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INNOVATIVE LEARNING MODEL: SELF ORGANISE LEARNING IN FOLKLORE

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Abstract

This study provides an overview of SOLE learning by using innovative learning with synchronous and asynchronous and teaching techniques in local content folklore teaching material models with an essential role in higher education as MKDU for Indonesian Language and Literature Learning in one of University in Cianjur, descriptive qualitative research with content analysis. The purpose of this study is to describe SOLE, namely the learning management system asynchronously; it is essential to familiarize students with student centre learning such as SOLE is an example of independent learning that can build an independent generation because students are used to having psychological responsibility the more roles and responsibilities the more significant character that will shape the student so that he is increasingly able to regulate himself and can make his own The content as the methodology is applied to describe the folklore teaching material model with local content in the Indonesian Language and Literature Learning. So that local content folklore on the innovative Indonesian Language and Literature learning model based on SOLE types of learning with the synchronous and asynchronous techniques produces "religious" character values in students that will be applied in Higher Education Cianjur.

Keywords: Teaching materials, folklore, local content, innovative learning

In the 21st century, several learning concepts show the distinctive characteristics of the Heutagogy concept initiated by Stewart Hase and Chris Kenyon emerging, which is considered a development of previous ideas: Pedagogy and Andragogy. According to (Kenyon & Hase, 2010). Heutagogy was a learning concept based on John Locke's (1632–1704) understanding of Tabula Rasa. Heutagogy is heuristic and emphasizes how individuals learn as a form of basic skills considering the pace of innovation and community and workplace structure changes. The most basic concept of Heutagogy is the formation of capabilities and how human values and self-values in human resources can play a role and the existence of a system approach to recognize the environment. Therefore, individuals must learn instead of teaching and know-how they should know. Thus, Heutagogy is called the concept of Self-determination, how individuals determine their own learning experiences to achieve their goals and values (Lustyantie N & Arung F, 2020).

Implicitly on reasoning skills based on knowledge. The reasoning is a critical-analytic ability to identify, analyse, and synthesize all forms of knowledge based on the arguments of that knowledge. Our reason will enable us to think logically and correctly according to specific patterns; conversely, logic directs us to draw the correct conclusions (Boeriswati & Arung, 2019). literature are two variables: media, processes, and ways of thinking by which individuals can develop their

thinking abilities and skills on an ongoing basis to innovate. One of the studies of language and literature learning is Folklore. Rooted in theory (Ortiz García, 2020), it means that stories that exist in society, both historically past and present, have characterized the relationship between Folklore and ethnology. Meanwhile, innovative learning aims to guide students, educators, academic staff, institutions, and the wider community to continue to think and reason in producing creative works through the principles of language and literature. Thus, the principles of language and literature can again become a barometer in scientific interaction in the context of lifelong learning (Lustyantie N & Arung F, 2020).

The process of organizing education should always look at ideal philosophical thoughts for a particular educational context. In the era of classical philosophy, Socrates (469-399 B.C.) viewed education as a form of debate in which educators and learners could conduct two-way communication to discuss specific topics for ideas to emerge. Plato (427-348 B.C.) emphasized a holistic education involving skills, music, art, physics, and facts. The acquisition of knowledge for everyone is different, the focus of democratic education must be the basis. Aristotle (382-322 B.C.) said that the characteristics, habits, and personal reasons that became his strength must constantly be developed in education to make students become excellent and virtuous individuals. He suggested that educators should systematically guide their students to build their habitual patterns through behavioural repetition.

In the context of learning, whether learning literature, learning a language, or learning language education (Lustyantie, 2015), The difference lies in the design of the content and the learning objectives, and the research domain. Literature studies will generally focus on several main areas: history and theory of classical literature, contemporary literature and literary criticism, fiction readings or texts, poetry, folklore, drama, cultural semiotics, technology, codicology, literary linguistics, and creative writing, academic research methodology, and others. In the research domain, of course, it will refer to topics related to literature and not to the field of pedagogics, specifically to learning principles (Lustyantie N & Arung F, 2020).

How literary works can become aesthetic, specific, imaginative, and creative works through language or linguistics. Readers will understand the aesthetics of literature if they understand how language or linguistics does this to literature, especially in literary linguistics (literary linguistics), academic studies from a linguistic perspective. That is why students of the Indonesian Language and Literature Study Program are taught language or linguistics to understand the function of language and use it in creating aesthetic, specific, imaginative, and creative literary works. However, even though students involved in the field of study program enter learning literature and language, they do not focus on academic principles or how to teach literature. Moreover, if they teach existing courses, they are never given methods that are indeed pedagogically oriented or the principles of learning and teaching.

Language and literature both have the same goal, namely, to give meaningful meaning, both to language itself and to human life, through words. Although "some philosophers say that a sentence will only have meaning if it can be verified empirically" (Kobele, 2018) he said that if we want to emphasize that let alone sentences, the smallest units of language sounds such as phonemes have meaning even though without being used for a specific purpose because the phoneme has meaning and meaning, at least, for itself, let alone a sentence. Why are we discussing meaning here because? We want to see philosophical language and literature learning, which at the end of the discussion can provide a comprehensive, in-depth, and systematic picture of meaningful language and literature learning.

Innovative learning ((Huang, 2020) is an educational process at the University that sees technology as a partner in realizing the abstraction of concepts born of the correct reasoning process. Innovative learning views technology as the production of a mind that is responsive to

changes and at the same time as a bridge that connects the concepts of the human mind to lead to the actual realization of every shift that exists.

(Romijn et al., 2021), say that "technology assimilation has occurred in developing countries and has reached the status of a technology creator where that status is achieved through additional learning and innovation processes facilitated by the introduction of complementary policies, institutions, and organizational arrangements. "

The orientation of learning Indonesian language and literature aims for students involved in it to interact holistically and mutually with literary concepts or theories and Indonesian literary works where language or linguistics plays a role in facilitating literary aesthetics. Roman Jacobson in (Fabb, 2009a) describes a linguistic model that underscores the six functions of language in general, namely referential, conative, expressive, poetic, multilingual, and phatic functions, while (Rashid, 2018) shows seven language functions: personal function, instrumental function, regulation, interactional, unique, heuristic, imaginative, and symbolic. Some of these functions are very instrumental in academic learning, such as poetic, passionate, conative, personal, innovative, and symbolic functions. It is the role of language that makes literary works aesthetic, specific, imaginative, and creative. For example, how are linguistic signs or metaphors in literary texts (Gordon, 1990), how are the narrative structures in literary works that can influence the perception of readers or listeners.

(Fabb, 2009b), how to evaluate literary texts (literary criticism), explore the folklore of the archipelago and especially folklore with local content that becomes oral literature (Lamusu, 2020) is tells about locally charged folklore in innovative OLSI and SOLE learning is very appropriate to be used now, especially during the pandemic with synchronous online learning techniques. It is time-bound, and synchronous will not be limited by time. (Saputra et al., 2020) and (Surya et al., 2017) OLSI learning models include Own it, learn it, and share it. According to (Celina et al., 2016) said that the application of Self Organized Learning Environment (SOLE) "Big question, inquiry and review or Self-Organized Learning".

(Nygren et al., 2016) and Horton, 2006) One of the critical elements of creating a learning experience in e-learning is the interaction between the learner and the learner. Interaction increases the interactivity of online learning by optimizing the learning path. The way to analyse folklore is by using content analysis. (Neudorf, 2020) defines content analysis as an in-depth analysis that can use quantitative and qualitative techniques on messages using scientific methods and is not limited to the types of variables that can be measured or the context in which messages are created or presented.

(Bogdan & Biklen, 2010)Emzir, 2010) in his book entitled Qualitative Research Methodology, the qualitative approach to content analysis is rooted in literary theory, social sciences, ethnography, and critical experts (Marxist approach, British cultural studies, feminist theory). Sometimes they label it interpretive.(Jumal Ahmad, 2018) Content analysis is a research method used to determine the tendency of communication content. Two approaches are often used, namely the quantitative content analysis and qualitative content analysis.

According to (Mayring, 2010), a qualitative analysis has developed a procedure for creating inductive categories oriented to the reductive process formulated in text processing psychology. The objects of qualitative content analysis are discourses, documents, interview transcripts, news reports, observations, sound or image recordings, videos from social media, and so forth. Determining the method, in essence, will lead the researcher to know more about the perspective of the study used. Then the study results will be precise, which is by choice of the method of assessment. In this case, it is more focused on the study of literary works. According to (Setyowati et al., 2020), research experts express many theories, including formalism, structuralism, semiotics, genetic structuralism, narratology, reception, Intertek, feminist, post-colonial, deconstruction,

poststructuralism, content analysis and another approach theory that does have different characteristics. The different characteristics in each theory depend on the core point of the study of each theory, and the direction of study, as the researcher has discussed above.

Based on the high number of approximation theories, the writer would like to examine one of them. In this paper, the author will examine more deeply the content analysis approach. Content analysis is an in-depth discussion of the content of written or printed information in the mass media. The pioneer of content analysis is Harold D. Lasswell, who pioneered the symbol coding technique to record symbols or messages systematically and then interpret them. Content analysis is used to analyse all forms of communication. Both newspapers, radio news, television advertisements and all other documentation materials. Almost all social science disciplines can use content analysis as a research technique/method. Holst points out three areas that use content analysis a lot, accounting for almost 75% of all empirical studies, namely socio-anthropological research (27.7 per cent), general communication (25.9%), and political science (21.5%).

In line with technological advances, manual computer applications are now available to facilitate the content analysis research process, consisting of 2 types: word calculations and marked "dictionaries", which are often called General Inquirer Programs and ATLAS software applications. /t. Some theoretical foundations according to (Krippendorff, 2010) Content analysis is a research technique to make inferences that can be replicated and validated by considering the context. According to (Lane, 2020) Weber, 1994), Content analysis is a research method using a set of procedures to make valid inferences from texts. According to(Riffe et al., 2019), content analysis is a systematic and replicable test of communication symbols, where these symbols are assigned, numerical values based on valid measurements and analysis using statistical methods to describe communication, draw conclusions and provide context, both production and consumption. Terms of Use of Content Analysis that cannot be applied to all social research. The following conditions have been used by content analysis.

1) The available data consists mainly of documented materials (books, newspapers, recording tapes, manuscripts/manuscripts).
2) There are complementary information or specific theoretical frameworks that explain about and as a method of approach to the data.
3) The researcher can process the collected materials/data because some of the documentation is unique/specific.

The objectives of Content Analysis are as follows:
1. Describe the Characteristics of the Message.

Content analysis is widely used to describe the characteristics of the content of a message. There are at least four content analysis designs that are generally used to describe the characteristics of messages, namely: Analysis that is used to describe messages from the same source but at different times. Content analysis is used to see messages in different situations; situations here can be in different contexts, social and political. Content analysis is used to see messages in different audiences; audiences here refer to different readers, listeners, or media audiences. Content analysis is used to see messages from different communicators.

2. Drawing Conclusions Causes from a Message

Content analysis can not only be used to see a picture of a message. Content analysis can also be used to conclude the cause of a message. In content analysis, the focus here is not on the description of the message but on answering the question of why the message "content" appears in a particular form. There are two types of content analysis, namely quantitative content analysis and qualitative content analysis. The principle of quantitative content analysis is objectivity, measured by making or compiling categorizations.

The method applied in the content analysis must be systematized, where from the unit of

analysis understudy to categorization and operationalization, there is no overlap. The messages that appear earlier must be counted/quantified to get the frequency of counting the intended messages. At the same time, qualitative content analysis is mostly used to examine documents that can be in the form of text, images, symbols, and so on to understand the culture of a particular social context. In this qualitative content analysis, documents are an integrative and more conceptual analysis method to find, identify, process, and analyse documents to understand their meaning, significance, and relevance.

(Sahlan, 2013) The purpose of this qualitative content analysis research is systematic and analytical, but not as rigid as quantitative content analysis. In other words, quantitative content analysis is only able to know or identify the manifest messages (messages that appear) from the content of the media under study. Meanwhile, qualitative content analysis is not only able to identify manifest messages, but also latent messages from a document under study. So, they are better able to see the tendency of media content based on context (social situations around the document or text being studied), process (how a media production process/message content is created and organized together) and emergence (gradual/gradual formation of meaning). a message through understanding and interpretation) of the documents studied (Suwandi, 2008).

The results of the analysis of previous studies on innovative learning found state of the art that there is no research on innovative learning that focuses on folklore with local content. For this reason, the following are the principles of research according to (Setyowati et al., 2020)revealing research exploring the relationship between the existence of characters, ecological insights, and cultural values in folklore. Whether we realize it or not, in Indonesia, folklore has the power to explore nature. To achieve this goal, the approach of this research is qualitative which is supported by content analysis method. The source of the research data is the folklore of Timun Mas. The study of literary (environmental) perspectives in environmental criticism can construct environmental wisdom itself and the study of environmental literature perspectives, can be focused on ethical studies (1) respect for nature, (2) responsibility for nature, (3)) solidarity with nature, (4) affection and concern for nature, and (5) the attitude of not disturbing nature's life which is shown in literary works. Through this research, several findings were obtained, namely pollution of the aquatic environment, destruction of habitats, and management of nature or the environment.

(Konopka et al., 2015) his research in attracting students' attention and keeping them engaged is an important point for the learning process. Active methodology places students at the centre of this process and makes them protagonists of discovery, not just passive recipients of information. Different teaching strategies to create an active learning environment and to engage students in it. Current evidence shows that active learning improves understanding and retention of information. It is also effective in developing higher-order cognitive skills. However, the application of the active methodology is still low. Researchers encourage reflection on traditional teaching practices and suggest that active methodologies are an educational choice for secondary and higher education level courses to meet today's educational needs.

Taken from (Muhtadi, 2019). His research only discusses the types of innovative learning modules. In contrast (Koesnandar, 2020) his research is development research intended to produce an innovative ICT-based learning development service model following the 2013 Curriculum through remote mentoring. Based on the initial survey, information was obtained those teachers still face many difficulties implementing innovative learning models. This condition makes it essential to carry out this research. The development steps include needs analysis, design, preparation of materials, making sample lesson plans (RPP), application development, and application testing. From the results of the needs analysis, information was obtained that (1) in general, teachers have tried to apply innovative learning models according to the demands of the 2013 Curriculum even though they are still experiencing difficulties, (2) it is still felt that the lack of examples and training

in implementing innovative learning models causes the teacher's understanding of the concept to be still weak. Innovative learning, (3) teachers still need additional knowledge and guidance in the application of innovative learning, (4) teachers also state that they are ready to take advantage of innovative learning assistance applications if available, and (5) teachers of the Learning House Ambassador (DRB) state their readiness to help other teachers overcome the difficulties of developing innovative learning models. In this development research, innovative learning development tutorial materials have been produced, both in the form of text and video media, examples of innovative lesson plans, and application version 01 of innovative learning mentoring services that can be accessed through the website; sibatik.kemdikbud.go.id/inovatif.

("Innovative Learning in Character Building Students," 2019) is a collection of articles from research in which it is studied and analysed about Innovative Learning; Formation of Student Character; and the Movement for Strengthening Character Education in Indonesia. (Ismayani, 2018), she said that innovative education means that teachers/lecturers not only transfer knowledge but also must be able to communicate moral and mental messages to students, regardless of what subjects/courses they teach; this is intended so that character is formed from learning in school. So that education will function to form and develop a dignified nation's civilization. A teacher/lecturer must have at least four basic competencies, namely pedagogic, personality, social, and professional competencies. The real form of these competencies can be seen from the methods used by teachers in the learning process. The quality of the learning method is related to the creativity and innovation of the teacher/lecturer. Innovative learning is learning that is student centre and based on a constructivist approach. One form of learning that focuses on student activity is poetry musicalization learning based on lesson study.

There is article from (Susilawati, 2020), she stated about her research to find out the description of the implementation of the implementation of innovative learning models at SMP Pesat Bogor. The results showed the implementation of innovative learning models using offline and online Learning House Portals at SMP Pesat Bogor; and the positive impact of implementing innovative learning models is felt to be quite large for teachers, especially in improving their ICT competencies.

Based on (Ulya & Rahayu, 2019), they explained the research of teacher partners at SD 4 Karangbener Kudus who had the problem of lack of teacher knowledge about innovative mathematics learning models to develop fun learning scenarios for students. There are also teachers who already have little knowledge about innovative learning but are still having problems in implementing it. Teachers at SD 4 Karangbener Kudus need knowledge about elementary mathematics learning innovations that are oriented towards implementing fun learning scenarios for students. The purpose of this service is to provide knowledge to elementary school teachers 4 Karangbener Kudus about innovative learning models to develop and implement the preparation of learning scenarios that are fun for students. The method used in this service activity is by providing interactive training and mentoring. This gives rise to a two-way interaction so that SD 4 Karangbener Kudus teachers could exchange ideas, thoughts, opinions, and experiences. The implementation of mentoring in the preparation of innovative learning scenarios as an effort to improve the quality of mathematics learning for elementary school teachers at Karangbener Kudus 4 took place in several stages, including: planning, implementation, follow-up, presentation and discussion, and evaluation. The result of this service activity is that teachers at SD 4 Karangbener Kudus can plan, compile, and explain innovative and fun math learning scenarios.

From (Ramadhani, 2020) Innovative learning is learning that is more student cantered. That is, learning that provides more opportunities for students to construct knowledge independently (self-directed) and mediated by peers (peer mediated instruction). Innovative learning is based on the constructivist paradigm. Innovative learning is usually based on a constructivist paradigm that

helps students to internalize, reshape, or transform new information. Seeing such a vital role, then implementing an effective and efficient method is a must.

Based on (Yuliandri, 2017) suggests that research aims to describe the paradigm of humanistic learning theory in implementing innovative learning in elementary schools. The method used in this research is a literature study whose data comes from various sources, both from libraries and various websites on the internet. The sources are books, encyclopaedias, dictionaries, journals, documents, magazines, and others. The data collection technique used in this research is documentation. Furthermore, the data analysis technique used in this research is content analysis. The results of this study try to describe that innovative learning is learning designed by the teacher in a new way. The new design is made to make it easier for students to build knowledge in the process of behaviour change.

Taken from (Setiawan et al., 2020) Advances in technology in the world of education have given birth to new concepts in information technology-based learning systems, better known as e-learning. E-learning is increasingly popular in 2020 due to the covid-19 pandemic, which requires the learning system to experience innovation. In e-learning or also called distance learning, there are learning media, one of which is Edmodo. Edmodo is a Learning Management System (NGO) application explicitly made for developing distance learning. Edmodo provides various features that teachers can use for learning activities. This community service aims to introduce Darul Huffaz, Islamic boarding schoolteachers, to the use of Edmodo as an innovative learning medium during the COVID-19 pandemic.

Take from (Suastika, 2019) revealed that his research on folklore is one of the strategic media for the educational process, namely expository and humanistic for children. Through mythology, children have a rational, realistic perspective, values, and orientation according to their culture. However, the development of digital media with all its sophistication often eliminates children's cultural values. Understanding this phenomenon strengthens the thinking of Borg and Gall. In this study, the story of education, by utilizing folklore, develops existing educational models and finds knowledge to solve existing problems. The learning model applied by the teacher is a learning model made by foreign experts, which is often not relevant to the students' cultural values. This condition was caused by the lack of local culture-based learning models, the absence of innovative efforts by teachers to develop local culture-based learning models and the lack of teachers' ability to organize and implement local culture-based learning models. Balinese folklore has a very strategic value for the development, empowerment, and preservation of Balinese customs.

Based on (Anis Chaeruman et al., 2018) revealed that the essence of e-learning consists of two words, namely "e", which refers to electronic technology, and "learning", which refers to the goal, namely the occurrence of learning. However, in practice, according to the author's experience, in e-learning, the word "e" is still put forward and slightly forgets the word "learning" as the primary goal. E-learning is the application of information technology and computers to create a learning experience.

METHOD

The source of the data in this study is local folklore from Cianjur entitled "Dalem Cikundul". This folklore is analysed and then displayed in the SOLE learning model. Second-semester UNSUR students presented with a folk tale from Dalem Cikundul, which obtained from online media or storybooks. The lecturer asks students to read Cianjur folklore books "Dalem Cikundul" then students can have asynchronous discussions with their groups discussing their readingsThe method used is descriptive qualitative methodology. Folklore was analyzed using Marying's content analysis. The steps for developing the inductive model category had seen in the following figure:

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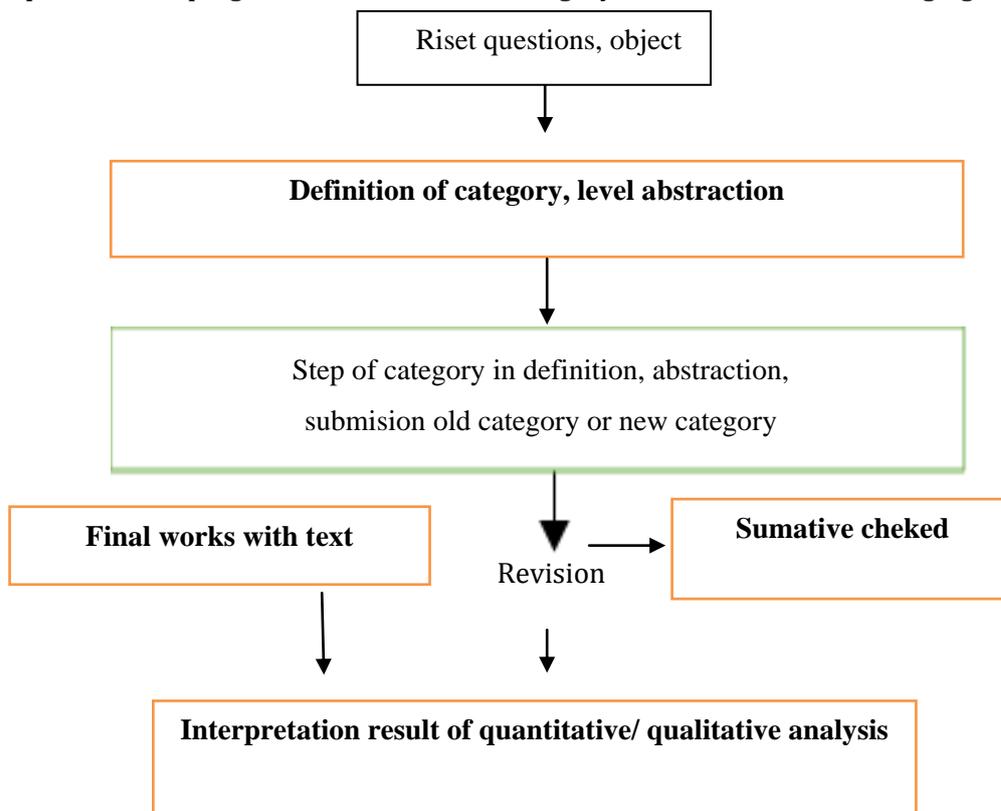
Riset questions, object

Definition of category, level abstraction

Step of category in definition, abstraction,

submision old category or new category

Final works with text

Revision

Sumative cheked

Interpretation result of quantitative/ qualitative analysis

Figure 01. Marying content analysis development steps

Finally, concluding folklore with local content resulting from SOLE case learning in innovative education is carried out synchronously and asynchronously. Asynchronous learning is learning through zoom meetings, google meet, etc., while chronological understanding is through WAG, GCR, Telegram, LMS, etc. SOLE or Self-Organized Learning Environment (SOLE). An example of a case of independent learning using the SOLE learning model is when a lecturer teaches language and literature courses on folklore. The model of SOLE design by Uwes Chaeruman is in the following figure:
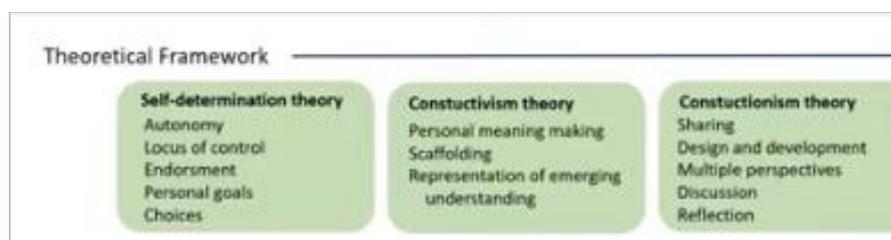
Theoretical Framework

Self-determination theory
Autonomy
Locus of control
Endorsment
Personal goals
Choices

Constuctivism theory
Personal meaning making
Scaffolding
Representation of emerging understanding

Constuctionism theory
Sharing
Design and development
Multiple perspectives
Discussion
Reflection

Figure 02. SOLE model

RESULTS AND DISCUSSION

The author used Marying content analysis development steps. We can see above in figure 02.

What does the content of local Cianjur folklore contain?

The contents are in the form of news scripts, reports, folklore discourses (books):

Local content report/script/discourse on folklore? Dalem Cikundul is taken from two sources, including:

1. Report of the Jabar Tribune online news reporter on Monday, May 29, 2017, at 16.01 WIB with the news page:

https://www.tribunnews.com/ramadan/2017/05/29/dalem-cikundul-siswa-sunan-gunung-jati-penyebar-islam-di-cianjur?page=4.

Sources used as research datas:

2. The book Cianjur from Time to Time (Historical Facts and Folklore) by Luki Muharam published February 25, 2020.

Local folkrore in Cianjur used old category:

Report from Tribun Jabar Journalist, Ferri Amiril Mukminin Editor: Y Gustamansta, TRIBUNNEWS.COM, CIANJUR –

Raden Aria Wiratanu Datar or Grandmother Dalem Cikundul is the first Regent of Cianjur / I, his tomb is 20 kilometers from the city center of Cianjur, precisely in Cikalongkulon District. Before getting there, we must pass through Mande District, then enter the Cianjur-Jonggol route before reaching Cikalongkulon. Cikalongkulon is the edge of the Cirata inundation area. The area is synonymous with residents passing by carrying fishing rods in their backpacks. During Ramadan, many spend their time fishing there. Not a few teenagers who go out in the afternoon looking for takjil to the district square area. Grandmother Dalem Cikundul's grave is on a hill. People call it sand. This area is included in the Cijagang Village area, about four kilometers from the Cikalongkulon-Cariu route. Directions are quite clear at the fork in the road. During the month of Mulud, pilgrims from various regions will crowd this Cijagang Village area. The area was once a hill and rice fields. However, now, it has grown into a lot of people. Stalls selling various foods and clothes can be found at the entrance gate to the Cikundul tomb area. A large parking lot is deliberately created. You know, if it's the month of pilgrimage, many big buses come in this area. A few meters before the gate there is a river flowing and two bridges are only for two-wheeled vehicles. A mosque is visible on the left. Some tomb guards or who are familiarly called kuncen will say hello. Likewise, when the Tribune began to walk in. Tomb of Grandmother Dalem Cikundul in Cijagang Village, Cikalongkulon District, Cianjur Regency. To get to the tomb, visitors must pass 170 steps.

Determining the definition of the category of stories, the folklore of Dalem Cikundul is in the form of historical stories passed down from generation to generation (oral traditions) of the people of Cianjur

Determining the level of story abstraction: as the formulation of the old category of stories in the form of the history of the founder of the city of Cianjur influenced by local culture, it is said that Dalem Cikundul often goes up the hill according to the geographical location of Cianjur which is surrounded by hills and mountains.

> Finalization of the text that will be used for data sources in the form of stories that can be trusted and accounted for the truth. With the discovery of the tomb of the first king of Cianjur, namely Dalem Cikundul.

> Interpretation The results of the analysis of the Dalem Cikundul folklore which instills an implied message from the story of the king that he is an educated and trustworthy person by earning the title of Raden Aria Wiratnu and establishing a kingdom that spreads Islamic teachings until now in Cianjur according to Cianjur Regency statistical data the number of adherents of Islamic teachings as many as 1,893,203 people or 98% of the total population of 1,931,480 people. So that Cianjur is known as the city of santri and has a city entrance gate called the Marhamah Gate. The one who has good manners. And has a religious value to be applied in higher education in Cianjur.

Figure 03. Marying content analysis steps

Case of SOLE or Self-Organized Learning Environment (SOLE) Learning Model with an example of a case of independent learning using the SOLE learning model is when a lecturer teaches language and literature courses on folklore above:

LEARNING PLAN OF INDONESIAN LANGUAGE AND LITERATURE LEARNING COURSES: FOLKLORE
SEMESTER/ TOTAL CREDITS: 2/ 2 SKS S
TIME: 2 X 45 MIN
IMPLEMENTATION: 3 X MEETINGS

Day/ Date: Saturday/ April 10, 2021
Saturday/ 15 April 2021
Saturday/ 24 April 2021

COURSE DESCRIPTION:
First, the lecturer opens the lecture, carries out apperception, then perception in the form of planting concepts and understanding concepts (explaining the essence of the lecture material regarding summaries and abstracts), exploration and investigation/ inquiry/ providing training, monitoring, presentation of exploration results, evaluation, and reflection as a closing.

Minggu ke-	Topik	Tatap Maya	Tahapan SOLE
7	CMK 7: Mahasiswa mampu mengungkapkan ketertarikan mengenai sebuah cerita rakyat Mahasiswa mampu	Singkronus	Apersepsi: Membuka perkuliahan dengan salam, doa, dan menyapa mahasiswa/ absen
			Persepsi: **Question:** Apa yang membuat anda tertarik ingin

| 9 | memberikan pendapat mengenai pengertian cerita rakyat

Mahasiswa mampu menganalias cerita rakuat tersebut dengan analisis isi
Mahasiswa mampu menyampaikan hasil investigasi dan diskusi dalam sebuah presentasi kelompok kecil mengenai pertanyaan yang diberikan dosen
Mahasiswa mampu mengembangkan dan menganalisis hasil eksplorasi dan investigasi yang dilakukan bersama-sama dalam kelompoknya maupun mandiri.

Mahasiswa mampu dan terampil terhadap hasil eksplorasi dan investigasi yang telah dilaksanalan serta menghasilkan umpan balik terhadap dosen selama KBM. | Asingkronus

Singkronus

Google Classroom | membaca sebuah cerita rakyat berjudul Dalem Cikundul dalam buku atau media berita online yang kemudian ditranskrip jika memerlukannya
Apa yang dimaksud dengan cerita rakyat bermuatan lokal? Jelaskan! Perhatikan contoh cerita rakyat yang terdapat dalam link berikut ini: https://www.tribunnews.com/ramadan/2017/05/29/dalem-cikundul-murid-sunan-gunung-jati-penyebar-islam-di-cianjur?page=4. Apa saja yang terkandung dalam sebuah ringkasan cerita rakyat bermuatan lokal tersebut?
Eksplorasi:
Mahasiswa diminta untuk menggunakan satu perangkat internet dengan cara mencari referensi terbaru atau informasi lain untuk mencari jawaban terhadap pertanyaan yang diberikan di atas. Dan menanyakan Langkah-langkah melakukan analisis dalam diskusi kelas menggunakan WAG

Penyelidikan/ enquiry/ investigasi:
Mahasiswa yang telah dibagi menjadi beberapa kelompok kecil oleh Dosen dapat menjawab pertanyaan:
Buatlah analisis dari contoh cerita rakyat Dalem Cikundul, kemudian berdiskusi melalui presentasi secara asingkronus melalui *zoom.* Setiap kelompok menganalisis isi dari cerita rakyat Dalem Cikundul!
https://www.tribunnews.com/ramadan/2017/05/29/dalem-cikundul-murid-sunan-gunung-jati-penyebar-islam-di-cianjur?page=4.

Atau

Buku Cianjur dari Masa ke Masa (Fakta Sejarah dan Cerita Rakyat) oleh Luki Muharam terbit 25 Februari 2020 |

Buatlah jawaban hasil diskusi berupa makalah dan PPT yang diunggah ke GCR (asingkronus) sehari sebelum dimulai perkuliahan secara singkronus melalui zoom meeting!

Monitoring

Dosen melakukan pengawasan terhadap mahasiswa dengan saling berkomunikasi untuk mengecek perkembangan dari tugas yang telah dikerjakan selalu GCR.

Review
Presentasi Hasil eksplorasi dan investigasi Mahasiswa:
Masing-masing kelompok mempresentasikan hasil penemuan mereka terhadap pertanyaan yang diberikan yaitu ditemukannya nilai Agamis di Cianjur berdasarkan cerita rakyat bermuatan lokal tersebut.

Evaluasi dan Refleksi:

Dosen memberikan tanggapan, masukan dan saran kepada masing-masing kelompok guna untuk menyempurnakan hasil dari eksplorasi dan investigasi yang dilakukan oleh mahasiswa dan menutup perkuliahan dengan menghasilkan sebuah **kesimpulan.**

CONCLUSION

The innovative learning model aims to encourage change for the better. Based on the new paradigm of short-term and long-term needs, folklore learning with local content is displayed using SOLE learning innovation. such as synchronous learning such as through zoom, google meet, or webex, and asynchronous learning through WAG, GCR or LMS. The results of the analysis of the Dalem Cikundul folklore which instills a moral message that is implied from the story of the king that he is an educated, obedient, and trustworthy person by getting the title of Raden Aria Wiratnu and establishing a kingdom that spreads Islamic teachings until now in Cianjur and is relevant according to Regency statistics. Cianjur the number of adherents of Islamic teachings as many as 1,893,203 people or 98% of the total population of 1,931,480 people. So that Cianjur is known as the city of santri with many pesantren here and has a city entrance gate called the Marhamah Gate. Therefore, folklore with local content with the title Dalem Cikundul has a religious value that

characterizes the city of Cianjur which has good character.

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