

DEVELOPMENT OF TEACHING MATERIALS OF LANGUAGE SKILLS BASED ON MANDAILING CHRISTMAS LOCAL WISDOM

NIKMAH SARI HASIBUAN¹, IDAWATI² and HAPPY SRI REZEKI³

^{1,2,3}Universitas Muhammadiyah Tapanuli Selatan. Email: ¹nikmah.sari@um-tapsel.ac.id

Abstract

This study aims to develop teaching materials about language skills based on local wisdom. There are four aspects of language skills that are commonly used to communicate, namely listening, speaking, reading, and writing. Local wisdom is one of the products of a cultural group formed because of the need for values, norms, and rules as a model for carrying out an action. This shows that local wisdom or local culture occupies an important role in society, so its existence must be maintained, one of which is through teaching materials used in learning. The local wisdom referred to in this case is the local wisdom of Mandailing Natal. The research method used in this research is Design Based Research (DBR). Design based research is a design research method. This research method is included in the development method. The results of the three validators stated that 79.8, 78.9 and 79.2 were categorized as quite valid, could be used but needed revision. Although the material is appropriate and good, namely the local wisdom of Mandailing Natal. The following are the results of expert validation. Product design in the form of teaching materials developed following the style of the Indonesian Language Book for Higher Education which is tailored to the needs of students. Of the 80 responses about local wisdom, 92% liked it. This research is also expected as a way to preserve local wisdom in a teaching material.

Keywords: teaching materials, language skills, local wisdom

A. INTRODUCTION

Every day we use language, there are four very important language skills. These four language skills (listening, reading, writing and speaking) provide an opportunity for anyone to be able to create the right context in an exchange of information. Mastering the four language skills will also foster character values and increase one's self-confidence, increasing student achievement. This is in line with Mudiono's research (2017) which examines one of the language skills, namely writing skills. This research examines the improvement of students' narrative writing skills achievement which is designed with classroom action. For this study, researchers will link language skills based on local wisdom.

Local wisdom describes how to behave and act in response to typical changes in the physical and cultural environment of the local area. Hilman (2018:20), Local wisdom is one of the products of a group of cultures formed because of the need for values, norms and rules as a model for taking an action. This indicates that local wisdom or local culture occupies an important role in society, so its existence should still be maintained, one of which is through the teaching materials used in learning. The local potential that exists in every region in Indonesia is an asset of natural, human, technological and cultural resources that must be maintained and developed to improve a more civilized life. In general, learning in schools so far has not paid special attention to this local aspect, so that the younger generation slowly begins to leave the noble values of the local area. In line with the results of research by Sasmitatias, et al (2018), it is revealed that as a nation, teachers must be able to become a

facilitator of strength and motivation in developing the attitudes needed to achieve educational goals and objectives. They can influence their students with what they have in teaching. Therefore, they need to be innovative in delivering their teaching to students so that they can develop. The teaching and learning process becomes more meaningful and produces quality education. In his research, learning tools with local wisdom as the basis and developed for the purpose of improving students' analytical skills proved valid and effective for use in learning. In addition, Sumarni, et al (2020) in their research are motivated by the fact that religious knowledge and local wisdom (culture) are increasingly separating themselves from science. Cultural science is rarely applied in learning so that many students do not know their own local wisdom (culture). The cons between science and religion also make students' perceptions of religion and science into two independent knowledges and cannot be combined. Therefore, the research proposes a solution so that science education can be implemented by learning to overcome the gap between religion, local wisdom (culture) and science so that students will have a more balanced knowledge in religion, local wisdom (culture) and science. In this case, the researcher hopes that this local wisdom can be a teaching material for students, especially in the Indonesian Language Education Study Program, Muhammadiyah University of South Tapanuli.

Research The development of teaching materials is considered necessary due to the lack of teaching materials in the form of books or modules used by lecturers and students, especially regarding material aspects of language skills. In addition, it is necessary to preserve local wisdom that can be integrated into a teaching material which is expected to be able to foster the character of students. For the first year, the research will conduct related research on local wisdom which is combined in two aspects of language skills, namely reading and writing. Furthermore, in the second year, he will carry out research on local wisdom combined with two aspects of language skills, namely listening and speaking. In all aspects of language skills, it will be used as a teaching material that is able to build the character of students as well as a form of preserving the local wisdom of Mandailing Natal.

This research has similarities with previous studies including, firstly, Wahyuningsih (2021) whose research is entitled Development of Teaching Materials for Reading Skills Based on SQ4R Strategy in Elementary Schools. Second, Nurafni with the title Development of trigonometry teaching materials based on local wisdom. Third, Ferdianto (2018) with the research title Development of Teaching Materials for Learning Media Based on Local Wisdom for Mathematics Education Students. Fourth, Lestariningsih (2017) with the title Development of thematic-integrative teaching materials based on local wisdom to improve the character of caring and responsibility. Fifth, Nugroho, et al (2019) with the title Development of LKS Teaching Materials for Writing Pantun Based on Local Wisdom for Class VII Students of Xaverius Tugumulyo Middle School. Ramalingam (2022) investigated the exploration of English as a challenge for second language educators. Teaching Communication Skills in a Mixed Learning Environment: The Malaysian Scenario. Khilafat, M., & Reddy, G. C (2022) examines the experiences of Libyan teachers in teaching English as a second language and the inclusion of a target culture: some reflections. In addition, Fitriyaniet al (2022) also researched intercultural language teaching as a stimulus for teacher investigation. The previous research

is different from the research of researchers entitled "Development of Language Skills Teaching Materials Based on Mandailing Natal Local Wisdom"

B. STUDY OF THEORY

Teaching materials are a set of tools that contain or contain material that can be used as learning in the classroom. Pannen (2001) revealed that teaching materials are materials or subject matter that are systematically arranged, which are used by teachers and students in the learning process. This means that teaching materials that are arranged systematically and structured will help teachers and students in the teaching and learning process in learning at school. Martadhillah, et al (2019) say that good teaching materials are those that are developed according to the needs of their users, namely needs based on geographical, ethnographic, and regional wealth characteristics.

According to Daryanto and Dwicahyono (2014: 171) that "Teaching materials are a set of materials that are systematically arranged both written and unwritten so as to create an environment or atmosphere that allows students to learn". Prastowo (2011:17) reveals that teaching materials are all materials (both information, tools, and texts) that are systematically arranged, which displays a complete figure of competencies that will be mastered by students and used in the learning process with the aim of planning and studying the implementation of learning. . Widodo and Jasmadi (2008:50), namely: Self-instructional; Self-contained; Stand alone; Adaptive; User friendly.

Teaching materials have certain components that are interrelated with each other. As explained by Hamdani (2011:122), there are several components contained in a teaching material including: a) titles, subjects, competency standards, basic competencies, indicators, and learning objectives. b) Learning instructions (student and teacher instructions), containing an explanation of how to use a teaching material to be studied in a learning process. c) Supporting information. d) Worksheets. f) Evaluation. Abdul (2006:174) also suggests "a teaching material should at least include: 1) Competencies to be achieved, 2) learning instructions (teacher and student instructions), supporting information, and evaluation". Meanwhile, according to Mujiyono (2014:3) explains that the components of teaching materials consist of (1) subject identity, including titles, materials, competencies, indicators, objectives (2) learning instructions, including instructions for students and teachers, (3) content of learning materials, (4) supporting information, (5) exercises, worksheets, (6) assessments, (7) responses/feedback/reflection

Lestari (2013) distinguishes teaching materials into two, namely printed and non-printed teaching materials. Printed teaching materials are in the form of handouts, books, modules, brochures, and student worksheets. Non-print teaching materials include; 1) listening teaching materials (audio), such as cassettes, radios, LPs, audio compact discs; 2) teaching materials for hearing (audio-visual) such as video compact discs and films; 3) interactive multimedia, such as CAI (Computer Assisted Instruction), interactive multimedia compact disc (CD), and; 4) web-based teaching materials. Based on the shape, Prastowo (2011: 40) distinguishes teaching materials into four kinds, namely (1) printed teaching materials, (2) listening or audio teaching

materials, (3) hearing teaching materials (audio visual), and (4) teaching materials. Interactive teaching. Based on several opinions regarding the form of teaching materials above, it can be concluded that there are four kinds of teaching materials, namely printed teaching materials, audio teaching materials, audio visual teaching materials, and interactive teaching materials.

2.1 Language Skills

Mulyati (2014), in relation to the use of language, there are four aspects of language skills that are commonly used to communicate, namely listening (listening), speaking, reading, and writing.

1. Listening Skills

According to Reznani, et al (2021) listening is one of the language skills needed in language learning because it affects one's language skills. Listening is one of the language skills needed in language learning because it affects one's language skills. Listening is a receptive skill in understanding spoken language. What is meant by listening skills here does not mean just listening to the sounds of language through their hearing aids, but at the same time understanding their meaning.

Therefore, the term listening is often identified with listening. The term listen/listen is different from the term hear. Although both use hearing aids, listening is different from hearing. The listening activity does not include the element of intentionality, concentration, or even understanding. While in listening activities there are elements of intentionality, carried out with full attention and concentration to obtain adequate understanding. In our first language (mother tongue), we acquire listening skills through an unconscious process called the acquisition process, not through the learning process. Therefore, we do not realize how complex the process of acquiring listening skills is.

There are two types of listening situations, namely interactive listening situations and non-interactive listening situations. Interactive listening occurs in face-to-face conversations and telephone conversations or similar. In this type of listening we take turns doing listening and speaking activities. Therefore, we have the opportunity to ask questions to get an explanation, ask the other person to repeat what he said, or maybe ask him to speak a little slower.

Examples of non-interactive listening situations include listening to radio, TV, movies, sermons, or listening to ceremonial events. In this non-interactive listening situation, we cannot ask for an explanation from the speaker, cannot ask the speaker to repeat what he said, and cannot ask for the conversation to be slowed down.

2. Speaking Skills

Mulyati (2014) states that in speaking skills, there are three types of speaking situations, namely interactive, semi-interactive, and non-interactive. Interactive speaking situations, for example, occur in face-to-face conversations and talking by telephone. The activity of speaking in this interactive situation allows for a change of roles/activities between speaking and listening. In addition, this interactive situation allows the communicators to ask for clarification, repeat words/sentences, or ask the other person to slow down the tempo of speech,

and so on. Talking activities in interactive situations are carried out face-to-face, two-way, or even multidirectional.

Then, there are also speaking situations that are classified as semi-interactive, for example in public speeches, campaigns, sermons/lectures, and others, both of which are conducted face-to-face but take place in one direction. In this situation, the audience cannot interrupt the conversation, but the speaker can see the listener's reaction from their facial expressions and body language.

3. Reading Skills

Mulyati (2014), states that reading skills are classified as active-receptive skills. Reading activities can be developed independently, apart from listening and speaking skills. However, in societies that have developed literacy traditions, reading skills are often developed in an integrated manner with listening and speaking skills.

Mulyati (2014), micro-skills related to the reading process that speakers must possess, including:

1. Knowing the writing system used;
2. Recognize vocabulary;
3. Define key words that identify the main topic and idea;
4. Determine the meaning of words, including vocabulary, from the written context;
5. Recognize grammatical word classes: nouns, adjectives, and so on;
6. Determine the constituents in the sentence, such as subject, predicate, object, and preposition;
7. Recognize the basic forms of syntax;

4. Writing Skills

Tarigan (2008: 3) "writing is a language skill that is used to communicate indirectly". In line with this, according to Semi (2007:14) "Writing is a creative process of transferring ideas into written symbols". In line with the opinion above Abbas (2006: 125) "Writing skills are the skills to express ideas, opinions, and feelings to other parties through written language". Another opinion according to Hartati (2010) revealed, "Writing is a productive and expressive language skill..."

Based on this explanation, it can be concluded that writing is a productive language skill, where writing is a means to communicate between one person and another using written language. Make the writing for someone who will read the writing, whether it is used to provide information about something, a manufacturing procedure, or just a form of self-expression.

Writing activities have a specific purpose. The three main purposes of writing are to foster a love of writing in students, to develop students' writing skills, and to foster the creative spirit of students who write (Abidin, 2012). Semi (2007:14) explains "the purpose of writing is (1)

to tell something, (2) to give instructions and direction, (3) to explain something, (4) to convince, and (5) to summarize".

Mulyati (2014), writing skills are active-productive skills. This skill is seen as occupying the most complicated and complex hierarchy among other types of language skills. Why? Writing activity is not just copying words and sentences; but rather to pour and develop thoughts, ideas, ideas, in an orderly, logical, systematic writing structure, so that it is easily captured by the reader.

2.2 Local Wisdom Local

Wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. In a foreign language, it is often conceptualized as a local policy "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius" (Fajarini; 2014).

According to Rahyono (Fajarini, 2014: 14) local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and is not necessarily experienced by other communities. These values will be very strongly attached to certain communities and these values have been through a long journey of time, throughout the existence of that society.

Local culture or local wisdom can be identified based on administrative areas, certain areas or social groups. Local wisdom tends to a universal value regarding community welfare, social justice, and the preservation of community livelihood resources that underlies the pattern of human relations. Nadir (in Reznani, 2021), local wisdom or local culture are local ideas, values and views that are wise, full of wisdom, of good value, which are embedded and followed by the community.

Anthropological scientists, such as Koentjaraningrat, Spradley, Taylor, and Suparlan (in Koentjningrat, 2009), have categorized human culture as a container for local wisdom to ideas, social activities, and artifacts. Culture is the total knowledge possessed by a group of people and is used as a way of life to interpret their environment in the form of their daily actions.

C. RESEARCH METHOD

The research method used in this research is Design Based Research (DBR). Design based research is a research method of design research. This research method is included in the development method. According to Cobb & Bakker (in Lidinillah, 2012). The term research design research is also included in developmental research, because it is related to the development of materials and development materials.

Data Collection Techniques Data

Collection techniques used in this study were interviews, observation and documentation.

1. Interview (Interview) is a method used by someone for the purpose of a particular task, trying to get information or opinions orally from a respondent, by having a face-to-face

conversation with that person. This technique is a way to get data or information about teaching materials used in learning reading and writing skills for students taking reading and writing skills courses in the Indonesian Language Education Study Program, Muhammadiyah University of South Tapanuli.

2. Observation, namely observing and recording systematically the phenomena being investigated. In this study, the observation technique is participant observation, which is an internal observation process carried out by the observer by taking part in the student activities to be observed. In this technique, the researcher will involve himself or herself directly in the midst of the students of the Indonesian Language Education Study Program, Muhammadiyah University of South Tapanuli.
3. Documentation is a data collection technique by looking for data about things or variables in the form of photos, footnotes, transcripts, books, newspapers, magazines and so on. This documentation method contains photos of student activities in the Indonesian Language Education Study Program related to the object of research.

Data Analysis Techniques

Design based research as a series of approaches aims to generate new theories, artifacts and practical models that explain and have the potential to impact learning in a natural setting (Herrington, et al in Permata, 2017). The process of developing this teaching material refers to the design of the development model proposed by Reeves (in Lidinillah, 2012).

The first stage is the identification and analysis of problems in the field by conducting interviews with predetermined sources, documentation studies, and observations related to students' writing skills, availability and use of local wisdom-based teaching materials. The second stage is the stage of preparing the design or product design to be developed. The preparation of this design is based on aspects, theories related to the design to be made and from the problems analyzed. The third stage is testing and improvement. The first test is a product validation test carried out by experts who have experience and ability in their fields. The second trial is testing the product at the location where the research is located. The fourth stage is a review of the data that has been collected related to teaching material products. The data is in the form of test results and improvements that have been made. Which are the advantages and disadvantages of the product that has been made.

D. RESULTS AND DISCUSSION

The steps for developing language skills teaching materials that have been prepared in several stages, including:

1. Student Needs Analysis

Observation activities and interviews with teaching staff and students have been carried out to compile teaching materials needed by students of Indonesian language education study program at Muhammadiyah University South Tapanuli. The researcher also conducted a literature study as a reference for the preparation of teaching materials. Conducted a group

discussion forum (FGD) with students and teaching staff to review data and prepare the initial product for teaching materials, namely teaching materials for language skills based on local wisdom of Mandailing Natal. In addition to students learning and expressing their experiences through language skills lectures, students indirectly show that they have the skills to present the local wisdom of Mandailing Natal using local languages and Indonesian languages. The results of the analysis related to interest in Indonesian language lectures can be shown in the following diagram.

2. Planning

This stage includes content structure analysis, mapping of materials and concepts and analysis of learning objectives. At this stage, the teaching materials developed are based on the local wisdom of Mandailing Natal. Basically there are many studies of local wisdom, including Mangambat Boru, mardikir, maronnag-onang, markobar, patuaekkon, and folklore. However, the researcher only brought the Batu Mardaup folklore from Pakantan because it took into account the time of the study.

In the planning process there was an analysis of local wisdom material and it was found that it was easier for students to analyze the vocabulary presented because the vocabulary was close to students as well as local wisdom and student culture 40.1 % said that the material is not difficult because students have real experience related to the material presented. 60% of students said that the material was standard, although there were still some students who found it difficult.

3. Product

Design Product design in the form of teaching materials developed following the style of Indonesian Language Books for Higher Education tailored to student needs. The aims of the researchers here are several, including: language skills are a compulsory university subject so that there is a need for teaching materials that will be used in lectures. Southern Tapanuli has a lot of local wisdom that needs to be known by the world community, because Southern Tapanuli, especially Mandailing Natal, is a complete area, meaning from cultural customs, folklore, and other local wisdom, all of which are in the Mandailing Natal area. Some of the texts in the teaching materials.

a) Smash Boru



Mangambat boru bone comes from the Mandailing language itself. "Mangambat" means to prevent or stop, while boru means daughter of an uncle. This tradition is eagerly awaited by

the people who are local wisdom. Besides being sacred, this tradition is also sometimes funny. This tradition is displayed after the groom is legally and religiously legal as the husband of the bride. Of course, after going through the consent process.

On the way to the groom's house, the bride and groom will be prevented or stopped by a group of youths who block the path of the bride and groom. The youths stop the bride and groom in a very unique way, for example by placing a traditional mat in the middle of the road. This young man is not just any youth, but a cousin of the bride herself. Which of the parents of the youth and the bride are brothers and sisters.

The purpose of these youths is to interrogate the groom or in other words ask the groom to ask permission from them before taking their cousins away. Sometimes, replying to sentences is inevitable from this incident. Where the youths challenge the groom to return sentences. Before the groom can beat the youths, the youths will not just pass. It takes patience. In addition to replying sentences, sometimes the youths ask the groom for some money to be allowed to pass that way. Of course, as long as the money is still reasonable. This is the unique tradition of mangambat boru bones. After the groom managed to get past these young men, then the bride and groom could continue their journey.

The sentences commonly used in mangambat boru are as follows

Youth "get tu dia do loai ioban boru ni ami on bone"

The groom "get malang tu bagus"

Youth "inda samomo i dah brother-in-law, na honors do sister namion, na lojaan do ami manjago-jago bortu bone name on, na ami lehen don panabusi ni rhino na, mek-ap na, anggo bolas pangidoan leng targanti ma gari ubat niloja niba i"

Groom "on ma ia pareban na can tarlehen (while handing money for the youth)

In Indonesian

Pemuda "where are you going to take our brother?"

The groom "will be brought to the house"

Youth "is not that easy, our precious sister is very tired of taking care of her, this one we gave to buy powder and make-up , if you may please replace it as our tired medicine"

The groom "only this is all I can give."

The sentence will be exchanged until the young man is satisfied and makes a way. This shows the value of a woman in the eyes of her brothers and sisters and hopes that the groom can see it.

b) Patuaekkon



In Mandailing Natal, there is a tradition called patuaekkon in which the bride and groom walk around the village or surrounding village so that people can see them towards a spring or small river in the area itself. Patuaekkon means accompanying the bride and groom to a spring for events such as saweran such as the Sundanese wedding tradition. It is said that patuaekkon is to wash and cleanse the bride and groom. This procession aims to release from being single (naposo bulung) to matua Bulung home. As a reminder not to act the same when you were naposo Bulung (single).

c. Folklore of Batu Mardaup

In cutang niari I diligi But the letter of the signature of ma jorat nia I, rupana madung mangasi ma ungeh balomi. Ambaen lojana ungeh I martupar-par, he was attacked by ma. He was fed ma. Dapot he ma dibirurur nai eme dohot nervous. Dioban he is a noble mother, ungeh na I is boyomed, eme dohot is nervous when he is mad until he becomes so. Halak pe marosoki ma in hutai. (Snippets from the Batu Mardaup Folklore)

Which means in Indonesian in the afternoon, he looked again at the snare he had made and he found a dove that had been trapped by the trap he had made. Then he slaughtered the dove. He immediately checked what was in his dream. He got rice and corn seeds. He went home with the pigeon and the seeds. He cooked Pigeons and planted the corn and rice seeds. Until finally the people in the village felt the results of the seeds he planted. (Snippets of the Batu Mardaup Folklore).

4. Design

Validation Design validation was carried out by experts, namely material experts and design experts using a questionnaire as an instrument. The results of the three validators stated that 79.8, 78.9 and 79.2 were categorized as quite valid, could be used but needed revision. Although the material is appropriate and good, namely the local wisdom of Mandailing Natal. The following are the results of expert validation.

RPS Expert

Design Expert

Diagram 1: Validator Assessment

Validity	Criteria Validity Level Validity Level
81.0% – 100.0 %	Very valid, can be used without revision
61.0% – 80.9%	Sufficiently valid, can be used but needs revision
41.0% – 60.9 %	Not valid, it is recommended not to use it because it needs major revision
21.0% – 40.9 %	Invalid, should not be used

5. Design Revision

Several suggestions and inputs from the validator, including the layout and language have been revised by the researcher. From the results of this study, it can be related to existing research related to the teaching materials developed by Novi and Siti1 3 in the character education journal No. 1 of 2017 entitled Development of thematic-integrative teaching materials based on local wisdom to improve the character of caring and responsibility. That the teaching materials developed are feasible to use.

E. CONCLUSIONS AND RECOMMENDATIONS

Based on the results of developing teaching materials, language skills based on local wisdom of Mandailing Natal have reached the stage of product revision 1. The first stage is analyzing student needs. Second, data on student needs is used to develop the concept of teaching materials. Third, designing teaching material products including the selection of the characteristics of teaching materials. Fourth, the assessment of the design results by experts, including material and design. Fifth, product revision in accordance with suggestions and input by RPS, materials, and design experts. With the results of the validator's assessment of 79.8, 78.5, and 79.2 with quite valid criteria, it can be used but needs revision.

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