

**A THESIS**

**DEVELOPMENT OF AN ENGLISH SUPPLEMENT BOOK BASED  
ON BUGIS LOCAL WISDOM**



**BY:  
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REG NUM. 18.1300.051**

**ENGLISH EDUCATION PROGRAM  
TARBIYAH FACULTY  
STATE ISLAMIC RELIGION INSTITUTE  
PAREPARE**

**2023 M / 1444 H**

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Submitted to the English Education Program of Tarbiyah Faculty of State Islamic  
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for the Degree of Sarjana Pendidikan (S.Pd)

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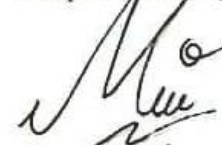
This Thesis is not merely the writer’s work because of having been greatly improved by some great people around the writer who suggested and guided by giving comments and advice to make it better. The writer realizes that her writing contains a few errors, even though she tried to do her best. Therefore, the writer would like to express her sincere thanks and appreciation to:

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Parepare, January 10<sup>th</sup> 2023



The Researcher,

## DECLARATION OF THE AUTHENTICITY OF THE SKRIPSI

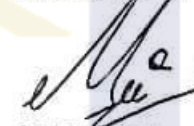
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Book Based on Bugis Local Wisdom

Stated this thesis was her own writing and if it can be proved that it was copied, duplicated or complied by any other people, this thesis and the degree that has been gotten would be postponed.

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## ABSTRACT

Mariana. *Development of An English Supplement Book Based on Bugis Local Wisdom*. (Supervised by Mujahidah and Muh. Yusuf).

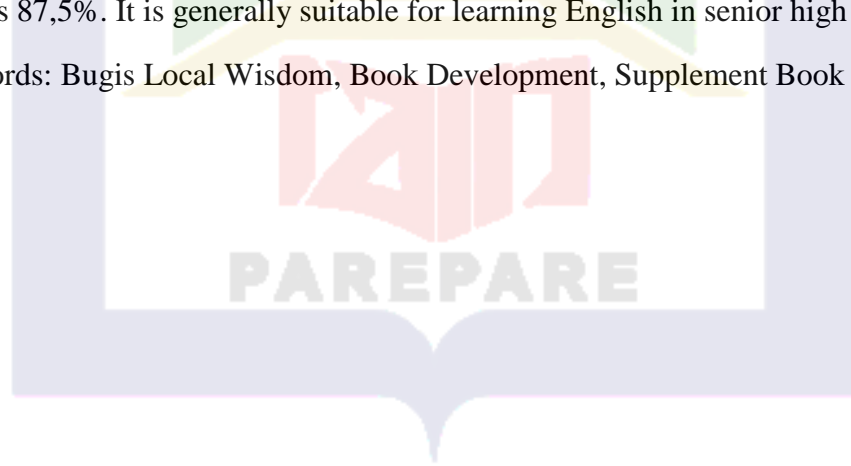
This research aims to provide a supplement book that can complement learning in schools and teaching materials. The process of developing an English supplement book based on Bugis local wisdom consists of three stages, namely the preparation, development, and evaluation stage.

The Preparation stage is the first stage to do data analysis of this research. The need for an English supplement book based on local wisdom must base on considerations of input or suggestions from teachers and parties related to the high school English learning process. The second stage aims to produce an English supplement book based on Bugis' local wisdom, which gives suggestions from experts. This stage consists of supplement book development. The evaluation stage is the section explained to determine the feasibility of a senior high school English supplement book based on Bugis local wisdom as an additional supplement for teachers.

This research is Design Development Research with a mixed approach. This approach combines qualitative and quantitative approaches methods. The population of this research is the English Teachers at Senior High School in Pinrang. The total population of this study was two senior high school students in Pinrang, ten English language education teachers, and a Bugis culture expert. In the needs analysis procedure, the researcher used the Interview technique, then analyzed by N-VIVO. This research used questions obtained from data from several expert assessments. This quantitative data is then analyzed using Aiken's V formula.

The results of the expert's validation indicate that this supplement's overall score is 87,5%. It is generally suitable for learning English in senior high school.

Keywords: Bugis Local Wisdom, Book Development, Supplement Book

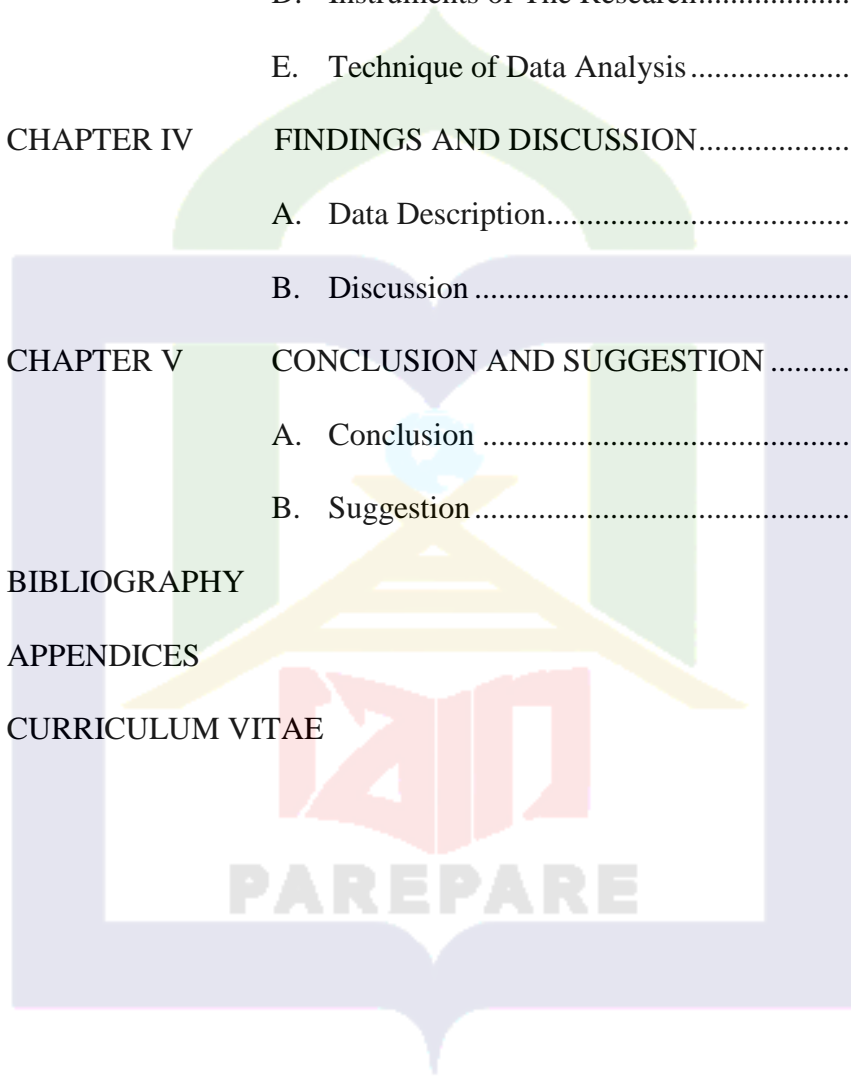




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## CHAPTER I

### INTRODUCTION

#### A. Background

English Proficiency is a student ability to use English to make and communicate meaning verbally and in writing during their program of study. English proficiency is one of the victory component to compete and compete in the universal world. In the period of free advertise competition and the 4.0 revolution, English proficiency and the ability to use innovation are a need so that we are able to compete with other nations.

In 2021 report, the English Proficiency Index (English Proficiency Index) placed Indonesia at number 80 out of 112 countries (EF EPI, 2021). In reality, this position has decreased from the previous ranking 51 of 88 countries in 2018. In Asia, Indonesia is in position 74th below Singapore, the Philippines, Malaysia and Vietnam.

English Language Proficiency is one of the pointers in analyzing the English abilities of junior high school (SMP) and senior high school (SMA) students, which are measured reading and listening skill. In the program for student assessment (PISA) to assess reading literacy, Indonesia ranks 62nd out of 70 countries (OECD 2019). Indeed in Southeast Asia, Indonesia still loses to Singapore, Malaysia and Thailand.

Based on the EPI indicators, it appears that the quality of our student's English still distant from that other nations. Moreover within the setting of reading of proficiecy as measured by PISA, reading skill of Indonesia students especially those who read texts in English, is still low. This is caused

some students reading English is a kind of uninteresting activity, so they are not persuaded to read that text.

In this manner, it is necessary to work hard to move forward the English skills of Indonesia students. One of the approaches that is well known recently is accentuation on learning high order thinking. One of the approaches that is popular lately is the emphasis on learning high order thinking.

Thinking skills are the most basic skills that can be developed in the classroom and are the key to success in students' learning abilities (Nessel & Graham, 2007). Higher order thinking skills are one of portion of the components of thinking abilities. Higher order thinking skills is a concept of educational reform based on Bloom's taxonomy began in the early 21<sup>st</sup> century. Based on Bloom's revised taxonomy, the cognitive stage of higher order thinking includes the domains of analysis, evaluation and creation (Anderson & Krathwohl, 2001).

High order thinking skills are exceptional critical within the government's struggle to produce creative and imaginative students in the face of the 21st century and the 4.0 transformation (Ulger, 2018). To motivate students to learn English, a new paradigm is needed from the teacher. The learning paradigm must be changed from teacher-centered learning to student-centered learning. In addition, learning english needs to be more relevant.

Learning english should be more true and not seperated from the local culture. Usually, at the point way better known as contextual learning. According to Adang-Darmajari (2007) contextual learning is a process holistic



education aimed at motivating students to understand the meaning of the subject matter studied by relate the material to the context of their daily lives.

Contextual is a theory that help the teacher to learn the material to be studied with the real situation in the student environment and encourage students to learn by connecting knowledge of the real world (Muslich, 2007). One of the characteristics of the contextual approach according to Johnson (2012) is critical and creative thinking and achieving high standards. It's same with learning effort that are arranged to higher-order thinking skills, one of which is critical and creative thinking which is included in the level of analysis, evaluation and creation in the cognitive domain. Contextual learning can also be related to true life in the context of the culture that exists within the student's environment (Ramdani, 2018).

One approach to contextual learning can be done by presenting, students to the culture and local wisdom within environment where students live (shufa. 2018). Anthropological scientists, such as Koentjaraningrat, Spradley, Taylor, and Suparlan, have categorized human culture which is the container for local wisdom to ideas, social activities and artifacts.<sup>1</sup> Culture is the total knowledge possessed by a group of humans and used as a way of life to interpret environment in the form of their daily activity. The values of local wisdom can help students understand a concept or material in learning.

Besides, maintaining culture as a local wisdom is the way to support and improve the Indonesian wisdom. Local culture act is as a history awareness that requires a long time to build (Karim, 2012). In learning

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<sup>1</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Aksara Baru, 2009). p.112

English in school, it is suspected that they have ignored the value of local wisdom as contextual learning (Damayanti & Mundilarto, 2017). Awareness of cultural difference and local wisdom of student is still low, than primordialism and fundamentalism developments that can undermine the disintegration of the country are getting stronger.

Local wisdom is the social wealth of the community, including Bugis local wisdom. Local wisdom is an written value or rules that gets to be a principle from generation to generation and motivates individual. Local wisdom is an accumulation of the result of social activities in reacting to and treating the environment describing the way a society carries on and acts to reply to change that are normal of the physical or cultural environment.

Several studies related to the significant of culture, one of which is Sutarno (2012) explains that culture-based learning is very beneficial for the meaning of learning processes and outcomes for students to get contextual learning experiences and apperception materials to understand the concept of science in their local culture. In addition, the study of Sabatini and O'Reilly (2013) shows that there is a statistically critically difference in reading comprehension between subjects who have cultural background information and those without knowledge, where the normal score of lesson of students who have cultural background knowledge is compared to normal score lesson of students who have no knowledge. So, the millennial generation not forgetting their culture easily and it can not be separated from the lives of students.

So, the availability of a supplement book based on Bugis local wisdom integrated with English learning later in Senior High Schools in Pinrang City makes it easier for students to understand the material well. It is a cause based on the environment they are in and brings students closer to real life, which is far more meaningful.

From several previous studies on development of English supplement book, there is still no research that develops appropriated based on Bugis local wisdom. So, Aim to develop A High School English supplement book based on Bugis local wisdom would like to be endeavored by the researcher.

### **B. Research Question**

Based on the background described above, this research is formulated in several questions as follows:

1. What are the values of Bugis local wisdom that is used as topics in an English supplement book based on need analysis?
2. How the design and characteristics of an English language learning supplement book based on Bugis local wisdom?
3. How is the expert's assessment of the product of High School an English language learning supplement book based on Bugis local wisdom?

### **C. Objective of the Research**

This research generally aims to produce High School English learning supplement book based on Bugis local wisdom. Specifically, this research aims:

1. Analyze the value of Bugis local wisdom that is used as a topic in an english supplement book based on needs analysis.
2. Designing a high school English learning supplement book based on Bugis local cultural wisdom.
3. Analyzing the results of expert assessments of high school English learning supplement book products based on Bugis local cultural wisdom.

#### **D. Significance of the Research**

This research can be of significant to students, teachers, and in general. As described below.

##### **1. In General**

- a. Developing an English learning supplement book based on Bugis local wisdom.

##### **2. Student**

- a. Availability of supplement book that can complement learning in schools and teaching materials.
- b. It is hoped that students can improve their high-level thinking skills in learning English
- c. Availability of supplement book that can bridge local wisdom with high school English learning especially, reminding the local wisdom of Bugis culture.

##### **3. Teacher**

- a. Availability of supporting supplement book that can complement learning in schools and teaching materials

- b. Obtaining a supplement book to support English learning in accordance with the applicable curriculum.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Previous Related Research Findings

Previous studies are needed to support the research and as references for the writer in conducting research. In this research, the writer found three previous studies that related to the research. Sugiyo and Purwastuti conducted the first previous study (2017) entitled Local Wisdom-based Character Education Model in Elementary School in Bantul Yogyakarta, Indonesia. This study aims to develop a supplement book that contains the local wisdom-based character education materials for primary school teachers, mainly grade IV. In this previous study, the data analyzed qualitatively and quantitatively. The data is then validated by using content validation.<sup>2</sup> Meanwhile, the qualitative data validated through triangulation. The similarities between the previous study and this study involve local wisdom in the study. Besides, the differences are (1) the previous study used qualitative and quantitative in analyzing the data; meanwhile, this study the data were analyzed qualitatively using the NVIVO software and the quantitative data are analyzed using the Aiken's V methods, (2) the subject of the previous study in fourth-grade teachers.

Lailatul Husna and Eva Fitriani conducted the second study (2019) with the title The Development of General English Subject's Textbook with Local Wisdom. This study aims to present textbooks that contain English language material based on local culture and local wisdom. The development

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<sup>2</sup> Sugiyo Rukiyati, "Local Wisdom-Based Character Education Model in Elementary School in Bantul Yogyakarta Indonesia," *English Teaching* 14 (2017): 299–308.

model in this study used the procedural model of the Instructional Development Institute (IDI), which consists of three stages: defining or analyzing requirements, developing, and evaluating. The IDI model was chosen in this study because it was following the problems behind this research. The similarities between the previous study and this study are that both use local wisdom based on the study. The first difference is that the research and development method used in the previous study is the procedural model of the Instructional Development Institute (IDI). Meanwhile, this study is using the Design and Development Research model Aiken's V methods. The second difference is that the content of the previous study is local wisdom by incorporating Minang culture and social elements.

The last previous study entitled Developing English Course Book for Second Grade Kindergarteners that is conducted by Lely Silia Wardhani, Mohammad Adnan, Yazid Basthomy. The aim of this research is developing English coursebook for second grade of kindergarten. In contrast, this research develope English textbook for third grade Elementary School. In their research, Wadhani et al (2017) used research and development by Borg and Gall. This study is using research and development but that is modified by the final product of the previous study was teachers' and students' English course book containing six topic.<sup>3</sup>

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<sup>3</sup> Wardhani, Lely S, et al. "Developing English Course Book For Second Grade Kindergarteners," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 2 (2017).

## **B. Some Pertinents Ideas**

### **1. Constructivism Learning Theory**

Knowledge is not only principles, concepts, a set of facts, laws or rules that are ready to be remembered, used and transferred from one person to another, but as a continuous formation by someone who will change from time to time due to new understanding. In acquiring knowledge, humans must construct their own knowledge and give meaning through real experience using tools that can help understand their experience. So, a person's knowledge is a construction of himself.

Constructivism is a learning approach that emphasizes that individuals will learn well if they actively construct their knowledge and understanding of objects and events encountered during their lives. The formation of knowledge according to constructivist views the subject to actively construct cognitive structures (knowledge and understanding) in their interaction with the environment. With the help of this cognitive structure, subjects are free to construct their understanding of reality (Santrock, 2008).

This is what underlies the formation of cognitive constructivist learning theory. The essence of constructivist theory is that students have to find and transform complex information into other situations and if desired, the information becomes their own. The more interactions students make with objects and their environment, the deeper students' knowledge and understanding of these objects will be. In constructivist learning, students become the main of activity and the teacher as a facilitator whose task is to



help students to form their own knowledge and the knowledge construction process to run well.

According to cognitive constructivist learning theory, knowledge is temporary, nonobjective, constantly changing, and uncertain. It can happen, because each student is in the process of constructing his knowledge, depending on the intensity of his interaction with objects and their environment. The more intensive the interaction, the knowledge it has will turn out to be more detailed. Learning is seen as the compilation of knowledge from concrete experiences, collaborative activities, and reflection and interpretation. Constructivistic learning focuses on the active activities of students in gaining direct experience (“doing”), rather than passively “receiving” knowledge. Direct experience can be obtained by utilizing the senses, namely sight, smell, hearing, taste, and touch, then interpreted. In this principle, students will have different knowledge and understanding depending on the experience and perspective used in interpreting it.

According to constructivist understanding, students do not come to the classroom with an empty mind about natural phenomena, but come with the knowledge they have brought according to their background. It is also stated by Ausubel that the most important factor influencing learning is the prior knowledge of the students. This implies that the cultural background brought by students cannot be ignored in learning and should be part of the discourse of learning English.

Some education researchers based on local cultural wisdom argue that learning will be more attractive to students when it is seen as relevant to their knowledge or experience with their cultural background (Ogunniyi, 2004).

The principle of contextualization is an important characteristic in the English learning model mandated by the 2013 Curriculum, derived from the basic idea of constructivist learning theory. The core assumption of the constructivist perspective here is that learning is highly dependent and influenced by social and cultural contexts (Taber, 2009).

## **2. Contextual Learning**

The Contextual Teaching and Learning (CTL) approach is a new and modern teaching method to address the needs in today's education. According to Nurhadi, Yasin, & Senduk, (2004) concluded in their study that the Contextual Teaching and Learning (CTL) approach helps students relate topics to real situations and encourages them to make connections between the material and its application to their lives. In addition, Sears (2002) also defines that the Contextual Teaching and Learning (CTL) approach encourages students to take part in their learning and provides a concrete framework for combining pattern theory and practice. Sears also emphasized that the CTL approach is a learning process that has the aim of supporting students to understand the educational material they are studying by connecting academic subjects with their life situations such as their personal, social and cultural situations. In addition, according to Johnson (2012), Contextual Teaching and Learning Approach (CTL) is an approach that helps students understand what they are learning by connecting their subject with

the context of their life. The CTL approach emphasizes students' interests and experiences, so that students are easy to understand the material.

Furthermore, Bern and Erickson (2001) describe teaching techniques related to CTL as follows: problem-based learning, cooperative learning, project-based learning, work-based learning, and service learning and reaction strategies. This approach helps teachers relate material content to real situations, and motivates students to relate knowledge and applications in their lives. The CTL strategy is also very basic in emphasizing critical thinking, recognizing teaching and learning needs in different contexts, motivating students to learn from each other and using Blanchard's authentic evaluation. In addition, some scholars have found that the Contextual Teaching and Learning (CTL) approach helps students improve their performance in school, as well as promoting critical and higher order thinking.

According to Komalasari (2010), the contextual learning approach is a learning approach that links the material studied with the real life of everyday students, both in the family, school, community and citizen environment, with the aim of finding the meaning of the material for their lives. Suprijono (2009), the contextual learning approach is a concept that helps teachers relate the material they teach to real-world situations, and encourages students to make connections between their knowledge and its application in their lives as family and community members. Contextual learning has several distinctive characteristics, which distinguish it from other learning approaches. The characteristics of the contextual approach according to the Ministry of

National Education (2011) are cooperation, mutual support, fun, not boring, learning with passion, integrated learning, active students, sharing with friends, using various sources, critical students and creative teachers, classroom walls and hallways. The hallway is full of student work, and reports to parents are not report cards, but student work. Meanwhile, Johnson (2012) identified eight characteristics of a contextual approach, namely: making meaningful relationships, doing significant work, learning to self-regulate, collaboration, critical and creative thinking, personal nurturing, achieving high standards, and using authentic assessment.

### **3. Local Wisdom-Based Learning**

#### **a. The meaning of Local Wisdom**

Local wisdom is an accumulation of the results of cultural activities in responding to and treating the environment that describes the way a society behaves and acts to respond to changes that are typical of the physical or cultural environment.<sup>4</sup> In the national seminar on physics and physics education, the notion of local wisdom is local ideas that are wise, full of wisdom, good value, embedded and followed by members of the community.<sup>5</sup>

Meanwhile, the Ministry of Education and Culture mentions the term local wisdom with local excellence, this is based on the term local wisdom which consists of two words, namely wisdom and local, so that

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<sup>4</sup> Heny Gustini Nuraeni dan Muhammad Alfian, *Studi Budaya Di Indonesia* (Bandung: CV Pustaka Setia, 2013).

<sup>5</sup> Zuhdan Kun Prasetyo, "Pembelajaran Sains Berbasis Kearifan Lokal," Seminar Nasional Fisika Dan Pendidikan Fisika, Surakarta: 14 September 2013, p. 3. (<http://fisika.uns.ac.id>)

local wisdom can also be called *local wisdom*. In the discipline of anthropology, local wisdom is also called local genius, anthropology is a science that studies humans in society, ethnicity, behavior, culture and civilization (Saebani, 2012).

Haryati Soebadio, an anthropologist, said that "local genius is also a cultural identity, the identity of the nation's cultural personality which causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities"(Soebadio, Bahtiar, Harsya, 1985) . Likewise, Ayatrohaedi stated that "the element of regional culture has the potential to be a local genius because it has proven its ability to survive until now". Based on the two definitions above, the government states that local wisdom is the same as local excellence.

Local excellence is an effort to promote and realize the regional potential owned by a particular region in order to increase the value of products, services or other works owned by the region to be able to increase the income of each region without exception which is unique and has a comparative advantage (Ahmadi, 2012). Local excellence advantages according to Asmani (2012) are things that characterize an area which includes aspects of economy, technology, culture, information, communication, ecology and so on.

In general, the definition of local wisdom is a condition or special potential possessed by a certain zone including economy, innovation, culture, information, communication, ecology, and the way individuals carry on and act in the zone. Where the situation should

be maintained and even created to extend an area's income. Local wisdom found in our society can be found in songs, proverbs, sayings, advice, slogans and ancient books that are inherent in daily behavior (Nuraeni & Muhammad Alfian, 2013).

Basically, local wisdom is a habit that occurs continuously over a long period of time. Based on the explanation above, it can be interpreted that local wisdom has a relationship with culture, as stated by Taylor in Nasir (2013) that culture is the whole which includes knowledge, belief, art, morals, law, customs and other abilities and habits. Habits acquired by humans as members of society. Culture arises from the existence of social interactions that occur continuously in processes that occur over a long period of time, and are used as a complex collective knowledge system so that they are able to shape the character of Indonesian people in living and interacting with their environment (Nasir, 2013).

#### **b. Local Wisdom Function**

There are several functions of local wisdom when viewed from several aspects, below will explain the function of local wisdom in social life, and science.

##### **1) The function of local wisdom in social life**

Local wisdom can be understood as a human effort carried out by using his mind to act and behave towards something, object, or event that occurs in a certain space. The specific space referred to here is the space for interactions that occur between humans and between humans and their physical environment, where this interaction has been arranged in such a

way. The pattern of interaction that occurs is called setting, where the notion of setting itself is a place that humans use to interact and develop relationships in their environment. A setting that has been formed will directly produce values that become the basis or reference for human behavior (Nuraeni & Alfian, 2013).

In addition, when viewed from culture which is one source of local wisdom, local wisdom can build collective knowledge that is used as a reference for acting and behaving in response to their living environment and also as a direction in determining their actions (Nasir, 2013).

## **2) Functions of Local Wisdom in science**

Another function of local wisdom is that local wisdom has a fairly large role in the field of science. In general, there are seven main elements of culture that exist in a society regardless of place and region. According to Kluchkon as quoted in Herimanto and Winamo (2011) states that "the seven main elements of culture include living equipment (technology), livelihood systems (economy), social systems (social organizations), language systems, arts, systems knowledge (science), and belief systems (religion)."

Based on the seven main elements of culture that have been described above, it is known that scientific knowledge is one of the main elements of culture, and this shows that science can be found anywhere and at any time, starting from prehistoric times, history and until now. One example that science has existed since time immemorial is the

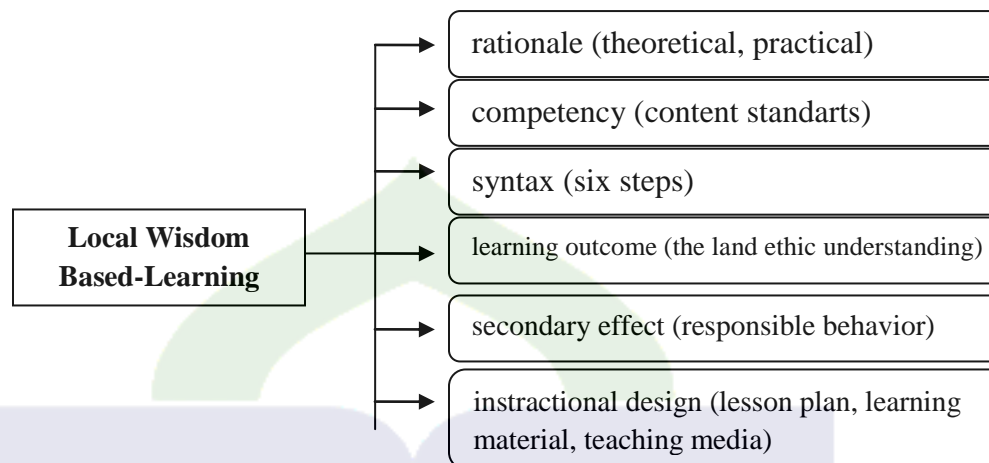
existence of a star system that people use to sail, even though scientific knowledge is still in a simple form.

#### **4. Local Wisdom-Based Learning**

One approach to contextual learning can be done by introducing students to the culture and local wisdom in the environment where students live (Shufa, 2018). According to Utari, et al., (2016), local wisdom is the intelligence of the wealth of an area in the form of knowledge, beliefs, norms, customs, culture, and insights which are inherited and maintained as an identity and guide in teaching us to act appropriately in life. Local wisdom-based learning is very important because it can bring students closer to their immediate environment which is often encountered by students in everyday life (Utari, et al., 2016). The values of local wisdom can help students understand a concept or material in learning. Choudhury (2014), language learning is cultural learning and consequently, language teaching is cultural teaching. However, learning a new culture does not mean that we forget the culture we had before.

Ningrum, Nandi and Sungkawa (2017), describe the design of a local wisdom based learning model. As illustrated in Figure 2.1





**Figure 2.1 Learning Model Based on Local Wisdom**

According to Ningrum, Nandi and Sungkawa (2017), the local wisdom-based learning model contains a syntax consisting of six steps of learning activities, namely: (1) orientation; (2) material application; (3) identification of core concepts; (4) understanding between concepts; (5) concept implementation; and (6) reflection. During the application, the six steps are adjusted to the stages of learning activities, namely opening, main activity, and closing. Learning activities are carried out in groups and utilize the school environment as a learning tool for students. The school environment plays a role in environmental education and influences in shaping environmentally responsible behavior.

## 5. Supplement Book Concept And Definition

Teaching and learning activities carried out by students and teachers (educators) need a variety supporting devices so that these activities can run well. One of the devices that able to support learning activities in the

classroom can be in the frame of teach. Where the meaning of teaching materials is everthing that can be used by teacher and school instructor in teaching and learning activities in the school class.<sup>6</sup>

Teaching materials have several meanings, according to Andi, teaching materials have differences with learning resources, where teaching materials are finished material which is the result of the concoction of the materials obtained from various learning sources that are ready to be presented to students, and actually designed consciously and systematically for achievement competence of students as a whole in learning activities even if sold in the free market.

Meanwhile, according to Suhardjono, the meaning of teaching materials within the scope of Lectures are "lecture materials that are systematically arranged used by lecturers and students in the lecture process".

#### a. Kinds of Teaching Materials

According to Andi, based on the form, teaching materials are differentiated into several types, specially:

**Table 2.1 Kinds of Teaching Materials According to Form<sup>7</sup>**

No.	Form of Teaching Materials	Definition	Example
1.	Print	a number of materials that can be prepared in	handout, book, module, student

<sup>6</sup> Kurniawati ika, Ika Kurniawati, Modul Pelatihan Pengembangan Bahan Ajar, 2015, p. 1, (<http://sumberbelajar.belajar.kemdikbud.go.id>).

<sup>7</sup> Andi Prastowo, Panduan Kreatif Membuat Bahan Ajar Inovatif (Jogjakarta: Diva Press, 2013), p. 21-32.

		paper, which work for learning purposes	worksheets, brochure, leaflet, wallchart, photo or picture, and model or mockups.
2.	Hear	all systems that use live radio signals, which can be played or heard by a person or a group.	Cassette, radio, LP, and compact audio disc.
3.	Look and Listen (audiovisual)	Anything that allows an audio signal can be combined with a sequentially moving image.	Video compact disk dan film
4.	Interactive	A combination of two or more media (audio, text, graphics, images, animations, and videos) that its users manipulate or treat to control a command and/or behavior of a presentation.	Compact disk interactive

While according to Ika, the various teaching materials according to their form are divided into two:

- 1) Printed Materials: modules, book, text, student worksheet, study instruction, handout, broth, and leaflet.

- 2) Non-Printed Materials: learning audio, learning video, interactive multimedia, and online learning materials.

**b. Book**

Based on what have stated by Suhardjono and Asep regarding the various teaching materials based on their form, There is one similarity in the form of teaching materials, namely teaching materials print or printed materials with one example is a book. Books are a very important and very important tool needed by students and educators.

Books contain a variety of information that is able to expand insight of the reader, besides that it is also able to provide inspiration in order to create new ideas, this is because books are able to provide knowledge about what happened in the past, the present, and the possible future.<sup>8</sup>

There are several formulations of the definition of books, "in the broadest sense the book includes all the writings and images written and painted on all sorts of papyrus, ejection, parchment, and paper sheets in all their forms in the form of scrolls, hollowed out, and tied or bound on the face and back with leather, cloth, cardboard, and wood".<sup>9</sup> While in a narrow sense the understanding of books is a volume of paper that becomes a unity in which there is information.<sup>10</sup>

In the world of education, there are several types of books that are able to support the course of the learning process of students at school and at home. In addition to books intended for students, there are also

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<sup>8</sup> sitepu, Penulisan Buku Teks Pelajaran (Bandung: Remaja Rosdakarya, 2012), p. 11.

<sup>9</sup> *ibid.*, p. 12

<sup>10</sup> *ibid.*, p.13.

books that are intended specifically for teachers, namely handbooks that are used as references and teacher handles in carrying out the learning process. The Minister of National Education in Permendiknas No. 2 of 2008 categorizes books into (a) textbooks, (b) educator manuals, (c) enrichment books, (d) reference books, with explanations from each of them as follows:

- 1) Textbooks of primary, secondary, and college education lessons which are hereinafter called textbooks are reference books that are mandatory for use in elementary and secondary education units or universities that contain learning materials in order to improve faith, piety, noble morals, and personality, mastery of science and technology, increased sensitivity and aesthetic ability, improvement of kinetic and health abilities compiled based on national standards education.
- 2) An educator's guidebook is a book that contains principles, procedures, descriptions of subject matter, and learning models for use by educators
- 3) Enrichment books are books that contain materials that can enrich primary, secondary and college education textbooks.
- 4) A reference book is a book whose content and presentation can be used to obtain information about science, technology, art, and culture in a broad and broad manner.

For the next discussion, it will be discussed in more depth about enrichment books and how or techniques to compile enrichment books.

### c. Supplement Book or Enrichment Book

In Indonesian dictionary, supplement has an additional meaning or complementary attachment.<sup>11</sup> If it is associated with the types of books that have been discussed before, then supplement books have the same meaning as complementary books or enrichment books.

Enrichment book is needed to support the learning process and the purpose of national education, because it is able to increase the knowledge that students have, this is in accordance with Permendiknas No. 11/2005 Article 2 which states that in achieving national education goals, in addition to using textbooks as a mandatory reference, teachers can also use enrichment book in the learning process and encourage learners to read them to increase knowledge and insight.

Regarding the use and procurement of enrichment book is highly recommended, this is in line with the Regulation of the Minister of National Education of the Republic of Indonesia no. 2 of 2008 article 6 paragraphs 2 and 3 states "in addition to textbooks, educators can use educator manuals, enrichment books, and reference books in the learning process. To increase the knowledge and insight of learners, educators can encourage learners to read enrichment book and reference book".<sup>12</sup>

Complementary book or enrichment book is a book that contains various information that is able to complement or support the information contained in the main book. This book is not a must-have for students and

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<sup>11</sup> Elha Santoso, Kamus Praktis Moderen Bahasa Indonesia (Surabaya: Pustaka Dua), p. 392.

<sup>12</sup> Menteri Pendidikan Nasional, Peraturan Menteri Pendidikan Nasional No 2 Tahun 2008, 2014, p.110.

teachers, but it is very helpful to expand students' thinking about the science obtained in the main book, because in enrichment book discussed more broadly and more deeply about a particular subject contained in the curriculum, and in its preparation does not refer fully to the curriculum, either from the purpose, subject matter, and its method of presentation.<sup>13</sup>

Based on some understanding of enrichment books that have addressed above, it can be concluded that enrichment book are book that is able to support the main book, which contains information that reviews more deeply about certain sciences, the preparation of enrichment books also does not race in whole to the curriculum and in its use in the world of education is not required but important to support education in school.

Enrichment book is included in non-textbooks, this is related to Government Regulation No. 32 of 2013 on National Standards of Education and the task of the Curriculum and Book Center of the Ministry of Education and Culture in controlling the quality of books on various books according to its authority. Based on the authority of the body that standardizes there are two types of books, namely textbooks and non-textbooks. The National Standardization Agency for Education (BSNP) has the authority to standardize textbooks. While enrichment book, reference, and educator guide included in non-textbooks, BSNP does not have the authority to standardize this book.<sup>14</sup>

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<sup>14</sup> Menteri Pendidikan Nasional, Penilaian Buku Non Teks Pelajaran, 2014. (<http://puskurbuk.net/web13/>).

Below will be explained the characteristics of non-textbooks one example is the enrichment book:

- 1) Book that can be used in schools or educational institution, but are not mandatory reference book for learner in participating in learning activities;
- 2) Book that present material to enrich textbooks, or as information about science in and out, or guidebook for reader;
- 3) Nontext textbook is not published serially based on class level or level of education;
- 4) Nontext textbooks contain material that is not directly related to some or one of the Basic Competency or Competency Standards contained in the Content Standards, but has a connection in supporting the achievement of national education goals;
- 5) The material or content of nontext textbook can be utilized by readers of all levels of education and class levels or across readers, so that nontextal book material can be utilized also by readers in general;
- 6) The presentation of nontext textbook is loose, creative, and innovative so that it is not bound by the provisions of the learning process and systematics, which are established based on the science of education and teaching.<sup>15</sup>

Based on the characteristics of non-textbooks described above, strengthen the meaning or understanding of enrichment books that are supporting books or complements of the main book that can be used in school.

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<sup>15</sup> Pedoman Penulisan Buku Non Teks Buku Pengayaan, Referensi, Dan Panduan Pendidik, (Jakarta Pusat: Pusat Perbukuan Departemen Pendidikan Nasional, TT) p. 2-3



The minister of national education divides enrichment books into three types, namely books that connect knowledge, skills, and personalities (types of nonfiction and types of fiction).<sup>16</sup> Below will be explained in depth about the three types of enrichment books:

1) Knowledge Enrichment Book

Taking the meaning of enrichment that has the meaning of supporting or completing, so the understanding of knowledge enrichment book is a book that contains information that is able to expand the knowledge possessed by students and not contained in textbooks (main books). This is in accordance with the statement contained in the guidelines for writing non-text books that write

Knowledge enrichment book is book intended for students to enrich their knowledge and understanding, both lahiriyah knowledge and batiniyah knowledge. This type of book is books that are needed by students or readers in general in order to help improve their cognitive competence.<sup>17</sup>

2) Skills Enrichment Book

Similar to the understanding of knowledge enrichment book, skill enrichment book has the understanding of a book that is able to expand the reader's information, only in the enrichment book the skills contain content that is able to improve the basic abilities of its readers. This is in accordance with the statement written in the guidelines for writing non-text books.

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<sup>16</sup> Menteri Pendidikan Nasional, *Menteri Pendidikan Nasional, Penilaian Buku Non Teks Pelajaran, 2014*, 2014.

<sup>17</sup> Pedoman Penulisan Buku Non Teks Buku Pengayaan, Referensi, dan Panduan Pendidik, op, cit., h. 10-11.

Skills enrichment books are books that contain material that can enrich and improve the basic abilities of readers in order to increase practical and independent activities. In the book contained material that can improve, develop and enrich in the ability to count, name, connect, and communicate to others so as to encourage work and work practically.<sup>18</sup>

### 3) Personality Enrichment Book

Based on what is written in the guidelines for writing non-text books published by the National Education Department's Book Center obtained understanding from personality enrichment books, namely "Personality enrichment book is book that can improve the quality of personality, attitudes, and inner experiences of readers. From an educational book perspective, personality enrichment books are expected to support the achievement of educational goals in general."<sup>19</sup>

#### **d. Steps to Write a Non-Text Book**

It has been explained earlier that supplement book is included in non-textbooks, where non-textbooks are different from textbooks. In addition, it has also been explained the characteristics of non-textbooks that are different from textbooks but have the same goal to enrich the science owned by students and the general public. Below will be explained the stages in writing a non-text book consisting of:

#### 1) Prepare basic writing concepts

An author should be able to determine what kind of enrichment book to write. In addition, in the writing of nontext books, the author can develop

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<sup>18</sup> *ibid.*, p. 12-13

<sup>19</sup> *ibid.*, p. 14-15

his writing as freely as possible and freely pour the language style and model of non-textbook.

In addition, there are also basic concepts of non-text book writing that must be considered by the author. In the manual of writing nontext books made by the education department's book center, written some basic concepts of nontext book writing, namely:

The basic concept in question must be systematic, objective, and open. Systematic means that the material presented is a unity that is themed with other sciences, both in terms of content and the region of its work. Objective means that the material presented can be accounted for materially. Open means that the material can be explained scientifically.<sup>20</sup>

2) Pay attention to the creative process

In writing nontext books, the author experiences the process of creative thinking by using writing materials through digging, turning on imagination, intuition, bringing up new potential, opening up views that cause admiration, and can stimulate unexpected thoughts with the stages of planning writing to become a nontext book, the stage of information processing, the stage of emergence of various ideas, the stage of verifying various ideas associated with Reality.

3) Establishing the aspects to be developed

Similar to textbook, non-textbook should also pay attention to three aspects of the educational domain, namely cognitive, affective, and psychomotor aspect. This is written in the manual of writing non-text books.

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<sup>20</sup> *ibid.*, p. 59-60 .

Similarly, with affective and psychomotor domains, authors of nontextual textbooks must first design aspects of the domain that still need to be developed, both for the needs of learners and for educators in carrying out education and learning.

4) Adjust to the reader's thinking skills

In writing non-textbook must be adjusted to the thinking skill of reader, especially non-textbook enrichment that should be more adjusted to the thinking skills of learners. This ability can be influenced by the environment and culture of the community in which learners live. Therefore, learners should be able to write non-textbooks that are in accordance with the circumstances of Indonesia.

**e. Basic Components and Main Components of Non-Text Book**

To produce a quality non-textbook, in addition to knowing the steps of preparing the book, it must also pay attention to the basic components and main components that must be owned by the book.

**1) Basic Components**

In this basic component consists of:

a) Characteristics of non-text books

- The material of the book developed is not a mandatory reference for learners in following one particular subject
- Book materials are not equipped with evaluation instruments in the form of questions, tests, repeats, worksheet, or other forms;
- Publishing book is not presented serially based on class level;
- Material development is not directly related to or in part to competency standards, basic competencies in content standards;

- Book material can be utilized by readers across educational and classroom levels;
  - Book materials can be classified into enrichment types (knowledge, skills, or personalities), or references (dictionary, encyclopedias, atlases), or educator guides.
- b) The basic terms of issuance

Authors who want to publish their book should pay attention to the following:

- Use the identity of the publisher (name and city of domicile) clearly.
  - Uses ISBN as a publishing catalog.
  - List originality or copyright (for translation or translation)
  - Meet the number of printed pages of at least 48 pages
  - Meet publishing conditions that do not infringe copyright
- c) Book component

Non-text book components generally consist of three parts, namely the beginning, middle, and end. The beginning of the book consists at least of a preface and table of contents, the middle consists of the contents of the book containing the information or material of the book, and the end consists of a bibliography, index, and glossary.<sup>21</sup>

- d) Graphic aspect

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<sup>21</sup> *ibid.*,

Generally this aspect is noticed by the publisher, while the author's job is only to check it. The graphic aspects in question are:

- Books are neatly and firmly volumeed;
- Book using letters and/or legible images/illustrations;
- Book printed clearly and neatly
- Book using quality and safe paper<sup>22</sup>

## 2) Main Components

The main components of non-text books are:

### a) Material or contents of non-text book

This component is divided into two, namely special component and general component.

**Table 2.2 NonText Book Material Components**

Special Components <sup>23</sup>	General Components <sup>24</sup>
<ul style="list-style-type: none"> <li>• Material written in accordance with the latest, valid, and accurate development of science;</li> <li>• Optimize the use of resources that are in accordance with the conditions in Indonesia;</li> <li>• Material or book content develops academic, social, and vocational skills</li> </ul>	<ul style="list-style-type: none"> <li>• Materials that support the achievement of national educational goals;</li> <li>• Material that does not conflict with the ideology and political policies of the state;</li> <li>• Material that avoids SARA issues, gender bias, and human rights violations.</li> </ul>

<sup>22</sup> *ibid.*,p. 67.

<sup>23</sup> *ibid.*,p. 70.

<sup>24</sup> *ibid.*,p. 68.

<ul style="list-style-type: none"> <li>• The material or content of the book must maximally build the desired personality characteristics of the Indonesian nation and a steady personality.</li> </ul>	
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b) Presentation of material

In presenting the material the author must pay attention to the aspect of the presentation of book material that is done in a direct, system, straightforward, and easy to understand. In addition, specifically for enrichment books or educator knowledge, authors must pay attention to the development of academic proficiency, creativity, innovating ability as well as the development of creativity and the ability to innovate.

Especially for author who is interested in writing knowledge enrichment books, in addition to the presentation of material done in a direct, system, straightforward, and easy to understand, must also pay attention to the presentation of material that fosters motivation to know more and develop academic skills.

c) Language and illustration

Authors of nontextual textbook should pay attention to the use of language and/or illustration, especially in the following.

- Books that demand the presence of illustrations, then the use of illustrations (images, photographs, diagrams, tables, emblems, legends) must be done appropriately and proportionately;

- In using terms or symbols (for the type of book used) must be standard and apply thoroughly;
- In using language, which includes spelling, words, sentences, and paragraphs must be precise, straightforward, and clear.

d) Literature

A good writer should be able to build togetherness in aligning the interests of the delivery of the contents of the book with the interests of marketing the book. The design of the contents of the book pays attention to a consistent, harmonious, and complete layout and uses typography (and illustration if the type of book demands) that is simple, easy to read and understand.

## **6. High-Level Order Thinking Skill**

Higher Order Thinking Skill (HOTS) is a level of thinking where the process is more than just repeating information or facts. Thomas & Thorne (2009) say that HOTS requires to do something about these facts. Furthermore, King, Goodson, & Rohani (2011) explain that HOTS involves various applications of thinking processes in complex situations and consists of many variables, including critical, logical, reflective, metacognitive, and creative thinking. They are activated when individuals experience unfamiliar problems, uncertainties, questions or dilemmas. In line with this, Ormrod (2003) said that metacognition, problem solving and critical thinking are part of HOTS.



### **a. Goals of Higher Order Thinking Skills**

Brookhart (2010) explains that the type of KBTT or HOTS is based on the learning objectives in the classroom, which consists of three categories: HOTS as transfer, HOTS as critical thinking, and HOTS as problem solving. KBTT as transfer is defined as skills to apply knowledge and skills that have been developed in learning in new contexts. New here is defined as something that has not been taught before. HOTS as a transfer includes analyzing, evaluating, creating, creative thinking, logical thinking which is summarized into analyzing, evaluating and creating, while the other two skills are included in it (Brookhart, 2010).

HOTS as critical thinking is defined as the skill to make judgments using logical and scientific reasons. This includes critical and metacognitive thinking. HOTS as problem solving is defined as the skills to identify problems and solve problems (Brookhart, 2010).

So, the HOTS referred to here includes the skills of analyzing (analyzing), evaluating (evaluating), creating (creating), critical thinking (critical thinking) and problem solving (problem solving). The indicators of analyzing, evaluating and creating skills are based on the theory presented by Anderson & Krathwohl (2001), while critical thinking and problem solving skills are based on the theory described by Brookhart (2010).

### **b. HOTS in English Learning**

HOTS as described by Thomas & Thorne (2009) are a thinking skill that is more than just memorizing facts or concepts. HOTS require students to do something about these facts. Students must understand them, analyze each

other, categorize, manipulate, create new ways creatively and apply them in finding solutions to new problems.

HOTS are divided into four groups, namely problem solving, decision making, critical thinking and creative thinking. To carry out the assessment, teachers need an assessment instrument in the form of questions, both to test aspects of knowledge, attitudes, and skills. The assessment instrument used by the teacher to test student learning outcomes in the knowledge aspect is usually taken from various books or a collection of exam questions. Questions can be in the form of descriptions or multiple choice.

The background of the promotion of the development of HOTS items is the low English proficiency of Indonesian students in surveys conducted by international benchmarking such as PISA (2015) and EPI (2018). Learning to think critically is not directly like learning about material, but learning how to think critically in its use to solve problems is related to one another. Thinking skills of students can be trained through activities where students are given a problem, in this case a problem in the form of a variety of questions.

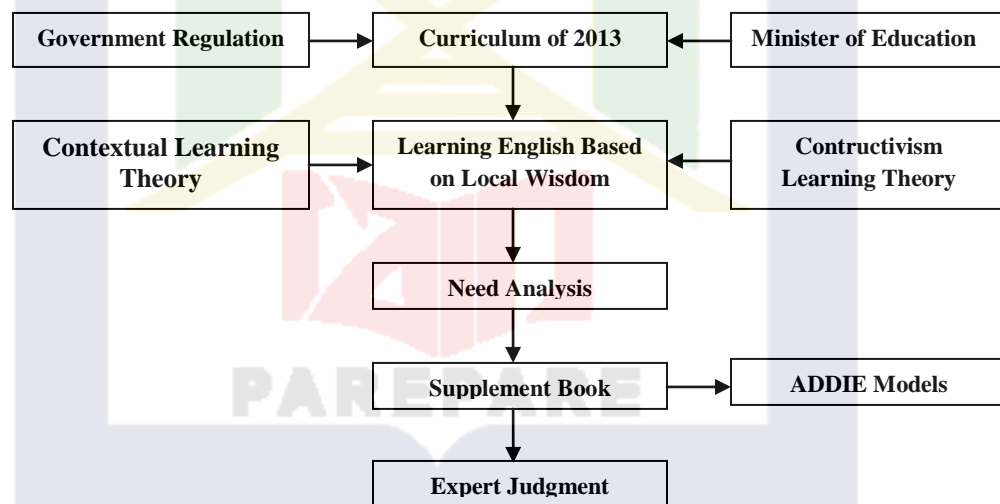
From this data, it is necessary to find a solution to the problem, namely how to create language learning English is active, creative, effective and fun. This is done so that students can develop the ideas that they have learned so that they can train them to think at a higher level.

The reality on the ground, English questions tend to test more aspects of memory. Many books that present material by inviting students to learn actively, presenting concepts are very systematic, but often end with evaluation questions that do not train students' higher-order thinking skills.

To test students' thinking skills, questions to assess learning outcomes are designed in such a way that students answer questions through a thinking process that is in accordance with operational verbs in Bloom's taxonomy, both in terms of knowledge, attitudes and skills. In learning, especially in English, it is stated that the ability of students is not only to master a set of knowledge in the form of facts, concepts, or principles but is also a process of discovery, meaning that students must always be invited to learn with use the thought process to discover these concepts.

### C. Conceptual Framework

This section describes the conceptual relationships in this study which are described in the research framework, as shown in Figure 2.3

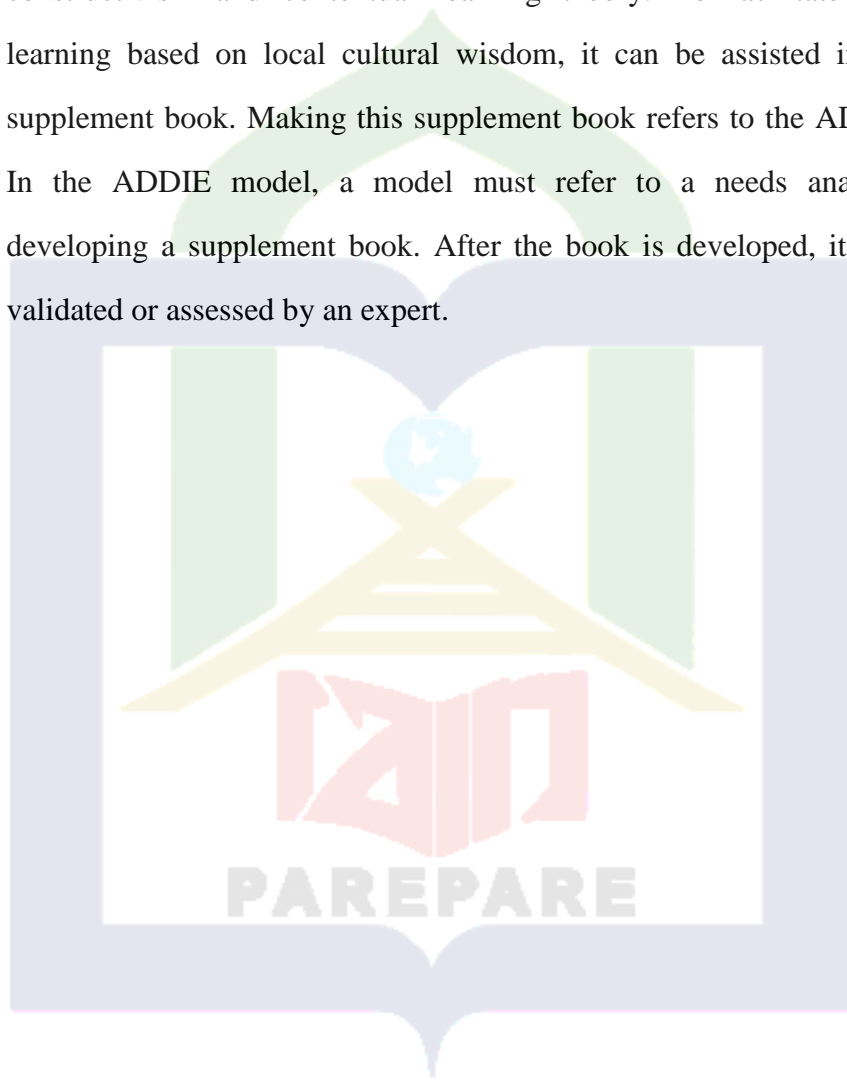


**Figure 2.3. Conceptual Framework**

In the 2013 curriculum, teachers are given the flexibility to link learning with the values of local cultural wisdom. This is also supported by Government Regulation (PP) number 19 of 2005 and Regulation of the

Minister of National Education of the Republic of Indonesia no. 2 of 2008 article 6 paragraph 2 and 3.

The foundation of learning based on local cultural wisdom is constructivism and contextual learning theory. To facilitate students in learning based on local cultural wisdom, it can be assisted in a learning supplement book. Making this supplement book refers to the ADDIE model. In the ADDIE model, a model must refer to a needs analysis before developing a supplement book. After the book is developed, it needs to be validated or assessed by an expert.



## CHAPTER III

### METHODOLOGY OF THE RESEARCH

#### A. Research Method

##### 1. Research Design

Research design refers to the ADDIE model with the consideration that the model is very simple and systematic. The five ratings in this model are very simple when compared to other design models.

###### a. Analysis

In this step, the main activity is to analyze the need for the development of the supplement book based on the problem of the low English proficiency of high school students. It is suspected that the existing learning system is not relevant to the needs of the target, learning environment, technology, and student characteristics.

###### b. Design

In designing the supplement book, the learning objectives are explained, designing the scenario of teaching and learning activities, designing learning tools, designing learning materials and learning achievement assessment tools. This is still conceptual and underlies the subsequent Development process.

###### c. Development

Development in the ADDIE model is in the form of product design realization activities. In the design stage, a conceptual framework for the application of the new learning supplement book is developed.

#### **d. Implementation**

The design of the supplement book that has been developed is applied to the actual conditions. After the implementation of the book, an initial assessment is carried out to provide feedback for the improvement of the supplement book.

#### **e. Evaluation (Assesment)**

Assessment is carried out in two forms, namely formative and summative assessments. The formative assessment is carried out at the end of the learning meeting (weekly) while the summative assessment is carried out after the activity ends as a whole (semester). Summative assessment measures the final competence rather than the learning objectives to be achieved. The results of the assessment are used to provide feedback to the researchers.

This research is a Development Design Research (DDR). According to Richey and Klein (2007), DDR aims to design or develop a program, strategy and learning materials, products to solve problems in education and develop knowledge (theory). This study aims to produce products in education, namely learning supplement book.

The approach in this study uses a mixed approach. This approach combines qualitative and quantitative approaches by including both qualitative and quantitative data in one study (Creswell 2013, Cresswell & Plano 2011; Leech & Onwuegbuzie 2009; Uprichard & Dawney 2016). This approach has advantages such as: i) complementing qualitative and

quantitative data, ii) balancing the weaknesses between quantitative and qualitative approaches (Cresswell 2013; Cresswell & Plano 2011; Kleanthous 2009); iii); Research is more comprehensive than just one approach (Creswell & Plano 2011). A quantitative approach is used in the needs analysis and expert approval phases. While the qualitative approach is carried out in the development or manufacture phase of the supplement product.

## **2. Duration and Location**

The location of this research is in Pinrang, by bringing forward some Senior High School (SMA) teachers from Pinrang, South Sulawesi. In this research spends time around 6 months.

## **B. Subject of The Research**

This study involved several parties related to the development of the supplement book namely, senior high school students of X grade in Pinrang, English language education teacher and Bugis culture experts. The sample in this study is a purposive sampling. Through this sampling technique, the best subject can provide a source of information to help researchers understand the phenomenon to be studied (Creswell 2009).

### **1. Interview**

Interview is an information gathering tool by way of Q&A. The main feature of the interview is direct or face-to-face contact between the information seeker and the source of information. The number of interviewee is 10 people.

### **2. Expert Sample Size**

The criteria used in the selection of experts are those who have relevant experience in the issues discussed, can contribute views, can make judgments and make decisions to reach an agreement (Avella 2016). There are several opinions regarding the sample size in the Delphi study. Wiersma and Jurs (2009) confirmed that the sample size was 10 to 30 people. Avella 2016; Delbecq et al. (1975) also suggested that if the background was homogeneous, 10 to 15 people would suffice as a sample. Witkin and Altschuld (1995) argue that the sample is usually fewer than 50 and those involved need to have experience and have worked in a particular field. Boonon (1979) offers a more practical way of sample selection, based on the reduction of errors as shown in Table 3.1.

**Table 3.1 Error Reduction and Panel Size**

<b>Panel Size</b>	<b>Error Reduction</b>	<b>Net Change</b>
1-5	1.20 – 0.70	0.50
5-9	0.70 – 0.58	0.12
9-13	0.58 – 0.54	0.04
13-17	0.54 – 0.50	0.04
17-21	0.50 – 0.48	0.02
21-25	0.48 – 0.46	0.02
25-29	0.46 – 0.44	0.02

**Source Boonon (1979)**

Table 3.1 presents the consistent nine to 13 and 13 to 17 panel error reductions at 0.04; in contrast to only 0.02 net changes for pools 17 to 21, 21 to 25 and 25 to 29 panels. The difference in the reduction in error remains at 0.02 even though the expert number increases. In addition, it was noted that



the larger the number of experts, the smaller the level of agreement reached (Meijering et al. 2013). With the criteria that have been stated, this study consists of at least 13 panels of Fuzzy Delphi experts. There are ten content experts, namely English education teachers, practitioner, and students.

### C. Research Procedure

The procedure for developing the supplement book in accordance with the explanation text and report text materials is described as follows figure

3.1:

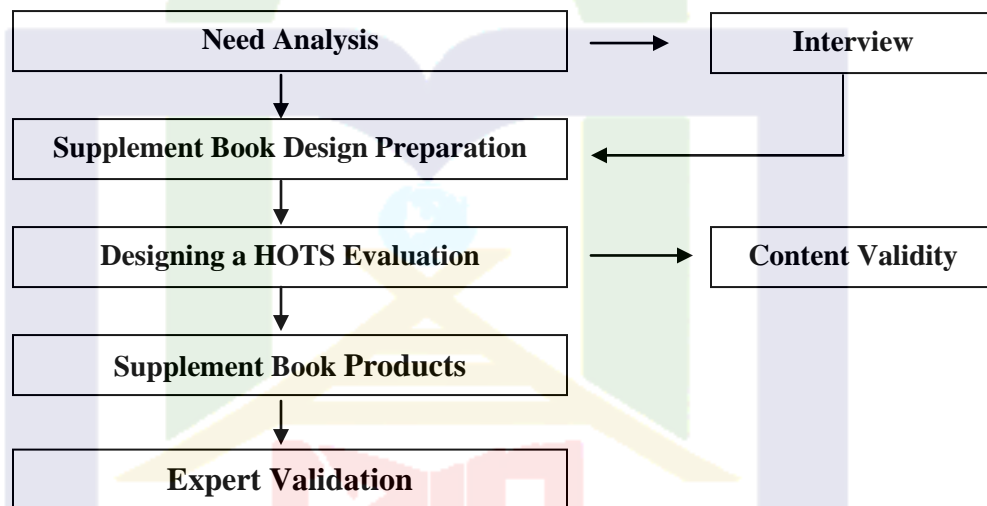


Figure 3.1 Research Procedure

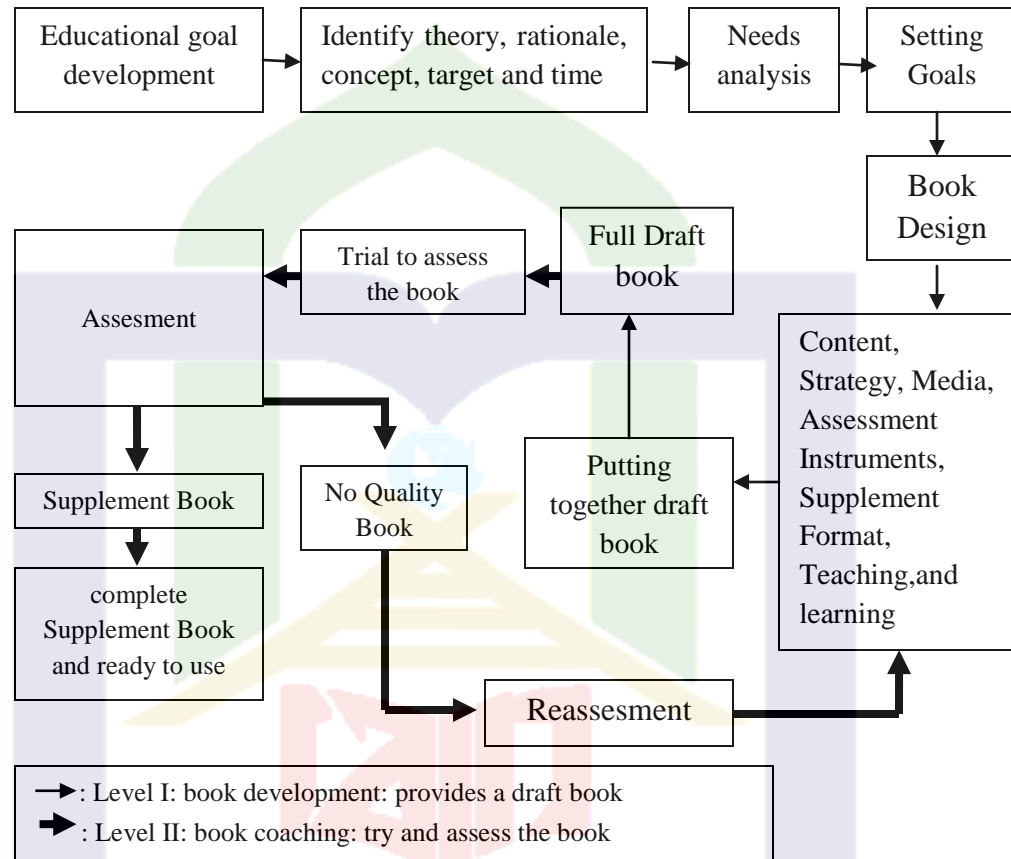
### D. Instruments of The Research

This section describes the instruments used in this study.

#### 1. Supplement Book Development

The development of this supplement book refers to the design of the ADDIE model development (Gagne et al. 2005). This model was chosen because this model provides flexible and structured guidance and is suitable for teaching and learning situations in the classroom. The advantages of this model are in its systematic structure, so it does not make it difficult for

designers to design learning systems. Also at the core of the steps that can be easily understood by the designer of learning to apply the steps of this ADDIE learning design model.



**Figure 3.2. Supplement Book Development**

## 2. Interview Protocol

In the needs analysis procedure, the researcher uses the Interview technique. According to Zainal (2010), Interview can be used to obtain information directly to explain a situation of a particular condition or condition, to complete a research or scientific investigation and to obtain data in order to influence a particular situation or person.

Interview is one of the qualitative data collection techniques that is widely used, especially by decision makers or researchers, because it is relatively quick to complete and cheaper. In the interview, there is an instrument of interview, namely a interview guideline presented in the form of a list of questions.

The interview instrument using several questions concerning the analysis of needs in the development of the supplement book such as Bugis local wisdom that can be integrated in English learning, English learning materials that can be integrated with Bugis local wisdom.

### **3. Expert Assessment Questionnaire**

In this step, the assessment of the supplement book is carried out by English education experts, lecturers, experienced teachers and students. The instrument used to find out the assessment data provided by the experts on the developed supplement book. The instrument used is a Guttman scale questionnaire. This type of measurement scale will get a firm answer, namely "yes-no" in the form of a checklist. The five indicators used in this supplement book use the knowledge and skills enrichment book assessment component issued by the Curriculum and Books Center of the Research and Development of the Ministry of Education and Culture (2014) which includes several aspects, namely material aspects, presentation aspects, language aspects and graphic aspects.

**Table 3.2 Validation Rubric**

No.	Components and Items	Rating Score				
		5	4	3	2	1
<b>A</b>	<b>Materials</b>					
1	The material supports the achievement of national education goals					
2	The material does not conflict with the applicable laws and regulations in Indonesia.					
3	The material is an original work (not the result of plagiarism), does not cause SARA and does not discriminate against gender					
4	The material has scientific truth, in accordance with the latest scientific developments, is valid, and accurate.					
5	The material maximizes the use of sources that are in accordance with Indonesian conditions and are closely related to the Indonesian context					
<b>B</b>	<b>Presentation</b>					
6	The presentation of material is coherent, systematic, straightforward, easy to understand					
7	Presentation of material develops spiritual and social attitudes					
8	Presentation of material develops knowledge and fosters motivation to think further.					
9	Presentation of materials develops skills, and motivates to be creative and innovate					
<b>C</b>	<b>LANGUAGE</b>					
10	The language used is ethical, aesthetic, communicative and functional, according to the target audience.					
11	The language (spelling, punctuation, vocabulary, sentences, and paragraphs) is in accordance with the standard rules and terms used					
<b>D</b>	<b>GRAPHICS</b>					
12	Book cover: illustrations represent content, typeface has high legibility, attractive, balanced and harmonious composition between front, back and back skins					
13	The type, font size, and numbering throughout the book are consistent					
14	The layout is consistent and appropriate between the cover of the book and the contents of the book					
15	Illustrations are appropriate for the target audience and clarify the content					

#### 4. HOTS-based English Test

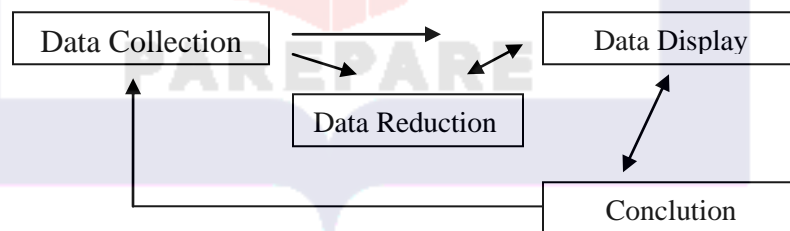
High-level thinking skills in English are part of the book developed in this study. The evaluation questions in the supplement book use the levels of analysis, evaluation and creation.

#### E. Technique Data Analysis

Data analysis in the study is divided into two, namely analysis for qualitative data and analysis for quantitative data.

##### 1. Qualitative Data

Qualitative data were obtained through interview and content assessment in terms of language. The interview method used in this study is the thematic method. Where the researcher has determined the themes that are carried out in the interview, the data analysis method is the thematic method (Siti Uzaerah 2013). Model of Miles et al., (2014) for the thematic analysis process consists of three stages, namely data reduction, data exposure and data conclusions as shown in Figure 3.3.



**Figure 3.3 Miles Model Thematic Analysis Process**

Siti Uzaerah (2013) details the thematic interview data analysis process as follows: i) Transcript (early stage), ii) removing what is important

(reduction), iii) Data Collection Data Display Data Reduction Conclusion removing what we want according to the theme, purpose or literature review, iv) matching data to see similarities and differences in results, v) display data. The analysis was carried out with the help of N-VIVO software.

## 2. Quantitative Data

Quantitative data is obtained from data from several expert assessments using questionnaires. The results of the questionnaire are qualitative data which is transformed into quantitative data. This quantitative data is then analyzed using the Aiken's V formula.

### a. Aiken's V Analysis

For model validation by experts, the Aiken's V formula is used. This method aims to assess the consistency of the experts in assessing the suitability of the supplement book based on predetermined criteria. According to Aiken and Marnat (2008), the validation of the book in this study refers to the criteria for an acceptable index value of  $v \geq 0.75$ . The following is Aiken's V formula (Aiken & Marnat 2008):

$$V = \frac{\sum s}{[n(c - 1)]}$$

**Note:**

lo = the lowest validation score

c = the highest validation rating score

r = the score given by the assessor

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### A. Data Description

This research focuses on product development in the form of a Senior High School English supplement book in the Bugis community. The process of developing an English supplement book based on Bugis local wisdom consists of three stages, namely the preparation, development, and expert validation stage.

##### 1. Description of Preparation Stage Results

The Preparation stage is the first stage to do data analysis of this research. The need for an English supplement book based on local wisdom must base on considerations of input or suggestions from teachers and parties related to the high school English learning process. Therefore, a researcher to do studies related to a local wisdom-based senior high school English supplement book through interviews.

An interview is a process of communication or interaction to collect information through questions and answers between the researcher and the informant or research subject <sup>25</sup>. The themes that are the focus of this research are determined. In this step, these themes are part of a needs analysis to explore and establish the needs of Bugis' local wisdom topics learning English in high school or equivalent.

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<sup>25</sup> MA Hamzah Amir Dr., *METODE PENELITIAN PENGEMBANGAN RESEARCH AND DEVELOPMENT* (Malang: Literasi Nusantara, 2020).

Based on interview analysis using interview, the themes or issues that developed related to the development of this supplement book are obtained, namely:

**a. The Need for English Supplementary Books for Senior High School In Pinrang.**

Based on observations made by direct study through interviews conducted in several SMA in Pinrang City. There are no English supplement books based on Bugis local wisdom in schools as additional teaching materials.

*“.....buku suplemen seperti ini sangat jarang bahkan nda ada di sekitar ta karena saya saja ambil referensi di google saja dan artikel untuk bahan ngajar jadi sangat membantu guru pastinya”(I1).*

Supplementary books are keys as complementary books for teachers and students in the classroom. Because in the current era, students like new things, especially the availability of supplementary books.

*“Penting, karena anak-anak jaman sekarang itu senang hal-hal yang baru apalagi buku seperti ini nantinya. Kan buku seperti ini jarang sekali apalagi nantinya berbahasa inggris karena selama ini kami hanya ambil materi dari internet saja. Atau kami minta siswa untuk cari bahannya kemudian dipresentasikan depan kelas seperti itu. Semoga dengan adanya buku ini bisa kita pakai di kelas maupun masyarakat umum”(I5).*

**b. Topic of Discourse Text from outside South Sulawesi**

English textbooks for the high school level, both printed and electronic, are from publishers of the Ministry of Education and Culture and other publishers from outside South Sulawesi, especially from publishers in Java.



*“...sekarangkan bahasa Inggris teks-teks yang ada itukan dari Jawa seperti Maling Kundang”(I3).*

Many discourses on reading texts in high school English come from outside Bugis. So the topic raised in the English supplement book based on Bugis' local wisdom can reintroduce Indonesian culture, especially in the local area.

*“...Karena harus ada memang ini kearifan lokal apalagi rancangan pembuatan RPP toh jadi anak-anak bisa lihat dan nikmati secara langsung, daripada ambil cerita dari luar seperti Aladin dan sebagainya, sementara di sini masih banyak”(I7).*

### **c. The Need for Exploration of Bugis Culture in Learning**

The sense of pride and interest in learning Bugis culture among the younger generation is still lacking. Even though they were born and raised in the Bugis cultural environment.

*“....Karena kalo sekarang saja kalo anak-anak diajar ada yang pernah dengar ini mereka hancur, tapi kalo mendengar hal-hal yang lain di luar dari localnya kita kita paham”(I2).*

Therefore, students need to be closer to their culture. One of them is by providing information to students about Bugis' local wisdom. Teachers explore Bugis local through the Bugis learning process, especially in high school English materials most related to discourse texts.

*“..untuk sekarang ini memang anak-anak perlu diberikan seperti itu nanda kan. Persoalannya mereka itu cenderung untuk itu artinya mereka harus diperkenalkan kembali dengan apa-apa yang ada di daerah mereka sendiri. Mungkin namanya mereka masih ingat tapi sumber bagaimana usenya mereka belum tahu”(I10).*

#### d. Identification of Bugis Local Wisdom Relating to High School

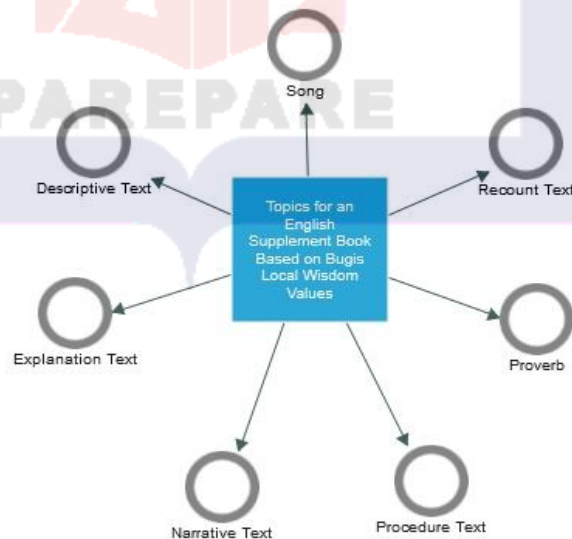
##### English Topics

Based on the results of the interview analysis, there were several findings that some materials or topics for learning English were Recount Text, Song, Narrative Text, Procedure Text, Descriptive Text, Proverbs, and Explanation Text. According to the teacher, the song material and local wisdom could include both Mappadendang and Wanua Penrang.

*“Untuk materi bahasa inggris tentang song itu bisa kita integrasikan lagu kearifan lokal seperti wanua penrang dan banyak lagi bukan hanya lagu tapi tari-tariannya juga seperti itu. Karena wanua penrang menjelaskan beginiloh kelestarian daerah penrangnya tersendiri supaya orang-orang luar bisa mengenal tanpa harus membaca sejarahnya lebih panjang dan mendengar lagunya mereka langsung oh iniloh seperti daerah di sana,...”(I2).*

*“Jadi kalo lagu saya lebih ke wanua penrang dan mappadendang”(I9).*

The following results of analysis some materials or topics for English learning to related Bugis’ local wisdom values by N-VIVO. As shown in Figure 4.1. below.



**Figure 4.1. Topics for English Learning to Related Bugis’ Local Wisdom Values**

For narrative text material, topics such as the story of Traditional Food and Bujung Lapakitta have life philosophy values that could include.

*“Untuk materi Narrative Text semua jenjang itu masuk dan bisa masuk cerita rakyat dan makanan tradisional boleh juga masuk di procedure text. Bagus juga kita tambahkan itu cerita Bujung Lapakitta karena sesuatu yang baru dan menambah pengetahuan siswa. Karena saya juga atau bahkan kita pasti juga barusan dengar to jadi something new begitu.”(I4).*

Bugis' local biographical topics can internalize with recount text material, for example, religious biographies. .

*“Selanjutnya ada materi Recount Text yah, itu juga bisa masuk Tokoh Terkenal. Kalo dipinrang itu juga masuk Petta Lasinrang dan Ambo Dalle.”(I6).*

For the procedure text, the relevant topics are traditional food and traditional games, as presented by the teacher.

*“Selanjutnya ada materi procedure text bisa masuk makanan dan permainan tradisional itu.”(I3).*

*“Materi Procedure text bisa masuk itu permainan tradisional seperti Mallogo, karena apadiah sudah hilang semua mi saya rasa itu permainan.”(I5).*

For descriptive text material, topics such as historical places and Beppa Pitunrupa life philosophy values could include.

*“Deskriptif itu dikelas dua kaya y, kalo pembahasan materi ini lebih ke tempat wisata dengan benda.”(I10).*

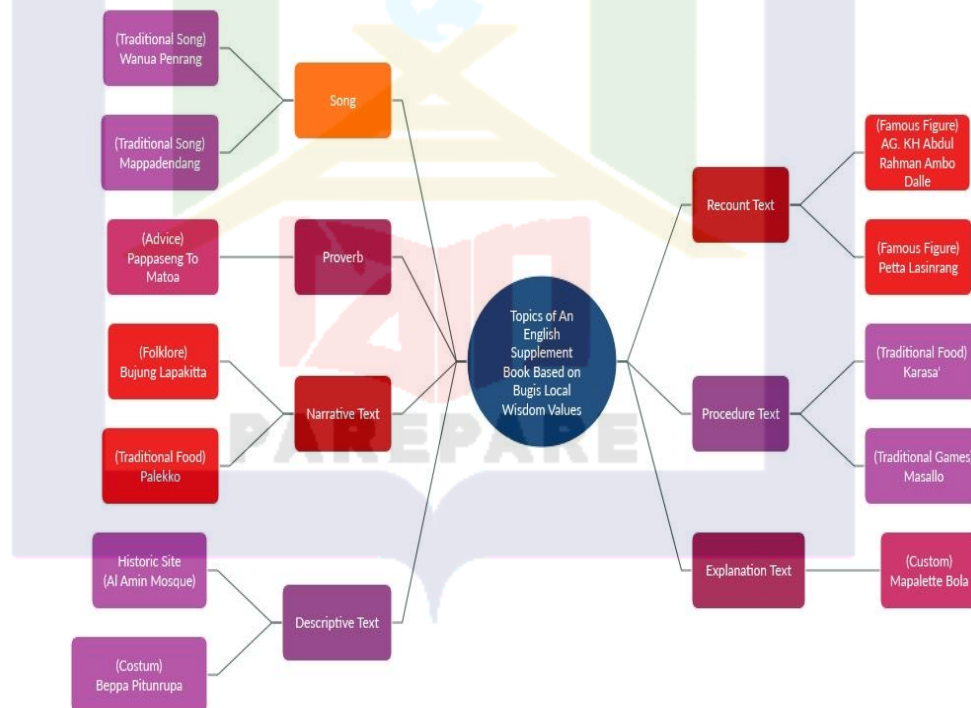
For proverbs material, a topic such as Bugis proverbs has life philosophy values can include.

“Untuk materi proverbs itu ada tiga bentuk ada pappaseng, pappaseng tomatoa, pappaseng to wacca dan pappaseng to panrita. Jadi ada tiga jenis pappaseng supaya menjadi pembelajaran juga. Jadi kalo saya pribadi point penting itu kalo dikasi masuk karena ada nilai-nilai atau pesan dan bukan hanya leluhur, misalnya nilai-nilai orang terdahulu pesan, satu kata yang memiliki makna yang berarti lah.”(I2).

For the explanation text material, local wisdom can include customs about Mapalette Bola.

“Untuk materi explanation text habit boleh dan bisa masuk itu”.(I3)

For more details, Figure 4.2. describes the conclusions of Bugis' local wisdom values topics relevant to high school English learning materials.



**Figure 4.2. Results of N-VIVO Analysis of Relationship between Bugis' Local Wisdom Values and English Learning Materials**

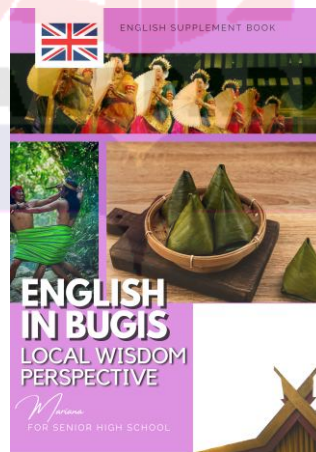
## 2. Development Stage Description

This stage aims to produce an English supplement book based on Bugis' local wisdom, which gives suggestions from experts. This stage consist of supplement book development.

In the supplement development process, we referred to the ADDIE model (MA Hamzah Amir Dr., 2020). This model provides flexible and structured guidance and is suitable for teaching and learning situations in the classroom. The advantage of this model is its systematic structure, so it does not make it difficult for designers to design learning systems. Then, at the core of the steps that can understand by the designer applies this ADDIE learning design model.

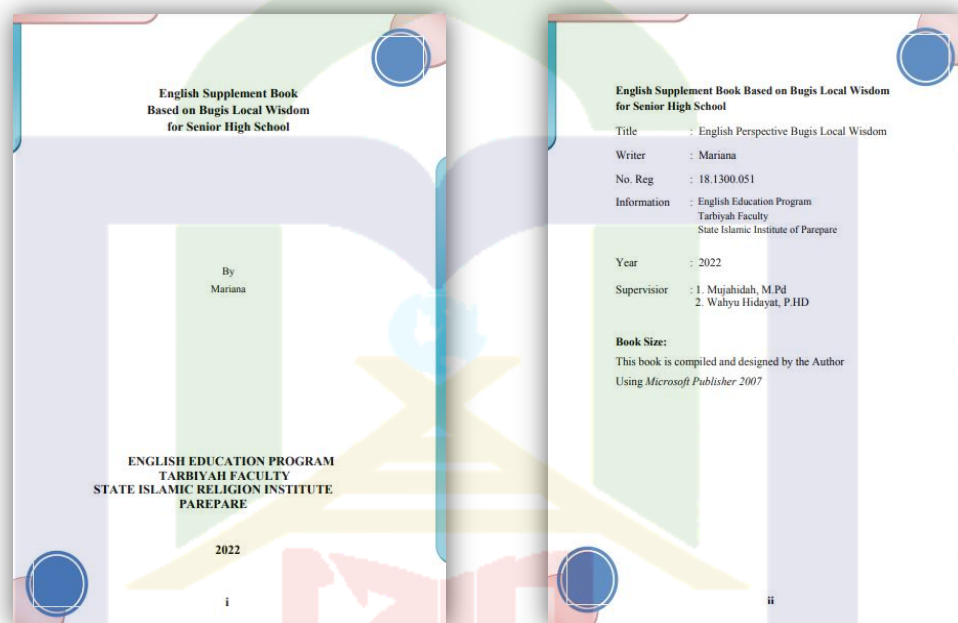
### a. Supplement Book Development

The structure of the supplement book generally divided into several parts, namely the beginning, the content, and the end. The beginning consists of a book cover, introduction, preface, reader's guide, and a table of content. The Sample Book consists of the author, Book Title. As shown in Figure 4.3. below.



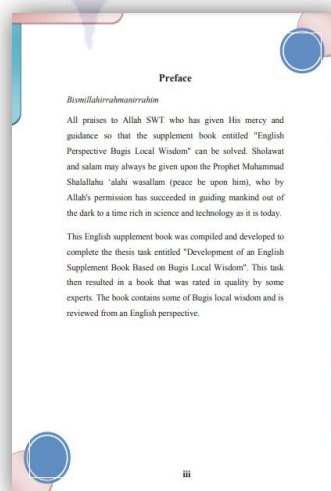
**Figure 4.3. Cover of Bugis Local Wisdom-Based English Supplement Book**

The first page of the introduction of the book consists of the kind of book, author, university, faculty, major, and year. Then, the second page of the introduction of the book consists of the title, writer, and no. reg, information about the writer, year, supervisor, and book size. As shown in Figure 4.4. below.

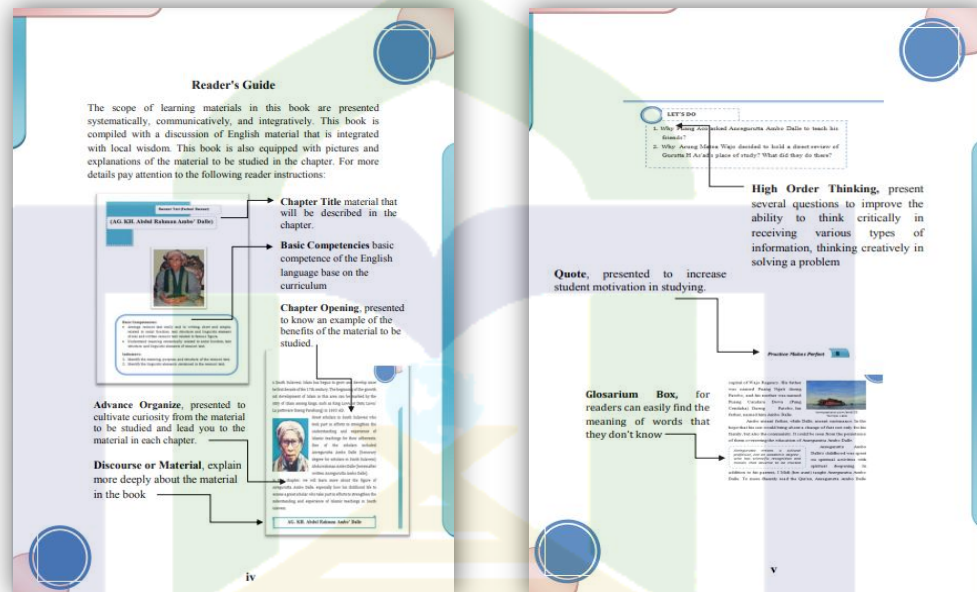


**Figure 4.4. Introduction of Bugis Local Wisdom-Based English Supplement Book**

The next page of the supplement book consists of a preface. As shown in Figure 4.5. below.



The following beginning of the supplement book is the reader's guide, which consists of the chapter title, main competencies, chapter opening, advanced organize, discourse or material, High Order Thinking, Quote, and Glosarium Box. As shown in Figure 4.6. below.



**Figure 4.6. Reader's Guide of Bugis Local Wisdom-Based English Supplement Book**

The next page of supplement book consist of a table of content. As shown in Figure 4.7 below.

Table of Content	
Preface	
Reader's Guide	
Table of Content	
1.	Recount Text
•	Famous Figure (AG KH. Abdul Rahman Ansho' Datto)
2.	Song
•	Traditional Song (Mappoddondang)
3.	Narrative Text
•	Ballade (Bijang Lapaetra)
•	Procedural Text
•	Traditional Food (Kasau)
4.	Descriptive Text
•	Historic Site (Al Amma Mosque)
5.	Narrative Text
•	Traditional Food (Pulablo)
6.	Recount Text
•	Famous Figure (Petta Laisrang)
7.	Procedural Text
•	Advice Of Previous People (Ada Pappasong)
8.	Descriptive Text
•	Customs (Bappa Pinnappa)
9.	Explanatory Text
•	Customs (Mappalleto Baha)
10.	Song
•	Traditional Song (Wama Prasang)
11.	Procedural Text
•	Traditional Games (Mashar)
About the Writer	
Bibliography	

**Figure 4.7. Table of Content of Bugis Local Wisdom-Based English Supplement Book**

The content of the Supplement book consists of the chapter title, main competencies, chapter opening, advanced organize, discourse or material, High Order Thinking, Quote, and Glosarium Box. As shown in Figure 4.8. below.

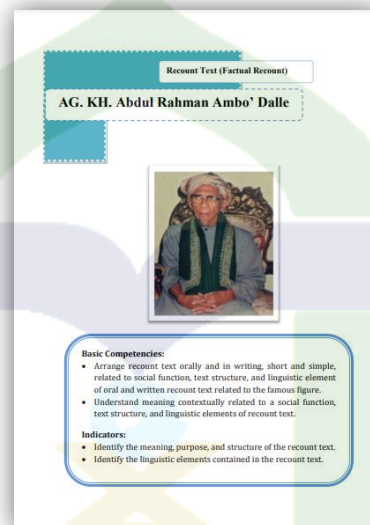


Figure 4.8. Chapter Title and Basic Competencies of English Supplement Book

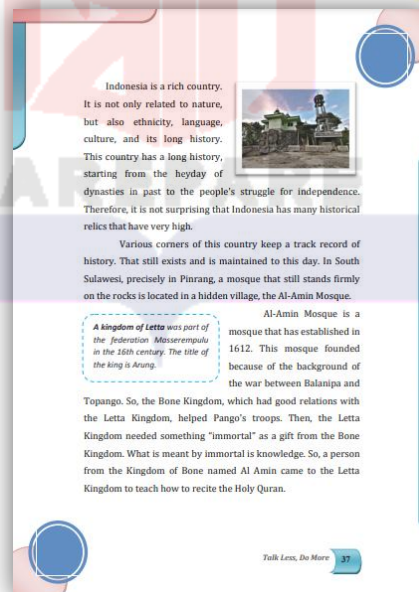
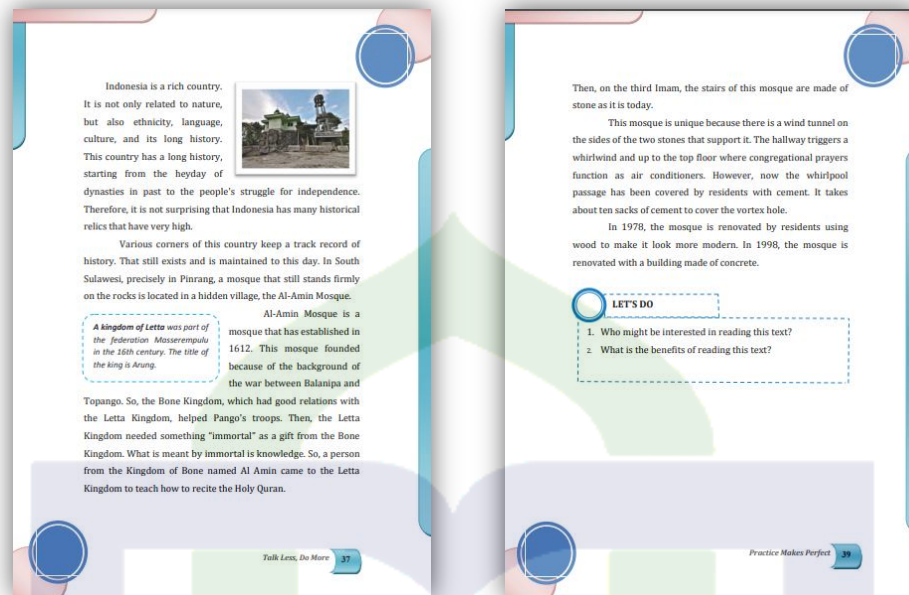


Figure 4.9. Advance Organize, Chapter Opening and Glosarium Box of English Supplement Book





**Figure 4.10. Discourse or Material, High Order Thinking, Quote of English Supplement Book**

The end of the supplement book consists of the writer, bibliography, and behind-the-book cover. As followed in figure 4.11.



**Figure 4.11. About the Writer Box of English Supplement Book**

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**Figure 4.12. Bibliography of English Supplement Book**



**Figure 4.13. Behind Cover of English Supplement Book**

### 3. Expert Validation Stage

This section explained to determine the feasibility of a senior high school English supplement book based on Bugis local wisdom as an additional supplement for teachers in providing insight to readers, especially students.

The expert assessment of this supplement involved ten English teachers, two students, and a culture expert. Validation or assessment analysis related to supplement aspects using Aiken's V formula.

#### a. Material Aspect

Table 4.2 presents the material aspects of the supplement book assessed by experts. One of the assessments related to the material component, namely the achievement of educational goals, does not cause SARA problems, and the suitability of science.

**Table 4.1. Supplement Book Material Aspect**

Materials	V Aiken Test	Decision
The material supports the achievement of national education goals.	0,88	Accepted
The material does not conflict with the applicable laws and regulations in Indonesia.	0,99	Accepted
The material is an original work (not the result of plagiarism), does not cause SARA and does not discriminate against gender	0,85	Accepted
The material has scientific truth, in accordance with the latest scientific developments, is valid, and accurate.	0,85	Accepted
The material maximizes the use of sources that are in accordance with Indonesian conditions and are closely related to the Indonesian context	0,86	Accepted

The aspects assessed in the material components are 1) the material supports the achievement of national education goals, 2) the material does not

conflict with the applicable laws and regulations in Indonesia, 3) the material is an original work (not the result of plagiarism), does not cause problems SARA and not gender discrimination, 4) the material has scientific truth, by the latest scientific developments, valid, and accurate and 5) the material maximizes the use of sources that are by Indonesian conditions and closely related to the Indonesian context. Based on Table 4.2 shows all aspects of the material in this supplement book have been approved by experts.

#### **b. Presentation Aspect**

Table 4.3 presents the presentation aspects of the supplement assessed. This aspect relates to 1) The presentation of the material being coherent, systematic, straightforward, and easy to understand, and 2) The presentation of the material develops spiritual and social attitudes. 3) The presentation of materials develops knowledge and fosters motivation to think further, and 4) the presentation of materials develops skills and motivates one to be creative and innovative.

**Table 4.2. Supplement Book Presentation Aspect**

<b>Presentation</b>	<b>V Aiken Test</b>	<b>Decision</b>
The presentation of material is coherent, systematic, straightforward, easy to understand	<b>0,91</b>	<b>Accepted</b>
Presentation of material develops spiritual and social attitudes	<b>0,85</b>	<b>Accepted</b>
Presentation of material develops knowledge and fosters motivation to think further.	<b>0,86</b>	<b>Accepted</b>
Presentation of materials develops skills, and motivates to be creative and innovate	<b>0,91</b>	<b>Accepted</b>

Table 4.3 shows the experts agree or state that this aspect of the language has validity. These are shown in all aspects of the material

assessment. Systematic material presentation points have the same index as material presentation points, which can motivate someone, which is 0,91.

### c. Language Aspect

The language aspect assessment consists of 1) the language used ethically, aesthetically, communicatively, and functionally, according to the target audience, and 2) the language (spelling, punctuation, vocabulary, sentences, and paragraphs) by the standard rules and terms used. As presented in Table 4.4.

**Table 4.4. Supplement Book Language Aspect**

Language	V Aiken Test	Decision
The language used is ethical, aesthetic, communicative and functional, according to the target audience.	0,86	Accepted
The language (spelling, punctuation, vocabulary, sentences, and paragraphs) is in accordance with the standard rules and terms used	0,86	Accepted

The language used is ethical, aesthetic, communicative, and functional, according to the target audience has the same index as the language (spelling, punctuation, vocabulary, sentences, and paragraphs) by the standard rules and terms used, which are 0,91.

### d. Graphic Aspect

The assessment of this aspect in this supplement is related to 1) the Book cover: illustrations represent the content typefaces have high legibility and meaning; balanced and harmonious composition between the front, back, and back skins, 2) The type, font size, and numbering throughout the book are consistent, 3) The layout is consistent and appropriate between the cover and

the content of the supplement, 4) Illustrations are appropriate for the reader goals and clarify content. As presented in Table 4.5:

**Table 4.5. Supplement Book Graphic Aspect**

Graphic	V Aiken Test	Decision
Book cover: illustrations represent content, typeface has high legibility, attractive, balanced and harmonious composition between front, back and back skins	0,90	Accepted
The type, font size, and numbering throughout the book are consistent	0,91	Accepted
The layout is consistent and appropriate between the cover of the book and the contents of the book	0,85	Accepted
Illustrations are appropriate for the target audience and clarify the content	0,83	Accepted

Table 4.5 shows that the experts agree or state that this aspect has validity. These are shown in all aspects of the assessment. The highest index value is The type, font size, and numbering throughout the book is consistent, which is 0,91. Although, the lowest index value is illustrations appropriate for the target audience and clarifies the content, which is 0,83.

## **B. Discussion**

### **1. The values of Bugis local wisdom that is used as topics in an english supplement book based on need analysis.**

This study aims to develop a book that can broaden students' knowledge in learning English, especially in the aspects of the application in everyday life and Bugis local wisdom in the Pinrang area. Therefore, the book developed in this research is an English supplement book based on Bugis' local wisdom.

This book reviewed some of Bugis' local wisdom, especially in Pinrang. It is related to high school English content. So by reading this book,

it is hoped that students and educators at senior high schools in Pinrang have a broader insight into the application of English learning in their area and be able to apply it at school.

According to Purnomo, in developing a supplement book, several stages must be carried out by researchers, namely preparation, development, and evaluation<sup>26</sup>. The preparation stage is to find out and get the initial data needed to develop the book. The development stage is to evolve the supplement book in depth. Meanwhile, in the final stage, the evaluation is carried out to determine the feasibility of the supplement book and aspects that must be further developed and improved regarding the supplement book to obtain a better book. The preparation stage begins with data collection by analyzing the needs of high school English supplement books through interviews. This stage was done to know the position of enrichment books in students' English learning and identify the values of Bugis' Local Wisdom Relating to English Topics.

Based on the results of interviews for enrichment books, it concluded that supplement books or enrichment books have an essential role in expanding students' knowledge. Based on written in Permendiknas no 2 of 2008 states that in addition to using textbooks, students and educators can enrich their understanding with enrichment books or supplements.<sup>27</sup>

Regarding the availability of supplement books based on Bugis local wisdom conducted in several senior high schools in Pinrang, such as SMA

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<sup>26</sup> Sarah Hanifa Purnomo, "Pengembangan Buku Suplemen Kimia Berbasis Kontekstual Pada Konsep Asam Basa" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2014).

<sup>27</sup> Menteri Pendidikan Nasional, *Peraturan Menteri Pendidikan Nasional No 2 Tahun 2008*, 2014.

Negeri 8 Pinrang, SMA Negeri 2 Pinrang, SMA Negeri 1 Pinrang, SMA Negeri 4 Pinrang, SMA Negeri 7 Pinrang, and SMA 9 Pinrang, based on the results of interviews that have conducted. At school is known that the availability of supplement books containing the application of the English language based on Bugis local wisdom is still very minimal or even non-existent. Students and teachers are more dominant in using LKS books and the internet in their learning at school. Both types of learning resources by materials that are still lacking in application.

In addition, the interview results showed that students' knowledge of Bugis' local wisdom was minimal and decreased, creating an issue for the school education system. The following research conducted by Diamond concluded some educators are not aware of the relationship between local and science in schools. The supplement books are necessary, but their availability is still minimal. So with this supplement book help Learners to feel at ease with texts and illustrations so that they can relate to their own culture<sup>28</sup>.

The next step of the preparation stage is to identify the values of Bugis' Local Wisdom Relating to English Topics based on the 2013 curriculum. In the second stage of this preparation, an intense and in-depth discussion was held with several English teachers, students, and a pure cultural expert to find out the relationship between Bugis local wisdom and English material in schools and what Bugis local wisdom values can be as a topic for the development of English supplement books.

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<sup>28</sup> Tomlinson Brian, *MATERIALS DEVELOPMENT IN LANGUAGE TEACHING* (Cambridge University Press, 2011).



Based on the analysis of the correlation of Bugis local wisdom with English concluded that there were several values of Bugis local wisdom that can be explained scientifically, especially in English. Furthermore, it can be a topic for the development of supplements. Traditional songs, such as Wanua Penrang and Mappadendang, are integrated with the Song. Folklore, such as Bujungitta and Bugis food history, could be integrated into Narrative Text material. Biography or famous figures such as Petta Lasinrang and Ambo Dalle integrated into Recount Text material. Traditional games and foods, such as Mallogo and Karasa, are integrated into the Procedure Text material. Historical places and customs, such as the Al Amin Mosque and Beppa Pitunrupa, are integrated into the Descriptive Text material. Advice or quotes, for example, Ada Pappaseng, is integrated into the Proverbs material. Buginese habits, such as Mappalette Bola, are integrated into the Explanation Text material.

## **2. The design and characteristics of an English language learning supplement book based on Bugis local wisdom**

After analyzing the results of the values of Bugis' local wisdom, the second stage of this research is the development stage. In this stage, the first step taken by the researcher was to develop an English supplement book based on local Bugis wisdom, which refers to the indicators that have been analyzed and the selection of materials, discourses, and illustrations as outlined in the supplement book.

Besides, in developing this supplement book, three structures are considered the beginning, the content, and the end. The beginning structures

consist of a book cover, introduction, preface, reader's guide, and a table of content. The content of the supplement book consists of the chapter title, main competencies, chapter opening, advanced organize, discourse or material, High Order Thinking, Quote, and Glossary Box. The end of the supplement book consists of the writer, bibliography, and behind-the-book cover.

### **3. The expert's assessment of the product of High School an English language learning supplement book based on Bugis local wisdom.**

The last stage is the evaluation stage. There were several steps in this evaluation stage. The first was a trial of supplement books and filling out questionnaires for respondents. The next step was accomplished simultaneously because, during the trial process, respondents also assessed the supplement through a questionnaire given by the researcher. The trial was conducted using respondents reading an English supplement book and then evaluating the book based on several components contained in the questionnaire. The respondents consisted of ten English teachers from several high schools in Pinrang with different sub-districts, two students, cultural experts, and expert lecturers in English.

The discourse in the respondant's questionnaire was modified by the Curriculum and Book Center of the Research and Development Agency of the Ministry of Education and Culture. The questionnaire contains 15 statement items, material, presentation, language, and graphic components.

Based on the data analysis, the results obtained were in the form of percentages of material, presentation, language, and visual aspects with 89%, 88%, 86%, and 87%. The material components have the highest value

compared to others. The item with the highest score was that the material does not conflict with the prevailing laws and regulations in Indonesia, which has a percentage of 99%. This value was the highest percentage in the material aspect because the researcher tried to maintain the originality of the books and discourses contained in the book to comply with applicable regulations.

However, the next item with the highest value was the item with the statement that the maximization of the use of resources closely related to the Indonesian context has a percentage of 86%. These values illustrated that the use topics of Indonesian resources were included in a quality category, especially the maximization of resources. This book focused on the local wisdom of Bugis Di Pinrang, which was related to high school English learning.

Another point in the material aspect is that the material has scientific truth, by the latest developments, in science are valid and accurate. This item has a percentage of 85% and includes in the quality category. In general, this book contains people's customs and stories of people, famous figures, and others in Pinrang. So, the readers could become the basis for further scientific development.

The last item from the material aspect is the material that supports national education goals. This item has a percentage of 0.88%, which is the quality category. Respondents' responses to this item also varied, a part of respondents thought it was very appropriate. Also, some respondents believed that it was quite suitable. But in essence, each respondent agreed that the material contained in this book was following national education goals

because the material contained in the book broadened knowledge. Students do not get into school, so it is by the aim of national education, namely to intellect life of the nation. In general, the average value obtained from the material aspect is a percentage of 89%. This value indicates that the supplement book is reputable.

The presentation aspect is the aspect with the second highest score. This aspect has 4 statement items, where the item that has the highest score is the item that states that the presentation of the material is coherent, systematic, straightforward, and easy to understand, and the item which states the supplement of the material to develop skills and motivate to be creative and innovative with a percentage of 91%. This item is a good category. The material could involve skills and support readers because in addition to presenting English materials contained in Bugis' local wisdom.

The third highest item score in the presentation aspect is the item with the statement of material presentation developing knowledge and growing motivation to think further. This item has a percentage of 86%, which is a good category. This supplement was to expand students' knowledge. So, the material contained in the supplement book is material that students do not get from textbooks. The material presented in the chemical supplement book develops some of the material contained in school textbooks so that students can expand their knowledge.

The last point in the presentation aspect is the presentation of material to develop spiritual and social attitudes. The percentage obtained by this item is 85% which has a good meaning. Respondents' assessment of this item

varied, The respondents stated that they were appropriate, and any respondents responded that they were quite suitable. The spiritual aspect was written implicitly because the researcher tried to invite readers to love local wisdom. In general, the average value obtained from the presentation aspect is a percentage of 88%. This value indicates that the presentation of the supplement book is in the worthy and good category.

The graph aspect is the aspect with the third highest score. This aspect has four statements, where the highest item value is the item that states that the type, font size, and numbering throughout the book are consistent for the percentage of 91%. This item is in the quality category. Besides, the type of writing used in this book is Cambrian. with a font size of 10, and only some parts use a different font to indicate the discourse, while the numbering of letters is crucial, especially the layout.

The item in the graph aspect that has the second highest score is the book cover: the illustrations represent the content, the typeface has high legibility, is attractive, and the composition is balanced and harmonious between the front, back, and back skins with a percentage obtained of 90% which is a quality category.

Another point in the presentation aspect is the consistent and appropriate layout between the cover and the content, which is the third highest score. The percentage of this item is 85% which has a good meaning. The cover contains several pictures of Bugis' local wisdom, consisting of the Paduppa Dance, Sigajang Laleng Lipa, traditional food, and the roof. It aimed to illustrate that the content in the book is related to Bugis' local wisdom.

Besides, the image of the British flag symbol indicated that Bugis' local wisdom is concerned with the English context.

The last item in the graph aspect is the item with an illustration statement by the target reader and clarifying the content, which has a percentage of 83%. This value indicates that the illustrations used are quality classification because the researcher searched very carefully for both graphs from the internet and personal documents. In general, the average value obtained from the graph aspect is a percentage of 87%. This value shows that the supplement graph is an acceptable.

The language aspect is the aspect with the fourth highest score. This aspect has 2 points of statement. The first item is an item with ethics and goals in language, and the second point is a language (spelling, punctuation, vocabulary, sentences, and paragraphs) by the standard rules and terms used, having the same validity value as 86%. This value means that the ethical and target language used in the book is a quality category because in writing every discourse in the book. The researcher tried to make a discourse easily understood by readers, even if there is a scientific word in the book. The researcher presented a glossary box for a term whose meaning was difficult to understand. In addition, the language used is by standard rules and terms. There were some inaccurate dictions in the book, some grammatical errors, and not enough to disturb the reader from understanding the material contained in the book. In general, the average value obtained by the language aspect is a percentage of 86%. This percentage shows that the language used in the book is an acceptable and good category.

In evaluating the English supplement book based on Bugis' local wisdom, the researcher also put the impressions, suggestions, and input columns on the questionnaire so the supplement book could be revised.



## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Based on the results of the research and discussion presented in Chapter 4, the conclusions of the research that can be put forward are as follows.

1. The supplement for developing English learning supplements based on local wisdom includes several topics or themes, namely 1) Wanua Penrang and Mappadandang for Song Material. 2) Bujung Lapakitta and Palekko' for Narrative Text. 3) Petta Lasinrang and AG. KH. Abdul Rahman Ambo Dalle for Recount Text. 4) Karasa and Mallogo for Procedure Text. 5) Beppa Pitunrupa and Al Amin Mosque for Descriptive Text. 6) Ada Pappaseng for Proverb. Then, 7) Mapalette Bola for Explanation Text.
2. The design of this supplement book is Design and Development Research. The characteristics of an English supplement book based on Bugis local wisdom are consists of famous figure, traditional song, folklore, traditional food, historic site, advice of previous people, costumes, and traditional games.
3. Based on the questionnaire contains material, presentation, language, and graphic components which was modified by the Curriculum and Book Center of the Research and Development Agency of the Ministry of Education and Culture. The Results Analysis of the data that has been carried out, for the percentage of material aspects are 89%. The rate of presentation aspects are 88%. For the portion of language aspects are 86%, and for the percentage of graph aspects are 87%. The results of the expert's



validation indicate that this supplement's overall score is 87,5%. The results of expert validation indicate that this supplement is generally suitable for learning English at senior high school.

## **B. Suggestion**

Based on the discussion that has been stated previously, there are several suggestions for improving this research, following:

1. For teachers who will adapt and adopt this supplement, it is necessary to prepare especially knowledge and understanding of the topics of Bugis local wisdom so that students are able to capture the message of the values of Bugis local wisdom while at the same time increasing their English competence.
2. Those who want to develop this supplement book need to test the effectiveness of using this book.
3. The Researcher suggests improving the supplement book, especially in the language and graph aspects of the book.
4. For further research, it is recommended to multiply the illustrations obtained from personal documents so that the resulting book better describes the actual situation in the area.
5. For further research, it is recommended to be able to make an English supplement book based on local wisdom with different regions so that they can enrich Indonesian English supplements.

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**Appendix 1: Questionnaire**

	<p><b>KEMENTERIAN AGAMA</b>  <b>INSTITUT AGAMA ISLAM NEGERI PAREPARE</b>  <b>FAKULTAS TARBIYAH</b>                  Jl.Amal Bakti No. 8 Sorcang, Kota Parepare 91132                  Telepon (0421) 21307</p>
<p><b>VALIDASI INSTRUMENT PENELITIAN PENULISAN SKRIPSI</b></p>	

Nama Mahasiswa : Mariana  
 NIM : 18.1300.051  
 Fakultas : Tarbiyah  
 Judul : Development an English Supplement Book Based on Bugis Local Wisdom.

**Expert Assessment Questionnaire**  
**English Supplement Book Based on Bugis Local Wisdom**  
**Tahun 2021/2022**

Name of The Teacher : .....

School : .....

Day/Date : .....

Direction:

1. In this questionnaire there are 15 statements. Give a check (√) answer that match you.

No.	Components and Items	Rating Score				
		5	4	3	2	1
<b>A</b>	<b>Materials</b>					
1	The material supports the achievement of national education goals					
2	The material does not conflict with the applicable laws and regulations in Indonesia.					
3	The material is an original work (not the result of plagiarism), does not cause SARA and does not discriminate against gender					
4	The material has scientific truth, in accordance with the latest scientific developments, is valid, and accurate.					
5	The material maximizes the use of sources that are in accordance with Indonesian conditions and are closely related to the Indonesian context					
<b>B</b>	<b>Presentation</b>					
6	The presentation of material is coherent, systematic, straightforward, easy to understand					

7	Presentation of material develops spiritual and social attitudes					
8	Presentation of material develops knowledge and fosters motivation to think further.					
9	Presentation of materials develops skills, and motivates to be creative and innovate					
<b>C</b>	<b>LANGUAGE</b>					
10	The language used is ethical, aesthetic, communicative and functional, according to the target audience.					
11	The language (spelling, punctuation, vocabulary, sentences, and paragraphs) is in accordance with the standard rules and terms used					
<b>D</b>	<b>GRAPHICS</b>					
12	Book cover: illustrations represent content, typeface has high legibility, attractive, balanced and harmonious composition between front, back and back skins					
13	The type, font size, and numbering throughout the book are consistent					
14	The layout is consistent and appropriate between the cover of the book and the contents of the book					
15	Illustrations are appropriate for the target audience and clarify the content					

Setelah mencermati instrumen dalam penelitian penyelesaian mahasiswa sesuai dengan judul tersebut, maka dasarnya dipandang telah memenuhi kelayakan untuk digunakan dalam penelitian yang bersangkutan.

Parepare, 22 Maret 2022

**Mengetahui,**


Pembimbing Utama

Pembimbing Pendamping

Mujahidah, M.P.d  
NIP. 19790412 200801 2 020

Wahyu Hidayat, Ph.D  
NIP. 19820523 201101 1 005

## Appendix 2: Research Instrument

	<b>KEMENTERIAN AGAMA</b> <b>INSTITUT AGAMA ISLAM NEGERI PAREPARE</b> <b>FAKULTAS TARBIYAH</b> Jl. Amal Bakti No. 8 Soreang, Kota Parepare 91132 Telepon (0421) 21307
	<b>VALIDASI INSTRUMENT PENELITIAN PENULISAN</b> <b>SKRIPSI</b>

Nama Mahasiswa : Mariana  
NIM : 18.1300.051  
Fakultas : Tarbiyah  
Judul : Development of an English Supplement Book  
Based on Bugis Local Wisdom.

**Interview Guideline**  
**English Supplement Book Based on Bugis Local Wisdom**  
**Tahun 2021/2022**

Name of The Teacher : .....  
School : .....  
Day/Date : .....  
No. Telp : .....

1. Are there lessons in school about the values of Bugis Local wisdom or related with it?
2. How is the application of Local Wisdom Bugis values in the school environment?
3. What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?
4. What is the meaning of local wisdom values?
5. Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?





Parepare, 27 April 2022

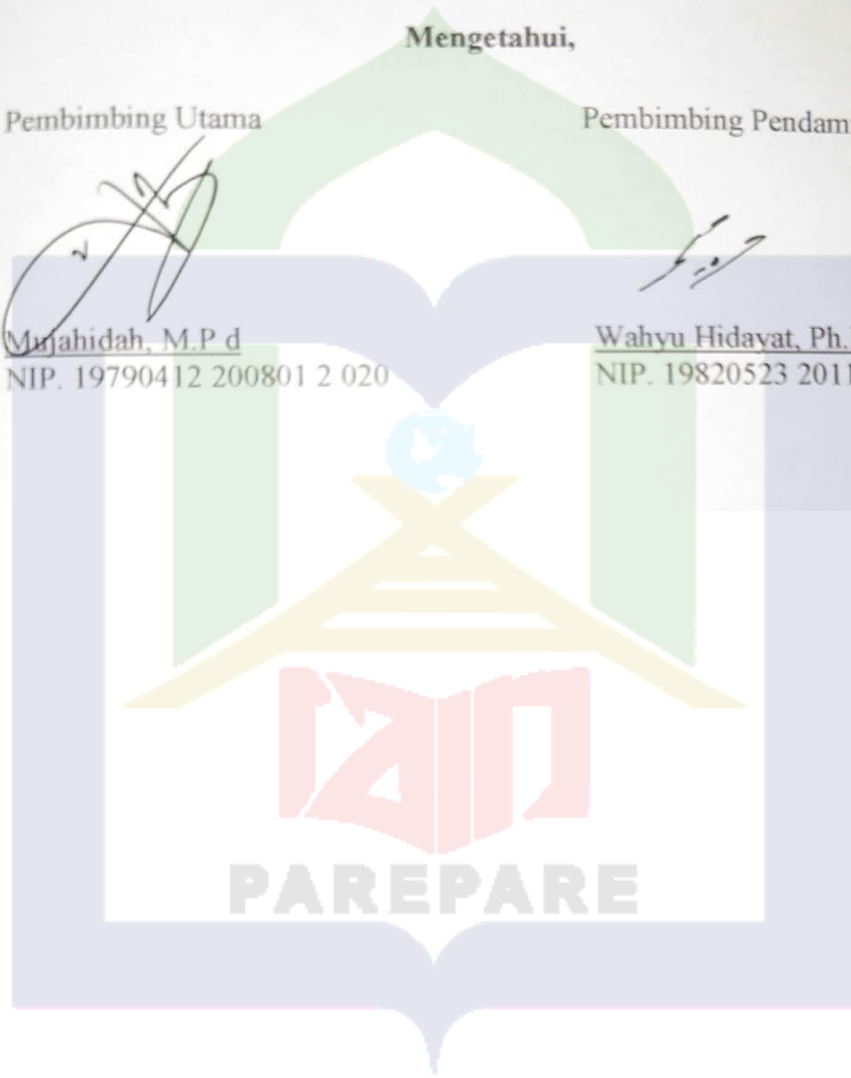
**Mengetahui,**

Pembimbing Utama


Pembimbing Pendamping

  
Mujahidah, M.P.d  
NIP. 19790412 200801 2 020

  
Wahyu Hidavat, Ph.D  
NIP. 19820523 201101 1 005



### Appendix 3: Research Permit Recommendation

**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**INSTITUT AGAMA ISLAM NEGERI PAREPARE**  
**FAKULTAS TARBİYAH**  
Alamat : Jl. Amal Bakti No. 08 Soreang Parepare 91132 ☎ 0421) 21307 Fax.24404  
PO Box 909 Parepare 91100, website: [www.iainpare.ac.id](http://www.iainpare.ac.id), email: [mail@iainpare.ac.id](mailto:mail@iainpare.ac.id)

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Nomor : B.1625/ln.39.5.1/PP.00.9/05/2022  
Lampiran : 1 Bundel Proposal Penelitian  
Hal : Permohonan Rekomendasi Izin Penelitian

Yth. Kepala Dinas Penanaman Modal dan PTSP  
Provinsi Sulawesi Selatan  
di,-  
Makassar

*Assalamu Alaikum Wr. Wb.*


Dengan ini disampaikan bahwa mahasiswa Institut Agama Islam Negeri Parepare :


Nama : Mariana  
Tempat/Tgl. Lahir : Cappelate, 23 Juni 1999  
NIM : 18.1300.051  
Fakultas / Program Studi : Tarbiyah / Pendidikan Bahasa Inggris  
Semester : VIII (Delapan)  
Alamat : Cappelate, Desa Tadokkong, Kec. Lembang, Kab. Pinrang

Bermaksud akan mengadakan penelitian di wilayah Kab.Pinrang dalam rangka penyusunan skripsi yang berjudul **"Development Of An English Supplement Book Based On Bugis Local Wisdom"**. Pelaksanaan penelitian ini direncanakan pada bulan Mei sampai bulan Juni Tahun 2022.


Demikian permohonan ini disampaikan atas perkenaan dan kerjasamanya diucapkan terima kasih.

*Wassalamu Alaikum Wr. Wb.*

Parepare, 09 Mei 2022  
Wakil Dekan I,  
  
Mun Dablan Thalib



## Appendix 4: Thesis Consultant Decree

  
**KEPUTUSAN  
DEKAN FAKULTAS TARBIYAH  
NOMOR : 1623 TAHUN 2021  
TENTANG  
PENETAPAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH  
INSTITUT AGAMA ISLAM NEGERI PAREPARE**

---

**DEKAN FAKULTAS TARBIYAH**

Menimbang : a. Bahwa untuk menjamin kualitas skripsi mahasiswa Fakultas Tarbiyah IAIN Parepare, maka dipandang perlu penetapan pembimbing skripsi mahasiswa tahun 2021;  
b. Bahwa yang tersebut namanya dalam surat keputusan ini dipandang cakap dan mampu untuk diserahi tugas sebagai pembimbing skripsi mahasiswa.

Mengingat : 1. Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;  
2. Undang-undang Nomor 12 Tahun 2005 tentang Guru dan Dosen;  
3. Undang-undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi;  
4. Peraturan Pemerintah RI Nomor 17 Tahun 2010 tentang Pengelolaan dan Penyelenggaraan Pendidikan;  
5. Peraturan Pemerintah RI Nomor 13 Tahun 2015 tentang Perubahan Kedua atas Peraturan Pemerintah RI Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan;  
6. Peraturan Presiden RI Nomor 29 Tahun 2018 tentang Institut Agama Islam Negeri Parepare;  
7. Keputusan Menteri Agama Nomor 394 Tahun 2003 tentang Pembukaan Program Studi;  
8. Keputusan Menteri Agama Nomor 387 Tahun 2004 tentang Petunjuk Pelaksanaan Pembukaan Program Studi pada Perguruan Tinggi Agama Islam;  
9. Peraturan Menteri Agama Nomor 35 Tahun 2018 tentang Organisasi dan Tata Kerja IAIN Parepare;  
10. Peraturan Menteri Agama Nomor 16 Tahun 2019 tentang Statuta Institut Agama Islam Negeri Parepare.

Memperhatikan : a. Surat Pengesahan Daftar Isian Pelaksanaan Anggaran Nomor: DIPA-025.04.2.307381/2021, tanggal 23 November 2020 tentang DIPA IAIN Parepare Tahun Anggaran 2021;  
b. Surat Keputusan Rektor Institut Agama Islam Negeri Parepare Nomor: 140 Tahun 2021, tanggal 15 Februari 2021 tentang pembimbing skripsi mahasiswa Fakultas Tarbiyah IAIN Parepare Tahun 2021.

**MEMUTUSKAN**

Menetapkan : **KEPUTUSAN DEKAN FAKULTAS TARBIYAH TENTANG PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH INSTITUT AGAMA ISLAM NEGERI PAREPARE TAHUN 2021;**

Kesatu : Menunjuk saudara; 1. Mujahidah, M.Pd.  
2. Wahyu Hidayat, Ph.D  
Masing-masing sebagai pembimbing utama dan pendamping bagi mahasiswa :  
Nama : Mariana  
NIM : 18.1300.051  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Designing Module Of Local Wisdom Values on The Development of English Learning

Kedua : Tugas pembimbing utama dan pendamping adalah membimbing dan mengarahkan mahasiswa mulai pada penyusunan proposal penelitian sampai menjadi sebuah karya ilmiah yang berkualitas dalam bentuk skripsi;

Ketiga : Segala biaya akibat diterbitkannya surat keputusan ini dibebankan kepada anggaran belanja IAIN Parepare;

Keempat : Surat keputusan ini diberikan kepada masing-masing yang bersangkutan untuk diketahui dan dilaksanakan sebagaimana mestinya.

Ditetapkan di : Parepare  
Pada Tanggal : 11 Juni 2021  
Dekan  
  
Saepudin



## Appendix 5: Research Permit Province

  
**PEMERINTAH PROVINSI SULAWESI SELATAN**  
**DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU PINTU**  
Jl. Bougenville No.5 Telp. (0411) 441077 Fax. (0411) 448936  
Website : <http://simap-new.sulselprov.go.id> Email : [ptsp@sulselprov.go.id](mailto:ptsp@sulselprov.go.id)  
Makassar 90231

---

Nomor	: 1456/S.01/PTSP/2022	Kepada Yth.
Lampiran	: -	Kepala Dinas Pendidikan Prov. Sulsel
Perihal	: <u>Izin penelitian</u>	

di-  
Tempat

Berdasarkan surat Wakil Dekan I Fak. Tarbiyah Institut Agama Islam Negeri Parepare Nomor : B.1625/In.39.5.1/PP.00.9/5/2022 tanggal 09 Mei 2022 perihal tersebut diatas, mahasiswa/peneliti dibawah ini:

N a m a	: MARIANA
Nomor Pokok	: 18.1300.051
Program Studi	: Tadris Bahasa Inggris
Pekerjaan/Lembaga	: Mahasiswa (S1)
Alamat	: Jl. Amal Bakti No. 08 Parepare PROVINSI SULAWESI SELATAN

Bermaksud untuk melakukan penelitian di daerah/kantor saudara dalam rangka menyusun SKRIPSI, dengan judul :

**" DEVELOPMENT OF AN ENGLISH SUPPLEMENT BOOK BASED ON BUGIS LOCAL WISDOM "**

Yang akan dilaksanakan dari : Tgl. **23 Mei s/d 23 Juni 2022**

Sehubungan dengan hal tersebut diatas, pada prinsipnya kami *menyetujui* kegiatan dimaksud dengan ketentuan yang tertera di belakang surat izin penelitian.

Demikian Surat Keterangan ini diberikan agar dipergunakan sebagaimana mestinya.

Diterbitkan di Makassar  
Pada Tanggal 23 Mei 2022

**A.n. GUBERNUR SULAWESI SELATAN**  
**PLT. KEPALA DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU**  
**SATU PINTU PROVINSI SULAWESI SELATAN**




**Dra. Hj SUKARNIATY KONDOLELE, M.M.**  
Pangkat : PEMBINA UTAMA MADYA  
Nip : 19650606 199003 2 011

Tembusan Yth

1. Wakil Dekan I Fak. Tarbiyah Institut Agama Islam Negeri Parepare;
2. *Pertinggal.*

## Appendix 6: Letters of Research Completion

  
PEMERINTAH PROVINSI SULAWESI SELATAN  
DINAS PENDIDIKAN  
**UPT SMA NEGERI 1 PINRANG**  
Alamat : Jl. Jend. Urip Sumoharjo No. 2 Telp. (0421) 921127 Pinrang 91212  
E-mail : [smn1pinrang63@gmail.com](mailto:smn1pinrang63@gmail.com) Website: [smn1pinrang.sch.id](http://smn1pinrang.sch.id)

---

**SURAT KETERANGAN PENELITIAN**  
Nomor: 421.3/1193 -UPT/SMA.1/PRG/DISDIK


Yang bertanda tangan dibawah ini, Plt. Kepala SMA Negeri 1 Pinrang di Kecamatan Watang Sawitto Kabupaten Pinrang menerangkan bahwa :

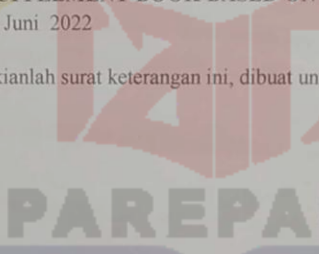
Nama	: MARIANA
Nim	: 18.1300.051
Pekerjaan	: Mahasiswi (S1)
Program Study	: Tadris Bahasa Inggris
Alamat	: Jl.Amal Bakti No.08 ParePare


Benar telah selesai mengadakan penelitian/pengambilan data pada SMA Negeri 1 Pinrang dalam rangka penyusunan Skripsi dengan judul **"DEVELOPMENT OF AN ENGLISH SUPPLEMENT BOOK BASED ON BUGIS LOCAL WISDOM** dari tanggal 23 Mei s/d 23 Juni 2022

Demikianlah surat keterangan ini, dibuat untuk dipergunakan sebagaimana mestinya.

Pinrang, 25 Oktober 2022  
Plt. Kepala UPT SMAN 1 Pinrang

  
**Dis H MUHAMMAD SYUKUR**  
Pembina TK.1 / IV.b  
NIP. 19621212 198903 1 032



 #BerAKHLAK #CERDASKI  
#SIPAKATAU

SETULUS HATI, SEPEROH JIWA, SESEKAT SAKA  
MENDIDIKAN SULAWESI SELATAN



PEMERINTAH PROVINSI SULAWESI SELATAN  
DINAS PENDIDIKAN  
UPT SMA NEGERI 8 PINRANG

Alamat : Jalan Poros Pinrang Polman Km. 37 Tuppu Telp. (0421) 3911111 Kab. Pinrang 91254  
<http://www.sman8pinrang@hide.id> e-mail : sman8pinrang@yahoo.com

SURAT KETERANGAN TELAH MELAKSANAKAN PENELITIAN  
Nomor : 421.3 /278 - UPT SMA.8 / PRG / DISDIK

Yang bertandatangan di bawah ini, Plt., Kepala UPT SMA Negeri 8 Pinrang menerangkan bahwa :

Nama : MARIANA  
Nomor Pokok : 18.1300.051  
Program Studi : Tadris Bahasa Inggris  
Pekerjaan/Lembaga : Mahasiswa (S1)  
Alamat : Jl. Amal Bakti No. 8 Parepare

Yang tersebut namanya di atas telah melaksanakan Penelitian di UPT SMA Negeri 8 Pinrang Kab. Pinrang dengan Judul "DEVELOPMENT OF AN ENGLISH SUPPLEMENT BOOK BASED ON BUGIS LOCAL WISDOM". Yang dilaksanakan pada tanggal 23 Mei s/d 23 Juni 2022.

Demikian Surat Keterangan ini diberikan kepada yang bersangkutan untuk dipergunakan sebagaimana mestinya.



Tuppu, 24 Oktober 2022

Plt. Kepala UPT SMA Negeri 8 Pinrang

SUARDI, S.Pd.  
NIP. 19701231 199512 1 008

PEMERINTAH PROVINSI SULAWESI SELATAN  
DINAS PENDIDIKAN  
UPT SMAN 7 PINRANG

Alamat: Jln. Poros Pinrang Pare Km.8, Bua, Kec. Mattirobulu, Kab. Pinrang,  
Kode Pos: 91271, Email: sman7pinrang@gmail.com, Website: sman7pinrang.sch.id, NPSN:40314430

**SURAT KETERANGAN PENELITIAN**  
No: 421.3 / 197- UPT SMA.7/ PRG/ DISDIK

Yang bertandatangan di bawah ini Kepala UPT SMAN 7 Pinrang menerangkan bahwa :

Nama : **MARIANA**  
N I M : 18.1300.051  
Jenis Kelamin : PEREMPUAN  
Nama Lembaga : Institut Agama Islam Negeri (IAN) Parepare  
Program Studi : Tadris Bahasa Inggris (S-1)

Benar telah melakukan penelitian dengan judul : "*Development Of An English Suplement Book Based On Bugis Local Wisdom.*" yang pelaksanaannya dari tanggal 23 Mei s.d 23 Juni 2022.

Demikian surat keterangan ini dibuat dengan sebenarnya untuk dipergunakan sebagaimana mestinya.

Pinrang, 25 Oktober 2022

Kepala Sekolah,



**Drs. Okhwan Matu, M.Pd.**

NIP. 196712311996021002

**BerAKHLAK**  
Berorientasi Pelayanan Akuntabel Kompeten  
Harmonis Loyal Adaptif Kolaborasi

#bangga  
melayani  
bangsa

**Sipakatau**

**SISIK**  
Sulsel



**PEMERINTAH PROVINSI SULAWESI SELATAN**  
**DINAS PENDIDIKAN**  
**UPT SMA NEGERI 4 PINRANG**

Jalan Andi Wamreng No.7 ☎ (0421) 3313782 Suppa Kab.Pinrang 91272  
Email : sman4pinrang@gmail.com

**SURAT KETERANGAN**  
No. 070/ 365 -UPT SMA.04/PRG/DISDIK

Yang bertanda tangan dibawah ini Kepala UPT SMA Negeri 4 Pinrang Kec. Suppa Kabupaten Pinrang menerangkan bahwa :

N a m a : **MARIANA**  
NIM : 18.1300.051  
Program Study : Tadris Bahasa Inggris  
Pekerjaan / Lembaga : Mahasiswa (S1) IAIN Parepare  
Alamat : Jl. Amal Bakti No. 8 Bukit Harapan Kec. Soreang  
Parepare

Benar telah melakukan Penelitian di UPT SMA Negeri 4 Pinrang dengan judul **“DEVELOPMENT OF AN ENGLISH SUPPLEMENT BOOK BASED ON BUGIS LOCAL WISDOM”**, tanggal 23 Mei s/d 23 Juni 2022

Demikian surat keterangan ini kami berikan untuk dipergunakan sebagaimana mestinya.

Suppa, 11 Nopember 2022

**Kepala UPT SMA Negeri 4 Pinrang**



**Des. H. BAHRI BOHARI, M.Pd.**

NIP. 196413311996021002





**PEMERINTAH PROVINSI SULAWESI SELATAN  
DINAS PENDIDIKAN  
UPT SMA NEGERI 9 PINRANG**

Alamat : Jalan Poros Cempa-Sikkuale Tlp. (0421) 3910871 NPSN : 40305151 NSS: 301191406009  
Email : smansambilanpinrang@gmail.com Website : smansambilanpinrang.sch.id Kode Pos : 9126

**SURAT KETERANGAN TELAH MELAKSANAKAN PENELITIAN**

Nomor: 420/194- UPT SMA.9 / PRG / DISDIK

Yang bertanda tangan di bawah ini, Plt. Kepala UPT SMAN 9 Pinrang menerangkan bahwa :

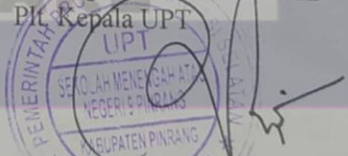
Nama : **MARIANA**  
NIM : 18.1300.051  
Program Studi : Tadris Bahasa Inggris  
Pekerjaan / Lembaga : Mahasiswa / IAIN Parepare  
Alamat : Jl. Amal Bakti No. 08 Parepare

Yang tersebut namanya di atas telah melaksanakan Penelitian di UPT SMAN 9 Pinrang Kab. Pinrang dengan Judul "**DEVELOPMENT OF AN ENGLISH SUPPLEMENT BOOK BASED ON BUGIS LOCAL WISDOM**", yang pelaksanaannya pada tanggal 23 Mei s/d 23 Juni 2022.

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

Pinrang, 14 November 2022

Plt. Kepala UPT



**Drs. ANDI TAMRIN, MMPd**

NIP. 19630304 199303 1 012

## Appendix 7: Respondents Approval

**Lembar Persetujuan Menjadi Responden**

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini,  
saya yang bertanda tangan dibawah ini

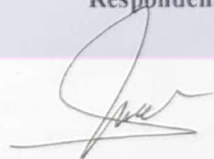
Nama	: ROSTINA
Umur	: 41
Alamat	: JL.H.A. Muh. Arsyad No. 175 / SOREANG
No. Telp	: 081355522707
Profesi	: Guru

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul  
"Development of an English Supplement Book Based on Bugis Local Wisdom"  
yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas  
Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa  
paksaan dari pihak manapun.

**PAREPARE** Pinrang, 22.6.2022

**Responden**

  
( ROSTINA, S.Pd.1 )  
NID. 198011252009032005

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini, saya yang bertanda tangan dibawah ini

Nama : MUHAMMAD ZAFI  
Umur : 55  
Alamat : SAMAN 1 PINRANG  
No. Telp : 085 299 879 118  
Profesi : GURU.

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 21 Juni 2022

Responden

(MUHAMMAD ZAFI)

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini, saya yang bertanda tangan dibawah ini

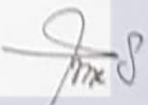
Nama : Makmur  
Umur : 59  
Alamat : Jl. Waj. SUPANSO  
No. Telp : 0852 42 81 0343  
Profesi : Guru

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 21 Juni ..... 2022

Responden

  
(Makmur)

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini, saya yang bertanda tangan dibawah ini

Nama : MUH. ALI ANWAR, S.Pd  
Umur : 47  
Alamat : JL. BINTANG  
No. Telp : 085255 723 845  
Profesi : GURU

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswa jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 20 Juni 2022

**Responden**



(MUH. ALI ANWAR, S.Pd)

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari peneliti ini, saya yang bertanda tangan dibawah ini

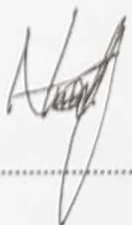
Nama : Nur Fadillah  
Umur : 17  
Alamat : Garessi  
No. Telp : 083242582672  
Profesi : Siswa.

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Parepare, 16 Juni 2022

Responden

  
(.....)

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini, saya yang bertanda tangan dibawah ini

Nama : NASRAH S.Pd .  
Umur : 53  
Alamat : BARRU / SMAN 4 PINRANG  
No. Telp : 085 9343 986 950  
Profesi : GURU

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 16 Juni 2022

Responden



( NASRAH )

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini, saya yang bertanda tangan dibawah ini

Nama : TARBIYAH ZAINUDDIN, S.Pd.  
Umur : 41  
Alamat : PALADANG / SMAN 4 PINRANG  
No. Telp : 081 242 206 866  
Profesi : PMS

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswa jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

PAREPARE Pinrang, 16 Juni 2022

Responden



(TARBIYAH ZAINUDDIN, S.Pd)



## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari peneliti ini, saya yang bertanda tangan dibawah ini

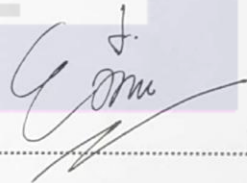
Nama : Eka Yuni Scartika  
Umur : 13 Tahun  
Alamat : Pekkabata  
No. Telp :  
Profesi : Siswa

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 14 Juni 2022

Responden

  
.....

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari peneliti ini, saya yang bertanda tangan dibawah ini

Nama : Sarina  
Umur : 23  
Alamat : Jln. Paras Pinrang Polmas / SMAN 2 PINRANG  
No. Telp : 085 399 399 030  
Profesi : Guru

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 14 Juni 2022

**PAREPARE** Responden



(.....)

Sarina

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari peneliti ini, saya yang bertanda tangan dibawah ini

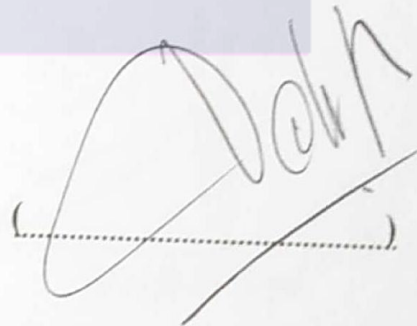
Nama : Muh. Fajaruddin Yunus  
Umur : 33  
Alamat : Desa Banggae / SMAN 2 PINRANG  
No. Telp : 085299507123  
Profesi : Guru.

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 14 Juni 2022

PAREPARE Responden



## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari peneliti ini, saya yang bertanda tangan dibawah ini

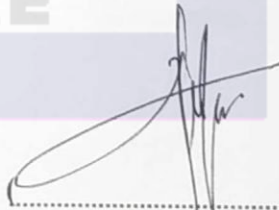
Nama : *Muhtika f-pd*  
Umur : *26*  
Alamat : *Tuppu / SMAN 8 PINRANG*  
No. Telp : *085 394 469 433*  
Profesi : *GURU*

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, <sup>13</sup> Juni 2022

**Responden**

  
.....  
*Muhtika f-pd*

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari peneliti ini, saya yang bertanda tangan dibawah ini


Nama : HARSINI  
Umur : 26 TAHUN  
Alamat : SALOPI, AMAM & PINRANG  
No. Telp : 0857 4016 8286  
Profesi : GURU

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswa jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 13 Juni 2022

**PAREPARE** Responden

  
( HARSINI )

## Lembar Persetujuan Menjadi Responden

Setelah membaca dan memahami penjelasan serta tujuan dari penelitian ini, saya yang bertanda tangan dibawah ini


Nama : Tuna  
Umur : 62 Tahun  
Alamat : Cappalete  
No. Telp : 0853 - 9949 - 5190  
Profesi : Urusan Rumah Tangga

Menyatakan bersedia untuk menjadi responden dalam penelitian berjudul "Development of an English Supplement Book Based on Bugis Local Wisdom" yang dilakukan oleh Mariana, mahasiswi jurusan Tadris Bahasa Inggris, Fakultas Tarbiyah, Institut Agama Islam Negeri Parepare.

Demikian pernyataan ini saya buat dengan sesungguhnya dan tanpa paksaan dari pihak manapun.

Pinrang, 13 Juni 2022

Responden

  
(.....)

TUNA

## Appendix 8: Transcripts of Interview

### Transcript of Interview

#### Direct Study of English Supplement Book Based on Bugis Local Wisdom Tahun 2021/2022

**Name of The Teacher** : Harsini  
**School** : SMA Negeri 8 Pinrang  
**Day/Date** : Monday, 13 of June 2022  
**No. Telp** : 0853-4016-8286

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Iye' ada mata pelajaran Muatan Lokal khusus Bahasa Daerah tapi lebih bukan bahasanya yang dibahas sih, lebih ke karakter, bagaimana cara mempelajari orang Bugis itu seperti apa, sejarah Sulawesi Selatan, biografi tokoh-tokoh orang, seperti Bj. Habibie dan La Pattiware seperti itu.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Kalo saya yang mengajar walaupun mengajar Bahasa Inggris kadang saya juga bagaimana karakter itu kan, walaupun sekarang sudah Generasi Millennial dan Generasi Z instan semua mi, nda ada mi yang ikuti adat-adat ta yang dulu-dulu kan. kaya orang tidak boleh begini tidak boleh begitu. Kita tahu lah budaya barat, Hape, teknologi dan yang lain-lain semacamnya jadi susah terkadang susah, tapi kadang anak-anak juga tertarik kadang kalo kita tidak fokus sama materi kan, misal saya kasi contoh-contoh kaya dari inilah bagaimana orang dulu sedikit sejarah, bagaimana karakter orang Indonesia pada umumnya kan, tidak boleh ki ikuti budaya dan gayanya

orang barat yah apalgi yang mau sekolah yakan walaupun kita perempuan ya banyak orang Bugis yang menikah diusia muda kan tapi yah tetap kita sebagai perempuan harus punya pendidikan karena kita madrasah utama bagi anak-anak kita nanti toh.

### 3. Researcher:

#### **What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Misal kalo dalam materi *Song* itu basenya itu lagu-lagu western. Jadi, saya suruh mereka cari lagu yang memiliki motivasi hidup kan yang bisa mempengaruhi mereka dan mereka harus tahu artinya juga. Saya suruh mereka menyanyikan lagu itu tapi harus ini yang bertema yang ada religinya seperti lagu dari Maher Zain. Kalo dari segi lagu mengangkat kearifan lokal yang ada nilai-nilainya itu wanua penrang lebih familiar anak-anak. Salo saddang dan mappadendang juga. Karena kalo wanua penrang agak pendek juga kan. Lagu ala ma sea-sea juga bagus. Anu juga pale Indo Logo. Kalo mappadendang waktu SD ki familiar itu kalo sekarang jarang mi anak-anak tahu. Untuk materi Narrative Text ada diajarkan, biasanya saya kembalikan ke siswa cari sendiri, tulis dan hasilnya bagaimana dan biasa saya kasi contoh-contoh juga beberapa cerita yakni dongeng, legenda Londo Rundun. Bisa juga kita angkat sejarah makanan-makanan dan nilainya, seperti Barongko. Karena interesting menarik perhatiannya anak-anak juga. Kalo untuk materi Recount text bisa angkat tokoh terkenal seperti La pattiware, Colliq pujie, Bj Habibie siapa lagi itu Sultan Daeng Raja. Untuk Materi procedure text bisa masukkan Makanan dan permainan tradisional. Tapi biasanya itu dikelas saya sampaikan secara orally saja. kalo kita dulu kalo sekarang main hape, waktu masih kecil keliling ki dulu seperti si bolang, kemana-mana main karet dan permainan tradisional masih di tau gah? kadang saya kasi mereka pertanyaan seperti itu, dan ada dari mereka bilang iyye bu main jaki dulu begitu. Kalo untuk makanan itu bisa masukkan karasa. Untuk materi explanation text bisa juga



masukkan adat kebiasaan seperti kalo di kampung itu ada acara aqiqah ada istilah *massorong*, cuman kebiasaan ini mulai menghilang sekarang itu karena bertentangan sama agama islam itu karena ada unsur menyekutukan Allah. Tapi orang-orang tua yang di kampung mereka berkata kalo tidak melakukannya lagi there are something happen lah yah ada saba'nya kan kalo tidak melakukan hal itu. Tapi kalo ditanya tentang nilai-nilai dari *massorong* dan sebagainya itu saya kurang paham karena ikut saja sama orang tua. Jadi tergantung keyakinan sebenarnya. Ada juga itu kebiasaannya orang dulu mabbaca-baca di *posi bola*. Ada juga yang membakar sabuk kelapa setiap malam jum'at dibawah tangga. Tapi sudah mulai hilang mi semua itu. selanjutnya, itu ada materi proverbs yah, ya bagus sekali itu bisa jadikan nanti quotesnya lah. bisa juga tambahkan ungkapan-ungkapan yang ada daya tariknya yang menarik begitu.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: I think enough, more than enough.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Kalo ditanya penting, jawabannya saya sangat penting dek, karena buku-buku suplemen seperti ini sangat jarang bahkan nda ada di sekitar ta karena saya saja ambil referensi di google saja dan artikel untuk bahan ngajar jadi sangat membantu guru pastinya.

**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Mustika, S.Pd  
**School** : SMA Negeri 8 Pinrang  
**Day/Date** : Monday, 13 of June 2022  
**No. Telp** : 0853-9446-9433

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Yah kalo ditanya apakah ada penerapan nilai baik itu tentang karakteristik di sebuah sekolah tentunya ada, dan itu sangat diperlukan di sebuah sekolah apalagi diajarkan kepada anak didiknya kita sendiri.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Tentunya ada yang terutama itu pelajaran muatan lokal khususnya bahasa daerah Bugis, itu. Ada bahasa Bugis Makassar, Toraja dan bahasa Bugis Pinrang cuman kita lebih spesifik untuk mengajarkan anak-anak untuk muatan lokal bahasa Bugis daerah Pinrangnya sendiri, baik itu dalam pengucapannya begitupun cara penulisannya. Jadi sangat penting juga penerapan nilai bukan hanya bagaimana bahasa Bugis itu, tetapi ada beberapa penerapan nilai karakteristik diberikan kepada anak. Contohnya, kejujuran, kesopanan, saling menghargai kepada sesama maupun orang tua.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Eh Kalo itu, sebenarnya memang related ada hubungannya satu sama lain dalam proses pembelajarannya. Kita belum bahas bagaimana materi-materinya khusus untuk pembelajaran atau mengajar semua anak didik apapun matapelajarannya masalah nilai karakteristik tetap diterapkan contohnya rajin belajar diterapkan sama anak-anak, tentang bagaimana kesopanan terhadap guru dalam proses pembelajaran bagaimana tanggung jawab anak-anak mengerjakan tugasnya, ada banyak sebenarnya karena saling related. Kalo kita hanya sekedar mengajarkan value tanpa mempunyai yang namanya nilai karakteristik kan sama saja bohong. Kalo di era sekarang, eh yang sangat diperlukan adalah bagaimana karakteristik atau nilai karakter yang ditanamkan dalam diri. Walaupun misalnya kita mengerjakan banyak hal first impression ketika kita bertemu sama orang itu mereka tidak akan tahu oh anak ini pintar loh tidak tapi yang pertama first impression kita ketemu sama orang adalah attitude dalam segala aspek. Untuk materi bahasa inggris tentang song itu bisa kita integrasikan lagu kearifan lokal seperti wanua penrang dan banyak lagi bukan hanya lagu tapi tari-tariannya juga seperti itu. Karena wanua penrang menjelaskan beginiloh kelestarian daerah penrangnya tersendiri supaya orang-orang luar bisa mengenal tanpa harus membaca sejarahnya lebih panjang dan mendengar lagunya mereka langsung oh iniloh seperti daerah di sana, Jadi intinya kalo saya semuanya bagus tergantung kitanya bagaimana kita menyampaikan apa yang kita masukkan mampu tersampaikan sama si pembaca. kalo Salo saddang kan lebih ke ini nya yah, kalo saya mending kita ambil yang bisa kita picture loh. Misalnya orang dengar oh ini salo saddang terlalu umum. Mungkin lebih wanua penrang bagaimana yah. untuk cerita rakyat juga bisa dimasukkan di materi narrative text dan saya ajarkan Seems like Nene Mallomo, yang seperti itu cerita-cerita rakyat. Sebenarnya banyak sih bisa ambil cerita-cerita tentang sejarah bugis atau pahlawan pahlawan bugis pun itu diajarkan. Bagus juga kita angkat materi anti mainstream, kalo sudah umum itu biasa saja, karena sudah tidak

terjamah lagi sudah jarang didengar itu kan salah satu you get the point dari bukumu oh ya saya berhasil mengangkat cerita kembali sehingga dikalangan masyarakat bugis akhirnya diketahui lagi oh cerita ini ada loh kaya gitu. Kalo materi makanan mungkin bisa masuk di procedure dan narative juga sebenarnya. Kalo bugis banyak makanan terkenal seperti Palekko dan katirisala pernah masuk siaran TV dan kalo kue juga banyak jadi kalo mau angkat itu nevermind sih bagus juga karena ada nilai-nilai kearifan lokalnya. Selanjutnya untuk materi recount text itu yah termasuk cerita-cerita fiksi kalo untuk tokoh-tokoh lebih ke biografi untuk sejarah-sejarahanya. Kalo boleh saya kasi saran eh kitanya ambil sejarah yang notabenenya yang bisa menjadi motivasi untuk anak-anak seperti itu contohnya BJ. Habibie nih dia dari kecilnya bagaimana sih sehingga ia bisa menuntut pendidikan keluar negeri dan kembali ke Indonesia dan menjadi wow di indonesia begitu yang bisa jadi motivasi bagi anak-anak, bukan hanya nama pahlawan yang kamu angkat tetapi juga sejarah-sejarahanya. Tapi kita harus kasih loh oh ini banyak nih di Indonesia yang bagus nama pahlawan yang bisa menjadi salah satu motivasinya kita. Selanjutnya adat dan kebiasaan yang kental sama adat Bugis itu juga like beppa pintun rupa nah hal seperti itu saya join juga tapi kan nda mungkin saya bilang jangan tapi kalo mau tau bilang persisnya seperti ini nda I just join kalo ada acara seperti itu. Jadi kalo saya ditanya makna hal hal seperti itu saya tidak tahu pasti tapi the point is bentuk rasa syukur seperti itu. Kalo selebihnya itu we never know. Untuk materi proverbs itu ada tiga bentuk ada pappaseng, pappaseng tomatoa, pappaseng to wacca dan pappaseng to panrita. Jadi ada tiga jenis pappaseng supaya menjadi pembelajaran juga. Jadi kalo saya pribadi point penting itu kalo dikasi masuk karena ada nilai-nilai atau pesan dan bukan hanya leluhur, misalnya nilai-nilai orang terdahulu pesan, satu kata yang memiliki makna yang berarti lah.

#### **4. Researcher:**

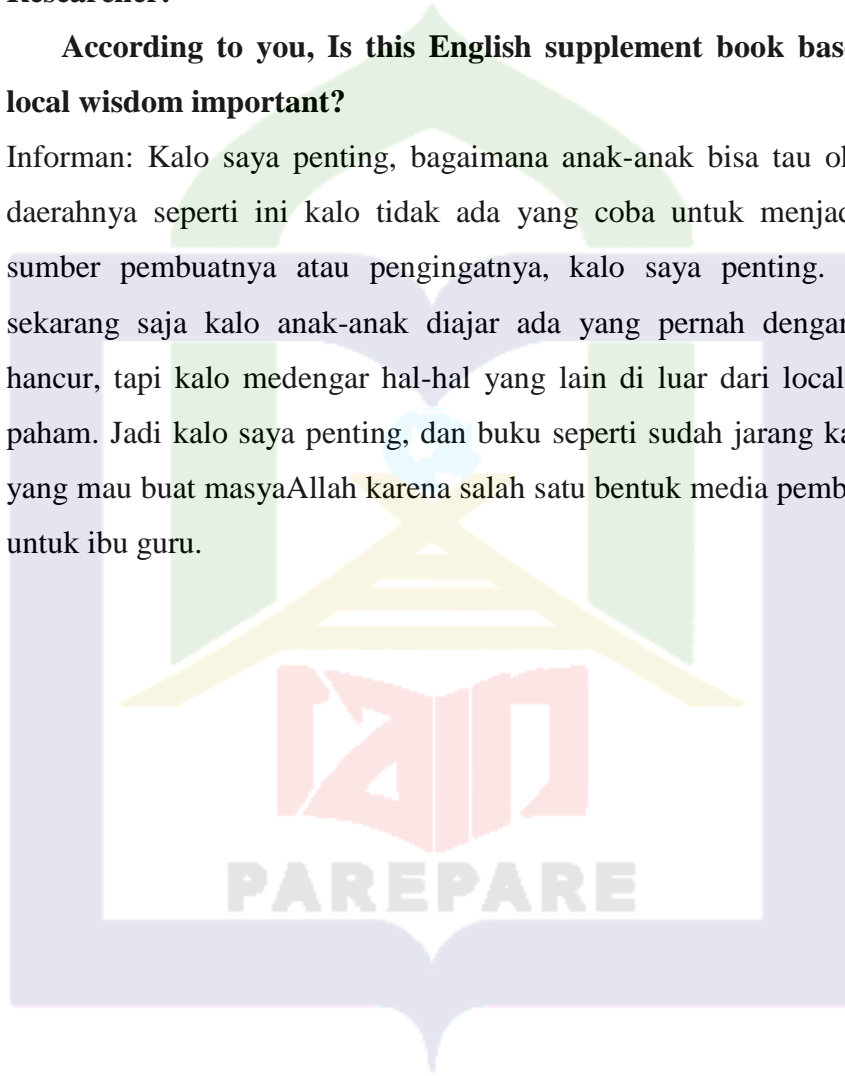
**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: saya rasa cukup tinggal kita mami tambahkan dan kembangkan materinya bagaimana.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Kalo saya penting, bagaimana anak-anak bisa tau oh kearifan di daerahnya seperti ini kalo tidak ada yang coba untuk menjadi salah satu sumber pembuatnya atau pengingatnya, kalo saya penting. Karena kalo sekarang saja kalo anak-anak diajar ada yang pernah dengar ini mereka hancur, tapi kalo mendengar hal-hal yang lain di luar dari localnya kita kita paham. Jadi kalo saya penting, dan buku seperti sudah jarang kan? Kalo ada yang mau buat masyaAllah karena salah satu bentuk media pembelajaran juga untuk ibu guru.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Muh. Fajaruddin Yunus  
**School** : SMA Negeri 2 Pinrang  
**Day/Date** : Tuesday, 14 of June 2022  
**No. Telp** : 0852-9950-7123

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Ada, malah wajib itu.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Jadi setiap mata pelajaran itu harus mengangkat kearifan lokal yah seperti kearifan lokal yang mungkin sekolah menjadi utama contoh misalkan tradisi Mappadendang itu sudah tidak ada, nah kita kemarin kita di proyek sekolah penggerak itu dimunculkan kembali, Mappadendang, tari-tarian, tari tari ... kemudian terutama dalam bahasa Inggris itu ee, efektif sekali itu siswa senang itu ketika apa ehm, kita pembelajaran itu dikaitkan dengan permainan tradisional, contoh Ma'boy. Nah itu kan biasanya dalam ee narrative text itu kan ee kita gunting-gunting kertas menyusun batu toh. Di dalam guntingan cerita itu itulah di tempel ke dalam batu nah anak-anak akan bermain itu, dia akan lebih senang menyusun kertas nah dia susun itu teksnya oh berbentuk ini, nah dia lebih senang itu kalo dipadukan dengan permainan tradisional dengan belajar bahasa Inggris dengan mengangkat salah satu kearifan lokal. Karena kan sekarang nda ada mi permainan toh, yang ada cuman hanya HP yang permainan yang millennial seperti itu. Jadi mengenai nilai-nilai kearifan

lokal itu sudah diterapkan di sekolah. Malah dijadikan satu pentas di sini, ya kemarin kita pameran project kearifan lokal aa dengan kewirausahaan, dan dijadikan project itu.

### 3. Researcher:

#### **What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Kalo lagu yang worth it untuk digunakan di SMA itu kan biasanya Wanua Penrang sudah umum itu, nah kalo di bawah ke dalam bahasa Inggris itu Salo saddang, karena tinggi nilai historicalnya, sebenarnya Wanua Penrang juga. Tapi kalo Salo Saddang kan ia nilai historicalnya tinggi. Salo saddang mengalirkan mungkin bisa siapa tau dengan kalo kita mau tinjau dari sejarahnya toh dari tator nah eh kan bisa bisa eh ada ji itu nilai historical sendirinya salo saddang itu. panjang kan dan punya nilai tentunya, dan bisa juga masuk teks cerita bahasa Inggris itu. Yang lain juga sebenarnya semuanya seperti itu kalo Wanua Penrang kan kalo diliat-liat ee berkaitan tentang e yang anunya dari pinrang seperti hasil buminya, tapi kalo tingkatan SMA lebih interesting itu kalo Salo Saddang. Kalo recount text itu bisa masuk tokoh-tokoh seperti Ambo dalle, Petta Lasinrang dan La Pattiware masuk semua itu tapi kalo tambahkan bagus juga itu kisah dari sidrap tentang Nene Mallomo, karena ada warekkada-warekkadanya yang mungkin bisa diungkap untuk anak-anak SMA karena ada pesan-pesannya toh. Kan kalo Petta Lasinrang itu kebanyakan warekkada-warekkada tentang ee keseganan, segan dan perang. Nah kalo nene mallomo lebih ke halus ii jadi cocok untuk motivasi belajar anak-anak. Selanjutnya ada materi procedure text bisa masuk makanan dan permainan tradisional itu. Tapi kalo procedure text bagus mungkin lebih ke makanan karena kalo anak-anak biasanya itu hobi makan. Apalagi kalo misal mau diangkat tentang kearifan lokal yang projeknya anak-anak kemarin buat COKSA Coklat Salad. Nah dia buat kue disamping ada produknya bisa dalam bentuk procedure text bagaimana cara membuat

COKSA dalam bahasa Inggris. Kalo khusus di Pinrang makanan kearifan lokalnya itu banyak ada karasa, katirisala, si kaporo juga masuk, doko-doko cangkuning juga masuk. Jadi ada semua nilai kalo ditelusuri itu ada nilai historicalnya itu makanan ee, kenapa bisa begitu, kenapa bentuk segitiga. Kalo ada kebiasaan juga itu bisa masuk deskriptif text misal Massorong, tapi kalo saya pribadi secara keagamaan yah sebenarnya mungkin ya artinya berbau musyrik sih kalo ditinjau dari segi keagamaan. Tapi kalo kita mau kulik dari segi history atau kearifan lokal itu tidak jadi masalah, kenapa karena bukan keagamaannya dibawa melainkan nilai historinya itu budaya yang mau diangkat jadi dua perspective sebenarnya. Intinya tidak mengikuti, mempelajari boleh yang penting tidak mengikuti. Jadi kalo untuk pembelajaran seperti apa kebiasaan nenek moyang kita seperti dulu tidak jadi masalah. Bagus juga tambahan itu Mappatanang, tradisi itu orang menanam dengan buat bubur peca yang biasa digunakan di Mappattanang. Untuk materi explanation text habit boleh dan bisa masuk itu. Bagus juga itu Materi proverbs karena lebih mengena dan lebih menyentuh sebenarnya itu. Orang biasanya itu baca dan liat teks kalo ada sesuatu yang kaya begitu catatan-catatan toh yang tentang kehidupan kah atau motivasi-motivasi itukan lebih senang sebenarnya apalagi kalo dikasi tebal nanti toh di bold nanti tulisan ta lebih bagus lagi, jadi nanti orang liat nda langsung liat bacanya tapi dia liat dulu yang kita bold, eh bagus ini kayanya dia baca mi dari awal sampe secara keseluruhan.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Saya rasa cukup dan silahkan dikembangkan.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**



Informan: Sangat pentinglah, apalagi itu memadukan dengan kearifan lokal sekarangkan bahasa Inggris teks-teks yang ada itukan dari Jawa seperti Maling Kundang. Kita kan bukan Maling Kundang di sini, ada teks bahasa Inggris tentang apa itu, pokoknya teksnya dari jawa, kalimantan dan jakarta itukan belum ada yang mengangkat kearifan lokal untuk teks bahasa Inggris mungkin bahasa daerah ada, tapi kalo teks bahasa Inggris belum ada. Jadi kalo ada teks bahasa Inggris dari lokalnya kita justru lebih bagus lagi seperti nenek pakande atau nenek mallomo itukan jauh lebih bagus lagi dan lebih menarik untuk dibaca.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Sarina  
**School** : SMA Negeri 2 Pinrang  
**Day/Date** : Tuesday, 14 of June 2022  
**No. Telp** : 0853-3993-99030

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Ya, sudah ada.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Untuk sementara karena ini sekolah penggerak jadi kita itu ada sistem yang namanya projek. Projek itu ada namanya kita istilahnya itu dibagi menjadi beberapa kelompok kemudian kita diberikan sebuah tim. Nah kemudian misal Tim si ini Si A membahas tentang kearifan lokal, jadi istilahnya dia mengkaji hal-hal daerah yang sudah tertinggal begitu, kan ini sudah transera modern kan jadi yang khusus tradisionalnya sudah hilang jadi seperti serta ada juga tentang kewirausahaan. Jadi sudah ada tindak lanjutnya ini penerapan kearifan lokal di sekolah dengan sistem pamerannya tentang kearifan lokal dan kewirausahaan.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Untuk kelas X ada materi sing a song di Kurikulum 2013, kalo saya karena ini berkaitan dengan kearifan lokal yang anda bahas ini lagu daerah

bisa saja istilahnya ditambah dari bahasa daerah dan di translate ke dalam bahasa Inggris, karena kenapa saya liat anak-anak sekarang itu dominan dengan lagu yang berbahasa Inggris atau barat, kalo lagu daerah jarang sekali siapa tahu bisa ditranslate begitu kan. Kan banyak sekarang lagu Bugiskan berbahasa Indonesia begitupun sebaliknya. Kalo saya lagu yang bisa kita angkat itu Wanua Penrang sama Salo Saddang. Tapi bukan berarti semuanya bagus semua tapi kebanyakan saya liat anak-anak itu hits sekali ditelinganya kalo Wanua Penrang sama Salo Saddang karena kadang kalo ada kegiatan oh ini lagi yang dinyanyikan sehingga tidak asing mi lagi di telinganya. Untuk materi Narrative Text semua jenjang itu masuk dan bisa masuk cerita rakyat dan makanan tradisional boleh juga masuk di procedure text. Bagus juga kita tambahkan itu cerita Bujung Lapakitta karena sesuatu yang baru dan menambah pengetahuan siswa. Karena saya juga atau bahkan kita pasti juga barusan dengar to jadi something new begitu. Karena lebih bagus juga itu kalo ada Bugis. Kita kan orang Bugis bagusnya kalo diangkat juga ceritanya dari orang Bugis. Kalo recount text itu bisa masuk juga tokoh terkenal. Tapi kalo saya pribadi kan banyak itu tokoh terkenalnya bugis, bagusnya itu kita kasi masuk semua. Jangan hanya satu saja kita masukkan supaya kita tahu siapa saja yang berperan aktif sebenarnya di daerah kita. Karena biasanya anak-anak kalo belajar narrative text itu dibagi kelompok kemudian kita bagi text kemudian anak-anak presentasikan dan menjelaskan di depan kelas seperti itu, jadi jangan hanya satu supaya luas wawasannya anak-anak. Sebenarnya bagusnya dikaji lagi yang kegiatan-kegiatan betul-betul khas sekali budayanya karena itu kita sudah tahu bahwa sudah zamannya modern banyak anak-anak jangankan anak jaman sekarang kita saja sendiri kadang tidak diketahui.

#### 4. Researcher:

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Kalo saya sudah tercakup semua mi. Saya rasa cukup mi.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Penting, sebenarnya setiap buku itu apapun isinya penting semua karena kita tahu bahwa buku itu jendela ilmu. Apalagi buku suplemen yang berbasis kearifan lokal bugis langkah mi juga jadi sangat bagus.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Tarbiyah Zainuddin, S.Pd  
**School** : SMA Negeri 4 Pinrang  
**Day/Date** : Saturday, 16 of June 2022  
**No. Telp** : 0812-4220-6866

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Untuk sekarang itu belum ada. Walaupun pada K13 ini juga mengangkat tentang kearifan lokal wisdom tapi hanya dalam hal aspek perilaku seperti sopan santun, saling menghargai dan lain-lain. Jadi belum ada yang dalam bentuk praktek atau program kerja.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Untuk penerapannya itu seperti yang saya katakan sebelumnya bagaimana anak-anak bisa mengaplikasikan nilai-nilai tersebut dilingkungan sekolah maupun di luar sekolah.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Dimulai dari materi song yah iya ini juga di ajarkan di kelas X dan ini bisa masuk lagu daerah yah. Untuk lagu daerahnya yang bisa anda angkat Mappadandang karena kalo Wanua Penrang dan Salo Saddang itu familiar sekali mi di telinganya anak-anak seperti itu. Untuk materi narrative text bisa masuk cerita dan makanan tradisional juga sebenarnya sejarahnya toh. Untuk

narrative text bisa kita angkat cerita itu sumur di mattirobulu apalagi itu bujung Lakitta, Bujung Lapakitta. Bagus juga itu karena sampai sekarang banyak orang ke sana untuk berobat. Makanan Tradisional banyak sebenarnya itu yang punya nilai-nilai kearifan lokal, tapi khusus di Pinrang itu Karasa. Kan Karasa itu sering dibawa ke pengantin juga sejak dulu supaya hubungan si pengantin ini langgeng dan tidak pernah putus begitu sesuai dengan bentuknya Karasa toh seperti benang-benang yang tidak pernah putus. Itu tadi lebih ke kue, kalo makanan juga bagus itu Palekko nak, karena pasti jarang orang tau sebenarnya itu palekko apa nilai-nilainya seperti itu. Selanjutnya ada materi Recount Text yah, itu juga bisa masuk Tokoh Terkenal. Kalo dipinrang itu juga masuk Petta Lasinrang dan Ambo Dalle. Tapi kalo boleh tambahkan bisa juga kita kasi masuk Nene Mallomo dari Sidrap itu kan nah. Itu saja dari saya. Kalo permainan tradisional itu bisa masuk mallogo dan maggasing juga. Nah itu bisa di integrasikan ke materi deskriptif text bagus itu. Bisa juga kita masukkan Adat dan kebiasaan seperti mappadendang, massorong begitu. Kalo materi proverbs itu kami ajarkan juga bagus kita masukkan di buku ta nanti supaya ada motivasinya anak-anak toh belajar.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Saya rasa banyak sekali mi tadi materi dan bahannya tinggal kita mani nanda kembangkan nantinya bagaimana.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Penting, karena anak-anak jaman sekarang itu senang hal-hal yang baru apalagi buku seperti ini nantinya. Kan buku seperti ini jarang sekali apalagi nantinya berbahasa inggris karena selama ini kami hanya ambil materi dari internet saja. Atau kami minta siswa untuk cari bahannya kemudian

dipresentasikan depan kelas seperti itu. Semoga dengan adanya buku ini bisa kita pakai di kelas maupun masyarakat umum.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Nasrah, S.Pd  
**School** : SMA Negeri 4 Pinrang  
**Day/Date** : Saturday, 16 of June 2022  
**No. Telp** : 0853-4398-6950

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Iya ada.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Kalo untuk penerapannya itu seperti sopan santun, saling menyapa dan lain-lain.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Kalo untuk materi song itu bisa masukkan lagu daerah Wanua Penrang karena benar-benar lokal itu, tapi kalo masalah itu Mappadendang e dari menyeluruh tentang daerah sulawesi selatan itu Mappadendang, iye begitu. Tapi kalo tadi nyayian wanua kan khusus di Pinrang saja. Untuk narrative text bisa masukkan cerita rakyat tentang bujung itu, yang na tempati bidadari mandi, malolo pulana banyak katanya orang yang pergi di situ supaya awet muda saya dengar. Materi Procedure text bisa masuk itu permainan tradisional seperti Mallogo, karena apadih sudah hilang semua mi saya rasa itu permainan. Jadi kita mami anu saja nanti cari ii. Selanjutnya,



Explanation text di h yang anu kejadian-kejadian yang dia terangkan di situ. Kalo mau masukkan materi adat kebiasaan kurang paham juga sebenarnya bisa, tapi nanda nanti kaji lagi yah. Kalo materi Provers, sebenarnya barangkali ada saya ajarkan tapi karena tidak ada materi spesifik tentang itu tapi kalo mau di masukkan itu boleh dan bagus juga nak.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Cukup mi nak, tinggal mau dikembangkan.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Bagaimana di h, apalagi sekarang ini untuk awal ini bagus barangkali. Apa selama ini kan sistem kurikulum tidak seperti itu yang dulu-dulu yang hanya kita fokus ke.. tapi karena saya liat ada perubahan sekarang pada kurikulum anak-anak sekarang bisa welcome apalagi dengan adanya buku ini toh seperti itu.

PAREPARE

**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Muh. Ali Anwar, S.Pd  
**School** : SMA Negeri 7 Pinrang  
**Day/Date** : Monday, 20 of June 2022  
**No. Telp** : 0852-5572-3845

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Ya, ada.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Seperti misalnya pembuatan kue ee tanam-tanam sayuran ee dalam lingkungan sekolah dalam pembelajaran bahasa Inggris misalnya materi Procedure anak-anak disuruh buat kue jadi harus menjelaskan bagaimana prosesnya ya tapi dia videokan itu di rumahnya dan hasilnya dibawah ke sekolah dengan melihat videonya. Jadi kue yang biasa anak-anak itu yang disuruh buat Kue Tradisional yang biasa seperti onde-onde, bandang-bandang yang ada nilai-nilai kearifan lokalnya.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Untuk materi song biasa juga kita lagu daerah kearifan lokal, yang biasa umum anak-anak dengar seperti wanua penrang rata-rata banyak anak-anak yang hafal itu. Tapi bagus juga kita angkat yang anti mainstream supaya anak-anak penasaran to apa artinya ini karena mungkin lagu yang anak-anak

tidak tahu bisa na tau toh, oh ternyata ada yang begini. Kalo saya kasi masuk maki wanua penrang dan salo saddang. Untuk materi narrative text bagus mi itu Bujung Lapakitta, artinya lokalnya menonjol toh dan anak- anak di sini sudah pernah dijadikan lomba video itu ceritanya tentang kearifan lokal yaitu Bujung Lapakitta. Bagus juga itu ceritanya kepahlawanan ini Lasinrang, tapi masuk ke biografi itu dan bisa juga masuk recount. Kalo yang saya ajarkan itu procedure cara pembuatan kan ada langkah-langkahnya. Bisa juga itu makanan tradisional masuk materi narrative text sejarahnya toh. Bisa juga masukkan nanti onde-onde. Sebenarnya kebiasaan orang bugis kaya beppa pintu nrupadan massorong itu adat-adat hindu bisa juga dimasukkan sebagai sekaligus pengenalan budaya juga, karena kalo dihubungkan dengan keagamaan itu akan bertentangan. Ada juga itu kebiasaannya orang dulu bikin dupa dibawah tangga pada saat malam jum'at. Tapi mulai menghilang mi semua itu. Ada juga itu orang bugis mau turun sawah sebagai permulaan mapanno sawah. Yang biasanya biki sokko dan pallise dari kelapa muda dan gula merah. Kalo explanation itu menjelaskan proses terjadinya sesuatu. Misal, gejala alam, dan keadaan sosial. Materi Proverbs bisa di masukkan ke ada pappaseng bagus juga itu karena berisi warekkada-warekkada toh. Supaya anak-anak juga tahu karya sastra itu.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Saya rasa cukup mi, jangan mi juga terlalu banyak.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Ya, ini sebenarnya penting juga karena saya liat ini baru aa sebagai pelengkap bagi siswa dan berbasis kearifan lokal yang kita dapatkan setiap hari toh jadi anak-anak mudah dapat dan mudah mengerti. Karena harus ada

memang ini kearifan lokal apalagi rancangan pembuatan RPP toh jadi anak-anak bisa lihat dan nikmati secara langsung, daripada ambil cerita dari luar seperti Aladin dan sebagainya, sementara di sini masih banyak.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Makmur  
**School** : SMA Negeri 1 Pinrang  
**Day/Date** : Tuesday, 21 of June 2022  
**No. Telp** : 0852-4231-0343

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Iya ada untuk kelas XI dan XII

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Kalo penerapannya dalam bentuk program belum ada.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Kalo untuk materi Song itu wanua penrang. Karena ini sudah bernuansa di dalam kabupaten sendirikan. Kemudian narrative text ini, landasan ini kalo cerita rakyat sesuai dengan kearifan lokal yang ada di kabupaten Pinrang. Misalnya mencari mitos-mitos yang ada disekitar kita toh misal paleteang kenapa disebut bulu paleteang, itukan ada sejarahnya kan seperti itu kan, misal lagi asal mula nama matiro sompe jadi anak-anak sendiri lebih tahu bagaimana kurang lebih ceritanya itu yah. Karena itukan tadi harus sesuai dengan kearifan lokal. Karena bagaimana selama ini buku-buku itu semua ceritanya dari luar seperti Malin Kundang, Tangkuban Perahu sudah umum itu. Kalo ini kita angkatan di kabupaten sendiri seperti Mattirobulu

secara... Tapi kalo saya anak-anak biasa yang ada yang mengerti apa itu Mattiro sompe artinya melihat apakah itu sudah datang ee orang yang pergi merantau. Kalo makanan tradisional itu yang seperti tadi onde, karasa yang dari daerah cempa. Untuk tokoh terkenal ada dua yang menarik diangkat di sini Petta Lasinrang dan Ambo Dalle. Ya, bagus semua mi ini yang kita susun materinya. Untuk makanan tradisional yang lebih essensial itu karasa. Karena kalo barongko sudah umum. Untuk permainan tradisional boleh mallogo/masallo ya bagus. Untuk adat kebiasaan boleh masuk deskriptif. Untuk materi explanation text bisa masuk kebiasaan. Analytical Exposition berisi bagaimana mempengaruhi orang, jangan sampai masuk di explanation atau deskriptif ini Baju Bodo. Kalo analytical kemungkinan yang bisa kita angkat itu apa namanya yah ee, kekerasan terhadap anak-anak atau tentang bagaimana menghindari Narkoba. Kalo misalkita angkat baju bodo di situ saya rasa kurang tepat. Kalo baju bodo lebih ke deskriptif.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Saya rasa Cukup mi tinggal kita kembangkan mami.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Kalo artinya kita berbicara soal suplemen artinya penambahan atau pelengkap itu lebih bagus sebenarnya. Karena ada semacam beberapa variasi yang bisa dilakukan untuk pengembangan bahasa Inggris. Itu salah satu variasi. Pembelajaran bahasa Inggris itu memang perlu berbagai variasi, model-model, dan metode-metode memang perlu memang. Kalo hanya one method saja kita anak-anak kurang termotivasi, kalo sudah banyak macam-macam bentuk gamenya, brainstormingnya itu kan suplemen-suplemen dalam pembelajaran, artinya bagaimana supaya anak-anak itu ee segar, bagaimana

mereka lebih bisa termotivasi yah. Jadi penting sekali yang penting sesuai dengan kaidah atau materi yang ada toh.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Muhammad Zaif  
**School** : SMA Negeri 1 Pinrang  
**Day/Date** : Tuesday, 21 of June 2022  
**No. Telp** : 0852-9987-9118

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Untuk tahun ini kelas XI dan XII itu ada.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Kalo jenisnya ini proyek toh jadi di sini ada nilai-nilai kearifan lokal tapi ini baru rencana. Dan semester ini sudah mulai diintegrasikan dan sudah terprogram mi ini.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Kalo saya materi song itu lagu mappadendang saya kira bagus juga ini. Karena kalo ini sudah menghilang di masyarakat Mappadendang ini. Kan dulu biasanya setiap tahun sudah panen besar itu adakan ini. Saya liat sekarang sudah jarang terjadi seperti ini. Dan kita mau buka kembali itu, kita mau kasi bangkit kembali kepada anak-anak acara seperti ini toh Mappadendang. Dan jarang yang tau mi cara-cara melakukan mappadendang ini. Jadi kalo lagu saya lebih ke wanua penrang dan mappadendang. Kalo materi narrative text boleh masuk cerita rakyat dan makanan tradisional boleh



onde-onde. Materi narrative, procedure dan deskriptif juga di ajarkan tapi kalo deskriptif ada di materi kelas X. Kalo Mappadendnag boleh masuk deskriptif text menggambarkan cara Mappadendang. Ada juga itu adat mappalette bola atau mappakinra bola?kalo di pinrang itu Mappakinra Bola. Kalo materi provers bisa ditemukan di kelas XI. Ada mappaseng to riolo. Kalo ada pappaseng itu bahasa sastra, bahasa to riolo.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Sebenarnya yang kita sediakan ini sudah lengkap mi. Silahkan kembangkan nak.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Ya, itu penting. Untuk sampai sekarang belum ada tentang itu toh membahas seperti itu. Jadi kalo mau di bentuk berbasis kearifan lokal nanti diterjemahkan dalam bahasa Inggris yah. Bagus itu karena kita kan pentingnya disamping kita mempelajari budaya dan bahasa daerah kita juga bisa tahu bahasa Asing yang biasa di pake di seluruh Indonesia bahkan di nusantara ini.

**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Rostina  
**School** : SMA Negeri 9 Pinrang  
**Day/Date** : Wednesday, 22 of June 2022  
**No. Telp** : 0852-9987-9118

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Untuk tahun pelajaran ini di Bahasa Inggris belum ada.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Tapi kita sudah ada rencana untuk mengimplementasikan kurikulum baru yakni kurikulum merdeka di tahun selanjutnya InshaAllah tetap kami adakan.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Untuk materi song kebetulan ada di semua jenjang yah untuk kurikulum 2013. Kalo saya aplikasikan selama ini lagu yang saya pilih itu artinya lagu-lagu yang memang dia lagu dari luar. Artinya selain untuk kemampuan speakingnya anak-anak artinya mereka dari lagu itu mereka belajar untuk mengucapkan kata dengan sesuai dengan dialek mereka yah. Ya tapi untuk yang lagu-lagu daerah itu belum. Kalo saya pikir kalo diterjemahkan atau dialih bahasakan nanti ke dalam bahasa Inggris akan lebih menarik. Karena sedikit berbeda. Ini akan sangat menarik bagi siswa

artinyakan mereka sudah tau makna lagu ini karena memang bahasa mereka. Kalo diterjemahkan lagi bertambah lagi pengetahuannya mereka. Kalo narativenya saya sudah aplikasikan kemarin saya pilih cerita tentang Parakang dan Nene Pakande. Jadi kembali lagi Kalo saya untuk Lagu saya pilih yang ada kata Pinrangnya. karena artinya lebih spesifiklah kalo mappadendang biasanya lebih ke umum. Biasanya yang mappadendang itu leumpang ke bawah di iya. Kalo di daerah cempa ini jarang dilakukan. Kalo saya ke wanua penrang. Kalo materi narrative text saya ajarkan di kelas XII tapi kayanya semua jenjang juga ada. Kalo saya di daerah benteng biasanya saya dengar itu Parakang. Kalo saya paling sering dengar parakang itu berasal dari daerah-daerah benteng ke sana. Kalo cerita dari orang tua terdahulu memang ada keturunannya artinya kalo sudah datang itu kepala dan bagian isi perutnya dan badannya itu stay. Wallahuallam. Kalo makanan bisa masuk procedure saja ini pembahasan Palekko. Bisa juga narrative kalo diceritakan sejarahnya seperti itu kan. Biography yah bisa masuk recount text. Kalo saya masuk mi itu Ambo dalle dan petta lasinrang. Kalo permainan tradisional, kalo di daerah ku itu yang biasa dilakukan kompetisi itu Maggasing yang dari kayu itu bundar-bundar. Kalo daerah cempa ini itu karasa yah, kalo saya dengar karasa itu kan terdiri dari tepung yang berbentuk benang-benang kemudian tidak pernah putus dan artinya itu supaya pernikahannya langgeng. Deskriptif itu dikelas dua kaya y, kalo pembahasan materi ini lebih ke tempat wisata dengan benda. Kalo tempat bersejarah bisa kita tambahkan bendungan benteng. Kalo sejarahnya nda terlalu saya paham dan nda bisa dijadikan patokan karena dari nenek-nenek ji juga jadi begitulah hehe, artinya sulit dicerna oleh logika. Selanjutnya ada materi explanation text karena masuk di culture. kalo mappalette bola iyya. Jadi kalo lebih ke mappalette bola. Kalo materi proverb itu biasanya masuk di review. Tapi memang dia tidak spesifikasi materinya. Dia masuk ke unsur kebahasaannya. Jadi kami jelaskan secara sekilas saja. Ada pappaseng itu toh dan penting itu dan menarik juga menurut saya, karena

anak-anak sulit memahami seperti itu kalo dibahasa bugiskan mereka langsung paham. Sebenarnya masuk baju traisional ke analytical exposition sepanjang bukan cuman bentuknya yang kita deskripsikan, karena ini kan analytical berarti *use-nya* juga. Kapan kira-kira digunakan baju bodo itu acara-acara apa mungkin nanti bisa ditambahkan dan kalo analikal ekposisi nanti diendingnya itu ada usenya. Jadi bisa tidak saya tambahkan ini teks kembarannya sedikit ji perbedaannya ada penekanannya melalui hortatory explanation. Jadi bagus kalo ada penekanan di endingnya bahwa baju bodo penting di gunakan. Jadi kalo nanda masukkan dibuku kita kasi satu bab mi.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Nothing, I think that's all

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Kalo menurut saya untuk sekarang ini memang anak-anak perlu diberikan seperti itu nanda kan. Persoalannya mereka itu cenderung untuk itu artinya mereka harus diperkenalkan kembali dengan apa-apa yang ada di daerah mereka sendiri. Mungkin namanya mereka masih ingat tapi sumber bagaimana usenya mereka belum tahu.

**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** :Tuna  
**Work** : Housewife  
**Day/Date** : Monday, 13 June 2022  
**No. Telp** : 0853-9949-5190

**1. Researcher:**

**Can you mention and explain about Bugis Local wisdom that has begun to disappear in society and is important for students to learn?**

Informan: Yang pertama itu Beppa Pitu Nrupa jadi harus tujuh macam kue yang mau dibaca. Tujuannya itu biasanya diadakan ketika orang memasuki rumah baru, dimana tujuannya untuk berdoa agar diberi kesehatan bagi si pemilik rumah. Adapun isi dari Beppa pitu nrupa itu kue-kue bugis seperti Curu-curu Teme, Onde-Onde, Oto-Oto, Apang, Buah Sappang yang mirip jalangkote, sawalla, intinya kue-kue dari tepung-tepungan. Nah kalo Posi' Bola bagian dari rumah kan, itu artinya pusat rumah. Adapun pembagian-pembagiannya itu ketika melakukan ritual ini adalah memotong ayam putih untuk Maulid, ayam hitam tempat di letakkannya rumah atau tanah kalo bahasa ta kolong rumah, kalau ayam bulu kau' itu bagian rumah untuk dapur. Jadi semua bagian rumah itu ada semua bagiannya sehingga kita terhindar dari marabahaya dan orang-orang yang tinggal di rumah tersebut sehat-sehat semua. Jadi setelah itu, baca doa kemudian selesai. Kalo Massorong itu tujuannya untuk orang terdahulu istilahnya itu ammanarang atau dalam bahasa Indonesianya itu keturunan dan wajib dilakukan bagi keturunannya. Dan kalo misal kita tidak mengerjakannya akan datang hal mara bahaya, kita tidak akan disehatkan, jadi intinya untuk kesehatan semua itu nak anu terdahulu. Tapi kalo anak-anak jaman sekarang yang tinggi sekolahnya hal-hal seperti akan di

bid'ah kan dan menganggap ini tidak ada gunanya. Karena hal seperti ini tidak bisa dipungkiri karena telah ada sejak dahulu. Tapi kalo kita dikena dampak dari itu wallahuallam semoga tidak. Dan pergi orang pintar atau dukun, karena hal ini yang kamu tinggalkan karena hal seperti kalian percaya sebelumnya dan hal ini bersandar kepada Allah dan kamu juga berpikir bahwa oh iya saya tidak lakukan mi hal seperti ini.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Nur Fadillah  
**School** : SMA Negeri 4 Pinrang  
**Day/Date** : Saturday, 16 of June 2022  
**No. Telp** : 0852-4258-2672

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Belum ada kak

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: -

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Kalo materi song itu kak ada di kelas X. Kalo saya Mappadendang juga sangat menarik karena itu turun temurun lagunya dan ada juga kearifan lokalnya itu kak. Kalo materi narrative teks juga bagus itu kak cerita rakyat Bujung Lapakitta itu yang ada sumurnya kak di Alitta. Itu toh kak, banyak orang nda percaya tapi sebenarnya memang nyata itu Bujung Lapakitta yang ada terdiri dari tujuh. Kan ada juga kerajaan dulu di masa lampau dan itu memang ada tapi sekarang itu sudah kuno dan dipenuhi semak-semak. Karena keluarga ku pernah ke situ. Di sana itu hutan dan ada rumah-rumahnya berjejeran. Dan airnya di situ bersih dan jernih, bisa dipakai mandi bahkan minum dan itu diambil obat juga kak. Karena banyak orang nda percaya toh

kak, tapi sebenarnya memang ada itu kak kerajaan yang tujuh bidadari yang pernah itu ke sana kak. Dan ada ranting di situ kak, dan na simpan selendangnya kemudian di ambil dan itu masih ada sampai sekarang itu ranting kak dengan potongan kainnya. Banyak orang mengatakan itu mitos tapi dibuktikan di sana memang ada, Untuk materi recount text bisa kita masukkan Ambo Dalle. Karena masih kurang wawasannya orang tentang ini. Kalo permainan tradisional itu kak waktu kecil ikut-ikut saja ternyata Massallo pale namanya itu. Kalo makanan tradisional itu kak banyak yang adakearifan lokalnya itu seperti jompo-jompo. Untuk materi deskriptive text bisa angkat adat kebiasaan juga kak kaya Mappadendang karena pernah ada acara keluarga ku dan ambil Mappadendang. Karena lebih seru kak karena banyak yang menonton karena kalo orang kota biasa ji nabilang kak, tapi kalo orang sini lebih menarik na liat. Selanjutnya materi proverbs itu kak materi kelas 2 bagus juga itu kita angkat materi ada pappaseng yang seperti kita bilang karena mappangaja to riolo. Jadi kalo mau kita masukkan lebih bagus kak karena lebih menarik itu.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Cukup mi kak, Itu ji mungkin.

**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Penting kak, kalo bilang ki tidak penting kan ini buku. Kita bisa ambil pelajaran di situ dan menambah wawasan ta juga.



**Transcript of Interview**  
**Direct Study of English Supplement Book Based on Bugis Local**  
**Wisdom**  
**Tahun 2021/2022**

**Name of The Teacher** : Eka Yuni Sartika  
**School** : SMA Negeri 2 Pinrang  
**Day/Date** : Tuesday, 14 of June 2022  
**No. Telp** : -

**1. Researcher:**

**Are there lessons in school about the values of Bugis Local wisdom or related with it?**

Informan: Ada kak.

**2. Researcher:**

**How is the application of Local Wisdom Bugis values in the school environment?**

Informan: Kalo di sekolah ini ada Muatan Lokal kak yakni Bahasa Daerah.

**3. Researcher:**

**What are the Values exist in Bugis Local Wisdom that can be used as topics in an English Supplement Book?**

Informan: Kalo materi lagu daerah yang mungkin bisa dimasukkan ke materi song itu bagusnya Mappadandang. Kan sekarang itu kak yang di pelajari itu Tradisi Mappadandang dikelas jadi mungkin bagus juga kita pelajari lagunya seperti itu. Kalo kue tradisional itu kak yang dibuat di sekolah itu dodol salad. Kalo saya kak Karasa mungkin bisa karena ada nilai-nilainya. Narrative text itu kak cerita masa lampau dih bisa masukkan cerita rakyat. Tapi kalo saya kak kurang tau ka tentang cerita rakyat yang ada di pinrang khususnya.

**4. Researcher:**

**Is it from some bugis local wisdom values that I provide, is there anything you want to add or subtract?**

Informan: Cukup mi kak, Itu ji mungkin.

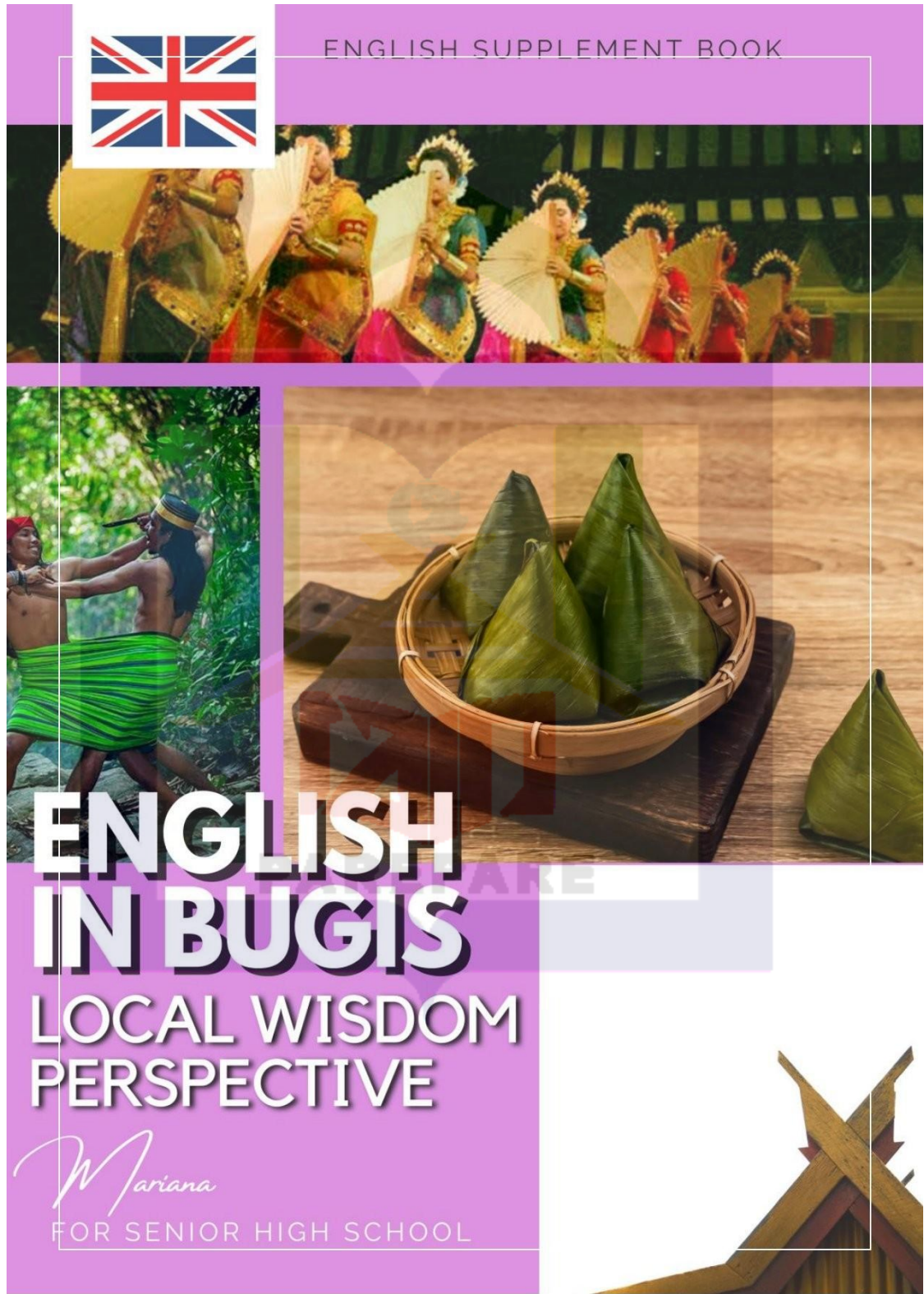
**5. Researcher:**

**According to you, Is this English supplement book based on Bugis local wisdom important?**

Informan: Penting sih kak, karena dengan buku seperti kan jarang dan kalo memang buku ini nanti ada, banyak ilmu yang bisa didapat dapat mi juga ilmu budayanya dan dapat mi juga ilmu bahasa inggrisnya seperti itu.



Appendix 9: An English Supplement Book



**English Supplement Book  
Based on Bugis Local Wisdom  
for Senior High School**



By  
Mariana

**ENGLISH EDUCATION PROGRAM  
TARBIYAH FACULTY  
STATE ISLAMIC RELIGION INSTITUTE  
PAREPARE**

**2022**

## **English Supplement Book Based on Bugis Local Wisdom for Senior High School**

Title : English Perspective Bugis Local Wisdom

Writer : Mariana

No. Reg : 18.1300.051

Information : English Education Program  
Tarbiyah Faculty  
State Islamic Institute of Parepare

Year : 2022

Supervisor : 1. Mujahidah, M.Pd  
2. Wahyu Hidayat, P.HD

### **Book Size:**

This book is compiled and designed by the Author

Using *Microsoft Publisher 2007*

## Preface

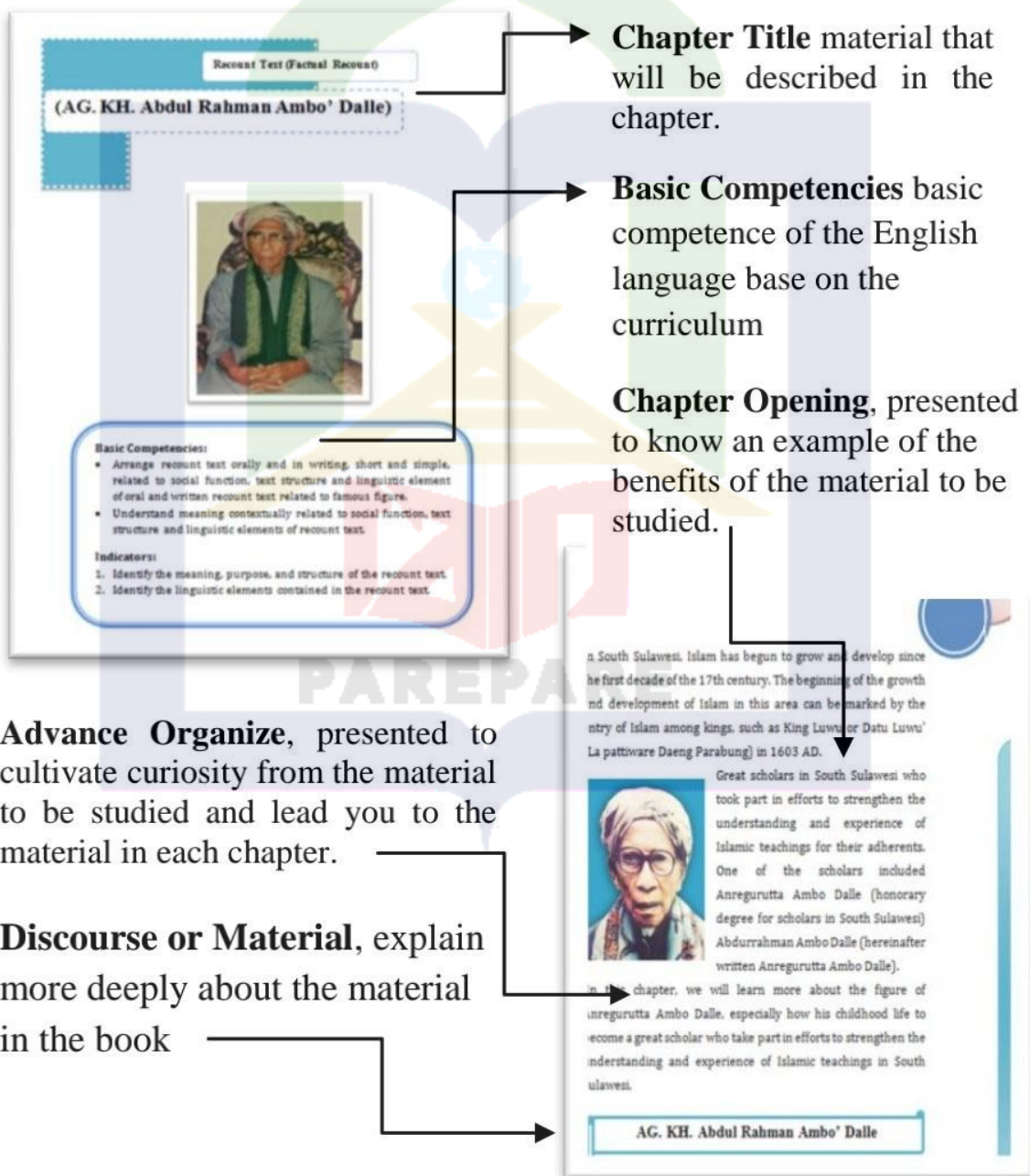
*Bismillahirrahmanirrahim*

All praises to Allah SWT who has given His mercy and guidance so that the supplement book entitled "English Perspective Bugis Local Wisdom" can be solved. Sholawat and salam may always be given upon the Prophet Muhammad Shalallahu 'alaihi wasallam (peace be upon him), who by Allah's permission has succeeded in guiding mankind out of the dark to a time rich in science and technology as it is today.

This English supplement book was compiled and developed to complete the thesis task entitled "Development of an English Supplement Book Based on Bugis Local Wisdom". This task then resulted in a book that was rated in quality by some experts. The book contains some of Bugis local wisdom and is reviewed from an English perspective.


## Reader's Guide

The scope of learning materials in this book are presented systematically, communicatively, and integratively. This book is compiled with a discussion of English material that is integrated with local wisdom. This book is also equipped with pictures and explanations of the material to be studied in the chapter. For more details pay attention to the following reader instructions:



Recount Text (Factual Recount)

(AG. KH. Abdul Rahman Ambo' Dalle)




**Basic Competencies:**

- Arrange recount text orally and in writing, short and simple, related to social function, text structure and linguistic element of oral and written recount text related to famous figure.
- Understand meaning contextually related to social function, text structure and linguistic elements of recount text.

**Indicators:**

1. Identify the meaning, purpose, and structure of the recount text.
2. Identify the linguistic elements contained in the recount text.

in South Sulawesi, Islam has begun to grow and develop since the first decade of the 17th century. The beginning of the growth and development of Islam in this area can be marked by the entry of Islam among kings, such as King Luwu' or Datu Luwu' (La pattiware Daeng Parabung) in 1603 AD.



Great scholars in South Sulawesi who took part in efforts to strengthen the understanding and experience of Islamic teachings for their adherents. One of the scholars included Anregurutta Ambo Dalle (honorary degree for scholars in South Sulawesi) Abdurrahman Ambo Dalle (hereinafter written Anregurutta Ambo Dalle).

In this chapter, we will learn more about the figure of Anregurutta Ambo Dalle, especially how his childhood life to become a great scholar who take part in efforts to strengthen the understanding and experience of Islamic teachings in South Sulawesi.

AG. KH. Abdul Rahman Ambo' Dalle



**LET'S DO**

1. Why Puang Aco asked Anregurutta Ambo Dalle to teach his friends?
2. Why Arung Masea Wajo decided to hold a direct review of Gurutta H As'ad's place of study? What did they do there?

**High Order Thinking**, present several questions to improve the ability to think critically in receiving various types of information, thinking creatively in solving a problem

**Quote**, presented to increase student motivation in studying.

*Practice Makes Perfect* 8

**Glosarium Box**, for readers can easily find the meaning of words that they don't know

capital of Wajo Regency. His father was named Puang Ngati daeng Patobo, and his mother was named Puang Candara Dewa (Pung Cendaha). Daeng Patobo, his father, named him Ambo Dalle.



kompasiana.com/andi28  
Tempe Lake

Ambo meant father, while Dalle, meant sustenance. In the hope that his son would bring about a change of fate not only for his family, but also the community. It could be seen from the persistence of them overseeing the education of Anregurutta Ambo Dalle.

Anregurutta Ambo Dalle's childhood was spent on spiritual activities with spiritual deepening. In addition to his parents, I Midi (her aunt) taught Anregurutta Ambo Dalle. To more fluently read the Qur'an, Anregurutta Ambo Dalle

*Anregurutta means a cultural professor, not an academic degree, who has scientific recognition and morals that deserve to be trusted*



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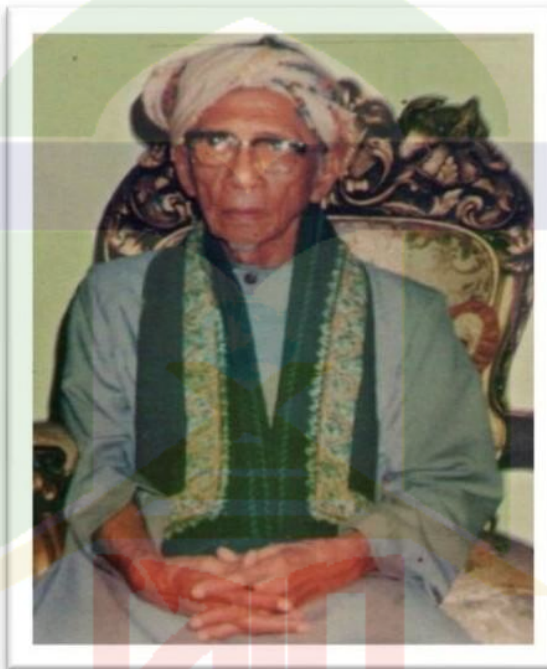
1. Recount Text
  - Famous Figure (AG.KH. Abdul Rahman Ambo' Dalle)
2. Song
  - Traditional Song (Mappadendang)
3. Narrative Text
  - Folklore (Bujung Lapakitta)
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**About the Writer**

**Bibliography**

## Recount Text (Factual Recount)

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In South Sulawesi, Islam has begun to grow and develop since the first decade of the 17th century. The beginning of the growth and development of Islam in this area can be marked by the entry of Islam among kings, such as King Luwu or Datu Luwu' (La Pattiware Daeng Parabung) in 1603 AD.



Great scholars in South Sulawesi took part in efforts to strengthen the understanding and experience of Islamic teachings for their adherents. The scholars included Anregurutta Ambo Dalle (honorary degree for scholars in South Sulawesi) and Abdurrahman Ambo Dalle (hereinafter written Anregurutta Ambo Dalle).

In this chapter, we will learn more about the figure of Anregurutta Ambo Dalle, especially how his childhood life to become a great scholar who taken a part in efforts to strengthen the understanding and experience of Islamic teachings in South Sulawesi.

### **AG. KH. Abdul Rahman Ambo' Dalle**

Anregurutta Ambo Dalle was born in 1900. He grew up in a village located east of the shores of Tempe lake, UjungE Village, Tanah-Sitolo District, seven kilometers north of Sengkang, capital of

Wajo Regency. His father was named Puang Ngati daeng Patobo, and his mother was named Puang Candara Dewa (Pung Cendaha). Daeng Patobo, his father, named him Ambo Dalle.



Ambo meant father, while Dalle meant sustenance. In the hope that his son would bring about a change of fate not only for his family but also for the community. It could be seen from their

*Anregurutta means a cultural professor, not an academic degree, who has scientific recognition and morals that deserve to be trusted*

persistence in overseeing the education's Anregurutta Ambo Dalle.

Anregurutta Ambo Dalle's childhood was spent in spiritual activities with spiritual deepening. In addition to his parents, I Midi (her aunt) taught Anregurutta Ambo Dalle. To more fluently read the Qur'an, Anregurutta Ambo Dalle learned tajwid *masara' baca* from grandfather, Puang Caco. Imam of the Mosque in UjungE Village. Anregurutta Ambo Dalle's Quran readings admitted very well, so he got a task from his grandfather to teach his friends.

Along with the need for the development of intellect, then Anregurutta entered formal education. Anregurutta Ambo Dalle began his formal education at Volk School (People's School) Sengkang and non-formally took a Dutch course in the afternoon at HIS Sengkang.

*Volkschool is School for indigenous children living in village and study for two*

To expand the horizons of science, especially the insights of modernity, Anregurutta Ambo Dalle left Wajo for Makassar and entered the Islamic Company Teacher school led by H.O.S Cokroaminoto. That was where Anregurutta Ambo Dalle got a way of learning and teaching with a new methodology, namely the classical system, not the halaqah system.

After graduated from the Makassar Islamic Company Teacher school, Anregurutta Ambo Dalle returned to Wajo and continued his formal education at the Dar-Ulum Sengkang School led by sayyid Muhammad al-Ahdaliy. In addition, Anregurutta studied non-formally to H. Syamsudin, Sheikh H. Ambo Manne, Sheikh Rashid, Sayyid Mahmud al-Jawad, Sayyid Abdullah Dahlan, Sayyid Hasan al-Yamaniy, and Shaykh Muhammad As'ad, all of alumni of Mecca.

While focusing on learning, Anregurutta Ambo Dalle did not abandon his habits and passion for sports activities, especially football. His comrades-in-arms nicknamed him "The Deer" because he ran fast when chasing. In his team, Anregurutta Ambo Dalle could occupy positions anywhere.

One of Anregurutta Ambo Dalle's teachers, Muhammad As'ad Al Bugisi known as Gurutta Puang Aji Sade, once verbally tested his students, including Ambo Dalle. It turned out that Ambo Dalle's answer was considered the most precise and correct. So from

then on, he was appointed as an assistant and began researching teaching careers and intensely pursuing the world of education.

Because of the cooperation between Gurutta H As'ad and Ambo Dalle, the study was advanced. That was heard in the ears of King Wajo at that time, Arung Matoa Wajo. Arung Matoa Wajo decided to hold a direct review of Gurutta H As'ad's place of study. During his visit, King Wajo requested that Gurutta H As'ad open a madrasa whose entire cost was born by the local government. Where the institution is named Al-Madrasah al-Arabiyah al-Islamiyah (abbreviated MAI) Sengkang. The coat of arms was created by Ambo Dalle with the approval of Gurutta H As'ad bin Abdul Rashid and other scholars. In a short time, the popularity of MAI Sengkang with its modern education system (madrasah system) attracted people from various regions.

Furthermore, with the teacher's permission, Ambo Dalle moved and established MAI in Mangkoso on 29 Shawwal 1356 H or 21 December 1938. From then on, he had the honor of the community with the title gurutta Ambo Dalle. MAI Mankoso will be the forerunner of the birth of a religious education organization called Darul Da'wah Wal Irsyad (DDI). Meanwhile, after the death of Gurutta H As'ad, MAI Sengkang was renamed Madrasah As'adiyah.

Because of the support and sympathy of the Mangkoso government and community, the growth and development of madrasah led by Ambo Dalle were very rapid. That was evidenced by the many requests from outside the region to open a branch of

MAI Mangkoso. As a result of the request, MAI Mangkoso branches were opened in various regions such as Sulawesi, Kalimantan, and Maluku. His total devotion and fair leadership inherent in the souls of his disciples and lovers, it would be difficult to find a clerical figure like him in his struggle in upheld religious shirk.

The way to know about Anregurutta Ambo Dalle's intellectual and intelligence could be seen from some of his works such as in the field of Faith, one of which is *Al-Risalah al-bahayyah fi al-aqaa'id al islamiyyah*, in the field of Shariah, one of which is *Murshid al-Tullah*, in the field of Akhlak, namely *Al-Mukhbat al-mardiyyah*, in the field of Language Arab, namely *Sullam al-Lughah*, in the field of history, namely *Al-dabit a;-Jaliyyi*, and other works such as *Sulo Matappa* (1927) using Bugis language. That was about the events of Isra' Mi'raj and his wisdom.

Anregurutta Ambo Dalle was buried in DDI Mangkoso Boarding School (near the Mosque) on Saturday, November 30, 1996, after dzuhr prayers. The departure of Anregurutta Ambo Dalle before Allah, of course, not only made her children lose a father but also made Muslims, especially in South Sulawesi lose a great cleric who was seen as able to fight against the trials and challenges of life. To maintain the pure teachings of Islam and tried to improve the quality of religious education, especially in South Sulawesi through the Darul Da'wah Wal Irsyad (DDI) organization.



## GENERIC STRUCTURE OF THE RECOUNT TEXT

1. **Orientation** is the first structure contains information about the character, the scene, and when the incident happens so that the readers understand the storyline.

Example:

*Anregurutta Ambo Dalle was born in 1900. He grew up in a village located east of the shores of Tempe lake, UjungE Village, Tanah-Sitolo District, seven kilometers north of the Sengkang the capital of Wajo Regency.*

2. **Series of Events** is part of the content of the text that contains a series of sequential events experienced by the author

Example:

*Anregurutta Ambo Dalle's childhood was spent in spiritual activities with spiritual deepening...*

*Along with the need for the development of a more established intellect, Anregurutta then entered formal education...*

3. **Reorientation** is a closing text that contains a conclusion message, impressions, and feelings of the author on the events experienced

**Example:**

*Anregurutta Ambo Dalle was buried in DDI Mangkoso Boarding School (near the Mosque) on Saturday, November 30, 1996, after dzuhr prayers. The departure of Anregurutta Ambo Dalle before Allah, of course, not only made her children lose a father, but also made Muslims especially in South Sulawesi lose a great cleric who was seen as able to fight against the trials and challenges of life.*



## LET'S DO

1. Why did Puang Aco ask Anregurutta Ambo Dalle to teach his friends?
2. Why did Arung Matoa Wajo decide to hold a direct review of Gurutta H As'ad's place of study? What did they do there?



Song (Traditional Song)

# MAPPADENDANG



## Basic Competencies:

- Understand the social function and linguistic elements of song lyrics related to teenager life.
- Understand meanings related to the social function and linguistic elements contextually the lyrics of songs related to teenager life.

## Indicators:

- Identify linguistic elements of song lyrics related to teenager life.
- Understand the meaning or moral value in song lyrics related to teenager life.

Regional literature is a form of archipelago diversity that needs to be maintained. Regional literature is oral in a form that is spread by word of mouth so it has a great chance of extinction if the owner of the literature does not seek to maintain it. One type of folk literature is a folk song.

Folk song is a powerful tool of history, customs, and tradition from one generation to the next. However, teenagers' understanding of folk song is low because now folk song feels foreign to teenagers. We can see from their tendency toward Pop songs rather than Folk songs.

Furthermore, folk song is a piece of knowledge without understanding. Therefore, innovative efforts are needed so that teenagers can understand the meaning of the folk song. One type of folk song is The Bugis song.

**Mappadendang** means Bugis  
Traditional Harvest Festival from  
South-Sulawesi

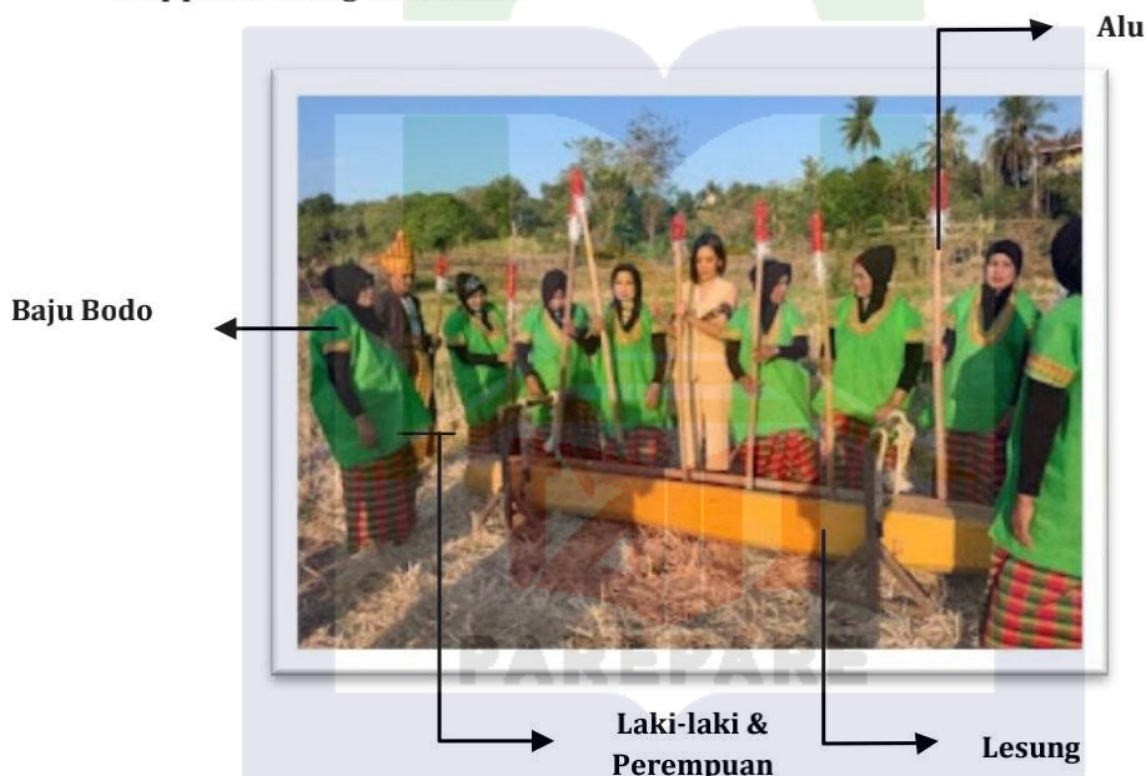
One of the songs that attracts attention is song called Mappadendang. There are two songs with the same title but different creators, namely Mappadendang song created by Abdullah Alamudi and Mappadendang by Andi Siti Nurhani Sapada. Although distinct creators, they have the same meaning.

The song of Mappadendang reflects the tradition of Mappadendang (Rice Harvest Party of the Buginese).

Unfortunately, this culture in some regions of Sulawesi is extinct. Only a few specific areas maintain it.

The meaning is to describe the life of the Buginese during the rice harvest. When harvesting rice, people will cooperate tirelessly. After that, they carried out Mappadendang activity in addition to being enjoyed by themselves.

Here are some of the main components in Mappadendang activities:



In this chapter, we will learn more about the song lyrics of Mappadendang and understand the meaning or moral value in song lyrics. Here is the Mappadendang song created by Abdullah Alamudi.

## Mappadendang

Narekko laoki ri Sulawesi  
(apabila Anda berkunjung ke Sulawesi)  
**when you visit Sulawesi**

Lolang-lolakki ri tana Ogi  
(jalan-jalanlah ke tanah Bugis)  
**take a walk to the Bugis land**

Leppang mabbenni-benni  
(mampir bermalam (beberapa hari))  
**stop by overnight (several days)**

Pirasai ase banda malunrae  
(merasakan gurihnya padi banda)  
**taste the savory of banda rice**

Parepare mana mita  
(di Sulawesi saya melihat)  
**In Sulawesi, I saw**

Bombang silacu-lacu  
(ombak berkejar-kejaran)  
**the waves are chasing**

Aganna lacu-lacu  
(apa yang berkejar-kejaran)  
**what's chasing**

Lopi pallureng berre  
(perahu pengangkut beras)  
**rice transport boat**

Dendang alani dendang  
(dendang dan berdendang)  
**sing and sing**

Dendang mappadendang  
( *dendang berdendang* )  
***sing and singing***

Mappadendangni ana Ogie  
( *berdendanglah anak Bugis* )  
***sing the Buginese***

Pirasai nyamengna  
( *merasakan serunya* )  
***feel the fun***

Nyamengna aresona  
( *nikmatnya hasilnya* )  
***enjoying the result***

Ri Sulawesi mana mita  
( *di Sulawesi saya melihat* )  
***In Sulawesi, I saw***

Galung temmakaloang  
( *sawah yang sangat luas* )  
***a wide rice field***

Paggalungna makaroa  
( *petaninya yang begitu ramai* )  
***The farmers are so crowded***

Pole tasseddi kampong  
( *berasal dari berbagai kampong* )  
***coming from several villages***

Massumange tongeng waseng ana Ogie  
( *betapa bersemangatnya anak Bugis* )  
***how excited the Buginese***

Majjijireng marenggala pole tasseddi kampong  
( *berjejeran memanen dari berbagai kampong* )  
***lined up for harvesting from various villages***

Dendang ala ridendang  
(*dendang mari berdendang*)  
**sing and sing**

Dendang mappadendang  
(*dendang berdendang*)  
**sing and singing**

Mappadendangni ana Ogie  
(*berdendanglah anak Bugis*)  
**sing the Buginese**

Pirasai nyamengna  
(*merasakan nikmatnya*)  
**feel the fun**

Nyamengna aresona  
(*nikmatnya hasilnya*)  
**enjoying the result**

Amo pole bosie  
(*walau datang hujan*)  
**even if it is rain**

Amo pole pellae  
(*walau datang panas*)  
**even if it is hot**

Mattunru-tunru toto  
(*sangat bersunggu-sungguh*)  
**very serious**

Sappai atuongenna  
(*mencari penghidupan*)  
**looking for a living**

Ase banda malunrae  
(*padi banda yang gurih*)  
**savory banda rice**

Rilureng lao daerah  
(diangkut menuju daerah)  
***transported to the area***

Ribawai ri wanuae  
((padi) dibawah ke kampung)  
***brought it to the village***

Wanua kurangge berrena  
(kampung yang kekurangan beras)  
***a village that lacks rice***





## The Meaning of Verses In The Song

- ✚ **1st verse**  
The song shows the songwriter wanted to introduce to the audience that Sulawesi has a Bugis area that produces savory Banda rice.
- ✚ **2nd verse**  
Describes the geographical location of Pare-Pare, which is near the sea. By sea, people transport rice outside the area.
- ✚ **3rd verse and 6th verse**  
Describes the expression of the Buginese's sense of pleasure for being able to enjoy their hard work.
- ✚ **4th verse**  
Illustrates in Sulawesi there is a large expanse of rice fields and there are also many workers.
- ✚ **5th verse**  
Illustrates the spirit and cooperation of the Bugis community in farming rice fields.
- ✚ **7th verse**  
Describes the hard work of the Bugis people who are determined in their search for a living. The livelihood guided here is the result that will be obtained from working in the rice fields.
- ✚ **8th verse**  
Illustrates rice from paddy fields will later be sold to areas that lack of rice.

## Vocabularies

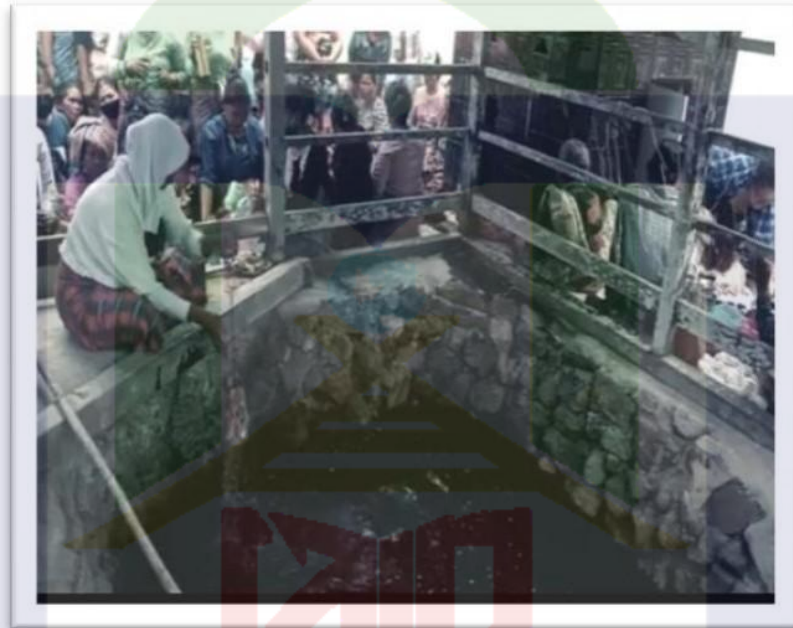
<i>Visit (v)</i> 'vizit	: م م ا	<i>Wide (adj)</i> wīd	: و م ا م
<i>Walk (v)</i> wōk	: م ا م	<i>See (v)</i> sē	: ؤ ا
<i>Rice (n)</i> rīs	: م ا و	<i>Rain(n)</i> rān	: ر ا و
<i>Wave(n)</i> wāv	: ر ا ف	<i>Village(n)</i> 'vilij	: م ا م
<i>Sing (v)</i> siNG	: س ن غ و و	<i>Taste (n)</i> tāst	: ن ا و ا

## Let's Do

1. What is the meaning of the traditional Mappadendang ceremony?
2. What is the uniqueness and meaning of the mappadendang song?

Narrative Text (Folklore)

## BUJUNG LAPAKITTA



### Basic Competencies:

- Differentiate contextual meaning related to the function, text structure, and linguistic elements of several oral and written Narrative texts by giving and asking for information related to folk legends based on the context.

### Indicators:

- Understanding contextual meaning related to social functions, text structure, and linguistic elements of simple oral and written narrative texts related to folk legends.

Bujung Lapakkita or Manurung well is located in Alitta village, Mattiro Bulu district, and Pinrang regency. It has been around 1960. It is located about 7 kilometers from the Pinrang-Makassar main road.



As said this well is where We Bungko bathed, an angel who was cleansed by king Alitta named La Massora and later had a son named La Baso. The angel is the youngest of the seven angels who have taken a bath in the "*Bujung Pitue*." In Bugis, *Bungko* means Youngest.

The existence of Bujung Lapakkita is because of the angel's request to make it well because, at that time when La Massora brought it from Bujung Pitue to the kingdom of Alitta, the people crowded and wanted to see closely the beautiful face of the angel, which is why this village is called Lapakkita, derived from the word *Makkita* which means to see.

*Manurung means the man who comes down from the sky*

Manurung Lapakitta well has been considered and respected by the village community as a place of a traditional heritage that must be

guarded properly. Because people believe that it is kept away from harm, trouble, and helps one's life. But that's just a belief held by the local community.

In this chapter, we will learn more about the story of Bujung Lapakitta. Here the Bujung Lapakitta story is adapted from the Lontara Kingdom of Alitta.

### **Bujung Lapakitta / Bujung Manurung**

There was a king named La Massora. He was the king of the Kingdom of Alitta. He has personal advisors as well as a confidant and has been regarded as his uncle. His uncle liked to entangle partridge. Once precisely Friday when the sun was overhead, in the forest the uncle was waiting for his trapped chicken while waiting under a tree.

Suddenly, the uncle heard the sound of female jokes and interspersed with the barking of a dog. Because of his curiosity, the uncle finally decided to approach the direction of the coming of these voices. How surprised he was when he saw seven angels bathing in seven wells while playing with a dog that was familiar to him.

The dog was the king's favorite dog La Massora. Several times he robbed his hand to make sure what he saw was true or just a dream. After being sure of what he saw, he directly went to Alitta to report what he had just seen.

Arriving at Alitta he met King La Massora and told him what he had seen in the forest.

"Forgive the King, I must disturb the King's rest time," said the uncle.

"What's the matter with the uncle's desire to dare to disturb my rest?" Ask the king.

"When I am in the forest just now, I see the king's beloved dog playing with seven angels who are bathing in seven wells" the uncle began to explain.

"Are you sure what you have seen?" Ask the king in disbelief.

"I dare to swear the king, if indeed what I say is a lie, I am ready to be beheaded or hanged" the uncle's promise.

"Because you are a person I trust so much that whatever you say I will believe but remember if I know you are lying then do not expect any apologies from me." The king said.

"If the king wants to prove then come with me forestry that Friday". In front the uncle's replied.

The king was shocked to hear the uncle's words. The king also remembered that the dog always disappeared on Friday night. The next day, every he came home always smelled a very fragrant smell from his dog's body.

On a Friday, King Lamassora, his bodyguards, the king's uncle, and a black dog headed to the forest. The uncle showed the place where the angel took a bath on Friday. Arrived

at that place, they also hid to wait for the arrival of the angel directed by the uncle.

When the sun was directly above the head, the fog enveloped the place accompanied by the appearance of a very beautiful rainbow and seven beautiful angels. Each angel goes to the well, they open his shawl and then hold it in a tree branch that looks very fragile. A fragrant smell flowed around the place where they enjoyed the weird view.

"Hm... the fragrance of this place....!" Said the king.

He happily urged to prove his grandfather's words, then let go of the dog, let his dog run to the angel who was taking a bath, and played with the seven angels while occasionally barking. King Lamassora noticed his dog's behavior without blinking.

Suddenly there was a soft voice from the eldest angel's lip. "Hurry up because there feels a human smell here, don't miss it" exclaimed the angel.

So the angel's younger sisters rushed to take a bath. Then, They wore their shawls except for the young angel, because she wanted to take a bath and play with the king's dog. The king did not waste the opportunity, he sneaked up to take the shawl of the youngest slowly. Then the king replaced again where he was hiding. He continued to enjoy the strange view.

After the six angels finished bathing, one by one puffed out their scarves. Then they rushed to fly and returned to the imagination. But the youngest angel did not go because he did not find her shawl. So she left herself crying and shouting for his sisters.

"Sister... Older sibling...! Don't leave me here.

"Sister... Older sibling...! Please help me find my Shawl...!

Shouted the youngest angel while looking for his shawl. His sisters couldn't do anything. They had returned to the imagination, while he couldn't fly after his brothers because it turned out that the king was hiding his shawl.

After that, the king came and pretended to be a helper. He would make her empress and then invite her to go to the palace. On their way, They welcomed a traditional ceremony of the Alitta kingdom. The people of alitta also crowded around to take a closer look at the beautiful angel. They were fascinated to see the beauty of the angel. One of them exclaimed.

"wow....! What a beautiful angel....! Will she become king Alitta's wife?" Asked again.

"It could be, but it may have to have conditions." Answered the one who was on his side.

"Just waiting for the king's decision....! Exclaimed the others.

After the conversation between the two people, they also left the place and told others who were still in their



respective homes to see the coming of the beautiful king and angel.

Before the angel entered the palace, she also made a request namely made a special well for herself in the place so it could be seen by the public, then a well is called Bujung Lapakkita. *(In Bugis: Sumur yang dimana untuk dilihat)*

After finishing the well was made, then the angel was willing to go downstairs to the palace.

After finishing the well, the angel was willing to go downstairs to the palace.

At the request of the people of the Alitta Kingdom, King Lamassora and the angel got married.

The angel was named We Bungko-bungko *(In Bugis means The youngest)* because she was the youngest among his six brothers. They live in peace.

From the marriage of King Lamassora and We bungko-bungko, a son was born named La Baso . The baby grew up healthy even under the care of the king's younger sister. But when King Lamassora went hunting in the forest, La Baso cried continuously until his body was sweating. The king's younger brother tried to calm la Baso, then recited for him a song:

*“iyo-iyomu Labaso, aja mumaddaju-daju”*

*“iyo-iyomu Labaso, tuoko mallongi-longi”*

*“Aja mumaddaju-daju, tengnginangmu  
tengngammammu”*

*"Tettana Sitekkemu"*

*Yes, O Labaso, do not cry*

*Yes-yes hi Labaso, may you live a long life*

*Do not weep without your father and mother.*

*There's no land of your handful"*

Hearing his sister-in-law's singing, We Bungko-bungko was very sad and felt that he was the one he meant. He was offended and said to his sister-in-law..

"I know that I am the one who is satirized"

"In this world, I know that I am alone. I don't have a father or a mother. It was only my destiny that I lived my present life.

We bungko-bungko felt disappointed and wrecked because of the acts of his sister-in-law. Then came the desire in her heart to return to the imagination. So she took her shawl which she had found and then she said goodbye to his sister and said..

"My sister! I have to go back to my parent's place. I entrust my son La baso, my shawl, and clothes as proof that I ever live in Alitta. If king Lamasora wants to see me, let him come to the well of Lapakkita on Friday afternoon dressed in black and a Nipah leaf hat.

After We bungko-bungko said goodbye, then rushed to the end of Lapakkita along with the arrival of the rainbow, she shook his celery and flew back to the imagination.

She left behind her husband King Lamassora, and her much-beloved son Labaso, just because her sister-in-law's singing offended her so much.

Shortly the king and his bodyguards came from the forest carrying the deer he had killed, a move into the palace looking for his much-loved wife We Bungko-Bungko, and shouting.

"my wife.....my wife... my wife....where are you....?"

He didn't hear his wife's answer. The king was confused and anxious.

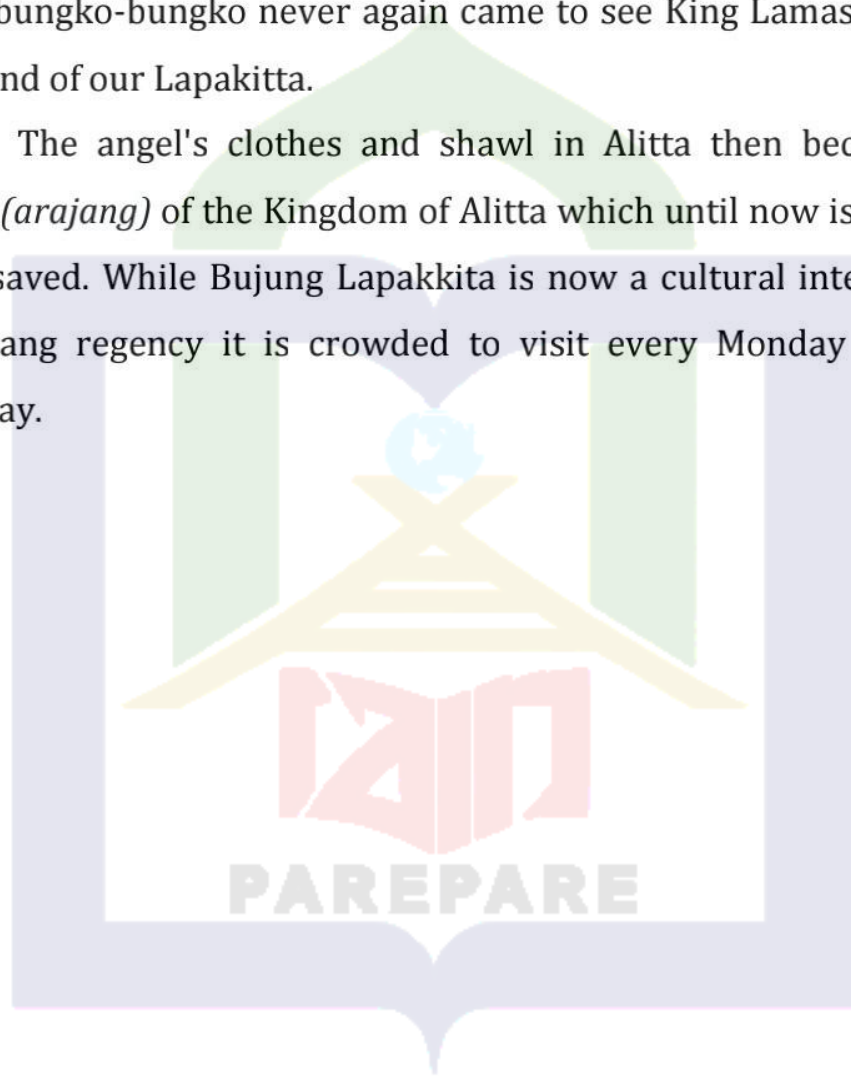
King Lamassora was no longer welcomed by his wife like the days before he searched around with some of his bodyguards. Suddenly, there was the sound of his son crying from the swing. Then he approached him and took him out of the swing. At that moment, his sister came out of the kitchen and said:

"My elder brother! We Bungko has returned to the imagination! She suggested that if the King wants to meet her, go to the end of Lapakkita every Friday afternoon. You wear a dress in black and wearing a Nipah leaf hat.

Hearing his sister's words, the king was unconscious, he fell to the floor. His bodyguards also raised and put on the bales. After that, the king continued to look for the wife he loved so much. To treat his longing, he always went to the end of Lapakkita every Friday.

Next Friday, King Lamassora and his son Labaso went to the end of Lapakkita to let go of longing with We Bungko-Bungko. But *it is no use crying over spilled milk*. The angel asked King Lamassora to find a replacement wife. Then, since the angel or We bungko-bungko never again came to see King Lamassora at the end of our Lapakitta.

The angel's clothes and shawl in Alitta then became regalia (*arajang*) of the Kingdom of Alitta which until now is still nicely saved. While Bujung Lapakkita is now a cultural interest of Pinrang regency it is crowded to visit every Monday and Thursday.



## GENERIC STRUCTURE OF THE NARRATIVE TEXT

### 1. Orientation

In this section, the author usually introduce the elements in the story, such as the introduction of characters and other elements in the text.

Example:

*There was a king named La Massora. He was the king of the Kingdom of Alitta. He has personal advisors as well as a confidant and has been regarded as his uncle.*

### 2. Complications

This section is a very important structure because this section tells about the beginning of the problem or conflict until the climax.

Example:

... Suddenly there was a soft voice from the eldest angel's lip.  
"Hurry up because there feels a human smell here, don't miss it" exclaimed the angel ...

### 3. Resolution

The final section of the story is the form of a solution or solution to a problem that appears earlier. This section is also commonly known as anti-climax in the structure of Narrative text.

Example:

Next Friday, King Lamassora and his son Labaso went to the end of Lapakkita to let go of longing with We Bungko-Bungko. But *it is no use crying over spilled milk*. The angel asked King Lamassora to find a replacement wife. Then, since the angel or We bungko-bungko never again came to see King Lamassora at the end of our Lapakitta.

### 4. Reorientation

This part of the narrative structure is optional. Usually, this reorientation contains a message or moral value from the author. But, all writers do not only write moral messages explicitly.



**LET'S DO**

1. What made the King decide to go to the forest?
2. What did We Bungko suggest if the King want to meet her?



# KARASA'



## Basic Competencies:

- Capture contextual meaning related to social functions, text structure, and linguistic elements of oral and written procedure texts, in the form of manuals related to technology and tips, short and easy, according to the context of their application.

## Indicators:

- Arrange procedure text, spoken and written, in the manual form about the use of technology and tips, taking into account social functions, text structures, and linguistic elements correctly and in context.

Each region has special food, without exception in the Bugis tribe. In Pinrang, there is a special cake known as *Karasa'*. This cake has been around since the '80s. Generally, Buginese refers to red sweets shaped like a tangle of this thread as *Nennu' Nennu'*.

Some areas in South Sulawesi give a different name which is often referred to as Bugis biscuits. It is because if bitten a bit hard and crispy. This cake becomes one of the contents of *Bosara'* which must be given by the male to the bride in marriage.

Once upon a time, *Karasa'* was the Bugis's elite food. However, *Karasa'* is identical to the form of tangled threads that can be enjoyed by all circles regardless of social strata. This cake has a philosophical meaning that describes a unity that is interrelated and never separated. So those who hold a wedding after tasting *Karasa'* cake are expected to be a whole family and will not be easily separated, only death separates them. Besides that, the sweetness of palm sugar from *Karasa'* cake also means the sweetness of the couple's household journey that held a wedding celebration.

*Bosara is a container or place used to serve cakes during a celebration*

In this chapter, we will learn more about how to make *Karasa'*. Starting from what are the main ingredients, the steps to make it, and how to serve it.



## How To Make *Karasa'*

### ✚ Main materials

Rice Flour



### ✚ Addition materials

Oil



Palm Sugar

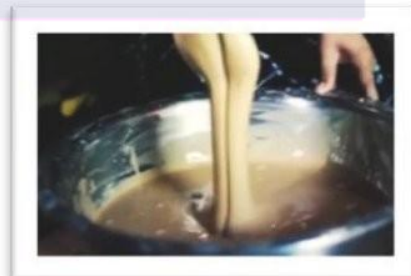


Water

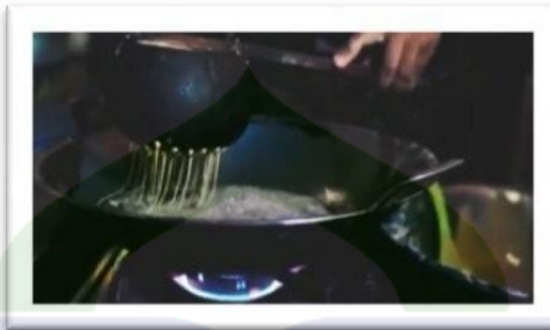


### ✚ How to make:

1. Firstly, prepare the rice flour that has been ground becomes smooth, then mix with water that has been melted palm sugar and stir it.



2. After that, the dough puts into a unique tool. At the time, people still use traditional tools made of coconut shell. It has been given some holes to form the dough.



3. Next, the dough puts into a coconut shell and then poured into the coconut oil that is already hot on the pan.



4. When the frying process, *Karasa'* is raised from the pan. And then, when its color changes, *Karasa* is lifted and turned.



5. Then, *Karasa'* drops into Palm sugar that has been melted and drained.



6. After that, the Karasa is dried for an hour. Then, the cake is ready to pack.



7. Karasa is more delicious when served with black coffee.

## LET'S DO

1. What is *Karasa'* philosophical meaning?
2. Why is the frying process, the *Karasa'* immediately folded?



## Descriptive Text (Historic Site)

# AL AMIN MOSQUE



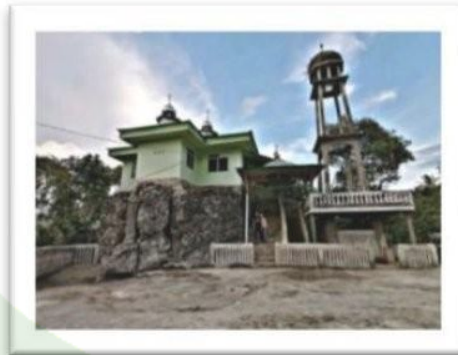
### Basic Competencies:

- Differentiate contextual meaning related to the function, the structure of the text, and linguistic elements of Descriptive text, spoken and written, short and easy related to tourist attractions and historical buildings.

### Indicators:

- Arrange oral and written descriptive texts, short and simple, related to tourist attractions and historical buildings by paying attention to social functions, text structures, and linguistic elements correctly and in context.

Indonesia is a rich country. It is not only related to nature, but also ethnicity, language, culture, and its long history. This country has a long history, starting from the heyday of dynasties in past to the people's struggle for independence. Therefore, it is not surprising that Indonesia has many historical relics that have very high.



Various corners of this country keep a track record of history. That still exists and is maintained to this day. In South Sulawesi, precisely in Pinrang, a mosque that still stands firmly on the rocks is located in a hidden village, the Al-Amin Mosque.

*A kingdom of Letta was part of the federation Masserempulu in the 16th century. The title of the king is Arung.*

Al-Amin Mosque is a mosque that has established in 1612. This mosque founded because of the background of the war between Balanipa and Topango. So, the Bone Kingdom, which had good relations with the Letta Kingdom, helped Pango's troops. Then, the Letta Kingdom needed something "immortal" as a gift from the Bone Kingdom. What is meant by immortal is knowledge. So, a person from the Kingdom of Bone named Al Amin came to the Letta Kingdom to teach how to recite the Holy Quran.

In this chapter, we will learn more about the description of the Al Amin mosque. We start from the description of the Al Amin mosque, the process from being built and still standing powerful until now.

## Al Amin Mosque

Al Amin Mosque is a place of Muslim worship located in Tondobunga hamlet, Kariango Village, Lembang District, Pinrang Regency, and South Sulawesi Province. The mosque was built on a boulder 5 meters from the ground.

This mosque was built from Kanyuruan and Kambelu wood with a roof of palm fiber. However, the construction of this mosque is not accompanied by the construction of stairs. Al Amin Mosque has a size of 10 x 11 meters and is estimated to have been built in 1612 by Andi Al Amin. He is a relative of Arung Palakka, the King of Bone who came to the village of Tondobunga.

When the 9th Arung (King) Letta named Tellu Tombina visited Bone to see the citizens of the kingdom of Letta who evacuated there, Al Amin at that time recited the Koran in a royal mosque. So Arung Letta asked the King of Bone to bring Al Amin to Letta to teach the Quran.

After the second generation of the founder of this mosque became Imam, this mosque is made of bamboo stairs.

Then, on the third Imam, the stairs of this mosque are made of stone as it is today.

This mosque is unique because there is a wind tunnel on the sides of the two stones that support it. The hallway triggers a whirlwind and up to the top floor where congregational prayers function as air conditioners. However, now the whirlpool passage has been covered by residents with cement. It takes about ten sacks of cement to cover the vortex hole.

In 1978, the mosque is renovated by residents using wood to make it look more modern. In 1998, the mosque is renovated with a building made of concrete.

### LET'S DO

1. Who might be interested in reading this text?
2. What is the benefits of reading this text?



## PALEKKO'



### Basic Competencies:

- Differentiate contextual meaning related to the function, text structure, and linguistic elements of several oral and written Narrative texts by giving and asking for information related to folk legends based on the context.

### Indicators:

- Understanding contextual meaning related to social functions, text structure, and linguistic elements of simple oral and written narrative texts related to folk legends.



Every region in Indonesia has a unique cuisine that is a special attraction for locals and immigrants. South Sulawesi

is one of the thousands of areas in Indonesia that have a variety of typical cuisine ready to shake the tongue.

One of the menus that are not exposed is *Palekko'*. *Palekko'* is one of the spicy culinary in Bugis. *Palekko'* is a legendary cuisine menu whose recipes have been made since ancient times and remain popular today. Along with the development of today, *Palekko'* has been modern by its makers with creations.

*Palekko'* is rarely found at official events such as weddings because this cuisine

*Palekko'* is pottery made of clay

we eat with our hands. While eating by hand at Bugis weddings is less ethical because it makes us worry that the makeup of guests will fade when exposed to sweat while eating *Palekko'*.

Initially, many people thought that *palekko'* was the name of the food given a special seasoning. In fact, after studying *Palekko'* is a tool or container used to cook chicken. So, the seasoned chicken cooked using *Palekko'* is called *Nasu Palekko'*.

In this chapter, we will learn more about the story of *Palekko'*. Here the *Palekko'* story are adapted from the story of

old parents and Ministry of Education and Culture in the culinary field of the archipelago.

## Origin of *Palekko'*

The name *Palekko'* was synonymous with duck cuisine. This cuisine appeared in ancient times among the Bugis people. The word "*palekko'*" meant a pan made of clay with firewood embers. That said, this culinary started from *Pa'kiti* or farmers who process their pet ducks in the rice fields to eat during the day. Thus, *Nasu Palekko'* was attached to the present.

*Palekko'* was a typical Bugis culinary processed from duck meat raw materials. This dish was also commonly referred to as 'Chopped Duck Meat' because in the process of making duck meat cut into small pieces. The ducks chopped to see a lot and the seasoning quickly permeated. The *pa'kiti* made a simple recipe, such as salt, pepper, and chili at that time. That was why *palekko* was often served spicy.

Over time, *Palekko'* duck could be replaced with chicken meat and cooked using an iron pan. In addition, *palekko'* has become a culinary treasure characteristic of South Sulawesi, which would always be missed by Bugis migrants wherever they went.

## GENERIC STRUCTURE OF THE NARRATIVE TEXT

### 1. Orientation

In this section, the author usually introduce the elements in the story, such as the introduction of characters and other elements in the text.

Example:

*The name Palekko' was synonymous with duck cuisine. This cuisine appeared in ancient times among the Bugis people. The word "palekko'" meant a pan made of clay with firewood embers...*

### 2. Complications

This section is a very important structure because this section tells about the beginning of the problem or conflict until the climax.

Example:

*Palekko' was a typical Bugis culinary processed from duck meat raw materials. This dish was also commonly referred to as 'Chopped Duck Meat' because in the process of making duck meat cut into small pieces...*

### 3. Resolution

The final section of the story is the form of a solution or solution to a problem that appears earlier. This section is also commonly known as anti-climax in the structure of Narrative text.

Example:

*Over time, Palekko' duck could be replaced with chicken meat and cooked using an iron pan. In addition, palekko' has become a culinary treasure characteristic of South Sulawesi, which would always be missed by Bugis migrants wherever they went.*

### 4. Reorientation

This part of the narrative structure is optional. Usually, this reorientation contains a message or moral value from the author. But, all writers do not only write moral messages explicitly.



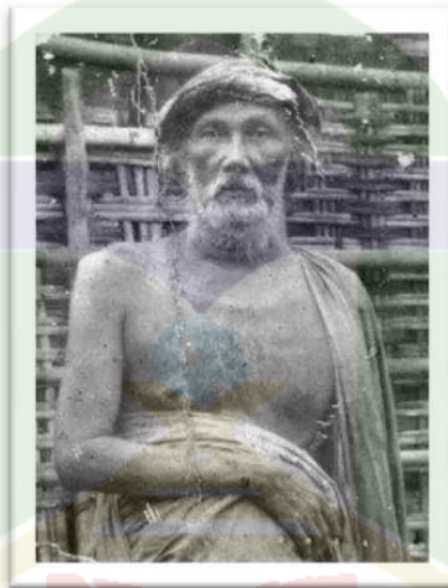
**LET'S DO**

1. Why *Palekko'* is rarely found at official events?
2. Why *Palekko'* was served spicy?



## Recount Text (Famous Figure)

# PETTA LASINRANG



### Basic Competencies:

- Arrange recount text orally and in writing, short and simple, related to social function, text structure, and linguistic element of oral and written recount text related to the famous figure.
- Understand meaning contextually related to a social function, text structure, and linguistic elements of recount text.

### Indicators:

- Identify the meaning, purpose, and structure of the recount text.
- Identify the linguistic elements contained in the recount text.

The word "National Hero" is a word that is familiar to our ears, especially the children of the Indonesian nation, as well as in getting to know these historical figures who we have often learned about since elementary school.



A national hero is a title given to an Indonesian citizen or someone who fought against colonialism in the area that is now the territory of the Unitary State of the Republic of Indonesia (NKRI) who died or died in defense of the nation and country. Besides, a person during his lifetime performed heroic acts or produced achievements and extraordinary work for the development and progress of the country and state of the Republic of Indonesia.

*Petta is a peerage in Bugis tradition.*

South Sulawesi Province also has a guardian *pitue* or seven guardians such as on the island of Java, one of which is Petta La Sinrang (Petta Lolo). Petta La Sinrang is A King from Pinrang who is wise and aggressively spreads the religion of Islam.

In this chapter, we will learn more about the figure of Petta LaSinrang, especially how his childhood life became a great scholar who took part in efforts to strengthen the understanding and experience of Islamic teachings in South Sulawesi.

## Petta Lasinrang

Lasinrang was one of the Bugis fighters from Pinrang who led the youth in the Sawitto kingdom against the Dutch. Lasinrang was born in the village of Dolangan Pinrang in 1856. Then he was known as Petta Lolo Lasinrang. La Sinrang was the son of La Tamma Addatuang Sawitto, his mother, I Rahima, was a descendant of ordinary people from Dolangeng. Since the birth of La Sinrang, he has had a unique feature. His chest was covered with the reed in the opposite direction, namely Ussang feathers. In the past was a sign that the child had the characteristics of a brave character and liked to defend the truth when he grew up.

As long the journey of his life, La Sinrang received a lot of guidance and education from his uncle, a person who had influence and was respected, and was known as a royal thinker. Thus, Lasinrang became a young man who was quite authoritative and honest.

As a child, Lasinrang liked to fight chickens. From this hobby, Lasinrang always used Manu Bakka' (chicken with white feathers with red spots on the chest coiled back). The love of fighting chicken with Mannu Bakka spread outside the area. So Lasinrang was known by the nickname Bakka Lolona Sawitto or as a brave young man from Sawitto. This nickname became increasingly popular when La Sinrang held a resistance against the Dutch.



While in Sawitto, La Sinrang liked to make trouble with the surrounding kingdoms. He invited the small kingdoms around Sawitto to fight. If the dynasty was not ready, then he considered the dynasty under Sawitto's control. Because of his behavior, he was exiled to Bone. After a year in Bone, he was forced to flee to Wajo because he killed one of the palace officials in Bone, namely Pakkalawing Epu'na Arungpone.

While in Wajo, he received training from La Jalanti Putra Arung Matawo Wajo. And also, La Koro Arung Padali had the title Batara Wajo. La Janlanti was appointed commander of the Wajo Troops in Tempe with the rank of General.

After the Dutch influence on the Sawitto kingdom grew, La Sinrang was recalled by his father and then appointed as a warlord. In his leadership as the warlord of Sawitto's work, the weapons used were spears and kris. The spear with a wide shape resembling an oar named La Salaga. Then, the creese named Jalloe.

After longtime La Sinrang fought against the Dutch, Lasinrang surrendered because his father and wife were arrested and intimidated by misery. Lasinrang underwent a period of exile in Banyumas. Then, he was sent home sick and elderly. Lasinrang finally died on October 29, 1938, and was buried in Amassangeng (located on the outskirts of the city of Pinrang now).

## GENERIC STRUCTURE OF THE RECOUNT TEXT

1. **Orientation** is the first structure contains information about the character, the scene, and when the incident happens so that the readers understand the storyline.

Example:

*Lasinrang was one of the Bugis fighters from Pinrang who led the youth in the Sawitto kingdom against the Dutch. Lasinrang was born in the village of Dolangan Pinrang in 1856. Then he was known as Petta Lolo Lasinrang.*

2. **Series of Events** is part of the content of the text that contains a series of sequential events experienced by the author

Example:

While in Sawitto, La Sinrang liked to make trouble with the surrounding kingdoms. He invited the small kingdoms around Sawitto to fight. If the dynasty was not ready, then he considered the dynasty under Sawitto's control...

*While in Wajo, he received training from La Jalanti Putra Arung Matawo Wajo....*

3. **Reorientation** is a closing text that contains a conclusion message, impressions, and feelings of the author on the events experienced

Example:

*After longtime La Sinrang fought against the Dutch, Lasinrang surrendered because his father and wife were arrested and intimidated by misery. Lasinrang underwent a period of exile in Banyumas. Then, he was sent home sick and elderly. Lasinrang finally died on October 29, 1938, and was buried in Amassangeng.*

## LET'S DO

1. What is the description of Petta La Sinrang's character based on the text above?
2. Based on the text above, what can be a role model for Petta La Sinrang?



## Proverbs

# ADA PAPPASENG



### Basic Competencies:

- Identify the social function, text structure, and linguistic elements of the proverb according to the context of its use..

### Indicators:

- Identify the moral value of proverbs

A "proverb" is a short, traditional saying that is commonly used, especially in colloquial speech. Proverbs usually express some obvious, universal truth or familiar experience that is shared amongst many people.

In Indonesian, proverbs are sentences to illustrate something or actual truths that aim to educate through pearls of wisdom. Proverb is often also Indonesianized as Peribahasa. The Proverb will usually guide and educate us on how people should behave in society. It is an agreement and approval in the community.

*Ada Pappaseng* is Bugis  
Proverbs

In the Bugis tribe, there is also a Bugis proverb commonly called *Ada Pappaseng*. *Ada pappaseng* consist of three. They are *Pappaseng*



*To matoa*, *Pappaseng To Wacca*, and *Pappaseng To Panrita*. The functions of *Ada Pappaseng* are a means of (1) advice and criticism, (2) human character, and (3) advice and sources of value. Besides *Pappaseng* means of character building, it is also a means of entertainment for the Bugis community.

In this chapter, we will learn more about *Ada Pappaseng* and its meaning.

## PROVERBS

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1. ᐱᐱ ᐱ ᐱᐱᐱᐱ ᐱᐱᐱ, ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ  
*Panrita na degaga kitta'na, panrita pallawangengmi asenna*

(Orang yang berilmu yang tidak mempunyai buku, orang yang setengah-setengah keilmuannya)

**A Smart person (a teacher) who doesn't have a book, a person who has half-scientific.**

2. ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ, ᐱᐱ ᐱᐱᐱ ᐱᐱ ᐱᐱᐱ  
ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

*Padangkang nadegaga rekenna, Rogi lakani nasengmopi saro iyarega toko po*

(Seorang pedagang yang tidak tahu berhitung, akan sangat rugi walaupun masih mengatakan dirinya untung walaupun menjual barangnya dengan harga yang sama)

**A merchant who doesn't know how to count will lose a lot even if he says he's profitable even if he sells his goods at the same price.**

3. *ṅṅō aṅṅaṅa ṅṅaṅa, ṅṅa ṅṅa ṅṅaṅa ṅṅaṅa*

*Pattasi nadegaga padomanna, Engka nengka mawettu laingngi nakkattai laingngi nalettuuki ,nocco na Engka nengka sewwa wettu orai maelo nalau i na ilau i teppa (natakappoi)*

(Pelaut yang tidak memiliki petunjuk, akan ada suatu saat berbeda yang menjadi tujuannya, berbeda pula tempat tibanya, Dimana suatu saat tujuannya ialah arah barat tetapi pada akhirnya dia tiba ke arah timur)

**Sailors who do not have a clue, there will be a different time of destination, different places of arrival, Where, one day his destination is west but in the end he arrives east.**

4. *Mauni coppo bolana gurutta 'riuja madorakamoni*

(Walaupun bubungan atap rumah guru yang dicela, maka kitapun akan berdosa)

**Even if the roof ridge of the teacher's house is heckled, then we will sin.**

5. *Ricau amaccangnge, riabbiasangengnge.*

(Kalah kepintaran dari kebiasaan atau pengalaman)

**Lose intelligence from habits or experiences.**

## Descriptive Text (Costum)

# BEPPA PITUNRUPA



### Basic Competencies:

- Differentiate contextual meaning related to the function, the structure of the text, and linguistic elements of Descriptive text, spoken and written, short and easy related to tourist attractions and historical buildings.

### Indicators:

- Arrange oral and written descriptive texts, short and simple, related to tourist attractions and historical buildings by paying attention to social functions, text structures, and linguistic elements correctly and in context.



South Sulawesi, precisely in Pinrang, has many culinary choices. Not only can you taste the famously delicious food, but you also have to enjoy a wide selection of traditional cakes. These traditional cakes are usually served on special occasions. Call it a wedding party to entertain important guests.

The shape of traditional cakes is also unique. Traditional cakes generally taste sweet and savory. In addition, the manufacturing process is also still in the old ways inherited from their ancestors from generation to generation.



*Panrita means a teacher who has knowledge*

Way to preserve local wisdom, a special event will hold with a Bugis traditional procession in the form of serving seven kinds of cake in Pinrang people know it as *Beppa Pitunrupa*.

These seven kinds of cakes serve on trays, then the prayers are read by Panrita, usually Ustaz or the Imam of the Mosque. "*Beppa Pitunrupa*" has a meaning as a symbol of repellent reinforcements in carrying out daily routines.

In this chapter, we will learn more about the description of *Beppa Pitunrupa*. We start with what kind of cakes in *Beppa Pitunrupa* and the meaning.

## Beppa Pitunrupa

Beppa Pitunrupa means Bugis cake which consists of seven kinds of cakes. Usually, Beppa Pitunrupa is something that must prepare in Bugis traditional celebrations, for example, the new menre' bola tradition. The kinds of cakes in Beppa Pitunrupa are Indo' Bolu, jompo'-jompo', sawella, onde-onde, lapis', beppa oto', didara' roll or nennu-nennu.

Indo Bolu is Bolu which is a cake that has a slightly denser texture, is made from more egg yolks than egg whites, and uses less flour. Indo 'sponge is a cake with the meaning that something is always fertile.

Jompo'-jompo' is a fried cake in a frying pan. The cake will float and expand to the surface of hot cooking oil. This cake is made from ordinary rice flour mixed with brown sugar and added with enough water. The elderly have the meaning of always appearing kind sustenance.

Sawella is a cake made from glutinous rice flour mixed with water, then the dough is shaped into a long round and then fried. After everything is fried and then put into the brown sugar caramel and mixed well, the cake is ready to be removed. Sawella means that sustenance will always increase on sunny days.

Onde-onde is a traditional cake that is round in shape. It fills with brown sugar that has been cut into small pieces and then sprinkled with grated coconut on the surface. The manufacturing process uses glutinous rice flour mixed with water and then made into small balls (rounds), cooked, and drained. The next stage of making onde-onde is the outside giving grated coconut. The meaning of onde-onde is a blessing with one's sustenance.

Lapisi' is a cake in the form of layers or layers. It makes from ordinary rice flour or wheat flour. Then, It mixes with granulated sugar and coconut milk. Each layer gives a different color to beautify. As for this layer cake, it means that you will get sustenance in layers or endlessly.

Beppa Oto' is a cake made from flour and brown sugar wrapped in banana leaves, with a slightly long shape, and then steamed. This cake means someone can wake up from adversity.

Didara' roll is a cake made from flour and filled with grated coconut that has been mixed with brown sugar and then rolled. This didara' cake means sustenance is a blessing and continues to grow.



**LET'S DO**

1. Who might be interested in reading this text?
2. What is the benefits of reading this text?



## MAPPALETTE BOLA



### Basic Competencies:

- Differentiate social function, text structure, and linguistic elements of several oral and written Explanation texts by giving and asking for information related to gejala alam atau sosial yang tercakup dalam matapelajaran lain di kelas XI based on the context.

### Indicators:

- Understanding contextual meaning related to social functions, text structure, and linguistic elements of simple oral and written explanation texts related to gejala alam atau sosial yang tercakup dalam matapelajaran lain di kelas XI.

When a family wants to move to a new house, a series of things must be prepared, starting from the preparation of materials to build the house. Then, the building is ready to be occupied.



In Bugis society, moving house means evident moving. They carry a building in the form of houses and goods. The tradition of moving houses is called the 'Mappalette Bola.' Usually, the Mappalette Bola tradition does if the homeowner wants to move and sell his house but not the land.

**Mappalette Bola** means The way Buginese to move house

The meaning of the 'Mappalette Bola' tradition reflects the culture of gotong

royong that has taken root in Indonesian society. The warmth of the family will have an impact on the enthusiasm of the community. It will make life more beautiful and fun.

In this chapter, we will learn more about the process of Mappalette Bola. We start by Explaining in detail how why this happened.

## Mappalette Bola

If you want to move house, sure what you can imagine is changing all kinds of old furniture into a new building. It is different from the tradition carried out by the Bugis people. Mappalette Bola is a unique tradition of moving a house by lifting the building to a new location.

The moving house is usually a traditional house on stilts made of wood, typical of the people of Sulawesi. The framework of the house usually uses poles and beams assembled without the use of nails. Generally, the shape of a rectangular building made extending towards the back. The pillars are plugged into the ground and on a rock with a balance.

Before moving a house, All household furniture such as cabinets and glassware in the building must remove to avoid damage. Then, the poles under the stilt house use bamboo for raising the house.

This Mappalette Bola tradition involves tens or even hundreds of villagers. This house relocation uses two techniques. Firstly, if the new location is not far from its original place, the house will push after the bottom of the house is installed with tires. Second, the villagers will work together to lift the house.

Before carrying out the procession, the tradition begins with a prayer. So that goes smooth as expected. The custom does by the men, while the mothers are in charge of preparing the food.

### LET'S DO

1. *What is The meaning of the 'Mappalette Bola' tradition?*
2. *Why Mappalette Bola is a unique tradition?*





Song (Traditional Song)

## WANUA PENRANG



### Basic Competencies:

- Arrange recount text orally and in writing, short and simple, related to social function, text structure, and linguistic element of oral and written recount text related to the famous figure.
- Understand meaning contextually related to a social function, text structure, and linguistic elements of recount text.

### Indicators:

- Identify the meaning, purpose, and structure of the recount text.
- Identify the linguistic elements contained in the recount text.



There are so many different tribes in Indonesia, one of which is the Bugis. There are various Bugis tribes. There are Bone Bugis, Makassar Bugis, Sengkang Bugis, and Pinrang Bugis.

From the Bugis tribe of the Pinrang area itself, many songs often sing by the community, one of which is "Wanua Penrang." Wanua Penrang is a folk song from Pinrang. The song tells about the income earned in the Pinrang area of chocolate, shrimp, fish, and rice.

The song gives a message that the farmers ask Allah for blessings and try their best. This song also has a religious

*Wanua means a place or an area inhabited by residents. Penrang comes from the word "Benrang" which means "puddle water" or "swamp".*

element because the song is a form of worship of God. After all, it gives them enough for and prosperous life.

In this chapter, we will learn more about the song lyrics of Wanua Penrang and understand the meaning or moral value of song lyrics. Here is the Mappadendang song created by Drs. Melkianus and T. Tukrin.

## Wanua Penrang

Wanua penrang wasselena  
(Penghasilan dari daerah Pinrang)  
***gaining from the Pinrang area***

Koko doang, bale sibawa ase  
(Coklat, udang, ikan dan juga padi)  
***Chocolate, shrimp, fish and rice***

Iyanaro wassele maegana  
(Itulah penghasilan utama)  
***That is the source of income***

Pakkampong ri wanua penrang  
(Penduduk daerah Pinrang)  
***Residents of Pinrang***

Wanua penrang maega polena  
(Daerah Pinrang banyak sukunya)  
***Pinrang areas have many tribes***

Pole ri siage wanua  
(Dari berbagai daerah)  
***From various areas***

Atuotuongenna masagena  
(Kehidupan yang sejahtera)  
***Prosperous life***

Mappa siddi watakkale  
(Bersatu bersama)  
***United together***

Uwillawi ri puang marajae  
(Saya memohon kepada Tuhan)  
***I pray to God***

Kuammengngi nawerekki pammase  
(Semoga selalu memberikan berkahnya)

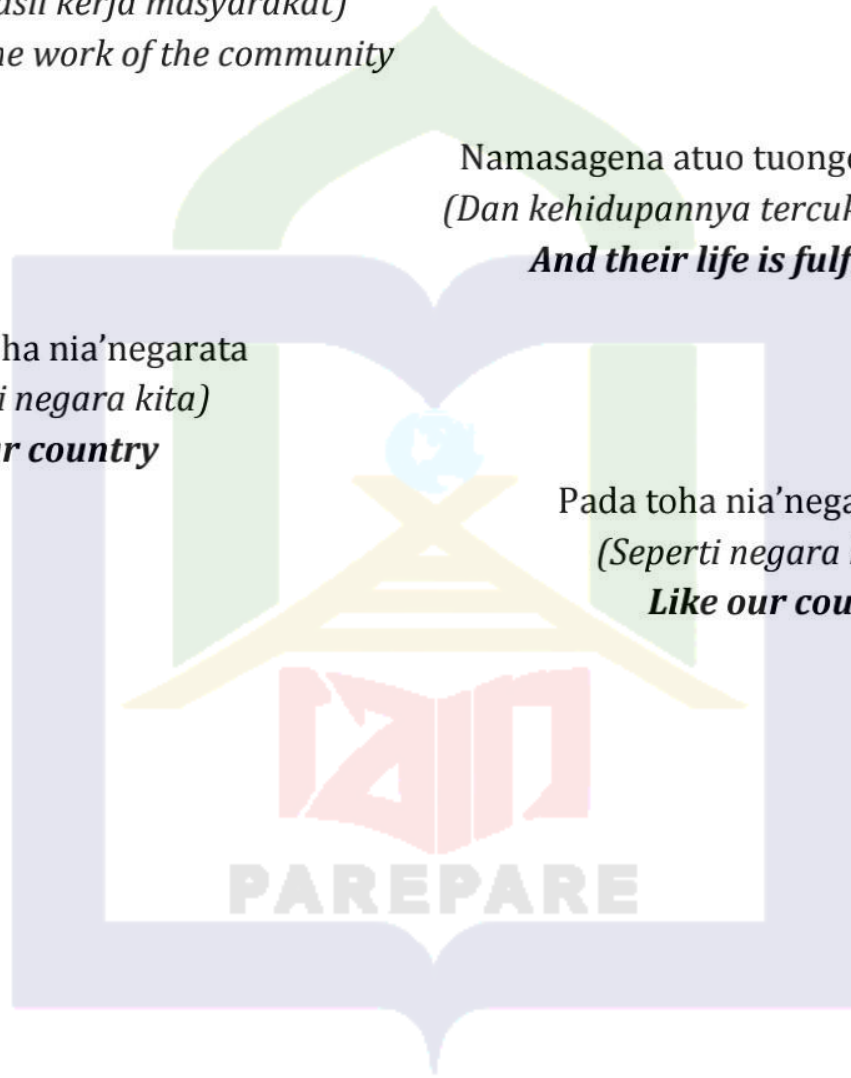
**May him always give blessings**

Reso resona pallaong rumae  
(Dari hasil kerja masyarakat)  
*From the work of the community*

Namasagena atuo tuongenna  
(Dan kehidupannya tercukupi)  
**And their life is fulfilled**

Pada toha nia'negarata  
(Seperti negara kita)  
**Like our country**

Pada toha nia'negarata  
(Seperti negara kita)  
**Like our country**





### Vocabularies

Area (n)  
'erēə

: مآم

Income (n)  
'in,kəm

: مٲٲٲٲٲ

Prosperous (Adj) :  
rīs

: ٲٲٲٲٲ

Work(v)  
wərk

: ٲٲٲٲ

Many (v)  
'menē

: ٲٲٲٲٲ



### LET'S DO

1. What is the song of the Wanua Penrang telling about?
2. What is the message of the Wanua Penrang song?



# MALLOGO



## Basic Competencies:

- Capture contextual meaning related to social functions, text structure, and linguistic elements of oral and written procedure texts, in the form of manuals related to technology and tips, short and easy, according to the context of their application.

## Indicators:

- Arrange procedure text, spoken and written, in the manual form about the use of technology and tips, taking into account social functions, text structures, and linguistic elements correctly and in context.

*Mallogo* is one of the traditional games of the people of South Sulawesi. The game contains educational values such as honesty



and sportsmanship. Although now mallogo is rarely played anymore, but the people always feel the longing to see this game.

In the past, in addition to ordinary people, mallogo was also commonly played by the nobility. Therefore, there are two types of logos. Logos for nobles are made of buffalo horns, zinc, or gold-gilded iron, while community logos are of dried coconut shells.

**Mallogo** means play the logo.  
It comes from the word "logo"

In this chapter, we will learn more about how to play *Mallogo*. Starting from preparing the equipments, the rules of games, and how to play it.

## How to Play Mallogo

### ✚ Equipment and Preparation:

1. Mallogo games only require simple equipment, namely the logo of a dried coconut shell and a bamboo blade as a beater (pakcampak). Logos are made of two shapes,

namely a small logo measuring 7-8 cm as much as 6-8 pieces and a large logo measuring 15 cm.

2. Mallogo players are played by two or more people. The average player is a boy or a young boy or a girl..
3. Mallogo Game Venue is usually played on the edge of rice fields or home pages.

#### **Rules of the Game:**

In general, there are three rules in the mallogo game, namely:

1. The player is considered a winner if he is able to drop all the logos, and he can again hit.
2. If the first player cannot drop all the logos, then the game moves to the opponent.
3. The winning value is determined by the number of logos that fall.

#### **How to Play:**

Beginning. Six or eight small logos were lined up to the back by sticking one of its corners into the ground. The distance between logos is approximately 10 cm. a large logo is placed on the spot of shooting or hitting. The shooting range is set according to the player's agreement. Players who used to hit are also arranged according to the agreement or draw.

One of the players starts hitting a big logo while sitting or squatting. If it can drop all the small logos, it gets a score and can



hit again. Conversely, if not, then the hitter switches to the player who drops the most small logos.

Mallogo has specific terms that every player should understand. These terms include:

- 1) Olo, a term to refer to the person or group that first hit.
- 2) Boko, the term for the next person or group of hitters.
- 3) Amba", a term for the person or group that throws a punch.
- 4) Logo mate, the term for the logo that is in the first lineup in a slung position after being hit.
- 5) Tuwu logo, a term for people or groups who successfully dropped one or more small logos.
- 6) Senteng, the name for the logo that falls all.
- 7) Lepa or piping, a term for a punch that only hits a small logo but does not fall.
- 8) Rencing, the name for the first blow, and the second is void.
- 9) Bacu, a term for a punch that only makes between logos touch each other but do not fall.

### LET'S DO

1. What kind of Value that we get from this game?
2. What will happen if the first player cannot drop all the logos?



## ABOUT THE WRITER



Mariana was born in a village, Cappalete, on June 23th, 1999. She is from Pinrang City, Lembang District, South Sulawesi Province. She is the eldest of six children.

Mariana, an English Education student, Tarbiyah faculty of the State Islamic Institute of Parepare, is interested in attracting local wisdom in Pinrang to be used as material in learning English. She realizes that there is a lot of potential in the Pinrang area. It can explore the learning for students at school. Unfortunately, this has not received special attention.

The author hopes will be publications of the same type of book with various regional developments. So, students in an area feel proud. Then, they continue to learn English effortlessly because the material they get starts from the knowledge that they have previously and can develop.



# ENGLISH IN BUGIS

## LOCAL WISDOM PERSPECTIVE

Learn English while Learning English Bugis Local Wisdom, Is it possible? Of course, why not. We often feel that studying English is difficult because we don't know how to apply it in our daily life. Eventhough, a lot of local wisdom in Pinrang is based on the application of science.

This supplement book contains some Bugis local wisdom values which is integrated into English material. They are like Famous Figure in Pinrang, La Pattiware integrated into Recount Text, How to make Karasa integrated into Procedure Text, Pinrang people's habit integrated into Descriptive Text, Folk Song, Wanua Penrang integrated into Song and others.

## CURRICULUM VITAE



**Mariana**, was born on 23<sup>rd</sup> June 1999 in Cappalete. She lives in Lembang District, Pinrang Regency, South Sulawesi. She is the first child in her family. Her father's name is Mahmud and her mother's name is Ruhani.

She started her elementary school at SDN 225 Pinrang in 2006. She finished her elementary school in 2012. In the same year, she continued his study to junior high school of SMPN 1 Lembang and finished in 2015. In the same year, she continued her study to senior high school of SMAN 8 Pinrang and finished in 2018.

In same year, she decided to continue his study in S1 English Eucation Program of Tarbiyah Faculty at State Islamic Institute (IAIN) of Parepare. She completed her study with her skripsi under the title "Development of An English Supplement Book Based on Bugis Local Wisdom".

