

## The Practice of Local Wisdom-Based Literary Literacy in Language and Literature Learning at Junior High School of Ternate City

Samsudin Hi Adam<sup>1\*</sup>, Silvani Umar Ali<sup>1</sup>, Hujafa Hi Muahmmad<sup>1</sup>, Fachria Marasabessy<sup>2</sup>, Lilin Kartina Soleha<sup>1</sup>

<sup>1</sup>Universitas Khairun, Ternate, Indonesia

<sup>2</sup>Universitas Terbuka, Ternate, Indonesia

[adamsyam36@yahoo.co.id](mailto:adamsyam36@yahoo.co.id)\*

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### Abstract

Literature has a very strategic role in teaching cultural values to students since it contains values reflecting people's lives. However, along with the development of the globalization era, local culture has begun to disappear due to changes in people's lifestyles. Therefore, literary literacy based on local wisdom needs to be introduced to the younger generation as educational medium to build society with character. This study aims to explore the practice of local wisdom-based literary literacy in language and literature learning at Junior High School level in Ternate City. The study uses qualitative design involving language teachers (Indonesian and English Teachers). Data collection techniques are carried out through observation, interviews, and documentation. The results indicate that the teachers have implemented local wisdom-based literary literacy in language and literature learning. The learning resources used by teachers are in the form of printed and non-printed learning resources. Printed learning resources used are books, magazines, and newspapers. While non-printed learning resources are in the form of Compact Disc, TV, YouTube, historical tours, nature tours, figures, heroes, and libraries. The teachers develop their own teaching materials by adopting local wisdom content taken from the regional library and downloaded from the internet because the school library does not provide literary books with stories about the local wisdom of North Maluku. The materials used include appreciation of poetry and folklores about local wisdom of North Maluku. The learning strategies are applied in three stages called before reading, when reading, and after reading. The results showed that literary literacy activities based in local wisdom values have been implemented by teachers, so the students can developing their characters.

Keywords: learning, literary literacy, local wisdom

### 1. Introduction

The section uses national literacy movement (*Gerakan Literasi Sekolah*) program in various fields. A good literacy skill is an important indicator in improving the achievements of

the younger generation in nation building. However, on the other hand, the literacy movement has not yet achieved maximum results. Empirical facts are revealed in the results of research by Billy (2017), Aceng (2018), Ali, et al (2018), Praptanti (2019) and Wulandari (2019) that the level of literacy in Indonesia is still relatively low.

One of the important areas of literacy to develop is literary literacy. Literature has a very strategic role in teaching cultural values to students since it contains values reflecting people's lives. However, along with the development of the globalization era, local culture has begun to disappear due to changes in people's lifestyles. Therefore, literary literacy needs to be introduced to the younger generation as educational medium to build society with character. Adam et al., (2022) argue that literary literacy skills are expected not only to be able to understand the content of literary works but also to understand the moral values that guide human life. It becomes essential medium to teach moral values and to build students' characters. The same opinion is explained by Jusnita et al., (2022) that in the globalization era, schools not only carry out the function of developing students' academic abilities, but also schools' function to teach cultural values to the younger generation.

The internalization of local wisdom in language and literary learning becomes one of the key points of concern in the latest curriculum. Shufa (2018) clarified that the essence of the 2013 curriculum not only aims to increase students' knowledge, but also equips students with skills and noble character according to the personality of the Indonesian. The Ministry of Education and Culture also informs that in the implementation of Independent Learning Curriculum, education units can add local content determined by the local government in accordance with local wisdom or regional characteristics through three flexible options. First, developing local content into its own subject; second, integrating local content into all subjects; and third, through projects for strengthening the profile of Pancasila students. The Head of the Center for Curriculum and Learning, Ministry of Education and Research states that over the years the space for local content has not been used optimally because it is still dominated by the uniformity factor, both in terms of material and school operational curriculum. Through local wisdom-based learning, the Indonesian generation can raise regional diversity into a local advantage and can go global with these local advantages (Kemendikbud, 2013).

Local wisdom is not only appropriate to be applied in learning to increase students' knowledge but also as character building to equip students to deal with all the problems outside the school. In line with this Simanjuntak (2014) emphasized that schools are not only responsible to foster students' ability in science and technology, but also in identity, character, and personality. Character and ethics through schools can be formed not only through the acquisition of knowledge, but also through the local wisdom learning. Therefore, literary literacy based on local wisdom needs to be introduced to the younger generation as educational medium to build society with character.

This study aims to explore the practice of local wisdom-based literary literacy in language and literature learning at Junior High School in Ternate City. The result of the study is expected to have both theoretical and practical benefits. Theoretically, this study can contribute to the development of literary literacy knowledge in language teaching based on local wisdom. Practically, the results of this study is expected to be a reflection material for teachers, lecturers,

and students who are interested in literary literacy studies in order to develop and improve the quality of local wisdom-based learning.

## **2. Method**

This study uses a qualitative descriptive design. Qualitative research requires high analytical, and systematic argument, to obtain accuracy in interpreting data. Through this method, researchers observe, analyze, and describe data in a qualitative descriptive manner in accordance with the study objectives. Creswell (2017) asserts that qualitative research is research that explores a case in depth, collect complete information using various data collection procedures. This study is conducted at State Junior High School 7 Ternate City and it starts from May to July 2023. The data sources are obtained from teachers, librarians, students and related parties in school as well as learning plan documents arranged in lesson plans, and the results of students' literary literacy learning at school. Data collection techniques are carried out through field observations by looking at the learning process in classroom, interviews, and documentation related to literary literacy learning. The data analysis procedure used in this study refers to qualitative data analysis techniques. The data of this results is a descriptive text.

## **3. Findings and Discussion**

The Practice of local wisdom-based literary literacy in language and literature learning in Junior High School is focused on several aspects: learning resources, teaching materials, and local Wisdom-based literary literacy Strategies.

### **3.1 Literary Literacy**

Literacy is the process of learning and obtaining information in form of knowledge, attitudes, and skills which then capture and process the values contained in the information critically and communicate it with the skills of speaking and writing. Dewayani (2017) states literacy is the practical ability of a person to obtain and digest knowledge then utilize that knowledge as a means to transform himself. A person's literacy skills can be obtained through education. One way to improve literacy skill is through learning activities at school by improving basic literacy activities in reading, writing and speaking skill. (Schmoker,2012). EDC (Education Development Center) states that literacy does not just lead to the ability to read and write but the ability of individuals to use all their potential and skills. Meanwhile, UNESCO provides a statement that literacy is the right of every person and is the basis for lifelong learning. The meaning of literacy is influenced by academic re-search, national context institutions, cultural values and experiences. Literacy will empower and improve the quality of individuals, families and communities. Literacy is a life skill that enables people to function optimally as members of society. Literacy includes the ability to receptive and productive skills in written and oral discourse (Wurianto, 2017). Erman (2016) emphasizes that literacy has a basic meaning which is the main door for the development of literacy more broadly. Understanding of information can be obtained from the process of reading and understanding the content of reading.

Literary literacy can be defined as the ability to read and write in the field of literature. Literacy can be equated to reading literature and writing literature. Reading is the skill with the object of literary works in the form of poetry, fiction and drama. Similarly, literary writing

produces writing in the form of literary works. Reading literature is both a simple and complex activity. For ordinary readers, reading is for recreational purposes only. For serious readers (literature students and literature teachers), reading literature is very complex. When reading literature, it is necessary to interpret the symbols in the text then analyze, synthesize, and conclude them in the literary text. Teeuw in Malawi (2017) emphasized literary literacy is not only reading literary works but also understanding and teaching students in character life through the moral messages contained in literary works. To understand a work of literature, it is necessary to understand the culture of the background of the work since literature is a cultural product, that contains good values

Literary literacy can also be one of the solutions for students to instill the values of life so that it is expected the students are able to implement those values in social life. Huda et al., in Afandi (2022) said that literature learning is able to expand students' character. The schools do not only educate students like machines but rather forming students to have noble character. Furthermore, in the curriculum of the Ministry of Education, it is stated that learning literature appreciation aims to enable students to understand, enjoy, and utilize literary works in order to develop their personality, broaden their horizons life, increase their knowledge, and improve their language skills.

### **3.2 Learning Resources**

The results indicate that the learning resources used by teachers in learning literary literacy are in the form of printed and non-printed learning resources. Printed learning resources that are usually used are books, magazines, and newspapers. While non-printed learning resources are in the form of Compact Disc, TV, YouTube, historical tours, nature tours, figures, heroes, and libraries. The library facilities that support literary literacy learning only provides books in the form of novels and short stories written by national writers and the stories are not about the lives of North Maluku people. However, based on information from language and literature teachers, it is known that teachers still try to include elements of local wisdom in learning literature. The teachers develop their own teaching materials by taking local wisdom-based literature materials available at the regional library and internet. Other learning resources available used are a computer room equipped with various electronic equipment ranging from a set of computers that can access the internet, LCD, sound system, and art room with a large stage, and a music room, which can be utilized by students to develop their talents in the field of literature.

The school applies literary literacy through various activities, such as exhibition of students' skills in poetry writing, poetry reading and role-playing, and literary competitions. For students who have interest and talent in writing, especially in the field of literature, the school has a forum in the form of extracurricular journalism. In this extracurricular activity, students can express their talents and publish them in the school wall magazine. The wall magazine is routinely published every one and a half months with a theme according to the moment at that time. In addition to wall magazine published by journalism, there is also a wall magazine made independently and voluntarily by classes who want to publish their creativity. This extracurricular activity is routinely guided by the language teachers. On several occasions students are also given training by journalism experts brought in from outside the school.

In the context of students' self-development to develop and express themselves in accordance with their interests, talents, and school conditions, students perform through art performances called Pensiil or *Pentas Seni*. During the art performance, students show their talents in all fields. In the field of language and literature skills, students perform poetry creation and poetry reading, fairy tales, stand-up comedy, and pantomime/drama. Students' skills in language and literature cannot be separated from the role of the teacher in learning literature in the classroom.

### **3.3 Teaching materials**

Teaching materials for language and literature learning used by the school refer to the latest curriculum to achieve the educational goals. These specific educational objectives include national education goals as well as suitability to the peculiarities, conditions and potential of the region, education unit, and students. Therefore, the curriculum is prepared by the education unit to enable adjustment of the education program to the needs and potential that exist in the school/region. The curriculum is prepared as a reference for school principals, teachers, and other education personnel in the school in developing programs that will be implemented.

The content of the Junior High School curriculum in Ternate City included a number of subjects that are taken in one level of education for three years from Grade VII to Grade IX. Local content materials and self-development activities are part of the curriculum content. The curriculum content of Indonesian and English subjects, especially in the field of literature includes (1) to enjoy and utilize literary works to broaden horizons, refine character, and improve knowledge and language skills (2) to appreciate and be proud of literature as a cultural and intellectual treasure of Indonesian people.

Based on the results of interviews with teachers, it is known that the source of material selection was taken from various sources. Sources of material on literary theory and literary history are taken from various package books, modules, supporting books, and the internet. Sources of material containing literary materials are taken from various sources, such as magazines, newspapers, poetry anthologies, short story anthologies, novels, collections of fairy tales, the internet, and package books. The types of materials can be divided into two forms: direct appreciation materials and indirect appreciation materials. Direct appreciation materials include literary works such as poetry and prose (short stories, novels, fairy tales). Indirect appreciation materials include theories about literature and literary history.

In particular, the teaching materials used in local wisdom-based literacy activities, are taken from the internet and regional libraries. The following is the content of local wisdom-based literacy materials used by teachers in language and literature learning at school:

#### **a. Poetry**

The poetry material used by the teacher is a poem with the theme of NorthMaluku local wisdom, entitled "*Ternate and Tidore*" by Zeffry Alkatiri. The poem "*Ternate and Tidore*" describes the natural beauty and history contained in the islands of *Ternate* and *Tidore*. The poet highlights the timelessness of the islands, as well as their charm and appeal that continues to captivate visitors. The poem invites readers to reflect on the existence and value of the natural beauty and rich history contained in places like *Ternate* and *Tidore*. Another poem used in poetry learning entitles " *Saat Ternate Murka Api juang menghempas curang*". This poem talks about

the struggle of Sultan Khairun as a hero from Ternate who fought colonialism. The attitudes of courage and honesty shown by Sultan Khairun are good example of behavior. The next poetry used is *Jalan Hidup Sang Pejuang* by Rusli Saraha that tells the story of the hero's struggle against injustice occurred in North Maluku. *Salam Kie Raha* written Asrul M. Syawal also used by the teachers in teaching literature. It also shows hero's struggle against injustice.

#### b. Folklore

The teachers inform they usually use folklore as teaching materials in language and literature learning. *Asal Mula Ake To Lahi* is one of the title of the folklore used in literature learning. The story is written by Faruk Abas in 2017. This story describes the noble values of leadership from a wise king who always thinks of his people. The next stories was *Legenda Batu Badaong*. A rock called *Batu Badaong* is located in *Tobelo* beach in North Maluku. In the culture of the Maluku people, *Batu Badaong*, is not just a heap of stones, but also has a tragic story behind it. According to the oral tradition developed in the people of North Maluku, this story is from the true story of a family in Tobelo, one of the areas in North Maluku. This story is also immortalized in a North Maluku folk song with the title *Batu Badaong*.

Another folklore used is the story of Boki Dehegila which is the folklore of Moro-tai Island where this story becomes a cultural property that strengthens the motivation of tourists to find out more about Morotai Island. This story is one of the invaluable heritages of the Indonesian nation, because it is not only a work that is passed down by oral language, but also as a cultural treasure that contains the values and civilization of society. Preserving folklore means preserving the nation's civilization. The next folklore is *Telaga Biru Halmahera* (Halmahera Blue Lake). The lake is located in *Mamuya* Village, *Galela* District, North Halmahera, North Maluku, Indonesia. This lake is named *Telaga Biru*, because the water is clear as clear as tears and has a bluish color. According to the story, this lake was formed from the tears of a girl name *Majojaru* who lost her love, *Magohiduuru*.

The next folklore is *Kisah 4 Sultan Maluku Utara*. It is a very legendary story among the people of North Maluku. The four sultans are siblings and are descend-ants of angels from heaven. Another folkore is North Maluku folklore, *Legenda Terjadinya Gunung Dukono*, the legend of Dukono Mount which is an Anthology book of North Maluku Folklore, published by the Language Office of North Maluku Province. The last folklore is *Misteri Pulau Iman/ Mystery of Imam Island*" written by Risnawati Djauhar comes from the North Maluku region. This story tells about a boy named Imam who is pious child, has noble character, respects elders, obeys his teacher, and is respected by all residents. In the area where he lived, Imam spread Islam until he died. After Imam's death, animism and dynamism in this area are still very strong, making many residents flock to the graves of Imam and his teacher on the island with the aim of asking for wealth. They do that while preparing lots of offerings in the hope that the late Imam and his teacher will grant their wish. In addition, there are even those who want to dismantle the Imam's grave because they think there is treasure inside, but their efforts always fail. These good values are taught to the students in language and literature learning.

### **3.4 Local Wisdom-Based Literary Literacy in Language and Literature Learning**

Local wisdom can be as the values and norms applied in a society and believed as a reference for action and behavior. In other words, local wisdom is the ability to address and

empower the potential of local cultural values to help humans make meaning of life. As a community guideline, then local wisdom provides clear guidance on the identity and even the character of a community (Bakara, et al, 2019). In line with this, Ayatrohaedi in Dawud, et al., (2016) then clarifies that the value of local wisdom contained in literary works is very important, especially in educating one's character, so that many literary works are utilized in language learning. Ko-timah (2021) also emphasized that local wisdom contains various good values from local culture which has received recognition from the majority of the public about superiority and goodness. Thus, local wisdom becomes important basis for aims to equip students with skills, self-quality, and abilities to the globalization of the world.

In line with the opinion above, Wafiqni (2018) revealed that local wisdom is a good value in society to help students to face globalization. Local wisdom can also interpret as a knowledge system oriented to natural languages in the region. Local wisdom that exists in people's lives has many values that are worthy of being used as life guidelines. The characteristics of local wisdom are able to survive in the modernization and has the ability to be used as a guide to life. Indonesian people know local wisdom in the form of norms, values, beliefs, and rules in social life. Local wisdom is divided into two forms called tangible (written rules) and intangible written as advice, advice, meaningful past stories, and songs containing advice (Khotimah, 2021).

Asriati (2012) explains that it is very important for revive local wisdom as a form character development in learning. The noble values associated with local wisdom are: 1) kind and humble, 2) honest, 3) creative, hard work, and confident, 4) leadership and justice, 5) love peace, tolerance, and unity, 6) care and compassion, 7) independence, discipline, and responsibility, 8) love for God and the universe, 9) courtesy and respect. The inclusion of local content around students will motivate them in learning. Efforts to connect learning activities with facts or events in the real world can make the learning process very meaningful. It is expected that students are able to take part in learning activities with enthusiasm and their own will.

Aminah (2019) confirms the learning of literature for students in schools is not only aimed at knowledge of literature in the form of literary and cultural theory, literary history, and literary criticism but also aimed at leading students to love, appreciate and enjoy literary works and local wisdom values. Thus, learning literature and local culture for students are not directed to memorize literary terms, theoretical aspects of literary formation, periodization of literature, and assessing whether a literary work is valuable or not, but the learning of literature is expected to build students' love for literary works.

Up to now, the practice of learning literature in Indonesia is still oriented to knowledge about literature rather than utilizing literary and cultural works as beautiful and useful works and values. Literature learning becomes science learning oriented towards the goal of obtaining test scores, especially when literature material is combined with language material in one subject. Thus, literature learning ignores values about life and culture. Teachers also tend to utilize subject books that are already available, without looking for other alternatives by utilizing student or teacher works and local cultural values through literary works and local wisdom as teaching materials. Therefore, the problem of the chaotic teaching of language literature in schools does not solely refer to the existing institutions (curriculum, teachers, learners, and facilities), but rather lies in understanding the nature of teaching literature, including culture and local wisdom (Rohman, 2012).

### **3.5 Literary Literacy - Based on Local Wisdom Strategies**

Literary literacy-based on local wisdom strategies in language and literature learning applied by the teachers consist of three stages, the pre-reading stage, while reading stage, and the post-reading stage. At the pre-reading stage, the teacher directs attention to activates students' schemata related to the topic of reading and linking the material to be studied with previous material. Activities at the pre-reading stage are carried out with the aim of generating prior knowledge. Activities carried out by students are making predictions about the content of the reading, analyzing chapter titles, subtitles, pictures, and introductions followed by compiling a number of questions. The teacher and students conduct questions and answers related to the material that students will study in order to explore students' prior experiences and knowledge. Furthermore, the teacher gives students the opportunity to ask questions related to the material, shows pictures or video that have a high relevance to the learning material, tells a short story about something related to the material related to the environment around the school, and ask students to mention vocabulary related to the material.

At the while reading stage, the literacy activities carried out are the teacher dis-tributes literary texts to students in the form of poetry texts, novels or short. Then, the students are asked to read and understand the literary text. Literacy skills that are encouraged in learning are gathering and processing information in the text. Some of the activities carried out are forming groups of students to jointly discuss literary texts such as poems, novels or short stories. The teacher guides students to make a list of questions related to literary texts. Furthermore, students collect relevant in-formation to answer questions that have been identified through discussion activi-ties. Students carry out literacy activities by finding and reading various references from various sources in order to increase knowledge and understanding the material. Students compile a list of questions on things that cannot be understood from read-ing activities that will be asked to the teacher. Other activities carried out in reading activities are analyzing and concluding information. In this activity, the teacher gives a task or case to be analyzed by students. This analysis activity is carried out by students individually and in groups. This activity can train students' information literacy skills, cooperation, and thinking skills.

In the post-reading stage, the students present their works, give comment on other group works, summaries the material, make texts similar to the examples, and dis-play their work in the classroom. The students can learn their friends' good works to reinforce their knowledge. Other activities carried out in this stage are doing reflection on learning outcomes and drawing conclusions. This drawing conclusion activity is carried out as a form of strengthening students' memories regarding the summary of the material that has been taught. In addition, this activity can also make students remember the material that has been delivered longer. The teacher also provides a follow-up plan for learning for the next meeting by presenting the material to be studied next.

The results of the study showed that the teachers have implemented local wisdom-based literary literacy in language and literature learning. The teachers' efforts to include elements of local wisdom in learning are a form of actualization of the 2013 curriculum as well as other

curriculum that emphasizes on developing students' character through the integration of local wisdom values in all subjects including language subjects. This is in line with the Ministry of Education and Culture (2022) that in the implementation of the Independent Curriculum, educational units can add local content set by the local government according to local wisdom or regional characteristics through three options flexibly. First, develop local content into its own subject; second, integrating local content into all subjects; and third, through a project to strengthen the profile of Pancasila students. The same opinion is also presented by Oktavianti et al. (2017) that in developing character-based education, the curriculum adopts local wisdom that is adapted to the geographic needs, talents, and potential of students. In line with this, Nuraini (2018) also explained that the 2013 curriculum aims to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative and effective. This is the mission of the 2013 curriculum to apply the educational paradigm to form independent and personable human beings through the development of character-based education.

The findings of this study also showed that the teaching of literature applied by teachers in schools is not only aimed at developing students' knowledge of literary theories but also aims at leading students to love, appreciate and enjoy literary works and the values of local wisdom. Thus, learning local literature and culture is not directed at memorizing literary terms, theoretical aspects, literary periodization, and judging a work of literature as valuable or not, but it is expected to build students' love for literature and culture so that the students can enjoy and take lessons about the values of life contained in literary works and local wisdom. The results of this study are in contrast to the explanation of Firman and Aminah (2018) that the practice of teaching literature by teachers in Indonesia today is still mostly oriented towards knowledge about literature rather than making literary and cultural works as works and values that are beautiful and useful. Literature learning becomes science learning that is oriented towards the goal of obtaining test scores, moreover literary material is coupled with language material in one subject. Thus, learning literature ignores values about life and culture.

The results of this study is also different from the opinion of Rohman (2012) that teachers tend to make use of available subject books, without looking for other alternatives by utilizing the work of students or teachers and local cultural values through literary works and local wisdom as teaching materials. The problem of teaching literature in schools does not merely refer to existing institutions (curriculum, teachers, students, and facilities) but lies in understanding the nature of teaching literature, including culture and local wisdom.

The findings of the present study reveal that teachers utilize other learning resources besides textbooks such as local wisdom-based literary books available in regional libraries and take material from the internet. This shows that teachers in this school have a good understanding of the true nature of teaching literature. This is in line with the Ministry of Education and Culture (2022) that learning literature does not only make students know, understand and memorize definitions of literature and literary history, but also develops students' minds through literary literacy activities based on local wisdom in the form of literary appreciation, literary expression, and study activities. literature can shape a good personality that is meaningful for life. Rahmanto (2017) also stated that if teaching literature is done in the right way, then teaching literature can make a big contribution to solve real problems that are quite difficult to solve in society. Teaching literature has four scopes: helping language skills, increasing cultural abilities, developing

creativity and taste, and supporting character formation. Literary appreciation learning is actually not only useful in supporting students' language skills and developing students' sensitivity to thoughts and feelings, but also useful in enriching students' outlook on life and personality. Yarsama (2020) also explained that learning literature should be designed and packaged in an attractive way so that students are to study literature. Appreciative learning of literature can be realized if the teacher carries out a harmonious learning process between theory and practice. The teacher should not give too much theoretical material, but focus more on literary skills.

The results of this study are in line with the opinion expressed by Lutfiyani (2019) that culture plays a very important role in increasing literacy interest and support literary literacy. Teachers can take advantage of this in increasing students' interest in literacy. In the current study, it is found that teachers include cultural elements in learning literature to make the students know and love their own culture. Literary material related to the culture makes the students easier to understand literary literacy activities more quickly because these stories have already been heard and occurred around them. This shows that teachers can find ways to make learning as interesting as possible so that students can continue to explore knowledge to achieve maximum results. The existence of interesting learning makes students prefer to study literature.

The results of this study are in line with the findings of Ginting's study (2018) that in language learning, teachers have implemented language learning that integrates local wisdom materials with the help of interesting and innovative learning media. The use of learning media based on local wisdom has a positive impact on the quality of learning for junior high school students. This quality improvement can be seen from the increase in language and literature literacy, learning motivation, and the formation of student character. Students' learning outcomes have increased and achieved maximum scores both individually and in groups. Firman and Aminah (2020) also revealed that literary works always contain three contents namely imagination, experience, and moral values. Through literary literacy activities, students' intelligence is fostered in almost all aspects. Literary literacy can train intellectual intelligence by exploring intrinsic values in literary works, such as themes, man-dates, settings, characters, and storylines. Literary literacy can also develop students' emotional intelligence, such as toughness, initiative and optimism in facing life's problems. This can happen because literature is a reflection of the life and culture of society with all its life problems. Studying literature means getting to know the various lives along with the backgrounds and characters. Reading happy and sad human stories, and how a human being should behave when facing problems, will lead students to understand the values of life. Literature can also develop spiritual intelligence by reading literary works with religious themes. Literary works with religious themes will lead students to understand the relationship between humans and their God. Likewise, literary works with local cultural and wisdom backgrounds can enrich students' experiences of life-values.

Related to the literacy strategy in learning local wisdom-based literature, the results of the study show that teachers have implemented literacy strategies that are in accordance with the guidelines for implementing literacy strategies in learning at junior high schools. The Ministry of Education and Culture (2018) explains that literacy strategies in junior high school learning consist of three stages: before reading, when reading, and after reading. In the pre-reading stage, the literacy activities carried out consist of identifying the purpose of reading and making predictions. At the when reading stage literacy activities include identifying relevant information,

identifying new vocabulary (key words, and/or difficult words in the text), identifying difficult parts of the text, solving problems, making inferences, and making questions about the contents of the text. At the after reading stage, the literacy activity carried out is to make a summary.

The practice of local wisdom-based literary literacy strategies in language learning at the junior high school level in Kota Ternate is in line with the results of study by Novandi, et al (2018) that literacy strategies in learning consist of pre-activity phases, activity phases, and post-activity phases. In the pre-activity phase of learning, several literacy activities that appear to be carried out by the teacher and students include apperception activities by students which are carried out under the guidance of the teacher. This activity is carried out by linking the material to be learned with previous material. Teachers encourage students' interest and motivation, by providing examples and advice that can help improve students' literacy skills in life. In the learning activity phase, literacy activities carried out by teachers and students include reading texts. After the reading activity the students do writing activity by noting the important points of the material presented by the teacher. Furthermore, in the post-activity learning stage, the literacy activities are evaluating the learning activities that have been carried out. This activity is carried out by the teacher by asking several questions related to the material that has been studied.

The practice of literacy activities in learning is in line with Subandiah's explanation (2019), the initial stages of literacy in learning are activities before reading. This stage in the learning process is usually referred to as apperception. The purpose of apperception is to build context before reading activities. This stage is very important in learning activities because it can prepare students' perceptions of the material to be studied. Pre-reading activities put forward by Burns, et al, that reading lessons are based on views about the nature of reading according to schemata theory. Based on the view of schemata theory, reading is the process of forming the meaning of reading text. In connection with this reading theory, an effective teacher is a teacher who is able to direct students to use more of the knowledge that students have before. Schemata will make it easier for students to process the ideas and messages of a text until they get the meaning contained in a text. Therefore, teachers need to carry out pre-reading activities, while reading and post-reading in the reading process. Pre-reading activities are teaching activities carried out before students carry out reading activities. In pre-reading activities, the teacher directs the activation of student schemata related to the reading topic. Activating student schemata can be done in various ways, with initial review, meaning mapping, anticipatory guidelines, writing before reading, and creative drama (Rahim, 2015).

The next stage is while reading where the teacher asks the students to read texts. Along with this finding, Burn, et al also emphasize the same thing that after pre-reading activities, the next activity is during reading activities. Several strategies and activities can be used in reading activities to improve students' understanding. Recently much attention has been paid to the use of metacognitive strategies during reading. The effective use of metacognitive has a positive effect on understanding. Metacognitive learning strategies will improve students' learning skills (Rahim, 2015). Metacognition refers to a person's knowledge of intellectual functions that come from their own minds and their awareness to monitor and control these functions. Metacognition involves the activity of analyzing ongoing ways of thinking. In reading assignments, readers who display their metacognition select skills and reading techniques that are appropriate for the particular reading task. After the reading activity, the next activity is closing the lesson. Closing the lesson

helps students understand what they have received and understand what happened during the presentation. Post-reading activities are used to help students integrate the new information they read into the schemata they already have in order to obtain a higher level of understanding.

#### **4. Conclusion**

The research results show that literary literacy activities based on local wisdom have been implemented by teachers in language and literature learning in both Indonesian and English subjects. Teachers' efforts to include elements of local wisdom in learning are a form of actualization of the 2013 curriculum and a curriculum that emphasizes developing student character through the integration of local wisdom values in all subjects, including language subjects. Literary learning implemented by teachers in schools is not only aims at knowledge of literary theories, but also aims to lead students to love, appreciate and enjoy literary works and the values of local cultural wisdom.

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