

## INTEGRATING TANIMBAR LOCAL WISDOM TO IMPROVE STUDENTS READING COMPREHENSION AT SECOND GRADER OF SMP SATU ATAP TUMBUR WER TAMRIAN

Ayuni Blandina Refualu<sup>1</sup>, Erna G Oratmangun<sup>2</sup>, Lendy F. Mailuhuw<sup>3</sup>, Rendy Oratmangun<sup>4</sup>, Deby M. Kewilaa<sup>5</sup>  
[ayuniblandinerefualu@gmail.com](mailto:ayuniblandinerefualu@gmail.com)<sup>1</sup>  
Universitas Lelemuku Saumlaki

### ABSTRACT

*This study aims to implement the local wisdom of Tanimbar in learning English, especially the reading comprehension ability of students at the SMP Satu Atap Tumbur, Wer Tamrian district, Tanimbar archipelago regency. The integration of local wisdom is to facilitate students in learning English, using data collection techniques in the form of observation, interviews, and documentation. The sampling technique used in this study was purposive sampling so the researchers took second-grade students as representatives of the population (SMP 1 Atap Tumbur). This study uses classroom action research (CAR) with qualitative methods. Based on the research results, it can be seen that the integration of Tanimbar local wisdom in improving students' reading comprehension has changed from cycle I to the next cycle. The action research was conducted on Grade VIII students of SMP Satu Atap Tumbur Tumbur Wer Tamrian by integrating Tanimbar local wisdom in learning English to improve students' reading comprehension which was carried out in two cycles with four meetings. In this study, the researchers also succeeded in improving students' reading skills with descriptive and narrative text material so that students could achieve predetermined indicators of success. In the first cycle, the classical completeness analysis reached 79% according to the specified KKM, while the analysis of student activity did not achieve success with a percentage of 52% in the less active category so in cycle II it was possible to increase student learning outcomes. Improving student learning outcomes by applying the integration of Tanimbar local wisdom in learning English to improve students' reading comprehension in cycle II achieves an 87% increase in presentation with a very active category.*

**Keywords:** *Integration of Local Wisdom, Reading Comprehension.*

### RESEARCH BACKGROUND

The role of the teacher tends to be a crucial thing in language teaching because the teacher becomes a key concept to design the teaching-learning process regarding independent learning based on national policy. Learning is a process that contains a series of actions of teachers and students on the basis of reciprocal relationships that take place in educational situations to achieve certain goals. Learning in this case is a collection consisting of learning components that interact with each other, and integrate with each other.

Therefore, if open of the components cannot interact, then the learning process will face many obstacles that obscure the achievement of learning objectives. One of the approaches that can be applied in language teaching is about integrating local culture or context based on the material selection to the individual characteristic. Students are expected to recognize their own local wisdom, especially through the education process.

Laurens (2018) suggested that the pattern of the younger generation's life duplicates the global community lives which deviate from the pattern of local community life. With the development of technology, every people are demanded to encourage themselves to follow up with the situation. In this case, the crucial elements are the young communities that faced many challenges when dealing with the revolution industries. Cultural values nowadays are important to show the characteristic of communities students needed to

preserve their local wisdom as their personalities. The issues about national character and cultures are in the spotlight of the public because it is related to the various problems and also people's habits. Besides the widest archipelago countries, Indonesia is the majority playing its role as a unique country within it has so many different cultures based on its ethnicity. One of them comes from the Tanimbar ethnicity has their local wisdom contributed to people's daily lives.

Ufie (2018) examined local wisdom as an identity of the local community which is the various cultures and traditions in the life of local community becomes the needs to the communities can be a philosophy, attitude, and creativity that have been existing along with the human existences. Essentially, people are emphasized to have the deepest knowledge and know more about their local wisdom system to promote the culture to the other people around the world. Local cultures become a mirror to face the modern societies which are in this era the worldwide everything is easy to access in accordance to the development of technology, that is why Indonesian students are demanded to always maintain the values without filtering the prevailing the norms of the cultures.

In the education system, local wisdom can be integrated as teaching material to be learned by the students. As such, we are aware that Indonesia, English is being taught as a foreign language and it is not an easy task for the teacher who wants to try to integrate material, especially the basic skills of English; Listening, Speaking, Reading, and Writing. Contextually, teach English to the students in rural areas because teachers are needed to be more creative and active in applying the teaching models without missing the context of students' background knowledge.

Reading comprehension is one of the English skills that must be mastered by the students regarding their English competencies and abilities. In the teaching practice of reading comprehension certainly are not easy to present English to Indonesian students who have different language systems. So that it will be better if teaching reading comprehension is wisely done, to understand the text, to master the vocabulary and grammar structures from the source language to the target language.

The researcher chose the second grader of SMP Satu Atap Tumbur as the subject of this research because based on the researcher's preliminary observation when the researcher join the fieldwork program (PPL), the researcher found that there were some main problems faced by the students, they are;

1. Existing material is taught in general which focuses more on western Indonesian learning so that students do not easily understand.
2. Students still have difficulties reading a text in English.
3. Students do not have self-confidence in performing their tasks in front of the class.
4. Many students are passive in the teaching-learning process.

Based on the issues explained above, the researcher assumes that it is very crucial to integrate teaching material dealing with the student's environment because it can help the students to improve their comprehension besides students would be more familiar with the material contents that are relevant to their lives. So, the researcher assumes that the teaching local wisdom integration strategy in reading comprehension can motivate the students to enjoy the learning process at least to improve students' reading comprehension.

The researcher took SMP Satu Atap Tumbur as the object of the research because Tumbur village is one of the several cultural places in the Tanimbar Archipelago that still preserving their local wisdom which is their creativities to create "Tumbur Sculpture" which is already known well even at the national levels as a real heritage from the ancestors since the very beginning. After all, it has its special characteristics about Tanimbar cultures that express the traditions and histories of Tanimbarnese. The researcher assumes that the

context of this local wisdom can be the main source to support this research because Tumbur Sculptures is an original product produced by local people in Tumbur and based on the government's policies regarding the cultural preservation that should be starting from the children, this strategy can be one of the element to fulfill the policy.

Based on the explanation above, the researcher is interested to conduct a research study to solve the issues faced by the students, entitled; "Integrating Tanimbar Local Wisdom to Improve Student's Reading Comprehension At The Second Grader Of SMP Satu Atap Tumbur, Wer Tamrian District Tanimbar Archipelago Regency".

## **RESEARCH METHODOLOGY**

This research was designed in a qualitative research. According to Aspers & Corte (2019), qualitative research is an iterative process in which an improved understanding of the scientific community is achieved by making new significant distinctions resulting from getting closer to the phenomenon studied. It means that qualitative research design can be define as a market research method that focus on obtaining data through open-ending and conversational communication. In the qualitative research, all the results of data collection will be presented more descriptively and the interferences can be drawn quite easily from the data that is obtained.

In addition, Creswell & Poth (2014) notice that qualitative research as a process of research is described as flowing from philosophical assumptions to an interpretive lens, and on to the procedures involved in studying social or human problems. The phenomena that will be defined in this research through the data collected and the will be analysed to be presented in the science forms. Regarding the qualitative, this research will be conducted by using Classroom Action Research (CAR) method that aimed to find out the result of teaching reading specifically for Tanimbar Local Wisdom integration.

According to Khasinah (2013), CAR is a kind of research that conducted in a process by the researchers use their techniques to examine their own practice systematically and carefully. So, based on the explanation, the strategies that will be done in this process are the researcher develops a research question, and afterward the researcher would collect data during the implementation, then the researcher will analysing what is learned, and the last is write about the findings.

From the explanations above, the researcher would conduct a descriptive design especially classroom action research to do this research study because the research would try to find out and identify the phenomenon found in the fieldwork which is about the integration of Tanimbar Local Wisdom while teaching reading comprehension.

## **RESULTS AND DISCUSSION**

### **Preparation of Teaching Materials Based on Tanimbar Local Wisdom**

Many students fail to understand English because of the teaching materials presented. Therefore, researcher integrate local wisdom into the learning process. Many students fail to understand English because of the teaching materials presented. Therefore, researchers integrate local wisdom into the learning process. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs. Tanimbar is one of the tribes that is rich in local wisdom starting from customs, dress, language, and much more. As for the various kinds of local wisdom such as customary law in the Tanimbar community, they are usually called duan and lolat.

Duan and Lolat in the literal sense can be understood as the relationship between a master (duan) and his servant (lolat). Duan means the giver of the virgin and Lolat means

the recipient of the virgin. Duan and Lolat are very strong and close attachments to customs in various activities in the Tanimbar community. The Duan Lolat Law contains values and norms that live in the Tanimbar Islands to regulate blood relations from a marriage of husband or man and wife or woman that takes place continuously in the life of the Tanimbar people. The customary law of Duan Lolat has the function of regulating social relations and explaining the rules for behaving in everyday life, be it in solving problems, distributing inheritance to solving crimes.

Besides that there is also foruk which is one of the local wisdom of the Tanimbar people, Foruk is a traditional song in the Tanimbar Islands that contains village history, legends, advice and wisdom, and local knowledge of the Tanimbar people. Foruk is performed in traditional rituals such as proposing marriage, welcoming guests, and death. The person who brings the foruk is called Mang Foruk. Mang Foruk is generally an old person who can speak Fordata. The Fordata language is the oldest in Tanimbar and is the language spoken in Foruk.

Besides foruk, Tanimbar also has a very unique art. One of the Indonesian cultures that many enjoy and preserve by Tanimbar is dance. One of the dances is the Nabar Ilaâa Dance which is full of traditional rituals. Tnabar Ila'a is a friendship bonding dance during the "panas pela" agreement between two villages to build. Tnabar Ila'a is also a "dance of greatness" which is a dance of the greatness of the Tanimbar people. This dance involves many people, both men and women.

This dance usually uses traditional clothing of the Tanimbar tribe called woven cloth, which is made by weaving. In essence, this dance is an expression of a promise or a certain message that has elements of good for society. Tnabar Ila'a was made based on the consequences of the local community allied and having an agreement. The language used in the Tnabar Ila'a poem is fordata (vai dida) which shows the identity of the Tanimbar people. This poem can also be a learning tool if someone wants to know the language of Fordata. Vai dida or fordata language is the mother tongue because the key to mastering the language is having to study with a mother.

The Tnabar Ila'a dance is known by all the people of the Tanimbar area, both Fordata and Yamdena people. Each region does have special characteristics, but there are elements in common that indicate the dance is the Tnabar Ila'a dance. The similarities can be seen in the use of language, functions, and meanings contained in the dance as the embodiment of values, respect, mutual assistance, and mutual protection which are part of the cultural system of the Tanimbar people. The musical instruments used to accompany the Tnabar Ilaa dance are four small tifa which are used by dancers who have a duty as a tiwal, totaling four people, and 1 tifa babal which is used by dancers who serve as taboo.

Other than that one wisdom The local specialty in Tanimbar is stone burning, stone burning is a tradition that is in the Tanimbar culture, the stone burning tradition is a traditional cooking technique that uses stones stacked in a hole that has been dug with a certain diameter and depth. Next, place the produce such as tubers, fish, and meat (pork, goat, or beef) and cover it with a wide leaf like a banana leaf, then place it once again with a stone and cover it again with a banana leaf. The function of the banana leaf is as a retaining medium. hot steam from stones that have been heated by fire.

Then there is also a typical Tanimbar woven fabric. Tanimbar Weaving is a type of traditional Indonesian cloth originating from the Tanimbar Islands, West Southeast Maluku. This woven fabric is made with a simple principle, namely by combining threads lengthwise and transversely. Tanimbar Ikat Woven Fabrics generally have a variety of motifs and colors. Most of the existing woven fabrics are dominated by stripes and interspersed with certain patterns adapted from the natural surroundings, such as animal motifs, plant motifs,

and human motifs.

Besides that, the Sangliat Dol village stone boat is also one of the local wisdom in the Tanimbar Islands. Stone boats become ancestral heritage as history and culture which contain Holistic, Sacred and Historical values with the style and technique of building construction during the Megalithic era which was sturdy and strong and resistant to any conditions. This illustrates the splendor of the stone age civilization embodied in the building of stone boats and stairs in the village of Sangliat Dol, Wertamrian District, approximately in the 16th century AD with the local name Natar Sory FAMPOMPAR with dimensions; the hull is 9.8 meters wide and 18 meters long facing east. In front of it, there is Pamaru and on the back, there is a stone table that serves as a place for offerings and a table for offerings when traditional rituals are carried out at traditional assemblies, village meetings, and when receiving guests. The front of the boat points to the east coast.

Besides that, there is also a Tumbur sculpture which is one of the characteristics of the Tanimbar people. Tumbur is a village known as the village of artisans. The type of work produced in this village is the Tumbur sculpture which is the hallmark of the village. The perpetrators of the sculpture maker are residents, apart from that there are also various other types of carvings, one of the boats. From various kinds of local wisdom in Tanimbar, researchers are interested in integrating local wisdom in learning English, namely local wisdom in the village of Tumbur. On November 3, 2022, researcher interviewed Yosep Sainyakit, one of the Tumbur sculpture craftsmen, regarding local wisdom in Tumbur village. From the results of the interviews, the informant explained that the local wisdom in Tumbur Village is the wisdom of Tumbur carving and weaving, but the majority of the population works as sculpture craftsmen, where these crafts can be traded to meet family needs.

However, first, the researcher sought and explored information related to local wisdom in Tumbur village through the local community. On November 3, 2022, the researcher interviewed Yosep Sainyakit, one of the Tumbur sculpture craftsmen, regarding local wisdom in Tumbur village. From the results of the interview, the informant explained that the local wisdom in Tumbur Village was the wisdom of the Tumbur sculpture and weaving, but the majority of the population worked as sculpture craftsmen, where these crafts could be traded to meet family needs.

The informant then explained that in ancient times people lived on an island called Besadi Island. However, the island is famous for its powerful tectonic earthquake, which submerged the entire island and its contents. However, several people escaped and managed to get out of the island under the leadership of Maken Taware by boarding the Sorinetanleru boat and finally arriving on an island that is now called the village of Tumbur. Not long after, Maken Taware died and to commemorate his services, the local community, through an old man named Somalai, made a sculpture of Kanawa wood or knawe katutul. This sculpture is believed to have magical or supernatural powers that can awaken the local community and is considered sacred because it is placed in a special place and cannot be seen by just anyone. But now this sculpture has been destroyed by age.

Moving on from there the Tumbur people made a sculpture or Walut Lufudalam which symbolized their deceased ancestors and parents. Walut means a small sculpture and lufudalam means a sculpture kept in a container. For the people around this sculpture it is considered alive or Walut klese, meaning if the spirits of the ancestors live among their descendants, for this reason, it must be guarded and stored in a special place such as Kalabasa or in a woven basket made of palm leaves and placed on the roof of the house or in a crate. And most importantly this statue must be kept in the house of the oldest child or grandson, this is because the marriage system adopted is patrilineal or follows the father's

lineage. Each house eye has a different amount. some are two or three or even more.

Walut lufudalam is a sculpture that is very sacred and has high ritual value. This is a characteristic of the people of Tumbur Village because apart from being owned by the eyes of the house it is also used for ritual ceremonies, usually the ritual ceremony begins by summoning ancestral spirits using the traditional language then lufudalam or statues are taken out and fed with betel, areca nut, lime and drink sopi by sprinkling after that their wishes and hopes were expressed, after everything was finished all the equipment except the driver was put back in its place. This ceremony is usually performed at night.

The informant explained that three sculpture could be used during ceremonies, namely Mermarna rerence kakau. This sculpture was usually used when men built houses and when women weaved, they had to pray and ask for the statue so that the house built and the weaving results were successful. Sirilmel and Larlolop or the ancestors of the Sainyakit eyes sailed from Selaru by crossing the ocean in the Wawurkulit boat. If you want to fish in the sea then we must pray to Him to get results so that our search is successful. And finally, Lawar mate can illuminate the eyes, and can also provide intelligence. along with the times and the demands of life in this modern era, artisans who develop the art of carving with various motifs are traded for their survival, this is because heirloom statues are considered sacred, so they cannot be traded freely.

The informant explained that the results of the creativity of the craftsmen were in the form of statues with various motifs depicting community activities that had existed since the time of their ancestors, for example, statues with chin support motifs, fishing motifs, hunting motifs, offering statues, there was also a royal statue depicting aristocrats who have a lot of wealth with ornaments on their heads called somalai as a sign of nobility. The carving of the tnbabar ilaa boat is ridden by dancers welcoming the arrival of the victorious men in the war. Melsaiye boat carving is a traditional boat used for war. And lastly, the snake boat. The boat is a prayer that is believed to have magical powers that contain warriors of war. Often in line with the times and the demands of life in this modern era, artisans who develop the art of carving with various motifs are traded, this is because heirloom statues are considered sacred, so they cannot be traded freely.

The informant explained that sculpture with various motifs depicting community activities that have existed since the time of their ancestors, for example, sculpture with chin support motifs, fishing motifs, hunting motifs, and offering sculpture, there is also a royal statue depicting a nobleman who has a lot of wealth with an ornament on his head called somalai as a sign of nobility. The carving of the tnbabar ilaa boat is ridden by dancers welcoming the arrival of the victorious men in the war. Melsaiye boat carving is a traditional boat used for war. And lastly, the snake boat. The boat is a prayer that is believed to have magical powers that contain warriors of war. Often in line with the times and the demands of life in this modern era, artisans who develop the art of carving with various motifs are traded, this is because heirloom statues are considered sacred, so they cannot be traded freely.

The informant then explained how to make a Tumbur sculpture ,usually the sculpture was made through several stages, namely the first stage of taking the raw material from ebony, especially the inside which is commonly called limete (meatam), according to local wisdom of the Mollucas people the collection of wood raw material must be done at the right time. the moon is dark and the water recedes so that the wood yields are good. the second stage is the stage of drawing patterns on a wooden mallet. This is what will be a reference in carving and to make carvings and to make the carving process easier, a little sawing is done on the wood. The third stage is the carving stage using various kinds of sharp knives and the last is sanding, this is the final process which is done using smoothing paper.

The tools and materials used are wood, saws (orin), small knives (sandikatakanak), large knives (sandarwaluk), chisels (totoki), pencils, and sandpaper (plaskatutul paper).

According to Wulandari, et al. (2020) stated that as a language teacher, it is vital to make an effort to preserve indigenous languages by incorporating them into English Language Teaching (ELT) resources, given such a sobering fact regarding indigenous languages. Local wisdom can take many forms, including clothing, food, real artefacts, music, dances, films, and so on. The language contains elements of local wisdom in the form of wise words, proverbs, melodies, and narratives such as folk stories, myths, and legends, among other things. Local wisdom such as philosophy, norms, and behaviours are contained in narratives that were formerly oral traditions.

Based on the assumptions above, it can be concluded that it is very important for language teachers to include the native language in their English language teaching materials (ELT) because doing so will help retain it. Clothing, food, physical objects, music, dance, film and other media are just a few examples of how local wisdom can be expressed. Language includes components of regional wisdom in the form of witty sayings, proverbs, songs, and stories such as folk tales, myths and legends. Narratives that used to be an oral tradition contain local wisdom such as philosophy, norms, and behavior. So the material taken in learning the integration of local wisdom in learning is very useful because the material compiled contains philosophy, and norms from folklore in Tanimbar.

Based on the information provided by the informant, the researcher compiled teaching materials in the learning process integrating local Tanimbar wisdom, especially the Tumbur sculpture. In the data collection process, researcher used interviews to interview informant who are members of the Tumbur village community. Interviews were conducted to obtain in-depth information about local wisdom in Tumbur village, which is usually known as the Tumbur statue. From the results of the interview, the researcher conducted an analysis.

The stages of data analysis used include: first of all the researcher reduces the data. Data reduction means summarizing, choosing the main things, and focusing on the important things. Thus the reduced data will provide a clearer picture, and make it easier for researcher to carry out further data collection, and look for it if needed. It can be illustrated how to reduce the results of field notes that are complex, complicated, and not yet meaningful. in this study aims to determine the local wisdom of Tanimbar in the village of Tumbur which is then integrated into learning English. then the researcher presented the data.

Presentation of data, meaning that the presentation of data is usually done in the form of short descriptions, charts, relationships, between categories, and so on. Through the presentation of data, the data is organized, and arranged in a relationship pattern, so that it will be easy to understand. The most widely used to present data in qualitative research is descriptive text. Concluding/verification means concluding data in qualitative research. So after the data has been reduced, then presented, the next stage of analysis is concluding using inductive and descriptive methods, namely describing the real research object and what it is by the facts in the field to then draw general conclusions or generalizations. so that based on the results of the interviews, there are three main topics of material taught during research conducted by researchers, namely;

1. History of the Tumbur sculpture
2. Kinds of Tumbur sculpture
3. How to create a Tumbur sculpture

### **Pre-Action Description**

In the pre-action stage, the researcher made observations of English learning in the second-grade students of SMP Satu Atap Tumbur Observations was made to find out the

activities and learning outcomes of students before being given action by using the integration of local wisdom in learning English.

Before being given the research action, the researcher first conducted a test to determine the child's initial ability in terms of reading (Pretest). The test will be held on November 5, 2022, in the form of a pre-test in the form of written questions consisting of five questions, with descriptive text material. which was attended by class II students but in the presence of 28 students who attended the lesson as many as 14 students and 13 other students were not present in this case did not attend school. The tests carried out showed that students' reading comprehension was still very low with a proportion of 33% and had not yet reached the minimum completeness criteria of 76 learning completeness standards set by the school. Can be seen in the appendix 6 page 31.

Based on the test results obtained, it can be seen that the pre-test is still very lacking. Next, the researcher arranges the instruments to be used, such as lesson plans, observation sheets, interview sheets, and test questions, according to the needs and objectives of the research. After that, the researcher holds an initial meeting at the appointed time. determined by the school on November 8 2022 to carry out the learning process by integrating local Tanimbar wisdom in learning English which was attended by 28 class VIII students. In the material provided, students are asked to read the text and then work on the questions according to the text they read.

Based on these results, it can be concluded that the results of the pre-test scores for learning English for the second grader before the action was taken were still very low and had not yet reached the criterion minimum completeness. So it needs to be given action so that student scores can achieve maximum results. Observations were also made on student activities during learning. During learning, student activities can be said to be less than optimal because during learning, students still lack concentration, and students often pay attention to their friends who sometimes still concede in the classroom.

Based on the activity observation data and learning outcomes obtained, the researcher planned a class action research study aimed at improving student learning outcomes in the second grader by using the integration of local wisdom to improve students' reading comprehension.

### **The Application of Tanimbar Local Wisdom in Learning Planing Cycle1<sup>(st)</sup> Report**

Based on the results of the initial interviews that have been conducted by researchers collaborating with teachers (head aof SMP Negeri Satu Atap Tumbur), it is known that students' reading comprehension is still lacking. For that, the researcher choose Tanimbar local wisdom integration learning to improve students' reading comprehension, then the implementation plan of the Cycle 1<sup>(st)</sup> was prepared. As for plans implemented are as follows:

- a) The researcher prepared material on the topic of Tanimbar local wisdom.
- b) Determine the time of implementation of the action.
- c) Prepare a Learning Implementation Plan (RPP)
- d) Make an observation sheet of student activity
- e) Create student worksheets

In 1<sup>(st)</sup>Cycle actions were carried out in two meetings. the first meeting was held on Tuesday, November 8 2022, with text narrative material on the topic of historical Tumbur sculpture . While the second meeting was held on Wednesday, November 9 2022, with the some text on the material topic of the history of the Tumbur sculpture. While each cycle has 4 components, namely: planning, implementation, observation, and reflection.



## Implementation result cycle I

### 1. 1<sup>st</sup> Meeting

#### Action cycle I meeting I

The Cycle I Action Meeting was held on Tuesday, 08 November 2022, and was attended by 25 students. There are three activities with a learning process of 90 minutes, namely initial activities for 10 minutes, core activities for 70 minutes, and final activities for 10 minutes.

At the first meeting of the cycle I, the initial activities carried out in class began with a greeting, then the teacher introduced the researcher to the students and informed the researchers' intentions and purposes. students to pray in English students are very nervous and awkward. Slowly the researcher guided the students to pray in English. This is what the researcher did to check the courage and confidence that exist in the students. After praying, the researcher conducted a question-and-answer session related to the material to be taught.

The researcher explained the material being taught, namely a descriptive understanding of the text, then the researcher gave a reading text with the topic of the history of the Tumbur sculpture to students, when students take the text they feel confused and awkward because the contents of the reading text are written differently and the way of reading is also different. then the researcher gave time to the students to see and read the text.

Then after the time allotted was finished the researcher asked the students to read the text simultaneously when the students read simultaneously it was seen that the students were very unconcentrated with the reading and thought it was a joke because many students read but did not appropriate to make the other students laugh, after finishing reading the researcher asks the students to read in turns when students are asked to take turns reading the students are very nervous and afraid it can be seen from their faces when appointed to read the students still accuse each other of reading but with the help of the researcher guiding students to reading so that students can complete their reading even though the words spoken by students are still very unclear and not by the reading.

Then the researcher asked the students to pay attention to the researcher to re-read the text. The students paid attention very carefully when the researcher was reading the students imitated the pronunciation by the researcher. after the researcher finished reading the researcher asked the students if anyone understood what they were reading, but there were students who did not understand and just kept silent, but some students said that this was reading about Tumbur village and related to the tumbur statue, and some said that maybe this is a type of Tumbur sculpture. Then students were asked to read the text together.

In this learning, students read the text confidently following the researcher's expression. after finishing reading the researcher asks the students to read together then the researcher observes how the students read, but when reading the students are not fluent in reading, the pronunciation is very unclear so the intonation of the voice decreases. after finishing reading the researcher asked the question whether students understood the results of the text they read simultaneously students said they did not understand the contents of the text. then the researcher reads back the reading and explains the purpose of the text read then the researcher asks the students to read the text together.

In the final activity, the teacher and students reflect on the learning that has taken place, basically from the text given by the researcher to students they can find out what will be taught through the pictures provided but the contents of the reading students do not fully understand. , then the researcher delivered the learning activities at the next meeting.

## 2. 2<sup>nd</sup> Meeting

### Action cycle I meeting II

At the second meeting of the first cycle was held on Wednesday, November 9 2022, and was attended by 28 students. There are three activities with a 90-minute learning process, namely initial activities for 10 minutes, core activities for 70 minutes, and final activities for 10 minutes.

In the second meeting cycle the activities in the class began with greeting students then responding, then the researcher asked students to come forward and pray, after praying to check student attendance from the results of checking students had started to increase from before. In the first meeting, 25 students were present but at the second meeting there were 28, then the researcher asked again about the student material that was previously given, the students answered enthusiastically, then the researcher asked if there were any students who could come forward to read the previous text.

But the students fearfully lowered their heads and hid their faces, indicating that the students did not dare to come forward. The aim of the researcher is to ask students to read the previous text again in order to get used to reading books (literacy) by repeating reading what has been taught before. Next, the researcher conveys the learning objectives to be achieved. In the main activity, the researcher explained the meaning of the narrative text, then the researcher divided the reading texts among students, and then asked students to read the narrative text on the topic of the history of the Tumbur sculpture.

The researcher allows students to read confidently without being forced. the researcher gives appreciation to students who dare to read the text. When the students read the researcher then observed the students reading the self-confidence the students had started to appear marked by the students wanting to read without coercion. Then the researcher read the text again and then the researcher asked the students to look up the text with the help of a dictionary, after finishing together with the students the researcher explained the meaning of the text.

In this activity, students are very active in expressing opinions because the material being taught is material that already exists but is integrated into learning English so it is very easy for students to explain the meaning of the reading text. At the end of the activity, the researcher reflects learning that has taken place, namely student self-confidence has begun to be seen by the way students have started to dare to read the text and dare to answer what the researchers asked. after that, the researcher conducted a test Individual reading is done to find out how much improve students' reading ability. Aspects assessed include reading accuracy, pronunciation, intonation, fluency, and voice clarity.

Based on observations of these indicators, there are still a small number of students who can read well. In reading words there are still some students who are not fluent in reading and there are still students whose voice is vague in speaking.

### **Observation Results of Cycle I**

Based on the results of observations made by researchers on learning to read in cycle I are as follows:

The results of observations made by researchers during the implementation of learning through classroom action research using the integration of Tanimbar culture in learning English to improve students' reading comprehension. This stage is carried out to see all student activities during the learning process.

1<sup>st</sup>) The cycle test is carried out after students finish on Wednesday, November 9 2022 with a total of 28 students took the test. The questions given are in the form of written tests and student reading tests. The test questions given were based on the material that the researcher gave at the first meeting and the second meeting. In the written test conducted, it

was found that there was an increase in student learning outcomes reaching a maximum KKM score of 76%, with an average score of 78.86 so that it reached 79% classical mastery of the 28 students who occupied class VIII then 22 students succeeded in working on the questions while 6 students failed to work on the questions and less than KKM 76.

Meanwhile, based on the results of the analysis, students' reading is still very low with an average score of 57.85 so they achieve 58% classical mastery. seen from the results of student reading is still very low for it to be analyzed for improvement in the next cycle and meeting.

From the observations of the first cycle covering the 1st meeting and the 2nd meeting, the student activity scores were obtained as follows:

Table 1 KKM achievement of students

NO	STUDENTS NAME	SCORE	ACHIEVEMENT
1	AS	80	C
2	AL	90	C
3	BL	70	NC
4	BT	80	C
5	DF	80	C
6	EP	80	C
7	FF	80	C
8	FF	50	NC
9	GL	70	NC
10	IR	80	C
11	IN	80	C
12	LF	80	C
13	MT	80	C
14	MM	80	C
15	MN	80	C
16	ML	90	C
17	NF	80	C
18	NS	80	C
19	NF	90	C
20	NS	80	C
21	PF	80	C
22	PK	80	C

23	PE	70	NC
24	SM	80	C
25	SF	70	NC
26	WM	80	C
27	YF	70	NC
28	BY	80	C
Account		2,200	
Averages		78,86	
The number of students achieve KKM scores		22	
Classical mastery presentation		79%	

Source: Research of SMP Negeri Satu Atap Tumbur

Assessment Criteria

C : Complement

NC : Not Complement

The results of the observational data show this achievement students' reading ability at the end of the cycle I can be seen in the following table:

Table 2 Level of Reading Skills of Cycle I Students

NO	NAME	INDICATOR					
		SELF CONFI DENT 20	PUNCT UATIO N 20	INTO NATI ON 20	VOC ABU LAR Y 20	FLUA CY 20	SCOR E
1	AS	15	10	10	10	10	55
2	AL	10	10	10	10	10	50
3	BL	10	10	10	10	10	50
4	BT	10	10	10	10	10	50
5	DF	15	10	10	10	10	55
6	EP	10	10	10	10	10	55
7	FF	15	10	10	10	10	50
8	FF	10	10	10	10	10	50

9	GL	10	10	10	10	10	50
10	IR	15	10	15	10	10	60
11	IN	15	10	10	10	10	55
12	LF	15	15	15	10	10	65
13	MT	15	10	15	10	10	65
14	MM	15	15	15	15	15	75
15	MN	20	10	10	10	15	75
16	ML	15	10	15	10	10	60
17	NF	15	10	10	10	10	55
18	NS	15	10	10	10	10	55
19	NF	15	10	10	15	15	65
20	NS	15	15	15	15	15	75
21	PF	15	10	10	10	10	55
22	PK	10	10	10	10	10	50
23	PE	15	10	10	10	10	65
24	SM	20	10	15	10	10	65
25	SR	10	10	10	10	10	50
26	WM	15	10	10	10	10	65
27	YF	10	10	10	10	10	50
28	BY	15	10	15	15	15	50
Account							1620
Averages							57,85
Clasical mastery presentation							58%

*Source: Research of SMP Negeri Satu Atap Tumbur*

From the table of observations on the integration of Tanimbar local wisdom in improving students' reading comprehension in cycle I, it can be seen in the indicator. Students' activity in the process of receiving material is very satisfying in terms of classical learning completeness, namely 79%, but in the analysis of student activity in reading comprehension it is still very low with a gain of 58% so it is not optimal.

#### **Reflection on the Results of the Cycle 1<sup>st</sup> Action**

Reflection was carried out at the end of cycle I, by conducting tests with multiple choice questions related to the material that was presented at the first meeting and also the second meeting, in this test students were very active in working on the questions and were successful in working on these questions as seen in the results given, namely achieving standards The KKM and the following tests are students' reading on the test. Students are asked to read. On this test, students are required to understand the contents of the reading. of these two tests aims to achieve the level of success of learning that has been implemented. In this case, the researcher evaluates several actions that have been implemented to be corrected in further actions.

Based on the results of observations made in the Tanimbar local wisdom integration learning process, there are several things that become obstacles, including It appears that some students pay less attention to punctuation. students lack self-confidence so when reading affects voice intonation, students are still not fluent in reading because the vocabulary that students have is very high, it can be seen from the results of the tests given and the interviews asked (I2) so students have difficulty reading.

Michigan as quoted in Patterson (2016) defines reading as "the process of constructing meaning through dynamic interactions between the reader's existing knowledge, the information suggested by the written language, and the context of the reading situation". In addition, it is also recognized that the act of reading depends on cognitive and social processes and includes beautiful complexities, which are sometimes lost in our attempts to teach children to read efficiently.

Based on the evaluation and seeing the conditions mentioned above, it is necessary to make good improvements regarding the learning process. After that, the following improvements were made: compiling a lesson plan with a new learning method learning to motivate students to be more confident to appear in front. These improvements will be carried out in cycle II, because as previously stated that the implementation of cycle I has not yet reached an indicator of success, so it is necessary to carry out cycle II. the researcher looked at the processes that were considered not maximally carried out to be continued in the learning process in Cycle II.

Learning actions in cycle I on the classical mastery analysis achieved learning mastery with a proportion of 79% according to the KKM provisions, by  $\geq 76$ . while the analysis of student learning activities has not yielded optimal results with a proportion of 52% in the less active category based on the results of learning observations in cycle I.

Researcher continued the action in cycle II to improve the results of the analysis. the activity of students based on the observation of the activities found so that students become material for reflection to be improved in cycle II actions.

### **Planning result cycle II**

2<sup>nd</sup> Cycle action was carried out in two meetings. The 1<sup>st</sup> meeting was held on Tuesday, November 15, 2022, with descriptive text material on the topic of Kinds of Tumbur Sculpture. Where as the second meeting was held on Wednesday, November 16, 2022, with descriptive text material on the topic of How to create Tumbur Sculpture. While each cycle has 4 components, namely: planning, implementation, observation, and reflection.

### **Implementation result cycle II**

#### 1. 1<sup>st</sup> Meeting

##### Action cycle II meeting I

The first meeting of cycle II in the first activity begins with greetings and praying together as usual the researcher asks representatives of the students to pray before the learning process begins, after that the researcher fills out the attendance list and prepares learning tools, such as costs the researcher asks the previous material to find out how far the memory is students related to the material that has been taught and asked students to read the text.

The habituation carried out by researchers made students start reading with confidence and not afraid of being wrong. then the researcher asked questions about something related to the material to be taught, by the type of Tumbur sculpture as an apperception to direct students' thinking and readiness in participating in learning. In the main activity, the researcher recounted previous material related to the history of the Tumbur sculpture.

Then students are divided into several groups after that the researcher distributes the text to be studied. By the directions of the researcher to read the text and the students

followed it, then the students who were divided into groups were asked to read the text together with the help of a dictionary. When there were words that were not understood, the task of group mates was to remind each other.

This is intended to train to increase vocabulary more so that when students already know the word and how to read it, it will be very easy for students to read fluently. After that, the researcher asked each group to present their reading results. At the end of the activity, the teacher reflected on the learning being done and motivated students to study harder.

## 2. 2<sup>nd</sup> Meeting

### Action cycle II meeting II

The second meeting of cycle II in the first activity begins with greetings and praying together as usual the researcher asks representatives of the students to pray before the learning process begins, after that the researcher fills out the attendance list and prepares learning tools, such as costs the researcher asks the previous material to find out how far the memory is students related to the material that has been taught and asked students to read the text.

The habituation carried out by researchers made students start reading with confidence and not afraid of being wrong. then the researcher asked questions about something related to the material to be taught, namely the type of Tumbur sculpture as an apperception to direct students' thinking and readiness in participating in learning.

In the main activity, the researcher recounted previous material related to the history of the Tumbur sculpture. then students are divided into several groups after that the researcher distributes the text to be studied. by the directions of the researcher to read the text and the students followed it, then the students who were divided into groups were asked to read the text together with the help of a dictionary.

When there were words that were not understood, the task of group mates was to remind each other. This is intended to train to increase vocabulary more so that when students already know the word and how to read it, it will be very easy for students to read fluently. After that, the researcher asked each group to present their reading results. At the end of the activity, the teacher reflected on the learning being done and motivated students to study harder.

### **Observation Results of Cycle II**

Based on the results of observations made by researchers on learning to read in cycle I are as follows:

Based on the results of the study, it was shown that the results of student observations at the first meeting of cycle II showed that the enthusiasm and activeness of students looked better. Students' reading skills are also getting better. Some students can pronounce simple words and sentences well. The activeness and participation of students is also good. students behave in an orderly manner in learning. In reading, students can pronounce simple words and sentences correctly.

The results of observations in cycle II of the second meeting have shown a good improvement. Student activity and participation is good. Students are more disciplined in carrying out the tasks given by the teacher. Interaction between students has also been well established, students are also able to understand what they read. then on Tuesday, November 22, 2022 the researcher conducted a second cycle test.

This test was carried out to see the students' reading completeness. The questions given were in the form of material that had been given at the previous meeting with the topic of how to create Tumbur Sculpture, during the test students could read confidently . The test is carried out individually to find out how much the students' reading ability has increased.

the researcher used the reading skills assessment sheet as a guide in the assessment. Aspects assessed include self-confidence, vocabulary, intonation, fluency, and punctuation.

Based on the results of the analysis, there was an increase from the first cycle, namely in the second cycle, students' reading mastery increased with the acquisition of an average score of 87.32 so that it could be rounded up to 88% of students who had succeeded in achieving the KKM value that had been determined so that they were able. The results of the observation data show that achievement students' reading skills at the end of the cycle II can be seen in the following table:

Table 3 Level of Reading Skills of Cycle II Students

NO	NAME	INDICATOR					
		100%					
		SELF CONFI DENT 20	PUNC TUAT ION 20	INTO NATI ON 20	VOCA BULA RY 20	FLU ENC Y 20	SCOR E
1	AS	20	15	20	15	15	85
2	AL	20	10	15	20	20	85
3	BL	20	15	20	20	20	95
4	BT	20	20	10	15	10	75
5	DF	20	20	20	15	15	90
6	EP	20	20	20	10	20	90
7	FF	15	20	20	20	15	90
8	FF	20	20	20	20	15	95
9	GL	15	20	20	20	20	95
10	IR	20	20	20	15	15	90
11	IN	20	20	15	20	15	90
12	LF	15	20	20	20	15	90
13	MT	20	15	20	15	15	85
14	MM	20	20	20	20	20	100
15	MN	20	15	15	15	15	80
16	ML	20	15	20	20	20	95
17	NF	20	20	20	15	15	90
18	NS	20	20	20	15	15	90
19	NF	20	15	15	20	20	90
20	NS	20	20	20	20	20	100
21	PF	20	15	15	15	15	80
22	PK	15	15	15	15	15	75



23	PE	20	15	15	15	15	80
24	SM	20	20	20	20	20	100
25	SR	15	15	15	15	15	75
26	WM	20	15	15	15	15	80
27	YF	15	15	15	15	15	75
28	BY	20	15	15	15	15	80
Account							2445
Averages							87,32
Classical mastery presentation							88%

*Source: Research of SMP Negeri Satu Atap Tumbur*

Implementation of learning in cycle II with the integration of local Tanimbar wisdom in improving reading comprehension went well. Based on the analysis and reflection on the observation data, it can be seen from the perspective of the success of the action learning process in cycle II that it increased based on the results of the analysis of student activity which greatly increased with a percentage of 88%. then it is concluded that learning for cycle II action has been successful.

#### **Reflection on the Results of the Cycle 2<sup>nd</sup> Action**

Reflection is done at the end of cycle II, by conducting tests in the form of reading students with topics that have been given at the first and second meetings of the second cycle, in this test students are very active in reading, students are very confident in reading. can be seen in the results given, namely achieving the KKM standard. In this test, students are required to understand the contents of the reading, the test aims to achieve the level of success of learning that has been implemented. Based on the results of observations made in the learning process of integration of Tanimbar local wisdom.

The results of reflection in cycle II concluded that the learning carried out by integrating the Tanimbar local wisdom aimed at increasing students' reading comprehension went well. In general, no significant problems were found, because the implementation of cycle II was an improvement from the deficiencies in the previous cycle. This is indicated by a significant increase in students' reading ability. The learning process in cycle II can be reflected as follows: It seems that students are interested in using Tanimbar local wisdom integration as new reading material. Using the right method can make learning run more smoothly.

In line with the explanation Warnida (2019) described that students will get some benefits from reading activities in the teaching learning process if they can comprehend the text because reading is the process of making sense out of print and visual information. However, reading is not easy while reading is an active process that takes a lot of practice and skill.

#### **Discussion of research**

Based on the results of the study, it can be seen that the integration of Tanimbar local wisdom in improving students' reading comprehension has changed from cycle I to the next cycle. The action research was conducted on class VIII students of SMP Satu Atap Tumbur Wer Tamrian by integrating Tanimbar local wisdom into learning English to improve students' reading comprehension which was carried out in two cycles with four meetings.

In this study the researchers also succeeded in improving students' reading skills with descriptive and narrative text material so that students could achieve predetermined

indicators of success. In cycle I the researcher made a test to measure student success in the form of two tests, namely a multiplechoice test and also a student reading test which was followed by 28 students at SMP Satu Atap Tumbur. with a percentage of 52% in the less active category, this is because there are still many students who lack confidence in reading so that it affects intonation and punctuation as well as the lack of vocabulary possessed by students so that it affects reading fluency.

Researcher continue research in cycle secondly in cycle II it can be done to increase student learning outcomes activity. Improving student learning outcomes by applying the integration of Tanimbar local wisdom in learning English to improve students' reading comprehension in cycle II achieved an increase in presentation of 88% in the very active category.

In the learning process of the second cycle students are asked to pay more attention to how to read through punctuation, intonation and especially improve the vocabulary that students have so that students can easily understand reading comprehension.

According to Khairiyah, F et al ( 2021 ) Reading based on local wisdom Texts are teaching materials that are used as authentic teaching materials that can overcome various reading comprehension obstacles in EFL that activate student schemata. includes main ideas, understands foreign words, identifies text details, and is able to make conclusions about texts. The results of the study confirm that local wisdom reading texts are an effective tool to use in ELT learning.

Learning to read by using local wisdom integration as teaching material can make students look happy in participating in learning, students are free from tension because children feel there are no demands or tasks to do, then reading is free and makes all children actively involved in participating in learning so that the ability reading of each child can be seen properly. There was an increase in the proportion of student learning activities, student attendance in participating in learning, and the number of students who dared to volunteer to appear in front to read the program that students have considerable attention in learning, especially in this study.

The increase occurred because in cycle II improvements were made in the form of providing learning motivation, and feedback to students, more intensively guiding students who were still not good at reading, making the media as attractive as possible, and adjusting the use of learning methods to the media used. After making a change in action from the previous cycle, there was an increase in learning outcomes in terms of individual reading skills. The use of learning media will greatly help the effectiveness of learning and the direction of messages and learning content. Apart from arousing student motivation and interest, instructional media can also help students improve their reading comprehension.

Based on the results of research conducted by researchers integrating Tanimbar local wisdom, this is something new for students of SMP Satu Atap Tumbur in learning English, especially reading comprehension, because the material provided by subject teachers focuses on textbooks so it is very different from that given by researcher used local wisdom teaching materials that are around students as the basic material of the learning process. with the integration of local Tanimbar wisdom in learning English it is very capable of increasing reading comprehension at SMP Negeri Satu Atap Tumbur because the material being taught is material that already exists and is attached to the students themselves but packaged in English so this is an additional point for students to get to know Tanimbar local wisdom in learning English.

## CONCLUSION

Based on the formulation of the problem, the results of data analysis and discussion, it can be concluded from the results of this study that learning using the integration of local Tanimbar wisdom in learning English can improve students' reading comprehension in the second grader of SMP Satu Atap Tumbur. This can be proven by the success of the learning process and local wisdom integration tests to improve reading comprehension.

By applying the integration of local wisdom to learning English students are more active and enthusiastic in participating in learning, students are also more confident to come forward, and dare to read and are not embarrassed when reading in the learning process of integration of local wisdom to improve students' reading comprehension. given while the analysis of student learning activities reaches 52% with the less active category, lack of vocabulary owned by students and self-confidence so that it affects fluency in reading.

For this reason the researcher continued in the second cycle to improve students' reading results in cycle II the researcher focused on students' reading comprehension, students were asked to read in groups and present their reading results. again shy in reading this affects the fluency and intonation of the voice so that the utterances that are issued are very clear from the test results in the second cycle of the reading process achieving an increase with a percentage of 87% in the very active category. this is felt to be sufficient and satisfying for the researcher, because the indicators of success have been achieved.

## BIBLIOGRPHY

- Albantani & Madkur. (2018). Think Globally, Act Locally: The Strategy of Incorporating Local Wisdom in Foreign Language Teaching in Indonesia. *International Journal of Applied Linguistics & English Literature (IJALEL)*, Vol. 7, Issue 2, E-ISSN: 2200-3452 & P-ISSN: 2200-3592, 1-8.
- Andini, R.U.&Ratmanida. (2019). Teaching Reading Through “The Power Of Two” Strategy For Senior High School Students. *Journal of English Language Teaching* Volume 8 No. 1, 33-41.
- Aspers & Corte. (2019). What is Qualitative in Qualitative Research. *Qualitative Sociology*, Vol. 42, 139-160.
- Creswell & Poth. (2014). *Qualitative Inquiry and Research Design Choosing Among Five Approaches* Fourth Edition. California: Sage Publications, Inc.
- Evuti & Ali. (2020). Improvisation and Integration of Local Instructional Materials in Junior Secondary Schools in Niger State, Minna. *International Journal of Research and Innovation in Applied Science (IJRIAS)* | Vol. 5, Issue 6, |ISSN 2454-6194, 162-168.
- Fitriani, I. (2018). Instilling the Local Wisdom in English Language Teaching through Indonesian Traditional Game. *National Seminar Proceeding* (pp. 282-289). Malang: State University of Malang.
- Giyatmi. (2019). Bringing Indonesian Local Wisdom into the English Class. *Advances in Social Science, Education and Humanities Research*, 48-53.
- Hastuti, et al. (2020). How to Develop Students' Scientific Literacy through Integration of Local Wisdom in Yogyakarta n Science Learning? *Journal of Physics: Conference Series*, 1-7.
- Khairiyah, F., Pammu, A., & Sukmawaty, S. . (2021). Utilizing Local Wisdom-Based Reading Text to Improve Students' Reading Comprehension. *ELS Journal on Interdisciplinary Studies in Humanities*, 4(1), 100-110.
- Khasinah, S. (2013). Classroom Action Research. *Jurnal Pionir*, Volume 1, Nomor 1, 107-114
- Laurens, T. (2018). Local Wisdom Development in Creating Smart People With Marine Island Character (A Study of Local Wisdom Potential that can be implemented in Learning). *Proceeding Book The 3rd International Seminar on Education*, o-ISSN: 2599-3178, p-ISSN: 2623-0917, 246-261.
- Ma'id, A. A. (2017). The Effect of Scientific Approach Based on Tutorial Video on Students' Reading Comprehension of Procedure Text (A Quasi-Experimental Research at Grade VIII

- of SMPN 4 Kota Bengkulu). Bengkulu: University of Bengkulu.
- Malaikosa & Taopan. (2020). Teaching English at Junior High School in Indonesian Rural Area: The Implementation of Scientific Approach. *Lensa: Kajian Kebahasaan, Kesusastraan, dan Budaya*, Vol. 10, No. 2, p-ISSN: 2086-6100, e-ISSN: 2503-328X, 206-217.
- Masruroh, M. S. (2015). SQ3R Implementation in Teaching Reading Comprehension A Case Study of Eight Grade Students at One State MTs in Sumedang. *Journal of English and Education*, Vol. 3, No. 1, 106-121.
- Miles, Huberman & Saldana (2019). *Qualitative Data Analysis*. SAGE.
- Mora Kartika Sari Nasution, At Al (2019). Improving Students' Reading Comprehension By Using Reciprocal Teaching In Descriptive Texts at Grade VIII SMP Negeri 3 Panyabungan. *Iain Padangsidempuan*, 107-121.
- Natsir, Y. & Anisati. (2016). The Matters in Teaching Reading Comprehension to EFL Students. *STUDIES IN ENGLISH LANGUAGE AND EDUCATION*, 3(1), 65-78.
- Oseno, B. G. (2014). Teaching Speaking Skills: Challenges of using Integrated Approach in Secondary Schools in Kenya. *Journal of Education and Practice*, 05(31), 34-41.
- Par, L. (2020). The Relationship between Reading Strategies and Reading Achievement of the EFL Students. *International Journal of Instruction*, e-ISSN: 1308-1470, p-ISSN: 1694-609X, Vol. 13, No. 2, <https://doi.org/10.29333/iji.2020.13216a>, 223-238.
- Patterson, N. (2016). Reading: A Definition that Supports Instruction. *Colleagues Literacy*, Vol. 13, Issue 1, 4-8.
- Riyanti, R. M. (2012). THE STUDY ON THE IMPLEMENTATION OF TEACHING READING IN THE FIFTH GRADE OF SDN 2 BANYUAGUNG SURAKARTA. Surakarta: Muhammadiyah University of Surakarta.
- Septiana, R. K. (2021). INTEGRATING LOCAL WISDOM OF PIIL PENGGIRIINTO ENGLISH. English Education Department, Tarbiyah and Teacher Training Faculty, State Islamic Institute, ISSN : 2654-5152, Vol. 3 No. 2, 69-75.
- Suastra, I. W. (2017) Balinese Local Wisdom and Their Implications in Science Education at School. *International Research Journal of Management, IT & Social Sciences*, Vol. 4, No. 2, ISSN: 2395-7492
- Sugiyono. (2013). *Research Method Quantitative, Qualitative, and R&D*. Bandung: Alfabeta Publisher.
- Sugiyono. (2013). *Research Methodology Quantitative, Qualitative, and R&D*. Bandung: Alfabeta.
- Thompson, G. &. (2018). Integration of Content and Language Learning. *TESOL Encyclopedia of English Language Teaching*, 1-11.
- Toharudin, U. &. (2017). Values of Local Wisdom: A Potential to Develop an Assessment and Remedial. *International Journal of Evaluation and Research in Education (IJERE)*, Vol.6, No.1, 71-78.
- Ufie, A. (2018). Authorizing Indonesian Diversity through the Inheritance of Multiculturalism Values Based on Local Wisdom of Maluku People. *Advances in Social Science, Education and Humanities Research (ASSEHR)*, Vol. 147, 5-10.
- wadi, i. M. (2018). Improving students' reading comprehension on procedure text by. *ICESST*, 501-507.
- Widiyanti, T. B. (2014). The Techniques Of Teaching Reading Comprehension At Second Grade Students At Smp Institut Indonesia. *Tell Journal*, Volume 2, Number 1, 25-30.