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Developing Learning Material of Descriptive Text Contained Lombok Local Culture For High Scholl Students

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Abstract: The erosion of local culture in society requires educational institutions to prepare learning that leads to integrating local culture into learning. One thing that must be prepared is teaching materials in the form of descriptive text teaching materials that are integrated with local culture. This study aims to develop descriptive text teaching materials containing local Lombok culture. This research is development research by applying the Reiser and Mollenda model known as ADDIE which consists of several steps, namely (1) analysis, (2) planning, (3) development, (4) implementation, and (5) evaluation There are four texts that were developed, namely (1) The life of women in Sade Village, (2) Men of Sade Village, (3) House Decorations, and (4) Traditional House Materials Sade Village. Research data in the form of numeric and test descriptions. The resulting data is analyzed using qualitative descriptive analysis. The test results show that the teaching materials developed are generally categorized as feasible and reliable so that they can be applied in learning. The existence of this book can help teachers to teach. Although the research results have been declared feasible. However, the developed book still needs to be tested for its effectiveness and practicality.

Keywords: Descriptive text, Local Culture, Teaching Materials

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INTRODUCTION

The development of Indonesian language learning is currently experiencing various innovations in teaching materials and learning processes carried out in the classroom (Meliono, 2011; Sukenti et al., 2020). (Ihsan, 2019) The existence of innovation in the application will create a more interesting and fun learning atmosphere, so that students can construct their own concepts and develop thinking skills. Innovation is important to do because this innovation serves as an ingredient in realizing the needs of students, especially the need for insight into the local culture that exists in each region. The development of descriptive texts needs to be done as an inculcation of local cultural values which is a very interesting thing. In addition, as a new breakthrough innovation in Indonesian language learning and a forum to provide information to students, so that they can train them in understanding texts with the theme of local Lombok culture. (Hunaepi et al., 2019) Local potential, including local culture and local wisdom, can be used as teaching materials that can develop the character of caring for the environment. Furthermore, (Hunaepi et al., 2016, 2020; Simamora et al., 2019) said that by integrating the values of local wisdom or local culture into learning, students will have a sense of love for local culture, can form character, make it easier to remember facts, and think more innovatively based on local culture.

This has been stated in Permendikbud 2014 regarding the development of the Indonesian language which is carried out through the publication of the results of development and research. The effort to include local culture in Indonesian language learning make it easier for teachers to introduce local culture, so that it is easily included in the theme of the descriptive text. (Saddhono et al., 2019) The potential of local culture that already exists makes it easier for Indonesian language teachers to develop a more varied learning process. In addition, in the study of Atrophology, the importance of inculcating local cultural values in the family in the current Globalization Era is very important, the goal is to increase human dignity such as attitudes, character and nobility (Sudarsih, 2019). Currently, the obstacle in learning Indonesian in schools is that the teacher

focuses more on the material to students. For example, when the teachers explain about culture but cannot connect the local culture in the area, It results in rough discussion among teachers and students. It is only fixed on understanding foreign culture without knowing the richness of the local culture itself.

The introduction of local culture from an early age in schools needs to be done this has a positive impact, namely as a form of tradition for each region, habits that are considered to have a positive impact, norm values, language as a means. communication, belief, and mindset in society. passed down from generation to generation (Budyanto, 2017). The introduction of local culture in schools becomes a form of relevance for developing and instilling character values for students starting from the ground up, because in this learning there are wise life messages (Ihsan, 2019)

Therefore, there are two advantages if the development of this descriptive text is realized. First, for students it can be used as an exercise in recognizing and understanding descriptive texts through the theme of local Lombok culture so that the learning process will be more interesting if applied with the help of learning media in the classroom. Second, for teaching staff, especially teachers, they can help the effectiveness of the learning process so that they do not experience difficulties in conveying the material. In addition, there are seven relevant and similar studies, namely (1) The Development of Creative-Criticism Reading Teaching Materials Based on Environmental Issues-Based Exposition Texts for X High School Students (Ardiasri et al., 2017); (2) The Development of "Jaq Jem Mai Mao" Educational Game Based on Local Cultural Wisdom for Kindergartens in Lombok (Budiman, 2017); (3) The Development of Teaching Materials for Indonesian Language Subjects for Class VIII SMP with an Interactive Model (Harianti et al., 2018); (4) The Development of Teaching Materials for Story Texts Containing Entrepreneurial Values (Nugraha et al., 2017); (5) Development of Learning Media Description Text in Javanese with Movie Maker for Class X Students of SMK PGRI 3 Randudongkal (Charul, 2017); (6) The Development of Text Enrichment Books on Contextual-Based Descriptions of Cultural Events for Class VII High School Students in Kendal Regency (Dewangga, 2020); and (7) The Development of Argumentative Writing Textbooks Based on Argumentative Reasoning Patterns (Syaifudin & Pratama, 2013) will be developed.

Based on the background that has been described, the development of descriptive texts needs to be done as a learning support so that they can improve language skills and suggestions for getting to know local culture in developing texts. This development is a new thing. Pictures of each text presented so that students easily understand each material presented (Suenti & Rasyid 2020). Thus, this research needs to be carried out as an effort to increase teacher creativity in learning descriptive text.

METHODS

This research model uses steps (Wibawa, 2017) known as ADDIE which consists of several steps, including: (1) analysis, (2) planning, (3) development, (4) implementation, and (5) evaluation. needs analysis in the form of interviews, namely (1) to find out a number of problems in the implementation of traditions in the region by choosing a figure called the customary leader as an informant, (2) having an outsider, the figure has knowledge that is supported by a history of education so that broad experience regarding tradition system related to tradition discourse, (3) great influence, people who serve as tribal leaders are respected and respected.

The planning stage carried out, namely (1) preparation of the reference text, (2) media selection, (3) format, (4) initial design. The development stage is carried out, namely (1) product development of Lombok local content description text, (2) practitioner or expert test, and (3) revision. The product is developed and implemented in a real situation. The product must first be tested in a small group before being in a large group unit for high school students by using 1 class as the initial subject. This aims to find out the advantages and disadvantages of the product that has been made so that it can be revised again. The product test stage, namely (1) design, (2) subject trials, (3) types of data, (4) data collection, (5) analysis techniques. There are two types of data obtained, namely oral data and written data, while written data is written data obtained from comments, interviews, criticisms, and suggestions on the assessment sheet provided by the researcher. While the oral data is in the form of the results of interviews described in written form.

The development of an interview instrument in the form of a guide for filling out questionnaires and questions regarding the feasibility of the product using a Likert scale (score 5 = very good, score 4 = good, score 3 = sufficient, score 2 = not good, and score 1 = very poor). The test instrument was used, namely a matter of description text containing the local culture of Lombok.

The qualitative data analysis technique used, namely proprietary data technique (Creswell, 2013) has six steps, namely (1) submitting data for analysis, (2) reading all data, (3) analyzing, (4) description by category, (5) presenting data in the form of reports, and (6) interpreting the data. Quantitative analysis techniques are carried out with the results of validation, feasibility and effectiveness tests.

Table 1. Qualification guidance table (Arikunto, 2016)

Scale	Presentation	Qualification	Follow up
4	81-100%	Very good	Implemented
3	71-100%	Good	Implemented
2	51-100%	Fair	Revised
1	50%	Poor	Revised

RESULT AND DISCUSSION

The product developed in this research is a collection of supporting descriptive texts for teaching staff (teachers). The collection of texts is packaged with the title Lombok Local Culture Description Text for High School Students in Lombok. The development of the book was used for teacher enrichment books containing Lombok's local culture. This is stated in the description text in the collection of texts. Product development is divided into one chapter, namely the descriptive text has four parts, namely (1) The Life of Women in Sade Village, (2) Men of Sade Village, (3) Home decoration, and (4) Materials for the Sade traditional house. The first chapter discusses life in a village called Sade Village which is located in the Central Lombok area which is still thick with customs and life that is far from luxurious.

Text 1 The Life of Women in Sade Village

The people of Sade Village are a picture of life in ancient times that still hold tightly to local culture (Kasih & Nurhasana, 2021). One of them is that society still adheres to patriarchal understanding, namely women have a lower position than men (Aminwara et al., 2021). So a woman in the local village only works as a person who gives birth to children, cooks, takes care of the household, and weaves. Women only received education up to elementary, middle, and high school. Why is that? This is because education is considered unimportant for women. So, most of the girls in Sade Village prefer to marry young. However, the requirement for marriage is that the daughter must be able to weave or make cloth in the traditional way. A description of Sade Village can be found in the Economics and Business journal entitled "The Potential for Development of Sade as a Lombok Tourism Village" (Suprihatin & Hailuddin, 2016).



Figure 1. Weaving is an obligation for women in Sade Village

The daily activities of the women there are like most other women, such as getting up early before the dawn call to prayer because women actually have to prepare breakfast for their husbands and children. As an initial ritual when the husband will go to the fields or fields by starting breakfast together. In the life of the Sasak people, the culture of togetherness or gathering together for a meal is still applied or implemented. In addition, the women tidy up the house, starting from sweeping, cleaning the house yard, and fulfilling all food needs. In the morning they usually start selling wares, with the aim that tourists who come not only enjoy the rural atmosphere but also hunt for souvenirs that have been knick-knacks, typical Lombok fabrics such as songket woven cloth, typical village coffee, and beautify the order around the house so that when tourists come feel comfortable visiting the local village. The description of these conditions was written in a study conducted (Hasanah, 2019) "Local Wisdom as a Cultural Tourism Attraction in Sade Village, Central Lombok Regency".

Weaving is one of the activities carried out by Sasak women, especially those who have grown up and are married. This is an absolute condition that must be passed by a woman as a condition for wanting to be

married (married). If a woman cannot weave, it will be a disgrace to the family so that it will become a topic of discussion for neighbors. For the dedara (girls), this has become a duty to be occupied, besides that this attitude is a way to preserve local culture so that it is still firmly held by the local community (Oktaviana, 2020; Siandra & Kuntjara., 2014). In addition to the habit of weaving, the activities that are most often carried out are trading, taking care of children because the local community's life system does not have the term babysister or a babysitter. In their daily life, Sasak women perform various professions and activities, not just sitting at home. When there is a begawe event or a wedding ceremony, Molang Malik (seven days after the birth of a baby), Sasak women are happy to help the family who is holding the traditional party (Literasi, 2021). This is believed to be a shared responsibility of the community in Sade Village. above, research was conducted by (Mardani, 2016) entitled Development of Economic-Based Tourism in Improving the Community Economy (Study in Sade Village, Pujut District, Central Lombok Regency, West Nusa Tenggara Province (NTB).

Knowing the feasibility of the product, product validation is carried out with two parties, namely text learning experts and teachers. The validity of teaching materials, systematic writing, language, communicative teaching materials, and display of teaching materials are validated by teachers or practitioners. Accuracy of material, depth of material, completeness of material, communicative teaching materials, and linguistics were validated by text experts. The data obtained were then analyzed as a consideration for revising the product. The product revision was based on data analysis, suggestions, notes from teachers and practitioners. Diversity of construction can be done, among others: (1) the right position. (2) repetition, and (3) opposition

Chapter I discusses the procedural text, namely (1) Tourism in Sade Village. In order to get to the tourist village by paying attention to the location points in detail with the intention of providing information to the reader well about the location of the main destination. In addition, the explanation in this text is explained in detail with the aim of providing information for the reader. (2) The procession of drawing Sasak's customs. Regarding the Sasak people procession which has a series of processions drawing Sasak customs until the final stage carry out the marriage contract procession. Various speculations have sprung from the local community regarding the event. However, this text informs in its entirety about the procedure for carrying it out. (3) Nyongkolan in the traditional Sasak is a series of processions that must be passed by a married couple. (Azhari & Sugitanata, 2021; Rahim & Christianto, 2019) Nyongkolan is a traditional activity that accompanies a series of events in the marriage procession of the Sasak tribe in Lombok, West Nusa Tenggara (NTB). This activity is in the form of a procession for the bride and grooms from the groom's house to the bride's house, accompanied by the groom's family and relatives, wearing traditional clothes, and a musical troupe called gendang Belek. In practice, due to the distance factor, this procession is not carried out in a family manner, but usually, the group starts walking from a distance of 1 km from the bride's house. The purpose of this procession is to introduce the bride and groom to the community, especially among relatives and the community where the bride lives, because usually the entire series of wedding events is carried out on the groom's side (Arifin et al., 2019). Some of the participants in this procession usually bring some objects such as garden produce, vegetables, and fruits which will be distributed to the relatives and neighbors of the bride. Among the nobility, the order of the procession and the objects it carried had certain rules. The procession has an important role in addition to the couple who play a role in the procession so that the local community participates in enlivening the nyongkolan event.

(4) Pelecing kangkung typical of Lombok which discusses the procession of making it from beginning to end. Pelecing kangkung consists of kangkung (water spinach) which is boiled and served cold and fresh with tomato sauce, which is made from cayenne pepper, salt, shrimp paste, and tomatoes, and lime (Suteja & Wahyuningsih, 2018). As a companion to Taliwang chicken, pelecing kangkung is usually served with additional vegetables such as bean sprouts, long beans, fried peanuts, or urap. The water spinach used for this dish is also very distinctive, unlike the vegetable kale plant, which is common in Java, for example, but in the form of water spinach which is usually planted in rivers or rice fields that flow with a certain method, which produces water spinach with large stalks. (5) Taliwang Lombok chicken is about how to make or serve food made from the basic ingredients of free-range chicken (Nasabi, 2017). The way of making it is also very different from other processed chicken meat, such as the method of processing, various kinds of spices, and special spices that create a combination of spicy taste which is the hallmark of Sasak cuisine in Lombok. Taliwang chicken is a specialty food from Taliwang, West Sumbawa City, West Nusa Tenggara (NTB) which is made from chicken meat. The chicken meat is then grilled using spices that have been mashed dry red chillies, shallots, garlic, tomatoes, fried shrimp paste, aromatic ginger, lime leaves, brown sugar, and salt. This food is usually served with other Lombok specialties, such as pelecing kangkung (Haipa, 2018)

Chapter 2 discusses the narrative text, namely (1) Putri Mandalika in this text tells the origin of the name "Bau Nyale". It is said that in the story it is known that there was a king who had a princess named Princess Mandalika who had a beautiful face that was very famous in the Lombok kingdom so that the crown princes

from the kingdom came to propose to the princess. Investigate, King Tojang did not find a potential husband for Princess Mandalika because the competition made by the King did not find a winner. Finally, Putri Mandalika plunged into a very heavy rush of medicine and a few moments later appeared worms which were believed by the people of Lombok to be the incarnation of Princess Mandalika. Incarnation is called Nyale (Fazalani, 2018; Wahidah, 2019). (2) Gendang belek, in this text discussed the important role that is still preserved by the Sasak people to this day. In the past, traditional music was still used as an accompaniment to encourage soldiers who would go to war. However, with the passage of time and the development of today's technology, traditional music has begun to change a lot, both in terms of added musical instruments, players, and the function of traditional gendang beleq music turning into an accompaniment at traditional events, arts, circumcision, culture, weddings, and other special events. Therefore, the traditional music of the gendang beleq has become one of the most famous heritages of the Sasak tribe. (3) The Paradise of Lombok Traditional Woven Fabrics, in this discussion tells the wealth of Earth Lombok which is already famous for the work of the Sasak people who still preserve the manual weaving procession that produces Songket cloth. Uniquely, the weaving culture is carried out by women in Sade Village and then passed on to their descendants, especially girls. This is an attraction for local tourists and foreign tourists to visit Lombok Island. (4) The philosophy of the Sade Village House in this text explains the meaning behind the Sade community's house which has good values. Like the shape of a door whose length is less than the height of an adult, this is so that when someone visits and enters the house, the Sade Village community bows their head as a sign of respect to the owner of the house. The use of three stairs on each level of the house and raw materials are still traditional, and many others. About 150 tribal families live in the village and have the same house building without any difference or conspicuousness. This is his philosophy so that there is no difference in social class between rich and poor. (5) Peresean on the island of Lombok, this text discusses a game that is still preserved by the Sasak people to this day. Peresean is told that in ancient times it was carried out by the community as a ceremony or prayer ritual to summon or bring rain. At that time the community experienced a prolonged dry season and drought, making it difficult for farmers to grow rice in their fields and fields. However, over time Peresean is no longer used as a ritual or prayer to call for rain but is used in traditional ceremonies, festivals, and performing arts with the aim that the Peresean game is preserved.

Chapter 3 discusses descriptive texts, namely (1) Home Decoration. This text provides information about the state of affairs in every corner of the Sasak people's houses which are thick with traditional nuances. (2) Description of Women's Life in Sade Village. This text provides information about conditions and daily activities, especially women in Sade Village. (3) Description of Men in Sade Village. This text provides an overview of the daily activities of men in the village who are more dominant in taking roles and responsibilities and making decisions that will be made, either in the family or in the environment around the place to stay. (4) Materials for the Sade Village Traditional House. This text provides information and an overview of the Sade Village community who still use natural raw materials or garden products that are used to build houses to date.

The product developed in this study resulted in a collection of supporting texts based on local Lombok culture for teachers. The product has five parts, namely the meaning of the text, the structure of the text content, the structure of the text, linguistic features, and examples of procedure texts, narrative texts, and procedural texts containing Lombok's local culture. The principle used in the development of enrichment book products for teachers is text-based learning. Various texts are used in the procedure, narrative, and description texts. The linguistic rules are used in the procedural, narrative, and descriptive texts. There are also various attachments of procedure text, narrative text, and description text.

CONCLUSION

The book developed is in the form of an enrichment book that can be used by teachers as reading material. In addition, the book can increase the teacher's knowledge which is specifically related to descriptive texts containing Lombok's local culture. needs to be reprocessed or developed by the teacher according to the needs in the classroom. The researcher suggests that several further research activities need to be carried out, namely (1) improvements in product packaging, and (1) the development of descriptive texts both in the use of good and correct language. Further suggestions are based on the limitations and shortcomings of this research and development.

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