

# Teaching Materials for Reading Folklore Using Character Education to Build Critical Literary Culture

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**Abstract**— This research is a qualitative research on the need for teaching materials to read folklore with character education to build a critical literacy culture for students. Based on the needs analysis of the need for teaching materials to read folklore with character education to build a critical literacy culture for students, students expect the teaching materials to be in accordance with the feasibility standards of teaching materials which include (1) learning aspects of reading folklore, (2) aspects of material needs teach reading folklore, (3) aspects of the need for content of teaching material, (4) aspects of presentation of teaching material, (5) aspects of the needs of character education values in teaching material reading folklore, (6) aspects of the need to present teaching material reading folklore, (7) aspects of linguistic needs and supporting illustrations of teaching material reading folklore, (8) aspects of physical needs / graphic comprehension of teaching material reading folklore.

**Index Terms**— Teaching materials, reading folklore, character education, critical literacy

## 1 INTRODUCTION

Critical literacy is guided by critical discourse that believes that there are actually certain interests behind the text. For example in the folklore of Malin Kundang, a child is cursed to be a stone of disobedience to his mother. Indeed, revealing social practices in literary texts can be realized in reading literary works. As expressed by Zulaeha (2008) that studying literature is learning to respect human beings and their human values. Studying literature includes learning to read literature. Reading literary works is not easy (Teeuw 1983), because reading literary works is a process of creating meaning through a selective process involving various factors including the knowledge of the genre convention texts that are read and the main purpose of reading (Musthafa 2008). A good literary reading has four competencies, namely (1) understanding of literary conventions, (2) understanding of meaning, (3) understanding of the coherence convention of metaphors, and (4) understanding of unitary theme conventions (Culler in Mustafa 2008). Reading literary works at the level of critical literacy has practical benefits. It enable to understand literary texts and then to discover patterns of language that express ideas about power, social class or race. Reading literary works in critical literacy will build critical awareness for the reader regarding the material and messages in the literary text. Furthermore, Paul and Elder (2006) emphasize that critical reading is the ability to assess literary works. The assessment must use 8 basic intellectual standards, namely (1) clarity, (2) accuracy, (3) accuracy / accuracy, (4) relevance, (5) significance, (6) depth and breadth, (7) logic, and (8) impartiality. Therefore, reading literary works in a critical literacy level is not just a reading activity to obtain information

from the text, but critical readers will try to uncover the depth of the meaning behind the text they have read, so that they can reconstruct ideas from the author using his experience (Stauffer in Tierney et al 1990). These activities can be obtained from the availability of teaching materials. Teaching materials are important factors supporting the success of learning. Teaching materials are materials that must be delivered to students consisting of knowledge, skills, and attitudes that must be learned, and are expected to be mastered by students in the learning process in accordance with the learning objectives to be achieved (Depdiknas, 2006). One of the important problems faced by educators is choosing and determining the right teaching materials to help students achieve competence.

The use of Semester Credit System (SKS) in Indonesian Universities requires students to be able to learn independently and structured, so that in the lecture process, teaching materials are beneficial for students, including being able to overcome their dependence on lecturers as a source of information. In addition, teaching materials are useful for lecturers so that lecturers do not give too much material and make students more effective. Lectures that do not use teaching materials cause students to take lectures without making preparations because they assume that in the lecture process they only listen to the lecturers' explanation by daydreaming, sleepy, or playing cellphones because they feel bored (Haryadi 2014).

Recognizing the important role and benefits of teaching materials in lectures, the government through the Directorate of Learning, Kemenristek Dikti, held incentive programs for teaching materials and learning guidelines. The program has a goal, to encourage innovation in learning methods at universities. Other programs are a grant programs for teaching material writing and textbook incentive programs. This program had been going on since 2000 (Kemenristek Dikti 2016). In addition to Kemenristek Dikti, Universities make efforts to motivate lecturers to make teaching materials. The way that universities do is by providing financial assistance or incentives for lecturers who write teaching materials in the form of hand out, modules and textbooks.

Although there are many programs, teaching materials for making teaching materials for lectures are still found in

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teaching materials for the subject of Aesthetic Reading (Reading Folklore). Based on the results of the study, the instructor of Aesthetic Reading (Reading Folklore) subjects only used the hand used to teach. Share those that have not been approved because they still need to be reviewed. In addition, some library resources used to make hands are not teaching materials or textbooks. Read Folklore. Special teaching materials about Reading Folklore are difficult to find. Another fact is the creation of lecture teaching materials there are no complete guidelines or guidelines. The existing guidelines are those translated by the Depdiknas (2005) in the book *Guidelines for Writing Learning Materials for Training, Applied Approaches* and MONE (2006) in the book *Guidelines for Selecting and Preparing Teaching Materials*. MONE (2006) said that in selecting and determining teaching materials there were five things to consider, namely (1) how to determine the type of material, (2) level, (3) discussion room, (4) order of presentation, and (5) learning material

Good teaching materials not only cover the five important things expressed by Depdiknas, but good teaching materials are materials that are able to present important things in a non-boring way. In other words, teaching materials that contain learning material and important information can also be a means of entertainment that builds someone's reading interest. Literary works as works of art and reading can be good teaching materials for learning to read folklore to build a critical literacy culture for students.

Learning to read literature, especially reading folklore, should be a compulsory subject emphasized by all parties. Reading literature not only adds knowledge about previous literary works and modern literary works, but this learning demands to know and understand literary. Literary works are not only seen as the results of writings that are in a certain period, but as readings that contain aesthetic values, past knowledge, learning values of life and character education. Character education plays an important role in constructing self-identity in children and adults and can be a factor that influences the education and socialization of the younger generation (Pattaro 2016).

There are many factors that cause literature to be closely related to character education, one of which was by Nuryatin (2013) that literature contained values of life that the truths cannot be separated from revealed moral value as intrinsic element of literature. The moral values contained in literary works can be useful for many people, so that life gets better. In addition, literature is seen as a source of knowledge and character education that requires connoisseurs and readers of literature to think critically in solving problems. With critical thinking, readers of literary works can take positive values in these literary works and make them life experiences. As a result, readers of literary works not only obtain entertainment and knowledge of past life, but also get character education through stories in the literature. Character education needs to be taught to students since the beginning of their experience in receiving education through activities to appreciate characters in a literary work. This is important to do because literary works represent human life and character. It is hoped that through the appreciation of literary works, it will avoid future generations from the characteristics of hedonism, selfishness, individualism, and ethnocentrism (Widyahening, et al 2016). The appreciation of literary works is very good for the development of student character. In its implementation, a

supportive curriculum is needed because the curriculum is essential in implementing the national education curriculum (Jamaluddin 2013).

Good literary learning must observe to the material, curriculum, and selection of literary works with character. Characteristic literary work is the intellectual media of students who become the most important part in character development. Suryaman (2011) explained that literary learning that is relevant for character development and educate students is a learning that allows students to grow awareness to read and write literary works that ultimately can improve understanding and understanding of humans and humanity, recognize values, get ideas - new ideas, increasing socio-cultural knowledge, developing feelings and intentions, and developing character and personality.

Learning objectives are not only directed at gaining something. However, these goals must also be valuable as teaching materials that contain literary readings. Something valuable is of various kinds. According to Saryono (2009) the types of things that are of value can be in the form of experience, knowledge, awareness and entertainment. For this reason, there is a need for teaching materials based on literary works that are able to provide information and build a culture of literacy. A high literacy culture not only provides knowledge about literary works to students, but also provides a lot of life experience and learning through reading literary works.

Based on the profile and achievements of each S-1 Indonesian Language Education study program, attitudes and values must be possessed, namely (1) fearing the Almighty God and showing religious attitudes; (2) upholding human values in carrying out tasks based on religion, morals, and ethics; (3) contribute to improving the quality of life in the community, nation, state and progress of change based on Pancasila; (4) acting as citizens who are proud and love the country, have nationalism and a sense of responsibility in the country and nation (Aprobsi 2016).

In addition to these attitudes and values, graduates of the Indonesian Language and Literature Education program are expected to be the best generation. Based on these reasons, researchers are interested in conducting research with the title "Teaching Materials for Read Folklore with Character Education to Build a Culture of Critical Literacy for Students". The research question of this study is "How do the needs of teaching materials read folklore with character education to build a critical literacy culture for students?".

## 2 LITERATURE REVIEW

Teaching materials are all forms of material used to help educators in carrying out teaching and learning activities (Majid 2006: 173-174). Meanwhile, the UDP Curriculum and MKDP Learning Team (2011: 152) stated that learning materials or materials were basically the contents of the curriculum, namely in the form of subjects or fields of study with topics / sub-topics and details. In general, curriculum content can be selected into three main elements, namely logic (true-false knowledge; based on scientific procedures), ethics (good-bad knowledge) in the form of moral values, and aesthetics (knowledge of beauty) in the form of artistic values. In contrast, Sholahuddin (2011: 168) gives an understanding that teaching materials are complete units that stand alone and consist of a series of learning activities arranged to help students achieve some objectives specifically and clearly

formulated. Agreeing with Solahudin, Depdiknas (2005) explained that teaching materials are lecture materials / materials systematically arranged by lecturers and students in the lecture process. Teaching materials have a systematic structure and sequence, explain the instructional objectives to be achieved, motivate students to learn, anticipate the difficulties of student learning in the form of providing guidance for students to study these materials, provide a lot of training for students, provide summaries, and are generally oriented on individual students. Usually teaching materials are independent, meaning that they can be studied independently by students because they are complete and systematic.

Folklore is the oldest form of imaginative romantic literature, an unwritten story of past humans and primitive humans in all parts of the world (Brunvard in Danandjaja 2002: 3-5). Original folktales (using local / regional languages) are classified as mythical, legendary, or classified as fairy tales (Nurgiyantoro 2005: 172). Reading folklore literature is the ability to understand folklore literary texts from various elements and codes that have meaning that must be understood by someone when constructing reading material. Character education is a holistic process of education that connects the moral dimension to the social domain in the lives of students as the foundation for the formation of a qualified generation that is able to live independently and has the principle of an accountable truth (Rahardjo 2010: 233). Literacy culture is a capital for a nation's civilization (Sayuti 2017: 1). Literacy (writing) culture is highly contrasted with spoken (oral) culture. The two cultures that are related to language activities have their advantages and disadvantages. The advantages of oral culture, both those presented in prominent communication and through audio-visual media with all its gesture and kinesthetic are their ability to communicate emotive aspects and often abstract things that are difficult to express through literacy culture can be delivered better. Because the emotive aspects of oral language activities are often also able to make the level of audience / audience participation higher. Meanwhile, the culture of literacy must be recognized as the foundation of the development of science because language science emphasizes symbolic functions.

In addition to these advantages, it must also be recognized that literacy culture raises the impact of individualism. This impact is difficult to avoid because reading activity is an individualization process. Reading activities in general are processes that occur on their own and require intense internalization between readers and reading objects. A high level of individualism will pose a threat or at least an obstacle to efforts to realize a harmonious life in a literacy society. Harmony in life is often connoted with the realization of a chaotic situation. Meanwhile, the excessive level of participation formed in oral culture can have an impact on the low productivity of the community (Kelwandi 2015).

Literacy can be interpreted as an ability to read and write or sometimes often referred to as "literacy" or literacy (Harras 2011). Literacy according to Besnier is communication through inscriptions that are read visually, not through the auditory and signaling channels. Meanwhile, according to Kirsh and Jungeblut, contemporary literacy is defined as a person's ability to utilize written or printed information to develop knowledge so that it benefits to society at large (Takdir 2012). Literacy culture is a scientific activity that is undeniable that there is a connection between educational institutions and the

intellectual world. Both are very interactive (interplay) and interdependent (interdependent and needy). The culture of literacy among students is a way to build scientific traditions in higher education (Asra in Darmayanti 1998).

The literacy culture that must be possessed by graduate candidates is a culture of literacy that must be adapted to the learning outcomes of the Indonesian Language Education program which consists of (a) attitudes and values, (b) knowledge, (c) general skills, (d) special skills (Aprbsi 2016: 5-12). The attitudes and values that must be possessed are (1) fearing the Almighty God and showing religious attitudes; (2) upholding human values in carrying out tasks based on religion, morals, and ethics; (3) contribute to improving the quality of life in the community, nation, state and progress of change based on Pancasila; (4) acting as citizens who are proud and love the country, have nationalism and a sense of responsibility to the State and nation.

Then, mastery of knowledge that must be possessed is (1) mastering basic concepts of language and literature, language and literary skills, language and literary learning, language and literary research, as well as language and literature education research; (2) master the principles of pedagogy and educational psychology; (3) master the theoretical concepts of developing language and literary learning; (4) mastering entrepreneurial principles and management in the field of Indonesian language and literature, as well as learning.

In addition, general skills must be possessed, namely (1) being able to apply logical, critical, systematic, and innovative thinking in the context of developing or implementing science and technology that pays attention to and applies the humanities values in accordance with their fields of expertise; (2) able to make decisions appropriately in the context of solving problems in their field of expertise, based on the results of information analysis and showing independent, quality and measurable performance; (3) able to assess the implications of the development or implementation of technological science that pays attention to and applies the values of humanities in accordance with their expertise based on rules, procedures and scientific ethics in order to produce solutions, ideas, designs, or art criticism; (4) compile a scientific description of the results of the study in the form of a thesis or final assignment report, and upload it on the college page; (5) able to maintain and develop networks with counselors, colleagues, colleagues both inside and outside the institution; (6) able to be responsible for achieving the results of group work and supervising and evaluating the completion of work assigned to workers who are under their responsibility; (7) able to carry out a self-evaluation process on work groups that are under their responsibility, and able to manage learning independently; (8) able to document, store, secure and rediscover data to ensure validity and prevent plagiarism.

Next is a special skill that must be possessed, namely (1) able to speak and compose Indonesian literature, verbally and in writing in daily / public, academic, and work contexts, as well as being able to use one of the regional languages; (2) able to appreciate, express, create Indonesian literary works verbally and in writing; (3) able to analyze and apply theories, concepts, approaches in learning Indonesian language and literature, and produce innovative learning designs for learning Indonesian language and literature; (4) able to plan and conduct studies on the implementation of Indonesian language and literary education through an integrated approach and (5)

being able to produce creative services and products in the field of Indonesian language and literature and learning.

Based on the description, it can be concluded that literacy culture is a culture of reading and writing to obtain benefits in the form of written or printed information. Literacy culture for Indonesian Language and Literature Education students is a culture of literacy that must be adapted to achieve learning outcomes from aspects of attitude and values; aspects of knowledge; aspects of general skills, and aspects of special skills.

The concept of critical literacy adapted from critical discourse theory Fairlough (1995) states that there is no neutral text, each text has a certain tendency, there are certain ideologies that want to be voiced, there is dominance, and there is hegemony in the text so that the text is seen as a form of social practice who compile the social world and other social practices. According to the view of critical discourse, the utterances conveyed by the author / actor are realized or not is a discourse that does not only come from ideas that exist in the minds of social actors, but comes from social practices that are deeply rooted in orienting towards the real social material structure (Fairlough 1995). Agreeing with Fairlough (1995), Priyatni (2010: 29) says that critical literacy is interpreting literary texts not only understanding literary texts as coding words in texts but also understanding language as a social construct and language is never neutral.

The characteristics of critical literacy analysis adopted from the critical discourse theory are (1) each text is categorized as an action and there are certain goals behind the action, (2) the context (background, situation, event, and condition) becomes the main tool in interpreting the text, (3) historical aspects are taken into consideration in interpreting the text, (4) each text is seen as a form of power struggle / no text is neutral, reasonable, without tendency, (5) there are certain ideologies behind the text (Darma 2009).

Based on these characteristics, critical literacy in a study of literary learning is that learners understand that the material and messages in literary texts that are read contain biases that reflect the relationship between power in a group and oppression in other groups, so that in reading literary learning will be described the relationship between language and power (Priyatni and Nurhadi 2017). Power is often interpreted simply as domination carried out by people who are physically and mentally stronger to weaker people or who are carried out by famous people or people who have a higher social position to those who have a lower social position. In fact, power is a level a person has due to popularity, physical strength, or legal manipulation (Johnson and Freedman 2005).

So reading folklore with critical literacy aims not only to provide literary knowledge to learners but also to provide social and political facts as citizens, so that by learning to read critical literacy folklore, learning about politics and social affairs can be presented in the classroom through learning read folklore. The focus of learning to read critical literacy folklore is (1) to read folktales intensely, (2) to find hidden social practices behind the text, namely about power, oppression, which are based on race, social class, gender or combination, (3) conduct critical studies by looking for the dominant message that you want to express in the literary text.

### 3 METHODS

The following will be described about the type of research, research subject, place and time of research.

#### 3.1 Types of Research

This research was a qualitative research. Research on the need for teaching materials to read folklore contains character education to build a critical literacy culture for students, while the results of this study are used to describe the need for teaching materials to read folklore with character education to build a critical literacy culture for students.

#### 3.2 Research Subject

The subjects of this study were 3<sup>rd</sup> semester and 6<sup>th</sup> semester students of the Indonesian Language and Literature Education Study Program who had taken a course in Aesthetic Reading, and lecturers of subjects in Aesthetic Reading (Folklore).

#### 3.3 Place and Time of Research

This research was conducted at the Indonesian Language and Literature Education Study Program, Sultan Agung Islamic University. This research was conducted in class. The study was conducted for 3 months from October to December 2018.

#### 3.4 Research Data Collection Techniques

Data collection in this study was adjusted to the type of instrument used. Data collection techniques used include interview techniques, questionnaires, and documentation. The technique used to obtain data about the needs of teaching materials is interview technique, questionnaire technique needs. The following are described in each of the research data collection techniques.

#### 3.5 Interview Technique

The interview conducted by the researcher was an open interview. This aims to determine the views, attitudes, and motivations of students during the learning process of reading folklore. Interviews were conducted on students to find out the circumstances, motivations, difficulties, and expectations in learning to read folklore including teaching materials used in learning. Data from interviews were collected by interview techniques. The interview was conducted by the researcher by listening carefully and making small notes put forward by the informant. The description of the informant's answer is then checked and confirmed again.

#### 3.6 Questionnaire Technique

This questionnaire was used to capture data about teaching material needs according to student perspectives. The statement and item questions that are developed are semi-open, meaning the statements and questions provided have alternative answers. Respondents simply provide a check mark (√) on the appropriate answer, but if there are questions whose answer choices have not been represented, the respondent can write other alternative answers in the answer column provided.

Questionnaires of this need were addressed to students who filled before the production process or teaching materials to read folklore. With this questionnaire the researcher obtained data about the conditions, interests, and expectations of students in the learning process of reading folklore. From the results of the needs analysis through this questionnaire the researcher obtained data on the need for teaching materials to read folklore according to the needs according to student perspectives which later became the material for making

teaching material reading folklore with character education to build a critical literacy culture for students. Data collection was conducted by data reduction, data description, and drawing conclusions.

### 3.7 Documentation Technique

Documentation techniques were used to see the process of giving questionnaires and interviews. Photo documentation is authentic evidence of the circumstances and behavior of students at the time of the implementation of questionnaires and interviews on the need for teaching materials to read folklore with character education to build a critical literacy culture for students.

### 3.8 Research Instruments

Based on the focus of this study, the need for teaching materials to read folklore with character education to build a culture of critical literacy in students requires research instruments in the form of interview guides and questionnaires in the form of lecturers and student questionnaires. The questionnaire will use matters related to the substance and physical teaching materials to read folklore with character education to build a critical literacy culture for students.

### 3.9 Interview Guidelines

Interview guidelines were used as guidelines for interviewing students. Interviews to students were conducted to obtain data / information about views, attitudes and motivations in the learning process of reading folklore. Interviews were also conducted on students to find out the situation, motivation, and difficulties and expectations in learning to read folklore including teaching materials used in learning. Interviews with students were conducted randomly considering the number of students was not small and the time of the study was limited.

In order for the interview to run smoothly, then before the interview process the researcher made an interview guide first. The outline of the interview questions to students is as follows. The first question about learning to read folklore includes (a) interest in learning to read folklore, (b) learning to read folktales that are most favored by students, (c) learning to read folklore, (d) learning conditions to read folklore, (e) difficulties in learning to read folklore. The second question regarding teaching material reads folklore which includes (a) teaching materials used in learning to read folklore, (b) students' understanding of teaching materials used by students, (c) lack of teaching materials used by lecturers so far, (d) criteria of teaching materials / content that are in accordance with student character, (e) criteria for presenting teaching materials that are in accordance with the character of students, (f) criteria for language aspects of teaching materials that are in accordance with student characteristics, (g) criteria for appropriate physical / graphic material with the characteristics of students, (h) educator's expectations for the development of teaching materials reading folklore. The third question concerning character education included (a) the importance of character education, (b) character education values. The fourth question concerning the culture of critical literacy which includes (a) the notion of a culture of critical literacy, (b) the importance of a culture of critical literacy, (c) the implementation of a culture of critical literacy.

### 3.10 Questionnaire Needs

Questionnaire was used to obtain data on the need for teaching materials to read folklore. This questionnaire was intended for students. With this questionnaire the researcher obtained data about the conditions of learning, teaching

materials used, and student expectations in the learning process of reading folklore. From the results of the needs analysis through this questionnaire the researcher obtained data on the need for teaching materials to read folklore according to the needs of the student perspective which later became the material of design or prototype teaching material reading folklore with character education to foster a critical literacy culture for students.

### 3.11 Questionnaire for Teaching Material Requirements according to Student Perception

Questionnaire for student needs was used to obtain data as a reference in the preparation of teaching materials to read folklore with character education to build a critical literacy culture for students. This questionnaire contained questions to explore information about (1) learning to read folklore, (2) teaching material to read folklore, (3) the need for content in teaching folklore reading material, (4) the need for character education in teaching material to read stories the people, (5) the need to present teaching material to read folklore that contains character education applied in learning, (6) language aspects needs and supporting illustrations of teaching materials to read folklore, (7) physical / graphic needs of teaching materials to read folklore, and (8) hope for teaching materials to read folklore. The description of this questionnaire can be seen in the questionnaire grid table of students' needs for teaching materials to read folklore with character education to build a critical literacy culture for students.

**Table 1 Outline of Questionnaire for Student Needs for Teaching Materials to Read Folklore with Character Education to Build Critical Literacy Culture for Students**

No	Aspect	Indicator	Question Number
1.	Learning to Read Folklore	a. Learning to read folklore.	1-4
2.	Teaching Materials for Reading Folklore	a. Understanding of material for reading folklore. b. Material sources for reading folklore. c. Condition of material for reading folklore d. The minor of material for reading folklore material used.	5 6 7-8 9
3.	Need for Content of Teaching Materials for Reading Folklore	a. Competencies to be delivered for reading folklore. b. Competence for reading folklore. c. Difficulties in reading folklore. d. The learning process in reading folklore. e. Post-learning for reading folklore. f. Obstacles in reading folklore.	10 11-14 15 16 17 18
4	Presentation of Teaching Materials	a. Form of teaching material presentation. b. Sources of teaching material. c. Coverage of teaching material. d. Additional menus. e. Characteristics of teaching material.	19 20 21-22 23 24

No	Aspect	Indicator	Question Number
5.	Value Character Needsn in Teaching Materials to Read Folklore	a. Values of integrated character education. b. Supporting pictures with character education.	25-27 28
6.	Needs for Presenting Teaching Materials to Read Folklore	a. Form of material presentation. - Presentation of material - Writing systematics - Material arrangement b. Exsample presentation. c. Questions form.	29-32 33 34-36 37-39 40
7.	Needs for Linguistic and Supporting Illustration in for Reading	a. Language used. b. Supporting illustrations / images used.	41-43 44
8.	Needs for Physical / Graphic in Teaching Material for Reading Folklore	a. Title of teaching material. b. Paper types and sizes. c. Cover material for teaching materials. d. Cover color of teaching material. e. Size of teaching materials. f. Model / design of teaching materials. g. Thickness of teaching material. h. Types and sizes of letters. i. Font color.	45 46 47 48 49 50 51 52 53

### 3.12 Research Data Analysis Techniques

The data in this study were obtained from the analysis of the needs of teaching materials for reading folklore with character education to foster a culture of critical literacy for students obtained from the results of questionnaires for student needs. The data analysis technique used in this study was qualitative descriptive analysis techniques. Qualitative descriptive analysis was used to analyze data and information from the needs analysis of the development of teaching materials to read folklore with character education to foster a critical literacy culture for students. From the results of the analysis, it is known that the need for teaching materials to read folklore with character education to foster a culture of critical literacy for students. The analysis was carried out using two ways, namely qualitative descriptive analysis. Qualitative descriptive analysis was used to uncover and obtain data on teaching material needs.

### 3.13 Requirement Data Analysis Techniques

The technique used to analyze the data needs of teaching materials for reading folklore contained character education to foster a culture of critical literacy for students, in this study the interactive analysis. The analysis process was focused on the purpose of finding the need for teaching materials to read folklore with character education to foster a critical literacy culture for students. From the results of this needs analysis obtained data on the need for teaching materials to read folklore with character education to foster a critical literacy culture for students.

## 4 RESULT AND DISCUSSIONS

The results of this study was a description of the students needs for teaching materials to read folklore with character education to build a critical literacy culture for students. The results of the description are described below this.

### 4.1 Needs for Teaching Material in Reading Folklore with Character Education to Build Critical Literacy Culture for Students

The need for teaching materials to read folklore with character education to build a critical literacy culture for students was obtained based on the results of needs analysis according to student perceptions. The needs analysis was carried out by filling out the questionnaire needs by students, interviews, and observing teaching materials to read folktales used in learning. The results of the needs analysis was a reference for researchers to develop teaching materials to read folklore. The results of the needs analysis can be presented as follows.

### 4.2 Need for Teaching Material According to Student Perception

The need according to student perceptions of teaching materials to read folklore with character education to build a critical literacy culture for students was obtained from the needs analysis in the form of filling out questionnaires by students from Indonesian Language and Literature Education Study Program, Sultan Agung Islamic University, 3rd semester 2017 and 5th semester students class of 2016 who have taken courses in Aesthetic Reading (Folklore).

Needs analysis according to student perceptions of teaching materials to read folklore was the first step in understanding students' needs for material reading folklore. This was done as a reference for researchers in making teaching materials to read folklore with character education to build a critical literacy culture for students that fits their needs according to student perceptions. In the needs analysis, the results of the analysis of teaching materials for reading folklore with character education to build a critical literacy culture for students included the following aspects. The first aspect was about learning to read folklore.

### 4.3 Learning Aspects of Reading Folklore

The results of the needs analysis of teaching materials to read folklore with character education to build a critical literacy culture for students in learning aspects of reading folklore consist of four indicators, namely (1) KKNi curriculum in reading folklore material, (2) the ability to read folklore, (3) the type of reading folklore that is liked, and (4) the process of learning to read folktales so far. The four aspects can be described as follows.

Based on the first indicator of the KKNi curriculum in folklore reading material it is known that 77.36% of students want the material to be adapted to the KKNi curriculum, 16.98% of students want partial material in accordance with the KKNi curriculum, 1.89% of students want the material not in accordance with the curriculum KKNi, and 3.77% of students want others. In the second indicator, the ability to read folklore, it is known that 58.49% of students say that mastering the ability to read folklore is important. However, 41.51% of students said that mastering the ability to read folklore was very important, and no student / 0% said that mastering the ability to read folklore was not important. In the third indicator, the type of reading folklore is preferred, it is known that 58.62% of students want to read the preferred folklore are

legends, 34.48% fairy tales, 5.17% myths, and 1.73% answer others. On the fourth indicator, namely the process of learning to read folklore, it is known that 50.94% of students said that the process of learning to read folklore had been normal, 43.40% said it was interesting and fun, and 5.66% said it was boring.

Based on the description, it can be concluded that in the aspect of learning to read folklore, namely (1) students want material adapted to the KKN curriculum, (2) mastery of the ability to read folklore is considered important, (3) kind of reading the favored folklore is legend, (4) the process of learning to read folklore has been normal.

#### **4.4 Aspects of Needs for Teaching Materials to Read Folklore**

The results of analysis on needs for teaching materials to read folklore with character education to build a critical literacy culture for students in the aspects of teaching material reading folklore consist of four indicators: (1) understanding of reading folklore, (2) material sources reading folktales used, (3) the condition of the material reading folklore used, (4) lack of reading folklore material used. The four indicators can be described as follows.

The first indicator, understanding of reading folklore material, is known that 58.49% had understood material reading folklore, 18.87% had not understood the material to read folklore, 15.09% were confused, and 7.55% answered others. The second indicator, the source of the material to read folklore used, is known that 40.91% of students said the source of the material used in the learning came from reference books / textbooks, 36.36% came from the internet, 19.70% from power points, 3.03% of the module / handout, and no one answered the other. The third indicator, the state of the material reading folklore used there are two questions, namely the first question about the material that has been available so far can facilitate in improving the ability to read folklore, it is known that the choice of answers to the following questions is 83.02% of students answer the material has been available so far to facilitate in improving the ability to read folklore, 13.21% said it was not appropriate, and 3.77% answered others. In the second question, the material reads folklore used in learning, it is known that 60.38% of students say that folklore reading material used so far is normal, 28.30% say it is interesting and easy to understand, 7.55% responds to others, and 3.77% answered that it was less interesting and difficult to understand. The fourth indicator, lack of material to read folklore used. On the indicator there is one question with answer choices, 43.39% incomplete material presentation, 37.74% presentation of material less interesting and innovative, 18.87% too much material that must be learned / memorized, and 0% no one gives other answer choices.

Based on the description, it can be concluded that in the aspect of the need for teaching materials to read folklore, namely, (1) students can understand the material of reading folklore, (2) the source of material used in learning comes from reference books / textbooks, (3) students can answering the material that has existed so far, can facilitate in improving the ability to read folklore, (4) the material used so far is normal.

#### **4.5 Aspects of Need for Content of Teaching Materials**

The results of the needs analysis of teaching materials to read folklore with character education to build a critical literacy culture for students in the aspects of the content needs of

teaching materials to read folklore consists of six indicators, namely (1) the competencies to be taught in reading materials, (2) competence in reading folklore, (3) difficulties encountered in reading folklore, (4) learning process of reading folklore, (5) post-learning to read folklore, and (6) constraints faced. The six indicators can be described as follows. The first indicator is the competency that you want to present in teaching materials to read folklore. In these indicators, 52.78% gave answers to reading legends, 27.78% gave answers to reading fairy tales, 12.5% gave answer of reading myth, and 6.94% gave other answer choices. The second indicator was the competence to read folklore. In this indicator there are four questions, namely (1) how important is learning to read folklore, (2) whether to read folklore from Semarang Regency, (3) folktales from Semarang Regency that have been read, (4) intrinsic elements that are preferred in reading folklore. The choice of answers to the first question was 52.83% of students answered important, 45.28% answered very important, 1.89% answered normally. On the second question, 62.26% said that they had never read folklore from Semarang Regency, 37.74% said they had read folklore from Semarang Regency. In the third session, the folklore from Semarang Regency that had been read was 17.39% Folklore "Kisah Putri Kumala", 4.35% Folklore "Nyatnyono", 2.17% Folklore "Putri Lembah Sang Pelarian" and folklore "Hikayat Karsa dan Kaloka", and 65.22% answered others. In the fourth question, 37.5% of students answered the other intrinsic elements that were familiar in the folklore that had been read, 25% answered the intellectual element of character and characterization, 21.43% answered the intrinsic elements of moral value, 12.5% answered the intrinsic elements of the plot, and 3.57% answered background intrinsic elements. The third indicator was the difficulty faced in reading folklore. On this indicator the answer choices given were 43.40% giving choices of folktales that were read less interesting, 24.53% giving choices of folklore given were difficult to understand, 20.75% giving choices of folklore given were not age-appropriate, and 11.32% provide other answer choices. The fourth indicator was the learning process of reading folklore. Based on these indicators it is known that 53.13% of activities carried out by students on teaching materials used by lecturers are looking for texts on folklore on the internet, 31.25% reading folklore texts in teaching materials, 7.81% looking at existing illustrations in teaching materials, 7.81% provide other answer choices. The fifth indicator is post learning to read folklore. On the indicator there were questions about presenting the results of work before friends. 77.36% gave answer choices to present the results of work in front of friends, and 22.64% gave answer choices not to present the results of work in front of friends. The sixth indicator, the obstacles faced in learning to read folklore. Based on these indicators, it is known that 69.81% of students answered the obstacles faced in learning to read folklore, namely the lack of facilities and infrastructure to support learning, 28.30% answered the obstacles faced, namely lack of facilities and infrastructure to support learning, and 1.89% answered choices others. Based on the description, it could be concluded that in the aspects of the content requirements of teaching materials, namely (1) the competencies to be presented in teaching materials reading folklore are reading legends, (2) learning to read important folklore, (3) other folklore, (4) other intrinsic elements that are preferred in folktales are read, (5) folktales that are read less

interesting, (6) activities carried out by students on teaching materials used by lecturers which are looking for folklore on the internet, (7) presenting results of work in front of friends.

#### **4.6 Aspects of Presentation of Teaching Materials**

The results of analysis on the need for teaching materials to read folklore with character education to build a critical literacy culture for students in the aspects of the content needs of teaching materials to read folklore consists of five indicators namely (1) the form of presentation of teaching material, (2) teaching material sources, (3) coverage of teaching materials, (4) additional menus, (5) characteristics of teaching materials. The five indicators can be described as follows. In the first indicator, the form of presentation of teaching materials to read folklore contained character education to build a critical literacy culture, namely, 69.81% giving choices of forms of teaching materials in the form of textbooks / reference books, 28.30% providing answer choices in the form of module teaching materials / handout, and 1.89% provide other answer choices. In the second indicator, the source of teaching material that is complete and easily understood by students is 47.67% of students who want a complete and understandable source of teaching material from students from a variety of sources, 22.09 comes from a collection of folktales, 17.44 from books text / reference books, 11.63 originating from the internet, and 1.17% from other sources. The third indicator, the scope of teaching material there are two questions, namely teaching material that should be presented and the material that should be presented before reaching the material reading folklore with character education to build a critical literacy culture for students so students are enthusiastic in learning. In the first question it is known that 40.70% of students want teaching material presented in the form of material reading folklore with character education, 22.09% presented in the form of reading folklore with critical literacy, 18.60% presented in the form of examples and exercises, 6, 98% in the form of reading folklore material, and 0% requires other material. On the second question, it was known that 47.83% of students wanted material at a glance about the benefits of reading folklore, 36.23% wanted material to read folktales in general, 15.94% wanted folklore material, and 0% no one wanted other material. The fourth indicator, additional menus. The questions on these indicators were those that should be presented in teaching material to read folklore with character education to build a critical literacy culture for students in addition to material and examples. Choice of answers to these questions, 60% gave column answer choices to answer questions read critical folklore, 28.33% gave answer choice notes column, 8.33% gave answer choice column values, and 3.34% gave other answer choices. The fifth indicator, the characteristics of teaching material. The choice of answers to these indicators is 47.69% teaching material that was in accordance with the character of the student who attracts interest, 26.15% which was easy to understand, 18.46% which corresponds to the level of knowledge, 4.62 which is not too broad and not too superficial, 3.08% who don't memorize too much, while the other 0%.

Based on the description, it could be concluded that in the aspect of presentation of teaching materials, namely (1) the form of teaching materials in the form of text books / reference books, (2) teaching material sources that are complete and understood by students come from a mixture of various sources, (3) teaching materials presented in the form of

reading folklore with character education, (4) the need for material at a glance about the benefits of reading folklore, (5) preferably presented in teaching material reading folklore with character education to build a critical literacy culture for students in addition to material and examples. (6) there was a need for columns to answer questions to read folktales critically, (7) teaching materials that are in accordance with the character of students are those that attract interest.

#### **4.7 Aspects of Value Character Needs in Teaching Materials to Read Folklore**

The results of the needs analysis of teaching materials for reading folklore with character education to build a critical literacy culture for students on aspects of character education load requirements in teaching materials to read folklore consist of two indicators namely (1) integrated character education values, (2) supporting images which contains the value of character education. The two indicators can be described as follows. In the first indicator, there are three questions. The first question, about teaching material reading folklore with character education to build a critical literacy culture for students, it is known that 55.23% of students want teaching material to read folklore with character education to build a critical literacy culture in the form of applied material, 43.28% students want in the form of material understanding, 1.49% of students want in the form of memorized material, and 0% no one wants anything else. The second question about the content of character education presented in teaching material reading folklore with character education to build a critical literacy culture for students is known that 38.57% of students want examples or stories that contain character values, 28.57% of students want guidance on reading folklore to foster a culture of critical literacy, 17.14% requires exercises that can make students active, 15.72% requires additional information that is related and can add insight, and 0% no one wants anything else. The third question about the example of attitudes / behavior as outlined in teaching material reading folklore with character education to build a critical literacy culture for students, it is known that 18.63% wants creative attitude / behavior, 18.01% requires honest attitude / behavior, 15, 53% wanted curiosity attitude, 10.56% wanted independent attitude / behavior, 8.07% wanted democratic attitude / behavior, 6.83% wanted hard work attitude / behavior and respect for achievement, and 1.25% wanted other attitudes / behaviors. The second indicator is a supporting picture that contains character education. In this indicator, the choice of answers to historical objects was 48.57%, 22.86% of students gave 22.86% of the answers to pictures about social phenomena, 15.71% of students gave answers to pictures about living objects, 11.43% gave a choice of picture answers about natural beauty, and 1.43% of students gave other answer choices.

Based on the description, it could be concluded that in the aspect of the need for character education content values in teaching material reading folklore are (1) in the form of applied material, (2) needed examples or stories that contain character values, (3) examples of creative attitudes / behavior are needed as outlined in teaching material reading folklore, (4) supporting images that contain character education, namely images of historical objects.

#### **4.8 Aspects of Needs for Presenting Teaching Materials to Read Folklore**



The results of the needs analysis of teaching materials to read folklore with character education to build a critical literacy culture for students in the aspects of the need to present teaching materials to read folklore consist of three indicators, namely (1) presentation of material, (2) sample presentation, (3) forms question. The three indicators can be described as follows.

Based on the first indicator regarding the form of material presentation, there were eight questions. On the first question about presenting teaching material reading folklore with character education to build a critical literacy culture for students, there were 31.75% of students giving explanatory options and brief descriptions, 23.81% of students gave a choice of complete descriptions, 22.22% of students gave choice of stories and material summaries, and 0% no other options. The second question was the presentation of teaching material to read folklore to make it easier to understand, 48.33% of students provide presentation options supplemented with guided drawings, 28.33% of students provide choices supplemented with teaching materials concept maps, 21.67% of students give choices supplemented with instructions for using teaching materials, 1.67% of students provide other answer choices. The third question about presenting teaching material reads folktales to attract interest. 36.92% of students gave each chapter a choice of illustrated images and attractive colors to support the material, 32.31% of students gave choices of material delivery answers using terms that were easy for students to understand, 29.23% provided illustrative answer choices that presented can support students' understanding, and 1.54% of students provide other answer choices. The fourth question, regarding the presentation of material with character education. Students gave 67,93% answer choices presented with stories or drawings, 18.86% of students gave answer choices presented in their own menu or material, 13.21% of students gave answer choices poured into other materials, and 0 % of students do not provide other answer choices. The fifth question, regarding the systematic writing of teaching material reading folklore with character education to build a critical literacy culture for students. Students provided 50,94% answer choices systematically writing teaching materials in the form of titles, preface, instructions for using teaching materials, table of contents, introduction, material, examples of exercises, and answer keys and bibliography; 28.30% give a systematic choice of answers to the writing of teaching material consisting of, title, preface, instructions for using teaching materials, introduction, material, practice, examples. 18.87% of students gave systematic answer choices for writing teaching material consisting of titles, preface, instructions for using teaching materials, table of contents, introduction, material, examples, exercises, and answer keys and bibliography, 1.89% of students provide systematic answer choices title, content, closing; while 0% of students do not provide other answer choices. The sixth question, concerning the order / arrangement of material presentation, reads folktales with character education to build a critical literacy culture for students to be easily understood. 60.38% of students gave a choice of answers to the order / arrangement presented from material that was easy to difficult and then given examples and exercises, 24.53% presented brief material, examples and exercises, 15.09% were presented from the difficult to the easy, then given examples and exercises, 0% of students did

not provide other answer choices. The seventh question, regarding the presentation of material in teaching materials reading folklore with character education to build a critical literacy culture for students. 50.94% of students give answer choices presented with steps and descriptions, 28.31% are presented with steps or stages, 20.75% are presented with descriptions, 0% no students provide other answer choices. The eighth question regarding the presentation of teaching material reading folklore with character education to build a critical literacy culture for students so that it is easy to understand difficult terms contained in the material. On the question, students gave 45.29% answers in the form of answer choices explained directly in the material, 33.96% added footnotes, 20.75% added a glossary, and 0% did not provide other answers.

Based on the second indicator regarding the example presentation there were three questions with the answer choices as follows. The first question about presenting folklore examples so as not to be confusing, students giving 50.94% answer choices presented examples of good folklore, 47.17% of students gave choices of answers presented examples of unfavorable folklore and its corrections, 1.89% gave answer options are not provided examples, and 0% do not provided other answer choices. In the second question regarding the presentation of folklore examples in teaching material reading folklore with character education to build a critical literacy culture for students, students provide the following answer choices. 49.06% of students gave answer choices that examples should be presented after the material description reads folklore, 26.42% of students gave choices of choices should the sample be presented before the material description reads folklore, 20.75% of students provided answer choices should the sample be presented before the material description reading folklore, 3.77% of students provided other answer choices. In the third question, regarding the number of folklore samples in teaching materials to read folklore with character education to build a critical literacy culture for students, students provide a choice of answers 50.94% the number of samples adjusted to the material, 37.74% want 1-2 examples in each chapter or section, 11.32% want 3-4 examples in each chapter or section, and 0% no students answer the other choices.

Based on the third indicator regarding the form of the question with questions in the form of questions or exercises presented in the material reading folklore with character education, 62.27% of students gave choices of answers in the form of questions or exercises that are presented which are self-employed or individual questions, 24.53% questions done in groups, 11.32% of the questions were done as homework, and 1.88% gave other answer choices.

Based on the description, it could be concluded that in the aspect of the need to present teaching material for reading folklore, namely, (1) in the presentation of teaching material reading folklore, a brief explanation and explanation is needed, (2) the presentation was completed with guided drawings to attract interest (3 ) the presentation of each chapter included illustrative images and attractive colors to support the material, (4) systematic writing of teaching material in the form of titles, preface, instructions for using teaching materials, table of contents, introduction, material, examples of exercises, and answer keys and bibliography , (5) presented with stories or pictures, (6) the presentation of teaching

material so that it is easy to understand difficult terms contained in the material should be explained directly in the material, (7) the presentation of folklore examples so as not to be confused with examples of folktales that's fine.

#### **4.9 Aspects of Need for Linguistic and Supporting Illustration in Teaching Materials for Reading Folklore**

The results of the needs analysis of teaching materials to read folklore with character education to build a critical literacy culture for students in aspects of linguistic needs and supporting illustrations of teaching materials to read folklore consist of two indicators, namely (1) language used, (2) supporting illustrations / drawings used. The two indicators can be described as follows. The first indicator consists of questions (1) the type of language that should be used in teaching materials, (2) the language used in teaching materials to read folklore so that it is easily understood by students, (3) the grammar used in teaching material reading folklore with character education to build a culture of critical literacy to be easily understood by students. In the first question, 54.72% of students gave mixed answers between standard and popular languages, 32.08% of students gave the choice of standard Indonesian answers, 9.44% of students gave choices of popular or slang language answers, and 3.76% of students provide other answer choices. On the second question, 66.04% of students gave a communicative answer, 26.41% gave a choice of answers to the language used were mixed, 7.55% gave the choice of the answer the language used was one-way, and 0% gave the choice other answers. On the third question, 56.62% of students gave the choice of grammar answers used using easy-to-understand terms, 43.38% of students gave grammar answer choices that were used using short and clear sentences, while the answer choices used a long discourse and the other choices are 0%. The second indicator is in the form of questions about illustrations / images that should be used in teaching materials to read folklore with character education to build a critical literacy culture for students. Students provide a choice of answers to illustrations / images of a mixture of dead objects and living objects as much as 77.36%, illustrations / images of living objects as much as 18.87%, illustrations / drawings of inanimate objects 3.77% and 0% no one provides other answer choices.

Based on the description, it can be concluded that in the aspects of language needs and supporting illustrations of teaching material reading folklore, namely, (1) the type of language that should be used in teaching materials is a mixture of standard and popular languages, (2) the language used is communicative, (3) the grammar used should use easy-to-understand terms, (4) the illustrations / images used should be a mixture of inanimate objects and living things.

#### **4.10 Aspects of Needs for Physical / Graphical in Teaching Material for Reading Folklore**

The results of the needs analysis of teaching materials to read folklore with character education to build a critical literacy culture for students on aspects of physical needs / graphic comprehension of teaching material reading folklore consist of nine indicators (1) title of teaching material, (2) paper type and size (3) cover material of teaching materials, (4) cover color of teaching materials, (5) teaching material size, (6) model / design of teaching materials, (7) thickness of teaching materials, (8) font type and size, and (9) font color. The nine

indicators are described as follows. Based on the first indicator, the title of teaching material. In this indicator, there was 1 question, namely regarding the title of the appropriate teaching material in teaching materials to read folklore with character education to build a critical literacy culture for students consisting of the following answer choices. The choice of answers about critical reading of folklore is 62.26%, the choice about learning to read folklore and understanding folklore is 18.87%, and 0% no one answers the other choices. The second indicator, type and size of paper. In these indicators, there was 1 question, namely the type and size of paper that was suitable and appropriate to be the cover of teaching materials to read folklore with character education to build a critical literacy culture for students, consisting of the following answer choices. 66.04% provided the answer option for the type and size of A4 hard cover paper, 26.42% F4 soft cover, A4 folio, and 1.88% provided other options. The third indicator, the cover image of the teaching material. 58.49% gave choices of folklore examples of illustrations, 26.42% gave answers to choices about varied and brightly colored images, and 0% no one answered other options. The fourth indicator, the cover color of teaching materials. In these indicators there were questions about the color of the cover of teaching materials reading folklore with character education to build a critical literacy culture that students like. The choice of answers given was 49.06% giving a choice of natural / calm colors, 45.28% giving a varied but not striking color choice, 5.66% giving bright and striking color choices, and 0% not giving other answer choices.

Next, the fifth indicator, the size of teaching materials. In these indicators, the questions given were the size of teaching materials that were in accordance with the conditions of the students, with a choice of 66.03% medium size such as novel size, 26.42% large teaching materials such as the size of teaching materials in general, 7.55% small like pocket book size, and 0% no other choice. The sixth indicator, the model / design of teaching materials. In these indicators with questions about the model / design of teaching materials reading folklore with character education to build a critical literacy culture that is in accordance with the wishes of students. In this question, 71.70% of students gave simple and practical answers that were not too thick, 18.87% of students gave answer choices such as ordinary teaching materials, 9.43% of students gave answer choices such as diaries or pocket books, and 0 % of students have no other answer choices. The seventh indicator, regarding the thickness of teaching materials. On the indicator there was one question, namely the number of pages of instructional materials that students want, with the answer choices as follows. 52.83% gave the answer choices not too thick, but the complete substance, pages less than 50, 24.53% choice of complete substance answers, pages between 60-100, 20.75% choice of complete substance answers, pages more than 50, 1.89% of students provide other answer choices. The eighth indicator, type and size of letters. The choice of answer for the indicator is 41.51% giving the answer choice times new roman 12, 30.19% giving the choice of the correct combination answer, 18.87% giving the choice of answer 12 answers, 7.55% giving the answer choice arial 12, and 1.88% of students provide other answer choices. The ninth indicator, regarding the color of letters. The question on these indicators is about the color of letters that are suitable in teaching materials to read folklore with character education to

build a critical literacy culture for students. The choice of answers given by students as much as 56.60% is colored according to needs, 37.74% gives a choice of black answers, 5.66% is white, and 0% did not provide other answers. Based on the description, it could be concluded that in the aspect of physical needs / graphic comprehension of teaching material reading folklore, namely (1) the title of appropriate teaching material in teaching materials reading folklore, namely reading critical folklore, (2) appropriate type and size of paper worthy of being used as cover material for reading folklore, namely hard cover A4, (4) the cover color of teaching material reading folklore favored by students namely natural / calm colors, (5) the size of instructional materials according to the condition of medium-sized students such as novel size (6) the model / design of teaching materials to read folklore with character education to build a culture of critical literacy that is in accordance with the wishes of students, which is simple and practical, not too thick, (7) the number of teaching material pages students want is not too thick but complete substance, page less than 50, (8) Type and size of the desired letter are times new roman 12, (9) font color as in teaching materials reading folklore which is colored according to needs.

## 5 CONCLUSION

Based on the needs analysis of the need for teaching materials to read folklore with character education to build a critical literacy culture for students, students expected the teaching materials to be in accordance with the feasibility standards of teaching materials which include (1) learning aspects of reading folklore, (2) aspects of material needs teach reading folklore, (3) aspects of the need for content of teaching material, (4) aspects of presentation of teaching material, (5) aspects of the needs of character education values in teaching material reading folklore, (6) aspects of the need to present teaching material reading folklore, (7) aspects of linguistic needs and supporting illustrations of teaching material reading folklore, (8) aspects of physical needs / graphic comprehension of teaching material reading folklore. In aspects of learning in reading folklore, namely, (1) students want material adapted to the KKNi curriculum, (2) mastery of the ability to read folklore is considered important, (3) the type of reading folklore that is preferred is legend, (4) learning process of reading folklore so far it's normal. In the aspect of the need for teaching materials to read folklore, namely, (1) students can understand the material of reading folklore, (2) the source of material used in learning comes from reference books / textbooks, (3) students can answer the material that has been there so far, can facilitate in improving the ability to read folklore, (4) the material used so far is normal. In the aspect of the needs for content of teaching materials, namely (1) the competencies to be presented in teaching materials reading folklore, namely reading legends, (2) learning to read important folklore, (3) other folklore, (4) other intrinsic elements that are liked in the story the people are read, (5) the folktales that are read are less interesting, (6) the activities carried out by students on teaching materials used by lecturers are to find folklore on the internet, (7) to present the results of work in front of friends. In the aspect of presentation of teaching materials, namely (1) the form of teaching materials in the form of text books / reference books, (2) teaching material sources that are complete and understood by students come from a mixture of various sources, (3)

teaching material presented in the form of reading folklore with educational content character, (4) the need for material at a glance about the benefits of reading folklore, (5) it should be presented in teaching material to read folklore with character education to build a critical literacy culture for students in addition to the material and sample examples, (6) answering questions critically reading folklore, (7) teaching material that is in accordance with the character of the student is of interest. In the aspect of the need for character education value in teaching reading folklore material, namely (1) in the form of applied material, (2) needed examples or stories that contain character values, (3) examples of creative attitudes / behavior that are written in teaching material are needed folk, (4) supporting images that contain character education, namely images of historical objects. In the aspect of the need for presentation of teaching material to read folklore, namely, (1) in the presentation of teaching material reading folklore, a brief explanation and explanation is needed, (2) the presentation is completed with guided drawings to attract interest, (3) presentation in each chapter is illustrated interesting images and colors supporting material, (4) systematic writing of teaching materials in the form of titles, preface, instructions for using teaching materials, table of contents, introduction, material, examples of exercises, and answer keys and bibliography, (5) presented with stories or pictures, (6) the presentation of teaching material so that it is easy to understand the difficult terms contained in the material should be explained directly in the material, (7) the presentation of folklore examples should be presented with examples of good folklore so it would not be confusing. In aspects of linguistic needs and supporting illustrations of teaching material for reading folklore, namely, (1) the type of language that should be used in teaching materials is a mixture of standard and popular languages, (2) the language used is communicative, (3) the grammar used should use easy-to-understand terms, (4) the illustration / picture used should be a mixture of inanimate objects and living things. Furthermore, on the aspects of physical needs / graphic comprehension of teaching material for reading folklore, namely (1) the title of appropriate teaching materials in teaching materials to read folklore, namely critical reading folklore, (2) the type and size of paper that is suitable and appropriate to be used as cover (cover) teaching materials to read folklore, namely hard cover A4, (4) the color of the cover of teaching materials reading folklore favored by students namely natural / calm colors, (5) the size of instructional materials that are suitable for the conditions of medium-sized students such as novel size, (6) models / design of teaching materials to read folklore with character education to build a culture of critical literacy that is in accordance with the wishes of students which is simple and practical which is not too thick, (7) the number of pages of instructional materials that students want is not too thick, but full substance, pages less than 50, (8) The type and size of the desired letter are times new roman 12, (9) the color of the letters that are suitable in the teaching material to read folklore at is colored according to needs.

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