

## The Religious Oral Tradition of '*Maca Syekh*' and the Concept of Preserving Oral Literature in Schools

Sukirno<sup>1</sup>, Bayu Suta Wardianto<sup>2</sup>

<sup>1,2</sup>Universitas Muhammadiyah

Jl. K.H. Ahmad Dahlan, Dusun III, Kembaran,

Banyumas Regency, Indonesia

E-mail: <sup>1</sup>sukirnopwt56@gmail.com, <sup>2</sup>sutasartika@gmail.com

**Abstract:** Maca Syekh or also called Macasch is a popular and preserved religious oral tradition in Banten. The reading of the Maca Syekh was done to exemplify the struggle of Sheikh Abdur Qadir Al-Jaelani who was a great worldwide cleric. This long-standing religious rite has seen its implementation decline as it competes with other cultures that are increasingly unstoppable. This study intends to express the importance of the implementation of the Maca Syekh which is described in the descriptions. The method carried out in this study is descriptive qualitative by presenting its analysis using reflective conceptual techniques. The results obtained after that knowing the importance of Maca Syekh, became the basis for efforts to maintain religious oral traditions by mixing them with the concept of literary learning and collaborating with History and Islamic studies at the level of education in high school.

**Keywords:** Maca Syekh, religious oral tradition, the concept of maintaining oral literature in schools.

### A. INTRODUCTION

Oral traditions, like other intangible cultural traditions, are a form of cultural and intellectual property of the ancestors of the Indonesian nation. Oral traditions inherited the wisdom and intelligence of the ancestors of the Indonesian people. An oral tradition is a form of a culture whose delivery and dissemination are transmitted orally (word of mouth), in conveying oral

traditions, speakers and speech partners are conveyed listening, listening and listening are two aspects of language that have a connection in the process of oral tradition. The speaker does not write down what is spoken and the recipient does not read what he receives (Hutomo, 1991; Lord, 1976; Rusyana, 1981). Speech is a result of language activities in the form of phrases, sentences, and discourses. While tradition is understood as a hereditary custom of a group of people, based on the cultural values of the community in question. Tradition can also mean customs that are still practised and present as part of the life of the community itself (Attas, 2013).

Non-oral (material) traditions in contemporary perspectives often stop at ambiguous meanings. On the one hand, it is understood as a tradition, which contains in itself elements of forming elements such as past, hereditary being, and existence as a consensus in society. To misunderstand this understanding in a society that is already pragmatic in reason is to view tradition as a cultural commodity in the industrial space without knowledge of wisdom. On the other hand, oral traditions undergo pejoration of meaning as artefacts or inanimate objects that are jumud and seem to lie unceremoniously in the dimensions of space and time (*nihilo ex creatio*) and are reduced in museum glass as manuscripts of historical collections (Erwitaputri, 2016).

The paradigm of oral tradition as an 'invisible' cultural heritage makes its existence difficult to find in the social and cultural life of our society which is increasingly eroded by urban currents. Tradition undergoes a change when people pay special attention to certain stories and ignore other stories (Azhari, 2018). For this reason, often oral traditions regress and diminish speakers or 'executors' because they do not receive more attention such as 'shaped' cultural heritage that can be observed. That's why in some regions, the process of documenting has begun to be carried out, although in reality the awareness of documenting oral traditions has not yet been awakened in the minds of local governments (Fakhrurozi & et. All., 2021). Departing from this oral tradition, the development carried out on it produced a new form of literature, which can also be said to be oral literature.

Oral literature is literature (aesthetic and classical works) that is presented in 'oral' or sound. Oral literature is one of the literary works whose distribution is more dominant by using oral (Sarwono et. All., 2020). That is the exposure of stories displayed by oral literature to the connoisseur through the sense of

hearing (Saleh, 2020). Oral literature contains a wealth of cultural values, but it goes unnoticed. Oral literature is part of literary creativity, both among literary activists, rulers, and society are considered non-existent (Anwar, 2011). Oral literature in society is considered part of the social interaction of society and becomes a necessity for the perpetrator, both aesthetic, social, and material needs. Such a presumption then that the realm of oral literature does not need to be entered by various forms of development and preservation policies. It caused oral literature to live with itself and independently survive the various onslaughts that came from outside itself. In terms of oral literature as artistic creativity requires the intervention of rulers to maintain its existence in people's lives, especially in the global competition that is happening today. From various parts of Indonesia that have a lot of oral literature, Banten is an interesting province, with a culture that is different from other parts of Indonesia. The area known as the 'land of champions' has famous cultures such as 'debus' and 'cleaver ciomas'. However, in the cultural and religious development of Banten, Maca Syekh is a very valuable legacy of oral tradition.

Maca Syekh is part of Indonesia's cultural heritage that continues to be preserved until now in Banten. As part of the global Islamic culture due to the acculturation of Islam and the Archipelago, Maca Syekh is a world cultural heritage as well, if it can be said. Maca Syekh is a form of Islamic tradition that can be said to be part of oral literature, the rich cultural heritage of Indonesia.

The oral tradition of Maca Syekh is one of the traditions owned by the people of Banten. The oral tradition of Maca Syekh developed in the 17th century which at that time was used as a cultural rite and a form of cultural dissolution or acculturation born from the meeting and negotiation between local cultures and the teachings of the Islamic religion involving vernacularization literature, music, traditional singing (*tembang macapat*, *pupuh*) and the concept of chastity in traditions that live in Islamic religious rituals (Pahruji & et. All., 2022). Maca Syekh as one of the Intangible Cultural Heritage (WBTB) has been designated as Indonesia's Intangible Cultural Heritage in 2018 included in the category of oral traditions currently also facing extinction (Paluseri & et. All., 2018; Setiawan, 2019). The oral tradition of Maca Syekh is one of the traditions owned by the people of Banten, especially the people of western Banten such as Pandeglang, Serang, and even parts of northern Lebak which borders Jasinga and the Tenjo area.

The presentation or process of activities that occur in the rangkaian tradition of the Maca Syekh is an attempt to tell or tell a story or acts of exemplary acts of a great figure of the Islamic religion named Sheikh Abdul Qadir Al-Jaelani who in the opinion of the ulama is the leader of the saints. The stories in manaqib (Maca Syekh) aim to give human beings moral direction on how to act in life in this world. In addition, there is a side of cultural diversity that is mixed in such a way that acculturation is created which is embodied in a cultural work in the field of an oral tradition called Maca Syekh (Fauzi, 2020). Until now, this cultural activity is still maintained and preserved both in the village and in the city, the people of Banten think of a culture or tradition for generations that have cultural values that have been integrated into the soul of the Banten community (Widyasari, 2014).

As the times progressed more rapidly, the oral tradition of Maca Syekh began to be left out, replaced with a new culture that variegated in the Banten areas that became the basis of this oral tradition. The lack of pride from young people towards this oral tradition resulted in most old people carrying it out. This made the tradition of Maca Syekh become sidelined. In this case, it is necessary to intervene with parties who have a connection with oral traditions, namely institutions that deal with education and culture.

The oral tradition of maca syekh is a golden symbol of religious oral tradition in Banten, therefore is a need for the care and preservation of this tradition so that it can continue to exist and always exist. Therefore, the importance of maintaining oral traditions is very important as an effort to care for and destroy ancestral wisdom (Lubis & Abus, 2020). One of the things that can be done is to learn oral literature at the high school level.

Through the presentation of this research, oral literature learning departs from the oral tradition of Maca Syekh with a concept of learning oral literature in schools. The study of oral literature in educational institutions should be able to become a 'guiding light' that serves to guide human beings with noble character (Khisbiyah, 2003). The development of this learning needs to be carried out properly and conceptually so that the oral tradition raised (in this case the sheikh) can become a learning material and cultural existence of a society (Wurianto, 2017). Through this learning concept, teachers and students are expected to be able to have a significant impact on the development and management of Maca Syekh. Therefore, this research will discuss why Maca Syekh needs to be maintained with all the values it contains and outline the

concept of learning oral literature in high school by raising Maca Syekh as the base or basis.

## **B. RESEARCH METHOD**

This research uses qualitative research methods with the type of research carried out, namely descriptive qualitative methods. Qualitative research is a multi-method that focuses on the interpretation of the subject matter, case studies, personal experiences, introspective, life history, and observations that revolve around the elaboration of data and research objects (Gunawan, 2013; Mahsun, 2012). This qualitative descriptive is applied to answer problems and solve problems presented in a complex and actual way using steps in the form of collecting, starting the preparation, clarifying objects, analyzing, and interpreting from predetermined research objects to get results in the form of a series of words and sentences, notes or narratives that are explaining or explaining (Ratna, 2007; Sugiyono, 2011). The data collection process applied in this research is by carrying out library study techniques as a process of finding and collecting information and materials needed based on libraries or library sources that are related to the object or data of the research carried out (Faruk, 2012).

This research focuses on examining the oral traditions of Maca Syekh and all those who surround them (purpose, function, type, and so on). This research uses a library research approach, using written objects in the form of books, and journals that discuss the topic to be studied. A literature review is carried out to collect data from writings (literacy) that are related to the topic discussed. These data researchers take from documentation in the form, of books, papers, journals, and articles, the discussion method uses the descriptive-analysis method, which is to explain and elaborate the main ideas related to the topic discussed. Then present it critically through primary and secondary library sources related to this theme (Priyatno, 2020). In addition, data collection in the form of discussions on the topics raised is also carried out through interviews, with in-depth interviews. The conduct of this interview is intended to obtain free and accurate answers with the framework that has been prepared by the interviewer (Yusuf, 2017).

Analyzing the data in this study, researchers used a reflective conceptual type. Conceptual reflection is an idea unearthed by researchers with adjust-

ments to current conditions related to the research object discussed (Wahyuningsih et.All., 2022). About the object of study, researchers explored issues related to the preservation of the oral tradition of Maca Syekh which is now decreasing. The results obtained after knowing the importance of Maca Syekh became the basis for efforts to maintain religious oral traditions by mixing them with the concept of literary learning and collaborating with Islamic religious studies at the education level in high school. This problem, which later researchers will describe in the discussion section related to concepts that are parsed based on observations in the field.

## **C. RESULTS AND DISCUSSION**

Maca Syekh is a form of a growing community tradition owned by the people of Banten. The beginning of Maca Syekh was in Banten in the 17th century when Maca Syekh was used as a transition of dynamism beliefs to Islam because at that time starting from the 17th century the people of Banten still embraced the belief of dynamism which had a great tendency towards spiritual things and the worship of the spirits of the ancestors. Maca Syekh, which is an oral tradition, was considered a religious rite that was easily entered and accepted by the Banten people at that time because it was considered to have efficacy or excess when finished humming/doing it (Pahruji, et. All., 2022).

In its implementation, Maca Syekh is carried out solemnly, this is because it has a sacred religious function value for the community because during the process of reading the Maca Syekh the community believes that at that time the prayers offered will be answered and when the day of implementation goes according to expectations, it means that obstacles or rejections will not occur at the time of the event.

### **1. Implementation of Maca Syekh**

The process of implementing the Maca Syekh, is a form part of the prayers and solawats offered to Allah Swt and the prophet Muhammad saw. In its implementation, Maca Syekh is carried out solemnly, this is because Maca Syekh has a sacred religious function value for the community. Because during the process of reciting Maca Syekh, the community believes that at that time the prayers and wishes offered will be granted and on the day of the implementation (hajjat) goes according to what is expected. This means that obstacles

or disasters will not occur during the event or desire (hajjat) (Pahruji, et. All., 2022).

Maca Syekh's activities are usually led by people who are experts in reading out the biography of Sheikh Abdul Qodir Jaelani, most of whom are Maca Syekhs, are religious figures, in the sense that ustaz or experienced people to read them. However, many ordinary people can become readers of Maca Syekh on the condition that they must be able to read pegon Arabic writing which is dialectal of Banten language (Javanese Banten and Sundanese Banten), therefore, not a few readers of Maca Syekh are also people who are still *mua*, 20-30 years old or even teenagers who have studied at Islamic boarding schools or who can read Arabic pegon writing in Banten dialect. The reading in the Banten language makes Maca Syekh a distinctive religious rite because Maca Syekh has a distinctive feature in the distinctive tone and pronunciation when the reading of Maca Syekh is performed.



Figure 1.  
Cover of the book of Maca Syekh

Maca Syekh's activities are usually led by people who are experts in reading out the biography of Sheikh Abdul Qodir Jaelani, most of whom are Maca Syekhs, are religious figures, in the sense that ustaz or experienced people to read them. However, there are also many ordinary people who can become readers of Maca Syekh on the condition that they must be able to read pegon Arabic writings which are dialects of Banten (Banten Javanese and Banten Sundanese), therefore, not a few are also found Maca Syekh readers

are people who are still young, 20-30 years old or even teenagers who have studied at Islamic boarding schools or who can read Arabic pegon writings in Banten dialect. The reading in the Banten language, makes Maca Syekh a distinctive religious rite, because Maca Syekh has a distinctive feature in the distinctive tone and pronunciation when the reading of Maca Syekh is performed.

In implementing the Maca Syekh, the event is divided into three parts, namely 1) pre-reading, 2) reading, and 3) post-reading.

### **a. Pre-Reading**

Pre-reading is the initial process before the occurrence of the reading of Maca Syekh. At this stage, the host who will later hold the reading must first express his intention to 'juru maos' (aged religious figure) for the purpose of carrying out the reading of Maca Syekh. Generally, the readings are done as prayers when carrying out the celebration, whether it is a wedding, circumcision, or the candidacy of the village head. In addition to facilitating the celebration, the reading of Maca Syekh is also carried out to plead for healing, facilitate the educational process of a child carried out by his parents, or simply a form of gratitude related to the acquisition of abundant fortune. In this stage, the host also goes to 'tukang doe' (religious figures who are usually asked for help to recite prayers) to recite prayers, at the beginning and at the end of Maca Syekh reading. These two religious leaders will be the ones who will lead the process of Maca Syekh, along with the people invited by the host.

In addition to preparing the 'reader' the host also prepares a place, in the form of a spacious room, or home court as a place for reading Maca Syekh, in the process of reading, can be done anywhere, as long as the reader and 'offering' can be a decent place. For its own sesasen, it is a food that is divided into heavy meals, pastries or market snacks of 7 kinds, and rice and side dishes in the form of chicken or duck stews which are better known as 'sheikh rice'. Then drinks, in the form of bitter coffee, sweet coffee, sweet tea, and also plain water. In addition to food and drink, the host must also provide cigarettes, as a symbol of the unification of friendship between invited readers. Of all the offerings presented, it is a symbol of the gratitude of the created being (man) to Allah SWT who has given all His blessings and mercy.



## b. Reading

The recitation of the Maca Syekh is basically done at the request of the person who wants the 'one who has the hajat' (the host) to be recited in accordance with his expectations and prayers. However, if the host wants a complete reading of Maca Syekh, then it must prepare a long duration and a large number of people, because all the stories / wawacan that exist in the Maca Syekh are divided into 53 stories (Alamsyah, et. All., 2018). However, the reading of Maca Syekh can also be carried out by reading only a few stories (not all intact) according to the request and duration of time desired by the host. It is usually a reading relating to some History of Sheikh Abdul Qadir Jaelani which corresponds to the purpose and purpose of the host. Meanwhile, for a long period of time, the historical singer Maca Syekh is usually more than one because he has to read the entire history of Sheikh Abdul Qadir Jaelani which is divided into 53 stories. The story or history is in the following table.

**Table 1.**  
The Story in Maca Syekh

No.	Story/ Section
1	The story of the nasab (origin and descent) of Sheikh Abdul Qadir Jaelani.
2	The story of the birth of Sheikh Abdul Qadir Jaelani.
3	The story of the study period of Sheikh Abdul Qadir Jaelani.
4	The story of the ethics of Sheikh Abdul Qadir Jaelani.
5	The story of Sheikh Abdul Qadir Jaelani's clothing and food When he became a student.
6	The story of Sheikh Abdul Qadir Jaelani's meeting with Prophet Khidir.
7	The story of the worship of Sheikh Abdul Qadir Jaelani.
8	The story of the basics of the deeds of Sheikh Abdul Qadir Jaelani.
9	The story of the performance of Sheikh Abdul Qadir Jaelani giving a lecture to a man on a chair.
10	The story of the gathering of a hundred Baghdad clerics in the place of Sheikh Abdul Qadir Jaelani who discussed various issues.
11	The story of the soles of the feet of the Prophet Muhammad stepping on the Shoulders of Sheikh Abdul Qadir Jaelani.
12	The story of the testimony of sufi masters and saints about the height of the dignity of Sheikh Abdul Qadir Jaelani.
13	The story of the despicable person who called Sayid Abdul Qadir without having wudlu.

14	The story of the people who gave gifts (bertawasul) to Sheikh Abdul Qadir Jaelani will be achieved.
15	The story of the great names of Sayid Abdul Qadir.
16	The story of Sheikh Abdul Qadir Jaelani brings the deceased to life from the grave.
17	The story of Sheikh Abdul Qadir Jaelani snatched the life of his maid from the angel of death.
18	The story of Sheikh Abdul Qadir Jaelani's ability to turn girls into boys.
19	The story of the salvation (going to heaven) of a wicked man because of his love for Sheikh Abdul Qadir al-Jaelani.
20	The story of the death of a bird that flew past Sheikh Abdul Qadir Jaelani.
21	The story of Sheikh Abdul Qadir Jaelani brings to life an eagle (alap-alap).
22	The story of Sheikh Abdul Qadir Jaelani freeing slaves and returning wealth.
23	The story of the descent of food from the sky.
24	The story of the recovery of people affected by 'thoun' disease thanks to eating grass and drinking water from a madrasa owned by Sheikh Abdul Qadir Jaelani.
25	The story of Sheikh Abdul Qadir Jaelani brings chickens to life.
26	The story of a dog waiting for an Istal (sometimes a horse) after killing a cat.
27	The story of the purchase of 40 good horses based on the recognition of less healthy horses.
28	The story of Jin Ifrit who was under the rule of Sheikh Abdul Qadir Jaelani.
29	The story of the jinn king's forgiveness of the man who killed his son.
30	The story of Sheikh Abdul Qadir Jaelani treating people who were teased by jinns.
31	The story of Sheikh Abdul Qadir Jaelani kissing the hand of Prophet Muhammad saw.
32	The story of Sheikh Abdul Qadir Jaelani's ability to visit his disciples in 70 places at a time.
33	The story of Sheikh Abdul Qadir Jaelani saving the wife of one of his disciples from the despicable deeds of the wicked.
34	The story of Sheikh Abdul Qadir Jaelani helping a man who is about to be released from his guardianship.
35	The story of Sheikh Ahmad Kanji becoming Sheikh Abdul Qadir Jaelani based on the instructions of his teacher.

36	The story of Sheikh Ahmad Kanji looking for firewood that flew when it was about to be placed on his head.
37	The story of one of the wives who was awarded thanks to her prayer Sheikh Abdul Qadir Jaelani.
38	The story of Sheikh Abdul Qadir Jaelani saving his disciple from the torment of Munkar Nakir.
39	The story of Sheikh Abdul Qadir Jaelani congratulating him on each new year and telling what will happen in the following year.
40	The story of Sheikh Abdul Qadir Jaelani was given a book sheet to record his students who came to date on the doomsday.
41	The story of a man who sucks his fingers, then his teeth without feeling like eating (feeling full).
42	The story of Sheikh Shon 'Ani who disobeyed the advice of Sayid Abdul Qadir Jaelani.
43	The story of the river fish Dajlah (Tigris) who tried to kiss his palm.
44	The story of Sheikh Abdul Qadir Jaelani's ability to turn wali mardud (rejected) into wali maqbul.
45	The story of Sheikh Abdul Qadir Jaelani saving his disciple from the fire (torture) of the afterlife.
46	The story of Shaikh Abdul Qadir alJaelani appears in the form of aki-aki (old man).
47	The story of Sheikh Abdul Qadir Jaelani is tried to be teased by demons.
48	The story of Sheikh Abdul Qadir Jaelani slapped a demon.
49	The story of giving a gift of money from a king who later became blood because it was not given directly by the king.
50	The story of giving gifts from the king directly in the form of apples on other occasions.
51	The story of Sheikh Abdul Qadir Jaelani's will to his son.
52	The story of hajat prayers is accompanied by asking Sheikh Abdul Qadir Jaelani for help.
53	The story of the passing of Sheikh Abdul Qadir Jaelani.

From the 53 stories of the Sheikh, the process of reading the Maca Syekh was adapted to the needs or desires of the host who had first discussed with 'juru maos' and the 'doe man'. This is done so that Maca Syekh process is in accordance with the expectations and prayers needed by the host. For example, when Maca Syekh is recited before the wedding, the story recited in Maca Syekh process is the one that tells about story number 37, which is "The story

of one of the wives who was awarded thanks to her prayer Sheikh Abdul Qadir Jaelani.”

The recitation of Maca Syekh is carried out in the evening at around 7:30 p.m. or 8:00 p.m. (after the isya prayer), although not infrequently it is also performed after the ashar prayer until the eve of the maghrib prayer. The recitation of maca syekh is carried out in a previously provided place (home courtyard, mosque hall room, etc.) one day before the event or celebration to be carried out by the person concerned (in this case the host) with the intention and purpose of facilitating the celebration or desire. The reading of Maca Syekh begins with the giving of greetings and thanks by the host to the community who has been present to the community to participate in giving prayers to himself so that his celebration or wish is smoothed.

After the opening of the host is carried out, then the ‘doe man’ begins to recite ‘handout’ (recitation of tawasul or sending the letter of Al-fatihah to the Prophet saw.) and proceeds to send the letter of Al-Fatihah the four main companions and the host’s family to be given intercession, blessing and smoothness when the event is held. Followed by reading together the letter of Al-Ikhlās 3 times, then the letter of Al-Falaq once, the letter of An-Naas once, and Al-Fatihah once. After the reading of the tawasul and the short letters, then ‘juru maos’ began to signal the reading of Aurat Al-Baqarah verses 1—5, then verse 163, and continued with the verse (225th verse of Sura Al-Baqarah), and read verses 264—286.

After all that is read together, the ‘doe man’ beckons ‘juru maos’ to start reciting Maca Syekh and be listened to by the people indoors and outdoors. The readings and stories of Maca Syekh contain the history of Sheikh Abdul Qadir al-Jaelani with the beginning of the javanese tembang readings with the temban ‘asmarandana’, ‘dangdanggula’, and sinom. The stories in the wawacan are not entirely read and narrated by the maos but some are chanted together by the participants, usually, when chanted together it is at the end or end of the story. The rest who dominate reading and chanting are the maos.

The completion of the process of reading Maca Syekh by reading istifar 3x and continued with the reading of tahmid 99x. After that, it was closed with ‘tukang doe’ by reciting a prayer that would be prayed by the community and closed with the reading of al-Fatihah’s letter.

### **c. Post-Reading**

Post-reading is an activity in the form of distributing food that has been prepared at the pre-reading stage, food, drinks, and other needs provided (offerings) such as cakes or market snacks of type 7 kinds, and rice and side dishes in the form of chicken or duck stews which are better known as 'sheikh's rice' which is interpreted together. Then drinks, in the form of bitter coffee, sweet coffee, sweet tea, and also plain water. In addition to food and drink, the host must also provide cigarettes, as a symbol of the unification of friendship between invited readers. Of all the offerings presented, it is a symbol of the gratitude of the created being (man) to Allah Swt. who has given all His blessings and mercy. After the host's 'banquet' process to the invited guests, then the 'kesepuhan' asked the community involved and participated in the tradition to bring each of them several offerings of offerings that had been recited prayers.

## **2. Purpose of Maca Syekh**

Maca Syekh is done not without purpose. The procession of oral traditions of the sheikh's religion has two main objectives, namely: 1) religious purpose and 2) social purpose.

### **a. Religious Purposes**

The religious purpose of holding the Maca Syekh's tradition is a form of self-sanctification rite, through a series of prayer readings and recitations of the holy saga of the 'sheikh king' Sheikh Abdul Qadir al-Jaelani, as a means of invoking instructions for the wishes and expectations that are or will be carried out. With the holding of the Maca Syekh tradition, people can understand a ritual that is carried out on the basis of belief in the noble value possessed by Sheikh Abdul Qadir al-Jaelani in the form of underlying 'magic' stories to participate in praying and following the admonitions contained in it.

### **b. Social Purpose**

Withholding the Maca Syekh's tradition, it can establish a relationship between the host, religious figures (maos and doe makers), and the community. From there, there is a knot of closeness and kinship between communities because pre to post Maca Syekh is carried out, it requires a variety of assistance

between communities, so that emotional ties, a sense of unity, to the economic wheels related to 'offerings' in the process of Maca Syekh are carried out. Therefore, Maca Syekh also has a social goal in the form of establishing community ties so that they are always well realized.

### **3. The Concept of Maintaining Oral Literature Through Learning**

The preservation of oral literature through learning is a step taken to introduce, study, and care for ancestral traditions by implementing them with learning carried out in schools. The discourse on utilizing oral traditions and oral literature as teaching materials were ejected in the Kompas daily with an article entitled, "Oral Tradition as Teaching Material, Poverty Becomes a Threat" which contained a speech by Deputy Minister of National Education Fasli Jalal in the International Seminar on Oral Tradition VII in Pangkal Pinang, that the Ministry of National Education promised to make the Nusantara oral tradition as one of the teaching materials (" *Tradisi Lisan Sebagai Bahan Ajar, Kemiskinan Jadi Ancaman,*" 2010). In recent years, efforts to revive traditions, especially oral traditions, have been widely carried out. Various seminars and talk shows with the theme of local wisdom have been held on various campuses. There are also many scientific works such as theses, theses, and dissertations that raise the theme of local wisdom, especially oral traditions as teaching materials (Syaputra, 2021).

Then the fundamental question arises, why is the oral tradition or oral literature relevant to be used as teaching material? There are two things that can at least be used as a basis, namely the formation of the character of students and efforts to preserve a culture which is increasingly eroded by its existence. Oral literature that departs from oral tradition is a form of noble wealth of values inherited by our nation's ancestors. The oral literature manifests in local wisdom towards all forms of human activity with humans, humans with the environment, and even humans with their gods. Therefore, oral literature is a form of ancestral heritage that must continue to be cared for and 'undermined' as a form of introduction to learners carried out in learning. In the oral tradition, there are various narratives containing examples and examples, wisdom and advice, and rewards or punishments related to character building. Therefore, by making oral traditions as teaching materials, in addition to being able to make teaching materials more varied, they will also be able to make

learning materials rich in value content (Syaputra & Dewi, 2020). In other words, teaching materials are not only knowledge-oriented but also the formation of the character of students. Oral literature that contains many myths, legends, and stories circulating in society for generations makes oral literature an unwritten law for society. The boundaries given through oral literature, give rise to the values of a virtuous life in society (Nurhadi, 2020).

The preservation of oral literature in learning refers to Indonesian subjects that do learn about the Indonesian language and literature. In the independent curriculum and the 2013 edition of the curriculum, oral literature learning can be implemented in learning materials Indonesian in schools, especially at the junior high school/ equivalent and high school/ equivalent levels. The concept of learning development in maintaining literature in schools can be done through the use of oral literature on related materials and the use of oral literature on the language skills of students.

#### **4. Learning as a Concept of Maintaining Oral Literature**

Oral literary material in literary learning has more complex challenges. The learning of written literature can easily be carried out due to the availability of that literary work. However, in the learning of oral literature in the view of educators must certainly present literature in oral form in the learning space, presenting oral literary narratives in front of students. Of course, the presence of oral literature speakers in the learning space will provide new motivation and insight for learners because they are in direct contact with the oral literature activist (Anwar, 2011).

In the syllabus for learning Indonesian in high school, there are two materials that are infiltrated as a place for oral literature learning to be carried out. The material in the syllabus is hikayat material and fairy tales are literary material that is included in the syllabus for learning Indonesian in junior high school (fairy tales) and high school (hikayat). The two learning materials are materials that are taught using the material in textbooks that have been written by the Ministry of Education and Culture and several learning book publishers, such as Erlangga. In the hikayat text material, in the textbooks that have been circulating, containing folklore originating from Malays such as Hikayat Bayan Budiman and Hang Tuah, the use of the story is actually not wrong because indeed the beginning of hikayat is oral literature that is told for generations in Malay.

However, in learning in an independent curriculum, teachers are given the authority to provide material sourced from anywhere as long as it goes through the filtration stage in order to be in accordance with the learning needs of the teaching material. The learning of saga, can also be understood as the learning of oral literature in high school. At that meter, the use of stories in the reading of Maca Syekh can be introduced to the learner to learn and study what values are contained in Maca Syekh text. In learning oral literature using Maca Syekh text, the teacher must first study the text, either in the form of its content or its reading. Because the text of Maca Syekh, uses Arabic which can be easily applied to students in MA (Madrasah Aliyah) but is not used to using Arabic like in SMA / SMK.

The use of Maca Syekh text as a learning material also makes learning Indonesian a pattern of local wisdom because it studies regional Indonesian culture in accordance with the oral literature studied. In addition, the use of other oral literature is also allowed according to their respective regional conditions, especially if the learning of oral literature is carried out in schools that come from regions with a lot of oral literature, then the learning can be carried out variously.

Learning oral literature in junior high schools is oriented towards fairy tale material taught in class VII, in this learning the use of oral literature which contains the noble values of the heritage of the nation's ancestors such as fairy tales about the formation of sikidang craters from Dieng, fairy tales about hot stones, from Papua, or mingkabau fairy tales and stories originating from all regions in Indonesia. This regional use of oral literature makes the 'hidden pearl' rise to the surface and can be found and studied by learners as a form of preservation of the oral literature of the motherland.

Apart from learning carried out through the syllabus, the preservation of oral literature in this learning can also be done by combining it with learning materials in other subjects. For example, collaborative learning between Indonesian subjects and history subjects that explain oral traditions found in the regions, collaborative learning between Indonesian subjects and Islamic religious education subjects, using the Maca Syekh's religious oral tradition which contains Islamic values and literature contained in it. The concept of learning this collaboration is also a form of learning development carried out as a preservation of oral traditions and oral literature as a form of love for the homeland carried out through education and cultural preservation.



## E. CONCLUSION

Maca Syekh and other oral traditions in Indonesia are a form of local wisdom worth life that is passed down by ancestors to the successors of the Indonesian nation. The existence of oral traditions and oral literature in the country is a form of intangible wealth that must continue to be cared for and preserved. In the form of preservation, learning development is a form of preservation that can be done to students to know, know, and then have an impact on 'treatment' or as 'perpetrators' who can later maintain and pass on the oral tradition and oral literature starting from the preservation carried out through the form of developing oral literature learning in schools. The development of learning for the preservation of oral literature manifests in the concept of Indonesian learning and collaborative learning with other subjects, as an effort to preserve and care for traditions and oral literature of noble value.

## REFERENCE

- Alamsyah, & et, All. (2018). *Kajian Nilai pada Tradisi Maca Syekh di Kabupaten Pandeglang Provinsi Banten*.
- Anwar, K. (2022). Pembelajaran Sastra Lisan: Upaya Pelestarian Mutiara yang Terlupakan. *Seminar Internasional Pemikiran-Pemikiran Inovatif dalam Kajian Bahasa, Sastra, Seni, dan Pembelajarannya*.
- Attas, S. G. (2013). Mengusung Pembelajaran Sastra Lisan Gambang Rancang Betawi Menuju Pembelajaran Inovatif. *Lokabahasa*, 4(2), 171–183.
- Azhari, Y. A. (2018). Perubahan Tradisi Jawa (Studi Tentang Upacara Adat Pelaksanaan Perkawinan Suku Jawa di Kepenghuluan Harapan Makmur Kecamatan Bagan Sinembah Raya Kabupaten Rokan Hilir). *JOM FISIP*, 5(1).
- Ervitaputri, Y. (2016). Arkaisme Spiritual dalam Tradisi Lisan Budaya Cahyana. *Ibda: Jurnal Kebudayaan Islam*, 14(2), 189–204.
- Fakhrurozi, J., & et, A. (2021). Pemertahanan Sastra Lisan Lampung Berbasis Digital di Kabupaten Pesawaran. *Journal Social Science and Teknologi for Community Service (JSSTCS)*, 2(1), 27–36.
- Faruk. (2012). *Mertode Penelitian Sastra*. Pustaka Pelajar.
- Fauzi, A. (2020). Maca Syekh Semakin Terkenal di Kalangan Masyarakat Banten. *Kabar Banten*.

- Gunawan, I. (2013). *Metode Penelitian Kualitatif*. Bumi Aksara.
- Hutomo, S. S. (1991). *Mutiara yang Terlupakan*. HISKI Jawa Timur.
- Khisbiyah, Y. (2003). *Pendidikan Apresiasi Seni untuk Multikulturalisme*.
- Lord, A. B. (1976). *The Singer of Tales*. Atheneum.
- Lubis, T., & Abus, A. F. (2020). Revitalisasi Tradisi Lisan Melayu dalam Mempertahankan Eksistensi Kebahasaan: Pendekatan Antropo-linguistik. *Seminar Nasional Bahasa dan Sepeda Bangsa*, 1–11.
- Mahsun. (2012). *Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya*. Rajawali Press.
- Nurhadi, A. (2020). Pembelajaran Sastra Lisan dengan Media Audiovisual sebagai Sarana Pengembangan Keterampilan Bahasa. *Seminar Nasional Pendidikan*.
- Pahruji, & et, A. (2022). Penyajian Teater Tuter Maca Syekh pada Masyarakat Kampung Keluncing Kecamatan Kasemen Kota Serang Banten. *Matra: Jurnal Musik, Tari, & Rupa*, 1(1), 37–47.
- Paluseri, D. D., & et, A. (2018). *Penetapan Warisan Budaya Takbenda Indonesia Tahun 2018*. Direktorat Warisan dan Diplomasi Budaya Jenderal Kebudayaan, Kementerian Pendidikan dan Kebudayaan.
- Priyatno, A. (2020). Pendidikan Islam dalam Turbulensi Era 4.0. *Al-Fikr: Jurnal Pendidikan Islam*, 6(1).
- Ratna, N. K. (2007). *Teori, Metode dan Teknik Penelitian Sastra: dari Strukturalisme hingga Postrukturalisme*. Pustaka Pelajar.
- Rusyana, Y. (1981). *Cerita Rakyat Nusantara*. Fakultas Keguruan Sastra dan Seni IKIP Bandung.
- Saleh, D. R. (2020). Pembelajaran Sastra Lisan Berbasis Soft Skill dalam Penerapan Literasi Digital. *Prosiding Seminar Daring Nasional: Pengembangan Kurikulum Merdeka Belajar Program Studi Pendidikan Bahasa Indonesia*, 160–166.
- Sarwono, S., Rahayu, N., Purwadi, A. J., & Noermanzah. (2020). Kayaik Beterang Ritual: The First Social Life Learning of the Serawai Girls. *International Journal of Scientific and Technology Research*, 9(1), 1278–1289.
- Setiawan, I. (2019). Akulturasi dalam Tradisi Lisan Maca Syekh di Kabupaten Pandeglang. *Jurnal Patanjala*, 11(1), 49–64.

**Sukirno, Bayu Suta Wardianto: The Religious Oral Tradition of 'Maca Syekh' and the Concept of Preserving Oral Literature in Schools (page 289-307)**

- Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Syahputra, E. (2021). Tradisi Lisan Sebagai Bahan Ajar: Membentuk Karakter dan Melestarikan Budaya. *Masyarakat & Budaya*, 20(16).
- Syahputra, E., & Dewi, D. (2020). Tradisi Lisan sebagai Bahan Pengembangan Materi Ajar IPS di SMP: Sebuah Telaah Literatur. *Jurnal Teori dan Praksis Pembelajaran IPS*, 5(1), 51–62.
- Tradisi Lisan sebagai Bahan Ajar, Kemiskinan Jadi Ancaman. (2010). *Kompas*.
- Wahyuningsih, S., Sunhaji, & Mawardi, K. (2022). Professionalism and Competence of Teachers in the Development of Islamic Religious Education Learning after the Covid-19 Pandemic. *International Journal of Social Science and Human Research (IJSSHR)*, 5(10), 4756–4763.
- Widyasari, N. (2014). *Peranan Debus dalam Pembinaan Budaya Kewarganegaraan (Civic Culture) pada Masyarakat Banten*. Universitas Pendidikan Indonesia.
- Wurianto, A. B. (2017). Literasi Sastra dalam Masyarakat Belajar (Learning Society). In Malang (Ed.), *SENASBASA (Seminar Nasional Bahasa dan Sastra)*. Universitas Muhammadiyah Malang.
- Yusuf, M. (2017). *Metode Penelitian: Kuantitatif, Kualitatif dan Penelitian Gabungan*. Kencana.