COGNITIVE PROCESS OF RELIEF FABLES SOJIWAN TEMPLE AS A LEARNING RESOURCE OF LEARNING FABLES BASED ON LOCAL WISDOM

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Abstract - This research is motivated by the development of the times which demands the inculcation of oral values in children. Instilling moral values can be done in various ways, one of which is through learning literature both at school and in the community (family). One of the literature that has been passed down from generation to generation in society is oral literature in the form of fables which is also one of the wealth of local wisdom. To make literature a source of learning, it is necessary to adjust learning resources with one's cognitive processes. This study uses a qualitative approach. The written data in question is in the form of a device screenshot file containing a fable story obtained through the sirel application which is connected to the fable relief found around Sojiwan Temple, Klaten, Central Java, Indonesia. Interview data were obtained through interviews with officers at the Sojiwan Temple. Then this written data is referred to as a primary source while oral data is a secondary source. However, these two data complement each other. Data collection techniques were carried out by reading comprehensively, analyzing, classifying, then concluding. The result of this study is that the relief fable story Candi Sojiwan can be used as a suitable learning resource for children in the development of the formal operational stage and the cognitive process of applying (C3).

Keywords - Cognitive Process; Relief Fable Sojiwan Temple; Learning Resources; Local Wisdom; Moral Values

I. INTRODUCTION

We know something called moral values in people's lives. This value is one of the good lessons to be applied to children in this era of development. Learning about moral values does not necessarily take the form of direct advice. Currently a variety of learning that is more 'friendly' for children has begun to develop, especially with the concept of independent learning.

We also know stories that have been passed down from generation to generation and contain moral values in them. The story is rooted orally in society. Usually someone tells the story with the aim of instilling certain morals in the listeners of the story. For example, a mother who tells the story of the Mouse Deer and the Crocodile to her child as part of the mother's efforts to instill clever ways of thinking in dangerous situations in her child.

Through the story of a mouse deer who thinks cleverly when he is about to cross a river with the help of a crocodile that lines up neatly from one end to the other, it indirectly teaches his calm and ingenuity to face dangerous situations safely. This is one of the morals that can be conveyed at the end as an implied part of a story. The story in question is a fable. As an expert opinion. Alejandro (2014: 19) argues that a fable is a small story that perpetuates morals under a veil of fiction, "Fable, from the Latin fabula, means "discourse" or "tale". J. de la Fontaine defines it as “a small tale that enshrouds a moral under the veil of a fiction ”. In this case, the fable is a fictional literary work that functions as a means of transferring moral values that develop in society.

This is also corroborated by Abrar's opinion (2016:48) that there are things called moral values in fables, even though readers often do not understand or understand them. “It is a well-known definition by people, especially younger students, that fable is a type of story characterized by non-human characters, eg animals, in it. This fable understanding, unfortunately, oftentimes, has not been equaled with the knowledge beyond the story, which is "moral value". Abrar explicitly said "Fable is not just a fun story, but more than that, it has moral lesson(s) inside of the storyline"in his research journal. Thus, in simple terms it can be said that fable is a type of traditional literature with animal characteristics as the main character who conveys moral values to the reader.

In order to transfer moral values to readers and listeners, it is necessary to match fable stories with the cognitive processes of readers or listeners. The cognitive process in question is a process that shows a person's level of thinking. This cognitive process has levels from low to high, namely: remembering (C1), understanding (C2), applying (C3), analyzing (C4), evaluating (C5), and creating (C6) (Anderson, Krathwohl, & Airasia, 2001). remembering level (C1) is the lowest cognitive level, while creating (C6) is the highest cognitive level. The higher the level, the more complex the level of thinking. Each of these levels has implementation indicators. The indicators in question, for example, in the cognitive process of

understanding have implementation indicators in the form of interpreting, summarizing, exemplifying, classifying, concluding, comparing and explaining.

Huda (194: 2020) suggests that the learning process, for example the process of reading or listening to learning resources must be supported by learning resources that are appropriate to a person's level of thinking. This has an influence on one's cognitive understanding of something read/heard. If the cognitive process is in accordance with the learning resources provided, it will facilitate the learning process carried out by someone.

If the learning process and resources must be compatible with each other, Piaget also provides a theory regarding the development of the child's age as a reader which has a correlation with these two things. Piaget via Sari and Liliani (17-21, 2017) suggests the four developments referred to are the sensorimotor stage (0-2 years), preoperational (2-7/8 years), concrete operational (7/8-11/12 years), and formal operations 11/12-18 years). each of these stages also has its own characteristics. The sensorimotor stage has characteristics, one of which is having a simple perception of something. In the preoperational stage, a child acquires knowledge based on rather abstract impressions. The concrete operational stage, the child has begun to know logical relationships. In the formal operational stage, children are able to think abstractly and logically.

The learning resource for learning fables in question is fable stories contained in the reliefs of Sojiwan Temple, Klaten, Central Java. These reliefs are found all around the temple and can be enjoyed by visitors with the help of the sirel application (relief reader). If you take a screenshot of the device, the fable story can be immortalized as writing and used as a source of learning in learning fables at school or at home. Thus, these learning resources can also function as an effort to preserve local wisdom in the form of moral values (Sojiwan's wisdom) to the wider community through the relief fable story Candi Sojiwan. In simple terms, the sojiwan fables, which are read through the sirel application, have a number of eight stories that have different stories and moral values. Fable 1 tells of a bull named Syatrabah. Fable 2 tells of an angry elephant. Fable 3 tells of a clever monkey. Fable 4 tells of a wolf who expects something that is impossible. Fable 5 tells of a goat and an elephant who help each other. Fable 6 tells of the Bharanda bird. Fable 7 tells of the crabs returning the favor. Fable 8 tells of a deer.

The research that is relevant to this research is research conducted by Miftahul Huda "Cognitive Processes in the Legend of Jaka Tingkir". Through this research it can be seen that Jaka Tingkir is suitable to be used as a learning resource for children aged 10-11 years. This study aims to determine the cognitive process in the relief fable story Sojiwan Temple (which is one of the wealth of local wisdom). The results of this study can be used to implement appropriate learning resources, according to the development/level of thinking of children.

II. DETAILS EXPERIMENTAL

This study uses a qualitative approach. Qualitative research is a type of research that aims to obtain in-depth and meaningful data (Sugiyono, 2021: 18). The data in this study are written data supplemented by simple interview results. The written data in question is in the form of a device screenshot file containing a fable story obtained through the sirel application which is connected to the fable relief found around Sojiwan Temple, Klaten, Central Java, Indonesia. Interview data were obtained through interviews with officers at the Sojiwan Temple. Then this written data is referred to as a primary source while oral data is a secondary source. However, these two data complement each other. Data collection techniques were carried out by reading comprehensively, analyzing, classifying, then concluding.

Researchers conducted interviews with officers and elaborated on the results of the interviews as reinforcement of the written data. The researcher then read repeatedly the fable obtained from the sirel application which can only be used while at Sojiwan Temple. After that, the researcher analyzed the data and then classified the data according to the study of cognitive process theory. The written data analyzed is displayed in tabular form so that it is easily distinguished and understood by the reader. The data that has been classified will be concluded regarding the suitability of the fables contained in the fable reliefs of Candi Sojiwan with the cognitive processes of the reader or listener. Thus, it can be seen the cognitive process of the Candi Sojiwan fable which is frequently visited by visitors, both children and adults, and not infrequently also from schools that are used for 'literary tourism' in the outing class learning agenda.

III. RESULTS AND DISCUSSION

Fables are one of the materials of literary texts in Indonesian language learning at the junior high school level. Fable stories can be obtained from various sources, one of which is the relief of the Sojiwan Temple which is one of the wealth of local wisdom in the Klaten region, Central Java. This temple is famous for the wisdom fables found around the temple. Data were obtained from interviews with temple officials that Sojiwan Temple is the only temple in Central Java that has complete fable reliefs (stories of animals). There are approximately 12 fable stories, but when read using the sirel application (relief reading application) you can only read as many as

8 fable stories. This is because some of the reliefs have been damaged so that the shape of the reliefs has become blurred (unclear) due to the erosion of the relief stones or the reliefs having broken pieces.

As the function of the temple as one of the tourist attractions visited by various visitors, one of which is students from various schools, Sojiwan Temple can function as a source of learning resources for fables. Apart from being an independent curriculum-based learning alternative (through the outing class program), this can also preserve the wealth of local wisdom. The fables contained in the reliefs of Sojiwan Temple have various moral values that can be read or heard through the sirel application when visiting. In relation to learning Indonesian and the fable material in it, this study will present the results and discussion of research on cognitive processes in the Candi Sojiwan fable. The following is the data from the results of the researcher's analysis.

Cognitive Processes C1	Fables Citation Evidence (Fable-th)
Remembering	Once upon a time, there was a bull named Syatrabah who was friendly with a lion king (1st Fable)
	There is a monkey who is actually the incarnation of the Bodhisattva. (3rd fable)
	The wolf lives in a field full of mice. (4th fable)
	Once upon a time there was a male goat who was separated from his group in a forest. (5th fable)
	A bird named Bharanda. (6th fable)
	A crab that is about to die of drought. (7th fable)
	There was a snake friendly with a crow. (7th fable)
	that he went hunting in the forest in the Windhya mountains. (8th fable)

Table 1. Cognitive Processes C1

RemIn table 1, the results are in the form of cognitive processes in the eight relief fables of Sojiwan Temple, namely 7 data indicators of knowing and 1 data indicator of remembering. Knowing indicators are interpreted as things that can introduce something (character) to the reader. Meanwhile, if the emphasis is on names only (figures and places) it can be classified as a remembering indicator. However, both of them have low cognitive processes (C1). that is, readers who do learning with this learning resource are at a low thinking level.

Cognitive Processes C2	Fables Citation Evidence (Fable-th)
Concluding	Finally , the bull died (1th Fable)
Explaining	So, he went to take shelter under a tamala tree. (fable-2)
	He told his wife that what he wanted did not come home either. (4th fable)
	Goat meets elephant. (5th fable)
	He has one body but has two heads. (6th fable)
	When the Brahmin woke up and found out what had happened while he was asleep, the Brahmin was very grateful to the crab. (7th fable)
	He carried the deer to take it home. (8th fable)
	He met a very scary wild boar. (8th fable)
	In that place, now there is a hunter, an deer and a wild boar who are all dead. (8th fable)

Table 2. Cognitive Processes C2

In table 2, the results are in the form of cognitive processes in the eight relief fables of Candi Sojiwan, namely 1 indicator data concluding and indicator data explaining, namely 8. Meanwhile, indicators for interpreting, summarizing, exemplifying, classifying, and comparing were not found.

Cognitive Processes C3	Fables Citation Evidence (Fable-th)
Execute	They agreed to avenge the parrot on the elephant. (2nd fable)
	So, the monkey climbed onto the crocodile's back and the crocodile swam towards the middle of the river (3rd fable)

	He picked up the crab and immediately brought it to a river. (7th fable)
	Take the arrow and hit the pig. (7th fable)
	Jumped wild boar and straight into the hunter's stomach. (8th fable)
Summing up	The husband and wife birds are too sad because they lost their hope of having children (2nd fable)
	And the crocodile knows his stupidity (3rd fable)
	So, he invited the crocodile to take the heart back. (3rd fable)
	So it's easy for him to find food. (4th fable)
	with the reason that it will also enter into the same stomach as well. (6th fable)
	Finally want to eat poisoned food (6th fable)
	So, both died and survived the Brahmin. (7th fable)

Table 3. Cognitive Processes C3

In table 3, the results are in the form of cognitive processes in the eight relief fables of Sojiwan Temple, namely 5 executing indicator data and 7 concluding indicator data. Execute, interpreted as things that show the act of carrying out certain actions in the storyline. Meanwhile, concluding relates to things in the form of conclusions about an incident or event.

Cognitive Processes C4	Fables Citation Evidence (Fable-th)
Differing	Chief one gets a good meal. Another head asked for a bit. (6th fable)

Table 4. Cognitive Processes C4

In table 4, the results obtained are in the form of cognitive processes in the eight relief fables of Sojiwan Temple, namely 1 distinguishing indicator data. That is, the indicators represent things that are distinguished in the story.

Cognitive Processes C5	Fables Citation Evidence (Fable-th)
Execute	Until 15 years, the wolf followed bull. (4th fable)
	Elephant escort goat by carrying it. (5th fable)
	He stretched out their necks and narrowed the necks of the crows and snakes. (7th fable)

Table 5. Cognitive Processes C5

In table 5, the results are in the form of cognitive processes in the eight relief fables of Sojiwan Temple, namely 3 executing indicator data. This indicator has entered the cognitive process (C4) which is classified as a high-level thinking process.

Cognitive Processes C6	Fables Citation Evidence (Fable-th)
Formulating	the other Head had warned that if the food was eaten, they would both die. (6^{th} fable)
	This food can be stocked for one month. (8^{th} fable)
Planning	The male Crocodile planned to go meet him (ape). He told the monkey that a tree grew across the river (3th fable)
	His wife wanted to eat the male sai's testicles. (4^{th} fable)
	If someone comes here later, let me know, I will kill that person later . Well, the eyes I will give to you. (7^{th} fable)
	The crab's mind gave way, "Okay, I pretend to be friends with the two criminals." (7^{th} fable)
	Even though he was too hungry, he did not immediately eat the meat that was there. (8^{th} fable)
Producing	"Let me extend your necks both of you, so that it's easy for you to prey on the Brahmin". (7^{th} fable)

Table 6. Cognitive Processes C6

In table 6, the results are in the form of cognitive processes in the eight relief fables of Sojiwan Temple, namely 2 formulating indicator data, 5 planning indicator data and 1 producing indicator data.

The seventh fable stories that have been analyzed and classified based on the events in the story that show the behavior of the characters. This can be seen one of them through the verbs used in the sentences in the story. For example, in the data in table 6, the word I extend is synonymous with producing indicators in cognitive processes. Likewise with the words warning, wanting, meeting, giving, etc. are identical with indicators of formulating and planning. However, this classification is not necessarily only seen from the verbs used, but also based on the context of the fable story as a whole.

Based on the results of the analysis found the overall data as follows.

Process cognitive	Number of data Levels of thinking
Given	8 (low)
Understand	9 (low)
Apply	12 (low)
Analyze	1 (high)
Evaluate	3 (high)
Creates	8 (high)

Table 7. Cognitive Process Distribution Data

The table shows the dominance of cognitive processes in the eight relief fables of Sojiwan Temple in the application process. This means that of the eight fable stories, the dominance corresponds to the third lower cognitive process or commonly called the C3 level. As stated by Huda (210: 2022) that the three initial cognitive processes are low levels of thinking while the three levels that follow are high levels of thinking.

If correlated with Piaget's theory, the applying stage is higher than the classifying stage (C2) which is a characteristic of concrete operational stage child development (7/8-11/12 years). That is, the relief fable story Candi Sojiwan on average corresponds to the development of children with a level of thinking above C2, namely C3 (applying) and the formal operational stage. This stage is characterized by children being able to think abstractly and logically at the age of around 11/12-18 years. Abstract and logical thinking at this stage is still at a low stage as cognitive processes (C3) are still at a low thinking level.

IV. CONCLUSIONS

The relief fable story of Sojiwan Temple can be used as a suitable learning resource for children in the formal operational stage of development and applying cognitive processes (C3). This is evidenced by some data that dominate the level of applying thinking (C3) which is shown in the events in the story (through verbs). even so, some of the existing eight fable stories can also be used as learning resources for children with a developmental level of thinking below or above them with certain considerations and assistance (educators or parents). This is necessary in order that learning which is also used to instill moral values, comprehend reading comprehension with the right cognitive processes, and even higher as an effort to preserve the wealth of this local wisdom, can be transferred properly.

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