

Integrating Local Wisdom of Lombok Community into English Textbook

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ABSTRACT

One way to promote local wisdom values is to integrate them into learning in schools, particularly in Lombok where some valuable local wisdom could be integrated into English textbooks. This research aims to integrate Lombok's local wisdom values into English language teaching, particularly for junior high school to strengthen students' character and identity to face future challenges. This research employed a Research and Development approach to produce local wisdom-based textbooks with a total population and sample of 72 students divided into 12 groups based on the units in each developed textbook. Meanwhile, the practicality of the teaching materials was assessed by 2 lecturers who taught the Textbook and Material Development course, while the object of this research was the English teaching materials for the junior high school level that would be developed. So far, there has never been any action to develop materials by integrating local wisdom in the form of folk tales, especially on the island of Lombok, into reading material in textbooks. This research reveals that some important characteristics obtained from Lombok's local wisdom values that can be integrated into English language learning are religious, tolerant, and egalitarian. The religious character becomes the foundation of other characters. These different characters can be integrated into the teaching and learning process. In the teaching process, teachers adjust teaching steps by instilling religiosity, tolerant and egalitarian values, while, materials are equipped with a teacher's book which provides direction to teachers, especially regarding the interpretation of local wisdom values so that they comply with competency standards and basic competencies in the curriculum which is currently being implemented in Indonesia.

Keywords: *English textbooks, local wisdom, religion, tolerant, egalitarian*

INTRODUCTION

The success of learning is greatly influenced by the planning carried out by a teacher, including developing and selecting appropriate teaching materials. Richards (2001) stated the importance of teaching materials as a key element of language teaching as a guide for students in learning language. For students, teaching materials function as a source of language input and

language practice that occurs in the classroom. This means that the existence of teaching materials that are right on target is a must to implement English as a specific goal. The importance of the role of teaching materials was also expressed by Gagne, Briggs, and Wager (in Degeng, 1998) who revealed several strategic roles of teaching materials, including (1) teaching materials help individual learning; (2) teaching materials provide flexibility in preparing learning both short and long term; (3) systematically designed teaching materials have a big influence on the development of individual human resources; (4) teaching materials make it easier to manage the teaching and learning process using a systems approach; and (5) makes learning easier, because teaching materials are designed based on knowledge of how humans learn.

Textbooks are still the main source for teachers in the teaching and learning process (Tagliani, 2009). To understand multiliteracies, students need an appropriate linguistic approach that is not based on mental structures and processes, but on discursive shifts and language play (Bunzen, 2011). However, it is important to be aware of ideology when engaging in any social activity, especially at school (Amaral and Fischer, 2013), because ideological elements in society are intrinsic to social activities (Street, 2003): 'It is natural that thoughts and beliefs permeate relationships. In society, regardless of the place where they are established' (Amaral and Fischer, 2013, p9). For example, people who live with visual culture images use these as references. Textbooks can represent 'problems', and in extreme cases are examples of educational failure (Swales, 1980). Brumfit (1980, p30) argues that 'English textbooks evoke a variety of responses, but are often seen by teachers as necessary to reduce the workload on the learning process.' Essentially, there appears to be a 'textbook credibility gap' (Greenall, 1984, p14) because of 'the stark contradictions and potential conflicts of interest in their creation, commercial exploitation, public assessment, selection, and mainstream classroom use' (Sheldon, 1998, p237). Textbooks are often seen as a compromise between what is educationally desirable and what is financially feasible.

Sheldon (1998) also reports that some authors and publishers have made exaggerated claims for textbooks to appear suitable for all students in all situations. According to Allwright (1981, p19), 'Conversations about which parts of particular textbooks can be saved for actual teaching purposes are a constant reminder of the belief, regardless of the publisher's description, that 'the whole business of managing language learning is too complex to be fulfilled satisfactorily by a series of prepackaged decisions embodied in teaching materials.' Sheldon (1998) notes that the language level of target learners may not be described adequately, with the use of terms such as 'beginner' and 'intermediate'. There may be little attention to the reasons for use at different stages of the learning and poor selection and sequencing of material. Economic pressures can mean maximum text density on each page; some teacher books are simply student editions with answer

keys, while student workbooks or practice pages may leave little room for handwriting. Publishers' terminology may be unclear, with terms such as 'communicative', 'original', 'notional/functional', and 'lexical syllabus' used loosely, making meaningful comparisons of textbooks difficult (Sheldon, 1998).

Textbooks may also be culturally inappropriate, with little recognition of the limitations in many teaching situations or the pedagogical implications of current theory and research in linguistics and language learning (Sheldon, 1998). Authentic spoken interaction is limited (Cunningsworth, 1987), while many textbooks contain made-up whole-sentence dialogue. Some 'reading skills' textbooks encourage linear, word-by-word practice, bottom-up processing, and arrow image 'referencing'. Readers' use of schemata and text sampling are often overlooked (Carrell, 1984), and the selection and presentation of vocabulary are often unsystematic, despite a wealth of relevant research and sources of information, including lexical field theory and componential analysis (Carrell, 1984).

Thus, the use of textbooks in language learning should be considered as a tool to support students and teachers in the teaching and learning process to understand appropriate linguistic approaches that help students master the target language, especially English. However, other scholars criticize the visual representation of gender prejudice in English textbooks (Elmiana, 2019) and the lack of cultural awareness raised by the visuals (Derakhshan, 2021). Also, highly critical of textbooks that grow out of and imitate other textbooks and do not develop based on research, methodological experimentation, or class feedback, and suggests that this can be seen as a publisher's desire to make a quick profit (Sheldon, 1988).

The teaching materials developed were effective in improving the quality of teacher learning by implementing local wisdom values, especially in Indonesian language lessons on writing competency. However, research to develop English teaching materials based on Lombok's local wisdom has never been carried out. Thus, the result of this research could be one of the teacher's books that offers guidance to instructors, particularly on how to interpret local wisdom values by the Competency Standards and Basic Competencies outlined in the current curriculum being adopted in Indonesia.

Review of Literature

Local wisdom that belongs to every community is not automatically formed. Local wisdom cannot be seen without culture because it comes from culture and society. Geertz said, "Local wisdom is part of the culture" (Geertz in Wagiran, 2013). According to Gunawan in Endraswara (2013), local wisdom is local knowledge created from community adaptation originating from life

experiences that are communicated from generation to generation. Thus, we can see the basic concept of local wisdom which we generally know as the "characteristics" of a community which is a product of the community's culture that has existed for a long time. To recognize how local wisdom exists, we need to understand cultural characteristics first. According to Brown (1993), it can be found based on symbols. Community members recognize and actualize their cultural symbols and then spread them to common habits and ways of thinking (Brown, 1993).

By nature, humans tend to imitate what they see. Through the power of reason and analysis, the community will follow whatever is done by those around it which is considered as a value and normal thing. For example, in a community that has a culture that respects the elderly, the community will show this by the way they speak to their elders politely. Then, from this process, local wisdom can be continuously preserved. Local wisdom is not only in abstract form (respecting elders) but can also be seen in concrete or handmade artistic things that have philosophical values.

Indonesia has been known as a nation that is cultured and has noble local wisdom that is instilled in the region. It is a great asset for us to be responsible for continuing education for the next generation. This is also an asset for role models in developing a comprehensive educational unit that integrates the noble values that we have as a cultured, scientifically developed, skilled, technological, and artistic nation (Armawan and Suyasa, 2017). Lombok, as a region that has a culture and local wisdom that is different from others, can be a role model in the education process. So, teachers do not need to look for role models from local wisdom from other regions. There are many examples from the lives of students. Teachers can take things from outside the classroom to become objects of teaching and learning or things that students always face and encounter. This principle, similar to Davis's statement in Sukarno (2012) states that students' daily lives, culture, environment, hopes and fears, and the need to be involved in what is happening around them in the classroom during the teaching and learning process.

In its implementation, local wisdom and culture-based education must be carried out comprehensively, because in the 2013 Curriculum main competencies have been prepared for all subjects and all levels of education. According to Kirschenbaum's comprehensive strategy (Maksudin, 2013), the process includes (1) calculating, and incorporating values and morality; (2) modeling, modeling values, and morality; (3) facilitating, facilitating the development of values and morality; and (4) skills and development, developing skills to achieve a peaceful personality and a conducive social life. So, teachers not only teach local wisdom values to students but also students can accept and feel the existence of the noble values learned in their lives. Then, they easily apply what they learn from outside.

The reason why local wisdom is chosen to be included in teaching materials is that there are

several valuable values brought by local wisdom that are starting to fade in everyday life. Local wisdom is very important to use as a filter in this era of globalization. This is strongly supported by Na Thalang in Mungmachon (2012) that the biggest problem facing humans today is the inability to live together in harmony with other people. This problem can be overcome by learning and adapting local wisdom in all situations. This emphasizes that local wisdom is one of the important things that must be taught in existing educational institutions or institutions. Local wisdom values are still rarely found in English language teaching (Yasim and Rusdiah, 2018). Many English texts are about stories from the West or other regions. In addition, some English language teaching only concentrates on grammatical teaching (Fajar and Susanto, 2018). This practice is caused by a wrong paradigm in foreign language teaching. People think that language teaching is only about teaching words, sentences, and expressions in a foreign language. Therefore, foreign languages so far only aim to make students understand foreign words, sentences, and expressions to use in every need.

One way to promote local wisdom values is to integrate them into learning in schools, particularly in Lombok where there is some valuable local wisdom that could be integrated into English textbooks such as the moral value of Putri Mandalika, Bau Nyale tradition, and Seseq weaving. In this case, learning English can be used as a means of promoting local wisdom. Apart from learning about foreign languages and cultures, English is also complemented by knowledge of local wisdom. Therefore, students will know about other cultures accept the good things from that foreign culture, and anticipate the bad things with good local values. Based on the importance of local wisdom values in strengthening national character and identity for students, the research problem can be formulated as a way of integrating local wisdom values in English language learning, especially for junior high school students. This research aims to explore the values of Lombok's local wisdom and integrate them into English language teaching to strengthen students' character and identity to face future challenges.

RESEARCH METHOD

This research employed a Research and Development approach to develop English for Guiding teaching materials based on local wisdom. According to Gall & Gall (2003), Development Research is research in which the results of evaluation findings are used to develop a new product. There are three stages carried out in this research; 1) exploration stage (document analysis); 2) teaching material development stage, and 3) validation stage. To develop the validity of the research data, 2 experts assessed whether the teaching material being developed was suitable for use. The evaluation results from experts were then analyzed using Gregory's validity formula (Gregory 2000).

Data from the experts' judgments are analyzed by using the Gregory Test judges' test or content validity test or content test. The coefficient of content validity can be conducted through qualitative or quantitative from some experts (Gregory,2000). To determine the coefficient of content validity, the results of expert judgments are put into a crossed 2-by-2 table consisting of the A, B, C, and D columns. A column is a cell that shows the disagreement of both judges. B and C columns are cells that indicate the different judgments between the first validator and the second validator (the first judge agrees but the second disagrees, or vice versa). The d column is a cell that shows the agreement from both judges. Content Validity is the number of items in the D column divided by the number of items in the A+B+C+D columns. After each item is validated by two judges, it is then analyzed using the Gregory formula by following the content validity criterion that is 0,80-1,00 is very high validity; 0,60-0,79 is high validity; 0,40-0,59 is moderate validity; 0,20-0,39 is low validity and 0,00-0,19 is very low validity.

Meanwhile, the practicality of the teaching materials was assessed by 2 lecturers who taught the Textbook and Material Development course, while the object of this research was the English teaching materials for the junior high school level that would be developed. The population in this study were students in the fifth semester of the English Language Education Study Program, totaling 72 people who were divided into 12 groups based on the units in each textbook that would be developed. The 72 participants were selected based on the total number of students in 8 classes of English textbooks and material development. During the research activities, there were three stages the students had to follow to complete the task: (1) exploration stage by observing and comparing the textbooks with relevant syllabus; (2) developing stage by adding and revising the use of visual images and reading passage that meets the local wisdom context; and (3) validation stage by asking the expert judgment the appropriateness of the text and image with the context of local wisdom.

RESULTS AND DISCUSSION

From documentation, especially from history books about Lombok and many stories and folk tales, this research found several different characteristics of the Lombok people which also reflect local wisdom values such as religious, independent, tolerant, and egalitarian (Endraswara, S, 2013).

Religion

Religious character is the main value held by the people of Lombok. This character is the soul, source, and foundation of other characters and behavior (Madjid, 1992). Therefore, religion plays a very important role. The importance of religion makes Islamic scholars, intellectuals, and

figures take important positions. They are role models and role models for the people of Lombok. They provide guidance and decisions about what is right and wrong. Therefore, religious figures include other figures such as police or civil servants. The importance of religion as a guide also makes Lombok known as the island of a thousand mosques because so many mosques were built on the island of Lombok. The religious character of the people of Lombok can also be seen from the application of Islamic law (sharia) in community life. This implementation can be seen from the way people wear Islamic clothing for men and women.

Tolerant

The tolerant character of the Lombok people is the result of acculturation with other cultures. Acculturation between Javanese and Balinese cultures as well as other cultures, especially Arabic, Chinese, and Indian, is supported by the open-minded character that characterizes the culture of coastal communities. An open and tolerant character can be seen in works of art such as traditional clothing, architecture, and culinary delights. For example, sasambo batik is a representation of the three major tribes that inhabit the province of West Nusa Tenggara (NTB), namely the Sasak, Samawa, and Mbojo tribes.

The building architecture is also influenced by other cultures (Arabic, Indian, and Chinese). We can find a lot of Chinese architecture in several locations as well as in art, acculturation can be seen in religious ceremonies held to celebrate Islamic holy days such as those originating from Arab culture while Chinese art can be found in the arts of wushu and Barongsai which are usually performed in Cap Go Meh celebration. The facts about tolerant culture above in line with the previous study by Azis (2009) found that local culture reflects a form of creativity that is constructed through a dialectical process, in this process there is mutual support, giving and receiving, through constant interaction without disregarding the entry of local elements.

Egalitarian

Lombok people are also known as egalitarian people we can find these characteristics in the way people communicate. They use the informal Sasak language to communicate with older or younger people. This language is used to reflect the non-hierarchical relationships of Lombok society. These local characters are important to be able to compete in today's modern and digital era. Religious character which is the foundation of independent, tolerant, and egalitarian character can create students who are honest and trustworthy. These characters can also help students to survive in the competition. Independent character is important in creating toughness and being ready to compete with others. Tolerance and egalitarianism will help students easily accept other good values from other nations and socialize with other people from different cultures. These

characters can be integrated into English language teaching by using stories, folk tales, and reading texts in material books. This material can also be an enriching material for teaching English. To help teachers explain materials that contain local wisdom, there must be special teacher material books that can guide how to do it.

Based on this information based on discourse analysis, English language material was developed based on the results of the analysis and reference study. There are five chapters developed, namely: 1) My Daily Activities, 2) What Are They Doing, 3) Giving Instruction, 4) Yes, We Did, and 5) Crowded Market. The material was developed based on four criteria for a good textbook according to William (1983: 4-5), namely that the textbook provides the latest published material, the level of difficulty is adjusted to students' needs, and provides guidance in lectures, and integrates culture in material that is relevant to the socio-cultural environment. In developing the material, the author involved several experts to validate the product.

The results of expert validation indicate that the accuracy of the material needs to be adjusted. In several chapters, several examples of conversations related to material and changes in background color, as well as character education to improve student attitudes are added, which are recommended by expert validators, to make the textbook suitable for use in learning. Class. This is in line with Zulfikaret al. (2019) which states that developing English textbooks must be at a very practical level. Furthermore, the design of the material is in line with the currently implemented curriculum, by adding local culture to the reading section to improve English language skills and strengthen the character identity of both students and junior high school students in class VIII. The following is an example of the results of a student project in developing English teaching materials.



Figure 1. *Example of students' project using Indonesian characters in the textbooks*

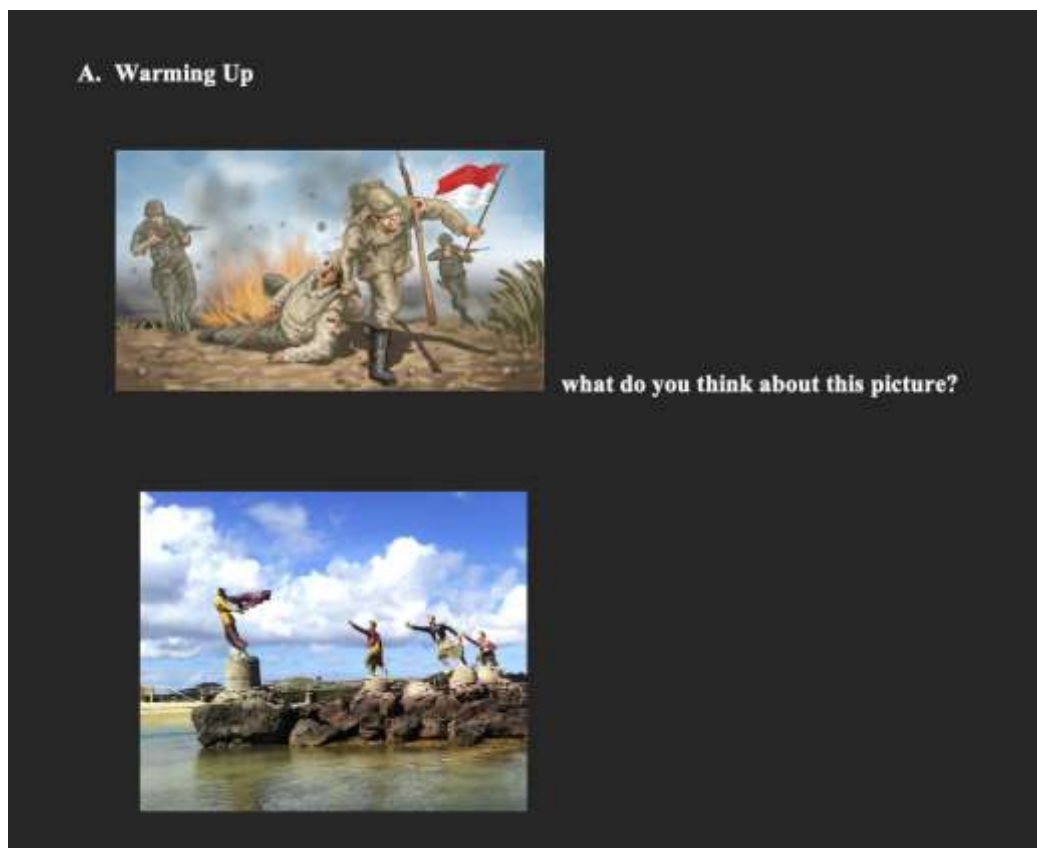


Figure 2. *Example of students' project using Indonesian local culture (Lombok)*

CONCLUSION

Local Indonesian wisdom values can be integrated into English language teaching. There are several important characteristics obtained from Lombok's local wisdom values that can be integrated into English language learning. They are religious, tolerant, and egalitarian. The religious character becomes the foundation and foundation of other characters. These different characters can be integrated into the teaching process and material. In the teaching process, teachers adjust teaching steps by instilling religiosity, and tolerant and egalitarian values. Teaching materials are equipped with a teacher's book which provides direction to teachers, especially regarding the interpretation of local wisdom values so that they comply with Competency Standards and Basic Competencies in the Curriculum which is currently being implemented in Indonesia. Therefore, future researchers who are interested in creating learning designs based on local wisdom are advised to develop them to teach other skills such as speaking, listening, writing, and paying attention to student's needs throughout the current digitalization era.

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ETHICAL STATEMENT

This research was conducted following the ethical standards for studies involving human participants as stipulated by the Universitas Mataram Research Ethics Committee and in accordance with the ethical principles of the Declaration of Helsinki. All participants were clearly informed about the objectives, procedures, and voluntary nature of their involvement in this study. Informed consent, either written or digital, was obtained from all participants prior to data collection. The confidentiality and anonymity of participants were fully maintained, and all data

gathered were used solely for academic and research purposes. No personal or sensitive information was collected, and participants were free to withdraw at any time without consequence.

The authors declare that no conflict of interest, external funding pressure, or institutional bias influenced the conduct or outcomes of this study. Ethical clearance for this project was officially approved by the English Education Department, Universitas Mataram. The authors affirm that this study upholds the principles of academic integrity, respects the rights and dignity of all participants, and contributes meaningfully to the advancement of culturally responsive English language education in Indonesia.

CRedit AUTHORSHIP CONTRIBUTION STATEMENT

- **Dewi Satria Elmiana:** Conceptualization, Methodology, Writing – original draft.
- **Ahmad Zamzam:** Data curation, Formal analysis, Writing – review & editing.
- **Kurniawan Apgrianto:** Validation, Investigation, Visualization, Project administration.
- **Aulia Dwi Amalina Wahab:** Resources, Supervision, Writing – review & editing.
- **Andra Ade Riyanto:** Funding acquisition, Supervision, Final manuscript review.

All authors have read and approved the final version of this manuscript. The authors jointly contributed to data interpretation, discussion of findings, and refinement of the final publication.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest concerning the publication of this paper. They have no known financial or personal relationships that could have appeared to influence the work reported in this study. The entire research process, analysis, and interpretation were carried out independently and objectively. All conclusions and implications are based solely on academic and scientific reasoning without any external influence.

DATA AVAILABILITY

All data generated or analyzed in this study are included within this published article or available from the corresponding author upon reasonable request. To maintain participant confidentiality and institutional privacy, raw datasets containing identifiable information are not publicly shared. However, anonymized data, research instruments, and validation forms used during the textbook development process can be accessed for academic and non-commercial use by contacting the corresponding author at the English Education Department, Universitas Mataram.

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