiences and cultural expertise, these informants serve as invaluable sources of information, providing authentic accounts and perspectives on the legends under investigation. At the helm of this research is the researcher themselves, who serves as the primary instrument for data collection and analysis. Additional instruments utilized in the research process include writing implements, notebooks, cell phones, cameras, and laptops, facilitating the documentation and recording of research findings.

Data Collection Technique

Data collection techniques encompass a multifaceted approach, incorporating observation, interviews, and recording techniques to capture a comprehensive understanding of the legends within Nagari Sungai Limau. This methodological diversity ensures the thorough exploration and documentation of the oral traditions and cultural heritage embedded within the community. Furthermore, to enhance the rigor and credibility of the research findings, data validation is conducted using triangulation techniques. By cross-referencing and corroborating information obtained through multiple sources and methods, the research aims to validate the authenticity and reliability of the documented legends, thus ensuring the integrity of the research outcomes. Through this systematic and methodical approach, the research seeks to illuminate the rich cultural heritage encapsulated within the legends of Nagari Sungai Limau, offering valuable insights into the community's collective memory and identity.

Data Analysis Technique

The qualitative analysis of data collected through observation, recording, and interviews forms a crucial phase in this research endeavor. These diverse data sources offer a rich tapestry of information regarding the legendary stories prevalent in Nagari Sungai Limau, Dharmasraya Regency. To systematically analyze this data, several key techniques are employed. Firstly, the data analysis process involves categorizing the legendary stories identified within Nagari Sungai Limau. This categorization enables researchers to identify recurring themes, motifs, and narrative elements that characterize the local folklore landscape. Additionally, researchers delve deeper into the structure of these legendary stories, examining the narrative arcs, plot dynamics, and character development inherent within each tale. This structural analysis sheds light on the storytelling traditions and cultural significance

embedded within the legends of Nagari Sungai Limau. Furthermore, the data is systematically classified to inform the design of learning materials and educational resources. By categorizing the data according to thematic relevance and pedagogical utility, researchers can tailor learning experiences that effectively convey the cultural heritage encapsulated within the legendary stories. Drawing conclusions from the entirety of the research process is another crucial aspect of data analysis. Through a comprehensive synthesis of findings, researchers discern overarching patterns, insights, and implications derived from the study's exploration of Nagari Sungai Limau's legendary stories. Finally, the research results are compiled and reported in a coherent and structured manner. This final stage of the data analysis process involves synthesizing research findings into a comprehensive narrative, elucidating key findings, insights, and recommendations gleaned from the study. By following these systematic data analysis techniques, researchers can effectively unlock the richness of Nagari Sungai Limau's legendary stories and contribute valuable insights to the broader understanding of local folklore and cultural heritage.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

Legend Category in Nagari Sungai Limau, Dharmasraya Regency

Based on the analysis on legends in Nagari Sungai Limau, Dharmasraya Regency, two types of legends were found, namely local legends and the supernatural. There are two forms of local legends, namely the *Lubuk Tagadiah* and *Lubuk Tosau* legends, while the supernatural world legends also have two forms, namely the *Wang Binun (Binun People)* and *Plisit* legends.

... *Ado lubuk tagadiah poh, dilei tu, tu gadiah nyen yang Nampak di sungai tu, tu dinamokan lubuk tagadiah tu. Nyo Nampak budak mandi-mandi hitu, petang.*" (Legend of Lubuk Tagadiah informant 1). "There is Lubuk Tagadiah, right downstream, that's the **girl** that people saw in the river, that's why it's called Lubuk Tagadiah, she bathes in the river there, in the evening. "(Legend of Lubuk Tagadiah informant 1).

The legend of Lubuk Tagadiah is a local legend. The legend of Lubuk Tagadiah is categorized as a local legend because it explains the origin of the name of a place, namely the name Lubuk Tagadiah. The name Lubuk Tagadiah originally contained an event related to the main character and the topography of a place in Nagari Sungai Limau, Dharmasraya Regency. Previously it was only called Lubuk or Tebing Tinggi, but because of what happened (the girl was seen) the new title was Lubuk Tagadiah. People saw a girl bathing in the river bank. The girl was also seen going back and forth from the riverbed towards the hill. Therefore, the place is called Lubuk Tagadiah which is taken from the words lubuk and girl. Based on this explanation, it can be concluded that the legend of Lubuk Tagadiah is a local legend because it explains the name of the place, namely Lubuk Tagadiah.

Legend of Lubuk Tosau

The following is an example of a quote that the legend of Lubuk Tosau is a local legend.

... *Wang ma asau anak gadiah, ado anak gadiah mudik tu masuk anak gadiah ka polaknyo tu, tu nan di aso dek nyo, dek wang tu. Tu ba namulah lubuk Tosau lubuk tu.*" (Legend of Lubuk Tosau). "People chased girls away, there was a girl on her way home who entered the plant area, that's what the guy chased her away. That is called Lubuk Tosau." (Legend of Lubuk Tosau).

The Lubuk Tosau legend is categorized as a local legend because it explains the origin of the place name, Lubuk Tosau. This legend is related to the characters being told and the topography of a place. The legend of Lubuk Tosau originally told of people pushing and/or pushing a girl until she fell into the river. The language of the local people is halau asau. The

community expels girls because their garden plants are damaged and eaten. Because the incident was related to the person who chased away the girl at the bottom of the river, the place was called Lubuk Tosau. The name Lubuk Tosau is a combination of the words *lubuk* and *halau* (*asau*).

Legend of Wang Binun (Binun People)

The following is an example of a quote from the legend of Wang Binun, a legend of the supernatural world.

...Memang kato wang, wang Binun tu wang aluih kato wang, tapi dek wak dak Nampak dah, nyo makhluk gaib.” (Legend of Wang Binun informant 1). (...It's true that people say the Binun people are small people, but people don't see them, they are supernatural beings. (Legend of Wang Binun informant 1).

The quote above can be said to mean that the Wang Binun legend can be categorized as a supernatural legend. The reason is, these creatures cannot be seen by the general public. The quote *but wak dak dah* visible (but not visible to humans) illustrates that this creature is a supernatural creature because it cannot be seen by humans. Because this creature cannot be seen by humans, this legend is categorized as a supernatural legend. The legend of Wang Binun (Binun People) is a legend of the supernatural world. Wang Binun is a spirit or supernatural being that people believe in. They are believed to live in other realms, usually hidden in supernatural realms or parallel realms that are invisible to ordinary humans. The legend of Wang Binun (Binun people) tells of a supernatural creature who likes to wander around and take people's rice plants.

Plisit Legend

The following is an example of a quote that the Plisit legend is a legend of the supernatural.

...Makhluk tu yo makhluk gaib, tapi sampai kini wang tetap banyak yang pacayo. Nyo kato wang muh mangganggu anak kcik,” (Plisit Legend). ...This creature is a supernatural creature, but to this day many people still believe in it. He said people wanted to disturb small children (still babies),” (Plisit Legend).

Based on this quote, it seems that there is a supernatural creature, namely a supernatural creature named Plisit. This creature is said to be a supernatural creature because its form cannot be seen by humans. Even though it is not visible, people still believe in its existence. Because this legend tells of supernatural things in the form of invisible creatures, this legend is categorized as a supernatural legend. This legend is a supernatural legend. The Plisit legend tells of a supernatural creature who likes to approach babies. He likes to disturb babies so that they make them cry or get sick easily.

Legendary Structure in Nagari Sungai Limau, Dharmasraya Regency

The structural study in this research focuses on intrinsic elements, namely the building blocks of literary works which include theme, plot, characters, setting and message. Based on the nature of the story, the theme contained in the Lubuk Tagadih legend is the origin or beginning of the name of the place, namely Lubuk Tagadih. The name Lubuk Tagadih originates from the appearance of a girl at the bottom of the river. In the Lubuk Tagadih incident, people saw a girl bathing in the river. Then, the girl often appeared and disappeared. People believed that the girl was the guardian deity of that place. Therefore, people call it Lubuk Tagadih which is taken from the words *lubuk* and *girl*. Due to this incident, the place was called Lubuk Tagadih. Then, this also states that the legend of Lubuk Tagadih is included in the classification of local legends.

The plot of the Lubuk Tagadih legend is a progressive plot. The storyline is simple, telling about a supernatural figure waiting somewhere, namely a girl who is at the bottom of

the river. The plot of the origin of the name Lubuk Tagadiah contains elements of logic. The element of logic is found in the suitability of the content of the story, namely that people see the figure of a girl at the bottom of the river. This incident became the forerunner to the naming of the place after seeing a girl at the bottom of the river which was later named Lubuk Tagadiah.

There are two figures depicted in the Lubuk Tagadiah legend, namely the people and the girls who are considered supernatural beings. The following is an example of a quote about a figure in society.

“Ado lubuk tagadiah poh, dilei tu, tu gadiah nyen yang Nampak dek wang di sungai tu, tu dinamokan lubuk tagadiah tu.” (Legend of Lubuk Tadih informant 1).

“Ada Lubuk Tagadiah kan, di hilir itu, itu memang gadis yang tampak oleh orang di sungai, itu makanya dinamakan dengan Lubuk Tagadiah,” (Legend of Lubuk Tadih informant 1).

This quote shows that the characters in the Lubuk Tagadiah legend are humans. The depiction of this character can be known through the story that has been told. This quote shows that there are people in the Lubuk Tagadiah legend. People saw a girl bathing at the bottom of the river. He often saw the girl appear and disappear just like that. People also think that this creature is the guardian of this place. Based on the explanation above, it can be concluded that the characters in the Lubuk Tagadiah legend include society.

The following is an example of a quote about girls. *“Ado lubuk tagadiah poh, dilei tu, tu gadiah nyen yang Nampak dek wang di sungai tu, tu di namokan lubuk tagadiah tu.”* (Informant 1). “There is Lubuk Tagadiah, right downstream, that is indeed the girl that people see in the river, that's why it is called Lubuk Tagadiah,” (Informant 1).

This quote shows that the character in the Lubuk Tagadiah legend is a girl. The depiction of this character is explained through the story that has been told. People saw girls at the bottom of the river. This figure is the reason why the place name Lubuk Tagadiah emerged. Based on the explanation above, it can be concluded that the character in the Lubuk Tagadiah legend also had a daughter or girl.

Structure of the Local Legend of Lubuk Tosau

The structure of the local legend of Lubuk Tosau contains theme, plot, characters, setting and message. The following is an explanation of the theme.

“Wang ma asau anak gadiah, ado anak gadiah mudik tu masuk anak gadiah ka polaknyo tu, tu nan di aso dek nyo, dek wang tu. Tu ba namulah lubuk Tosau lubuk tu.” (Legend Lubuk Tosau).

“The person chased the girl away, there was a girl in the homecoming (direction) who entered the plant area, that's what the person chased away. That is called Lubuk Tosau.” (Legend Lubuk Tosau).

The quote above describes the origin of the place name, namely Lubuk Tosau. The name of the place originates from an incident in one place, namely a girl who damaged a community's plantation. The girl damaged and ate various kinds of plants such as tubers, vegetables, chilies, and so on. You don't want all the plants to be destroyed, so you push them until they fall into the bottom of the river. People believe that this creature is not an ordinary creature, it is a creature that resembles a human because it has never been seen before. At that time, it was also impossible for a woman to dare to go into the forest or plantation alone and when she fell into the riverbed she would not be afraid. Since this incident, people have called the place Lubuk Tosau, which is taken from the words lubuk and asau (halau).

The plot in the Legend of Lubuk Tosau is a forward plot. The storyline is simple, telling about a supernatural figure who exists somewhere, namely a girl who is at the bottom of a river who approaches a farmer's plantation. Because it disturbed the plantation, the girl was chased until she fell into the bottom of the river, which eventually became known as Lubuk Tosau.

The quote can be seen that the characters in the Lubuk Tosau legend are the people. People saw girls in plantations near the riverbed. He pushed the child until he fell into the river because he had damaged his plants. He saw a girl pulling out a plant in front of him and someone seemed to be eating it. After being chased away, the girl ran towards the riverbed and the people thought that the creature was the guardian of the riverbed. Based on the explanation above, it can be concluded that the characters in the Lubuk Tosau legend contain society.

Structure of the Supernatural Legend of *Wang Binun* (Binun People)

The structure of the legend of Wang Binun (Binun People) contains theme, plot, characters and setting. The following is an example of a quote regarding the theme.

“Memang kato wang, wang Binun tu wang aluih kato wang, tapi dek wak dak Nampak dah, nyo makhluk gaib.” (Informan 1).

“It's true that people say the Binun people are small people, but people don't see them, they are supernatural beings.” (Informan 1).

In this quote, it seems that there is a supernatural being named Wang Binun (Binun People). This creature likes to roam around plantations and take people's rice plants. Empty or empty rice is the work of a creature named Wang Binun. People are very wary of this creature because they are worried about crop failure, not only worrying about crop failure but also when planting rice in the next season. People also think that rice that is disturbed in the previous season may also mean that the rice in the following season will not be fertile or the quality will not be good. Based on this description, it can be concluded that the *Wang Binun* legend has the theme of supernatural creatures who like to roam around rice plants.

The plot in the Legend of Wang Binun is a progressive plot. A simple plot that tells the story of a supernatural figure named Wang Binun. This legend tells of a supernatural creature who likes to visit people's rice plants. The characters in the Wang Binun legend (Binun People) are the people, Wang Binun, the person who married Wang Binun and the real wife of the person who married Wang Binun. The quote can be seen that the character in the legend of Wang Binun (Binun People) is human. The public figures in this legend are figures who suffered losses due to Wang Binun's actions. Wang Binun took the rice plants so that only a few could enjoy the harvest. People see the disadvantages of the presence or absence of rice content. People thought that the rice that had no contents or was empty was Wang Binun's doing. The public figures who experienced this loss were society in general. For Wang Binun, they only go to places where there are rice plants, no matter who owns the plants.

Discussion

Folklore serves as a multifaceted tool for understanding and engaging with the complexities of the world around us. It offers a lens through which individuals can comprehend various aspects of human existence, including cultural norms, societal values, and historical perspectives. Through the narratives, symbols, and traditions encapsulated within folklore, individuals can explore and interpret the fundamental truths and insights that shape human experience. Moreover, folklore provides a rich medium for expressing ideas, concepts, and values inherent within a given society or cultural milieu. By weaving these elements into storytelling, rituals, and artistic expressions, folklore becomes a vehicle for articulating collective wisdom, moral principles, and cultural identities (Andriwanata et al., 2023). It offers a platform for individuals to communicate and share their perspectives, beliefs, and experiences with others, fostering a sense of community and belonging. Beyond its role as a tool for personal expression, folklore also serves as a vital means of transmitting knowledge and understanding from one generation to the next. Through oral traditions, written texts, and cultural practices, folklore acts as a repository of accumulated wisdom,

preserving the insights and lessons learned by previous generations. In this way, folklore functions as a bridge between past and present, facilitating the continuity of cultural heritage and the intergenerational transmission of values and traditions. Overall, folklore plays a pivotal role in shaping our understanding of the world and our place within it. It embodies the collective wisdom and cultural heritage of societies, offering insights into the human condition and providing a framework for meaningful engagement with our surroundings. As a dynamic and evolving phenomenon, folklore continues to evolve and adapt, reflecting the ever-changing landscape of human experience and enriching our collective understanding of the world.

The implications of the folklore in learning are listed in Basic Competency or KD 3.16 examining the structure and language of local fables/legends that are read and heard. The learning material discussed in learning legends in class VII is the nature of legends and the building blocks of literary works. The learning indicators achieved by students in KD 3.9 are as follows. First, students are able to understand the building blocks of literary works. Second, students are able to analyze the building blocks of literary works from what they read. The approach uses a scientific learning model using the Discovery Learning method using group discussions, questions and answers, assignments.

In line with developments in science and technology, various countries have experienced significant social, cultural and environmental shifts, especially during the last three decades. Demographics and rural landscapes have undergone transformation and tend to disappear with the rise of foreign culture under the pretext of trends, fashion, cool, slang, and so on. Some of the most dramatic changes in our living environment are the product of technological advances that have brought about major social and cultural processes, especially through the introduction of "virtual" communities and various electronic devices (Andriwinata et al., 2023).

Throughout history, ethical teachings have been imparted to successive generations through the medium of folklore. From ancient times, ancestors recognized the importance of instilling moral values and ethical principles in their children, a task often accomplished through the telling of folk tales. This method of transmission was particularly effective in cultures where literacy was limited, and written communication was not widespread, as individuals relied on oral traditions to pass down knowledge and wisdom. Teaching ethics through folklore provided a practical and accessible means of disseminating moral lessons to the populace. By conveying ethical messages through oral storytelling, individuals could easily grasp and internalize the underlying principles embedded within these tales. Furthermore, the oral transmission of folklore facilitated the continuity of ethical traditions across generations, as stories were passed down from elders to younger members of the community. Over time, this oral tradition of teaching ethics through folklore has become deeply ingrained within many cultures, evolving into a cherished aspect of cultural heritage. The messages and ethics conveyed through these folk tales have endured through generations, becoming embedded within the collective consciousness of societies. As a result, ethical teachings conveyed through folklore have transcended temporal boundaries, continuing to influence societal norms and values to this day (Prasetyo et al., 2020). Thus, the enduring legacy of teaching ethics through folklore underscores the enduring power of storytelling as a vehicle for transmitting timeless moral truths and guiding principles across cultures and generations.

The current trend among elementary school children, wherein they exhibit a preference for films and foreign cultures over their own country's cultural heritage, highlights a pressing issue regarding the erosion of regional cultural identity in Indonesia. Indonesia, renowned for its rich diversity, boasts a plethora of folklore traditions embedded within each region. However, the allure of foreign media and cultural influences has contributed to a gradual

neglect of Indonesia's indigenous cultural heritage among younger generations. This crisis of love and belonging to regional culture underscores the importance of conducting research on the stories and folklore of the Indonesian people. As Rahmat (2019) suggests, understanding and preserving these cultural narratives is paramount in safeguarding Indonesia's diverse heritage and fostering a sense of cultural pride and belonging among its citizens. By delving into the stories passed down through generations, researchers can illuminate the unique traditions, beliefs, and values that define Indonesia's cultural landscape. Moreover, research on folklore serves as a means of reclaiming and revitalizing regional cultural identities, offering a counterbalance to the pervasive influence of foreign media and globalization. By documenting and studying the stories of the Indonesian people, researchers can provide valuable insights into the cultural fabric of the nation, celebrating its diversity and promoting intergenerational transmission of cultural knowledge. In doing so, researchers play a pivotal role in preserving Indonesia's rich cultural heritage and nurturing a sense of belonging among future generations.

As the world transitions into the fourth generation of the industrial revolution, characterized by unprecedented advancements in digitalization across various sectors of society, profound transformations are underway in both human behavior and societal structures. This era of digitalization has permeated virtually every aspect of modern life, reshaping the ways in which individuals interact, communicate, and fulfill their daily needs. Nowhere is this paradigm shift more apparent than in Indonesia, where the impact of digitalization has been keenly felt by society at large. In Indonesia, the pervasive influence of digitalization has precipitated significant changes in societal habits and consumer behavior. An increasing reliance on gadgets and digital devices has become a defining feature of daily life, with individuals turning to technology for communication, entertainment, and information dissemination. Moreover, the advent of online-based transactions has revolutionized the way in which goods and services are bought and sold, with e-commerce platforms becoming integral to the retail landscape. The study by Kuswara & Sumayana (2021) underscores the profound impact of digitalization on Indonesian society, highlighting the pervasive nature of this phenomenon and its far-reaching implications. By documenting and analyzing the changes in societal habits brought about by digitalization, the study provides valuable insights into the evolving dynamics of modern Indonesian society. Moreover, it sheds light on the challenges and opportunities presented by the digital age, prompting a critical examination of the ways in which individuals and communities adapt to and navigate this rapidly evolving technological landscape. Through such research efforts, scholars and policymakers alike can gain a deeper understanding of the societal implications of digitalization and devise strategies to harness its potential for the collective benefit of Indonesian society.

The dissemination of folklore across the Indonesian archipelago underscores the significance of exploring the inherent values embedded within these tales. As repositories of cultural wisdom and societal norms, folklore plays a pivotal role in preserving Indonesia's national heritage and fostering a sense of national identity. By delving into the narratives, symbols, and traditions encapsulated within folklore, individuals gain insights into the shared beliefs, customs, and values that bind Indonesian society together. Utilizing folklore as learning material presents a promising avenue for imparting cultural knowledge and fostering appreciation for Indonesia's rich heritage among students. By incorporating folk tales into educational curricula, educators can engage students in meaningful explorations of their cultural roots and heritage. However, to effectively leverage folklore as learning material, it is essential for these stories to resonate with students on a personal level. As Gasanti (2022) suggests, folk tales used in educational contexts must be carefully selected to ensure that they are relevant and relatable to students' lived experiences. By choosing folk tales that are

closely aligned with students' cultural backgrounds and everyday realities, educators can enhance the receptivity and engagement of students towards these learning materials. Through this approach, folklore can serve as a powerful tool for promoting cultural literacy, fostering a sense of pride in Indonesian heritage, and nurturing a deeper understanding of national identity among the younger generation. Thus, the strategic integration of folklore into educational practices holds immense potential for preserving and transmitting Indonesia's cultural legacy to future generations.

CONCLUSION

Based on the explanation above, it can be concluded as follows. There are two categories of legends in Nagari Sungai Limau, Dharmasraya Regency, namely local legends consisting of the Lubuk Tagadiah legend and the Lubuk Tosau legend and supernatural world legends, the Wang Binun legend and the Plisit legend. Structure of Legends in Nagari Sungai Limau, Dharmasraya Regency. First, the structure of the local legend of Lubuk Tagadiah contains theme, plot, characters, setting and message. Second, the structure of the local Lubuk Tosau legend contains theme, plot, characters, setting and message. Third, the structure of the supernatural legend of Wang Binun (Binun People) contains theme, plot, characters and setting. Fourth, the structure of Plisit's supernatural legend contains theme, plot, characters and message. Then, the draft implications of the results of this research in learning at school are listed in Basic Competency or KD 3.16 Examining the structure and language of local fables/legends that are read and heard.

Research on the categories and structure of legendary folklore in Nagari Sungai Limau, Dharmasraya Regency and the design implications for learning are very important for understanding the culture of a society. Legendary folklore in Nagari Sungai Limau, Dharmasraya Regency is an inseparable part of Indonesian cultural heritage, especially in West Sumatra. Research on the structure of legendary folklore in Nagari Sungai Limau, Dharmasraya Regency can help us to study certain patterns in the narrative, such as the characters of the characters, the plot of the story, and the themes or moral messages conveyed through the story. In this case, researchers can use a literary approach to examine the aesthetic elements of a folk tale. Carrying out research on the categories and structure of legendary folklore in Nagari Sungai Limau, Dharmasraya Regency and designing its implications for learning can also provide new insights for the academic world as well as being an important contribution in enriching our knowledge about Indonesian culture. Therefore, it is very urgent to carry out this research in order to preserve and appreciate our nation's cultural heritage.

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