

# LOCAL WISDOM-BASED LITERARY LITERACY IN LANGUAGE AND LITERATURE LEARNING FOR SENIOR HIGH SCHOOL STUDENTS IN TERNATE: STRATEGIES AND OBSTACLES

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## Abstract

Literary literacy needs to be cultivated to fight the impact of globalization which has made the local culture eroded and increasingly marginalized and has even begun to show symptoms of being forgotten. Thus, study on local wisdom-based literary literacy needs to be carried out to reveal the values contained in it through the literary literacy movement as reinforcement of language and literature learning. This study uses a qualitative method. The data sources are obtained from teachers, librarians, students, and related parties in school as well as learning plan documents arranged in the lesson plans and students' learning outcomes. The data are collected through interviews, observation, and documentation. The results indicate that literacy activities in literary learning focus on reading, understanding, interpreting and responding to literary reading texts. The teachers integrate the values of local wisdom in all stages of literary learning carried out in three phases, namely initial activities, main activities and closing activities. This has positive impact on students not only in terms of academic but also non-academic. The obstacles encountered in its implementation are the low interest of students in reading, the lack of teachers' understanding of North Maluku local wisdom, the lack of learning methods and varied learning media, and the lack of references to literary books containing local wisdom available in school library. The findings imply that literary literacy based on local wisdom applied by teachers in learning can develop students' awareness of local cultures. However, it has not been able to improve the students' literacy skills.

**Keywords:** *literacy; language; literature; learning; local wisdom; strategies; obstacles*

## 1. Introduction

Good literacy mastery is an important indicator to improve the achievements of the younger generation in nation building. One form of literacy that needs to be developed is literary literacy. Literary literacy needs to be cultivated to fight the impact of globalization which has made the local culture eroded and increasingly marginalized and has even begun to show symptoms of being forgotten. Majid (2017) in his research confirms that the intense globalization in the field of technology and information threatens the existence of local culture. To maintain the existence of local culture remains strong, it is very important to integrate it as part of education applied in teaching and learning process. This is in line with

the essence of the 2013 curriculum which is not only aimed at increasing the knowledge of students, but also equipping students with skills and noble character according to the culture of Indonesia.

In this current curriculum, literary literacy becomes part of language learning need to be fostered in today's students. Literary literacy is a field of literacy study that deals with aspects of literature. It is not only reading literary works but also understanding and teaching students to live with character through the moral messages contained in them. Literacy and literature are linked in the field of the study. However, over the last few years, studies on literary literacy are scarce. Most studies emphasis on students' literacy competences in language learning (Budhianto, 2018; Kusmiarti and Hamzah, 2019). In addition, the majority of studies focus on another types of literacy in language, digital literacy (Anggraini et al., 2019; Joyo, 2019; Ariyati, 2020; Dinata, 2021). The few studies examine on the local culture-based literacy implemented in language classroom without relating it to literary aspects (Supriyono et al., 2017; Hariadi, 2018; Syaputra, 2019).

Literature reflects culture of local community including local wisdom. This is the demand in the 2013 curriculum that students are not only able to understand and explore information from literary reading but are also able to respond, criticize the reading material and present it to others. Therefore, the Indonesian government through the 2013 curriculum raises literary literacy to be taught at all school levels from elementary school to higher education. The implementation of literary literacy has also been implemented since the government launched the school literacy movement program as an effort to improve student literacy culture. Unfortunately not many studies reveal the implementation of literary literacy in learning so that the findings can be used as an evaluation of the development of better literary literacy learning.

This study aims to investigate the values of local wisdom implemented in the literary literacy movement as a strengthening of language and literature learning in schools and to reveal the strategies to implement literary literacy based on local wisdom in language and literature learning at high school in Ternate, North Maluku as a form of government program support in the national literacy movement in the field of education. The study formulates three following questions: 1. what are the strategies to implement literary literacy based on local wisdom in language and literature learning at high school in Ternate?; 2. What are the positive impact of local wisdom-based literary literacy on language and literature learning? 3. What are the obstacles of the Implementation of Local Wisdom-based Literary Literacy in Language and Literature Learning?. The result of this study has benefits both theoretically and practically. Theoretically, it can contribute ideas in an effort to develop literary literacy knowledge in language teaching based on local wisdom. Practically, the results of this study are expected to be a reflection material for teachers, lecturers, and students who are interested in the study of literary literacy in order to assist in developing and improving the quality of learning based on local wisdom, both in the practice of teaching language and literature in schools, as well as in research.

## 2. Literature Review

Many researchers have carried out the studies on local wisdom and literacy. Studies conducted by Susanto (2016), Gasong (2015) and Abdullah et al (2020) have revealed issues relevant to this study. In Susanto's study, he tried to raise the issue of literacy culture in learning to face the Asean Economic Community (MEA) era, however he did not specifically reveal the strategy and its implementation in language learning. From the aspect of literacy,

he also did not explain specifically what the form of literacy is, while the ideas proposed in this current study focus more specifically on literary literacy in the perspective of local wisdom and implementation strategies in language and literature learning.

Gasong's study examines the implementation of local wisdom Singgi and Retteng in Toraja oral literature with a hermeneutic approach. His research is very interesting; he describes in detail the implementation of various forms of local wisdom Singgi and Retteng as Toraja oral literature found in the daily life of Toraja people. However, in language learning at school, the teachers do not implement the values of local wisdom contained in Toraja oral literature. Abdullah et al. show different thing that revealed the forms of local wisdom contained in learning in schools, then the supporting and inhibiting factors in learning local wisdom in schools. However, this study has not specifically revealed how literary literacy is from the perspective of local wisdom in language and literature learning in schools. From the findings of these studies, it can contribute to this research, especially references related to the theme of literacy and local wisdom, but the previous research above has not revealed specific issues such as those in this study so it is very urgent and important to do this research as already described in the previous background.

## 2.1 Literary Literacy

Literacy has become a popular term today. The Indonesian government is also very active in carrying out literacy movements because the government realizes that the literacy level of the Indonesian students is very alarming when compared to other neighboring countries. The data from the Association for Education Achievement (AEA) states that the development of literacy in Indonesia is currently still low, in the bottom two ranks as recorded in the results of a study from the Program for International Student Assessment (PISA) which shows that the reading ability of the Indonesian nation ranks 57th from 65 countries in the world. This is in line with Malawi, et.al (2017) that in the development of literacy, Indonesian students cannot thrive as expected.

Nowadays literacy has a broad scope of meaning, so that literacy is no longer a single meaning but contains a variety of meanings. There are various kinds of literacy, for example literary literacy, media literacy, technological literacy, economic literacy, information literacy, and even moral literacy. Erman (2016) emphasizes that literacy has a basic meaning as the main door for the development of literacy more broadly. In this study, literacy focuses on literary literacy, namely reading writing and understanding literature. Literary literacy is a field of literacy study that deals with aspects of literature. Teeuw in Malawi (2017) asserts that to understand a literary work, it is necessary to understand the culture that is the background of the work because literature is a cultural product, literature contains good universal values. Sugiarti (2017) asserts that culture in literature has an important role because the excavation of cultural values in society is as a source of inspiration for the creation of literary works. In addition, the perspective of local wisdom becomes approach to explore further the use or internalization of local wisdom values through literary literacy. The existence of local wisdom values in literature is the basic capital to look further at studies that are interdisciplinary in nature, one of which is the internalization of language learning in schools.

### 2.1.1 Literary Literacy in the Perspective of Local Wisdom

In general, the meaning of local wisdom is local ideas embedded and followed by members of the community. It is as a cultural advantage of the local community and

geographical conditions in a broad sense (Simanjuntak, 2014). Local wisdom as a manifestation of culture that occurs with reinforcements in life shows as a form of humanization in culture. This means that as a manifestation of human humanity, local wisdom is a good thing so that it experiences continuous strengthening. According to Pora (2014), one of the cultural representations in the value of local wisdom is also in the form of literary works. Literature is a part of culture that grows and develops in the midst of society based on the creator's imagination and reflection on social phenomena that occur around him. Ibrahim in Pora (2014) reinforces that literature makes itself a "teacher" of culture for the process of enlightenment.

The values of local wisdom embedded in regional literature grow and develop supported by the community that also plays an important role as a potential source of the nation's culture. Regional literature can also provide an overview of the cultural system of the community. The situation in its era can finally be used as a capital of appreciation by community members to compose and understand and can be applied in everyday life (Sugiarti, 2017). This is where the meeting point between literary and cultural literacy occurs. The perspective of local wisdom is a means to connect the relationship of literary literacy implemented in learning

Literary literacy in the perspective of local wisdom actually integrates that in literary literacy activities various cultural experiences will grow and develop in the reality of local communities. Reading and interacting with literature intensely acquired a real set of local cultural knowledge and practices. From here, readers or students will gain new knowledge that they may not have known before. Sugiarti clarifies that it is at this level that the students gain knowledge and cultural experience through literary literacy. In this context, there is a total reception for readers or students to understand literature using the point of view of local wisdom values. This is important because literature is an effective means of transmitting values, one of which is the value of local culture in regional literature. All of this can be realized if it is supported by a culture of literary literacy or a tradition of reading, writing, and sensitivity to respond to the values of local wisdom (regional literature) that grow in people's lives.

### **2.1.2 Building Literary Literacy Culture in Language and Literature Learning**

Literature learning included in Indonesian and English subjects (although in English should position literature according to its portion). This is important to consider because it is only as a complementary or additional element in the content of language subjects, so that students' understanding of literature is not optimal. As a result, literature that should be able to encourage the world of school literacy is not going well.

Schools that implement a balanced literacy program realize that each student has different needs. Therefore, literacy strategies need to vary and adapt to the level of education. The teachers can implement a meaningful literacy program by utilizing reading materials in various texts, such as literary works, (GLS Kemendikbud, 2019). In addition, schools must always carry out continuous studies and innovations so that they can become a good forum for efforts to revive local literature through literacy culture. The success of the school in this case will bring changes to the knowledge development of students, including teachers. Guiding students in the world of local literature through literary literacy culture is like taking them into a flower garden, feels comfortable and fun. Learning local literature through literacy culture can be fun if teachers and schools are able to present it in a fun way.

Sayuti (2011) argues that the reality is quite alarming in language learning due to portion that is only one-sixth of all language material. Literature learning is important for students because it connects their feelings. Literature can cause feelings of emotion, beauty, morals, religion, solemnity, and love. In addition, literature also gives greatness to students and it suitable to applicable curriculum. In the curriculum applied in schools, the teaching of literature is to fostering an appreciation of the literature of students according to their level of emotional maturity. This implies that the planning, implementation, and evaluation of learning literature based on local wisdom are applicable in learning. Literature teaching should foster students in reading literary works; students are familiar with and appreciate literary works, so that they really experience and enter the realm of literature. Not only focusing on students, this activity also aims to make teachers have adequate abilities and capabilities to assist students in experiencing literature.

In language learning activities, the teachers should combine local wisdom and literacy culture. It aims to develop the character of participants through reading literature, in the form of poetry, short stories and novels that are suitable for students. In this way, literary works motivate the students to read guided reading activities, independent reading, and discussions. Learning orientation focuses on students, so that they can develop their personality according to their emotional development supported by the subtlety of language in literary works.

### **3. Research Method**

The study uses qualitative method. It is carried out in SMA Negeri 1 Kota Ternate. The data source are obtained from teachers, librarians, students and related parties in this school as well as learning plan documents arranged in the lesson plans, the results of students' literary literacy learning in schools. The data collection techniques are interviews, observation, and documentation. The data analysis procedure used in this study refers to qualitative data analysis techniques.

## **4. Results and Discussion**

### **4.1 Result**

#### **4.1.1 Implementation of Local Wisdom-based Literary Literacy in Language and Literature Learning at the High School Level of Kota Ternate**

SMA Negeri 1 Kota Ternate conducts Literacy activities since the 2014/2015 academic year. In its implementation, this literacy activity begins at the stage of habituation of students to read at the beginning or at the end of learning. Then the teachers apply in all stages of learning. It aims to develop the ability to understand texts, develop critical thinking skills, and process and manage creative communication skills (verbal, written, visual, and digital) through responding to reading texts. The literacy activities carried out focus on reading, understanding, interpreting and responding to reading texts.

In language and literature learning, the material focuses on fiction and non-fiction literary works. The focus of fiction literary works are poetry, rhymes, short stories, novels and dramas, while non-fiction literary works used in learning are historical stories, news, advertisements, and opinions. In the implementation of literary literacy learning, the teacher develops learning materials by internalizing forms of local wisdom adapted to the basic competencies and learning objectives achieved. The teachers vary the use of the forms of local wisdom integrated in language and literature learning. The local wisdom applied are the history of the Islamic Sultanate, Tolukko Fort, Kastela Fort, Kalamata Fort, Sultan

Baabullah, Danau Tolire, Gunung Gamalama, the Story of Boki Dehegila, Sulamadaha Beach, Kastela Beach, Jikomalamo Beach, Cengkeh Afo, Danaue Tolire, Popeda, Gohu, Nasi Jaha, and Halua Kanari.

The implementation of literary literacy learning has integrated the values of local wisdom in all stages of learning carried out in three phases, namely initial activities, main activities and closing activities. In each phase there are literacy activities directed by the teacher to students. The teachers realize that local wisdom is important applied in learning not only to help students understand the concept of the material in the subject but also to build student character in accordance with Indonesian cultural values and introduce students to the culture in their environment and as an effort to preserve culture so that it does not become extinct.

The lesson plan used by the teachers reflects the local wisdom-based literary literacy activities. In general, those activities are observing, brainstorming, reading, writing, discussing, presenting, and reflecting.

| Phase            | Learning Activity   |
|------------------|---|
| Initial Activity | <ul style="list-style-type: none"> <li>• Students are invited to observe pictures related to learning materials (literacy)</li> <li>• The teacher and students conduct brainstorming related to the picture (literacy)</li> <li>• The teacher invites students to conclude the material to be studied</li> </ul>  |
| Main Activity    | <ul style="list-style-type: none"> <li>• The teacher shares an example of the text that will be studied</li> <li>• The teacher conveys student assignments related to the text</li> <li>• Students read the text with a predetermined time (literacy)</li> <li>• The teacher guides students to form groups</li> <li>• The teacher distributes worksheets to each group</li> <li>• The teacher gives instructions on the worksheet</li> <li>• Students discuss in groups (literacy)</li> <li>• The teacher guides students in group work</li> <li>• Students present the results of the discussion in turn and between groups provide input (literacy)</li> <li>• The teacher provides feedback on each group's answers</li> <li>• Students revise their answers based on the suggestions of the teacher and their friends</li> </ul> |
| Closing Activity | <ul style="list-style-type: none"> <li>• Students together with the teacher conclude the learning material</li> <li>• Students make summary in written form (literacy)</li> <li>• Teachers and students reflect on the learning process</li> </ul>  |

Table 1. The Initial Activity of Literary Literacy

Based on the table above, the teachers apply literary literacy activities at the beginning of learning. The first activity is observing pictures. Aspect of local wisdom are also included in the literacy activity, the students observe pictures of Sultan Baabullah, Danau

Tolire, and Boki Dehegila. The literary aspect in this case is the text of the drama of the Sultan Baabullah, the legend of Danau Tolire and Deki Dehegila Folklore. The second literacy activity is brainstorming, the teachers invite the students to map ideas related to the images provided. Then students guess and explain the material. In the main activity, the literary literacy activities shown by the students are in terms of reading text with a predetermined time. The students are given literary text related the pictures in initial stage to be read. The next literacy activity is discussing the task on worksheet. In this stage, the teachers train the students to share knowledge to peer and rationalie the concept to answer questions in worksheet. Then the students present the result in the front of the class. In the closing activity, the literacy done by the students is writing summary on the important point from the learning material.

#### 4.1.2 The positive impact of local wisdom-based literary literacy on language and literature learning

Based on the results of interviews with informants, it can be stated that the implementation of local wisdom-based literary literacy in language and literature learning has a positive impact on students not only in terms of academic but also non-academic. In terms of academics, the teachers explain that there is an increase in learning outcomes in understanding the given literary text. The results of the formative assessment of the reading test conducted by students in the learning process are in the form of determining the main idea, being able to understand the reading, telling the contents of the reading, making conclusions, and conveying the answers to their friends in front of the class. The following will present data related to the level of literacy mastery from the results of formative assessments carried out by teachers in the learning process involving three classes with a total of 96 students.

| No | Interval | Category      | Frequency | Percentage |
|----|----------|---------------|-----------|------------|
| 1  | 82-100   | Very Capable  | 15        | 15.79 %    |
| 2  | 63-81    | Capable       | 48        | 50 %       |
| 3  | 44-62    | Quite Capable | 28        | 29.1 %     |
| 4  | 25-43    | Not Capable   | 5         | 5,2 %      |

Table 2. Students' Literary Literacy Mastery Level on Local Wisdom-Based Literary Literacy

The percentage of students' completeness is in the following table with reference to the KKM (Minimum Completeness Criteria) score that applies at SMA Negeri 1 Kota Ternate that is 75

| Score  | Category          | Frequency | Percentage |
|--------|-------------------|-----------|------------|
| 75-100 | Achieving KKM     | 63        | 65,6%      |
| 0-74   | Not Achieving KKM | 33        | 34,3%      |

Table 3. Level of Students' Completeness

The table above indicates that from 96 students, the percentage of students' completeness is 65.6% and incompleteness is 33.4% of students. The results of students' literacy mastery show that learning local wisdom-based literary literacy has a not too high influence on student learning outcomes. It is categorized as a moderate level of mastery, although students' learning outcomes are actually not only determined from cognitive

assessments. The internal and external factors also influence the level of mastery and readiness of students in receiving material.

The implementation of local wisdom based- literary literacy learning has also a positive impact on students' non-academic achievement. The data shows that students recognize and understand the diversity of local potential and culture in North Maluku. In addition, the values of local wisdom reflected in the literature learning materials have an influence on the behavior of students seen in the way they behave at school. Local wisdom applied by the students are religious values, responsibility, discipline, independence, honesty, compassion, care, respect, and courtesy is reflected in the behavior of students.

#### **4.1.3 The obstacles of the Implementation of Local Wisdom-based Literary Literacy in Language and Literature Learning**

The National literacy movement is a new program prioritized by the Ministry of Culture and Tourism, but there are still many obstacles faced in its implementation in schools. Especially in local wisdom-based literary literacy it is found that there are several obstacles found in language learning at SMAN 1 Kota Ternate. The first is the lack of teachers' understanding of local in North Maluku. Not all language teachers in schools are from North Maluku, some are from other regions so that the concept of local wisdom in North Maluku is still lacking. The second is lack of teachers' competence to integrate local wisdom in literary literacy activities. This is because teachers do not have experience attending seminars or workshops regarding the integration of local wisdom in learning. The program has been implemented but the training that is attended by teachers is still very limited. The third obstacle is the lack of learning methods and varied learning media applied by teachers in learning literary literacy based on local wisdom. This affects the motivation and learning outcomes of students. The next is the lack of references to literary books containing local wisdom available in school libraries. Therefore, the teacher admits that the learning resources used in learning literary literacy based on local wisdom are very limited. The last is the absence of a literate school environment. The schools do not show environment that is rich in linguistic media that supports increasing students' abilities in reading, writing. The things that become indicators are: (1) students' seats have not been shaped like the letter U as a learning center (2) there is no provision of student work display corners in school corners. (3) There are no visible posters or banners provided in schools to support literacy activities.

## **4.2 Discussion**

The results of the study show that the teachers have applied local wisdom based- literary literacy in language and literature learning. This is actualization form of the 2013 curriculum emphasizing the development of character education. Oktavianti et al. (2017) explains that in developing character-based education, the curriculum adopts local wisdom that is adapted to the geographical needs, talents, and potential of students. In line with this, Nuraini (2018) also explains that the 2013 curriculum aims to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and effective. This is the mission of the 2013 curriculum to apply the educational paradigm to form independent and civilized human beings through the development of character-based education.

In this regard, Diana (2012) explains that culture-based education is the most powerful tool in order to instill cultural foundations with identity characters and preserve



the values of local wisdom. Furthermore, Nuraini (2018) suggests that learning development requires local knowledge so that students can know their own culture and apply its values that become the identity of Indonesian children. In addition, Shufa (2018) emphasizes that the integration of local wisdom in learning aims to maintain the existence of local wisdom in the midst of the swift currents of globalization.

The results of the present study show that language teachers have a good awareness of the importance of character education for Indonesian students because currently the character of Indonesian students is decreasing due to the influence of an increasingly modern era. What has been done by the teacher at this school is in line with the opinion of Supriyono et.al (2017) which asserts that language teachers are not only required to master teaching and pedagogic materials but also must have strong characters who still uphold the original culture. This refers to the consideration that the current generation does not yet have strong cultural base so it is vulnerable to changes or foreign influences that in turn will shape certain understandings, attitudes or behaviors reflecting cultural shifts. This is also a form of teachers' actualization as explained by Suyitno et al (2019) that the framework for developing national character and culture through learning among educators is very important. As agents of change, educators should be able to instill characteristics, traits, and character as well as an independent, responsible, and capable spirit in life to their students.

In addition to the application of local wisdom in learning, the 2013 curriculum also has a mission to improve students' literacy skills. From a pedagogical perspective, literacy is not only a subject entity, but is an indicator of the success of curriculum implementation (Nadlir, 2014). In its implementation, the lesson plan document developed by high school teachers in Kota Ternate reflects this mission. This means that teachers have a positive response to the program launched by the government in this case the Ministry of Education and Culture.

Especially in language learning, literary literacy is also the focus of the teacher's attention in learning. The teachers clarify that the idea of implementing literary literacy in language and literature learning is a form of self-awareness so that students not only have good oral and written communication skill but also good understanding of culture in their surrounding environment. The finding is in line with Syairi (2013) who explained that good language learning does not only focus on mastery of linguistics but it includes the mastery of a person to choose a form of language that is appropriate to the. The informants also report that the demands of the 2013 curriculum direct teachers to apply local wisdom through literary literacy so that this effort can shape the character of students into competent and dignified generations, reflect cultural values, participate in shaping the nation's character, and contribute to the development of the nation, and take part in preserving the nation's culture.

In line with this, Abidin et al. (2017) assert that literary literacy is not only reading literary works but also understanding and teaching students to live with character through the moral messages contained in them. The teachers use literature learning as the basis for character development because literature is part of culture. Gumantia (2018) explains that literature is a reflection of the culture of a society. Through literary works, the authors express the problems of their life. Literary works receive influence from society and it is hope to give influence to society. In fact, society often determines the value of literary works that live in an era, while authors themselves are members of society bounded by certain social statuses and cannot avoid the influence they receive from the environment that raises and shapes them. In line with this, Kustyarini (2014) states that literature and culture,

including all aspects of life that contain elements of beauty, get attention precisely at a time when humans are dominated by the technology of the secular world, economic, political, and legal crises.

In relation to literary literacy in language learning, Teeuw in Malawi (2017) conforms that literary literacy is not only reading, writing, and understanding literature but also teaching students to live with character through the moral messages contained in it. The results of the current study show that there is a harmony between Teeuw's opinion and the literary literacy implemented by the teachers that the teachers encourage the students to be able to understand more deeply about literature including local wisdom so that students can know and love their own culture. In line with this, Sugiarti (2017) notes that the reserachers can use local wisdom to critically see the relationship of literary literacy implemented in learning. The results of current study have revealed that literary literacy and local wisdom have an inseparable relationship because literature is an important part of local wisdom and local wisdom. In literary learning, the teachers use the richness of local wisdom through the activities of literary literacy language leraning. It is at this level that the students find knowledge and cultural experience through literary literacy activities.

The concept of literary literacy strategies presented in this study is associated with a set of skills activated in the interpretation process conceptualized in 2013 curriculum. In this context, literacy does not only rely on the ability to read literary texts based on the principles of language structure and vocabulary in the text, but also on the meaning of the text. The formation of literacy competence includes three general stages, namely knowing, understanding, and interpreting (Kemendikbud, 2018). In its implementation, the strategies of literary literacy shown by the present study are in line with the concept of literacy strategies proposed by the Ministy of Education and Culture that the literacy strategies in learning consist of three stages, namely before, while, and after reading. In the pre-reading stage, the students can be asked to set reading goals and predict the content of the reading. At stage of while reading, the students carry out activities to identify relevant information, new vocabulary, keywords, difficult words in the text, difficult passages of text (if any), reread passages, make inferences, make questions about the content of the text and matters related to the topic (can use sources outside the text or enrichment books), making linkages between texts. At stage after reading, students make a summary, evaluate the text, change from one mode to mode, confirm, revise, or reject predictions.

However, the findings of the present study indicate that some strategies are not appllied by the teachers especially in the highest stage of literacy starategies namely evaluating, changing, confirming, revising, and rejecting prediction. This becomes one of the indicators of incompleteness of literacy strategy in learning. The good thing that has shown by the teachers is that they have tried to apply literacy strategies according to the new paradigm of literacy in literary learning. With the application of the new literacy paradigm, teachers not only develop critical thinking, communication, and collaboration skills but also increase cultural understanding to form a better character. This is also justified by Siyaswati (2019) that literacy itself has widened meaning it is not limited to reading and writing activities but is more complex to the practice of social and cultural accuracy that directs learners to recognize, understand, exert, and cultivate these sociocultural values towards better. Similar ideas have been conceived in the principle of 2013 curriculum by the Ministry of Education and Culture (Kemdikbud, 2018) that in the context of literacy, the learning process carries a mission of constructing knowledge and internalizing the values of life, the

interactions that take place in the classroom are not only textual, but also contextual. Both are processes of developing literacy competencies.

Many researchers study on local wisdom-based literacy in language learning. The results of the study indicate that the literacy movements in learning link to local wisdom considering the values applied to society are not yet fully understood by students. Utilization of learning resources based on local wisdom affects the results and character values of students. The use of texts resulting from environmental observations that exist near students also affects the literacy movement in writing and reading. Behind the government's efforts to develop literary literacy in learning, in fact, literary literacy activities often do not get enough attention from the teachers because the time is limited and it is not available in separate hours; it is included in language learning (Syahrul, 2017; Syamsiah, 2019; Syarifudin and Nursali, 2019). The recent study also indicates that the implementation portion of literary literacy carried out is only in a few meetings. The teacher focuses more on linguistic material that is the grammatical language of spoken and written language.

## 5. Conclusion

In conclusion, local wisdom-based literary literacy receives good attention from teachers to be applied in language learning. The teachers have realized that today's young generation has been influenced by foreign cultures so that character education is needed to improve the morals of the nation's children. Therefore, in accordance with the demands of the 2013 curriculum, teachers have realized character education by utilizing local cultural diversity as part of learning.

The recent study has limitation in terms of the small scale of respondents and method of data collection. Therefore, further researchers are recommended to do study in larger scales.

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