



STRENGTHENING THE NATION'S SELF THROUGH LEARNING TO SPEAKING BASED ON LOCAL WISDOM LITERACY

Iis Lisnawati

Universitas Siliwangi
iislisnawati@unsil.ac.id

Article history:	Abstract:
<p>Received: November 4th 2023 Accepted: December 6th 2023 Published: January 6th 2024</p>	<p>This research aims to describe speaking learning with local wisdom as learning material and understood through students' literacy skills, both text literacy, technology/digital literacy, visual literacy, media literacy, etc. that positive character is built in students which can be manifested in everyday life.</p> <p>This research uses a literature study method. Speaking learning based on local wisdom and literacy to strengthen national identity can be implemented using the following steps. (1) At the preparation stage (pre-oral language) in determining the topic, subtopic, discussion framework, students access various information from various sources (books, internet, newspapers, magazines, etc.) about local wisdom; transforming information from various sources in the form of digital media for presentation, for example power point slides, videos, etc. (2) At the presentation stage (spoken language) students speak, revealing information about local wisdom from the digital media they have created. (3) At the stage of evaluating the presentation (post-spoken language), students assess the knowledge they have and the practice they have carried out by showing recordings of the speaking activities they have carried out so that students are aware of the weaknesses that must be corrected. Characters that are internalized or strengthened in speaking activities based on local wisdom are critical thinking, accuracy, working together, discussing, communicating, collaborating, digital and information literacy, courage, self-confidence, respect and tolerance, respecting suggestions and criticism from others. This shows that in learning to speak based on local wisdom, students can achieve all levels of literacy (performative, functional, informational, and epistemic) and information literacy (early literacy, basic literacy, library literacy, media literacy, technological literacy, and visual literacy).</p>

Keywords: National identity, local wisdom, literacy, speaking learning

INTRODUCTION

The rise of violence, riots, brawls between citizens and students, corruption, collusion, nepotism, reduced sense of shame and respect, and so on shows that education in Indonesia has not been as successful as expected as stated in Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aims to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

One of the causal factors is the negative impact of very rapid digital developments. As stated Naibaho et al., (2022) that the digital era has brought various good changes as positive impacts that can be used as well as possible. But at the same time, the digital era also brings many negative impacts. Moral decline among society, especially teenagers and students, is a serious challenge because at adolescence a person's mental condition is in a very unstable phase compared to the phase of children or adults.

It cannot be denied that the influence of technological and information advances that are sweeping the world today are also causing the decline in morals among teenagers to increase, such as drugs, promiscuity which leads to

immoral acts, the circulation of pornographic videos and pornographic images. (Sulyati, 2020). This attitude does not reflect the identity of the Indonesian nation because the Indonesian nation is known as a nation that has values of respect for diversity, noble character, morals, ethics and mutual cooperation. These values live in daily life, both personal and communal, to form national identity with language as the closest element to each person (Badan Pengembangan dan Pembinaan Bahasa, 2015).

The description above suggests that character education in learning, especially Indonesian language learning, as an implementation of education should be considered. According to Saputri et al. (2021) Character education and the Indonesian language learning process have a correlation with each other. Character education contained in the Indonesian language learning process contains character education values including honesty, intellectuality, courtesy and rationality. Character-based education is an effort to reform the world of education, character cultivation is the main thing that has a big influence. Suyatno (2016) stated that even though there are efforts to pass on local wisdom from generation to generation, there is no guarantee that local wisdom will remain strong in the face of globalization which offers an increasingly pragmatic and consumerist lifestyle. In fact, we see how local wisdom which is full of policies and life philosophies is barely implemented in increasingly pragmatic life practices. Rampant corruption at almost all levels is clear evidence of the denial of local wisdom "bersakit-sakit ke hulu bersenang-senang kemudian", "hemat pangkal kaya".

These realistic phenomena and conditions of course require solutions. One of them is by integrating local wisdom in language learning because local wisdom is a cultural product that contains wisdom, discernment, positive values which can increase people's ability to adopt positive and productive global culture. This is in line with the strategic program currently being implemented Badan Pengembangan dan Pengembangan Bahasa (Badan Pengembangan dan Pembinaan Bahasa, 2015) that the challenge in strengthening character is how to increase people's awareness and understanding of the importance of language, customs, traditions, historical values and positive wisdom as glue for national unity, as well as increasing people's ability to adopt a positive and productive global culture. Fajarini (2014) The opinion is the same as stating that local wisdom will only last if local wisdom is implemented in concrete daily life so that it is able to respond and respond to the changing times. Likewise with opinions Naibaho et al. (2022) which states that apart from strengthening national identity, multicultural education based on local wisdom can also foster a sense of pride, an attitude of nationalism and an attitude of patriotism towards the nation and state.

In connection with the relationship between local wisdom and identity, it is known that in living a global life today, local identity or national identity remains an important thing to maintain so that we can still show our existence as a nation. Identity is as important as self-esteem. Without identity, we have no self-esteem. On that basis, in order to become a dignified nation, the nation's identity must be strengthened in the form of language and literature. arts, culture, customs, cultural behavior, and local wisdom (Mustakim, 2022).

Speaking is one of the subjects in higher education, especially in the Indonesian Language Education Department. Speaking is essentially the activity of expressing thoughts, ideas, feelings and others orally through the process of accessing, processing and transforming information.

Local wisdom is information that must be accessed, processed and transformed by the speaker to be conveyed to listeners. The process of accessing, processing and transforming requires literacy skills. Apart from that, this process requires accuracy, thoroughness, perseverance, responsibility, honesty, self-confidence, courage, etc. Cooperation, collaboration with other students, lecturers, resource persons related to the content is also very necessary to convince the speaker of the quality and originality of the understanding of the content of local wisdom. Apart from that, the contents contained in local wisdom can not only be understood, internalized, but also manifested in everyday life. In this way, learning to speak can be used as a vehicle for developing local wisdom literacy skills that can strengthen national identity.

Language teachers can internalize character values in their teaching by adapting local Indonesian wisdom. As is known, Indonesia has a lot of culture that is rich in local wisdom. Local wisdom comes from the community. So it is relevant to students' lives. It enriches them with knowledge and good morals. In addition, the use of local wisdom allows students to become more aware of their own culture (Shaleha & Purbani, 2019)

Local wisdom as learning material can be done by integrating local wisdom, learning material discussed in class, or assignments in the context of everyday life. This is in line with opinion. According to Novita (2020) Local wisdom has been considered a rich cultural resource to be taught whether integrated in textbooks, classroom interactions, or pragmatic contexts for various uses. Rosmalah (2021) Novi explained that the implementation of character education can be carried out in the following ways: (1) integration in learning subjects, (2) interaction in the school environment, both between teachers and students and students and students, and (3) role models from teachers in the school environment, and (4) self-development activities. Culture-based learning is carried out as one of the school's efforts or strategies in creating a learning environment and planning learning experiences that integrate culture as part of the learning process and social interaction at school.

According to (Pohan & Malik, 2018) Integrating character values in the teaching and learning system is very necessary to produce the best teachers and students who have high knowledge and the best behavior. Character values are not taught but implemented in real action models explicitly and in media and teaching and learning materials implicitly and carried out by teachers and students inside and/or outside the classroom simultaneously, continuously and consistently

Integrating local wisdom in learning is an effort not only to solve current problems but also to prepare students to face future challenges. Albantani & Madkur (2018) stated that in light of the many crises facing humanity recently, the emphasis from knowledge-based education is changing to wisdom-based education. Students' abilities, skills and character formation must be included in instructional actions at school. Knowledge, skills and character are considered to best prepare students to become highly competitive human beings who are able to answer the challenges of the global and modern era.

Research (Irfan et al., 2012) shows that Indonesian language learning based on local wisdom can have a very positive impact on student character formation. Students' opinions show that the role of local wisdom in forming students' honest, creative, responsible, tolerant character is quite good or positive. Therefore, it is recommended for educators to utilize, apply or use learning based on local wisdom, especially Indonesian language learning.

METHOD

The method used in this research is a qualitative descriptive method with literature study techniques. In this case the author reviews books, articles, proceedings, other documents in the form of government policy documents, and so on that are related to the topic being discussed. Research is carried out to obtain information related to the topic so as to provide solutions in solving the problems faced. According to Creswell (2012) literature study is a summary of articles, books and other documents that describe past and present knowledge about a topic, organizing literature into topics and documenting it according to the needs of the study.

RESULT AND DISCUSSION

1. National Identity

Identity - or what is commonly called identity, is a characteristic that marks a person, group of people, or nation. If these characteristics belong to the people or the nation, they certainly become a marker of the nation's identity (Mustakim, 2022).

According to Soedarsono (Wikanengsih, 2013) Identity is often paired with the word character. Character is a combination of values from within (basic traits that radiate from one's identity) with internalized moral values from outside that are imprinted in us through experience, experimentation, sacrifice, and environmental influences to become intrinsic values that manifest in the system. the driving/fighting force that underlies our thoughts, attitudes and behavior.

Soedarsono (Wikanengsih, 2013) also explained that there are two types of character, namely (1) personality ethic and (2) character ethic. Personality ethics is a skill acquired through practice. Character ethics is an appearance based on a commendable character which is based on five basic traits, namely honesty, openness, courage to take risks, commitment and sharing. Character ethics must include personality ethics because character ethics is long term.

Mulyati (2012) states that character can be categorized into two extreme camps, namely positive (noble) character and negative (ugly) character. In education and teaching, the values to be instilled are of course positive/noble character. Lickona (2012) explained that positive/good character includes moral knowledge (moral awareness, knowledge of moral values, determination of perspective, moral thinking, decision making, and personal knowledge), moral feelings (conscience, self-esteem, empathy, love of good things, low self-esteem, humility), and moral actions (competence, desires, habits).

Character developed by Kemendiknas through education with sustainable principles; integrated in all subjects, self-development, school culture; not taught but developed; and through the educational process carried out actively and enjoyable by students, they are (1) religious, (2) honest, (3) tolerant, (4) disciplined, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the country, (12) respect for achievements, (13) friendly/communicative, (14) love of peace, (15) likes to read, (16) environmental care, (17) social care, and (18) responsibility (Kemendiknas, 2010).

Based on the opinions above, it can be concluded that national identity is an identity that is inherent in a nation and is a positive characteristic that differentiates it from other nations. Identity is manifested in national character, including love and obedience to God, love of peace, love of the homeland, honesty, respect, politeness, compassion, independence, self-confidence, responsibility, discipline, creativity, hard work, and never giving up, fair, humble, tolerant.

2. Local Wisdom

Local wisdom can be defined as living wisdom (way of life) that accommodates life policies and wisdom. In Indonesia - which we know as the archipelago - local wisdom does not only apply locally to certain ethnic cultures, but can be said to be cross-cultural or cross-ethnic, thus forming national cultural values (Suyatno, 2016).

According to Hartiwisidi et al. (2022) Local wisdom in general is ideas, values, or views from a place that are wise and have good values that can be followed and trusted by local people and have been followed for generations. The word local wisdom is used to indicate the existence of a concept that in local socio-cultural life there is a complaint, a high level of values, truth, goodness and beauty that is appreciated by the community so that it is used as a guide or guidance for building patterns of relationships between residents or as a basis for build their life goals that they want to realize. This means that local wisdom is considered a value system produced by certain communities that is not shared by other communities. These values will be very strongly internalized within a particular society and these

values have gone through a long journey, throughout the existence of that society. Suyatno (2016) explained that local wisdom in Indonesia is a philosophy and outlook on life in various fields of life (social and economic values, architecture, health, environmental management, and so on). According to Fajarini (2014) local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities to fulfill their needs. In foreign languages it is often conceptualized as local policy "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius".

Local wisdom is the result of the experience of people in a particular region and is not necessarily used by people in other regions. These values will be very strongly attached to the principles of life of a particular society, their existence has been through a long journey of time, throughout the existence of that society. Mustakim (2022) explained that local wisdom is a reflection of the attitudes, behavior and values of the supporting community. Local wisdom can be extracted from various sources that live in society which are passed down from generation to generation from their ancestors in the form of proverbs, songs, poems, games, words of wisdom, and in various other forms. Local wisdom is a value requirement that can be implemented in today's life, which can strengthen people's personality and also act as a filter for cultural influences from outside.

Based on the description above, it can be concluded that local wisdom is local ideas that are wise, full of wisdom, and have good value which are embedded and followed by members of the community. Forms of local wisdom are proverbs, proverbs, folklore, manuscripts, heirlooms, fairy tales, legends, songs, rituals, ethics, beliefs, local rules and laws, philosophy, traditional ceremonies, customs, etc.

3. Literacy

In a simple sense, literacy is defined as the ability to read and write (Mulyati, 2010), (Setiadi, 2010) so stated (Abidin, 2015) that traditionally literacy is seen as the ability to read and write. Dirjendikdasmen (2016) also had the same opinion, stating that literacy activities have always been synonymous with reading and writing activities.

In a complex sense according to Dean (Setiadi, 2010) literacy involves the integration of listening, speaking, reading, writing, and critical thinking. It includes cultural which enables a speaker, writer or reader recognizes and use language appropriate it different social situations. Literacy allows people to use language to enhance their capacity to think, to create, and question, which helps them to become more aware of the world and empowers them to participate more effectively society.

Dirjendikdasmen (2016) explained that the Prague Declaration in 2003 stated that literacy includes how a person communicates in society. Literacy also means social practices and relationships related to knowledge, language and culture (Unesco, 2003).

From this opinion it can be stated that the meaning of literacy is defined in various ways. This means that literacy is defined as (1) the ability to read and write or literacy, (2) the ability to perform reading and writing according to needs, (3) the competence of an academic in understanding discourse professionally, (4) the ability to integrate four aspects of language skills and the ability to think critically. , (5) ready-to-use abilities to master new ideas or ways of learning them, (6) abilities as tools to support success in academic or social environments (Mulyati, 2010).

The variation in the meaning of literacy has consequences for the level of literacy. According to Wells (Mulyati, 2010) there are 4 levels of literacy, namely (a) *performative*, (b) *functional*, (c) *informational*, dan (d) *epistemic*. First level literacy (*performative*) indicators of simply being able to read and write. Second level (*functional*) demonstrate the ability to use language for life purposes or *skill survival* (such as reading manuals, filling out credit card application forms, etc.) Third level (*informational*) demonstrate the ability to access knowledge. Fourth level (*epistemic*) demonstrate the ability to transform knowledge.

In line with this opinion Dirjedikdasme (2016) states that literacy is more than just reading and writing, but includes thinking skills using sources of knowledge in print, visual, digital and auditory forms. In the 21st century, this ability is called information literacy. The Prague Declaration (Unesco, 2003) defines information literacy is the ability to search for, understand, evaluate critically, and manage information into knowledge that is useful for the development of one's personal and social life. Information literacy according to Clay dan Ferguson (Dirjendikdasmen, 2016) which is being developed has six components, namely early literacy, basic literacy, library literacy, media literacy, technological literacy and visual literacy.

This understanding implies that all types of literacy are information literacy because essentially all types of literacy are related to information that must be understood and used. In this relationship (Lisnawati & Ertinawati, 2019) stated that literacy is the ability to use various sources to understand information or ideas, either through listening, reading, or viewing, and presenting ideas using various media.

Based on this description, it can be concluded that literacy is the ability to search, access, manage, understand, criticize, evaluate various information from various sources and utilize it in various activities according to the context for positive things by using, whether using or not using technological/digital media.

Literacy levels include (1) performative literacy, (b) functional literacy, (c) informational literacy, dan (d) epistemic literacy. At each level of literacy, can utilize or integrate library literacy, media literacy, technological literacy and visual literacy.

4. Local Wisdom Literacy in Speaking Learning

According to Setiyadi (2013) Internalization of national identity in the field of education can be done by selecting teaching materials that are appropriate to the formation of the identity and morals of the younger generation. More broadly (Abidin, 2015) explained that channels that can be used to develop character in learning can be realized through learning components, including teaching materials, learning models and authentic assessments.

In speaking learning, internalization of national identity can be done through integrating local wisdom as learning material. Local wisdom as learning material is information that students must access when speaking. This demands students' literacy skills because students have to search for, access, process, understand, criticize, evaluate, and even transform various information that will be conveyed to listeners. Information obtained through the process from various sources is not only in the form of reading, it may be in the form of listening if the information is obtained through interviews, it may be in the form of pictures or video shows, or perhaps in other forms. Thus, this can build or increase student literacy. Speaking Learning with using local wisdom as teaching material and integrating literacy in it can be done by orienting to the steps in speaking.

According to Wang (Wang & Gao, 2016) transmission information orally has three stages, (1) preparation stage (2) presentation stage - presenting information, and (3) evaluation stage.

In more detail Abidin (2015) explained oral language multiliteracy procedures.

- 1) Pre-oral language stage
 - a) Determine the theme
 - b) Determine the aims and objectives
 - c) Create a framework for the content of the conversation
 - d) Collecting data
 - e) Interpreting data
- 2) Oral Language Stage
 - a) Composing text and speaking practicing
 - b) Presenting
- 3) Post-Oral Language Stage
 - a) Interactive dialogue
 - b) Performance development

The stages of speaking, including the pre-oral language stage, the oral language stage and the post-oral language stage, can be used as a vehicle for developing and improving literacy skills using local wisdom as learning material. In the preparation stage (pre-oral language) to determine the topic, determine sub-subtopics, collect learning material in the form of local wisdom, create a discussion framework and develop a discussion framework, students are trained and improved in terms of accessing, collecting various information from various sources, including letters, news, magazines, books, journals, internet, Youtube, videos, and so on. The information accessed is then processed, compared, criticized, evaluated, organized, transformed. (Wang & Gao, 2016) explained that student oral presentations encourage students to learn to make choices, decide, design, translate, compare, contrast, organize, present and evaluate. This requires various literacy skills, namely library, media literacy, technological literacy and visual literacy. The level of literacy achieved is informational literacy because the literacy skill required is accessing information.

Activities at the preparation stage can begin with individual activities first in searching for information from various sources to compile sub-subtopics from predetermined conversation topics, develop a discussion framework, and develop a discussion framework. Next, students discuss, work together to discuss the findings obtained in individual activities until they reach agreement.

When students prepare a presentation of learning material in the form of local wisdom, whether in the form of power point slides, videos, or audio recordings, students are essentially being trained to transform information actively, creatively and innovatively. This requires media literacy, technological literacy and visual literacy skills. Students organize their thoughts from lengthy descriptions from various sources into a short package, but contain completely and comprehensively the learning material in the form of local wisdom in the media used that will be presented. The level of literacy achieved is epistemic literacy because the literacy required is the transformation from visual information (reading, watching), listening (audio) to visual information in the form of power point slides, videos or YouTube.

Characters that can be internalized (for characters that are not yet owned) or strengthened (for characters that are already owned) to strengthen national identity at the preparation stage are love of the homeland (through local wisdom students can realize the positive values contained in local wisdom, information about values, norms, ethics, beliefs, customs, customary law, and special rules) which must be understood carefully, carefully, diligently, actively, independently (when carrying out tasks individually), cooperatively, respectfully, politely, respectful, tolerant, humble, and so on (when discussing). Creative, innovative, working hard, never giving up are characters that are internalized or strengthened when creating power point slides (the application used), videos, YouTube (images displayed, harmonization of music with images, clarity of sound, clarity of images, etc.), or media.

At the presentation stage (oral language) students are required to speak, express information that has been accessed, processed and transformed, whether from reading, listening or watching, and so on in the form of local wisdom in the form of spoken language with the help of digital-based media. In this case, mastery of visual literacy is required, namely translating information packaging on Power Point slides into lengthy descriptions or explaining information contained in videos or youtube. The level of literacy achieved is epistemic literacy because the literacy required is transforming information from power point slides, videos or Youtube into speech. Appearing to speak or

present requires the character to be confident, independent, cooperative (cooperation between the speaker and the operator if using digital media), respectful, polite, respectful, tolerant, humble towards the audience, etc.

At the stage of evaluating presentations (post-spoken language), students must also be able to connect the knowledge they have with the practice they have carried out, criticize, evaluate so that students are aware of the weaknesses that must be corrected. The level of literacy achieved is epistemic literacy because the literacy required is the transformation of the information contained in the video (recorded presentation) which is criticized, evaluated into a critical and evaluative discussion. Characters that can be internalized or strengthened are honesty, responsibility, never giving up, etc..

Through the description that has been presented, it can be stated that through learning to speak, students can achieve all levels of literacy (performative, functional, informational, and epistemic) and information literacy (early literacy, basic literacy, library literacy, media literacy, technological literacy, and visual literacy). which is being developed by the Director General of Basic Education. In carrying out activities at each learning stage, not only students' literacy skills can be built, but also their identity. At the preparation stage, they must understand information about values, norms, ethics, beliefs, customs, customary law and special rules contained in local wisdom carefully, thoroughly and diligently and process it cognitively actively and creatively.

To gain maximum understanding of local wisdom, students must be able to discuss, socialize, work together, collaborate with other students, teachers, resource persons and other parties. likewise, when they convey and transform all information to listeners, students must be confident, responsible, honest so that they can convince listeners that what they convey is interesting and can even persuade listeners. Thus, local wisdom literacy in learning to speak can indirectly build, internalize, or strengthen the national identity they already have.

CONCLUSION

One effort that can be made to strengthen national identity is to use local wisdom as an alternative speaking learning material in universities. Local wisdom as learning material requires students to have abilities in various levels of literacy (performative literacy, functional literacy, informational literacy, and epistemic literacy) and various types of information literacy (early literacy, basic literacy, library literacy, media literacy, technological/digital literacy, and visual literacy). Thus, learning to speak based on local wisdom can not only be a vehicle for building students' literacy skills about local wisdom, but also a vehicle for building and strengthening national identity.

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