# DESIGNING READING MATERIAL BASED ON BATAKNESE FOLKLORE

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# Abstract

The low level of reading comprehension and interest affects their learning motivation at school. Many students are not interested in reading, because they think it is boring. To overcome these problems, this research aims: first, to develop Batak folklore. Second, to determine the effect of Batak folklore on reading comprehension and student motivation. This study takes 3 Batak folklore including 1) The Legend of Pohon Aren, 2) The Legend of Aek Situmandi, 4) The Legend of Air Soda.

This type of research is a qualitative descriptive obtained in writing to describe the moral values and character formation contained in the 3 Batak folk tales. The data of this research were taken from students of SMK Telkom Medan. Data collection is done by reading the story text over and over again. From the research, it can be concluded that Batak folklore can increase students' interest in reading and can be a motivation for every student.

*Keywords: Batak folklore, motivation, reading interesting*

**CHAPTER I**

**INTRODUCTION**

Reading is the activity of seeing what is written and the process of understanding the contents of the text orally and in writing. Lan, Lo, & Hsu(2014) reading comprehension has a vital role in helping students understand various phenomena in everyday life. Reading is one type of language skill through receptive writing because by reading a person will gain new scientific information and experiences that have not yet been developed. been known before. According to Dalman (2014), reading is an activity or cognitive process that seeks to find various information contained in writing has a very vital role in contributing to the golden generation that brings progress, of course, we agree that reading will increase intelligence and knowledge. Yunus (2012) reading is an activity to obtain information conveyed in reading material, reading products are the result of the reading process, namely understanding the content of reading. In addition to getting information from the media or books that are reading Tarigan (2008), reading is an interactive activity to pick and understand the meaning contained in written material. Somadyo (2011) reading is a process carried out and used by the reader to get the message that the writer wants to convey through written language.

Along with the development of information and communication technology, many students do not know the legend or folklore that surrounds it. Folklore is a story that is lifted from a local culture that tells about origins, places, characters, humans, animals, something supernatural, and much more. Pure folklore comes from various regions and is always told from generation to generation. Danandjaja (2007) defines folklore as a form of oral literary work that was born and developed from a traditional society that was spread in a relatively fixed form and among certain collectives for a long time using cliches. Folklore has been collected and used in education in Indonesia through books.Sisyono(2008) In its presentation, folklore contains a moral message that can be learned, one of the literary works in the form of stories that were born alive and developed in traditional societies which are spread orally, contain survival, are anonymous and are distributed among certain collectives for a long period. Folklore is a cultural expression of society through spoken language which is directly related to various aspects of culture and the composition of the social values ​​of that society. Folklore has many functions, namely: (1) educational facilities, so that folklore wants to convey a message or mandate that can be useful for the character and personality of the listener. (2) a means to foster a sense of solidarity among community members who own folklore. (3) a means of affirming the socio-cultural values ​​prevailing in society. In folklore, there are usually ethical and moral teachings that can be used as guidelines for the community.

So, the reason behind the researcher making Batak folklore as an object in writing this research proposal is because many ethnic Batak students do not know the origin of an object, character, place, or ancestor. Become a tourist place that has its origins, from logical stories to stories that don't make sense (occult), In addition, the researcher also wants to tell how to use Batak folklore as teaching material for students. The researcher intends to introduce Batak folklore so that it does not become extinct because it is an ancestral heritage of Batak culture that we need to protect, and many moral values ​​that can be applied in everyday life.

The Batak tribe is one of the largest tribes in Indonesia based on the 2010 census of the Central Statistics Agency, the Batak is a tribe that inhabits North Sumatra. This tribe is spread almost throughout the province of North Sumatra. It was reported that from the ethnic groups in Sumatra Karya giyanto, the ancestors of the Batak tribe were the Proto Malay or Old Malay group. This group came from South Asia and immigrated to the archipelago via the island of Sumatra. From the Malay Peninsula, they spread to the island of Sumatra and eventually settled around Lake Toba, North Sumatra. The author takes 3 folktales of the Batak tribe, namely: *Legenda Pohon Aren(Batak Karo), legenda Aek Situmandi (Tarutung), and legenda Air Soda. (Tarutung).*

***Legenda Pohon Aren*** : Pohon Aren is the incarnation of a girl named Beru Sibou. The incident of the girl's incarnation is told in folklore that is very well known among the people of Tanah Karo, North Sumatra. The story tells about the loyalty of the Beru Sibou to her brother, Tare ilu. She could not bear to see the suffering of her brother who was being shackled by the inhabitants of a country. Therefore, she tried to help her brother

***Legenda Aek Situmandi* :**The legend of aek situmandi is a form of legend owned by the Toba Batak people, precisely in Hutabarat Village, Tarutung District, North Tapanuli Regency. The legend of Aek Sitamandi, tells the love story of a woman Boru Hutabarat with Simangunsong who is blocked by Restu.

 ***Legenda Air Soda*:** The myth that circulates says that in the middle of the spring there is a stone inhabited by a dragon. During the Japanese colonial period in Tarutung, the story appeared strange when many soldiers who bathed in the spring became sick and even died. The number of victims who fell made the Japanese soldiers annoyed. Finally, the soldiers bombed the stone in the middle of the bathing place. When the stone was detonated by the Japanese soldiers, red water came out of the rock which was believed to be the blood of the dragon who lived. The dragon's blood filled the pool, instantly the pool turned into blood-red color, it is called by the surrounding community with "*Air* *Soda*". And this is the beginning of *Air Soda’s* name for sparkling water.

Below are some understandings related to the title researcher topic :

a. Folklore consists of two words, namely: folk which means a group of people who have characteristics of physical, cultural, and social recognition so that it can be distinguished from other groups, such as the same skin color, the same hair shape, the same livelihood, the same language, and the same religion, while lore means culture owned by a group of people for generations. According to Danandjaya (2002) in the book entitled folklore Indonesia: The science of gossip, fairy tales, and others, interpret folklore as material inherited from tradition, through words from mouth-mouth and the practice of customs

b. Batak folklore is a story that comes from the Batak area that has been inherited orally or in writing. Batak folklore contains various benefits so that it can be used as a learning material for the Batak community. Batak folklore will not be separated from myths or legends related to the existence of a place or culture. As the most legendary or most known in Batak folklore is Lake Toba, Samosir Island, and many more. Each of these stories implies a moral message of advice, advice, and kindness to the readers. Danandjaja (2007) Batak folklore as a form of oral literary work that is born and developed from a Batak society that is distributed in relatively fixed form and among certain collectives over a considerable time using cliches.

c. Reading is very important in advancing every human person and a nation. By reading, we can expand our horizons and know the world. According to Soedarso (2010), reading is a complex activity by spreading the amount of action, in this case when doing reading activities, the reader must use insight and fantasy, observe, and remember. Reading according to experts is different. One of them according to Jonah, means that reading is a reading activity to get information conveyed in the reading material

d. Reading material consists of 2 syllables, namely material and reading. According to the KBBI *“Materi berarti segala sesuatu yang bisa kita gunakan untuk suatu tujuan”*the material means anything that can be used or used for a specific purpose". While reading has the meaning of a book or something in the form of writing can be read. It can be concluded reading materials are all print media provided in the form of books, magazines, tableauites, newspapers, brochures, leaflets, and other printed materials that are informative that can be read, studied, and benefit readers. Reading material is used to enrich the reader's knowledge in adding knowledge.

e. According to Hakanson and Gibbons (2014) design comes from the Latin word "designer" which means to design, explain, show or mark. The design has a meaning as a design which is an arrangement of lines, shapes, sizes, colors, and values ​​and objects made according to the "noun" design principle.

**CHAPTER II**

**RESEARCH METHOD**

This research is a valuable research education that is generally classified as quantitative research. The method used is descriptive qualitative research. To achieve research goals, researchers use qualitative approaches by applying descriptive methods. Qualitative methods are methods that focus on deep observation. Therefore, the use of qualitative methods in research can result in a more thorough study of an event or event. In his study, descriptive methods are research methods that present and describe problems by reality. The results of the study in the form of data in the form of words can be studied empirically. The researcher tries to obtain the data as accurately as possible and compile it in the form of a report.

The data source used by the researcher in this study is Batak folklore entitled *"Legenda Pohon Aren, Legenda Aek situmandi, and legenda Air soda*, which is believed by the community, especially Batak Toba, simalungun, and Batak Karo.

Research instruments are tools used to obtain data in research. According to Kabir (2016) Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes. There are several types of research instruments used by researchers such as questionnaires, interviews, observations, group discussions, and experiments or experiments. In this study, the authors used interviews as research instruments.

The techniques the Researcher uses in collecting data are:

1. Interview several sources related to the story to be created by the researcher

2. Collect data in the form of recordings

3. Change the recording data into written data

4. Classify the data to each of folklore's title

**CHAPTER III**

**RESULT AND DISCUSSION**

From the research has been conducted by researchers, the researchers found three folklore that will be used as reading material in the teaching process at school. The three folklores are *Legenda Pohon Aren, Legenda Aek Situmandi,* and *Legenda Air Soda.*

 Below is the data that we have collected based on the sources we have interviewed:

**1. Legenda Pohon Aren**

|  |  |  |
| --- | --- | --- |
| Title | Figure | Character |
| Legenda Pohon Aren  | Tare Iluh Beru SibouAuntOld man | Not responsibleHumble, lovingKind, responsibleCare |



A long time ago in Tanah Karo lived a simple family with two children. The first child is a boy named Tare Iluh, the second is a girl named Beru Sibou. Despite living in simplicity, their father was a hard worker. He worked hard day and night to support his family. Until finally because of working too hard, he fell ill and died. After the death of the father, the mother worked hard to support her two young children. Due to hard work, the mother fell ill. The absence of money for treatment made his illness worse and eventually died. Tare Iluh and Beru Sibou are now orphans. The two of them were then raised by their aunt, the younger brother of their father. Tare Iluh as the older brother felt very sad about the suffering they were going through. After their parents died, now it is their aunt who is working hard to support them. Tare Iluh promises that one day he will work hard to earn a living for a better life.

"I promise, when I grow up I will work hard to earn a living for my family. I don't want to trouble my aunt. I want to make my only sister happy.” said Tare Iluh in his heart.

As time goes by, Tare Iluh, the eldest, has turned into a handsome adult man with a clean, shining face. Meanwhile, Beru Sibou became a beautiful girl. One day Tare Iluh conveyed his wish to his aunt and sister, Beru Sibou, that he wanted to migrate to the city. Tare Iluh wants to live independently.

“Auntie, my sister, I want to go wander to the city to earn a living. Auntie has been taking care of us for a long time, I want to make a living in the city so that one day I can repay aunty's kindness," said Tare Iluh.

"If it's your wish, Auntie can't forbid son. Be careful in the land of the people. Auntie will always pray for you." said the aunt.

"I don't want to be left by my brother, but what can I do. Big brother has to promise to come back as soon as he succeeds." Beru Sibou's heart was heavy to let his brother go. "Of course. Big brother will come back,” said Tare Iluh.

Tare Iluh then went to wander to the city with the provisions prepared by his aunt. He felt very sad to leave his beloved sister and aunt, but as the eldest child, he felt a responsibility to provide a better life for both of them. He did not want to continue living in poverty.

Arriving in the city, Tare Iluh then did anything to support himself. Part of the wages he earned from his work was saved. However, gradually he felt that the income he achieved was not commensurate with his hard work. He was then tempted to play gambling. By risking the money they work is not how much. Luckily at that time, he won the gamble. This makes him addicted to gambling.

“Why do I work hard all day but the results are not worth it. While just by risking a little money on the gambling table, I can earn a lot of money. I'd rather just gamble." said Tare Iluh.

Since then Tare Iluh has become lazy to work. Every day he works only bet money on the gambling table. Until finally he was in debt that was very much due to losing gambling. Because he was unable to pay his debts, Tare Iluh was sentenced to pasung or imprisonment by residents.

Meanwhile in the village, after the death of Tare Iluh, Beru Sibou felt sad. He wanted to meet the brother he loved. It had been weeks, months, even years that his beloved brother had not come home. Beru Sibou was worried about his brother's safety.

“Hi Beru Sibou, I heard the news from other countries that your brother is a heavy gambler. He is currently in passing because he is unable to pay his debts.” said a villager.

After a long time, his brother had gone overseas, news came from people in the village who said that Tare Iluh had turned into a gambler. According to the news, Tare Illuh is currently facing a shackled sentence because he is heavily in debt. Hearing this news, Beru Sibou became even sadder. He could only cry every day.

"Brother, is it true what the villagers say that you are currently being held in shackles in a foreign country?" Beru Sibou wailed.

One day, Beru Sibou met an old man. The old man asked Beru Sibou why his face was sad.

"Why is your face sad, son? What is the problem? Maybe I can help you." asked the old man.

"I'm sad thinking about my sister. His name is Tare Iluh .He is now in the country of the threat of being sentenced to pasung because he is in debt. I wanted to meet to help my only brother.” said Beru Sibou.

"Oh, apparently you are Tare Iluh's sister, huh. I had never met him but had heard of his name. I heard that he is a heavy gambler and has a lot of debt." said the old man.

"That's right, Then do I know where is the country where my brother migrated?" asked Beru Sibou."I don't know, I don’t know where either. Sorry son, I can't help you but if you can give me advice, try son Beru climb a tall tree then sing and call your brother's name. Who knows your sister can hear it." the old geezer gave him advice.

Beru Sibou also followed the old man’s advice. He looked for the tallest tree and then climbed it. After arriving at the top of the tree, Beru Sibou sang while calling out his brother's name.

“Tare Iluh, my brother, where are you? Come home, sis. O inhabitants of the land that shackles my brother! I beg you to release him right now." Beru Sibou repeatedly called his brother.

But he didn't get any results either. After hours of calling his brother's name, Beru Sibou finally felt exhausted. He decided to pray to the Almighty.

"Oh, my God! Servant wants to meet with Servant's brother so that he can help him. Let the servant pay his debts. I am willing to let my tears, hair, and whole-body be used by the people of the land who punish Servant's brother." Beru Sibou prayed.

The Almighty granted Beru Sibou's request. When Beru Sibou finished praying, suddenly a strong wind blew, followed by heavy rain with lightning striking the earth. It was at that moment that Beru Sibou suddenly turned into a palm tree. His body turns into a palm tree that can produce fruit and fro as food. Beru Sibou's tears turned into palm wine or nira which was used as a drink by the residents of the country. While the hair is used by residents as fibers to make the roof of the house.

**2.Legenda Aek Situmandi**

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| --- | --- | --- |
| Title | Figure | Character |
| Legenda Aek Situmandi | Boru TumandiHusband Boru TumandiKing HutabaratWife king Hutabarat | Kind, humbleDeceiverArrogantHumble  |



This story is a legend of the Batak people who live in North Tapanuli, about Si Boru Natumandi or commonly called Si Boru Tumandi.Si Boru Tumandi is the daughter of King Hutabarat. She is beautiful. Beauty was very well known in his day. Unfortunately, the princess finally became stealthy. This story takes a place around the Situmandi River. It was in the west of the valley that King Hutabarat lived with his beautiful daughter.

 King Hutabarat wanted to have a great son-in-law beyond ordinary humans, many had come to apply for the daughter of the king of Hutabarat but the king refused. The day the King had been waiting for arrived. A magic suitor came with the group. They walk without stepping on the ground. And the sharp knife that was the entrance meant nothing to them. The King was amazed by the magic of his prospective son-in-law who was also very handsome and mighty. The King rejoiced to announce to all the other Kings that soon a great feast would be held. Seven days passed quickly, the son-in-law with the entourage said goodbye to return to their country. The group was released with feelings of sadness because they had to part with their only daughter. The day of a release has passed, the moon has changed.

Several times the mother-in-law wanted to visit her daughter-in-law’s country but for various reasons the daughter-in-law required. The third visit was the last visit of Boru Tumandi. It started with Boru Tumandi's mother who insisted on participating in the journey of her daughter and son-in-law.

 Mother boru tumandi: “My son-in-law, this time you must come to your country. You’ve been married for a long time and things are fine, but I don’t know where your house is.”

Son-in-law: “Mother, we love you very much, Mom and Dad. Our journey has been very hard. Not good for this old mother. We are also worried that things will happen that endanger Mother’s safety. We were afraid it would make the farewell forever.”

mother Boru tumandi: “Not my son-in-law. I have decided to come with you and stay there for a while.”

Because his mother-in-law insisted, the son-in-law had no power to refuse. Finally, the son-in-law answered sadly. Si Boru Tumandi also shed tears. He knew exactly what was going to happen.

 Son-in-law: “Then mother’s decision, fine, as long as you don’t regret it later. Bring a basket full of rice bran, and sprinkle the bran along the way. The bran will lead Mother to go home so as not to get lost,”.

And his mother-in-law complied. Early in the morning, they left. Walk down the street. They then entered the dark forest. Towards past noon, they arrived at the bank of a very fast-flowing river. The mother was stunned for a moment, her eyes looking around her. Looking for maybe there is a connecting bridge. He asked in a barely audible voice. “Is it still far from your house my son?” The Princess did not answer. Only his tears flowed harder. The whole day he was held in great sorrow. He felt that day was the last day he met his beloved mother. Also the last day he saw his father who always spoiled him. Her mother comforted her but did not understand the meaning of her child’s cry. It was at that time that Si Boru Tumandi’s feet stepped into the water with his children and husband. At the same time, they all turned into huge snakes. The princess, her son-in-law, as well as her grandchildren. They all turned into snakes.

For a moment the mother was confused. He’s like dreaming. When conscious, this mother looked left and right. There was an only eerie silence. Si Boru Tumandi’s mother started screaming hysterically. Only the sound of the water could be heard. The mother ran as fast as she could to follow the bran that she had sprinkled this morning along the road. It’s getting dark. By the time I got home, this mother was half unconscious. After so many days, this mother was only able to tell what she witnessed. The story was told to her husband, and also to her relatives who had been waiting for her for several days. Hearing this, King Hutabarat was devastated. He regretted the arrogance of seeking a son-in-law who was mighty beyond ordinary humans. The story surprised him. Si Boru Natumandi, because of his beauty, and because of the wishes of King Hutabarat, the father finally married a ghost.



**3. Legenda Air Soda**

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North Sumatra, precisely in Parbubu Village, Tarutung District, North Tapanuli, there is a rare spring. The water has a taste similar to sparkling or carbonated water. By residents, this spring is known as Tarutung Soda Water Bath or Aek Rara. Where, initially, this spring was discovered by a midwife named Minar Sihite who was walking alone through the forest which is known to be quite haunted. Accidentally, he found a water source with a smell and taste similar to soda.

Not only that, but the color of the springs is also reddish. That is why this bath is also known as Aek Rara. In the Batak language, “Aek” means water, while “Rara” means red.

After finding the source of sparkling water, Minar dreams of meeting a spirit who gave the will to develop the place with several conditions. Some of them are not allowed to talk dirty, can’t be naked even if it’s a small child, also can’t build an inn in that place. After making an “agreement” through his dream earlier, Minar decided to build a pool large enough at that location so that anyone could enjoy the sensation of soaking and swimming in *Aek soda* pool.

**CHAPTER IV**

**CONCLUSION**

The analysis of the folklore to design students' reading skills from the results of the researcher, folklore is one of the media that can train students' language and communication skills. Based on the results of student needs analysis and teacher interviews at Telkom School in Medan, it can be seen that teachers and students need teaching materials that are more efficient and effective, therefore we take folklore as teaching materials that are more varied than the previous teaching materials. Batak folklore is taken from three different areas, entitled *Legenda Pohon Aren, Legenda Aek Situmandi, and Legenda Air soda* from the North Tapanuli district.

 Researcher Designing the Batak folklore for learning at Telkom School. With the integration of folklore, it is hoped that students' reading skills and interests will increase from before. we implement in learning, the researcher has succeeded in designing lesson plans and teacher books based on Batak folklore. Based on the research that has been done, below is a moral value from the *Legenda Pohon Aren, Legend Aek Situmandi, and Legenda Air soda* into daily life applications.

1. Legenda Pohon Aren

The moral value that can be drawn from the story above is to foster tolerance and uphold brotherhood, as well as the bad consequences of gambling. Don't think too much and worry about something that won't necessarily come true. Prepare yourself with knowledge and expertise so that your future will be successful in the future. So that it does not cause havoc for ourselves and our loved ones.

2. Legenda Aek Situmandi

The moral value contained in the *Legenda Aek Situmandi* is regret always comes late, because of the arrogance of the king of Hutabarat who wants to have a son-in-law who is stronger than ordinary humans, so the daughter of the king of Hutabarat is married to a snake demon

3. Legenda Air Soda

The moral value obtained from the legend of Air soda is that people who listen to advice will succeed, love and preserve nature, and behave politely wherever and whenever.

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