

# Study of Literary Arts Education by Applying Basic Technique Learning Media of "Masatua" Bali

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**Abstract:** The existence of application media can facilitate the learning system, because it can be used anytime and anywhere. All of this can affect the learning outcomes of students, especially in the field of Balinese past (telling *satua* Bali or Balinese fairy tales or stories). This paper aims to find out the study of interdisciplinary science contained in art and literature education (the *Satua* Bali) through the application of learning media on the basic techniques of the Balinese past. The method used in this study is a descriptive qualitative approach method. A qualitative approach is in the form of expressions, sentences and descriptions of form, aesthetics and meaning in *satua* Bali, as well as other scientific studies contained in *satua* Bali. *Masatua* Bali lessons are very important to be instilled in students, because indirectly they can learn various other scientific studies through *satua* Bali. The lack of utilization of instructional technology media is also one of the triggers for students' lack of interest in learning Balinese past which will certainly affect student outcomes.

**Keywords:** Balinese fairy tales, interdisciplinary science, learning technology, *satua* Bali, student

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## Introduction

Advances in information technology affect learning media very rapidly. Beginning with *mesatua* (telling fairy tales) as an entertainment story for children before going to sleep, as a medium for learning orally. Then continued with the learning media by drawing fairy tales which were traditionally developed in the 1930s by the painter Pita Maha, then the method of learning to draw freely by the Penestanan children, Ubud by Arie Smit (Karja, 2019). Given the significance of the values contained in *satua* Bali (Balinese fairy tales), the Bali Provincial Education Office, on 4 February 2023 held a competition to draw *Satua* Bali which was attended by children from cities/districts in Bali (Karja, 2023).

Along with the times, students have started to use a technological medium in the learning process, one of which is a smartphone, the use of smartphones in the learning process can make it easier for students to find information related to learning. Besides being able to facilitate the learning process, smartphones can also attract students' interest to be more enthusiastic about participating in the learning process, because smartphones have provided various forms of applications, one of which is a learning application which is very helpful for the education sector. The use of learning applications in the form of smartphones as

learning media is realized to be very helpful for learning activities both in the classroom and outside the classroom.

The existence of learning application media can facilitate the learning system, because its use can be used anytime and anywhere which can affect student learning outcomes. The teaching and learning process must also touch on three domains, namely attitudes, knowledge, and skills. During learning educators must be able to encourage students to think critically, analytically, and appropriately in identifying, understanding, solving problems, and applying learning material. Learning outcomes are the ultimate goal of carrying out learning activities in schools, which can be improved through conscious effort that is carried out systematically leading to positive changes which are then called the learning process. The results of this assessment and evaluation are feedback to find out how far the teaching and learning process has been carried out, especially in Balinese learning.

*Satua* Bali is a variety of traditional oral literature that grows and develops in Balinese society. Suteja (2008: 302) states that, *Satua* Bali is not just a tradition of solace, but is able to become a topic of education and educate in various situations, especially education in the non-formal and informal sense. Such an important cultural position in people's lives requires culture to be a source of value in cultural education and national character (Faturrahman, 2012: 49). The thing that can be done to preserve *Satua* Bali so that its existence is maintained is that *Satua* Bali needs to be instilled in early childhood. Because remembering the moral values contained in *Satua* Bali is very good for the formation of children's character and can also instill a sense of respect for local culture and habits in children.

Based on the observations of researchers at various elementary schools in the Pejeng Kawan Village environment related to Balinese parenting learning, the researchers focused on examining more deeply the Balinese childhood learning at Sekolah Dasar (SD or elementary school) 2 Pejeng Kawan. *Masatua* Bali learning at the school is applied to Balinese language and literature subjects. SD Negeri 2 Pejeng Kawan is one of the schools that still applies Balinese learning using conventional methods.

Ni Putu Suastini, a teacher of Balinese language and literature at SD Negeri 2 Pejeng Kawan, stated that:

"Balinese old learning, especially in class V, I still use the lecture method. But most students are less enthusiastic in participating in learning. Sometimes some are sleepy and some even daydream, so there is a lack of reciprocity from students. So this affects the learning outcomes of students, especially Balinese parents who do not meet the standards set by educators. It is hoped that with the application of the Balinese basic techniques, students will be more enthusiastic about participating in learning" (interview 1 May 2023).

Based on the results of interviews with Suastini as a teacher of Balinese language and literature at SD Negeri 2 Pejeng Kawan, she still uses the lecture method in the Balinese learning process, so there is a lack of reciprocal responses from students. For this reason, with current technological developments, relevant learning media is urgently needed to be applied in Balinese learning, so that

students learn it more easily and are able to apply the values of character education contained in *Satua* Bali into everyday life.

The lack of utilization of instructional technology media is also one of the triggers for students' lack of interest in learning Balinese past which will certainly affect student outcomes. Looking at the learning outcomes of Balinese seniors at SD Negeri 2 Pejeng Kawan, after the researchers made further observations that the learning outcomes of Balinese senior students did not meet the specified standards. There is a need for a new innovation related to the method or use of learning media that is relevant in Balinese learning.

The learning and learning process also requires a learning technology that can support the learning and learning process. There are many types of learning technology, one of which is in the form of learning applications. In an era like now or often called the era of the industrial revolution 4.0, everything that is desired by humans will be realized very easily, as well as in the education sector, learning technology grows and develops from educational practices and the audiovisual communication movement. Seeing this, learning technology is needed in the learning process in order to achieve the goals that have been set.

Many scholars have researched about Bali, including Arsini (2020), Eliyani et al., (2023), Margunayasa & Riastini (2021), Puspasari et al., (2013), and Puspasari et al., (2019). The reality is that no one discusses the study of literary arts education by applying basic technique learning media of "*masatua*" Bali. That is why this research is relevant and significant.

This paper aims to find out the interdisciplinary studies contained in art and literature education (*Satua* Bali) through the application of learning media on the basic techniques of *Masatua* Bali. Based on the explanation above, this paper is very interesting to study, which later is expected to be a reflection or guideline in the Balinese old learning process, as well as being able to provide brainstorming related to other interdisciplinary studies that can be learned through the Balinese past

## **Methodology**

The method used in this research is a qualitative approach with a descriptive research type. A qualitative approach is in the form of expressions, sentences and descriptions of form, aesthetics and meaning in *Satua* Bali, as well as other scientific studies contained in *Satua* Bali. Descriptive method is an activity that includes data collection in order to test hypotheses or answer questions concerning the ongoing state of one research subject. The main objective in using this method is to describe the nature of a condition that is temporarily running at the time the research is being conducted and examine the causes of a particular symptom, while this type of research is a type of experimental research that aims to find the level of change of a variable in relation to other variables so that can be resolved.

In this study, the authors obtained data from artists in charge of the *Satua* Bali and teachers or educators at SD Negeri 2 Pejeng Kawan as one of the informants or resource persons who are in accordance with their fields of research, but do not rule out the possibility that there are other informants as

supporting informants. Secondary data is a source that does not directly provide data to data collectors, for example through other people or through documents. The secondary data that the authors use in this research is a study of documents or written sources in the form of books, previous research, and other written sources.

The data collection technique that the researchers used in this study was a library study of document studies at research sites related to research variables in the form of research photo data and research locations. Observations were made by participating in classroom learning carried out or attended by respondents. Researchers participate in the activities of respondents but not fully. The interview technique is a method used to obtain data by conducting direct interviews with informants.

## **Results and discussion**

Satua Bali is included in the scope of oral Balinese literature in the form of prose which in literary terminology is called a fairy tale. Etymologically, the word satua according to the speech language of the Balinese people can mean to speak or tell stories. Satua Bali are generally in oral form, but recently, for the sake of their preservation, they have been transcribed into Satua Bali texts which are kept in Gedong Kirtya Singaraja, Bali. According to Bagus (1979: 13), traditional Balinese literature when viewed from the form of presentation can be divided into; oral literature, and written literature. Satua Bali can also be classified into fables, legends, and myths, for example, some tell about the ready (chicken character), lutung (monkey character), humorous tales and some others. Each fairy tale has several variations that differ according to the place and the storyteller. Therefore, the fairy tales are delivered orally, so these fairy tales have a distinctive style, different from written literary styles.

Masatua Bali learning is still being implemented at SD Negeri 2 Pejeng Kawan, friends, apart from aiming to foster character values for students, it also aims to produce outstanding students, one of which is through the Masatua Bali competition. Balinese fairy tales competitions are held every year, such as Student Art Sports Week (PORSENIJAR) competitions, Bali Arts Festival (PKB), sub-district and district level competitions). Seeing the conditions on the ground like that, so there is a need for special guidance from the supervising teacher at the school to train the abilities of students in the field of Balinese elders. The application of learning the basic techniques of Masatua Bali is expected to be able to increase knowledge and make it easier for students to learn Masatua Bali. Remembering the old Balinese lessons is very important to be instilled in students, because indirectly we can learn various other knowledge through Satua Bali.

Interdisciplinary studies that can be linked to this research include studies of philosophy, anthropology of literature and learning technology. Philosophy of

science provides strength for the development and progress of a science and at the same time the moral values contained in every science at the level of ontology, epistemology and axiology. Each type of knowledge certainly has specific characteristics to answer what (ontology), how (epistemology), and for what (axiology) a science is structured (Mudana, 2020). Literary anthropology is a theory or study of literature that examines the relationship between literature and culture, especially to observe how literature is used daily as a tool in social action. The study of literary anthropology is to examine the structure of literature (novels, short stories, poetry, drama, folklore) and then relate it to the concept or context of the socio-cultural situation.

### *Learning Media Application of Masatua Bali Basic Techniques*

Seeing the problems in the field, after the authors made observations related to Balinese learning in several elementary schools in the Pejeng Kawan Gianyar Village environment, especially at SD Negeri 2 Pejeng Kawan, students found that students were less enthusiastic about participating in the learning process. Because educators at these schools still use conventional learning methods, this causes students to pay less attention and often fall asleep. Besides that, educators also do not understand how the basic techniques of Masatua Bali actually work. Therefore it is necessary to develop teaching materials to support the Balinese learning process. Seeing this, the authors are interested in developing digital teaching materials in the form of a media application for learning basic Balinese old techniques, to increase students' interest in the learning process for Balinese fairy tales in the form of a media application for learning basic Balinese old techniques. In addition, students can find out about other scientific studies contained in Satua Bali.

This product is a learning medium in the form of an Android-based learning application, which contains profiles of designers and resource persons, material and videos on basic Balinese old techniques, as well as quizzes in the form of objective and practical questions. As an evaluation material to determine the understanding and skills of students in presenting Satua Bali after learning to use the application. This learning media is in the form of a video containing a demonstration of the Masatua Bali, writing in the form of an explanation of the basic techniques of the Masatua Bali, and combined with the narrator's voice to make it easier to explain the presentation of the Masatua Bali technique. The eleven sub-materials are described in accordance with the contents of the Masatua Bali basic technique learning application, including (a) the main menu, (b) sub-profiles of creators and resource persons, (c) Masatua Bali definition sub-material, (d) language or vocal sub-material, (e) body movement sub-material, (f) expression and appreciation sub-material, (g) material mastery sub-material,

(h) message or mandate sub-material, (i) Masatua Bali sub-performance as a whole, (j) unit list sub-group Bali, (k) sub questions, will be presented as follows;

a). Main course

In the main sub there is a display of the contents of the Masatua Bali Basic Engineering application, then in the upper left corner contains the ISI Denpasar logo and in the upper right corner contains a user profile photo. It contains female and male character models that cover their hands, and below is a list of materials that are described in the application. Like; Masatua Bali definition material, language and vocal material, body movement material, expression and appreciation material, material mastery material, message or mandate material, mesatua appearance, collection of Satua Bali lists, and questions.



[Source: Dewi & Karja, 2023]

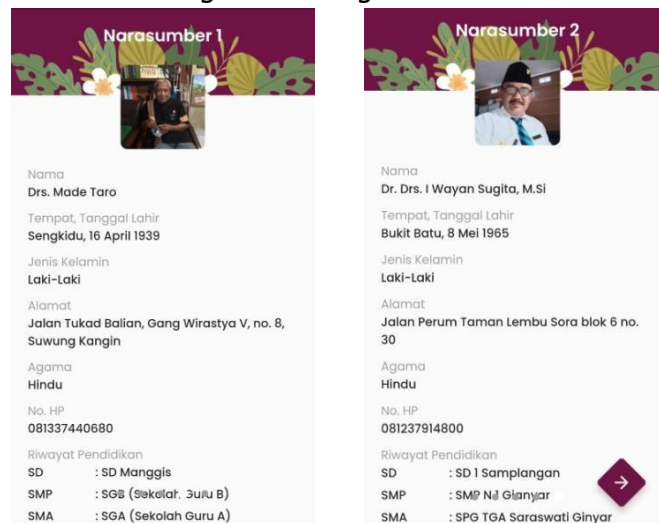
Figure 1. The main sub menu in the Masatua Bali Basic Technique application

b). Sub Profiles

In the sub profile section there are three profiles, the profile of the Masatua Bali Basic Engineering application designer and the profile of the resource person. The profile section contains photos and biodata from the designer and resource person.



[Source: Dewi & Karja, 2023]  
Figure 2. Designer Profile



[Source: Dewi & Karja, 2023]  
Figure 3. Resource People Profile

### c). Masatua Bali Sub-Definition

In the sub chapter on the definition of Masatua Bali, a description of the meaning of Masatua Bali and the language used in Masatua Bali is displayed. As for Balinese, according to the type of presentation, it can be divided into two types (oral literature and written literature). Likewise, it is explained about the function of the Satua Bali.



[Source: Dewi & Karja, 2023]

Figure 4. Sub-definition of masatua in the application of the Masatua Bali Basic Technique

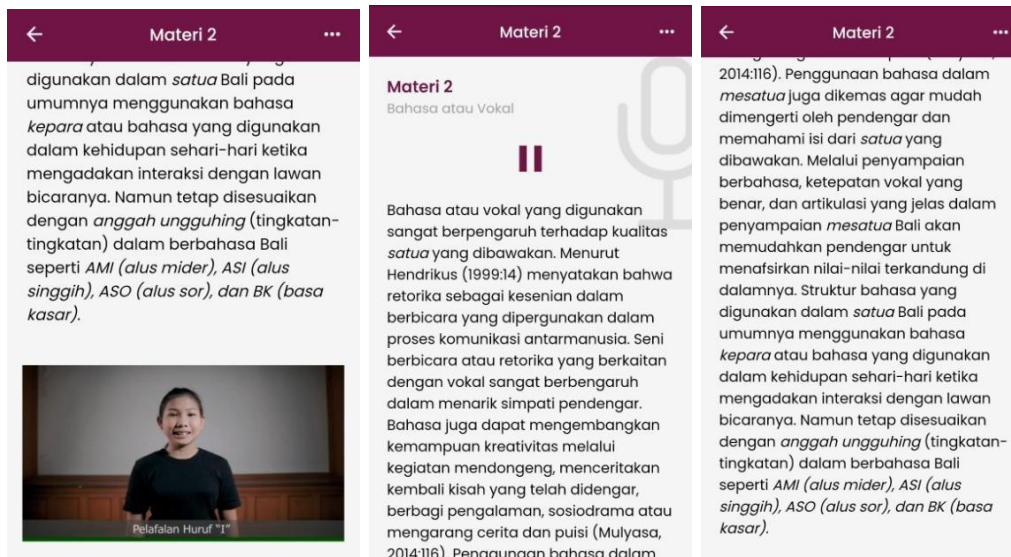
#### d). Sub Language or Vowel

The language or vowel sub-chapter contains language or vowel definitions followed by a video menu option on how to practice language or vocal techniques. Then it is also equipped with voice dubbing which functions to clarify the material, because seeing the ability of students to capture material varies. For students who understand material more quickly through the sense of sight, options are provided in the form of text images and for students who understand more quickly with the sense of hearing, this is done by pressing the speaker tolls.

The language or vocal techniques used greatly influence the quality of the units delivered. The art of speaking or rhetoric is very influential in attracting listeners' sympathy, because what is conveyed can be amazing and interesting. Being a storyteller is closely related to the science of rhetoric or the science of speaking. The art of rhetoric is able to attract listeners' sympathy, because what is expressed sounds very interesting and easy to understand. This is inseparable from the use of the language used, as well as in fairy tales the language used is also packaged so that listeners can easily understand the contents of the units being delivered. Through language delivery, correct vocal accuracy, and clear articulation in the delivery of Masatua Bali, it can make it easier for listeners to interpret the values contained therein.

The language structure used in Satua Bali generally uses kepara language or the language used in everyday life in interacting with the interlocutor. This is still adjusted to the anggah ungguhing (procedures) in Balinese such as AMI (alus mider), ASI (alus singgih), ASO (alus sor), and BK (basa kasar).





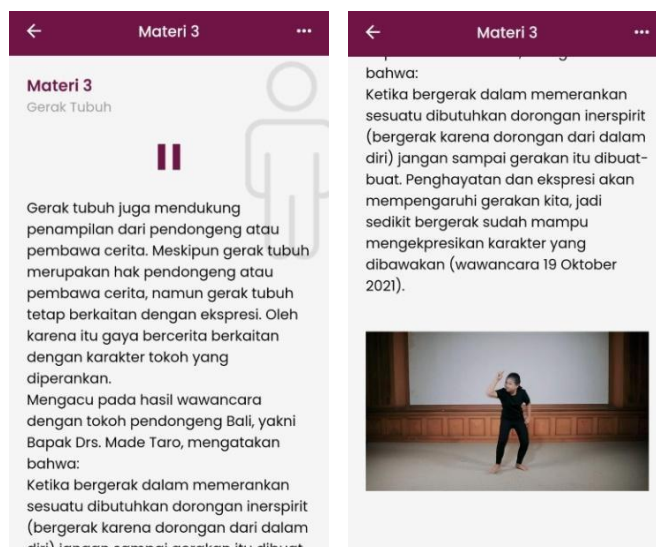
[Source: Dewi & Karja, 2023]

Figure 5. Sub language or vocals in the Masatua Basic Technique application

#### e). Sub Body Movement

The body movements sub-chapter contains the definition of gestures followed by a video menu option on how to practice gesture techniques. Then it is also equipped with sound dubbing which functions to clarify the material, because it sees the ability of students to capture material both through the sense of sight and the sense of hearing. So if the student is more dominant in the sense of sight, then he will choose material in the form of text images. Vice versa if the student is more dominant in the sense of hearing, then he can choose material by pressing the speaker buttons.

Gesture techniques also support the appearance of the storyteller or story teller. Even though gestures are the right of the storyteller or story teller, gestures are still related to expression, don't make movements artificial. Therefore, the style of storytelling is related to the character of the character played.



[Source: Dewi & Karja, 2023]

Figure 6. Sub-gestures in the application of the Masatua Basic Technique

#### f). Sub Expression or Understanding

The expression or appreciation sub-chapter contains the definition of expression or appreciation which is followed by a video menu option that contains instructions on how to practice expression or appreciation techniques. Then it is also equipped with voice dubbing which functions to clarify material that can be suppressed on speaker tolls.

The technique of expression involves the inclusion of the story characters into the soul of the storyteller, so that what the storyteller says does not represent himself, but represents the required character. This expression is used to express how the characters are hard, soft, funny, innocent. Appreciation concerns the ability to present a play, so that it can touch the taste of art connoisseurs. When telling a story the most important thing is wirasa (understanding). Because after we really appreciate the character of the character being played, automatically the wiraga, wirama, and mastery of the material flow according to the storyline.



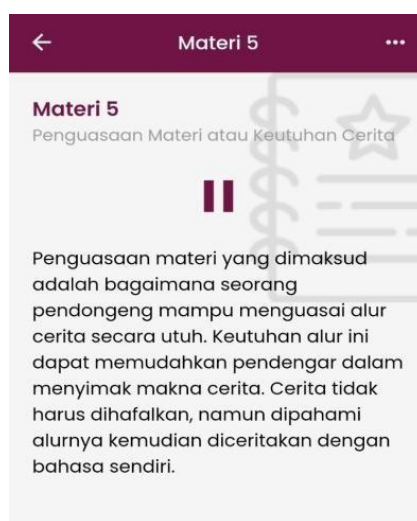
[Source: Dewi & Karja, 2023]

Figure 7. Sub-expression or appreciation of the application Masatua Bali Basic Techniques

g). Sub Mastery of Materials

In the mastery of the material displays a description of the mastery of the material. Explain how important mastery of the material is in conveying a story or fairy tale. Mastery of the material must really be mastered by the storyteller, so that listeners can more easily grasp the meaning contained in the story.

The material mastery technique in question is how a storyteller is able to master the storyline as a whole. The integrity of this plot can make it easier for listeners to understand the meaning of the story. Stories do not have to be memorized, but understand the plot and then tell it in their own language.



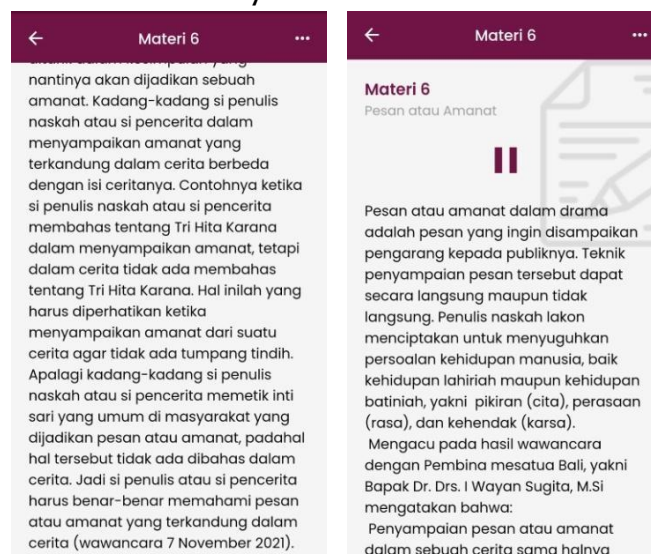
[Source: Dewi & Karja, 2023]

Figure 8. Sub mastery of the material in the Masatua Basic Technique application

#### h). Sub Message or Mandate

This sub displays a description of the message or mandate that explains the things that must be considered in conveying a message or message in a story before it is conveyed to the public.

The message or message technique in drama is the message that the author wants to convey to the public. The technique of conveying the message can be directly or indirectly. The scriptwriter creates to present the problems of human life, both outer and inner life, namely thoughts (*cita*), feelings (*rasa*), and will (*karsa*). The delivery of messages contained in a story must really be adapted to the meaning contained in the story.



[Source: Dewi & Karja, 2023]

Figure 9. Sub-expression or appreciation of the Masatua Bali Basic Technique application

#### i). Overall Masatua Bali Sub Appearance

In the Masatua Bali performance sub-chapter as a whole, it presents the Masatua video as a whole to be used as a reflection after students learn the basic Masatua Bali techniques that have been presented in the previous menu.

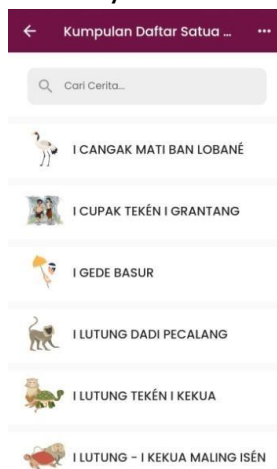


[Source: Dewi & Karja, 2023]

Figure 10. Sub appearance of Masatua Bali as a whole

#### j). Bali Satua List Sub Collection

In the Bali unit list subset, several Satua Bali lists are displayed. In this menu students can choose the story as desired as material for learning.



[Source: Dewi & Karja, 2023]

Figure 11. Sub-set of Bali unit lists in the application Masatua Bali Basic Techniques

#### k). Sub Question

In the sub-question section, there are two types of questions, namely objective questions and practical questions. The sub questions are equipped with scores, so that students are able to measure their potential after and before learning the Masatua Bali technique through the Masatua Bali basic technique learning application.

The image shows two side-by-side screenshots of a mobile application interface. The left screenshot is titled 'Soal Praktek' and contains instructions in Indonesian: 'Silahkan mempelajari teknik dasar mesatua Bali yang sudah dipaparkan! Kemudian dipraktikkan dengan memilih judul cerita pada menu sebelumnya. Setelah dipelajari kemudian upload videonya berupa link pada menu dibawah!'. Below the instructions are input fields for 'Kode Pelajaran', 'Link Video Youtube', and 'Catatan', followed by a 'Kirim' button. The right screenshot is titled 'Soal Objektif' and contains the question: 'Istilah yang digunakan untuk menyebut sebuah aktivitas bercerita yang umumnya dilakukan oleh orang Bali disebut...'. Below the question are four radio button options: 'Mesatua', 'Mendongeng', 'Bercerita', and 'Berpuisi'. A right-pointing arrow is visible at the bottom right of this screen.

[Source: Dewi & Karja, 2023]

Figure 12. Masatua Bali Basic Technique Sub Questions

### *Multi-disciplinary Approach in the Application of Masatua Bali Learning Media*

The connection between old Balinese learning and the concept of philosophy of art education can be seen in the old Balinese cultural tradition if it is related to aspects of ontology, epistemology, and axiology in accordance with the concept of philosophy of art education, as follows.

In language, ontology comes from the Greek word origin is "Ontos" and "Logos". Ontos is "that which exists" while Logos is "knowledge". Simply put, ontology is the science that talks about what exists. In terms, ontology is a branch of philosophy that deals with the nature of life about an existence which includes the existence of everything that exists and that may exist.

Learning the Balinese past when viewed from the ontology aspect is that the Balinese past learning is a tradition of telling stories or storytelling originating from Bali. In ancient times, this Balinese tradition was carried out to put children to sleep at night. In ancient times, the Masatua Bali tradition was carried out by parents or grandparents.

In language, epistemology comes from the Greek word Episteme means "knowledge" and logos means "science". In terms, epistemology is a science that examines the sources of knowledge, methods, structures, and whether or not that knowledge is true. If learning Masatua Bali is seen from an epistemological aspect, that is through learning Masatua Bali we will gain knowledge in the form of knowing various Satua Bali stories, knowing the meaning contained in Satua Bali stories, knowing the educational values contained in Satua Bali stories, and knowing how to the characteristics of the Balinese past learning.

Axiology comes from the Greek words axion which means value and logos which means knowledge. Simply put, axiology is the science of values. Axiology basically talks about the relationship between knowledge and values, whether science is value-free and whether science is value-bound. Because it relates to

values, axiology relates to good and bad, relates to appropriate or inappropriate, inappropriate or inappropriate. Based on the knowledge gained from learning the Balinese past, we can understand and practice the meaning and values of character education contained in the Satua Bali story in everyday life.

The connection between the learning of the Masatua Bali and the philosophy of action can be seen in ethics and aesthetics. Ethics is a branch that talks about morals and human actions. Whether it's a good deed or a bad perputan. The term ethics is simply defined as the manners and manners carried by a person. This branch of philosophy that studies ethics also has another branch of science that specifically studies it, namely behavioral psychology.

Aesthetics in the branches of philosophy is touted as the philosophy of beauty or the philosophy of beauty. Where is the science that studies and talks about the beauty of an attitude or non-attitude. Learning the Balinese past with aesthetics and ethics is expected to be able to instill the essential values of character, morality and ethics that are in touch with human problems and various things slowly and indirectly.

The most effective unit is one that can efficiently and honestly interpret aspects of the human condition. It is in this connection that the content of the unit tries to present and interpret it in its own way, perhaps in the form of a funny story or a story about life in a world far away or perhaps it also resembles a social portrait wrapped in aesthetic value. It is these aesthetic values that make literature able to infiltrate far deeper to the ends of conscience and even to the bottom of humanity.

### *Approach to the Study of Literary Anthropology*

Literary anthropology is the last link in interdisciplinary analysis. Literary anthropology is as if a combination of psychological and sociological analysis, as a sociopsychological orientation. In a broader sense, literary anthropology implies the role of literature to promote cultural diversity. In short, even though literary anthropology is the latest developing discipline, it does not rule out the possibility that this science has the greatest relevance.

Literary anthropology is a theory or literary study that examines the relationship between literature and culture, especially to observe how literature is used daily as a tool in social action. The study of literary anthropology is to examine the structure of literature, both oral and written literature (novels, short stories, poetry, drama, Satua Bali, folklore) and then relates it to the concept or context of the socio-cultural situation. The literary anthropological approach tends to be applied with long-term observations. The presence of the study of literary anthropology is one of the efforts to trace the relationship of universal cultural elements in a literary work.

Literary anthropology is used as an approach in this research. Anthropology is the study of science that explores the relationship between humans and culture (culture). Furthermore, it has developed into literary anthropology, namely the interdiscipline between literature and anthropology in which it raises questions about the relevance of anthropological aspects to literature. Thus, the literary anthropology approach is an analysis and understanding of literary works, especially the Balinese period in relation to cultural elements (Ratna, 2011: 31). Therefore it is clear that literary works are the dominant elements, while anthropological elements are complementary. As a relatively new interdisciplinary science, literary anthropology has characteristics related to culture, intensity in the past and insensitivity to content. The literary anthropology approach looks at it in terms of its intrinsic aspects, namely in works that contain themes, messages, worldviews, and values of human life, culture in general, especially those related to the past (Ratna, 2011: 46). These intrinsic aspects are manifested through language, language style, and certain points of view (first and third person), and the composition of the story as a whole.

In line with the opinion above, Endraswara (2013: 107) states that literary anthropological research can focus on two things. First, researching ethnographic writings with a literary smell to see their aesthetics. Second, examine literary works from an ethnographic point of view, namely to look at the cultural aspects of society. Thus, apart from examining the literary aspects of ethnographic writings, the focus of literary anthropology is to study the cultural aspects of society in literary texts. We can see the ethnographic aspect of writing in the oral literature of Satua Bali when viewed from the aesthetic value, starting from the way the contents of the story are conveyed, in which joke accents can be added to the storytelling to attract listeners' interest. Then it can be seen from the type of story told, the language used, the expression of the story teller when playing the character, and the body movement of the story teller when playing the character.

The second aspect of literary works is from an ethnographic point of view, namely to look at the cultural aspects of society in the oral literature of the old Balinese. Balinese ancient culture has become a hereditary culture in Balinese society. Masatua Bali culture has existed since ancient times, in ancient times the Masatua Bali tradition was passed on orally by grandparents or parents. However, nowadays it is rare for parents to tell Balinese stories to their children, this is due to the busyness of their respective parents. They prefer to give their children gadgets rather than telling about Bali. Even though Satua Bali is full of moral teachings, which can be used as a reflection in instilling character education in children. Seeing this, there needs to be a new innovation to restore



the old Balinese tradition, one of which is by creating technology-based learning media. Because today's children tend to prefer playing gadgets rather than reading or listening to Satua Bali. It is necessary to develop technology-based learning media, so that it can attract children's interest in learning Balinese past through their gadgets. So that the old traditions of Bali are not extinct among Balinese people.

According to Endraswara (2013: 60), an anthropological analysis of literature should reveal various things, including the following. (1) Past habits that are repeated over and over again in a literary creation, (2) Revealing the roots of tradition or subculture and beliefs reflected in literary works, (3) Research can be directed at aspects of ethnographic literary connoisseurs, why are they so obediently carry out the messages contained in literary works, (4) Researchers pay attention to how the process of inheritance of traditional literature from time to time, (5) Research is directed at ethnographic or cultural elements of society surrounding literary works, (6) Research on symbols -a symbol of mythology and the mindset of society.

From the description above, the author examines Satua Bali oral literature using literary anthropology, which reveals past habits that are repeated over and over again in Satua Bali oral literature, and reveals how the process of inheriting traditional Masatua Bali literature from time to time. Revealing past habits that are still repeated in a literary creation in the Balinese past, past habits in Balinese that are still often spoken today are when there are questions from the listeners that cannot be answered by the storyteller then the answer will be "want to start keto" meaning "that's right".

The researchers paid attention to how the process of inheriting traditional literature from time to time, regarding the inheritance system of the Masatua Bali tradition, can be seen from the culture of the first (oral) period of Masatua Bali. In this era, the inheritance of masatua makes parents the main actors in Masatua Bali. In ancient times, the Balinese elders were passed down orally from generation to generation by our parents. In the past, Satua Bali was used to lull children to sleep or as a bedtime story told by their parents or grandparents. The parents convey the fairy tale (satua) orally through narration and chanting songs in the local Balinese language with pupuhs starting from pupuh ginada, pupuh ginanti, pupuh pucung, pupuh sinom to pupuh semarandana and others that are unique and interesting to be inserted in each section the old Balinese style performed by parents and grandparents with their hoarse voices that seem to be able to bring children's imaginations.

In the second period of Balinese childhood culture (book literature, 1993-2017), the role of parents as actors in the previous period was assisted and almost replaced by teachers at school by reading fairy tales (satua) contained in

Satua Bali books and school teaching materials . This condition is felt in big cities and has also penetrated into rural areas. Starting from the revitalization of the second period of Balinese culture (book literature) several book authors collected Balinese fairy stories (satua) with the aim of introducing and disseminating the Satua Bali story, besides wanting to pick up content which mostly refers to education and also as entertainment, especially for children. With the spread of the Satua Bali book, it was hoped that students and students would be able to use and enjoy it, and they would not experience difficulties in obtaining story material, which at that time was a school assignment from Balinese Language and Literature teaching teachers.

The third period of Masatua Bali (digital visual, 2017-present), the phenomenon of change in the Masatua Bali cultural inheritance system from oral to digital visual which is loaded into social media in the form of illustrated stories (common stories) and in the form of an application of Masatua Bali basic techniques. The invention of modern technology that is all sophisticated, effective, efficient and practical greatly influences the pattern of human life which demands physical and spiritual well-being. Society lives in a situation and atmosphere of competition and a race against time. Such a situation threatens the loss of the masatua cultural tradition (storytelling) in the household which is characterized by a recreational atmosphere, two-way communication, and close relationships within the family. It was acknowledged that the old Balinese cultural tradition (storytelling) which is full of moral values and character education is still needed.

Seeing the current technological developments, relevant learning media is urgently needed to be applied in Balinese learning, so that it is easier for children to learn and be able to apply the values of character education contained in Satua Bali into everyday life. One of them is in the form of a media application for learning basic Balinese old techniques, which is expected to attract children's interest in learning and listening to Balinese stories. This learning application can save time because it can be accessed anywhere and anytime.

### *Learning Technology Science Study Approach*

The world of education is currently required to develop a learning approach in accordance with the dynamics of Indonesian education, which is rooted in the 1945 Constitution and Law number 20 of 2003 which is rooted in religious values, Indonesian national culture and responsive to the demands of the times and in accordance with science and technology development. The main purpose of learning technology is as a problem solver in learning, and learning technology as software in which there are systematic ways to solve problems because of the sophistication of technology. In learning technology can solve problems related

to the learning process and can be a real guideline of learning resources that can be referred to for learning. Learning technology can improve the quality of learning, in technology-based learning can run effectively and in control, here the educator is not only a teacher but also a facilitator learning for students.

Improvements in technology in the world of education have a positive influence and also provide choices to improve the learning process and also students need to get general information and also multimedia facilities that can provide interesting, creative, innovative, visual and interactive learning. With the rapid development of technology, the internet can become a learning center using this technology, learning is done using the regular internet or it can be called technology or web learning.

The existence of the development of instructional technology media in the realm of education is very influential on student learning outcomes. One example is the development of a media application for learning basic Balinese old techniques. With this application, it can attract students' interest in learning Balinese culture, because with this application students can study anywhere and anytime. Then, with the application of learning media for basic Balinese old techniques, educators and educational institutions can use them as guidelines or new teaching materials to achieve predetermined educational goals.

## Conclusion

The existence of learning application media can facilitate the learning system, because its use can be used anytime and anywhere which can affect student learning outcomes. The lack of utilization of instructional technology media is also one of the triggers for students' lack of interest in learning Balinese past which will certainly affect student outcomes. Seeing this, the authors are interested in developing digital teaching materials in the form of a media application for learning basic Balinese old techniques, to increase students' interest in the learning process for Balinese fairy tales in the form of a media application for learning basic Balinese old techniques. In addition, students can find out about other scientific studies contained in *Satua* Bali. This product is a learning medium in the form of an Android-based learning application, which contains profiles of designers and resource persons, material and videos on basic Balinese old techniques, as well as quizzes in the form of objective and practical questions. As an evaluation material to determine the understanding and skills of students in presenting *Satua* Bali after learning to use the application. This learning media is in the form of a video containing a demonstration of the *Masatua* Bali, writing in the form of an explanation of the basic techniques of the *Masatua* Bali, and combined with the narrator's voice to make it easier to explain the presentation of the *Masatua* Bali technique.

The application of learning the basic techniques of *Masatua* Bali is expected to be able to increase knowledge and make it easier for students to learn *Masatua*

Bali. Remembering the old Balinese lessons is very important to be instilled in students, because indirectly we can learn various other knowledge through *Satua Bali*. Multidisciplinary scientific studies that can be linked to this research include studies of philosophy, anthropology of literature and learning technology. This paper aims to find out the interdisciplinary studies contained in art and literature education (*Satua Bali*) through the application of learning media on the basic techniques of *Masatua Bali*.

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