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DESIGN OF TEACHING MATERIALS DEVELOPMENT MODELS WRITING SHORT STORIES BASED ON VALUES OF LOCAL SONG KUTAI AREA

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Abstract

This study aims to design a model for developing teaching materials for writing short stories. - the value of local wisdom of Kutai regional songs. Writing is a creative process that requires linguistic competence and pragmatic knowledge so that students can successfully pour their ideas into an interesting work. This study uses the Borg & Gall development model. Based on the data analysis, the results of the research on the development of teaching materials to write short stories based on the value of local wisdom in the songs of the Kutai area, (1) are stated to have the validity of the two validators, namely the assessment of the linguist validator and the content of literature getting a score of 92% with very good criteria and assessment. expert education validators / learners get a score of 94% with very good criteria (2) are stated to have practicality based on the assessment of practitioners (peers) by getting a value of 96% with very good criteria (3) stated to have effectiveness seen from small group tests at pretest with average 68.8% and post-test with an average of 87.9% and a standard deviation of 25.32, as well as the large group test at the pretest with an average of 67.67% and post-test with an average of 89% and standard deviation 18.39. Based on the research findings, it was concluded that the research on the development of teaching materials by exploring the value of local wisdom in the songs of the Kutai area was very appropriate to be carried out by teachers in the learning process of writing short story texts to overcome one of the problems in learning.

Keywords:

Development design, teaching materials, writing short stories, local wisdom values, Kutai Regional Song

1. Introduction The

Development of student teaching materials is actually carried out directly by the teacher who teaches these subjects. This is very reasonable because it is the teacher who teaches the subjects in the classroom who knows the conditions firsthand. So the hope of creating interactive learning, providing inspirational material, creating a fun atmosphere, motivating students to actively participate, creating creativity, and being independent according to their talents can be realized [1]. Thus, there is a good relationship between teachers and students, students and students in the learning process in the classroom.

The success of the learning process in the classroom is greatly influenced by the activities of teachers and students. Teachers and students must always work together in every learning process by providing feedback in the form of writing comments in writing activities [2]. Students become subjects who are the targets of the learning process, while teachers are subjects who play an important role in the student learning process (*student oriented*). Thus students are not seen as parties who learn everything that has been finished, but are seen as parties who actively develop concepts in the process of learning to write as a creative process [3].

So far, learning activities in general are still dominated by teachers, both actively explaining the material, giving examples, and giving exercises, while students listen, take notes, and accept what the teacher gives [4]. In learning like this, interaction and communication between students and teachers often does not appear. Observing this phenomenon, it is necessary to immediately make improvements in the learning process and bring up new approaches in learning which are expected to provide opportunities for the process to actively build on its own.

Learning literature as one of the lessons in high school is also related to learning to write. As one of the subjects that get less attention from students. Literature is a difficult subject for students to study. As stated by Superhar (2006) that language and literature lessons, in the view of adults, including the school, are not interesting lessons to be given seriously and seriously to children at school. This is indicated by the limited learning hours of writing short stories so that students 'introduction to short stories and students' creativity in writing short stories is limited [5]. The doctrines given to students are exact subjects, natural and social sciences, and English as a subject that is very important for the mastery of the child's future.

Based on the results of interviews with students in class XI IPA1 at SMA Negeri 1 Loa Janan and in class XI at SMA Negeri 2 in May 2017, short story writing skills have been taught but have not yet reached completeness because learning is still using the lecture method (conventional) and the books used are also limited so that students have to take turns borrowing books from the library during class hours and must return the book after the learning process is complete. It can be concluded that the teacher's role is very dominant in the learning process [6]. Students are less active and the lecture method often causes boredom for students in learning to write short stories so that the work produced by students is not optimal [7]. The short stories he made were less attractive because the language used was monotonous and the development or ideas or ideas were less varied. Students themselves think that writing is not important or do not know the role of writing for the continuation of their studies.

Other reasons they expressed were feeling not talented, having no ideas, difficulty starting, ideas stuck in the middle of the road, difficulty building conflicts, unable to end writing, and difficulty in developing ideas. The teacher as the delivery of material to students must be able to deliver the material to be discussed with appropriate and interesting methods and media, in other words the teacher must be professional [8]. This will have an impact on the success of students in participating in learning and doing assignments given by the teacher. This is like what is said by the professionalism of a teacher is required for the smoothness of the teaching and learning process. In this case, there are at least five specific things that must be fulfilled by the teacher. First, a professional teacher must be someone who really has a deep understanding of the learning objectives. Second, a professional teacher is someone who has a great interest in education. Third, a professional teacher is someone who has understanding and abilities in the field of education. Fourth, a professional teacher is a teacher who has an understanding and selective ability in determining or implementing a learning method or approach. Fifth, a professional teacher is highly committed to educational guidance and development [9].

In learning to write short stories in class XI semester I, the final goal is that students are expected to be able to produce short story texts in accordance with the characteristics of both spoken and written. In writing these short stories, students are directed to write short stories based on the values of local wisdom in Kutai regional songs. By directing students to write short stories based on local wisdom values, students are expected to have intelligence, intelligence, creativity in writing short stories based on local wisdom values. Students have good manners in written communication, are honest and have a high responsibility in appreciating the values of local wisdom.

The basic competence of writing short stories is contained in the curriculum for Indonesian Language subjects, one of which is in the competency standards of class XI semester 1 about expressing experiences of oneself and others in short stories. The implication of the curriculum requires that all SMA / SMK students in Indonesia be able to write short stories. However, in fact, there are still many students who find it difficult. The reasons they propose are various, they feel they are not talented, have no ideas, find it difficult to start ideas, ideas get stuck in the middle of the road, find it difficult to build conflict, cannot end writing, and have difficulty developing ideas.

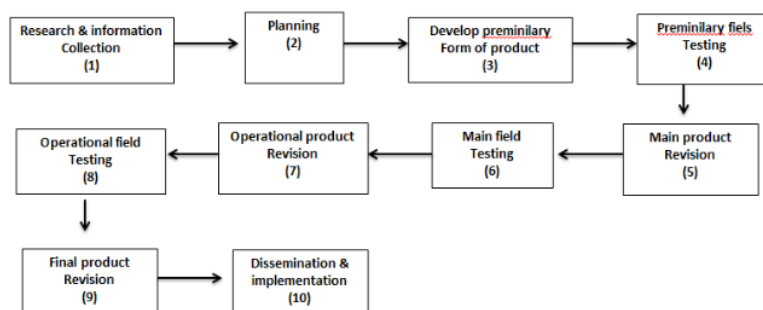
One of the obstacles faced by students of SMA Negeri 1 Loa Janan in Kutai Kartanegara Regency in learning to write short stories is the difficulty in providing a fictional character in writing short stories. A narrative essay that does not have a fictional character is not a short story, but a report or diary. The next obstacle is that many students have difficulty presenting conflicts so that the resulting writing becomes unattractive. In fact, one of the attractiveness of a short story lies in its conflict. Starting from this problem, the author's ideas in the form of artikel.

2. Studies Reader

2.1 Model Research and Development

Research and Development or *Research and Development* (R & D) is a series of processes or steps in order to develop teaching materials that can be accounted for. These products are not always in the form of objects or *hardware*, such as books, modules, classroom learning aids for classroom learning, or models of education, learning, training, guidance, evaluation and learning systems applied in class. The procedure for research and development of remote teaching materials is carried out by designing programs or teaching materials in accordance with the problems obtained from the results of the needs analysis. The follow-up results of the needs analysis are designing, testing programs or materials, and making revisions until the teaching materials are deemed ready for use in real situations. The steps of the specific teaching material development procedure are: 1. Conducting a needs analysis of students and teachers related to the concepts and needs of high school students (SMA) 2. Formulating learning objectives and implementing them in the form of CPL, RPS, and draft Teaching Materials (Textbook) In Basic Sub Competencies 3. The outputs are in the form of CPL and RPS courses and a draft of teaching materials for the subject "Development of Teaching Skills" [11].

This research is a comprehensive activity, one component is related to other components, so that the implementation is carried out by systematic methods and steps [12]. In line with the objectives to be achieved, namely producing short story writing teaching materials for class XI students based on local wisdom in Kutai Regional songs, this activity is directed at eight stages as a modification of the ten steps developed by Borg and Gall. Steps one through seven were used in the development process and steps eight were used to measure the quality of the textbook. Modifications were made to simplify the research object and subject. The object of the research was conducted at one school, namely SMA Negeri 1 Loa Janan Kutai Kartanegara. The research subjects were students of class XI semester odd. Of the eight steps, through a series of studies that have been carried out, it is simplified into three steps, namely (1) a preliminary study containing a literature review and field study, (2) a development study phase which includes: preparation of the initial design draft, validation, limited trial, area test, and (3) final model. If the steps described above are made into a diagram, the steps used can be seen in the following figure [11].



2.2 Writing Teaching Materials Teaching

materials are needed to improve student learning experiences, especially in learning Indonesian. Due to this need, many institutions have replaced printed teaching materials with teaching materials designed by the institutions themselves to achieve better local relevance, are more integrated with student characteristics, and are more engaged. Therefore, teaching materials have a strategic function for the teaching and learning process. Teaching materials can assist teachers and students in presenting the learning materials needed to achieve learning objectives. In addition, teaching materials can partially replace the teacher's role and support individual learning. So, this will have a positive impact on teachers, because part of the time can be devoted to guiding student learning. The positive impact on students can reduce dependence on teachers and get used to independent learning. This also supports the principle of lifelong learning (*life long education*). The teaching materials to be developed are focused on printed teaching materials, namely textbooks. Research related to textbooks has been done a lot, because teachers can choose suitable material and teach it according to the wishes of students. [9]

In developing textbook teaching materials, researchers use designs. Learning design is a systematic process that aims to design learning events to achieve the expected learning objectives. The design or design of effective teaching materials includes several components, namely:

1. structure;
2. content or subject matter;
3. presentation strategy; and
4. physical appearance.

These four components are to be used as indicators for assessing the teaching materials that have been designed [13]

2.3 Local Wisdom Itself

Definition 2.3.1 Local Wisdom

in the dictionary sense, local wisdom (*local wisdom*) consists of two words, namely wisdom and local. In the Indonesian English Dictionary John M. Echols and Hassan Shadily, *local* means local, while *wisdom* is the same as wisdom. Generally the *local wisdom* (local wisdom) can be understood as the ideas of local that are wise, full of wisdom, good value, embedded and followed by members of the community.

Meanwhile, Keraf emphasizes that local wisdom is all forms of knowledge, belief, understanding or insight as well as customs or ethics that guide human behavior in life in an ecological community.

All forms of local wisdom are lived, practiced, taught and passed on from generation to generation as well as forming patterns of human behavior towards fellow humans, natural and occult [14]

Local wisdom is an identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate culture that comes from outside / other nations becomes its own character and ability [15]. Local wisdom is integrated with the character of the community, because its existence is always carried out and preserved in certain conditions, it is even highly respected.

Rahyono said that local wisdom is an intelligence that is possessed by certain ethnic groups, which is obtained through certain ethnic experiences, which are obtained through these ethnic experiences of wrestling with their environment. Based on Rahyono's definition, we can see that local wisdom is the fruit or result of a particular community / ethnicity through their experiences and not necessarily experienced by other communities [16].

Koentjaraningrat (2000: 2) says that the greatest elements that occur due to the breakdown of the first stage are called universal cultural elements and are definite elements that can be found in all cultures in the world, both those living in large and complex urban societies. [17].

These universal elements, which are the contents of all cultures in this world, are (1) religious systems and religious ceremonies, (2) organizational and social systems, (3) knowledge systems, (4) language, (5) Arts, (6) Livelihood systems, (7) Technology systems and equipment (Koentjaraningrat (2000: 2)

In general, local wisdom is considered a view of life and science as well as various life strategies in the form of activities carried out by local communities in response to various With these definitions, local wisdom is not just a traditional value or a locality characteristic, but a traditional value that has the power to realize the hopes or established values that humans are also universally yearning for (on the website of the Department. RI Social) [16]

2.3.2 Cultural elements

Social Organization

Every society is governed by norms or rules regarding various aspects in an environment every society lives and associates from time to time. Social organization is described by the existence of a group of people who have a mutual cooperation value system. The value of community cooperation is a major problem in life in the form of the nature of the relationship between humans and others.

The orientation of cultural values that is reflected in the basic problems of life is horizontal orientation, namely a sense of dependence on one another (with the spirit of mutual cooperation) (Kluckhohn in Koentjaraningrat, 1983: 96)

Language

Language, as a means of communication between humans, is one element of culture. Language is a system of oral and written human symbols. Relationships between humans are mediated by language created by humans in order to facilitate communication.

Living Equipment System and Technology Living

equipment and technology in a society are ways of producing, using and maintaining living equipment. Humans always try to maintain their life so that they will always make these tools or objects.

The initial attention of anthropologists in understanding human culture is based on the technological elements used by a society in the form of objects that are used as living tools with simple forms and technology. Thus, the discussion of cultural elements included in the means of living and technology is a discussion of physical culture.

Livelihood Systems The

livelihoods or economic activities of a community become a focus based on ethnographic importance. Ethnographic research on livelihood systems examines how the livelihoods of a group of people or their economic system are to make ends meet. The economic system in traditional communities, among others: (a) hunting and gathering; (b) raising livestock; (c) farming in the fields; (d) fishing; (e) sedentary farming with an irrigation system.

At present there are only a few livelihood or economic systems of a society based on local wisdom in the agricultural sector. This means that direct management of natural resources to meet human needs in the agricultural sector can only be found in rural areas which are relatively unaffected by modernization.

Currently, work as an office employee is the main source of income in earning a living. After the development of the industrial system, it changed the pattern of human life not to rely on their livelihoods from the subsistence of agricultural production. In industrial society, a person relies on his education and skills to find work.

TheReligious System

Koentjaraningrat States that the origin of the problem of religious function in society is the question of why humans believe in the existence of a supernatural or supernatural power that is

considered higher than humans and why humans do various ways to communicate and seek relationships with supernatural powers. these [18].

In an effort to solve the fundamental question that gave birth to the origin of religion, social scientists assume that the religions of tribes outside Europe are a remnant of ancient forms of religion that were adopted by all peoples in ancient times when their culture was still primitive.

Arts

Anthropologists' attention to art stems from ethnographic research on the artistic activities of a traditional society. The descriptions collected in the study contain objects or artifacts that contain elements of art, such as sculptures, carvings, and decorations. Early ethnographic writing about the elements of art in human culture was more directed at the techniques and processes of making these art objects. In addition, this early ethnographic description also examines the development of music, dance, and drama in a society.

By type, fine art consists of sculpture, relief art, carving, painting, and make-up. Music consists of vocal and instrumental arts, while literary arts consists of prose and poetry. In addition, there are movement arts and dance arts, which are arts that can be captured through the senses of hearing and sight. Types of traditional arts are wayang, ketoprak, dance, ludruk, and lenong. Meanwhile, modern art is film, song and choreography.

Knowledge Systems Knowledge

systems in universal culture are related to life tools and technology systems because knowledge systems are abstract and tangible in human ideas about the various elements used in their lives.

Rural communities who live from farming will have a traditional agricultural calendar system called the pranamangsa system which has long been used by their ancestors to carry out their agricultural activities. According to Marsono, pranata mangsa in Javanese society have been used since more than 2000 years ago. The pre-plantation system is used to determine the relationship between the level of rainfall and the dry season. Through this system, farmers will know when to start cultivating the land, when planting, and when to harvest their agricultural products because all their agricultural activities are based on the natural cycle of events. Meanwhile, people in coastal areas who work as fishermen depend for their livelihoods from the sea so they know they have to know the conditions of the sea to determine the right time to catch fish in the sea. Knowledge about the condition of the sea is obtained through the location of the star clusters in the sky.

Koentjaraningrat, every ethnic group in the world has knowledge of, among others: a) the natural surroundings; b) plants that grow around the area where they live; c) animals that live in the area where they live; d) substances, raw materials, and objects in their environment; e) human body; f) human characteristics and behavior; and g) space and time [19].

2.3.3 Characteristics of Local Wisdom

- 1) There is a connection with a certain culture or society.
- 2) The period of creation and development is quite long, usually through oral tradition.
- 3) It is dynamic (dynamic) and constantly changes over time and changes in natural conditions.
- 4) There are written / codified and unwritten / uncoded forms such as speech, myths and other forms (folklore).
- 5) Delivered from generation to generation (inter-generation).
- 6) Local in nature and often expressed in the local language.
- 7) Created through a unique and creative process, such as born from dreams, beliefs / religions and the consequences of natural disasters.
- 8) It is often difficult to identify the original creator (source: Indonesian Ministry of Environment).

2.4 Kutai Regional Songs

There are several Kutai songs, namely Aku Sing, Black Orchid, Bekepor Rice, Hornbills, Semayang Lake, Figs, and Pipit Birds.

1 Lagu Buah Bolok

Buah bolok kuranji papan
Dimakan mabok dibuang sayang
Busu embok etam kumpulkan
Rumah-rumah jabok etam lestarikan
Buah salak muda diperam
Dimakan kelat dibuang sayang
Spupu dengsanak etam kumpulkan
Untuk menyambut wisatawan
Buah terong digangan nyaman

Jukut blanak tolong panggangkan
Musium Tenggarong Mulawarman
Yok dengsanak etam kenangahkan
Buah bolok kuranji papan
Dimakan mabok dibuang sayang
Keroan anak sekampongan
Etam begantar bejepenan

The meaning of the song Bolok

Fruit Fruit bolok kuranji board
Eaten drunk thrown out dear
Uncle and aunt we collect
Damaged / weathered houses we preserve

Salak young fruit is stored (in a certain way so that Quickly cook)
Eat not sweet thrown away dear
Cousins and siblings we collect
To welcome tourists

Eggplant fruit is delicious Vegetable
mullet please grill
Tenggarong Mulawarman Museum
Come on, our brothers are proud

Fruit bolok kuranji board
Eaten drunk dumped dear
A group of village kids
We rocked dancing Japan

The values contained in the song are:

Social values: our aunts, cousins and siblings
gather to welcome tourists and perform Jepen dances.
Cultural values: preservation of local houses and museums Mulawarman

Lagu "Buah Ara"

1
Buah ara masaknya habang
Jatuh ke tanah beleleh-leleh
Kulihat adek bajunya habang
Menjurit nyerimut gerece'
Jatuh ke tanah beleleh-leleh
Datang kode mengalainya
Menjurit nyerimut gerece'
Karam hati nyawa dipolahnya
Dapatkah hai adek ku betanya
Oh adek sapakah nama kita
Adakah hati kita berempu
Bedak leh belumankah poleknya
Aduh rasa bungah hatiku
Belum pelok adek berempu
Kepai hati nyawa merindu
Tulak dulu mandik kutahu

The meaning of the song lyrics Fig

Fruit figs are red ripe
Falling to the ground scattered (falling to the ground crushed)
I saw her sister's red dress
Smiling beautiful knot

Falling to the ground scattered

Coming monkey took it
Beautiful smiles She did
n't make my heart out of it
Can hi sister I ask
Oh sister what's your name
Does anyone have (have it) The
powder hasn't been tidied up.

Ouch, my heart is happy.
No one has it. It's
tired of my heart that I miss him.
Since I didn't know it, I didn't know it.

The values contained in the song:
Social values: Want to know the person you are targeting and want to have it.

Lagu "Nasi Bekepor"

1
Gangan lah labu tontong bengkela
Sanga cabe' salai pedas rasanya
Jero' tegaron pucuk sawinya
Piri'lah asam pedas rasanya

Gede' gede' sida embo' dengan busu
Ase'lah makan mandi' tahu-tahu
Apalagi nasinya si beras baru
Mentuha lalu mandi' di imbu

Gangan lah terong bebawang hutan
Tontong lah poto' si gence ruan
Panggang jelawat banyak lemaknya
Sambal lah kacang nyaman rasanya

Gede' gede' sida embo' dengan busu
Ase'lah makan mandi' tahu-tahu
Apalagi nasinya si beras baru
Mentuha lalu mandi' di imbu

Itu makanan etam di Kutai
Nyaman dimakan sesudah bejohor
Habislah makan mun etam di Kutai
Lalu berega terus behonjor

Gede' gede' sida embo' dengan busu
Ase'lah makan mandi' tahu-tahu
Apalagi nasinya si beras baru
Mentuha lalu mandi' di imbu

The meaning of the lyrics of the song Nasi Bakepor

Sayur pumpkin tontong bengkela
Sambal chilli (fried) tastes
Tegaron (boiled with salt and vinegar) eat the shoots
Punch the spicy acid

Come on, come on aunt and uncle It's
fun to eat don't know
, especially rice do with new rice
My in-laws pass by not being reprimanded

Vegetable eggplant with forest onions
Cut the tontong, burn the snakehead fire
fish on theRoast the fish with lots of fat

Moreover, the rice with new rice
The in-laws pass by not being reprimanded

That's our food in Kutai.
It's delicious to eat after the Dhuhr prayer
After eating our habit in Kutai
After burping and keeping our feet stretched

Come on - come on, auntie and uncle.
Have fun eating, don't know
, Moreover, the rice with new rice
in law passed by not being reprimanded

3. Results and Discussion

The main result of this research and development is the didactic design of teaching materials (modules) for writing short stories by exploring the values of local wisdom in the form of songs from Kutai. This research and development was carried out using the development procedure according to Borg and Gall which was carried out from stage 1 to stage 10. The result data of each stage of the research and development procedure carried out were as follows:

➤ **Identification (*learning obstacle*)**

Identification (*learning obstacle*), namely identification Learning difficulties, to determine the learning difficulties of students, the authors conducted interviews with Indonesian language teachers at SMAN 1 Loa Janan and students of SMAN 1 Loa Janan. Furthermore, doing test questions on students who meet all the components of the material for the short story writing process for class XI. From the results of the test questions, it can be seen that the difficulties of students in writing short story materials by exploring the values of local wisdom of the songs of the Kutai area found the problem of students having difficulty in pouring ideas in paragraphs that are tied together with stories containing events.

➤ **Data Collection and Processing**

After identifying (*learning obstacles*) and knowing the results, in this development the next step is to collect and process data that support the development of teaching materials.

➤ **Preparation of a Didactic Design for Teaching Materials**

After a needs analysis is carried out, the next step is product design. There were several things that were done in the product design stage of the didactic design development of teaching materials for writing short stories in Indonesian language learning in SMA.

➤ **Product**

Validation Validation was carried out by material experts, namely 1 lecturer at the FKIP Mulawarman University, Dr. Yusak Hudiyono, M.Pd. and 1 teacher SMAN 2 Atik Sri Rahayu, M.Pd. a senior high school teacher who has achievements as a national instructor. The validation is carried out by the validator, namely through 2 stages of validation, the results of the assessment of material experts reach the criteria for "Good" interpretation, namely with an average percentage reaching 4,428 after carrying out the revision stage by material experts, namely the elaboration of the material and writing. teaching materials. The average percentage achieved by media experts is 4,642 with the criteria "Very Good" after revising the *background* and biographies. The average percentage achieved by education practitioners is 4,833 with the criteria "Very Good" after carrying out the revision stage in the practice questions and assessments are also carried out by linguists with an average percentage of 3.9 with the criteria "Very Good".

➤ **Product Design Revision**

After the product design is validated through the assessment of material experts, media experts, education practitioners and language experts as well as Indonesian language teachers at SMAN 2 Loa Janan, the researchers revised the product designs developed based on these expert inputs.

➤ **Product Trial**

a . Small Scale Trials

In small group trials intended to test the attractiveness of the product, students in this small group test saw the learning media provided, and at the end of the product trial, it involved 10 students.

b) Field Testing

After conducting a small group trial, the product is then tested again into field trials. This field trial was carried out to ensure the data and determine the attractiveness of the product widely. Respondents in this large group test totaled 19 students. From the results of the learning media trials that were carried out at SMAN 1 Loa Janan, Kutai Kartanegara Regency, it can be seen that the

average test results decreased where on the small-scale trials the average was 4, 3 with "very good" criteria and a large-scale trial of 4,277 with "very good" criteria. From the results of these trials, although the results appear to have decreased, they both have very good criteria, so the didactic design teaching material product is suitable for use.

➤ **Product Revision**

After conducting small group trials and large group trials to determine the attractiveness of teaching materials (modules) didactic design, the product was said to be attractive, after revisions were carried out in 2 stages by material expert validators, lecturers of FKIP Mulawarman University and SMA Negeri 2 teachers Loa Janan, Educational Practitioner, lecturer at FKIP Mulawarman University and Teacher at SMA Negeri 2 Loa Janan Media expert teacher at SMKN 7 Samarinda, Linguist 1 Lecturer at the Masters in Indonesian Language and Literature Education FKIP Mulawarman University, in this research the revision stage is the last stage. Learning media that have been revised will become learning media that meet the attractiveness standards of learning media in terms of material, education practitioners, language and media. So that the resulting didactic design of teaching materials (modules) for writing short stories in Indonesian high school learning.

4. Conclusion

Based on the results of the research, the didactic design teaching materials (modules) developed by the researcher are suitable for use according to the validation results of material experts, linguists, education practitioners, media experts, and helping students to learn more independently and comfortably in the learning process. and students are very interested in this didactic design teaching material (module). The development of short story writing teaching materials based on the values of local wisdom in Kutai regional songs. Class XI students of SMA Negeri Loa Janan can be concluded as follows.

1. The development of teaching materials for writing short stories based on local wisdom values in Kutai folk songs for class XI students of SMA Negeri Loa Janan through the initial stages, namely the planning process, namely observations or observations in the field including the following: (a) observing the curriculum used in SMA Negeri 1 Loa Janan, namely the 2013 curriculum; (b) identify problems that occur in students in learning Indonesian, especially writing short stories; (c) conducting interviews with teachers at SMA Negeri 1 Loa Janan in the learning process. The second stage, namely the implementation of learning includes an introduction, core and closing activities. The third stage is the evaluation of learning to write short stories based on the values of local wisdom in the developed Kutai regional songs.
2. The development of teaching materials for writing short stories based on the value of local wisdom in Kutai regional songs has a very good quality as shown by the assessment of the linguist validator and literary content getting a score of 92% or very good, the assessment of the expert validator of learning educators / learners getting a score of 94% or very good, and practitioners (peers) scored 96% or very good. This proves that the teaching materials for writing short stories based on local wisdom values are practical and can be applied in the learning process of writing short stories.
3. The development of short story writing teaching materials based on the value of local wisdom in Kutai folk songs can effectively improve student learning outcomes by measuring the effectiveness of learning that has been done and it is proven by an increase in the average student learning outcomes in small groups from a value of 68.8%, an increase to 87.9% with a standard deviation of 25.32 and the large group test from a value of 67.67% to 89% with a standard deviation of 18.39%. This proves that the distribution of the average value of student learning outcomes is not too far from the acquisition of class average scores.

The suggestion for the next researchers is to continue the research to the experimental stage of this module to see the quality of this module itself.

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