

## **The Role of Malay Literature in the Shaping of Nation Character for Millennial Generation Through Social Media**

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### **ABSTRACT**

Indonesian people are known as friendly, polite, caring people, like to work together, and have a high tolerance as if they have disappeared. A pragmatic attitude appears and tends not to pay attention to the existing order of values and rules. This pragmatic attitude makes a society just thinking about themselves and more selfish. Everything wants to be obtained instantly and do not want to be tired. Culture of violence and social anarchism are common everywhere. Society is very easily provoked by hoax news, easily provoked emotions, rude, brutal, rational attitudes have disappeared, and more followed the passions. This condition illustrates the character of the nation is damaged and must be addressed immediately. This article offers the role of Malay literature to improve it based on social media. Social Media is very relevant to be used because as much as 91.62% of millennial generation uses cell phones. Strategies that can be carried out by the government or literary volunteers is to make websites that contain a variety of literary works. Millennials are expected to be interested in accessing the web. The character of the millennial generation is expected to change in a positive direction because literature has positive values, aesthetic, religious, and personhood.

**Keywords:** Malay Literature, Nation Character, Millennial Generation, Social Media

### **INTRODUCTION**

Indonesian people are known as friendly, polite, caring people, like to work together, and have a high tolerance as if they have disappeared. Most Indonesian people have a pragmatic attitude and tend not to pay attention to the existing order of values and rules. This pragmatic attitude makes a society just thinking about themselves and more selfish. If he wants something must be fulfilled in any way, whether harming others or breaking the rules is not so important as long as his desires are fulfilled. This pragmatic attitude resulted in the erosion of the nation's noble cultural values. Culture of violence and social anarchism are common everywhere. The value of local wisdom (polite, friendly, respectful, wise, and religious) as if eroded and reduced instant and modern lifestyle (Septiningsih, L. (2019). Society is very easily incited with hoax news, easily provoked emotions, rude, brutal, rational attitude has disappeared and more followed the passions.

The presence of social media worsens the social conditions of the community. It is recognized that the presence of social media has positive and negative impacts depending on how to use it. The positive benefits of social media can be used as a means of finding information and conveying information. However, it can have a negative impact if it is used to search for negative news and spread hoax news that can provoke the community. The use of social media has now become a necessity for people from the upper classes to the lower classes. Today's mainstream social media like Facebook, Twitter, Instagram, YouTube, and chat-based like WhatsApp, Line, Cacao Talk, Telegram, and other types will continue to develop. Social media users in Indonesia in January 2019 reached 150 million, or 56% of the total population (<https://websindo.com/indonesia-digital-2019-media-social>). According to the Global Web Index report, the use of social media every day was 180 minutes in 2018. There is an age relationship with the level of intensity of social media usage. Fernando Duarte (2019) states that the younger the population, the higher the time of use of social

media, especially in developing countries. Indonesia, as a developing country with an average length of 203 minutes online in 2018 and 195 in 2019. Generally, social media users are young or better known as the Millennial generation.

The high interaction of young people on social media will affect their attitudes. If not used wisely, it will have a negative effect. The results of research Ihsan, M. (2016) exposed to internet media negatively affect the character of students. This research shows that the use of social media (the internet) has not been used appropriately. Therefore there must be efforts on how to utilize social media positively in order to improve the character of the nation. However, if social media is used correctly, it will have a positive impact. Khairuni, N. (2016) states the positive impact of using social media to help children adapt quickly, socialize with the public, manage friendships, and help complete their tasks.

The formation of national character can be realized by optimizing the role of literature. Septiningsih, L. (2019) states that the role of literature in shaping the nation's character is quite reasonable because literature contains ethical and moral values related to life and humankind. Literature has a lot to do with divinity (religiosity), the universe (romantic), and also society (sociological) as well as about oneself (psychological). Literature can reveal many things from various aspects.

Many choices of literary works based on the genre can be used as a source in shaping national character. Saryono (2009: 52) explains the literary genre that can be used as a means to shape the nation's character, namely, a literary genre that contains values or aspects (1) literary-aesthetic, (2) humanistic, (3) ethical and moral, and (4) religious-Sufistic-Prophetic. With the literary-aesthetic value contained in literary works, it is hoped that national character can have a sense of aesthetic, beauty, elegance, and grace in thinking, saying, in daily behavior. Humanistic values contained in literary works are expected to form the Indonesian nation that has humanity's sense and value, upholds human dignity and honor. Ethical and moral values in literary works can be used as a forum for the formation of the character of the Indonesian nation in giving priority to ethics and morals in behaving or acting in everyday life. Religious-Sufistic-Prophetic values in literary works can shape the character of the Indonesian nation into a religious person, who is devoted to God Almighty in everyday life.

Indonesian literature is widely referred to from literature whose root language is based on Malay (where Indonesian is a derivative). Thus, this literature can also be interpreted as literature made in the Malay or Malay literature. Malay literature based on periods is divided into classical literature and modern literature. Classical Malay Literature is an old literature that was born in an old or traditional society that is a society that is still simple and bound by vogue. Whereas modern literature was born and developed from the culture of society and is not bound by vogue.

Literary work as the formation of national character can be done in various ways, such as through learning. However, learning is not necessarily unusual for students and is highly dependent on the teacher's ability to package literary material. Literary learning aims to make students able to understand, enjoy, and utilize literary works to develop personalities, expand life insights, increase knowledge, and language skills (Ministry of National Education, 2001). This article offers a way to deliver literary works using social media. This method is considered relevant because the millennial generation is very familiar with social media. The millennial generation is very dependent on social media. They trust more information from social media than other sources. Now it depends on how to package literary works on social media so that millennials are interested in reading and searching as well as other information available on social media.

## METHODS

The use of social media for the sake of conveying literary values to form characters does not differ much in the world of education. The use of social media in education is usually designed by teachers and aimed at certain students, while the use of social media to shape millennial generation characters is done through the provision of websites containing various Malay literary works. This website is used to search for, receive, and convey information, as well as means of literary discussion. This website will be formed and controlled by the government or literary volunteers. This web can be accessed by everyone without limited space and time. Some social media that can be used include Facebook, Twitter, Blogs, Instagram, and YouTube. The website usage mechanism is presented in Figure 1.



**Figure 1.** Mechanism of the Use of Social Media

## RESULT AND DISCUSSION

### The Nature of Literary and Character Education

Literature is a description of the social and cultural conditions of society and develops according to the conditions of life itself. Literature is usually used as a norm of life, and therefore must be inherited on to the younger generation. According to Herfanda (2008: 131), literature has a great potential to bring society towards change, including changes in character. According to Suryaman, M. (2010) literary is primarily a medium of mental and intellectual enlightenment of students that is the most crucial part in character education, such as the rise of a nation towards a better direction, strengthening the love of the motherland, as well as a source of inspiration and motivation. moral for socio-cultural changes through literacy activities so that reading culture develops.

Characters, according to Indonesia Dictionary, are psychiatric, moral, or moral characteristics that distinguish one person from another; character; personality. The character has several aspects, namely aspects in the form of goals possessed by humans in their actions; form of organization that relies on the fabric of relationships and the proportion of roles and desires (for example how human desires in working with other parties); and ethical values (Kanzunnudin, M. (2012). From an ethical aspect a person can be declared good if he meets the norms of decency (Sardjonoprijo, 1982: 86-88). Then Surya (2005) states that character or character is essentially a side personality related to the normative aspects of morality that apply, so the quality of one's character can be seen from the personal appearance that appears and compared to existing norms.

Indonesia as a nation has character, so that the boundaries of the character of the Indonesian people are the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on

norms religious, legal, karmic, cultural and cultural norms. The character of the nation will be formed from the values that exist in society and need to be inherited on to the younger generation.

### **The Role of Literature in Shaping Characters**

Literature can be a spirit for the emergence of a movement to change society, even the rise of a nation towards a better, strengthening the love of the motherland, as well as a source of inspiration and motivation for moral strength for socio-cultural change from a state of decline and 'colonized' to an independent state. These spirits are the most critical part of forming character. Literary works are not only able to provide excitement and entertainment but are also able to instill and foster a sense of beauty. Literature is also able to provide mental and intellectual enlightenment. Therefore Ismail and Suryaman (2006) stated that literature must be introduced to children from an early age. The provision of literary works can also encourage the growth of literacy from the beginning. So far, literary works are generally presented in a printed form, such as books. So that literature can only be read or enjoyed by people who read the book. Literary works should be presented in exciting media and can reach all levels of society, especially for the younger generation.

Indonesian literature is inseparable from Malay literature. Malay literature consists of classical Malay literature and modern Malay literature. Classical Malay literary works are part of folklore that developed in the Malay area. Classical Malay literature is a picture of the state of the old society, which still has a simple mindset and is very much dominated by supernatural beliefs and supernatural powers — called classical Malay literature because of the language used in Malay. Classical Malay literature generally consists of poetry and prose forms. According to H.B. Jassin, poetry is a pronunciation with a feeling in which contains thought and response. While prose is a free essay (not bound by the rules contained in poetry and (<https://kbbi.web.id/prosa>). There are two forms of prose, namely old prose, and new prose. Old prose forms, including saga, fairy tale, fables, myths, legends, stories, sage, history or genealogy, and sequential stories, while new prose forms include: romance, novel, short story, history, criticism, review, and essay, while poetry consists of spells, thimbles, Talibun, poetry, gurindam, rhymes, karmina, poetry, stanza, and sonnets. Poetry and prose generally contain values, moral messages, character attitudes, beauty, entertainment, history, and vogue, all of which can be used to shape the character of the millennial generation. Initially, the literary form was folklore that was conveyed orally by word of mouth and was inherited down through generations; now folklore is written and published into books, like short stories or novels (A. Ikram, 1991; 220).

The characteristics and elements that exist in classical Malay literature are (1) the name of the creator is usually unknown (anonymous), (2) develops statically and is bound by standard rules, especially in the form of poetry, (3) the use of the language is filled with expressions, proverbs, and figure of speech, (4) the dissemination is delivered verbally because writing culture has not yet developed, and (5) the story has changed a lot and has many versions because it is spoken verbally.

### **The Use of Social Media to Deliver Literature**

Delivery of literature to the younger generation so far through formal education. Literature is taught in Indonesian subjects. However, literary learning has not received an appropriate portion. Literature has been treated "unfairly" at all levels of education. Literature is only seen as a lesson for pleasure and does not have the potential to shape character. Then the attitude of teachers and students is less appreciative of literature so that the teaching of literature is ignored. The Ministry of National Education (2011: 59) states that the presentation of literary teaching only meets the demands of the curriculum, is dry, lacks life, and tends to have less place in the hearts of students. The teaching of literature in various levels of education has so far been considered less important and is characterized by teachers, especially teachers whose knowledge and appreciation (and culture) are low. The essence

of the aim of teaching literature is to foster the skills, love and appreciation of students for Indonesian language and literature as a cultural heritage. However, the teaching of literature has problems both from the ability of teachers, limited time, and the use of media teaching literature that has not been able to encourage the interests of students to study literature. In addition, what is conveyed by teachers is still up to the outside skin, so students cannot enjoy the value content in literary works.

In this article, the solution offered is to use social media as a forum for delivering literary works to students. Students currently belong to the millennial generation group. Howe and William Strauss in 1991 divided generations based on the similarity of birth spans and the similarity of historical events.

**Tabel 1. Generation Grouping**

Sumber		Label			
Tapscott (1988)	-	Baby Boom Generation (1946-1964)	Generation X (1965-1975)	Digital Generation (1976-2000)	-
Howe & Strauss (2000)	Silent Generation (1925-1943)	Boom Generation (1943-1960)	13 <sup>th</sup> Generation (1961-1981)	Millineal Generation (1982-2000)	-
Zemke et al (2000)	Veterans (1922-1943)	Baby Boomers (1943-1960)	Gen-Xers (1960-1980)	Nexters (1980-2000)	-
Lancaster & Stillman (2000)	Traditionalist (1900-1945)	Baby Boomers (1946-1964)	Generation Xers	Generation Y	-
Martin & Tulgan (2002)	Silent Generation (1925-1942)	Baby Boomers (1946-1964)	Generations X (1965-1977)	Millinials (9181-1999)	-
Oblinger & Oblinger (2005)	Maataures (<1946)	Baby Boomers (1947-1964)	Generation Xers (1965-1980)	Gen-Y/NetGen (1981-1995)	Post Millinials (1955-present)

**Source :** Theoretical Review; Generation of Difference Theory by Yanuar Surya Putra (2016)

Millennial generation is the population born between 1980 and 2000. Previous generation there were Generation X born between 1960-1979, and an earlier generation called Veterans and Baby Booms born before 1960. Millennial generation traits are the generation of adaptation and higher technological ability than the previous generation. This generation is very familiar with the use of information technology such as cell phones, computers, and the internet. The use of cellular phones / Wireless in 2017 the millennial generation reached 91.62 percent. This percentage is much higher when compared to Generation X which is 77.02 percent and Baby boomers and veterans are only 43.72 percent. (Statistik, B. P. (2018).

The use of social media in education has been widely carried out. For example, Aspari, A. (2016) uses social media as a learning medium, and the results are very effective and efficient in spreading and absorbing information about languages from various groups or regions. The use of social media in learning is a learning innovation that adapts to students. Irwandani, I., & Juariyah, S. (2016) stated that Instagram social media could be used as alternative learning because it can be accessed anytime and anywhere.

The use of social media in disseminating literature is aimed at overcoming problems such as the inability of teachers to package material, the use of exciting media, overcoming the limitations of time for teaching literature because it is included in Indonesian subjects. Models offered to include:

1. The government provides a website such as Ruangguru, which provides various literary works. This website can be accessed for free through social media such as Facebook, Twitter, Instagram, and YouTube. Prose content provided in the form of saga, history, stories, fairy tales, and series of stories, romance, novels, short stories, history, criticism, reviews, and essays. While poetry consists of mantras, thimbles, Talibun, seloka, gurindam, pantun, karmina, poetry, stanza, and

sonnets. Poetry and prose generally contain values, moral messages, character attitudes, beauty, entertainment, history, and vogue.

## 2. Literary volunteers provide the website

Websites that are created must be interactive and provide features for discussion forums based on age groups or types of literature of interest. The appearance of the website must be designed in such a way as to stimulate the interest of young people to learn. The teachers can also use this website to help their learning

## CONCLUSION

The Indonesian people were known as friendly, polite, caring people, like to work together and had a high tolerance. However, today most Indonesian people have a pragmatic attitude and tend not to pay attention to the existing order of values and rules. This pragmatic attitude makes society just thinking about themselves and more selfish. Everything wants to be obtained instantly and do not want to be tired. This pragmatic attitude resulted in the erosion of the nation's noble cultural values. Culture of violence and social anarchism are common everywhere. Society is very easily provoked by hoax news, easily provoked emotions, rude, brutal, rational attitudes have disappeared, and more followed the passions. This condition illustrates the character of the nation is damaged and must be addressed immediately. The solution offered is to utilize Malay literature to improve the character of the nation, especially the social media-based millennial generation. Social media is very relevant to be used because as much as 91.62% of millennial generation uses cell phones. To realize this, further study is needed on how to implement it to be effective.

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