

Impact of Using Modern Technology in Preserving Traditional Stories

Satya Gayatri^{1*}, Dyani Prades Pratiwi¹, Rafeah Legino², Yuhandri³, Rita Rahayu⁴

*Corresponding Author

¹ Department of Literature and Culture, Faculty of Humanities, Universitas Andalas, Padang, Indonesia

² Formgiving Design Research Group, College of Creative Arts, Universiti Teknologi MARA, 40450 Shah Alam Selangor, Malaysia

³ Department of Computer Science, Faculty of Informatics Engineering, Universitas Putra Indonesia "YPTK", Padang, Indonesia

⁴ Department of Economics, Faculty Economics and Business, Universitas Andalas, Padang, Indonesia

satyagayatri@hum.unand.ac.id, dyanipradespratiwi@hum.unand.ac.id, rafeahl@uitm.edu.my yuyu@upiypk.ac.id, ritarahayu@eb.unand.ac.id
Tel *: +6281286716222

Abstract

Many traditional Minangkabau stories are lost from the community (Minangkabau people). Creativity is required to make this cultural asset survive. One of the methods is using technology as a tool to preserve the stories. Traditional stories survive and are still enjoyed today because they have been transformed into various forms and taken advantage of by technological advances. However, some positive and negative impacts affect the existence and development of the story. This article will describe the positive and negative effects of using technology on traditional stories and their society. The data were obtained from literary studies and field studies.

Keywords: The use of technology; preserving; traditional stories; impact.

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1.0 Introduction

Minangkabau children's traditional stories have almost disappeared from people's memory, including the older generation. This generation already has difficulty remembering the stories because of getting old or stories not being passed on to their children and grandchildren, so the stories disappear. Digitalization helps keep stories in people's memory. Intensive dependence on technology occurred in the early 20th century (Ermawan, 2017), so the development of communication technology reached formal and informal education. The current implementation of formal education must be integrated into using technology to make learning more effective (Salsabila, 2021). Everything will impact people's attitudes and civilization, such as quality of work, convenience, and energy efficiency (Ngaffi, 2014). This dilemma always occurs; it only remains to anticipate that the negative impact will not dominate the younger generation (Fajarini, 2020), including oral stories in Minangkabau.

Preserving and disseminating Minangkabau children's oral stories should utilize technology, considering these stories are almost lost in children's memory. Meanwhile, gadgets are so important in children's world (Wahyudi, 2014), so they need to become more familiar with storytelling traditions that are positive for their lives (Musfiroh, 2008).

Talking about oral stories of children from Minangkabau, people will imagine the story of Malin Kundang. Malin Kundang's story has been transformed into various forms to survive in people's memory (Gayatri, 2021) and needs modification (Irianto, 2017). There are many other Minangkabau oral stories, but they are less well-known and enduring than the stories of Malin Kundang. According to Bunanta (1998), oral stories like this are grouped into traditional literary genres such as myths, legends, fairy tales, fables, origins, and stories about the fool. This group has a simple language style and uses only a few story details that are clear and easily understood, especially by children (Toha-Sarumpaet, 2010). The oral story does not state when he was born, but this story starts with dreams, ups and downs, hopes, and the grandmother who tells about her adventures and struggles. To this day, these stories are still loved, told, spoken, and then written down. From pre-historic times to the 15th century, all stories circulated orally. Since writing and the printing press were invented, and all levels of society found it easy to write, these oral stories were widely written (Bunanta, 1998).

Indonesian folklore can help children absorb positive values primarily through audio-visual media. Using visual media in storytelling

attracts children's attention and can also introduce characters or characteristics from certain cultures. This realistic setting makes the story more easily understood by children and, at the same time, illustrates the traditional culture of the story (Indry, 2017).

An excellent literary work contains aspects that are beautiful, entertaining, useful, and educational (Hall, 2005), especially for children where educational values are dominant (Pulimeno, 2020; Sen, 2021). Apart from being fun, it is hoped that children's reading can also encourage children's achievements (Putra, 2021). This article will describe the activities carried out on traditional Minangkabau children's stories by utilizing technological advances to maintain the continuity of these stories. Traditional Minangkabau children's stories are generally oral (Gayatri, 2021). They are easily lost because storing them relies on the public's memory (Endaswara et al., 2021), resulting in positive and negative impacts from using technology. This method of inheritance results in the loss and shift of storytelling traditions in Minangkabau culture, including in educational field.

2.0 Literature Review

Traditional literature generally contains education, primarily delivered to children, and it has been proven that literary works function in children's development and help develop language awareness, reading skills, and literacy culture (Pulimeno et al., 2020; Ratnasari, 2020; Mon, 2021; Uslu, 2023). Traditional children's literature functions as a form of character and identity, giving rise to cultural independence, complete initiative, and creative attitudes in students (Supartinah, 2013). Traditional Indonesian children's literature contains past culture, which functions to build traditional values and can support current life. At the elementary school level, the application of values in formal education can be conveyed by telling stories in the learning process (Sen, 2021; Nelisa et al., 2022). However, various problems arise when discussing traditional stories as experienced by other traditional cultures. Ahimsa-Putra (2011) stated that traditional culture is increasingly unpopular because only a few people enjoy it, so the regeneration of traditional culture is decreasing. The attention and support from government agencies could be better. Traditional culture continues to survive, perhaps because of the concern of traditional cultural actors or private parties. Apart from that, the quality of traditional cultural products, packaging methods, and promotions can be more innovative. Therefore, technology can help preserve traditional culture (Irianto, 2017; Guo et al., 2022).

The tradition of storytelling needs to be preserved because it conveys pedagogy beneficial to children's lives, including story books. This storybook is an activity at school to improve students' language skills and create a comfortable classroom atmosphere. Health professionals also use children's stories for therapeutic purposes (bibliotherapy) to prevent unhealthy habits and addictions or treat psychosomatic disorders (Uslu, 2023). Finally, web/digital storybooks and stories can be an effective means of health content to encourage the adoption of a healthy lifestyle among school children (Pulimeno, 2020). Children's oral stories with various groups such as (1) children's reading for early ages, (2) poetry, (3) fantasy, (4) realistic stories, (5) biographies, (6) historical fiction, (7) non-fiction children's stories, and (8) children's stories in the form of drama (Sarumpaet, 2010; Foley et al. (2018). All types of children's literature should be modified and available in school libraries (Leahy and Bridget C. Foley, 2018), including by using technology so that it can be preserved for future generations and provide content so that local culture is maintained (Ngaffi, 2014; Mishra & Samanta, 2023). Using technological advances in educational field makes learning more effective and efficient (Salsabila & Agustian, 2021). Children can receive positive messages from children's literature and the books they read. Teachers, as educators and librarians, must pay attention to various books to choose good books according to their educational level (Leahy et al., 2018).

Various previous studies show the positive value that needs to be maintained from traditional literature, especially for children, so that its value content remains preserved. Future generations do not get bored of watching monotonous performances; they must be packaged using technology (Ratnasari, 2020; Salsabila & Agustian, 2021; Putra, 2021). However, studies on converting traditional literature within the scope of Minangkabau culture, especially for the world of education, have yet to be carried out. This article will describe the activities carried out to preserve traditional Minangkabau stories, especially for the educational field, as well as the negative impacts if this method of inheritance continues.

3.0 Methodology

This research uses descriptive analysis by distributing questionnaires online to kindergarten and elementary school teachers in Limapuluh Kota Regency. The answers given are analyzed and interpreted to see the forms of activities that have been carried out in order to transform Minangkabau oral stories into other forms, especially in the educational field. There are seven hundred and eighty-four teachers who sent responses. By analyzing the teacher's answers, the social tendency of the Minangkabau people to use technology to preserve traditional stories or culture can be seen. Furthermore, using the literature review method, this article will describe the negative impact of Minangkabau culture of storytelling activities, which have been diverted using technological advances.

4.0 Findings

The storytelling tradition in Minangkabau is called Bacarito, usually done from childhood. Adults generally deliver Bacarito to children or between children among children. However, this tradition has almost disappeared because only a few members are fluent in telling stories. Children listen to the stories told by their grandmother or mother's female relatives in Rumah Gadang. Stories are told so children fall asleep quickly (Gayatri, 2017). However, now parents or grandmothers no longer have this tradition. The Bacarito tradition shifted and became less popular, especially after the arrival of television around the 1970s (Udasmoro et al., 2012).

The prediction of the disappearance of Minangkabau children's oral stories will not happen if the stories are transformed into other media as was done with the traditional Malin Kundang stories. At first, this story was also circulated orally. It was transferred to various other works of art, such as being written in Indonesian, and transformed into short stories, sculptures, films, and other works of art. This activity ensures that Malin Kundang's story remains in people's memories and is still appreciated today (Gayatri, 2021). This differs from other oral stories, which are not transferred, so the story is lost to the public, especially children busy with online games (Melianasari et al., 2018; Widasavitri et al., 2020). Traditional children's stories are quickly passed down through formal education, but in reality, learning about Minangkabau culture has yet to be implemented optimally in West Sumatra. Automatically, traditional children's stories that are suitable to be taught during pre-school and elementary school education are not carried out. From the questionnaire distributed to teachers, they answered that as many as 88.4% had taught lessons about Minangkabau culture but only carried out for a short time.

3. Have you taught about Minangkabau so far?

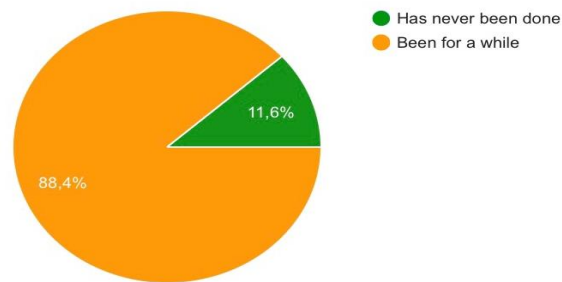


Fig. 1: Diagram of Teachers who have taught Minangkabauan materials

The condition of story preservation is increasingly getting worse because many teachers find that children need help understanding stories in Minangkabau language, and there is not much story material suitable for them to read. This can be seen from the teachers' answers that around 44.9% of children had difficulty understanding Minangkabau language stories, and 53.7% of teachers answered that the material (stories) presented was not available.

4. What obstacles do you face when delivering learning material in Minangkabau language?

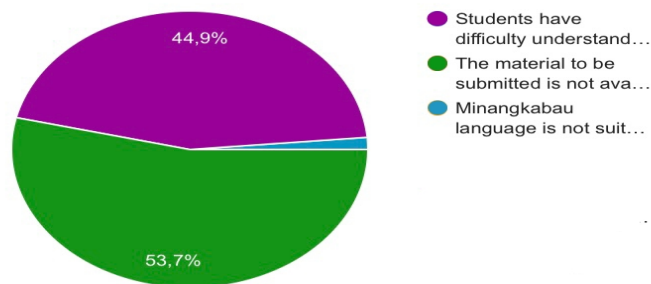


Fig. 2: The obstacles to delivering learning material in Minangkabau language diagram

If this condition continues, seeing children having difficulty understanding Minangkabau language stories, the stories will automatically disappear from the children's memory. Concerns about the loss of this story are very reasonable, considering that story material is no longer conveyed in informal environments or formal education. At school, in local content learning, for example, there are no stories for children. Even though children's stories are easy to understand, the plot and series are simple, and story material is widely circulated in the surrounding environment (Toha-Sarumpaet, 2010).

5.0 Discussion

Cultural shifts occurred in the era of globalization, including the Bacarito tradition. In the past, Bacarito was done at home at night or in traditional institutions, but now Bacarito is more dominant in formal education. Another way can also be done by digitizing traditional

children's stories. Currently, the process of preserving traditional culture, especially Minangkabau, has begun to follow the modern world. Digitization of traditional Minangkabau children's stories already exists, although only a little. All of these have positive and negative impacts on society and culture itself.

5.1 The Positive Impacts of Using Technology for Traditional Stories

Technology in telling traditional stories has a positive impact on stories because digitalization, especially for education, can help preserve and make them easily accessible anywhere. Revitalizing local culture through technology makes it last longer because it can be stored and enjoyed and is no longer isolated (Blank, 2009). Using technological advances can help audiences preserve oral stories that were initially unwritten, then written down, followed by using computerized media so that the story is changed and people can hear and see it. All these transformations mean that the story is quickly recovered from the memory of the active heir (Gayatri, 2021). Considering that human memory is limited, especially when heirs are old, documentation with technology can help (Bhinnety, 2008). Moreover, technology nowadays is a necessity, especially for children to learn local stories from their cell phones. This can also be seen from the teacher's answer if the story media was transferred to film, who answered almost 100% in agreement. Besides that, using audio-visual media for learning is more effective and natural (Umar, 2014).

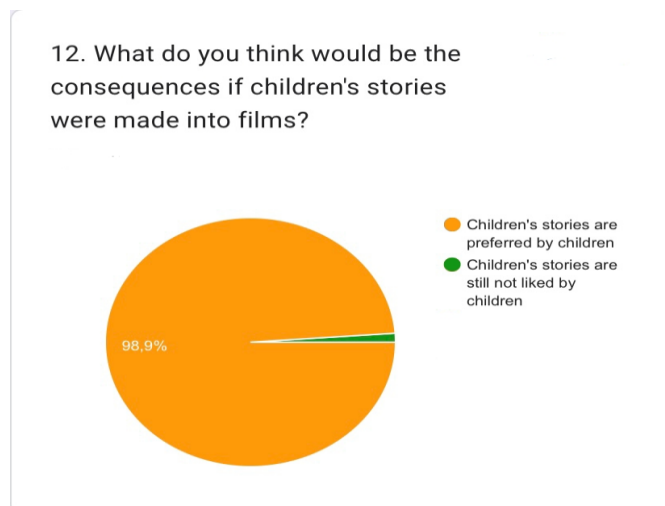


Fig. 6: The opinion of Minangkabau stories shifting to film

The more often a story is written, the more it will survive and spread (Gayatri, 2021). Oral stories vary according to the conditions of society and listeners when the story is told, and the narrator only pays attention to the main message (Finnegan, 1992). The author can add or subtract from the story if the listener still appreciates it. Therefore, similar stories will have similarities and differences in certain parts. These differences and similarities show the dynamics when the story is told (Gayatri, 2021).

Oral stories are documented, recorded, and disseminated using computerized systems and the internet, making these stories accessible anywhere, by anyone, and at any time. The reach and enjoyment of stories will become wider (Blank, 2009). Technological developments and the application of social media can encourage children to tell stories. Teachers are very supportive if stories are transferred to audio-visual media such as films. Digital culture is also one of the impacts of globalization that makes it easier for people to carry out their activities. This convenience can be felt by cultural preservation practitioners in the cultural preservation process (Ermawan, 2017). Besides that, convenience is also felt by targeting the socialization and preservation of traditional stories.

5.2 The Negative Impacts of Using Technology for Traditional Stories

The use of technology certainly impacts children because only some things contained in technology are suitable for the development of children and culture. Although transforming traditional Minangkabau stories into written and film forms can preserve them, they can also negatively impact society. The negative impacts are as follows.

5.2.1 Lack of emotional attachment between individuals

In the *Bacarito* or storytelling tradition, there will be social contact and emotional closeness between the people involved. Thus, the transfer of storytelling media will reduce social contact. In the past, this social contact was so important because people's lives were communal and not individual. The development of individualistic attitudes in society because they get convenience from using technology makes people feel they no longer need other people (Ermawan, 2017). Children easily access stories digitally and enjoy them, which makes the social interaction is getting less. If it happens continually, children will lack interaction. The storytelling tradition will automatically decrease if the story has been transformed into film or printed. Storytelling is a cultural practice carried out jointly between adults and children. Adults, as presenters and storytellers, transmit local knowledge and teach values to children and those younger than them through oral performance (Jirata, 2013).

5.2.2 Traditional Institutions Become Less Crowded

In Minangkabau, storytelling institutions began to be introduced in Rumah Gadang, then in surau, lapau, galangang, or traditional performance arenas (Gayatri, 2020). Rumah Gadang is used as a bacarito arena at night before bed. Grandmothers usually pass on this tradition to their daughters or sons before the sons sleep in the surau. After a boy is about ten years old, the storytelling tradition continues in the surau (Dobbin, 2008). It is in this surau that boys listen to stories both from their Quran teachers and from men who are older than them. However, this tradition is gradually disappearing, and people who tell stories are no longer able to tell stories to children because other forms of modern entertainment or games entertain them.

Anticipating the conditions above, there is encouraging news that to preserve traditional Minangkabau stories, Minangkabau natural cultural material will be taught again in formal education. Therefore, traditional story material has the opportunity to be conveyed, and it is hoped that it will continue to explore the specific values that exist in Minangkabau. Apart from that, this method can also support the preservation of the Bacarito tradition, which has been abandoned due to the negative impacts of globalization.

6.0 Conclusion & Recommendations

Traditional Minangkabau children's stories will become extinct if not following technological developments such as being written down or digitized. Digitizing Minangkabau children's stories has also been proven to preserve stories so they do not disappear from people's memories. Using technology to preserve traditional Minangkabau children's stories has an impact not only on the stories themselves but also on society, especially children. The digitization of traditional Minangkabau children's stories has a positive impact because transmission can preserve and spread these stories. However, on the other hand, the use of technology can have a negative impact. In the Bacarito tradition, storytelling is done directly to maintain social contact and emotional closeness. Unlike technology, children no longer need other people to enjoy stories. This causes children to interact less and become individualistic. Another negative impact is that traditional institutions where stories are told become less vibrant and even abandoned. Traditional institutions such as rumah gadang, surau, lapau, and arenas are decreasing in number, making the Bacarito tradition also gradually disappearing.

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Paper Contribution to Related Field of Study

This research can contribute to the community, especially teachers, to continue to convey traditional Minangkabau stories to children both directly and using the media.

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